

GHANA INSTITUTE OF JOURNALISM

SCHOOL OF GRADUATE STUDIES AND RESEARCH (SOGSaR)

**ASSESSING THE EFFECT OF COMMUNITY RADIO ON RURAL
DEVELOPMENT. A STUDY OF AJUMAKO BISEASE COMMUNITY
IN AJUMAKO-ENYAN-ESSIAM DISTRICT.**

BY

AFUA KORAMAH AGYEMANG

MADC 19051

SEPTEMBER, 2020.

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**A RESEARCH WORK SUBMITTED TO THE SCHOOL OF
GRADUATE STUDIES AND RESEARCH OF THE GHANA INSTITUTE
OF JOURNALISM IN FULFILLMENT OF THE ACADEMIC
REQUIREMENTS FOR THE AWARD OF MASTER'S DEGREE IN
DEVELOPMENT COMMUNICATION.**

SEPTEMBER, 2020.

DECLARATION

CANDIDATE’S DECLARATION

I hereby declare that the ensuing submitted research is my own work, of which to the best of my knowledge contains no material previously published by another individual other than myself, except duly referenced and acknowledgement been made in the text. I have completed this work in accordance with directives from the Department of Research and Publication of the Institute of Journalism and within the time limits set by the Department.

I confirm that I have read and understood the instructions for preparation and submission of this research work and I am willing to make myself available for any subsequent clarifications.

.....

Afua Koramah Agyemang

.....

Date

SUPERVISOR’S DECLARATION

I hereby declare that the preparation and presentation of this project work has been supervised by me according to the guidelines on supervision of project works as laid down by the Ghana Institute of Journalism.

.....

Dr. Ebenezer Malcalm

.....

Date

DEDICATION

This paper is dedicated to the Management and Heads of Units and Departments of the Ajumako-Enyan-Essiam District Assembly. I hope it helps to contribute to the development and sustainability of the Ajumako-Enyan-Essiam District and to the overall development of our nation Ghana.

ACKNOWLEDGEMENT

Authoring a research work such as this can be a daunting task and thus certainly not a pursuit that can be accomplished alone. I am therefore indebted to a lot of people who have helped make this a reality and for making me realize my capabilities. My heartfelt gratitude to my supervisor Dr. Ebenezer Malcam who made very relevant and important suggestions to ensure that I come with a quality work. I am very much grateful to you Sir.

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Now unto Him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus! Throughout all ages without end. Amen! (Ephesians 3:20-21).

ABSTRACT

The study investigated the effect of community radio on rural development using Ajumako Bisease Community in Ajumako-Enyan-Essiam District as a case study. Thirty (30) respondents were selected using convenience and purposive sampling techniques. The study adopted a qualitative research approach in analysing the study findings where semi-structured interview were used to gather primary data. The first objective was to assess the participatory nature of Breezy FM in community development at Ajumako Bisease. The study postulated that majority of community members would be consulted for their views before the establishment of Breezy FM. Also, community members participate in the radio programme through phone-in segments and providing stakeholders meeting with the community for them to bring their views for the development of the community radio. The second objective sought to examine the challenges constraining the growth and sustainability of Breezy FM community radio broadcasting at Ajumako Bisease. The study postulated that the main challenges that would be facing the community radio was inadequate funding, high level of labour turnover, strict regulatory requirement and lack of deep participation from the community members. The last objective was to ascertain the effect of Breezy FM on rural development in Ajumako Bisease. The study ascertained that the community would be benefiting a modern community library, improvement of school enrolment, a community Senior High School, improvement in farming practices and a reduction in teenage pregnancy. Apart from this developmental projects the radio would have also helped the community on the importance of exercising their civic obligation such as paying taxes, levies, tolls, voting and taking part in communal labour. The study further recommends that government, NGOs and other stakeholders ought to collaborate with the Community Radio to bring more development into rural communities.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

As far back as the 1950's, scholars in the area of development practice had underscored the critical purpose of the mass media in development processes (Lerner, 1958; Rogers, 1962; Amadu & Alhassan, 2018). Communication systems are both indicators and agents of social change (Lerner, 1958). The nature of communication is having a great impact on our lives and livelihoods through the use of the mass media which helps to teach new skills, attitudes and behaviours but this is limited to the poor rural people who have the least access in the decision making process (Ambekar, 2004; Amadu & Alhassan, 2018).

In Ghana, approximately two out of four Ghanaians (45.32% of the whole population) reside in the rural areas with most of them living under deplorable conditions such as poor schools, poor health, poor transportation and poor sanitation (World Bank, 2016). Poverty in the rural areas of Ghana is attributed to poor agricultural production, poor educational infrastructure, lack of better job opportunities, poor transport infrastructure and poor health and sanitation problem (Trading Economics, 2018). For a nation to be stable and strong, its people need to have better livelihood conditions.

In order to improve the situation in the country, people's participation in rural development activities should be a major concern as most people move from the rural communities to urban areas in search of greener pastures (Chitere & Mutsiso, 2011). To achieve this rural participation, communication is seen as one of the major factors that can be used to achieve this aim and this can be done when policy makers take it into consideration the needs, beliefs, attitudes, and traditional knowledge of the people into development activities for the

communities (Moemeka, 1980; Ochichi, 2014). Understanding people's attitude, values and behaviour is necessary for developmental change (Ochichi, 2014).

Rural development is one of the essentials in controlling the unbearable situations in the urban cities and for this problem to be solved many of transformational projects ought to be done in the rural communities (Wang, 2013). Change comes as people adopt new method of doing things and this hugely depends on communication which stimulates their consciousness towards this transformation (White, 2008). In order to bring change in rural communities, government, stakeholders and other donor partners need to work hand in hand as a team to improve developmental activities in the rural communities (Ochichi, 2014). In situations where majority of the people are not able to read and write and getting access to information is difficult, community radio becomes a viable communication tool (Egargo, 2008; White, 2011b; Alumuku, 2006; Ochichi, 2014).

Basically, communication has aimed to fulfil three (3) specific roles in the practice of development. One is to enlighten and convince people to embrace kinds of behaviours and practices which are considered to be useful to them; also to improve the image and reliability of the development organizations concerned in the process; and again to facilitate community discussions on particular initiatives (Deane & Gray-Felder 2010). To achieve all these, the media plays a major role. Since in most nations such as Ghana, a lot of media houses are found in capital towns and concentrated urban areas, and also where the national media is unable to transmit to rural areas, what provides powerless communities the chance to be reached and given a voice is through community radio (Jallov, 2012).

According to Fleming (2014), community radio is a non-profit making agency that seeks to serve a particular local community; by airing programmes and information that are pertinent to the community and with organizational structures that stands for the community the broadcasting station operate for. .

Community radio enhances the promotion of peoples' right to community participation and information by speaking the thoughts and voice of basic-level people in the process of development. The ownership, operation and drive of community radio stations are by those communities the station serve.

To the Ghana Community Radio Network-GCRN (2003), community radio is radio that is concerning, is by, is for and of a particular dis-empowered community whose proprietorship and control is representative of that same community. To GCRN, the community radio champions a social agenda which is participatory and has no intent to make profit nor has any political or religious affiliation.. Ansah (1994) posited also that, community radio is a form of radio administration that takes into account the interest of an area, ,transmission programmes which is famous to the local populace and yet may be ignored by business or wide communications presenters. Moreover, UNESCO defines community radio as radio run by, for and about the community (UNESCO, 2001).

Buckley (2008) recognized that the apart from the United Nations, the African Commission on Human and People's Right and the Organization of American States, other great economists like Joseph Stieglitz, Jeffrey Sachs, Amartya Sen and others have identified the correlation between sustainable development and freedom of speech been shown in an independent and diversified media sector. Then again, through frequent airing of programmes on issues of agriculture, and on several other social and moral obscenity, media has played a major role in promoting diverse development amongst communities and the nation as a whole (Khan, 2002). Addressing critical social problems at the community level, such as social exclusion and poverty and ensuring that marginalized rural groups are empowered and a voice is given to the voiceless is the objective of Community Radio intervention. It also catalyzes democratic processes and developmental efforts that are still under way. Hence the primary aim of this

study was to assess the effect of community radio on rural development by using Ajumako Bisease community as a case study.

1.2 Statement of the Problem

Reaching rural communities in Ghana is difficult due to inadequate infrastructure, electricity access and inefficient transport and communication systems (Diedong & Naaikuur, 2012). Based on this, some amenities such as television, newspapers, telephones, internet, good roads, hospitals and schools that make life easier and comfortable are not at the disposal of the rural population (Anduvate, 2014). Because of this,, remote communities have been targeted at for frequent political developmental conversation.

Though there has been an expansion in the number of privately owned media stations, many still do not have valuable content of programmes that bring about development (Urgoiti & Lush, 2011). Due to this, most privately owned radio stations are focused on playing music, showing sports, religious preaching, paid and call-in shows designed mostly for the younger generation (Alumuku, 2014). They usually hold political programmes were they brainstorm on issues, discuss state policies or trending issues rather than focusing on the social issues of their respective communities (Emmanuel, 2011).

It is asserted that community media institutions offer an important platform to review people's culture and expound on their essence to achieve similarity in purpose among people in various communities (Howley 2002). Community media organization thus become a platform on which community members are able to make meanings for development of their communities and lives through a shared culture and identity (Howley, 2002). Community radio stations therefore can be seen as sites for communication where group members, communities and societies can feel part and be involved in a particular culture (Ochichi, 2013).

Traditionally, community radio aims to facilitate local development. Been used as a device for communication, radio in through this pattern has provided great prospectives in developmental project successes worldwide. (White & Chiliswa, 2012). Often said to be an instrument, agent, device or a tool, community radio aims to facilitate development within communities through a communication process that is democratic (Diedong, 2014). Community radio's role since the 1970s and 80's has been acknowledged by international agencies including the United Nations Education, Scientific and Culture Organization (UNESCO) (UNESCO, 1994). White (2011) also posits that, unlike commercial radio stations, community radios should present meaningful news to their audience.

Regardless of the participatory nature and the importance community radio stations such improvement in reproductive health care sectors, promoting local cultures values, improvement in farming practices, improvement in school enrolment, educating the youth on several job opportunities, empowering the marginalized people to participate in community development (Anduvate, 2014); a section of the Ghanaian population believe that community radio stations have over the years not been used to facilitate the needed developmental issues (Gyimah-Boadi, 2004). In 2015, the Metropolitan Archbishop of Accra, Most Rev. Charles Gabriel Palmer Buckle during inauguration of Radio Latenu in Accra emphasized on the relevance of community radio as giving voice to the marginalized, preserving and maintaining community identities and fostering developmental projects in communities (Hawkson, 2015). Despite the significance of community radio, some populace of the country still does not believe in their significance to the country (Wireko, 2011).

A valid question was asked as to whether developmental radio programmes by a community radio such as Breezy FM in Ajumako Bisease in the Central Region provide procedures that capture the needs of the community, their agitation and their involvement or not. It is based on

this that the study sought to assess the effect of community radio on rural development using Ajumako Bisease community in Ajuma-Enyan-Essiam District as a case study.

1.3 Research Objectives

The general objective for the study was to assess the effect of community radio on rural development. The under listed specific objectives were formulated to achieve this aim:

- i. To assess the participatory nature of Breezy FM in community development at Ajumako Bisease.
- ii. To examine the challenges constraining the growth and sustainability of Breezy FM in broadcasting at Ajumako Bisease.
- iii. To ascertain the effect of Breezy FM on rural development in Ajumako Bisease.

1.4 Research Questions

The research sought to unveil answers to the following research questions:

- i. What participatory role does Breezy FM play in community development at Ajumako Bisease?
- ii. What are the challenges restraining the growth and sustainability of Breezy FM in broadcasting at Ajumako Bisease.?
- iii. What are the effects of Breezy FM on the development of Ajumako Bisease community members?

1.5 Significance of the Study

Community radio provide a stage upon which community members are given the opportunity to develop their needs and aspirations through socio-economic, cultural, and political

advancement (Anduvate, 2014). One of the significance of this study was to provide a more effective comprehension and appreciation of the effect of community radio on the development of rural communities in Ghana, while also encouraging the growth and expansion of community radio and other forms of modern mass media in Ghana.

Again, the research findings was intended to help inform the development and designing of projects which aims to inform and empower people in rural communities in Ghana, eventually pulling them to center of their social, economic, cultural, political and also technological transformation. Again, the study was intended to extensively provide an understanding on the use of community radio to champion development especially in rural communities. This in turn would inform the Ghana Media Commission and all other stakeholders who are passionate about the promotion of community media, most especially community radio on the sort of intervention that would be preferred for developing rural communities in Ghana.

Lastly the research results was expected to contribute to the knowledge body of already existing scholarly materials on the effect community radio have on the development of communities.

1.6 Scope of the Study

This study focused on one community radio station that is Breezy FM based in Ajumako Bisease in the Ajuma-Enyan-Essiam District in the Central Region of Ghana.

1.7 Limitation of the Study

One of the limitations of the study was the use of cross sectional survey method to collect data. This method couldn't allow the researcher to make a cause and effect on the study; that is the researcher could not use a long duration of time to study the case. Also, this study was done in a lockdown period during the Coronavirus Disease (COVID-19) era; thus, it was challenging to gather data that would have been relevant to the study.

Another challenging area was the apathetic nature of most Ghanaians towards academic research work, to get the data that is needed from prospective respondents and also been able to access the results at the right time. There was also an issue of insufficient time for the study since the researcher had to combine the study with other equally important activities.

1.8 Organization of the study

This study has been divided into four (4) chapters. The first chapter addresses the background to the study, problem statement, the general and specific objectives that were considered in the study, the research questions and the significance of the study. Chapter two examined the relevant theories and concepts of the work. This is organized into theoretical and empirical literature and review of some empirical works that have been done in the area. Chapter three, on the other hand, looked at the general design of the study, the target population of the study from which the sample was drawn and the instruments that were used and how they were validated. Finally, Chapter five presents conclusions, recommendations and the contribution that this research makes to the current knowledge.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

The study looks at developmental problem from a new perspective. This is based on the view that rural communities have been marginalized when it comes to national development as their voices are not heard. The chapter is presented in three sections; theoretical framework, conceptual review and empirical literature. Theoretical framework looks at the findings based on existing theories, hypothesis and other concept. Conceptual review looks at the various concepts guiding the study. The empirical literature is based on the verification through experiments, experience and observations.

2.1 Theoretical Framework

2.1.1 Participatory Theory

This theory was evolved in 1960s by Brazilian adult educator Paulo Freire when modernization theory could not effectively involve community members in decision making for development (Tuftte & Mefalopulos, 2009; Servaes, 2000). Based on this, it became encumbrance on researchers to redefine the theory that will utilize communication techniques which will enable people's participation in development and educate the rural population, mostly those at the lower level (Waisbord, 2000; Mhagama, 2015). This theory highlights on community participation in development projects by strengthening members to find ways of achieving those projects (Melkote, 1991).

Moreover, Mefalopulos (2008) postulates that in taking issues of power and empowerment into consideration, participatory communication model is the right approach to adopt since it enables people to be part of decision making conserving their own well-being.

The relationship between participation and development can be explained as:

Communication for development rests on the basis that for a successful sustainable development there should be a deliberate participation of the intended beneficiaries at every level of the development process (Servaes, 2008: 212).

Therefore, communication which is aimed at developing people should result in positive change. Servaes (2008) goes on to argue that participation involves equitably sharing both political and economic power which hinders certain groups from having more advantage over others in the society. Giving communities and individuals a podium to express their grievances, it restores their dignity thereby removing their feelings of exclusion and powerlessness (Anduvate, 2014). Participatory theory centers on development communication which creates a means where targeted communities are given adequate control over the governance and content programming of mass media with the main purpose of empowering those communities. In relation to the media, “community radio brings out people’s power to structure radio programs that will benefit them (Howley, 2010). This is made possible by allowing non-professionals to be part in the production, management, and content planning which is run by the station (Servaes, 1996).

2.1.2 The Social Responsibility Theory

Research has proven that the social responsibility theory was birth as a result of the problems been created by its antecedent theory, the libertarian theory of the press (Uzuegbunam, 2013). The social responsibility theory was first developed in the twentieth century by Robert Maynard Hutchins in 1940s (Anduvate, 2014) as a result of the loopholes in the libertarian’s theory. The libertarian theory backing the press at that time gave journalists excessive freedom to publish whatever they wanted. The political authority was in the hands of the individual. The only role government played was to provide domestic and foreign peace, but the individual was

supreme in politics, as spelled out in the US Constitution (Uzuegbunam, 2013). This gave pressmen the chance to propagate the ideologies of the political parties they belonged to.

With the passing of time, people started found faults with the prevailing theory due to factors like the industrial revolution, multimedia society, and growth of intellectualism. This brought about a loud call for the libertarian theory to be looked at again. Based on this, a commission headed by Robert Hutchins was set to look into the matter. It was revealed that, the number of media outlets were inadequate limited and also people were usually not only lazy but also self-interested (Nerone, 1995). After the real functions of the press to society was reviewed, the Social Responsibility theory was suggested and introduced. The Commission presented a report entitled “A Free and Responsible Press” (Nerone, 1995; Uzuegbunam, 2013). This theory allows the media to free press without any censorship from the state but their programs should be aired in the public and accepts any inferences from the public (Siebert, Peterson and Schramm, 1956). Although the press freedom was private, their responsibility moved from facts reporting (objective) to investigative reporting (interpretative). This means that information that the media will give should be truthful, accurate, balanced and well explained (Anduvate, 2014). In the discussion of this theory, Baran and Davis (2012) also postulate that the media ought to be liberal and show society’s diversity by giving them the chance to air their views. This theory emphasized that media professionals should often come up with innovative ways to serve their communities.

2.1.3 Gratifications Theory

Since the evolution of media studies as an academic interest, several questions have been asked on how to qualitatively measure media. One theory that arose in 1974 by Jay Blumler and Elihu Katz examines the consumption of media by how and what benefits it creates for the consumer (Blumler & Katz, 1974). This theory, also known as Gratification model has passed through a

series of tests and has been contested for over 30 years (Cummings, 2008). Its original design was however made up of five (5) key elements:

- i. The audience should be assumed as an active user of mass media
- ii. Every member of the audience member must understand the medium will best suit their needs for a given use
- iii. Media channels contend with other gratifying sources, and media is unable to meet all human needs
- iv. Empirical data valuation can help define the objectives of mass media users as consumers are self-aware well enough to precisely explain their intentions
- v. Conclusions about the cultural significance of mass media ought to be suspended to prevent conjecture on popular culture (Cummings, 2008).

Gratification theory for use in media is directly related to a person's basic needs. Listener's main objectives are to achieve basic needs like information on current happenings from other media channels, education and entertainment. Although, Gratifications theory has been assessed of its usefulness in helping audience to utilize the media, many researchers are of the view that it is the medium for community participation (Mings, 1997).

2.1.3.1 Concepts of Gratification Theory

Concept of gratification is usually based on Maslow's Hierarchy of Needs. This concept is based on that there is free will of people in what they do and the media can be used in different ways to achieve this (Bajracharya, 2018).

Based on this gratifications theory has been classified into five main concepts:

- Cognitive needs

- Affective needs
- Personal Integrative needs
- Social Integrative needs
- Tension free needs

Cognitive needs:

Many people use media for obtaining knowledge, information and facts in their lives. Among these people, some are only interested in academic knowledge and intellectual discourse. This is so because people have their needs that they want to achieve. For example, people watch quiz programs on television to obtain factual knowledge; to know about the state of affairs of the country or the world, people need to have the habit of watching or listening to the news frequently. Also, getting academic information by students and teachers is easily done with the help of search engines (Bajracharya, 2018).

Affective needs:

This include all forms of people's emotions, moods and pleasure. It is through media that people are able to meet their needs emotionally. For instance, some people shed tears whilst watching movies that have sad scenes. Others also read books, novels and other printed materials and get affectionate (Bajracharya, 2018).

Personal Integrative needs:

This is a person's self-esteem needs. Media is used by some people to strengthen their status, gain credibility, strength, power and stability. For example, politicians always go to the televisions and radio stations to be part of their programmes for the society to hear their views.

Others also watch advertisements in the media and buy those products to make people respect them (Bajracharya, 2018).

Social Integrative needs:

It comprises of the needs one wants to achieve in order to socialize with family, friends and relations in society. For social interaction nowadays, people hardly gather, even on weekends. So social networking sites on the internet such as Facebook, Twitter, Instagram and Tumblr etc. is being used to connect with relations and thus to satisfying the social integrative needs of people. However other people also sometimes take part in some activities not because of their interest but because they want to please others (Bajracharya, 2018).

Tension free needs:

People at other times use the media as a tool to escape from the real world of stress and tension. Studies have shown for example that, people are able to relax when listening to the radio, watching television or browsing on the internet.

It is however worth noting that individual's media needs are subjective in nature. Thus, whereas some people may watch a movie and be relaxed, others may be agitated and get tensed. The media is usually the same, however people may use it for different purposes. In conclusion, gratifications theory expounds media's effect on people. It reveals how media help people to achieve their needs and how satisfied they get when their needs are met. If people's needs are therefore met through the media (community radio), it is likely that they will feel fulfilled (Cummings, 2008).

2.1.4 Theory of Modernization

Modernization theory was evolved when the mass media was used to resolve Third World problems by facilitating transformation through information transmission from the traditional societal practice to modern, rational and western way of life (Mowlana & Wilson, 1990).

In 1945 to 1965, modernization theory became the most used approached of transferring the socio-political culture and technology of most industrialized societies to third world societies (Servaes, 2008). The evolution of this paradigm coincidentally met the United States and the former Soviet Union cold war when they were trying to expand their interest and also have influence over developing countries (Ibid: pp. 158-179). This made them to promote opposite versions of the modern paradigm to the Third World countries they want to rule (Servaes, J., & Malikhao, P., 2005). This made the modernization theory to be seen as a top-down or one way dissemination of ideas through mass media to have influence on the attitudes and behavior of people (Servaes, 1991).

As the years evolved, modernization theory was criticized due to disregarding the relevance of interpersonal interactions in the process of adopting new ideas in community development (Ako, 2017). This theory places much emphasize on reaching majority of people rather concentrating on individual preferences. According to Inagaki (2007) current researchers have placed their attentions on interpersonal communication by designing intervention strategies that would use the local community members as a change agent. This has led to the introduction of new paradigm called participatory theory. Community radio has brought about a lot of transformation in the lives of the rural citizens as it concentrate more on the developmental issues in the communities as compared to the main stream radio stations which focuses more on profit making as compared to the developmental issues.

2.2 Conceptual Review

2.2.1 Community

Community refers to a cluster of people within the same geographical location with common characteristics (Anduvate, 2014). Community can also be referred to as a situation where individuals find one another in significant relationships (Mtimde *et al.*, 1998). A community again can be thought of as a collection of people who share similar characteristics such as having social and economic life through trade and business.

2.2.2 Community Radio

Community radio is a channel for conveying and exchanging thoughts, views, problems, ideas and any other prospects of less endowed, vulnerable disadvantaged and a population that is almost impossible to reach (Bello, 2012). Tabing (2002) in his study defined community radio as the major radio been operated in the community that is made for the community and managed by the community. Based on this, community radio is established to work purposively for the benefit of the people in the community (Diedong & Naaikuur, 2012). These definitions show how community radio operates distinctively from media that is on the mainstream. The main difference is that whilst both public and commercial service provided treat listeners as objects who are being captured be informed or for advertisers, community radio's aim is to make audience subject as well as participants (Lewis & Booth, 1989).

Community radio, being different from public and commercial service airing, brings communities on the local level together, by focusing on day-to-day issues of the general public and helps to realize traditional aspirations and demands. From this point, it can be concluded that community radio aims to enhance the otherwise undeveloped lives of the local people, as they create their own content for themselves (Wadia, 2007).

Community radio plays an important part in dissemination of information in a country. Community radio specifically serves a particular community and takes its broadcasting in the form of public-service delivery. It brings out the thoughts, ideology, culture, values and norms of a specific community (Awedoba, 2010). As the media of the people of a certain community, community radio has become widespread and has given newer opportunities to both the practicing media person and the local people. Community radio has also helped to present facilities and utilities for the development of various aspects of communities such as health, education, water and sanitation as well as protection from naturally occurring disasters, whilst addressing social matters at the level of the community, and most importantly connecting the rural folks with government. (Enu-Kwes & Tuffuor, 2010).

It is very useful for the improvement of target groups such as children, the elderly and women. The World Bank for instance claim that the broadcasting of community radio enables under-privileged people to exchange information in their mother tongue, drive debate on the growth of their community as well enabling community members to identify and gain from the opportunities available to them. (The World Bank Group, 2004 as cited in Panos, 2005). Additionally, the World Association of Community Radio Broadcasters (1998) assert that community radio serve as a driving force which brings about positive change, builds energetic communities and mobilize community people to act by enlightening people and to the voiceless, providing them with a voice.

2.2.3 Forms of Community Radio

During the planning of community radio programs the target population is mostly considered. The historical viewpoint of community radio is to provide a voice to the marginalized group, the exploited population and largely as an instrument for improvement and progress. Based on

this, Mtimde et al., (1998) argued that community radio can possibly be grouped into five forms and these are;

i. The Power of Radio

The most reachable mass medium of communication that is being used is radio. And community radio as an important communication instrument is not only easy to run but also easy to maintain. Radio can reach a lot of people, educated and uneducated all at the same time and has lesser cost to operate than a community newspaper, television or video, especially in developing nations (Khan et al., 2017). Community radio is able to play a significant purpose in democratization and growth through:

Encouraging traditional communities to open up on how they understand things and to assess critically social matters, policies and practices which affect their livelihood; and also enlightening the societies around development enterprises and approaches that will subsequently bring about a more appreciable life for the audience (Hochheimer, 2014)

ii. Ownership and control

The most vital aspect of defining a community radio is the ownership and control of the station. This decision is taken through open and public meetings of the community and Co-ordinate Committee of the radio station is formed through an elected leadership. Higher authority decisions are made in between yearly general members meetings. Moreover, higher authority decides on the day-to-day schedules of the radio station and makes sure that policies are implemented. After a fixed period of time (either one or two years), as agreed by the community, the management body that is made up of elected members prepare for another election to select a new set of leaders (Khan et al., 2017).

iii. Non-profit making aspect

With the main aim of ensuring the wellbeing of the indigenous people of the community radio has no intention of making profit. Programmes produced by the radio station is for the people of a particular topographical location thus representing their ideas, thoughts, culture and views. The main objective of community radio is to develop that community, share in the community's culture and help to express the limitations and problems in their world (Khan et al., 2017).

iv. Community Participation

Another important aspect of community radio is the community's participation which is a true indication that the community actually owns and manages the station. The community is involved in several different ways as it is been served to mirror the community's interest. The necessity of community participation which ensures that community members are part of the running of the station is reflected in the following processes:

- Election of Members of the Board
- Making policies for the station
- The management of the radio station
- Content selection and provision for the station's programmes
- Producing different programmes that reflects the community's culture
- The station's external representation (Khan et al., 2017).

v. Funding

As suggested by its name, community radio is the community's property it is funded by the community's own contribution, endowment and local financial support. However, Government may offer funds to enhance the effective operation of community radio as it plays a very vital role in helping to achieve national development (BNNRC, 2010). Community radio services are funded by an array of sources like from assistance from the general public (money), members' subscription fees, tax and tariffs and money generated from the community through

fundraising events. The feasibility and sustenance of community radio to a very large extent is dependent on many of these sources of funding. (Mtimde et al., 1998; Khan et al., 2017).

2.2.4 Community Will and Organization

The success of community radio depends on the sense of cognizance and unity of the community. When a community thinks deeply into the causes of their marginalization and problems, they are like to conclude that they need a strong communication tool to enable members of the community to put together common goals and understanding (Fraser & Estrada, 2002). This is the backdrop upon which a community is set to introduce their own radio broadcasting station. One critical matter is future ownership and management of the radio station and this is to be dealt with in the preparatory work of establishing a community radio. Though there is a general concept of ownership of the station by the community, there is a need for a body, like an association or foundation that represents the interest of the community and serves as juridical unit (Fraser & Estrada, 2002). Again, different segments of the community ought to be represented in a community media council which can also be formed by the community. Thus, there is the need for transparency and democracy for the decisions been taken concerning all facets of the ownership and management of the community radio.

2.3 The Evolution of Community Radio

Sixty (60) years ago in Latin America, some ground-breaking experiences initiated the evolution of what we have as community radio today. Social injustice and poverty were the catalyst for those pioneering experiences, with one starting in Bolivia in 1947 known as the Miners' Radios. Another one also started in Colombia in the same year, known as Radio Sutatenza (Diedong, 2014). These happenings in Bolivia and Colombia set the tone for community radio, even though the concept has undergone considerable changes over the years. For instance, the Miners' Radios in Bolivia were workers in the years of ideological

misunderstanding between Marxism and capitalism. Their principal focus therefore was to bring together the mining community to fight for a fairer and better working conditions. Even though the miners provided the most finances for purchasing of equipment and for the running of the radios, the radios were largely considered as trade union radio. Also whereas Radio Sutatenza in Colombia was aimed at supporting the peasant community, the radio's ownership and management was not done directly by them (Diedong, 2014).

A lot of feedback was received from peasants at time; over 50,000 letters could be received a year and peasants' needs and desires were definitely integrated into the programmes and content of radio. This however was not genuinely a radio by and for the people which is the aim of community radio today. Despite that, this great move by Radio Sutatenza to inform and educate resulted in a crusade that became widely spread and later was consolidated through the Latin American Educational Radio Broadcasting Association – ALER (Fraser & Estrada, 2001). This linkage of radio as an educational tool is fundamental to the notion of public service and introduced the evolution of media in Latin America community. Even though the pioneering experiences started in Latin America, Europe first became the where the phenomenon of community radio was vital and served as an alternative to mainstream media broadcast as well as its major critique. The initial challenges that the state public service broadcasting faced were in the 1960s-70s. During this time, the swashbuckling business owners interrupted the radio waves illegally and snatched as much of the listeners as they could take away the radio monopoly that was only run by the state (Hassan & Khan, 2017).

In the Western world, it is as a result of these illegal pirating of stations that governments and broadcasting systems that are owned by the state were introduced to legitimize local radio. The establishment of community radio in Africa however became to a larger extent social uprising after the end of the regime of apartheid in South Africa. Following this were decentralization

and democratization and also to a certain extent structural alterations, in other place in the continent (Zunes, 1999)

Pressure groups such as miners, missionaries, pirate radio operators and democracy movements that have prompted community radio in the world around are less seen in Asia. Institutions such as UNESCO and many other external donors have however usually taken initiatives that would help get community radio started in these parts of the world. In some instances the national broadcasting organization has been the organization that spearheaded such services (Fraser & Estrada, 2001).

2.3.1 Emergence of Community Radio in Ghana

In 1992 in Ghana when the ban against privately owned media was lifted, it encouraged the emergence of a lot of small sections of newspapers in the country, but no significant efforts were made in the attempt of starting community radio stations (Al-hassan & Abdul-Malik, 2011). In 1995 however, the National Communication Authority then known as Ghana Frequency Allocation and Board's deregulation of broadcasting in Ghana triggered the move and presented a motivation for the founding of Radio Ada in the year 1998. Radio Ada in turn became a catalyst for Ghana's community radios (Adu-Asare, 2002).

The Ghanaian communication authorities prior to the founding of Radio Ada seemed not to know much about community radio. Right after Radio Ada started operating, a workshop for community media was organized by the promoters of Radio Ada in Ghana and by this workshop the promoters were provided with the opportunity to present and advance the community radio concept. (Waisbord, 2011). As at the time just three (3) radio stations, that is Radio Progress, Peace, and Ada of the current twelve (12) community radio stations were operating in the country. A proposal for the creation of an association of community radio in Ghana was made at meeting for the three (3) stations in September 1999. An international NGO

known as Ford Foundation offered the initial investment to help form the association. And to help lay the grounds of the association, a workshop event was organized in December 1999. Also the concept of community radio was built and guidelines were drawn for the Ghana Community Radio Network (GCRN) (Adu-Asare, 2002). The three stations that were operating agreed that they would form a temporary Council for the Ghana Community Radio Network. In the year 2001, the concept of community radio was again introduced to Members of Parliament in a forum which was organized by the then Member of Parliament Hon. John Dramani Mahama, also a former President of Ghana. The parliamentarians were pleased, showed much enthusiasm and vouched their support for the community radio drive in the country (Waisbord, 2001).

Thereafter a forum was held in Ghana for Anglophone Network of Community Radio which brought groups such as from civil society organizations, media and communication experts and parliamentarians together (Alumuku, 2006). At the forum a suggestion was made for the passing of a Broadcasting Law in Ghana. The Broadcasting Law was to promote community radio and all other matters pertaining to it. A proposal for the introduction of the Broadcasting Law was then produced with a support from the Right to Voice Initiative (RVI), a non-governmental organization. . The proposal's aim was to ensure that the procedures of framing the Broadcasting Law was participatory, where nationwide consultations were made. The thought of passing a bill however ignited a debate. Whereas public service radios, community radios and communities were for the Broadcasting Law, large commercial radio stations were not in favour as to them, it would limit their range of operation in the industry and threaten their commercial interest.

Later on, the bill was drafted for a technical committee to sit on its deliberation to hasten the process of passing the Broadcasting Law. The late President of Ghana, Professor John Atta

Mills, had by then also made a pledge to pass a Freedom to Information Bill in his address to the nation in 2009. This was believed to further improve the freedom of press in Ghana. The Ghana Radio Network also presented a position paper to the Ghana Media Commission on Community Radio. The position paper was responding to a proposal made by the Ministry of Information to enhance the establishing of Community Radio on District basis (Gyimah-Boadi, 2004). The relationship between the Ghana Community Radio Network and National Communication Authority is cordial thus in most cases, the National Communications Authority (NCA) issues out frequencies to prospective Community Radio stations by consulting Ghana Community Radio Network.

However, thirteen (13) years after introducing the operation of Community Radio in Ghana it is prudent to investigate if the exiting community radio stations sufficiently understand community radio's concept. In a lot of developing countries especially in Africa, radio broadcasting is an essential source of information to rural folks (Gyimah-Boadi, 2004). Because of the ability of radio to extend to many people over several geographical areas, it particularly distinguishes itself as the preferred medium for most people in many African countries including Ghana. In the pre-independence, independence and post-independence periods in Ghana, ruling governments who adhere to the modernization paradigm of development considered the state-owned radio, television and newspapers as very important to that the development process. The media were considered not only as channels but also as indicators of modernization. They were the tool for diffusion of modern principles and again recommended the level of modernization of a society (Everett 1962, 1983; Waisbord, 2001). Participation, which is a central principle of democracy, is also at the heart of operation of community radio. This suggests that the Ghana Community Radio has an essential role to play in solidifying participatory democracy if the core tenets for the operation of community is implemented dedicatedly. Community radio stations provide a strong and empowering

message to every member of the community including women and men, the old and young, persons with divergent religious backgrounds, the marginalized and disadvantaged poor; providing all manner of people knowledge and a position to partake in community discussion (Alumuku, 2006, p. 14).

2.4 Understanding the Role of Community Media in Local Development

Milan (2009) asserted that media for community adds to the cultural and social aspects of development of the community by offering participatory channels, political and social empowerment and the employment of citizen's rights. He further stated that they are useful for community growth as they transform individuals' involvement in a shared vision of a reality

To Hollander et al. (2002), community media offer communication to the public which is also made available to all persons in within a particular context: the community is understood not only just a topographical setting but also largely as a social setting. The production and demonstration of common goals and shared interests of communities is what community media devotes itself for, whilst the community is referenced to as the frame for the common interpretation.

Emphasis here is on how individual private experience transforms into a collective public experience (Hollander et al., 2002). Therefore in an effort to identify a policy-operative description that policy makers can actively consider for community media, advocates of the concept have reframed it in several ways (Milan, Stefania, 2009).

For Girard (1992), community radio's aim is not just to partake in the life of individuals and the community as a whole, but even more to allow members of community to partake in the activities of the station, at the ownership, management, direction, programming and financing level. Then again if partaking in community radio is on a multi-level then communication and dialogue ought to be a two-way process (Carpentier et al., 2003). Offor (2002) contends that,

the effectiveness of the promotion of cultural and social change in community radio is ability of the channel not only to send messages to the people but also for it to receive from them. That is to say it is not just a tool to waiting on a listening ear, but that which also hears the voice of the people.

Community media spread over a range of topics, but more often than not they consider what is referred to as 'social mission'. Therefore for instance, many radios in Africa focus on educational topics that are relevant to listeners like on farming tips, health and childcare, human, women and children rights, literacy classes and a host of other interesting topics for the rural people. Community media's influence is more significant if it is shaped by the community and for the community (Milan, 2009). By allowing communities to express their feelings and analyze critically issues pertaining to them, community radio can perform an essential purpose in democratization and the development of policies and procedures which affect lives (Bonim & Opoku-Mensah, 1998).

2.4.1 Radio Influence

Mass media play a critical part in creating and showing public views, connecting people to the rest of the world and bringing out society's self-image. Also, the mass media play a crucial role in the processes of social learning and influences people to obtain new attitudes, ideas, and change people's orientation in the society (DeFluer & Ball-Rokeach, 1988).

Ahmed Silem's (1997) definition of radio is that it is an exchange of communication where the emission of sounds, music and words are targeted directly to the listeners or audience. Generally, radio assist in the immediate action of the listener in terms offering feedback to the messages they receive. Radio is obviously a strong tool of information to the masses. The exchanges between the sender and receiver as well as authorities and people are facilitated by the use of radio. Through the media's (television, radio, print media) persuasion, messages are

able to get to the target audience. Such Medias have been very influential and to a larger extent have structured people's everyday lives, habits and practices (Marshall & Quentin, 1964).

Media has a solid cultural and social influence on society and this can be seen from their ability to extend to a reach an extensive audience and listeners and send strong and very powerful messages to influence. This is an explanation to the assertion that "the medium is the message", showing that the dissemination of a message at times can be much important than message content itself (Diedong, 2008).

2.4.2 The role of Mass Media in Modernization in Ghana

Mass media play a position in the paradigm of modernization. . Modernization was referred to a process by which people progress from conventional ways of life to more complex and advanced technological rapid changing lifestyles. (Rogers, 1969). For instance, Schramm (1964) echoed that the mobilization of human resource was necessary for the modernization of agricultural or industrial sectors in developing nations. Mass media and education thus were vested with critical role in the method of organization of human resource. He further noted that, the duty of the mass media of information and the media of education is to accelerate and make easy the extensive, slow social change necessary for economic growth, and, specifically, to speed and make smooth the task of organizing human resources behind the state effort (Schramm, 1964).

2.5 Empirical Literature Review

Mhagama (2015) conducted a study on Community radio as a medium for development in Nkhotakota and Mzimba communities in Malawi in Southeastern Africa. The study employed communication for development and 'some other' developmental theories to enhance the understanding of community radio's role in development. From the study, findings revealed that community radio first of all affords everyday people the opportunity to participate in the

media whilst participating also in development projects. To add to this, the community radio also informed the community folks of the developmental initiatives from development agencies.

Ochichi (2014) also conducted a study on the assessment of community radio in the context of rural development in Kenya. The research made use of both quantitative and qualitative approach with cross-sectional design. A multi stage-stage sampling technique was used in selection of respondents. The findings of the study established that community radio in Kenya had made a moderate contribution in rural development by sharing of developmental information to the community members. However, the stations failed to foster participatory development and programmes were produced by the community radio staff, without incorporating the efforts of the community.

Another study conducted by Anduvate (2014) on the place of community radio in rural development in Kenya: Case study of Sauti FM in Rarieda, Siaya County. The study used qualitative and observation approach and data were gathered using focused group discussions. The findings of the study were that Sauti FM has brought social, economic, cultural and political development on the inhabitants of Rarieda

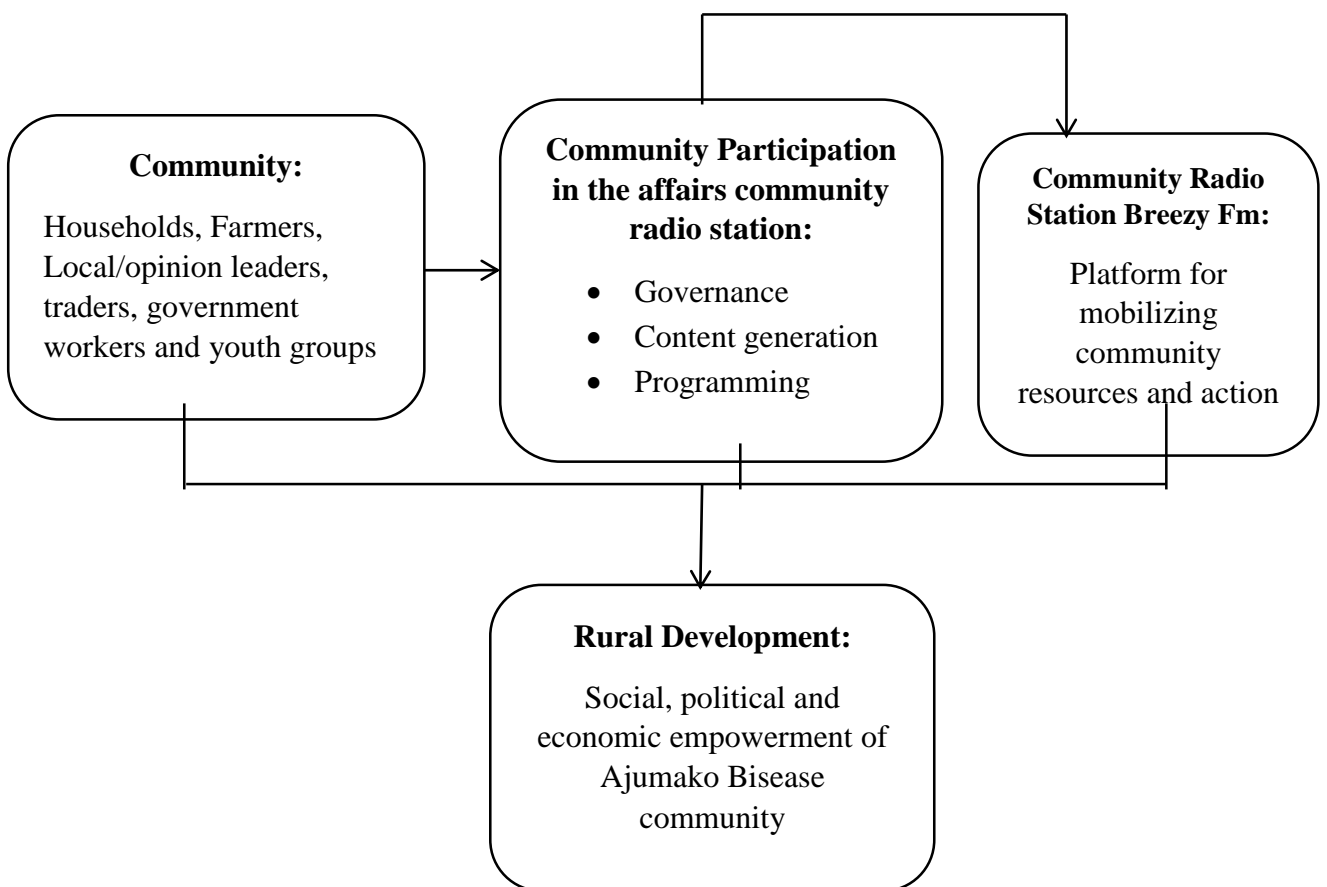
In addition, an NGO: Seeking Modern Application for Rural Development (SMART) in 2013 conducted a baseline study on the topic: A study to assess the impact of the community radio station on the Panchayats in Mewat, India. The study used cross-sectional descriptive survey to gather information. The sample size for the study was 10, 000 respondents Panchayats community. Convenience sampling technique was used to select the respondents. The findings of the results revealed that people of Panchayats in Mewat district have become more enlightened through the activities of community radio. This was achieved through the

participatory communication activities of the community radio that connected with the rural audience and empowered them with the knowledge of government programmes, policies and schemes among others.

2.6 Conceptual Model of the Study

The conceptual understanding of the effect of community radio on rural development is explained by the framework. The framework presented here as a model, is developed by the researcher based on how community radio influences rural development. The model figure 2.1 below shows how community radio creates platform where people such as farmers, opinion leaders, traders, government workers and the youth can be part and share indigenous knowledge to help develop the community socially, economically and political empowerment.

Figure 2.1 Conceptual Framework



Source: Researcher Review of Literature, 2020

2.7 Operational Definition of Terms

The following terms are explained for the purpose of the study:

a) Uses and Gratifications Theory: This is a model of media study that analyses why some group of people use media and what they gain from using it (Chuks-Nwosu, 2013).

b) Community Radio: It is a medium that provides a voice to the voiceless, aids as a mouthpiece of the relegated groups of the people in the society and is pivotal to communication and democratic methods in societies (Community Media, 2016).

c) Residents: These are individuals 15 years and above who live within Ajumako-Besease Township and can afford or own a radio set or a device equipped with a radio receiver (Kpelle, 2017).

d) Content: This refers to the programmes that are produced by radio stations (Woodford, 2018).

e) Devices: Refer to any appliance that can be used to receive radio signals (Woodford, 2018)

f) Traditional Radio Sets: Refer to radio listening devices, which are mainly for radio listening and equipped with transistors (Woodford, 2018)

g) Technological or Advanced Radio Listening Devices: These refer to devices, with special systems for radio receiving functions such as computers, tablets, mobile phones, car stereo, mp3 players, satellite receivers, iPods, and a host of others (Alexander & Kirschner, 2003).

h) Gratifications: These are the benefits residents derive from listening to radio (Chuks-Nwosu, 2013).

CHAPTER THREE

METHODOLOGY

3.0 Introduction

The chapter focused on description about the research design and approach, target population, sample size and sampling techniques. The chapter also highlights the account of the instruments that were used to collect data and its validation and reliability, data collection procedure and data analysis techniques.

3.1 Research Approach

The main aim of the study was to assess the effect of community radio on rural development. According to Creswell (2011) in conducting research the objectives of a study is the key aspect that should be taken into consideration when making choices for the type of research approach to be used. In view of this, a qualitative approach was used in the study. Golafashani (2013) described qualitative research as a naturalistic approach that seeks to understand phenomena in context-specific settings, such as real world setting in which the researcher does not attempt to manipulate the phenomenon of interest and only try to unveil the ultimate truth.

3.2 Research Design

The primary objective of the study was to assess the effect of community radio on rural development. Creswell (2011) confirmed that the objectives of a study should be taken into consideration when making choices for the type of research approach to be used. In view of this, an explorative research design was used. Explorative research design is used to investigate a problem that has not been thoroughly reviewed in order to gain better understanding of the problem (Earl, 2014).

3.3 Population

The target population of interest for the study comprised of all community members in Ajumako Bisease in the in Ajuma-Enyan-Essiam District. There are about 768 houses with a total population of 5,000 (Population and Housing Census, 2010). The community was chosen because majority of the people are farmers and many others also in the wholesale and retail sector, where access of obtaining information from respondents is easier.

3.4 Sample Size

Sample size can be defined as the proportion of the sample that is representative enough of the entire population and whose findings can be generalized to the entire group (Hayes, 2008; Salkind, 2011). Based on this, the sample size for the study was thirty (30). This sample size was deemed appropriate based on the recommendations made by Creswell (1998) which specify that a study that involves the use of qualitative research approach should have sample size of 20 to 30. Therefore, a sample size of 30 is deemed appropriate for this study.

3.5 Sampling Technique

The study employed a multi-stage sampling technique (purposive and convenience) to select respondents. Firstly, purposive sampling technique was used to select five (5) Management Staff from Breezy FM. Purposive sampling is the process of selecting people with the required knowledge or experience and are willing to provide needed information (Bernard, 2002; Lewis & Shephard, 2006).

Also Convenience sampling technique was used to select twenty five (25) community members. Convenience sampling is a non-probability sampling technique that is used to create sample based on readiness and accessibility of respondents to be a part of the study (Bhat, 2018).

3.6 Data Collection Instrumentation

The main instrument for the study was interview guide. Interview is the verbal conversation with the objective of collecting relevant information for the purpose of research (Bryman, 2008). It is used to get in-depth information about a topic of interest. The instrument was divided into two main parts A and B. Part A, focused on collecting demographic data such as age, marital status, gender, educational level and years of staying in that community. These were necessary in understanding how these demographic relate with people's interest in Breezy FM. The second part (B) of the interview sought to ascertain the knowledge of community members on the community radio and how community radio helps in developing the community. Moreover, management of Breezy FM were also interviewed on how the community radio has aided development in the community and some of the challenges the radio station is facing. All the interviews were done using face to face approach.

3.6.1 Validity of the Instrument

Validity is the degree of accuracy of a scale measures what it is intended to measure (Collis & Hussey, 2009). Validity comes in two forms: content and construct validity. For the purpose of this study, the researcher used face validity. Face validity involves using the right instrument by asking people who have the skillfulness and the knowledge in the field to find out whether the measure reflects the concept. Based on this, the researcher presented the questionnaire to her supervisor at Ghana Institute of Journalism who made a review of the items measuring the individual constructs to ascertain whether they measured the exact constructs they were required to measure.

3.6.2 Reliability of the Instruments

In qualitative research, reliability ensures that repeated measures of an event with the same result are achieved using an objective method (Cypress, 2017). Based on this, the reliability was measured using transferability, dependability, credibility and conformability.

3.6.2.1 Transferability

This is how the qualitative researcher demonstrates that the research study's findings are applicable to other contexts. In this case, it should be able to relate with similar situations, similar populations, and similar phenomena (DeVault, 2019).

3.6.2.2 Dependability

Dependability is the extent that the study could be repeated by other researchers and that the findings would be consistent (DeVault, 2019). In other words, if a person wants to replicate a study, they should have enough information from the research report to do so and obtain similar findings as the study did. A qualitative researcher can use inquiry audit in order to establish dependability, which requires an outside person to review and examine the research process and the data analysis in order to ensure that the findings are consistent and could be repeated (DeVault, 2019).

3.6.2.3 Credibility

It is how confident the qualitative researcher is in the truth of the research study's findings. This boils down to the question of "How do you know that your findings are true and accurate?" Triangulation is used to show the research study's findings are credible (DeVault, 2019).

3.6.2.4 Conformability

Conformability is the degree of neutrality in the research study's findings. In other words, this means that the findings are based on participants' responses and not any potential bias or personal motivations of the researcher. This involves making sure that researcher bias does not skew the interpretation of what the research participants said to fit a certain narrative. To establish conformability, qualitative researchers can provide an audit trail, which highlights every step of data analysis that was made in order to provide a rationale for the decisions made. This helps establish that the research study's findings accurately portray participants' responses (DeVault, 2019).

3.7 Sources of Data

In this study, there were two major sources. These were the primary data and secondary data. Primary data is obtained right from the field of study. Essentially, it is the new or original data collected for the purpose of a particular study. In this instance, nobody has ever used that data from the field of study before. Therefore, the primary data for this study was interview guide.

Secondary data on the other hand, are the information that has already been gathered by other researchers, studies or institutions. Secondary data tends to be readily available and inexpensive to obtain, and can either be qualitative or quantitative. Basically, the secondary data were text books, documents, academic journals and online sources.

3.8 Data Collection Procedure

The current study made use of interview method of data collection. An introductory letter was taken from Ghana Institute of Journalism which was attached to the interview questionnaires and sent to the district office and the radio station to notify them of the purpose of the exercise and its relevance to the field of academic work.

After this, the researcher went to Ajumako Bisease community and purposively interviewed the Management at Breezy FM. The researcher used two weeks to collect data from the community members using a structured interview. In addition, the researcher also took some field notes in Ajumako Bisease community to better understand the behaviour of the people in relation to community radio and rural development.

3.9 Data Analyses

The study investigated two (2) main variables. These variables were the community radio and rural development. The purpose of the study is to assess the effect of community radio on rural development. To achieve this, all the data collected from the field was transcribed, organized, coded, validated and concluded. Also thematic approach was used to develop themes in the responses and hence the themes were used as the headings to analyze the set of responses. To add to, pictorial representation such as pie charts and bar graphs was used to explain the data. Descriptive statistics was used to gather information about the demographic characteristics of the participants in the study.

3.10 Ethical Consideration

With reference to ethical principles regarding the use of human participants for research purposes the study thought it necessary to apply some ethical principles. The APA enshrined some ethical standards in order to serve as a guide for most of the situations psychologists face in conducting research. As indicated in the ethical code, researchers are supposed to make known to participants the purpose of the research, how long it is going to take as well as their freedom to either participate or decline from the study. Based on this, participants' concerns were sought and the overall purpose of the research explained to them to help them make informed decisions about their participation. They were also made aware that their participation

was voluntary and that any information provided by them is held confidential and would not be provided to any third party but rather serve the purpose of the research study only.

CHAPTER FOUR

CONCLUSIONS AND RECOMMENDATIONS

The main purpose of the study was to assess the effect of community radio on rural development at Ajumako Bisease community. The study used a qualitative research approach with a sample of 30 respondents from both Management of the community radio and the some community members. Multi-stage sampling techniques with structured interviews were used to obtain data. The empirical review done in the study found that there have been several studies in development communication using community radio by focusing more on the community than the Management of the community radio of which this study fill that gap. The outcome of the extensive desktop review found different results in the country as compared to results reviewed from different countries.

The first objective sought to assess the participatory nature of Breezy FM in community development at Ajumako Bisease. The study postulate that majority of the people were consulted before the establishment of Breezy FM which is an indication that more of the Ajumako Bisease community members might have been consulted and their views taken before the establishment of the radio station in the community. Also it can be attested that there were opportunity for community members to contribute to programmes on the radio through call-in. The participatory nature further sought to find out if community members participated in the radio station's activities, of which majority was likely to respondents "yes". Further interactions would reveal that the radio station also provides stakeholders meetings with the community for them to bring in their views for the station. When evaluated against Arnstein's (1969) ladder of participation, the findings in this research demonstrated that Ajumako Bisease community's participation in Breezy FM's activity is high. Also, Ochichi (2014) posited that the nature of the community's participation has been in the form of phone-ins, SMS texting,

social media platforms such as WhatsApp and Facebook Messenger to participate in development activities by the radio station to the community and also meeting them sometimes as a community to seek their view.

The second objective sought to find out challenges that the community radio (Breezy FM) was facing. From extensive reading of literature, it has been postulated that the major challenges that the community radio faces included inadequate funding, high level of labour turnover, strict regulatory requirement and lack of deep participation from the community members. These challenges make it impossible for the radio station to meet the needs of the Ajumako Bisease community and the listening population. This assertion is supported by Abumeyang (2015) who found out that funding, government policies and high level of labour are the challenges facing community radio in most developing countries. Ochichi (2014) agrees with this assertion that inadequate funding; governmental policies and community not participating in radio programs are the challenges facing community radio.

The final objective sought to ascertain the effect of Breezy FM on rural development in Ajumako Bisease. It has been revealed that there are several positive impacts that the community radio has given to rural communities in their developmental project. Some major developments that have been generated from community radio such as Breezy FM to the community are community library, improvement of school enrolment, some community SHS, improvement in farming practices and interventions for reduction in teenage pregnancy. Apart from these developmental projects, the community radio helps the community to realize the importance of exercising their civic obligation such as paying taxes, levies, tolls, voting and taking part in communal labour. This assertion is in line with the work of Ochichi (2014) who posited that understanding people's attitudes, values and behaviours is necessary for developmental change and from this study it could be envisaged that Breezy FM proves to understand the attitudes, values and behaviours of the people of Ajumako Bisease.

Recommendations

From the conclusions above, the unlisted recommendations were made:

- It is recommended that Breezy FM expands its collaboration with more NGOs and other profit making organizations in their quest to meet the needs of the Ajumako Bisease community. As the station's Management does that by way of submitting project proposals to such institutions, it could generate some income to keep running the station.
- Also, the licensing and regulatory authority should reduce some restrictions that constrain the revenue base for the community radio station such that where donations and grants are not forthcoming, the radio station can take full advantage of its wide listenership base to attract unlimited advertisements from commercial interest and thereby improving its financial situation significantly.
- Moreover, the National Communication Authority (NCA) should review downwards the application, licensing and annual operating fees for community station. As whereas the commercial radio station is given five (5) years to operate, the community radio is given only three (3) years. A consideration should be made to extend the life of the community radio station license so that it is in tandem if not longer with the other licenses.

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APPENDICES

APPENDIX 1: INTERVIEW GUIDE FOR COMMUNITY MEMEBERS

Dear Sir/Madam,

This interview is part of my thesis at the Ghana Institute of Journalism. This research seeks to assess the effect of community radio on rural development. All the information you provide here will be held strictly **confidential**.

No other person will have access to the information and all information will be used for academic purposes only. I will appreciate your effort greatly if you can answer the following questions for the above mentioned purpose. It will take approximately 20 minutes for this interview to be completed.

Thank you for your time and participation.

Yours sincerely,

Afua Koramah Agyemang

These are a few questions that provide socio demographic features about you. Kindly give me the appropriate response space which best describes you. I will appreciate if you can answer all the questions below because they will help me make useful comparisons in the study.

SECTION A: DEMOGRAPHICS

- 1) How old are you?
- 2) Are you married?
- 3) What is your educational qualification?

SECTION B: INTERVIEW GUIDE FOR (RURAL LISTENER): INFORMATION ON COMMUNITY RADIO AND RADIO DEVELOPMENT

1. Do you listen to Breezy FM?
2. If Yes, why?
3. Why do you think this station was established?
4. Do the programmes aired on the radio provide you some skills, which can help you to gain more skills in the social and economic level?
5. Name some of the community radio programmes you like most
6. What exactly do you like about those programmes?
7. How does the station promote local culture?
8. Does the community radio allow you to participate in their programmes?
9. If Yes, how?
10. Which aspect of their programme do you think should be improved more?
11. Has the community radio (Breezy FM) brought about any developmental changes in the community?
12. If yes, what are they?

APPENDIX 2: INTERVIEW GUIDE FOR BREEZY FM MANAGEMENT

Dear Sir/Madam,

This interview is part of my thesis at the Ghana Institute of Journalism. This research seeks to assess the effect of community radio on rural development. All the information you provide here will be held strictly **confidential**. No other person will have access to the information and all information will be used for academic purposes only.

I will appreciate your effort greatly if you can answer the following questions for the above mentioned purpose. It will take approximately 20 minutes for this interview to be completed.

Thank you for your time and participation.

Yours sincerely,

Afua Koramah Agyemang

These are a few questions that provide socio demographic features about you. Kindly tick the appropriate response space which best describes you. I will appreciate if you can answer all the questions below because they will help me make useful comparisons in the study.

SECTION A: DEMOGRAPHICS

- 1) How old are you?
- 2) What is your marital status?
- 3) What is your academic qualification?

SECTION B: INTERVIEW GUIDE FOR MANAGEMENT: INFORMATION ON COMMUNITY RADIO AND RURAL DEVELOPMENT

1. How does Breezy FM get funds to run the station?
2. How do you involve the community in your daily programmes?

3. Do you sometimes evaluate the impact of your programmes?
4. Is there any social and economic impact as an outcome from your programmes?
5. In general, what are the challenges you meet while producing the programmes?
6. On your side, which strategies do you take to improve the social and economic impact in your community through the programmes you produce?
7. Is there any support from NGOs and Government? If yes, what are some of such support?