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**FESTIVALS, COMMUNICATION AND DEVELOPMENT:  
A PERSPECTIVE FROM THE FETU FESTIVAL OF CAPE COAST, GHANA.**

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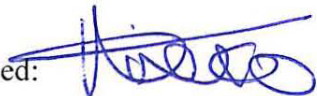
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## DECLARATION

I declare that except for references to other people's work which have been duly acknowledged, this dissertation is the author's original work produced from research carried out under supervision. I further affirm that this work has not been submitted either in part or whole to any other educational institution for the award of any degree, diploma or certificate.

Signed:



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## **DEDICATION**

I dedicate this work to my parents, JD and Elizabeth Afua Wireko, not to mention my beloved late husband, Jake Smith Andoh who was a towering support in my professional life. I further dedicate this work to my three loving sons, Nana, Kuu and Kobe, who have been there for me at every step of the way.

God has been faithful and has been the one who, as the overall Instructor, empowered, energised and equipped me to get to this stage. To Him I give ALL the glory.

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## **DEFINITION OF TERMS**

All the terms used in the study are Fanti local language idioms that have meanings within the Fanti culture. The terms or expressions used in this study are explained below:

**Adontenhen** – Chief Advisor to Omanhen.

**Afahye** – Literally means “taken to wear” in Fanti language. The festival was seen as an occasion when people dressed in their best clothes to renew allegiance to the Omanhen and express joy and thanks for the year’s land and sea harvest. An alternative interpretation used by the people of Cape Coast however is “Afe ahyea”, which literally means one year has come to meet another. The festival is seen as celebrated once a year and therefore, the beginning of a new year for good harvest and prosperity.

**Akom’s Night** - A night set aside for the invocation of the gods by the fetish priests and priestesses against any bad omen during the festival period. The time is also used to foretell the future of the state.

**Asafo Group/Company** - They are the “warriors” or soldiers of the State as was the case in the British colonial times.

**Asafohema** – Female leader in an Asafo Group.

**Ban on drumming and fishing** – This is done to signify the conservation of fish stock in the Fosu Lagoon and a period for meditation and repair of drums for the festival.

**Ban on funerals** – To afford all citizens the opportunity to participate in the joyous festival celebration rather than mourn the dead.

**Confinement of Omanhen** – Omanhen starts spiritual and mental preparation for the festival.

**Emuntumadze** – Spiritual and physical cleansing of the environment.

**Fetu** – Short form of Efutu, a town 10 kilometres from Cape Coast where the people are said to have migrated from in the seventeenth century to settle at the present location.

**Fetu Afahye** - A prominent festival celebrated by the people of Cape Coast in the Central Region of Ghana.

**Krontihemaa** – “Kronti” means the head of the town and “Hemaa means queen mother. Krontihemaa therefore is the queen mother of one of the suburbs of Cape Coast which traditionally is regarded as the head of the town.

**Nkwankwaa** - Youth Association

**Odikro** – Ohen or a sub-chief of the area.

**Oguaa** – local name for Cape Coast.

**Oguaaman** - The State of Cape Coast.

**Oman** – The State.

**Omanhen** – Paramount Ruler or first Chief of the State.

**Onyankopon** – God Omnipotent/ Almighty/ Creator of the Universe.

**Supi** – Title for a leader of an Asafo Group – ‘Superior’ or ‘Captain’ of the warriors.

**Traditional culture** – In the context of this study, traditional culture refers to language, dressing, music, dancing, and food.

**Tufuhen** – Traditional leader of Efutu.

## **ABSTRACT**

This study investigates the Fetu Festival of the people of Cape Coast, also known as Oguaa, located in the Central Region of Ghana. It focuses on the cultural aspects of the festival to find out how they relate to communication and development. More specifically, the study examines the correlation between the festival and developments in the lifestyles of citizens, the community and possibly the country. In so doing, the study seeks to contribute to the global literature on the immediate links between festivals, communication and development from the perspective of the Fetu Festival of Ghana, which has received little research attention.

The investigation was guided by the Participatory Communication Theory and which paved way for a qualitative inquiry involving face-to-face interviews with eleven (11) Key Opinion Formers (KOFs) in traditional culture, local politics and business as well as individual citizens in the research setting. The results of the study suggest that there is a correlation between the festival communication and development. The study brings to the fore the importance of a festival in a society as a unique culture that facilitates the building of valuable social norms such as solidarity, networking and trust in a community and identifies how such characteristics have the potential to impact on the development of local and sometimes national economies while benefitting individuals and communities.

# CHAPTER 1

## INTRODUCTION

### 1. Background to Research

Festivals potentially depicting an aspect of the rich culture of a people have become important features on the annual calendar of many countries and tribes around the world. There are various festivals types which come in the form of carnivals, music, food, film, cultural, religious or as dance festivals celebrated around the world. In Ghana, traditional cultural festivals are proud moments for chiefs, queen mothers and elders of traditional areas to showcase their rich cultures. Majority of traditional festivals are celebrated in recognition of bumper harvest and where the chiefs and traditional elders pour libation, express their joy and thanks for the year's land and sea harvest (Blankson, 1973). Increasingly, these festivals have become proud moments for chiefs, queen mothers and elders of traditional areas who use the occasion to showcase their rich culture. The occasion, according to Baah (2014), brings citizens of a traditional area home and abroad together, and through selflessness and unity, plan development programmes (Baah, 2014). Though festivals have been part of the Ghanaian culture for centuries, academic studies on the nature of developments they bring in, if any, have been few.

With the focus on the Fetu Afahye (Festival) of the people of Cape Coast, a festival which dates back to the seventeenth century (Amoako-Attah, 2001), this study seeks to interrogate what relationship there is between this seventeenth century festival, communication and development either for individuals, the community, and where possible, the country in general. The idea is to discover the potential implications of the festival in the interaction among the people, the locals and national society and development. The study is underpinned

by a participatory communication perspective and the research method used is qualitative. In-depth interviews are used in an attempt to understand the people's experiences and attitudes throughout the festival. The research background attempts to set the tone for the study.

## **1.1 Culture**

The National Commission on Culture (2004), states that culture is usually rooted in the past but because it is vibrant, it is easy to adapt it to the present. To buttress this point, Salm and Falola (2002:147) describe the Ghanaian culture for example, as “interaction between the past and the present, the traditional and the modern.” They see culture as dynamic, reflecting the ‘duality’ inherent in the attempt to blend rich cultural institutions and customs with continuous adaptations. Anquandah (2006) refers to culture as lifestyles manifested by a particular people or society. Gyekye (1996:72) defines culture as “encompassing the entire life of the people, their morals, religious beliefs, social structures, political and educational systems, and forms of music, dance and all other products of their creative spirit.” According to Scollon and Scollon (2001), culture is about large groups of people and what they have in common from their history and worldviews to their language or geographic location and literary works. There is no doubt, based on available research, that despite the divergent views, there is a universal acceptance by almost all the scholarly definitions that culture is about people, their way of life, beliefs, clothing, food, language, dance, music, religion and anything that identifies them and bring them together as one.

## 1.2 Development

In defining development, Awedoba (2002), states that development is the betterment of the human condition. He explained further that anything and everything, or any activity that can be said to contribute to the enhancement of the quality of life of communities and individuals, can be viewed as coming under the purview of development. Awedoba argues that development takes into account many other aspects of life. These include environmental and health issues as well as the perceived broader cultural goals and objectives including the arts and aesthetics. Development has a very broad perspective and various themes such as socio-economic aspects, are put into perspective when one talks about development. Melkote and Steeves (2001), for example identify the major themes in development as: environment, sustainability, women and gender, as well as basic needs.

However, according to Melkote and Steeves, there is much disagreement as to what constitutes improvement. They refer for instance, to a modernisation perspective based on neo-classic economic theories which assumes that a Western model of economic growth is universally desirable. On the other hand, there are counter views to the generalisation of the neo-classic economic model which assumes that a nation becomes modern and developed when it closely resembles Western industrial nations. Some scholars of development are of the view that development is understood to include the process by which societal conditions are improved (Freire, 1970; Zimmerman and Rappaport, 1988). The goal of development is defined to be the process by which individuals, organisations and communities gain control and mastery over social and economic conditions, over democratic participation within their communities and over their stories (Freire, 1970); Zimmerman and Rappaport, 1988). According to Melkote and Steeves (2001), however, the main trend in sociological theory of development was extrapolation of concepts generated from the West's analysis of the study of

development in the third world nations. Rostow and Lerner's concept of development is more generalised. They state that once key institutions and certain behavior patterns were established, development was more or less sustained. Rostow (1960) believed that every society would pass through five stages of economic growth – from a traditional society, preconditions for take-off, then to take-off, drive to maturity and then finally to the age of high mass consumption (Rostow, 1960). Rostow's theory of development therefore may reflect such cultural practices as festivals, and in the context of this study, the Fetu Festival of Cape Coast, where people are brought together for the common purpose of celebration and where they bond together, network, build trust which provides the stimulus for transformation and development to take off. With the changes that then take place, the process to "maturity" begins, lifestyle changes take place and gradual to mass improvement in the economy gets realised.

### **1.3 Communication**

According to Ansu-Kyeremeh (1997), communication is an active part of culture and development. He posits that apart from language and some other traditional forms of communication including drumming and dancing which are also considered as aspects of culture, festivals in particular use the participatory form of communication to rally people around to plan development at the grassroots. The participatory element in bringing about change in communities ties in well with social change, the process of using collective action by a group with a common interest to press for development in their individual situations or communities. Festivals, as cultural events, bring people or communities with common interest together and in the process, plan social changes in their communities. That change is normally brought about through communication, using dialogue. According to Ansu-Kyeremeh (1997), the "communal" space which exists between the "individual" and the

“mass” and within which social interaction occurs, presents opportunities for a media system to co-join and share in participatory knowledge formation and dissemination for development.

Participatory communication, according to (Midgley, 1986; Gumucio-Dagron and Tufte, 2006; Sparks, 2007; and McPhail, 2009), is the current flavoured approach to tackling development issues and has spawned a host of communication-integrated applications in the activities of local level development in social development. People normally need to understand the dynamics of the new era and even the need to develop and it is communication that plays that active role. In promoting social change, communication is used to facilitate dialogue between stakeholders in order to define development concerns and address common problems or goals. This facilitates individual community ownership (Gumucio-Dagron, 2009). Communication therefore is needed to facilitate development. According to some Latin American scholars, in order to share information, knowledge, trust, commitment and a right attitude in development projects, participation is very important in any decision-making process for development (Freire, 1973). This is collaborated by Ansu-Kyeremeh (1997) who posits that a sense of responsibility, empowerment and participation are intrinsic values of events such as festivals. The Fetu festival is no exception.

#### **1.4 Fetu Festival of Cape Coast**

The Fetu Festival, otherwise known as Fetu Afahye is celebrated by the people of Cape Coast, also known as Oguaa, in the Central Region of Ghana. It dates back to the seventeenth century, taking its name from the seventeenth century Efutu Kingdom, located eleven (11) kilometres inland of Cape Coast. The people of Cape Coast are thought to have migrated from the Efutu Kingdom (Amoako-Attah, 2001). During the colonial time, the British referred to the Festival as “Black Christmas” because the preparations that went into it, the amount of money spent and the general joyous feel about the celebration resembled

Christmas. According to Amoako-Attah, the festival, as is still the practice, starts from the second week of August every year with state purification rites and many more cultural practices and ends with a grand durbar on the first Saturday of September. Significant features of this period includes the state purification rites which includes the Omanhen's Yam festival observed in the form of offering mashed yam to the gods of Cape Coast. Prior to the actual celebration, the Omanhen is confined for a week during which period he meditates and asks for wisdom from the creator and the ancestors. At the end of the Omanhen's confinement, he appears in public and goes to the stool house to pour libation, seeking blessings from the 77 gods who the people believe steer the affairs of Oguaa traditional area.

The celebration is climaxed with a colourful durbar of chiefs on the first Saturday of September. The festival procession through the principal streets of Cape Coast is done amidst drumming, dancing, and the firing of 'musketry' by the various warrior groups locally referred to as Asafo Companies and the slaughtering of a cow in public for the seventy seven (77) gods of Cape Coast. While the procession is to showcase aspects of the rich culture of the people, the slaughtering of the cow is done to pacify the gods, after which any citizen can go and cut a piece for themselves. Another significant feature of the Fetu Festival is the opening of the Fosu Lagoon, also known as Bakatue to allow the lagoon access to flow into the sea, presumably to bring more fish into the lagoon. The Omanhen who is also the leader of the Cape Coast traditional area pours libation to the deity of the lagoon, Nana Fosu, and then throws in his net three (3) times to signify the formal opening of the lagoon to the general public for fishing after a period of a ban on fishing. Prayers are offered to the gods to call for a bumper harvest of fish and crops during the season. The various fishermen's groups organize a regatta on the lagoon to close the celebration of the Bakatue (Ghana Tourist Board, no date).

According to a 50<sup>th</sup> anniversary brochure of the Oguaa Fetu Afahye published in 2014, throughout the fortnight of celebration of the festival, a day is set aside for a specific programme and these programmes are such that they touch all aspects of the lives of the people including gender and youth. The programmes start with a communal labour day involving all citizens. People are expected to thoroughly clean their environment and clear filth and choked gutters. Ceremonial edifices and streets are painted and decorated ready for the celebration. A day is set aside as a Youth Day to educate the youth on pressing societal issues. This day which has also become known as “Orange Friday” because the attire for everyone is orange in colour, has also been turned into a street carnival where the youth pour out in their numbers to celebrate and welcome visitors and tourists into town. The traditional priests and priestesses, the intermediaries between the 77 gods and the people are not left out of the festival week of celebrations. The Akom’s Night which runs from 3pm to the following dawn is created for the invocation of the gods by the priests and priestesses against any bad omen as well as foretelling the future by the priests and priestesses. Recognition is given to children during the celebration with a day set aside for fun games and variety of entertainment while the Women’s Day is observed with lectures on women’s health and empowerment. During the week of activities, the Chief’s palace is opened to the public, there is a food fair referred to as “Fanti Food Fair” where indigenous foods of the people of Cape Coast and other parts of the Central Region are displayed. It is worth noting that the first sign of the festival is when three weeks before the festival, a ban is placed on fishing in the Fosu Lagoon and also on drumming. These signify respectively, the conservation of fish stock in the lagoon and a period for meditation and repair of all drums to be used for the festival. There is also a ban on funerals to ensure that there is full merry making during the period of the festival by all families. A joint Christian thanksgiving service is held on the Sunday after the durbar in an open space to offer appreciation to God the Creator for a peaceful festival.

The occasion is also used to appeal for funds for development projects in the Cape Coast traditional area.

### **1.5 Profile of Study Area, Cape Coast**

The study location is Cape Coast also known as Oguaa. The name Cape Coast was given to the town by the early European settlers in the early seventeenth century. Cape Coast is 145 kilometres from Accra, the capital of Ghana. It is an old historic town which in the early seventeenth century attracted European traders to the Gold Coast. (Blankson, 1973). According to Blankson, there was active trade, mostly in slaves and which led to the building of the Cape Coast Castle by the Swedes in the mid-seventeenth century. The Castle changed hands six times in a decade before eventually Cape Coast became the headquarters of the British colonizers and then the capital of the then Gold Coast. The seat of government was finally moved from Cape Coast to Accra in 1877. Due to the intensive interaction with the European traders, Cape Coast became a centre for the spread of elements of European culture and civilization in the rest of the country. It was the centre of secondary education. It is the “birth place” of the earliest newspapers in the country and the first nationalist associations and societies. The first Methodist, Anglican and Roman Catholic Churches are said to have been built in Cape Coast and the first school in the country, the Philip Quaque Boys School. The school was established in the early 1750s by an Anglican Minister, Thomas Thompson (Addo and Gyesei, 2015).

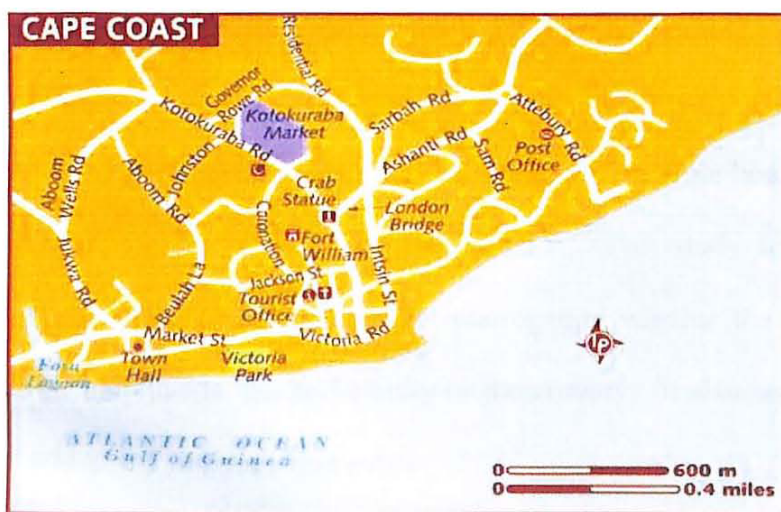
### **Demographic Characteristics of Study Area**

The national population census of Ghana in 2010 put the population of Cape Coast at 169,894 including 93,619 females, representing 51.26 percent of the total population and 89,017 males, representing 48.74 percent (Cape Coast Metropolitan Assembly (CCMA) quoting

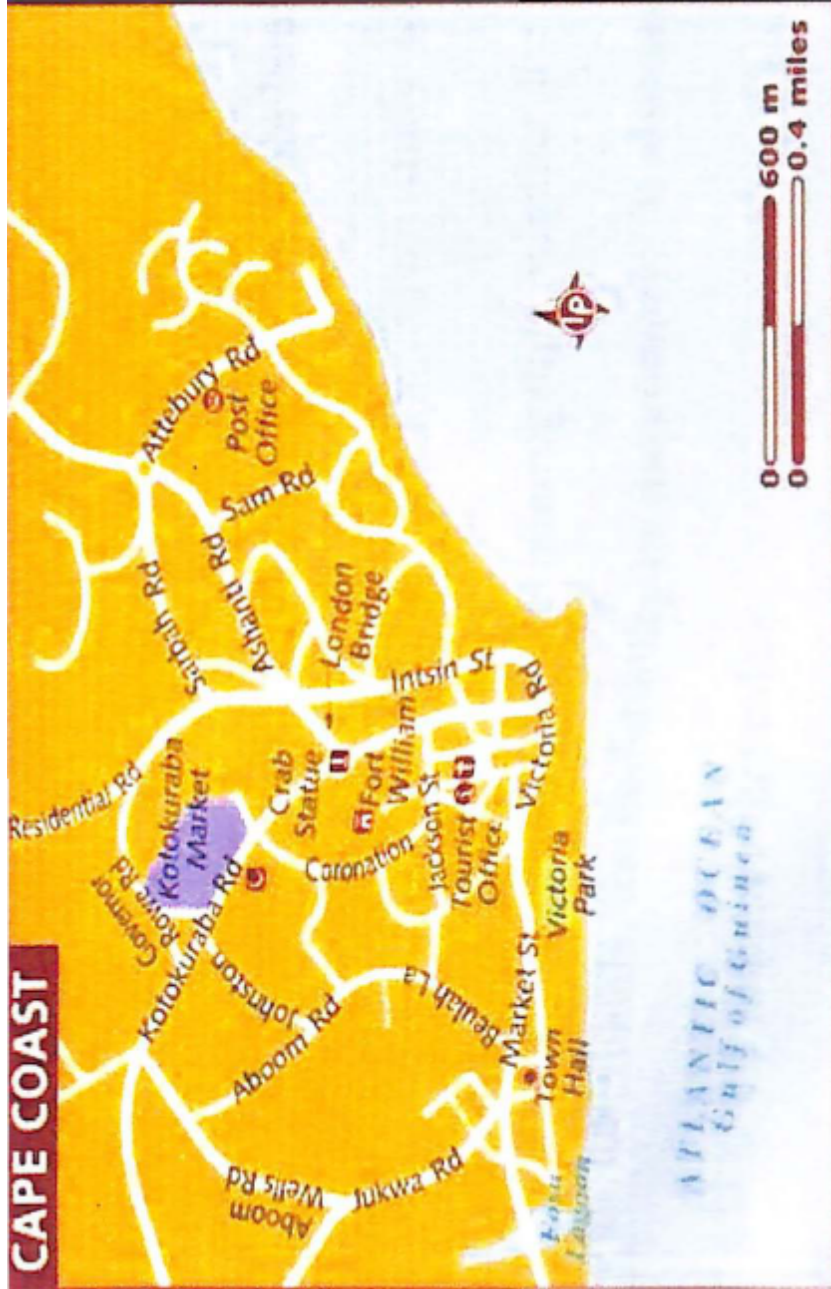
Ghana Statistical Service, May 2012 as source). The CCMA estimates a projection population figure of between 192,000 – 230,000 for 2014; at a growth rate of 3.1 percent. There are 124 communities in the Cape Coast metropolis, 83 percent of who are of Akan extraction and mostly Fantes. This is followed by 6.4 percent Ewes, 3.7 percent Mole-Dagbani, 2.7 percent Ga-Adangbe and other ethnic groups including Guans. Out of the total population of the Cape Coast Metropolis, 85 percent are Christians while 9.8 percent are of the Islamic religion.

On economic life, 49.6 percent of the population is employed and 5.7 percent is unemployed. Of those employed, 35 percent are active as service and sales workers (such as wholesale, retail, and manufacturing) while 23 percent are in craft related activities and 7.4 percent are in agriculture, forestry and fishing. (Population and Housing Census 2010, Ghana Statistical Service, 2012). Cape Coast lies south of the Gulf of Guinea.

### Map of Cape Coast showing Kotokuraba Market, Victoria Park, and the Fosu Lagoon



(Courtesy Google Map, 2014). This sets the background to the study area.



## **1.6 Problem Statement**

Ghana abounds in many traditional festivals celebrated across the different geographical areas of the country. According to the Ghana Tourism Board, centuries of old traditions of the people of Ghana, including traditional festivals, have created a rich culture that has become a lasting legacy (Ghana Tourist Board, No date). Such traditional festivals are fully participated in by the citizens of the area, home and abroad. With families and friends coming together during the festival, there is social bonding with a common purpose or interest. It is a general belief that festivals provide some best alternatives to economic development such as tourism as well as opportunities for localised cultural development (Tayman, 2012). This assertion is supported by a section of a Report by the UN Commission for Africa (2005), which notes that the dynamic and organic nature of cultural development create society's ideas and perceptions and that culture hold's society's values. While important festivals like Fetu Afahye bring citizens home and abroad as well as tourists together to celebrate the occasion. According to Grootaert and Bastelaer, the characteristics of social capital which include networking, solidarity and trust, create the opportunity for development projects in the community (Grootaert and Bastelaer, 2002). Important festivals like the Fetu Festival bring citizens from home and abroad, as well as visitors and tourists together to celebrate the occasion. This study seeks to investigate the extent of research on the Fetu Festival, while interrogating whether the festival relates to development, either for individuals, the community or the country. It also seeks to investigate how the study could add to any literature that exists.

## **1.7 Research Objectives**

The general objective of this study is to ascertain whether a cultural celebration such as the Fetu Festival has any correlation, directly or indirectly, with development. The study is a means of

generating a better understanding of festivals and their contributions to changes in the form of development. The specific objectives are to investigate whether there is a relationship between Fetu Festival and any development that may come out of it; to identify the different aspects of development and how they are improving lives, businesses, the destination and perhaps the country.

### **1.8 Research Questions**

Based on the problem stated, the following research questions that this study attempts to address:

- i. Is there a relationship between Fetu Festival as an aspect of culture and development?
- ii. To what extent does the festival promote development?
- iii. What aspects of development may be attributed to the festival?
- iv. How is each of the aspects of development benefitting the individual, businesses, the community and the country?

### **1.9 Significance of Study**

The study is one of the few academic research so far carried out in Ghana on the relationship between culture and development and the role played by communication, with the focus on the Fetu Festival of Cape Coast. As such, it will contribute to global literature and knowledge on the topic. With reference to Ghana, the study will help in identifying what development benefits there are, arising from the celebration of a festival and what further research could be done to expand on festivals, communication and development using this study as one of the basis. Working closely with traditional leadership for the first time, the study has provided for the researcher, insight and understanding into some cultural values. It is further hoped that others who will be using the research study will benefit from the knowledge shared on cultural values and practices

and provide a base for further research on communicating with traditional leaders and its cultural significance. Overall, the study will contribute insights into cultural tourism as an industry.

### **1.10 Scope of study**

The Study is limited to the celebration of Fetu Festival as a prominent cultural practice of the people of Cape Coast and how the celebration feeds into communication and development. Due to the study's limited nature, the findings cannot be generalised to apply to all festivals.

### **1.11 Chapter Organisation**

The study is divided into five (5) chapters. **Chapter One** looks at the overall introduction to the study. It gives an overview of the topic and gives the background of the study. It looks at the statement of the problem, the general and specific objectives of the study, the research hypothesis, and the significance of the study as well as the scope. **Chapter Two** is based on a review of the literature used. It looks at the foundation and framework used by reviewing related and relevant studies, so as to set the study in a wider context. **Chapter Three** looks into the Methodology used. The chapter indicates how the researcher approached the entire research. It looks at the research method, the design, the target population, the sampling technique used, the sources of data which included primary sources of data and secondary data, how the researcher went about data collection, including the tools and processes used. Ethical issues encountered during the data collection process were also highlighted. **Chapter Four** looks at the findings and data analysis. It covers the presentation and analysis of data collected from the field. **Chapter Five** is the final chapter. It gives a summary of the study done which includes the findings from the field, the limitations of the study and the recommendations/suggestions proposed. The summary is followed with a bibliography and other references cited in the study.

## **1.12 Conclusion**

This chapter has presented an overview of the study. It has looked at the background to the study and given the statement of the problem, lining out the objectives, the research questions the significance of the study and the scope. It has also given an indication of what the rest of the four (4) chapters of this study will be.

## **CHAPTER 2**

### **LITERATURE REVIEW AND THEORETICAL FRAMEWORK**

#### **2.1 Introduction**

The study, as indicated in the objectives, sets out to investigate the relationship between the Fetu Festivals and development. The focus of the chapter therefore, is to demonstrate what other scholarly works and published literatures exist and to put the study in proper context. The chapter consequently consists of two sections. The first section which is the literature review seeks to provide some understanding of and an insight into relevant previous research on the phenomenon being investigated. The second section discusses the theoretical perspectives that frame and guide the research. The theory underpinning the study is the Participatory Communication Theory.

#### **2.2 Review of Related Studies**

In the context of this study, a review of related literature covering festivals, social capital, culture and development is presented to help situate the issues and point out the departure of this study from others that have already been done.

##### **2.2.1 Festivals**

There are varied perspectives on the meaning of festivals (Richards, 2006; Picard and Robinson 2006, Metamucil, 2006; Bowden 2001; Turner, 1982). However, Getz's (2007) simple definition of festival states that it is a "themed public celebrations" (Getz, 2007; p.31). Though festivals feature in practically every continent of the world, Africa is described as the festival continent with colourful and vibrant festivals ranging from musical, cultural, arts, religious, film and harvest

(Africa Guide: <http://www.africaguide.com.culture/events>). According to Taymann (2012), by their names and sometimes their descriptions, festivals most of the time, tend to emphasise their particular characteristics to further explain their roles and functions. This appears to be true of the majority of traditional festivals celebrated in Ghana. These festivals have names that reflect their characteristics. For example, the “Homowo” Festival of the people of Accra (Ga), simply mean “hooting at hunger”. The festival is celebrated each year to mark the end of hunger in the Ga state and the beginning of a bumper harvest of maize. Similarly, the Yam Festival of the people of Badu in the Wenchi District of the Brong Ahafo Region of Ghana is celebrated to usher in new yam. The Akwambo Festival of the people of Agona in the Central Region literally means “clearing path”. The Asafo groups weed footpaths leading to the streams of rivers, farms and other communal places (Ghana Tourist Board, no date)). On the other hand, festivals are not necessarily celebrated to emphasize particular characteristics. The Fetu Afahye of the people of Cape Coast in the Central Region of Ghana historically took its name from Efutu, the kingdom where according to history; the people of Cape Coast originally migrated from at the end of the seventeenth century (Blankson, 1973).

Research work carried out by Nketia and Busia on festivals point to the social impact of festivals on communities. As explained by Nketia (1975), the activities of festivals do not only affirm spiritual values of a community but they also tend to strengthen the social bonds which bind the members of the community together. To a large extent, this is what Busia (1962) also talk about. According to Busia, festivals are also observed as “occasions for community or kinship to come together to join in song and dance or in ritual to give expression to the sense of group solidarity.” This group solidarity is a characteristic of “social capital”. (Busia, 1962, p. 38). Both Nketia and Busia do not directly connect the social impacts of festivals to development. This study will however seek to investigate the contribution of the social capital which is built during Fetu Festival to development.

### 2.2.2 Social Capital

Social capital is generally seen as the value systems within a community (Grootaert and Bastelaer, 2002; Bourdieu, 1986; Putnam, Leonardo *et al* (1993). According to Bourdieu, social capital gives communities the ability to hold power collectively to achieve community objectives. In defining social capital however, there have been various scholarly definitions of the term. According to Halpern (2005), the current understanding of the term social capital is attributed to Putnam who used the concept to explain the active communal civic behaviour of an Italian town's people. He later refined the concept to focus more on group facets that enable the achievement of goals through cooperation more commonly referred to as "social fabric". This fabric is made up of the cultural aspects of societies that enable people known or unknown to each other to socialize or work together. Grootaert and Bastelaer (2002) define social capital as the ability of groups of people to engage in mutually beneficial collective action that enhances a community's richness and well-being as a result of building culturally embedded institutions or networks that engage to create commonwealth, trust and shared interest and works to resolve problems.

According to Castiglione, Deth *et al* (2008), Hafman used the term to refer to the way that communities were built internally with regards to social conventions and practices that promoted their ability to get things done. Bourdieu (1983) recognized social capital as the rules, norms, obligations, reciprocity and trust embedded in social relations, social structures and society's institutional arrangements which enable members to achieve their individual and community objectives. Social capital is seen as an asset that contributes to the development of other forms of community capital such as financial, human, physical, political, cultural and environmental. In a research based on the voting system in Italy, Putnam (2007), discovered that social capital has some impact on the economic development of a community as well. Putnam, Leonardi and

Nanetti (1993), argue that co-operation among members of a group creates habits and attitudes that could serve the greater good. Putnam posits that associations facilitate growth by increasing trust. The scholarly definitions and descriptions of social capital as a basis for community welfare, development and social change relates well to traditional festivals as observed in Ghana. Festivals provide opportunities for communal actions such as environmental cleanliness as well as families coming together for social good and discuss support for each other.

However, festivals have not always promoted value systems characteristics of social capital. According to Portes and Landholt (1996), social capital has its downside. They explain that communities, groups or networks which one isolates or which work at cross purposes to society's collective interest can hinder economic and social development. He gave examples as drug cartels or corruption rackets. A further example of festivals not promoting value systems came to light during the process of data collection for this study. The researcher saw that in the case of the Fetu Afahye, one big issue being grappled with by the elders of Cape Coast is the level of inappropriate influence on the youth and the promotion of promiscuity due to the infiltration of foreign cultures, irresponsible advertising and promotions by sponsors. A case cited during the data collection is the promotions around the sale of condoms and alcoholic beverages.

### **2.2.3 Culture and Development**

Culture and development seem to go hand in hand when one talks about culture. Salm and Falola (2002) refer to the dynamism of culture by referring to the "duality" inherent in the attempt to blend rich cultural institutions and customs with continuing adaptations to the political, economic and social exigencies of the modern world. Rostow has indicated that once key institution and certain behaviour patterns are established, development is more or less sustained and the changes that happen are irreversible and the process of development moves in a common universal

direction (Rostow, 1960). Per Rostow's assertion therefore, Fetu Afahye as an embodiment of culture should contribute to the development of the location and its people. The goal of development is defined as the process by which individuals, organizations and communities gain control and mastery over social and economic conditions, over democratic participation within their communities and over their stories (Freire, 1973); Zimmerman and Rappaport (1988). *According to Melkote et al. (1991, 2001), the main trend in sociology theory is extrapolation of concepts generated from the West's analysis to the study of development in the third World nations. Culture however sometimes set gender barriers and thus hinder gender development. According to Melkote (1993), the Western patriarchal model had the male breadwinner as head of the family unit while the woman raised the children and managed the household. It is clear from the Researcher's interaction with participants during data collection that in the Fetu Festival, though women played crucial roles as in forming the majority of the intermediaries (priestesses) between the gods and the people. Women stay behind on the day of the festival durbar to ensure that they have cooked enough to cater for the numerous guests of the state who will be attending the festival. This exclusion of women in the climax of the festival celebration, limits gender participation and development to some extent. Though not much research has been conducted on the chosen topic, it would be of general interest to deepen research on the topic in order to determine the extent of Fetu Festival in promoting development whether for individuals, the community or the country.*

### **2.3 Theoretical Framework**

"Theory" is defined by Wimmer and Dominic (2003) as a set of related propositions that present a systematic view of phenomena by specifying the relationship between the phenomena and the concept. According to Stangor (1998: 30), "Theory is an integrated set of principles that explain and predicts many but not all observed relationships within a given domain of enquiry". Frey,

Botan, Freidman and Kreps (1991), define theory as a generalization about a phenomenon that explains how or why the phenomenon occurs. According to them, theories are important in that they enhance the growth of the professional area to identify a body of knowledge that helps to give understanding to what we do not know. Griffin (2003) posits that a good theory brings clarity to an otherwise jumbled situation and draws order out of chaos.

Several theoretical perspectives are offered as frameworks for interpreting the influence of forms of communication on individuals, society and culture (Defleur and Ball-Rokeach, 1989). A Participatory Communication Model has been employed as the conceptual framework for this study, to discuss how as characteristics of social capital, festivals use participatory communication to mobilize people, encourage associations and community networking, build commitment and trust, all as a foundation for progress and development.

However, even though the study is influenced by a participatory communication model, it also looks at trends in communication and development to help situate the participatory communication model within the context of communication and development.

## **2.4 Communication and Development Trends**

The issue of communication for change and development has tended to adopt a Westernised perspective, although history has shown that this may not exactly reflect other non-Western conditions and contexts. Thus, criticisms of the shortcomings of the Western perspective have led to the theorising that recognises the need to broaden such perspectives to accommodate other socio-logical settings. In recent times, emphasis has begun to shift from audience members as individuals, which has been the focus of the much criticised linear views on communication to audiences as social groups ( Melfalopulos (2008); Servaes (2008); Waisbord (2000). A parallel to this form of social group communication for development is seen in what Ansu-Kyeremeh

describes as group-oriented indigenous communication. Ansu-Kyeremeh (1997), argues that members of communities come together by developing varieties of communication processes and strategies and utilise these processes and strategies to constitute themselves into a collective. (Ansu-Kyeremeh, 1997). Using the Asafo Groups to illustrate how indigenous communication facilitates group participation in communicating, Ansu-Kyeremeh cites Riley (1990), who witnessed the Asafo structure and said it always included a clearly defined pattern of communication. Comparing the work of the Asafo Groups to another indigenous youth group known as “ Nkwankwaa”, Ansu-Kyeremeh sees similarities in that both groups mobilize for community labour which include clean-ups campaigns, clearing of foot-paths and building community schools and other social amenities.

In the context of the Fetu Festival, the custodians of culture are those who lead in communication to mobilize people for development. In describing the actors in the indigenous communication process, Ansu-Kyeremeh ascribes the principal sources of the messages in the indigenous communication system to the chiefs and queen mothers as well as the elders in the community. He further goes on to describe indigenous communication systems, with exception of drum language, as two-way and dialogical, combining vertical top-down flow, bottom-up flow and horizontal flow.

The criticisms of the top-down model of communication as originated from some Western communication scholars, resulted in a call for new models of communication. Consequently, the diffusion model and the participatory model which ensured horizontal communication and information sharing, equitable participation, local ownership and empowerment. (Waisbord, 2001); (Tufté and Melfalopulos, 2009). All as discussed above can be classified under two main broad models: Diffusion model and Participatory Model of Communication (Waisbord, 2001);

(Tufte and Mefalopolus, 2009). This study sees communication and development from the multiplicity participatory paradigm.

## **2.5 Participatory Communication Theory**

Participatory Communication has been defined as:

A dynamic, interactional and transformative process of dialogue between people, groups and institutions that enables the people, both individually and collectively, to realise their full potential and be engaged in their own welfare ( Attafin (1991) as cited by Waisbord (2000, p. 20).

According to Servaes (2002), in discussing the main characteristics of the participatory model of communication, people are seen as the controlling actors or participants for development, where people have self-appreciation instead of self-depreciation. The participatory theory well articulated by Latin American scholars such as Diaz Bordenave (1994). It has its inspiration from the work of Paulo Freire (1997) in parts of rural Italy in the 1970s. Freire conceived of communication as a dialogue and participation for the purpose of creating cultural identity, trust, commitment, ownership and empowerment. This, according to Mefalopulos (2009), was the beginning of Freire's work and influence in developing the participatory paradigm.

The paradigm focuses on dialogical communication, a process that emphasizes collective action for developing solutions, exercises and methods of solving identified development programmes. The participatory process takes into consideration, social norms, local cultures and traditions and the general context of development. The paradigm puts decision making about development in the hands of the people, placing emphasis on cultural pride and self-esteem. According to Servaes (2002), the participatory model serves as the nucleus of development, where development means lifting up the spirits of a local community to take pride in its own culture, intellect and environment. Servaes posits that the participatory model emphasizes the local community rather

than the nation state and on dialogue rather than monologue. The participatory paradigm thus defined, has important implications and relevance for festivals where people come together as controlling actors, there is a lot of communication between the custodians of culture, the groups, individual families and the community, collective action takes place, there is strengthening of cultural identities, community networking and commitment. All these characteristics build trust and so there is ownership of ideas and community organisation.

Many scholars such as Tufte and Mefalopulos (2009), Servaes (2008), Waisbord (2008), Ansu-Kyeremeh (1997), Melkote (1991), Diaz Bordenave (1994), Freire (1976) and others uphold 'dialogue', 'participation', 'empowerment', 'two-way horizontal communication', and 'group or community participation' as the most important concepts of participatory communication. It is based on the above that the Participatory Communication Theory is deemed suitable to underpin and guide the analysis of this research. The study's view of participation is based on the extent to which the custodians of culture, the groups, individual families and the community come together to dialogue and initiate programmes that are of concern to the state.

## **2.6 Assumptions of Participatory Communication Theory**

The assumptions being considered for the participatory communication theory are: Ontological, Epistemological and Axiological. Ontological assumption sees reality as subjective and multiple as seen by the research participants. The assumption is that there is no single reality and people experience reality from their own point of view. In the data collection, people took centre stage and as controlling actors, they gave their own perspectives to the phenomenon which was being investigated. Epistemological assumption on the other hand deals with knowledge, asserting that the reality being studied is not distant from the qualitative researcher. The researcher views reality within its context while obtaining the perspectives of insiders.

## **2.7 Conclusion**

The chapter identified scholars who have done work in such areas as festivals, social capital which is a key characteristic of festivals, culture, and development and reviewed their works in relation to the phenomenon which the study examines. The Participatory Communication Theory was employed as the theoretical framework while ontological, epistemological and axiological assumptions guided the study. The next chapter looks at the methodology, the research method used and how data was designed and collected.

## **CHAPTER 3**

### **METHODOLOGY**

#### **3.1 Introduction**

This Study investigated the Fetu Festival of the people of Cape Coast as an aspect of their culture. The aim is to discover the extent to which the festival and its activities and communication impact on development in the area. The questions that the study set out to answer were whether there is a relationship between Fetu Afahye and development, to what extent does the festival promote development, what the various development areas are, if any, and how each development outcome benefits individuals, businesses, Cape Coast and the country, where possible.

This chapter describes and explains the research methodology, covering the research design, the sampling approach, target population, the data collection process, the ethical considerations as well as the problems encountered.

#### **3.2 Research Method**

The research method used in this study is .qualitative. Qualitative methods generally aim to understand the experiences and attitudes of a community and aim to answer questions about the “what”, “how”, and why of a phenomenon rather than “how many” or “how much” which are answered by quantitative methods. The aim for the selection of the qualitative method was to go deep into the Fetu festival and use the interpretive approach to investigate whether the festival has any relationship with development. As a qualitative research, the following approaches were taken:

- i) Interpretive approach was used to understand the way people interpret and made sense of their experiences
- ii) Interviewing method using face-to-face interviews was also applied.

### **3.3 Research Design**

Interviewing was used as the main method to collect data for the study. The interview formats used were semi-structured and unstructured. The total sample size used was eleven (11) and it spread across Key Opinion Formers (KOFs) who are also key custodians of culture, other KOFs with local political and business backgrounds, as well as ordinary citizens of the study area who had experienced the festival for over fifteen (15) years. The type of selection of participants was to get representational views on the problem being investigated.

#### **3.3.1. Sampling Approach**

A mixture of non-probability sampling methods, that is, purposive, snowball and self-selection samplings guided the data process. This was so as to take advantage of the positives in one sampling method while at the same time balancing some of the disadvantages found within the different procedures.

**Purposive Sampling:** The initial respondents were selected using purposive sampling also known as judgmental sampling, thus specific informants valuable to the study and who were best positioned to provide the required data were targeted.

**Snowball Sampling:** The snowball or chain sampling was also used to enrich the data gathering process. Snowball sampling is the process that locates one or two key individuals who then are asked to name other likely informants. The purpose is to facilitate the

identification of “hard-to-find” cases. To this end, an informer was identified and she was also asked to identify another who could provide some of the required data. This source was helpful in the information obtained.

### **Self-Selection Sampling**

A self-selection sampling is where the researcher randomly picks someone from the study area and asks him or her to be part of the research sample. There would not necessarily have been any prior consultation made with the individual. For this study, the researcher identified two residents of Cape Coast and made personal approach to them to be part of the respondents.

### **3.3.2 Target Sampled**

The target sample used in the research is eleven (11). It is categorised as follows:

	<b>Category</b>	<b>Number of people</b>
1.	Key Opinion Formers (KOFs) as custodians of culture	5
2.	Key Opinion Formers (KOFs) as local political and business leaders	4
3.	Residents who have observed Fetu Festivals consistently for 15 years or more	2
	Total sample size	11

The numbers for sampling are not representative or biased in any way. Time and resource could only allow for a smaller representation of the entire population in each category. The selection took into account gender balance, youthfulness and the depth of information needed. The above participants were selected because they were likely to generate useful and adequate

data for the study in view of their positions in the community coupled with the experiences they have had over the years either as active organizers or as observers of the festival. Following consultations with them and their subsequent approvals, the study lists the details of each of the participants as follows:

i) **KOFs - Custodians of Culture included:**

Osabarima Kwesi Atta II, Omanhen of Oguaa (Cape Coast) Traditional area

Nana Kwamena Nyimfa IX, Adontenhen of Oguaa Traditional area and Chief Adviser to Omanhen

Nana Kodwo Addae II, Odikro of Abora, Cape Coast

Supi Kobina Minnah, Supi of Asafo Group (6)

Nana Amba Eyiaba I, Krontihemaa of Oguaa Traditional area

ii) **KOFs - with local political and business insights**

Mrs. Baaba Brew-Fleischer, Resident of Cape Coast, Former Assembly Woman and Executive Director, Foundation and Builders

Mrs. Lydia Nyarko-Ampomah, Representative of the Regional National Centre for Culture

Emmanuel Lawer, Representative of the Regional Ghana Tourism Authority

A representative of the Cape Coast Metropolitan Assembly (did not want his name to be disclosed). He however complied and provided interviewer with the demography as well as a copy of the map of Cape Coast.

iii) **Residents who have consistently experience Fetu Afahye for 15 years or more :**

Robert Morgan-Mensah, Representative of the Cape Coast Castle

Emmanuel, Taxi driver the researcher used for four (4) days in Cape Coast

### **3.4 Data Collection and Analytical Framework**

Interviews conducted for data collection were over a period of four (4) days, from July 21 to July 24 2015 inclusive. Two visits were made to Cape Coast. The first visit undertaken on July 2, 2015, was to formally inform the key potential participants and custodians of culture about the research and to seek their consent and approval to participate as respondents in the research. The names of participants, dates for interviews and venues were sought and agreed. The second visit was for the actual interviews. Two sources were therefore used to obtain data, primary data which was mainly face-to-face interviews and secondary data which were from secondary sources.

#### **3.4.1 Primary Data:**

Face-to-face interviews which gave the researcher the opportunity to observe facial expressions and other body languages, all being forms of communication were the main medium for primary data collection and the interview formats used were semi-structured and unstructured. According to Wimmer and Dominick (2003), interviews are useful for gathering in-depth information about view point and opinions of a limited number of respondents. Interviews were structured in the form of conversation so as to get as much responses as possible from the respondents. In order to achieve the aims of the study, the questions used in the case of the custodians of culture were focused and grouped under themes such as “background”, “cultural aspects”, “outcomes” and “impacts”. The questions were reproducible which meant that someone else could use the same topic guide to generate similar information. Participants were left free to articulate their understanding, their personal knowledge, interests, feelings, thoughts and experiences (Mack *et al.* 2005) as the researcher felt doing that would encourage generating detailed and truthful accounts of the phenomena. All the interviews conducted with the eleven (11) respondents were transcribed word for word by the researcher. Coding was done based on some emergent themes

relating to development. The themes used to code the data were: social, tourism, economic and environmental development. The interview formats used were semi-structured and unstructured.

### **Semi-structured Interviews**

Semi-structured interviews were used for the custodians of culture. This allowed space for flexibility on both sides (i.e., the researcher and the respondents). The questions were grouped under themes with topic guides that defined the areas to be explored. The topic guides were grouped under four main themes namely, background, cultural aspects of the festival, outcomes and their impacts. These themes were all related to the research question. The questions were open ended which required that the respondents generated their own answers. Examples of the open-ended questions used are:

*“What is Fetu Afahye and what does the name Fetu mean?”*

*“Why is the Festival celebrated? The significance?”*

*“What are the significant outcomes or impacts of the festival?”*

*“How have these outcomes impacted on: i) the destination, ii) individual citizens?” iii) the community?” iv) Tourism?” and in which ways?*

Such open-ended questions gave the respondents the opportunity to provide in-depth responses and the freedom in answering the questions. On the other hand, the open-ended questions triggered responses which the researcher was not anticipating. For example, a revelation that socially some aspects of the celebration leave negative impact on the youth, something which is a worry to the traditional leaders. The questions for the traditional leaders were distributed ahead of the interview date to prepare them as key respondents. The purpose was to give them the opportunity to gather their facts together so we could have in-depth interviews.

## **Unstructured Interviews**

Unstructured interviews were used for the other KOFs. The questions were mainly to explore in detail, the respondent's own perceptions and accounts as observers or sponsors of the festival and gain an understanding of their opinion about the festival and the possible link, if any, with development. Examples of unstructured questions asked are: “ *Can you tell me about some of the visible changes or progress you see as outcomes of the festival from the point of view of a business person?*” “*How is your organization involved in the celebration of the festival?*”

Other means of data collection were through informal and telephone interviews.

## **Informal Interviews**

Informal conversations were held with the representative of the Cape Coast Castle, the representative of the Cape Coast Metropolitan Assembly and the taxi driver. Mental notes were made of all the conversations and written down later. For all three, their answers were much shorter and not too much narrative and so they were easy to recollect. In the case of the representative at the Metropolitan Assembly, the demographics and a map of Cape Coast which the researcher wanted were all documented electronically so it was a matter of printing hard copies out. Similarly the information sought from the Castle was for a mental picture. With the taxi driver, since the researcher had him for four days, there was the benefit of the next day to review the mental notes gathered on the previous day.

## **Telephone Interview**

One of the participants, a queen mother, was not available for her interview so the questions were left for her to study while a scheduled telephone interview was arranged at her convenience.

## **Language Used**

The primary mode of communication during data collection was in the English language with sparse use of the Fanti language. English was used throughout for interviews held in office settings such as at the offices of the Regional Tourism Authority, The National Commission on Culture, the Cape Coast Metropolitan Assembly and the Cape Coast Castle where the mode of communication is largely English. The rest of the interviews though conducted in the English language had sparse use of the local Fanti language. This gave the respondents the added advantage to express themselves freely in their every day native language which the researcher noted down in English, incorporating them in the responses gathered. They were later coded and transcribed as part of the entire data collected.

### **3.4.2 Analytical Framework**

The type of analysis used in the study is narrative description and comparison. This was so as to be able to present multiple views on the phenomena which the study investigated, a viewpoint presented by the ontological assumption associated with qualitative research and which sees reality as subjective and multiple. The aim of a narrative description is not to find one generalisable truth but to “sing up many truths/narratives” (Byrne-Armstrong, 2001, p.112). The process of telling a narrative is believed to have the potential to transform the participant’s

experiences (Hunter, 2009). The analysis relies on the experiences of all the participants seen from their own perspectives.

### **3.5 Data Handling and Management**

Note taking was used throughout the interviews but was supported in part with mobile phone voice recording device. Because the questions were given out ahead of the interview, some participants had jotted down portions of their answers ahead of the interviews and handed over such notes after the full interviews were over. The questions were given ahead of the interview to assist respondents in getting their facts together and not be taken by surprise in any of the areas covered by the interview. This proved very useful as some of the respondents had done some background search to update their knowledge and information on the festival and were able to even cite dates where necessary to back their answers. Familiarity with the questions ahead of time also prepared the respondents confidently to give insightful responses to the questions asked. It also facilitated speedy conduct of the interviews. Almost all the participants voluntarily offered their private mobile numbers to the researcher to feel free to call for clarification where in doubt. In the researcher's view, this could be seen as a "quality control process" and a mechanism to cross check and ensure that the responses received during data collection were complete and error-free.

### **3.6 Ethical Considerations**

Ethical considerations were factored in the data collection process. Participants were told about the Study and what it was meant for. Because of the researcher's dual role as a Columnist for one of the daily newspapers and a name and face already known by some of the participants, she

foresaw uncertainty in the minds of some of the participants who might have thought the research was for publication in a newspaper. Therefore, to remove any doubts, the researcher carried her student identity card as a proof of a research work for academic purposes only. At the Chief's Palace, the researcher ensured that she wore appropriate traditional wear as a sign of respect for culture, greeted in the traditional way as expected in the Chief's Palace, performed the necessary customary rites and cautiously did not make the interviews over informal. Views were respected and where mobile phone recording device was going to be used, participants were made aware that it was for purposes of clarity only.

### **3.7 Problems Encountered**

After having identified the traditional leaders in Cape Coast as key participants for data collection and in order not to encounter any resistance, assistance was sought with someone who knew the Omanhen to seek a prior appointment on the researcher's behalf. Though this was done eventually, it meant a wait for two weeks which meant rescheduling of other appointments which had been secured with other potential participants. Another journey had to be planned to go and spend some four days for the data collection itself. The interviews were also time-demanding. The original interview plan and times had to be re-scheduled which meant an extension to the number of days stay in Cape Coast by the researcher. Overall, the entire data collection process was very expensive, more than the researcher had budgeted for.

### **3.8 Conclusion**

As a qualitative research, the interview approaches used revealed in-depth information on the festival. Because the same questions were used, some of the information gathered was similar in detail, particularly with the background historical details. In all the participants seemed very

interested in the study and were willing to be part of it. Their willingness to see to a successful study of their culture and related developments in their area could be seen in the voluntary gesture of offering their personal mobile phone numbers should in case the researcher needed clarification on any aspects of the interviews granted. On the other hand, a lot of time was spent on data collection. The process of data collection from beginning to the end was also very expensive. Nonetheless, the methodology used and the outcome of the process of data collection revealed other topics for further study and varied perspectives to development.

## **CHAPTER FOUR**

### **DATA PRESENTATION AND FINDINGS**

#### **4.1 Introduction**

The chapter presents data and analyses the data collected for the study. The data is analysed using the study's research questions as a guide. The chapter also draws on literature to give meanings to findings by discussing and drawing inferences. The study further draws on the theoretical insights of the Participatory Communication Theory which focuses on dialogical communication, a process that emphasises collective action for developing solutions, exercises and methods of solving identified development programmes. Against this background, the analysis draws conclusions and establishes how the data draws a link between the Fetu Festival and development in the study area.

#### **4.2 Data Presentation and Findings**

The study is one of the few academic research so far carried out in Ghana to investigate the correlation between festivals, communication and development with specific reference to Fetu Festival of Cape Coast. Four (4) research questions were formulated to guide and address the problem of the study.

##### **4.2.1 Is there a relationship between Fetu Festival as an aspect of culture and development?**

The first and second research questions: "Is there a relationship between Fetu Festival as an aspect of culture and development?" and "To what extent does the festival promote development?" were both answered in the findings. The findings showed that while in the past the festival was observed purely as a cultural celebration which brought people together, with time, the

opportunities for development programmes were realised. Since then, the planners of the festival each year adopted a development related theme to deliberately focus on what development opportunities the festival presented as well as use the occasion to woo investors to the destination. This explanation was given by Nana Kwamina Nyimfah IX, Adontenhen and chief advisor to the Omanhen in a personal conversation during data collection. He cited the themes for the 2014 and 2015 festivals which dwelt on development as deliberate attempts to focus minds on development issues. Nana Amba Eyiaba I, Krontihemaa, related the festival to development looking at it from the angle of family progress. According to her, because the festival affords families the opportunity to re-assemble from far and near, once they are together, they are able to discuss development issues that would improve lifestyles within the family. Other respondents including the Omanhen, Osabarima Kwesi Atta II and Supi Kobina Minnah related the festival to the promotion of development through community spirit. Elaborating on this community spirit, they both said the festival promoted a free two-way communication through dialoging thus promoting solidarity, and social cohesion, all of which are basis for getting people together to undertake development projects in the community. Based on the views expressed above by some of the participants and a statement by Nana Kodwo Addae II that the festival is used to appeal to political leadership, NGOs, influential citizens and investors for developmental assistance it is safe to say that the festival promotes development in the community.

#### **4.2.2 What aspects of development may be attributed to the festival?**

The third research question: “What aspects of development may be attributed to the festival?” was answered during the data collection. Describing the different kinds of development outcomes, invariably, the respondents referred to social, economic, tourism and environmental impacts. On social impacts, there was a clear distinction between social cohesion borne out of participatory communication that builds consensus for development and social amenities as development aids

that helped improve the quality of life. Based on a statement made by the Omanhen, because there has been dialoguing and consensus building reached, it is easy for the community to come together to undertake communal development programmes. In admitting that the festival promoted social development, Supi Minnah gave the social development a different focus when he referred to the festival as a purposeful occasion planned by the ancestors to promote the spirit of peace, reconciliation and development.

On social development as in the provision of social amenities, Nana Addae asserted that the social amenities are undertaken based on direct appeals made by the Omanhen to government, NGOs, and businesses. Citing the Cape Coast central market, Kotokuraba, the Cape Coast General Hospital, the sports stadium and some road renovations as examples of social amenities, Nana Addae stated that those were examples of development coming directly from festival appeals. Another development outcome is tourism promotion. As stated by Emmanuel Lawer, a respondent from the Regional Tourism Authority office, the festival added value to the tourism industry. He said tourists come from home and abroad year after year, simply to experience the culture portrayed by the festival. However, apart from the cultural tourism, those who may be coming to the festival for the very first time also use the opportunity to visit the Cape Coast Castle which is only a distance away from the Victoria Park, the venue where the festival durbar is held. Developing the point for tourism promotion, Emmanuel Lawer, the Tourism officer pointed out the multiple benefits of tourism during the festival which included a boost in hotel occupancy, patronage of restaurants and other eateries, resorts and entertainment centres.

Another area of development in answer to the research question and which is closely linked to tourism is economic development. As expressed in a statement by a respondent, Baaba Brew-Fleischer, a lot of commercial activities sprung up during the festival period thus benefitting individuals who set up shop and do other businesses. A statement also made by the taxi driver,

Emmanuel, points to economic improvement as he gets more clients and at very good rates too.

The Omanhen's view of economic development is expressed in the fact that the festival creates an environment that attracts investors to come and see the viable areas they can invest in.

The last of the development areas answered by the third research question is environmental. Cleanliness of the environment has become a focal point in the festival celebration to the point that a day is set aside for the people to concentrate on cleaning their homes and the environment. Referred to as "Emuntumadze Day", the community is required to do spring cleaning, as expressed by Supi Minnah not only of their homes and environment but also the "stools" of the ancestors and deities. Nana Nyimfah also referred to the "Emuntumadze" as a day set aside to put the community in a clean state to welcome dignitaries and tourists.

#### **4.2.3 How is each of the aspects of development benefitting the individual, businesses, the destination and possibly the country?**

The last of the research questions, "How is each of the aspects of development benefitting the individual, businesses, the destination and possibly the country?" was answered as reflected in the responses given by some of the respondents. First, regarding how the different aspects of development are benefitting individuals some of the respondents stated the impact of business opportunities on lifestyles. Emmanuel the taxi driver spoke about the improvements in his disposable income and also the fact that he is able to settle his children's school fees in full as a result of the business opportunities during the festival and which affords him excess cash. Baaba Brew-Fleischer made a general statement that the commercial activities that sprung up benefitted individuals with excess money in circulation. Nana Eyiaba I also referred to lifestyle changes when she stated that the festival was a time for families to renovate their homes and contributions by family members to support those who may be in need of financial assistance. Second, while individual lives improved, the community also benefitted from social amenities such as an

improved market complex, a transformed sports stadium, a renovated general hospital with additional wards and modern equipments and rehabilitated town roads. Lastly, the respondents invariably believed that the festival promoted tourism and which always came with multiples of economic benefits including such as is experienced in the hospitality industries. Based on a statement made by Emmanuel Lawer, the respondent from the regional Tourism Authority office, for example, businesses in the hospitality industry gain from the festival with improved levels of clientele using their services. According to him, due to the festival's appeal, value is added to tourism and as tourists and visitors come into town, there is patronage not only of hotels, but also all eateries, entertainment centres and resorts all set up by local entrepreneurs also benefit (Emmanuel Lawer, Personal conversation, 22 July, 2015).

Conclusively, with all the four research questions directly answered, the study shows that there is a correlation between the Fetu Festival, communication and development. The development outcomes have socio-economic impacts. They create financial opportunities, social cohesion, clean environment, improved social amenities and a potential for cultural tourism which opens up employment opportunities, creating jobs for individuals, albeit temporary, putting monies in people's pockets, transforming lives and reducing poverty to some extent.

#### **4.3 Discussion of Findings**

In answering the first and the second research questions of the study together, almost all the respondents linked the festival to the promotion of some form of development. According to one of the key opinion formers, Nana Kwamena Nyimfah IX, Adontenhen and chief advisor to the Omanhen,

In the past, the Fetu celebrations did not dwell much on development, it was purely

a cultural celebration. With time, the opportunities for development programmes were realised. Since then, every Afahye has one development agenda or the other to push for social, community or even state development (Nana Kwamena Nyimfah IX, Personal conversation, 23 July 2015).

Citing deliberate efforts to carry developmental agenda as part of the focus of the Fetu Festival, Nana Nyimfah said that for the 2014 Fetu Festival for example, the overall theme adopted for the celebration was, “Celebrating Oguaaman, past achievements and the way forward”. The theme for the 2015 celebration was “Nurturing the younger generation to take up the mantle of leadership”. He explained that such overall themes:

Casts one’s mind back to development issues (Nana Kwamena Nyimfah IX, Personal conversation, 23 July, 2015).

On the issue of the festival promoting development, Nana Amba Eyiaba I, Krontihemaa took it purely from the angle of development in lifestyles in families and posited that the festival tended to bring family members from near and far together to plan progress in their families. She said that because families were coming in from outside town or the country,

they bring their financial might to initiate development projects that go to benefit the family or individual members. Most often it is renovating the family house, paying for the school fees of a niece or nephew, or contributing to a seed capital for a family member to set up business (Nana Amba Eyiaba I, Personal telephone conversation, 24 July, 2015).

While confirming that the festival has some relationship with development, the respondents were diverse on the various forms of developments that were realised. This directly answers the research question which sought to identify the various development areas, if any, that the Fetu Festival brought in and how they are transforming lives whether for the people, the destination and the country, if any. Invariably, the respondents spoke about development outcomes such as

social, tourism, economic and environment, drawing the impact of the outcomes on lifestyles and the destination.

#### **4.3.1 Social Development**

Based on data gathered during interviews, the respondents made a distinction between two aspects of social development. They distinguished between the social cohesion built out of dialoguing which led to peace, unity and reconciliation, something they saw as a basis for development amongst family units and a social change in the community on the one side and the kind of social development which brought about improvements in social structures which contributed to the quality of life of the people.

The Fetu Festival has ostensibly been described by some of the respondents as an occasion to promote social cohesion, peace and unity. This unity, seen as the basis for social development is not only between families but among community members as well. The Omanhen's assertion is that the main reason for the Afahye is:

To patch up families and communities where there are conflicts. During the festival, there is a lot of social networking and the leaders of the traditional area find time to meet with citizens to dialogue; obtain suggestions as to what development programmes the people are looking for, thus making governance more democratic (Osabarima Kwesi Atta II, Personal conversation, 23 July 2015).

The Omanhen's assertion is in line with Servaes's description of the participatory model. In putting across one of the characteristics of the participatory model, Servaes (2002) suggested that the model sees people as the nucleus of development. Describing another characteristic of the participatory model, Servaes said that the model involved the re-distribution of power so that a community can become a full-fledged democratic one. This characteristic is what the Omanhen also refers to in his assertion as quoted above.

One of the respondents, Supi Minnah, goes even further to suggest that Fetu Afahye was planned purposely for social development when he intimated that:

Fetu Afahye was well planned by our ancestors to promote the spirit of PEACE, RECONCILIATION and DEVELOPMENT (emphasis his), during which period citizens, the community and traditional elders are exhorted to live worthy lives guided by the principles underlying the doctrine of atonement which are forgiveness reconciliation and self-sacrifice (Supi Kobina Minnah, Personal conversation, 23 July, 2015).

Supi Minnah's assertion could be likened to what Gibson *et al* (2009), Whitford (2009), describe as development through community spirit. One learns from scholars of social capital that it is the glue that holds individuals together as a community, promoting the ability to get things done (Castiglione, Deth *et al* (2008). Based on a voting system in Italy, Putnam (1993) discovered that social capital has some impact on the development of a community. Making reference to Evans and Flora (1996), Fellner (2008) asserts that in societies filled with mistrust and corrupt bureaucratic structures and traditional values, the prospects of good development is not promising. In effect therefore, the dialogical processes between family members, community and traditional leaders during the festival period are healthy communication which encourage openness and trust and which become a foundation for community development to take off.

With reference to the festival promoting social developments as in building social amenities that enhance the quality of lives in a community, some of the respondents believed that the traditional elders use the occasion of the festival to appeal to political leaders, Non Governmental Organisations (NGOs), as well as influential citizens and investors for assistance in one social project or the other. During data collection, one of the participants cited some social amenities that the community has benefitted from as a result of direct appeals made by the chiefs for development assistance, festival after festival. The respondent, Nana Kodwo Addae II said,

Provision of the new ultra modern Kotokuraba market, the renovated Cape Coast

stadium, the regional hospital and the construction and renovation of roads and streets within Cape Coast, construction of modern hotels and public places of convenience are all as a result of direct appeals for social developments that impact on people's lives (Nana Kodwo Addae II, Personal conversation, 23 July, 2015).

As at the time of data collection, the researcher saw on-going works on the Cape Coast Kotokuraba market which according to Nana Kodwo Addae II was the outcome of a promise from central government during the 2009 Fetu Festival. Nana Addae also referred to the provision of the local government, the Cape Coast metropolitan Assembly's contribution to development during the festival as :

Ensuring that potholes on the roads are filled and ceremonial streets and edifices painted (Nana Kodwo Addae II, Personal conversation, 23 July, 2015).

The festival as a factor in the beautification and transformation of the destination during the festival was also expressed by Supi Minnah when he summed up saying that,

Central and local governments as well as other pledges towards development are annual homage to Cape Coast traditional area for staying or doing business on the land of the traditional area (Supi Kobina Minnah, Personal conversation, 23 July, 2015).

Other social amenities realised as outcomes of promises were pointed out to the researcher by the local taxi driver she used. These included the Cape Coast stadium, the Regional hospital, and a local school. In general, there were visible signs of a transformed face of Cape Coast.

### 4.3.2 Tourism Development

The attraction posed by the Fetu Festival to tourists, both local and foreign, for just the experience of the festival was expressed by some of the participants during data collection. These tourists, according to a respondent from the Tourism Authority, are tourist who, despite the many tourism attractions at the destination, would not ordinarily visit Cape Coast for the tourism experience. These attractions include several secondary schools of academic excellence in Ghana, the first ever school established in the country in the 1800s, the Cape Coast Castle which has been designated by the United Nations Education and Scientific Organisation (UNESCO) as a world heritage site. According to Emmanuel Lawer, the officer of the Central Regional office of the Ghana Tourism Authority,

The festival adds value to the tourism industry. It brings indigenes living outside the town to visit home while tourists come purposely to experience the culture portrayed at the festival.

These tourists go back and by word of mouth, also sell the experience gained to others

(Emmanuel Lawer, Personal conversation, 22 July, 2015).

This is also a view expressed by Laursen and Page (1997). According to Laursen and Page, a specific destination product does not necessarily motivate tourists. What rather motivates them is the experience they will derive from it. Also linking festivals to development, Viser (2007), Getz (1997), and Hall (1992), have opined that festivals are a form of tourism development which encourages leisure and sociological participation, community development and a growth in tourism industries. This may well be true as Felsenstein and Fleischer (2003), Mules and Faulkner (1996) also see festivals as instruments of tourism promotion. From the view shared by one of the participants during data collection, the Fetu Festival continues to bring tourists to the destination and has done so for many years. Citing the Cape Coast Castle as an added leisure experience for tourists coming to the festival, the Assistant Officer of the Education department of

the Cape Coast Castle, Robert Morgan-Mensah, said that the proximity of the Castle to the festival durbar grounds also brings in increased number of visits.

The day of the festival has continually recorded the highest inflow of tourists within the week of the festival celebrations due to the proximity of the Castle to the Victoria Park where the durbar is held as it affords easy walking to the Castle (Robert Morgan-Mensah, Personal conversation, 24 July, 2015).

Even though the festival may be bringing tourists to the destination, one of the KOFs, however complained to the researcher during data collection about his displeasure with the little or no benefits that the community gains from tourism. With a raised voice which conveyed anger, Supi Minnah said that the tourists come only to have fun and go away without any tangible benefits for Cape Coast. What the respondent was expecting was something like a levy, possibly in the form of festival tickets as done with some music or dance festivals, the revenue generated of which come back to the organizers or the state. In making his submission, he added,

They don't even contribute to the organization of the festival. They do not pay entry tickets, neither do they pay any form of levies or taxes for taking pictures of the various aspects of the festival, whether still or video pictures (Supi Kobina Minnah, Personal conversation, 23 July, 2015).

It is not clear whether it is the duty of the traditional council or the Metropolitan Assembly or even the Tourism Authority to be following up on the benefits realised form the inflow of tourists, local or foreign, to the festival. What is clear however, is that tourism could have a multiplier effect on a destination, promoting employment, providing opportunities in the hospitality industry and increased patronage of public transportation as well as the craft industry (UN World Tourism Organisation, 2001).

Supi Minnah's adverse reaction as expressed above is reflected in a response by the representative of the regional Tourism Authority to a question asked by the researcher as to how they are quantifying the economic gains from the Fetu Festival. Even though the respondent, Emmanuel

Lawer admitted that the festival promotes tourism, he was unable to show the researcher, any data, whether on taxes, levies, foreign exchange inflows, or any such information related to the festival. Instead, he went on to explain thus:

We do not keep data on specific economic benefits of the Fetu Festival. The data one would get is the general data on the country's tourism business which would be available at the head office in Accra (Emmanuel Lawer, Personal conversation, 22<sup>nd</sup> July, 2015).

This explanation, coming from a tourism officer working in Cape Coast makes it clear that as at the time of the research, any direct revenue specifically coming from the Fetu Festival is not documented. In addition, even though the respondent admitted during data collection that the festival brings in a lot of tourists, he admitted that there was no documentation specific to the fact and which indicated the number of tourists who came just to experience the festival. According to him,

A lot of people come down during the festival thus boosting the local economy because they spend money, they get to be patronage hotel accommodation, catering services and local transportation (Emmanuel Lawer, Personal conversation, 22 July, 2015).

This lack of documentation on tourists' attendance seems to show the adhoc approach to tourism statistics. This could be an oversight; however, it creates a vacuum when it comes to data gathering on local cultural tourism. It is also a disservice to any claims that seek to represent a national drive towards tourism promotion. At a time when Ghana has been ranked as among the top 10 African tourism destinations based on cultural tourism (UN World Tourism Organisation, 2010), one would have expected to see ready data showing tourism statistics as captured at every district and specifically relating to cultural tourism of which festivals are part.

### 4.3.3 Economic Development

Closely linked to tourism development is economic development as revealed by some of the participants during data collection. It is general knowledge that as tourists came into town, it meant the patronage of hotel accommodation, entertainment facilities as well as restaurants and other eateries. Local crafts and fashion shops get patronised and so also commercial transportation. This meant that money got into circulation and individuals got to benefit as well. As indicated by one of the respondents, there is always active business whenever there are visitors in town and the Fetu Afahye is no exception. The multiples of commercial activities have a spill on effect on the lifestyles of the people. According to Baaba Brew-Fleischer,

A lot of commercial activities spring up during the festival and so one can see individuals benefitting in terms of those who set up shops. This meant money coming into individual pockets with improvement on lifestyles as well (Baaba Brew-Fleischer, Personal conversation, 22 July, 2015).

The taxi driver used by the researcher during data collection in Cape Coast spoke about the amount of daily sales he is able to make during the period of the festival. He said the festival always came in at the right time because he is able to save so much to pay for his children's school fees as schools re-open from the long vacation just a week after the Afahye. According to Emmanuel, the taxi driver,

Because there are a lot of visitors in town and who are ready and willing to pay any fee you charge them, I am able to make my daily sales even before the end of the end of the day. Sometimes I get booked ahead of the festival by residents who would be expecting family or friends (Emmanuel, Personal conversation, 21, 22, 23, July, 2015).

According to Emmanuel, he looked forward to the Fetu Festival each year because as he puts it, that period is his "bumper catch".

Though the Omanhen also sees some economic vibrancy during the Afahye, he further sees it as an opportunity to use the appeal of the festival to bring investors in to the traditional area. Advancing his point, he said,

Investors would come where they see potential for business and Cape Coast always presents such potential with its tourism appeal (Osabarima Kwesi Atta II, Personal conversation, 23 July, 2015).

The multiplying effect of the number of tourists in town during the Fetu Festival no doubt has economic benefits for individuals as well as the community as outlined by some of the respondents as indicated above. This view of tourism bringing in economic benefits is shared by Andeeva (2008), Nurse and Tull (2003), Getz (1997), and Hall (1989) who posit that festivals serve as a catalyst for economic development.

#### **4.3.4 Environmental development**

A clean environment is generally, one of the key things that tourists look out for when visiting a location. It is not surprising therefore that keeping a clean environment is given prominence during the Fetu Festival celebrations. This aspect of a clean environment linked to the festival is expressed by majority of the respondents. For example, Nana Kwamena Nyimfa noted that the marking of the “Emuntumadze” Day celebrated during the week of the festivities as:

Very significant and observed by all citizens, making sure that their environment is clean and tidy. We do not expect to have development in an unkempt and filthy environment, especially where we are expecting dignitaries and tourists, (Nana Kwamena Nyimfah IX, Personal conversation, 23 July, 2015).

Though another respondent, Supi Minnah, agrees to the significance of the “Emuntumadze” Day as part of the festival celebrations, he went further to describe it as:

A day for both physical and spiritual cleansing (Supi Kobina Minnah, Personal

conversation, 23, July, 2015).

During data collection, it transpired that citizens willingly came together to help the Metropolitan Assembly clean up ceremonial streets and painted ceremonial buildings. In addition to that,

A communal labour day is observed where all the seven Asafo Groups come together with other citizens to clean the entire township, ready to present a clean and tidy town to all visitors ( Nana Kodwo Addae II, Personal conversation, 23 July, 2015).

#### **4.4 Conclusion**

The findings have answered the research questions and fulfilled the objectives of the study by establishing a relationship between the Fetu Festival, communication and development. The participants invariably were of the view that the festival brought the people together united for one common purpose, there is dialoguing encouraged between the traditional elders and the subjects discussing and planning progress for the state. There is also dialoging between family and community members on their welfare. Community developments become priorities and based on the social capital that the festival creates, such developments are achieved. It is an occasion when the traditional leadership uses the opportunity to appeal directly for social developments from sympathizers of their course. The festival provides the opportunity for cultural tourism which brings in economic development with ripple effects on businesses in the tourism industry in particular and individual and a reduction in poverty as individual pockets get lined during the period.

However, even though there are signs of developments leading to economic empowerment, they are all done on adhoc basis. There are no recorded data that a strategy, whether from the traditional council, the tourism authority, or the Metropolitan Assembly showing a deliberate plan to monitor and capture statistics whether on tourist inflow or socio-economic benefits thereof.

While the study has revealed that the Fetu Festival brings about different aspects of development with some lifestyle impacts it provides a basis for further research that could provide statistics on the socio-economic benefits of the Fetu Festival.

## CHAPTER FIVE

### CONCLUSION AND BIBLIOGRAPHY

#### 5.1 Introduction

The dissertation set out to investigate whether there is a correlation between the Fetu Festival of the people of Cape Coast, communication and development and if there was, to further identify the types of development that the festival brings to the people, the destination and possibly the country. The research method used was qualitative which sought to investigate and understand the experience and attitude of the people as a result of the event. Using interviews as the tool for the primary data collection, eleven (11) people were sampled from the community representing Key Opinion Formers (KOFs) in the area of tradition and culture, KOFs with local political background and business insights and individual citizens who had experienced Fetu Festival consistently for at least fifteen (15) years. The sources for secondary data came from academic publications as well as internet searches, newspaper publications and magazines.

The Participatory Communication Theory proposed by scholars including Melfalopulus (2009), Servaes (2008), Waisbord (2008), Servaes (2002), Diaz Bordenave (1994), Melkote (1991), Freire (1976) and others upholding “dialogue”, “participation”, “empowerment”, “two-way horizontal communication” as the most important concepts, was used as the conceptual framework . The Participation Model discovered how two-way horizontal communication was used during the festival to mobilize community and families for development reforms. To put the study in a wider perspective, related and relevant studies were reviewed. The in-depth interviews produced detailed data which, when analysed, established that Fetu Festival had a relationship with communication and development. The findings identified such development areas as social,

economic, tourism and environmental and further revealed the impacts of development in lifestyles and the community.

## **5.2 Summary of Key Findings**

Investigations from the study have revealed a relationship between Fetu Festival, communication and development. The findings established four (4) aspects of development which included social, tourism, economic and environment. In the area of social development, it was discovered that the festival provided a social capital, almost like an investment, which families and the community relied on for development projects either in the family or in the community through communal labour. Investigations revealed another aspect of social development in the form of provision of social amenities which contribute to the quality of life of the people. Political leadership and other benefactors use the festival as occasion to renew their support for the community by pledging amenities, sometimes in the form of a hospital, market, better roads, sports complex and others that could have positive impact on the quality of life. Invariably, all such promises are redeemed, transforming the face of the destination.

The findings further identified tourism as a development area related to the festival. The multiplying effect of tourism on the economic fortunes of individuals, the hospitality industry and the community was established by the findings. The presence of tourists and other visitors meant increased hotel and eateries patronage, commercial businesses for individuals and other entrepreneurs and increase in the use of commercial transport. In effect, the festival brings money into the system with a lot of buying. Jobs are created, even if seasonal, unemployment is reduced and poverty is lessened.

Finally, the findings established that not much in terms of deliberate policies are in place to monitor and capture the development opportunities that the festival presents. It was clear that there was no statistical data, even with tourism, on tourist inflows and spending during the festival period. A lot of things are done on adhoc basis which in effect do not provide scientific data for proper guidance on development opportunities at the destination.

### **5.3 Limitations of Study**

One significant limitation of the study was that owing to its uniqueness as being one of the few of its kind in academic research in Ghana, there was scarce literature specific to Ghana and the Fetu Festival to draw from or compare with. Consequently, the results could not relate effectively with other findings to further enrich the study. Another constraint was the fact that the study was restricted to the Fetu Festival of Cape Coast. This restriction limited the scope of the findings to one geographical area despite the fact that festivals are celebrated all year round in almost every traditional area in the country. As a result, the findings may not be applicable to all festivals and destinations. Using additional festivals would have allowed for greater insights into other development opportunities. The advantage however is that because the study is one of the first of its kind, it would create the opportunity for many more academic research work to be done in the area. The study would serve as a reference point for other researchers to build on while also filling the knowledge gap for students and add to library material.

### **5.4 Recommendations and Further Research**

The study has thrown some light on development outcomes from the Fetu Festival which has never been documented. As such, the benefits accruing from the festival in terms of development are not captured in any data to guide decision making. It is therefore recommended that the

findings from the study be used as a base for further investigations into the outcomes of the festival. The scope could be broadened to include a couple or more significant festivals to gain more insights into what other development opportunities exist in festivals. The study further recommends that considering the multiple economic benefits presented by tourism, further research be carried out to establish statistical evidence of say, employment generation, visitor expenditure, revenue generation, foreign exchange earnings and any such things of economic significance and which could add to the Gross Domestic Product (GDP) of the destination. The further research would begin the capture and preservation of specific data on the multiple socio-economic benefits of the Fetu Festival as library material.

The dissertation is adding to academic study work, literature and library material on festivals in general and Fetu Festival in particular and their contribution to the development of a destination, the residents, and possibly the country. It fills the knowledge gap that students and other researchers may be looking for in communication and development outcomes of festivals. On the other hand however, the study exposes the lack of strategic planning that need to be overcome in order for the destination and the country to realise the full potential of the socio-economic gain of the Fetu Festival. Consequently, the study makes proposals that could go towards making Fetu Festival in particular and other festival in general major contributors to the tourism potential of the country. It could also help document specific GDP contributions of the festival to the destination and the Central Region of Ghana as well as the country, attract investment, generate employment, increase disposable income in the area and reduce poverty. The rest of the chapter presents the bibliography that has been used and which has provided a broader outlook to the study.

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## APPENDICES

Appendix i – Letter sent to Registrar of Cape Coast Traditional Council to confirm interview appointments with the Chiefs

P. O Box 16780  
Accra-North  
15<sup>th</sup> July 2015

Mr. I. A. Donkoh  
Senior Registrar  
Oguaa Traditional Council  
Traditional Council Office  
Cape Coast

Dear Sir,

### **APPOINTMENT ON 23<sup>RD</sup> JULY WITH OSABARIMA AND OTHER CHIEFS**

As agreed with Osabarima Kwesi Atta II, Oguaaamanhen during my last visit on 2<sup>nd</sup> July, 2015, enclosed are four (4) Questions for the personalities I am scheduled to meet on 23<sup>rd</sup> July as follows:

1. Osabarima Kwesi Atta II (Omanhen) - 10.30am
2. Supi Kobina Minnah (Supi) - 11.30am
3. Nana Kwamena Nyimfa IX (Adontenhen) - 12.30pm
4. Nana Kodwo Addae II (Odikro – Abora) - 1.30pm

I would be grateful if the Questions could be distributed to them for their study ahead of our meetings on 23<sup>rd</sup> July. I have also added an extra copy of the Questions for your information.

I look forward to seeing you on 23<sup>rd</sup> July.

I appreciate your kind assistance.

Yours Faithfully

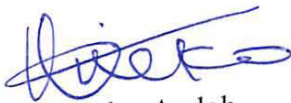


Vicky Wireko-Andoh (Mrs.)  
MA Research Student, GIJ School of Graduate Studies and Research (Mobile: 0244 321 730)

**SCHEDULE OF APPOINTMENTS WITH OMANHEN OF OGUA TRADITIONAL AREA AND THREE (3) OTHER CHIEFS**

**23<sup>RD</sup> JULY 2015**

<b>TIME</b>	<b>CHIEF TO BE SEEN</b>	<b>TITLE</b>
1. 10.30am	Osabarima Kwesi Atta II	Omanhen of Oguaa
2. 11.30am	Supi Kobina Minnah	Supi
3. 12.30am	Nana Kwamena Nyimfa IX	Adontenhen
4. 1.30pm	Nana Kodwo Addae II	Odikro – Abora, Cape Coast



Vicky Wireko-Andoh  
15<sup>th</sup> July 2015  
Mobile: 0244 321 730

Appendix iii – Questions for interviews with Chiefs. The questions for each participant was delivered a week ahead of the scheduled date.

**RESEARCH STUDY ON FESTIVALS, COMMUNICATION AND DEVELOPMENT: A PERSPECTIVE FROM FETU FESTIVAL OF CAPE COAST, GHANA**

**(Questions for Chiefs)**

*This Research Study is being conducted by Vicky Wireko-Andoh as part fulfillment of an MA Course in Development Communication at the School of Graduate Studies and Research, Ghana Institute of Journalism, Accra, Ghana.*

**A) Background and purpose**

1. What is Fetu Afahye and what does the name ‘Fetu’ mean?
2. When is it celebrated?
3. For how long have the people of Cape Coast celebrated this Festival?
4. Why is this festival celebrated? The significance?
5. What are some of the significant features of the festival?

**B) Cultural aspects of the Fetu Afahye**

1. In the context of the Fetu Afahye, how do you define culture?
2. What are some of the cultural practices peculiar to Fetu Festival?
3. What role do social institutions such as Chieftaincy, the family, women, religion, education, play in the Fetu Festival?
4. Does gender have a specific role in the festival?

### **C) Impact/Outcomes of Festival**

1. What are the significant outcomes or impacts of the festival?
2. Why are these significant?
3. Any other impacts you want to add?
4. How have these outcomes impacted on i) destination? ii) the individual citizens? iii) the community? iv) Tourism? and how?
5. Do local and central governments play any role in the celebration of the festival? Please elaborate.
6. Are businesses involved in the celebration? If yes, what role do they play?

### **D) Other Questions**

1. What do you regret as a direct result of the Fetu Festival?
2. Do you think Fetu Festival should continue to be observed in the face of modernization?
3. Do you [please have anything to add to what we have talked about so far?

Thank you very much.



Vicky Wireko-Andoh

15<sup>th</sup> July 2015

(Mobile: 0244 321 730)

Appendix iv – Questions used for interview with the Central Regional Office of the Ghana Tourism Authority

**RESEARCH STUDY ON FESTIVALS, COMMUNICATION AND DEVELOPMENT:  
A PERSPECTIVE FROM FETU FESTIVAL OF CAPE COAST, GHANA**

**Questions for Regional Office of Ghana Tourism Authority, Cape Coast**

*This Research Study is being conducted by Vicky Wireko-Andoh as part fulfillment of an MA Course in Development Communication at the School of Graduate Studies and Research, Ghana Institute of Journalism, Accra, Ghana.*

1. What is the role of the Tourism Board in the Central Region?
2. How is your organization involved in the Fetu Festival?
3. Can you tell me about some of the visible changes or progress you see in the festival from the point of view of a business concern
4. Still from a business point of view, what do you like about Fetu Festival?
5. What do you dislike or if you have the opportunity to advise the elders, what one thing would you advise them against?
6. How important is Cape Coast in particular to the business of tourism? Please state reasons and give examples if possible?
7. Does Fetu Festival add any value to the business of tourism: i) Destination? ii) the country?
8. Can you give the comparative inflows of tourists to the destination (domestic and foreign) month by month?
9. Which month attracts the most of tourists to Cape Coast and why?

10. Can we use the statistics to quantify the income generated month by month and see how the economic gains relate to the Fetu Festival?
11. In terms of economic impact, how much has been generated over the last couple of years?  
You may use hotel occupancy, visits to tourism sites such as the Castle, and patronage of entertainments centres to back your answers.
12. What is the Tourism projection for the 2015 Fetu Festival?
13. What is the Board's definition of development?
14. Would you say there is a relationship between the festival and development in Cape Coast?

Thank You

Vicky Wireko-Andoh



22<sup>nd</sup> July 2015

(Mobile: 0244 321 730)

## PICTURES FROM FETU FESTIVAL, 2015

Appendix v



Fetu Festival 2015- A procession of Queen Mothers going to pay homage to the Omanhen before proceeding to the durbar grounds.



Fetu Festival 2015 – A line up of the Chiefs in the Cape Coast Traditional area at the durbar grounds. Seated 4<sup>th</sup> from right is Osabarima Kwesi Atta II, Omanhen of Oguaa Traditional Area.



Fetu Festival 2015 – A procession of the Queen Mothers on their way to the durbar.



Fetu Festival 2015 – A display of one of the Asafo Groups during the festival



Fetu Festival 2015 – A display by another Asafo Group depicting their strength and taking instructions from the Supi.



Fetu Festival 2015 – Another display by an Asafo Group depicting their strength as an unbreakable chain.