

GHANA INSTITUTE OF JOURNALISM

VOICES FROM THE MARGINS: PARTICIPATION, EMPOWERMENT,
DEVELOPMENT AND THE ROLE OF COMMUNITY RADIO IN GHANA

DAVID KWESI GHARTEY-TAGOE

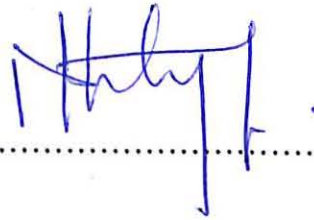
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DECLARATION

I certify that this dissertation is my own original work. Where reference has been made to other people's views and analysis, full acknowledgement are given. This dissertation has not been presented in whole or in part to another institution for any degree.




.....

DAVID KWESI GHARTEY-TAGOE

CANDIDATE

CERTIFICATION

I hereby certify that the preparation and presentation of this project work has been supervised by me in accordance with the guidelines on supervision of dissertation as laid down by the School of Graduate Studies, Ghana Institute of Journalism.

.....

..... 26-10-15

Mr. James Kwaku Asante

Date

(Supervisor)

DEDICATION

Dedicated to the Management and Staff

of

Radio Peace 88.9 MHz-FM

Winneba, Ghana

(They remain a latent force behind the production of this dissertation)

Development begins with the right to speak,

Community Radio is your voice.

Build your community with your voice.

Radio Peace 88.9 MHz-FM, Stereo.

(The words of a station identification jingle on Radio Peace)

ACKNOWLEDGEMENT

I acknowledge with sincere gratitude my deepest indebtedness to everyone who supported in the production of this dissertation.

Without a doubt this work would not have been possible without the help of the management and staff of Radio Peace in Winneba, Ghana. They assisted greatly with the research – Kwame Anamoah, Kojo Oppong, Wilfred Ansah, Esther Piesie Hayford, and Prince Elliot Osam. Additionally, Regina Kukua Takyiwa Bonney, Disouci Ndom, Isaac Acquah, Eric Asienyi and Betty Boateng – thank you for being with me in the communities, facilitating focus groups and assisting with the data analysis and synthesis. My debt to you is unquantifiable. Also, to the Ghana Community Radio Network, I thank you for being there for me.

Thank you to my family - my wife, Ayodele, and my children, Esaaba, Efuwa Adaaba, Nenyi Gyate and Paa Sam, who have been a source of inspiration, dispelling despair and urging me on.

To my parents, M'paa and Mama, I salute them and acknowledge how much, throughout my life I am grateful to them not only to their source of inspiration, but also to their personal interest, kindness, help and love.

It is imperative I mention James Asante, my supervisor, who spent a lot of time in reading through the manuscript and offered valuable criticisms and suggestions for improvement. He was a wonderful source of support throughout my research. To him I render my heartfelt thanks.

Although I have striven to produce as far as humanly possible, a perfect study, I realize human limitations and therefore, accept responsibility for any editorial blunder which may occur.

David Kwesi Ghartey-Tagoe

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ABSTRACT

This study is an exploratory analysis and examination of community radio in Ghana, and how community radio provides voice to marginalized communities to develop accountable-governance radio programmes. It seeks to provide evidence of the dominance of radio ownership and usage in Ghana and elsewhere as compared to other media. It establishes that it is therefore the appropriate medium for development efforts. It further describes community radio's engagement with rural and marginalized communities to exercise their right to communicate and participate in the process of empowerment and development. Analysis of the study focuses on how community radio does this by using holistic process of participatory radio programme development that integrates community research, training, programme design, production, broadcast and evaluation. Specific examples are cited, such as the radio programme series on Community Participation in Local Governance (CPLG). Again, the participatory tools used in the process are explored. The study concludes that participatory radio programme development process serves to enhance cultural identity, community mobilization, conflict management, transparency, accountability and decision making. That community radio is a viable communication strategy for rural and national cohesion and development needs further study.

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CHAPTER ONE

INTRODUCTION

Ghana's broadcasting sector has changed tremendously after the liberalization of the airwaves per Ghana's 1992 constitution. The National Communications Authority (NCA) of Ghana reports that the first authorised VHF-FM radio station, besides the public sector radio, was Radio Universe on 21st February, 1995 ('Authorised VHF-FM Radio Stations in Ghana', 2015:3). Radio Universe is a campus radio based at the University of Ghana, Legon. Today, twenty years after, the NCA has granted three hundred and ninety (390) radio licences to operate in Ghana. Again, per the NCA guidelines, besides Campus Radios, usually operated on university campuses, three sectors of broadcasting are recognised: the public, commercial and community.

Community radio, even though a small sector of broadcasting is recognised as a viable tool for social change and development (Quarmyne, 2001; Quarmyne, 2006, Ghartey-Tagoe, 2008; Harvey, 2011). To promote the growth of Community radios in Ghana, the Ghana Community Radio Network (GCRN), the association of on-air and prospective community radio stations was established in December 1999. The theory behind community radio is that it would increase diversity, local and marginalised voices in communities, combating deprivation and marginalisation.

An objective of this dissertation, therefore, is to utilize the emergence of community radio in Ghana in the late 1990s to give communication space to explore the theory and practice of giving voice to marginalised and deprived communities.

1.1 Background of Study and Definitions

Discussion of this section is twofold. While the focus of the study is community radio and programme content development, it is necessary to draw upon relevant key terms and their contextual meaning to explore the genuine role of community radio. These key terms include; community radio, marginalized, empowerment and development. Providing definitions and analysis of these terms provides a better and clearer insight into community radio being a tool for providing voice, poverty alleviation and social change. This is seamlessly intertwined with discussions on the background of the study.

Moving on, it is vital that community radio be recognized as a distinct sector so as to function within an enabling environment. The conditions that favour community broadcasting are achieved in a context of deepening democracy and the adoption of a public interest approach to the development of a free, independent and pluralistic media. (Buckley et al. 2008). Indeed, there are international instruments including charters, protocols and declarations “that establish democratic media and broadcasting regulatory principles” (Limpitlaw, 2012: 24) that are considered models of best practice. Article 1 of

Part I of the African Charter on Broadcasting states that the “legal framework for broadcasting should include a clear statement of the principles underpinning broadcast regulation including ... a three-tier system for broadcasting: public service, commercial and community”. Again, Articles V.1 and V.2 of the Declaration of Principles on Freedom of Expression in Africa; states, that countries should “encourage a diverse, independent private broadcasting ...” and also the “broadcast regulatory system [should] encourage private and community broadcasting.” The National Communications Authority, therefore, as indicated before, recognizes community broadcasting as a tier of broadcasting in Ghana. As defined in Article 1 of Part III of the Africa Charter of Broadcasting, it is:

Broadcasting which is for, by and about the community, whose ownership and management is, representative of the community, which pursues a social development agenda, and which is non-profit”.

This definition has been modified and made more specific by the GCRN. The modification was necessitated by the recognition that community radio is based on two models: geographical; which can be identified by location, and the other a community of interest; one that is bound by a common interest, for example women or people with disability. So, what was Community radio in Ghana going to be? It needed to define itself.

GCRN was therefore established on the premise that the philosophy and practice of a community radio station in Ghana must be integrated. That meant that community radio must be development oriented. Central to its philosophy must be an analysis of the root causes of underdevelopment and the process of development. Paramount to this philosophy therefore is that first, development is about and by people. Second, development happens through people in a community and third, development is about and through community empowerment. Community radio in Ghana was therefore to be of the first model, for instance, geographical. The modified definition of community radio by GCRN thus states:


Community broadcasting is broadcasting about, for, by and *of a specific marginalized* community whose ownership and management is representative of the community which pursues a *participatory* social development agenda and which is non-profit, *non-partisan and non-sectarian*.

It is worth mentioning that this definition has been adopted by the NCA as part of its guidelines for community broadcasting in Ghana. Indeed, it can be argued that since genuine sustained development can only come about through self-directed and self-reliant community action, the attention and focus of community radio should be on community empowerment. This is essential to the sustainability of developmental efforts especially in rural areas where poverty is rife. Of the country's population of about 25 million, based on the

2010 population census data, poverty is most acute in rural areas where about 56.2% of the population reside. This population is often deprived, marginalized and they “live without fundamental freedoms of action and choice that the better-off take for granted” as indicated in the 2000/2001 World Development Report (p1). The report goes further to emphasize that “Poverty is also evident in poor people’s lack of political power and voice and in their extreme vulnerability to ill health, economic dislocation, and natural disasters ... [they] are powerless to influence key decisions affecting their lives.” The report thus concludes; “Poverty encompasses not only low income and consumption but also low achievement in education, health, nutrition and other areas of human development”. Such people comprise the first level of community of community radio in Ghana. “Their fundamental characteristic is the participation of the community, in ownership as well as programming, management, operation ... and evaluation” (AMARC – ALC, 2008). Programming content is thus an essential aspect of community radio. The objective is to promote local content, unity in diversity, strengthening of local language and cultures, gender equality and inclusion of all in local governance and decision making. To achieve this, a process of empowerment needs to take place.

Empowerment has been defined in various ways but it concludes that it is about allowing people, especially the poor, to gain full control in decisions that affect their lives and that of their communities. Laverack (2004) has observed that; “it is also an outcome and, in this form, can vary, for example, as a product of the redistribution of resources and decision-making authority

(power-over) or as the achievement of increased sense of self-determination and self-esteem (power-from-within).” The process of empowerment can therefore be argued to start when a realization or awareness is reached that builds up through the capacity to make a choice, which facilitates the condition for action and then finally action; the ability to “break-away” (Quarmyne, 2001). This illustrates a 4-stage continuum of community empowerment.

Table 1.1: 4-stage continuum of community empowerment			
Awareness	Choice	Conditions of Action	Action
			

It can further be observed that this is indeed a linear representation of a complex process, but it can also be said that it explains how different individuals who have common interest, can come together to develop the ability to draw on the social capital of their communities. For the purposes of this study it needs to be understood that the marginalized and deprived, in their day to day subsistence, engage with the political system and other public and private institutions. In fact, they are yet to fully appreciate the linkage between the quality of their lives and local governance. They are powerless and their voice is often unheeded as the institutions of power take them for granted. This situation therefore requires for an institutional definition of empowerment to kick against poverty and bring about the needed development. In this context the World Bank (2002) provides a definition which is in consonance with this study. And that is:

Empowerment is the expansion of assets and capabilities of poor people to participate in, negotiate with, influence, control, and hold accountable institutions that affect their lives.

Empowerment therefore requires the elimination of institutional barriers that have become a hindrance for the poor and marginalized communities to take action to improve their living conditions. At the root of this exclusion is voice. Community radio in Ghana is therefore facilitating the redress of poverty and inequity by providing marginalized communities their own communication resource and tool to exercise the right to communicate and the right to engage with duty bearers. The expectant result is equitable development.

Development has been defined and explained in various ways, but it should essentially be determined by and for the people. One definition which is fitting for this study is one by Yao Graham cited in Quarmyne (2001): “Development is the process of interaction of people with each other and their material world (resources) to bring about change based on different ideas and experiences about what is good and bad.”¹ The elements of this definition can be explained further in the following table:

¹Yao Graham, a Ghanaian lawyer-development analyst newspaper editor, shared the definition of development at Radio Ada’s first pre-broadcast news reporting workshop in October, 1997

Table: 1.2: Discussion of a working definition of Development

<p>Main Elements of working Definition</p>	<p>Discussion Points</p>
<p>Development is a process</p>	<p>Development is not a finished product. It takes place over time, as the result of many different forces.</p>
<p>Of interaction</p>	<p>It is the quality of the interaction that determines whether development happens, what kind of development it is and how widespread and deep it becomes.</p>
<p>Of people</p>	<p>Development comes about through people. They are its subjects, not its objects. Development is for, of and by people. When people are not at the centre of development, what we get is maldevelopment</p>
<p>With each other</p>	<p>The key questions are who participate and how they participate. This applies to all interaction (from daily activities to technical fora) at all levels (family, community, nation, world).</p>
<p>And their material world (resources)</p>	<p>Equity (how resources and benefits are allocated) and sustainability (the future impact of our interaction with the material world) are the central issues. The key resources has now shifted from land to capital to information</p>

	(technology), but the disadvantaged groups have remained largely the same.
To bring about change	The process of development involves active choice and intervention. Change is the outcome of the process. A choice for one type of change not only brings with it certain by products, but also rules out other changes. This is sometimes referred to as “trade offs”.
Based on different ideas and experiences	The Western economic model (“Modernization”) has been the dominant idea. But other cultures have experienced their own development and have equally valuable perspectives and contributions.
About what is good and bad	What is good and bad is both objective and subjective. People should have the right to determine what to the represents good development. To enhance wise choice, quality interaction is required.

(Quarmyne, 2001: 1)

What this section has attempted to do, so far, is to provide the background of the study of which definitions of key terms were necessary. It has explored the notion of the character of community radio and its value of providing voice to the marginalized and recognizing the legitimacy of the collective knowledge of the people themselves. It must also be argued that a core value of community

radio in Ghana is its participatory development philosophy. Programming is thus structured to support equitable development by providing a forum for dialogue among community members and stakeholders. This study therefore explored the strategies employed by community radio in its participatory approach in empowering communities through voice.

1.2 Statement of Problem

It has been argued that community radio is distinct from commercial and public broadcasting by its provision of accessible and participatory radio programme development, yet community radio as it operates in Ghana is not well known. The strategies of community radio programme development, where it seeks to strengthen the connection between marginalized communities exerting voice and local governments responding to their voices, is also yet to be examined and understood. Generally, community radios have been started as vehicles to develop and empower communities and help shape community values towards development. So, how is community radio, in Ghana, enabling marginalized and rural communities to manage their own development? Again, what is the extent of community participation in different stages of the content development? Further, what is the sense of ownership among producers and community members of community radio programmes? And also, how do rural populations exercise their right to communicate and, through and alongside this, their right to participate in and drive the process of empowerment and development? Indeed, the voices of the marginalized are less likely to be expressed and if expressed are more likely to

go unheard. Measures are therefore needed to make sure marginalized voices meet with responses.

It must also be mentioned that a number of assumptions were made by the introduction of the decentralization system in Ghana. It was assumed that decentralization will result in a number of benefits to citizens. That by the extension of political representation at the local level democracy would be deepened; that the well-being of the individual, through social and economic development, would be realized because local governments would be more responsive and accountable to the needs of local communities. Some couple of questions are; to what extent has these assumptions been realized? Has the decentralization system deepened democracy? Discussions around these questions have mainly focused on expectations and what the outcomes should be but hardly on its actualization. The limited application of decentralization, both in terms of community participation and the delivery of its tangible benefits has significantly affected negatively the livelihoods of rural communities. At the same time, the structures for decentralization has not been sufficiently integrated with traditional systems of governance, effectively leaving many communities without a clear focus and process for integrated community action. So, how can the outcome of participatory radio programme development inform policy-making on communication for the development of the well-being of marginalized communities?

Very often, communication initiatives have emphasized on the supply side of accountability. Community radio, it is believed strengthens the demand side of

accountability through actions that enables the marginalized “to create and effectively utilize spaces for public voice and community mobilization” and participation (Stiglitz, 2002). This Dissertation therefore examined the assumption often made that community radio in Ghana is building on the recognition that core development goals like reducing poverty can be more effectively achieved by empowering and giving a voice to poor people themselves; thus, upholding the fundamental human rights of the individual. Further the study would explore and examine some pathways to change, which are grounded in ways which will improve governance and “make all voices count”. (McGee, 2014)

1.3 Aim and Objectives of Study

- **Aim**

The overall aim of this study explored and examined the role of community radio in Ghana and how it provided voice to marginalized communities to develop accountable-governance radio programmes.

- **Objectives:**

Flowing from the issues discussed in the problem statement this study focused on the following objectives:

1. To identify and examine the holistic process of participatory radio programme development adopted by community radios in Ghana.
2. To examine the extent to which community radio is able to empower and give voice to marginalized communities.

3. To assess the level of community participation in radio programme content development
4. To examine the level of institutional responses to the needs of marginalised communities voiced on air on community radio.

1.4 Research Question

A fundamental core question to this study is: How does community radio in Ghana facilitate change that affords marginalized groups to engage with and call to account public and private institutions on the policy issues that matter most to them?

1.5 Limitations of Study

This section outlines the limitations of the study. One major limitation had to do with the availability of time. Observing activities of community radio stations across the country would have been ideal but the period available to conduct this study could not afford me the opportunity to visit community radio stations, especially in the northern part of the country. I therefore had to rely on the secretariat of the GCRN, based in Accra for relevant information about community radios in the northern part of the country. Nonetheless, the discussions presented in this study are objective.

Again, the focal point of the study is on community radio practice in Ghana. It therefore cannot be generalised to represent community radio practice around

the world. It is essential to take into consideration the dynamics in other countries in terms of the political environment, social, economic and cultural context.

Another limitation had to do with the language barrier. Ghana is a country with a number of different languages, and community radios have been set up to operate in the language of the community it is situated. The challenge was that of understanding the language being used in some of the community radio stations I visited. I therefore had to rely on translations of the local language which outcome could be subjective but not taking anything away from the study.

There was also the possibility of research bias. I am a member of the GCRN which resulted in some familiarity in my relationship with community radio staff; nevertheless, I tried to remain objective at all times.

Another limitation worth mentioning is that there was still no clear, uniform and comprehensive legal and regulatory framework to guide the operations of broadcasting in Ghana, at the time the study was undertaken. This situation greatly affects community radio operations. For instance, certain parts of the catchment area of Radio Peace, the model station for this study, are greatly affected by the signals of a commercial radio station. Radio Peace operating on a frequency of 88.9 MHz-FM has its signals interfered by a commercial station also operating on the same frequency of 88.9 MHz-FM. Even though the stations are situated about 90 miles apart, the commercial station is still

able to infiltrate the catchment area of Radio Peace. The effect is that the affected communities, even though involved in the participatory development programmes, are unable to listen to their community radio. This situation defeats the very purpose of democracy, and it was a challenge for me to get feedback from the affected communities on their views on programming on Radio Peace. The proposed Broadcasting Bill is still being debated and yet to be presented to Parliament. Despite this limitation, it is without doubt that the findings of this study are relevant and very significant as discussed in the next section.

1.6 Significance of Study

The importance of this study is varied. It explored the concept of community radio as it operates in Ghana, examined its programme content development and situated this in the framework of the decentralisation process introduced by a Legislative reform, the *Local Government Law (PNDC Law 207)* in 1983 and reaffirmed in Chapter 20 of Ghana's 1992 constitution. It then examined the connection between the theory and practice of democratic reforms at the grassroots thus raising policy implications on equity, transparency and accountability.

There is the lack of knowledge and understanding of the actual role of community radio in Ghana. Also absent from the literature, is the methodologies employed by community radio in Ghana in its programme development. This study should help researchers, practitioners and funders, for

instance, the World Bank, Department for International Development (DFID), UNESCO among others, to have a broader appreciation of community radio as a tool for rural development. And in turn champion for policy development and funding towards the development and growth of community radio.

Poverty alleviation and the well-being of the individual and community is a major talking point among development agencies and institutions. The holistic participatory approach adopted by community radio in its radio programme design, for instance, with the Community Participation in Local Governance (CPLG) should provide a valuable strategy for development practitioners engaged in Community for Development (C4D) to adopt. The methods and strategies employed may be useful to replicate in other countries.

Again, this study illustrates a unique approach to community radio. It adds to the mounting body of knowledge on community radio by offering new insights based on earlier unknown approaches to radio programme design.

Further, the projection of participatory radio programme development process in this study should be appreciated as a two-way communication process which is vital in enhancing cultural identity, community mobilization, conflict management, transparency, and accountability and decision-making.

The study also provided relevant information for those with an interest in media to appreciate that community radio is a viable communication strategy and lobby, for enabling legislation or reinforce the development of an existing

community radio. Finally, it should stimulate interest and further research into community radio and the opportunities it could offer those studying the subject of rural development and the alleviation of poverty.

1.7 Chapter Organisation

This study is made up of five chapters. Chapter two is the literature review. It explored the relationship of this study to previous studies. It highlighted exemplary studies that show the importance of radio and its potential to foster development. It further discussed differing arguments and approaches to the use of radio for development, citing various literatures. Again, it explored the media landscape in Ghana and further discussed the concept of participation. The chapter concluded with discussions on the conceptual approach to the study.

Chapter three outlined the methodologies applied in the collection of data. One approach to this study was fact finding in the field. A combination of qualitative and quantitative data tools was used. This included; observation, semi-structured interviews and discussions with community radio workers.

Chapter four presented the findings of data collected. It examined the holistic approach and participatory research appraisal (PRA) tools, employed by community radios to radio programme development.

The conclusion to the study is presented in chapter five. It summarized the study as per the research objectives. It also presented reflections and suggestions. The chapter argued that the study should stimulate interest for further research into community radio and the opportunities it could offer for rural development and poverty alleviation.

CHAPTER TWO

LITERATURE REVIEW

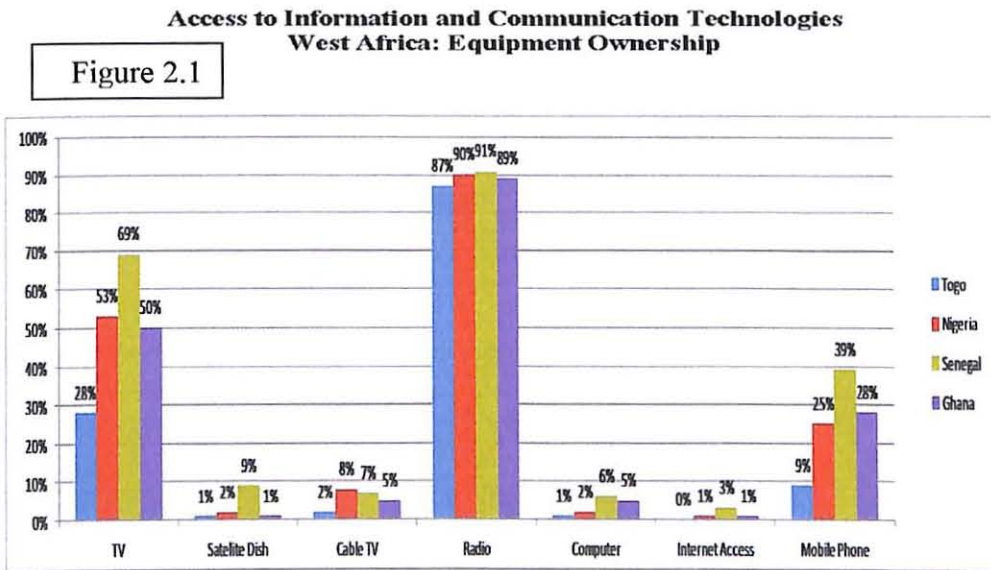
2.1 Introduction

This Chapter explores how this study relates to previous studies. It highlights exemplary studies that show the importance of radio and its potential to foster development. It further explores, briefly, the media landscape in Ghana, after the liberalisation of the airwaves per a constitutional provision. Again it discusses differing arguments and approaches to the use of radio for development, citing various literatures and arguing that this study is unique and therefore a valuable addition to exiting body of knowledge. Finally, some major theories including *participation* that advocates the need for a bottom-up approach to development is discussed.

The Chapter concludes with the conceptual approach for this study based on the need for a nation-wide recognition of community radio as a major tool for amplifying community voice and promoting good and accountable governance both at the local and national level. Currently absent in the literature is the holistic process of participatory radio programme development that integrates community research, training and programme design, production, broadcast and evaluation.

2.2 Review of Literature

It is argued here that if the rural poor are to change their living conditions, there must begin a development process – radio, and for that matter community radio is seen as the appropriate technical medium. Indeed, radio is the most convenient, fastest, cheapest and farthest reaching technique for the beginning of a communication process. To collaborate this assertion, Myers (2008) argues that; “radio is still the dominant mass-medium in Africa with the widest geographical reach and the highest audiences compared with television (TV), news papers and other information and telecommunication technologies (ICTs). A survey conducted by Balancing Act (2008) in Togo, Nigeria, Senegal and Ghana, reveals that radio ownership levels among adults are very high (see figure below).



Surveys from other sub-regions in Africa, also conducted by Balancing Act, in East and Southern Africa, suggest yet still, the dominance of radio as a

communication medium. Again, the survey revealed that *radio usage* in West Africa as compared to other media has still-greater dominance. These results, as indicated by Balancing Act, are relatively consistent across Africa.

This brief analysis, to highlight the dominance of radio in Ghana and elsewhere in Africa, is to argue that with such high proliferation of radio, it naturally becomes the preferred medium for promoting voice and development. The airwaves in Ghana were liberalised in 1992. Chapter 12 of Ghana's existing constitution which was adopted in 1992 guarantees the freedom, independence and diversity of the media. The said chapter set out clauses which paved the way for the deregulation of broadcasting. Article 162(3) states in full that:

There shall be no impediments to the establishment of private press or media; and in particular, there shall be no law requiring any person to obtain a licence as a prerequisite to the establishment or operation of a newspaper, journal or other media for the mass communication or information.

This has enabled *commercial* and *community* radio to develop alongside the erstwhile monopoly of state broadcasting. Today, the National Communications Authority recognises a four-tier system for radio broadcasting in Ghana. According to its latest statistics as at the end of 31st March, 2015 the total number of authorised radio stations was 390. Of these, 37 are Public which are the Ghana Broadcasting Corporation FM stations placed in the various regions of the country, 17 are university campus stations,

273 are commercial stations and 63 are community. A total of 81 of the authorised stations are not yet operational. The chart below provides a pictorial view of authorised FM radio stations in Ghana.

Figure 2.2

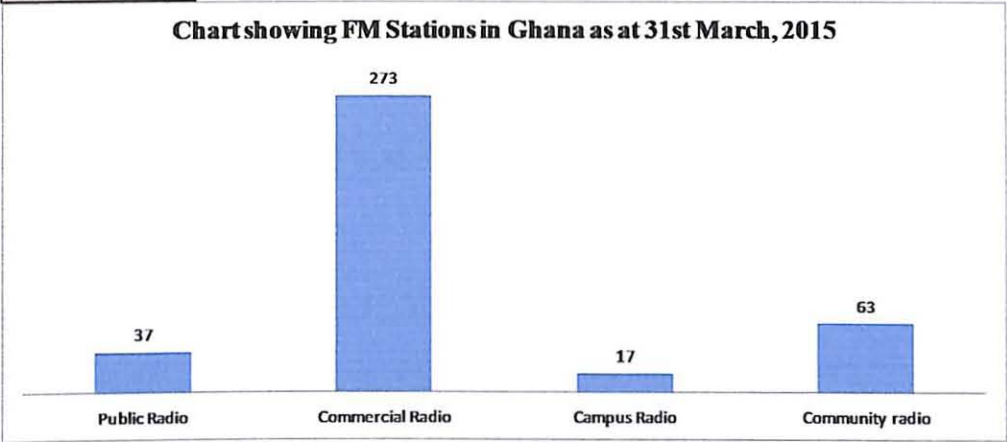
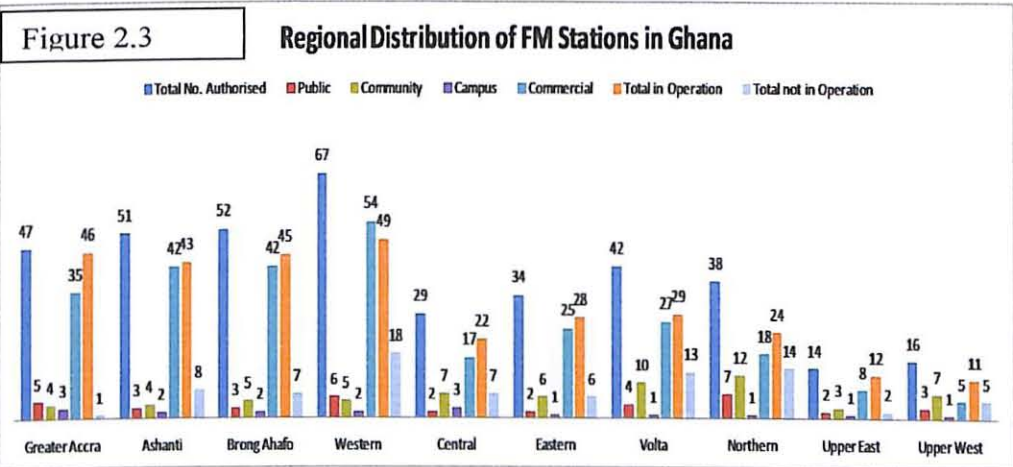


Figure 2.3



*Authorised FM radio stations in Ghana as at 31st March, 2015
(Figures provided by the National Communications Authority)*

It is worthy to note that these developments on the media landscape have taken place in the last twenty years. The commercial stations which dominate the airwaves have a primary motive of making profits. The Public radio is funded by the state with a primary objective of offering public service even though Marc Raboy (in Heath, 2001) states that public service broadcasting in

Africa is a “distant ideal, not a working reality”. Campus radio is mainly run by students of an educational institution and it is often operated for the purpose of broadcasting educational programmes. Community radio, on the other hand, is suppose to build the capacity of its community enabling marginalized groups to generate and share their knowledge and experience, to participate in discourse and decision making at every level, to develop the richness of their culture and to strengthen their communities.

The recognition of radio being a tool for forging a common identity has not been in doubt, but it had often been a *top-down* communication channel. Paul A. V. Ansah (1985; p20) contends in his GBC Golden Jubilee lectures that when radio broadcasting was established on July 31, 1935 “radio was to cater for the information, cultural and entertainment needs of the political and educated elite who consisted of European settlers, colonial administrators and a small group of educated Africans” . It was not until the 1980s when discussions on opening up the airwaves began. Arguments were made to the effect that it would stimulate development and create more jobs like it did in Asia and Central America. (Ansah; p21). A study of *Local Radio as a Tool for Rural Development: A case study of the Apam Community FM Radio* by Mensah-Agboh (1990) and another on *URA-Radio as a Tool for Rural Development: An Evaluation Study* by Mwinilayuariy (1991), discussed the role of local radio in serving their various communities through the use of the language of the community. These studies fell short of discussing strategies used in engaging rural populations in radio programme productions and how they could be agents of their own development. Bonnah Koomson, after the

liberalization of the airwaves, sought to make a case for localizing radio and television. In his paper, “Independent Private Broadcasting Stations and the Rural Areas”, he discusses some of the problems and challenges to be encountered as well as the policy options necessary for their establishment in rural areas (in Karikari, 1994: 83). Koomson was more concerned with theoretical aspects; with policies that would aid in the establishment of rural community media and that which would alleviate possible challenges. At the time, no independent private radio or television existed in Ghana. Even though the 1992 constitution had liberalized the airwaves it was not until 1995 that the first frequency to operate an independent commercial station in an urban area was granted. Community radio was to appear later. The first three community radio stations to start operations before the new millennium were Radio Progress on 17th February, 1997, Radio Ada on 1st February 1998 and Radio Peace on 1st June, 1999.

UNESCO (2001) published the *Community Radio Handbook*, a comprehensive and practical reader which highlights case studies of a number of community radio stations. They include Homa Bay Radio in Kenya, Radio Apam in Ghana, Miners’ Radio in Bolivia, Radio Sagarmatha in Kathmandu, Nepal, Tambuli Community Radio in the Philippines and Radio Ada in Ghana among others. The object of the book is to share the experiences from these stations with others preparing to set up community radio. McKay (2003) focusing on the fishing community of Anyakpor in south-eastern Ghana, presented her research findings in a paper titled, “Finding and Listening to their Voices: Community Radio and Adult Learning in a Ghanaian Village”.

She investigated fishermen and fishmongers' information and communication networks to assess the role community radio plays in these networks and people's perceptions of radio. Whaites (2005), in her M.A. thesis; *Tuning In: An Inventory of Rural FM Radio in Ghana*, presented to the University of Guelph, sought to construct an inventory of rural FM stations in Ghana and further to assess the level of audience participation promoted by rural FM Stations in content development. Essandoh (2006) also presented her thesis to the School of Communication Studies of the University of Ghana, Legon. She undertook a study of *Local Participation in Community Radio: A Case Study of Radio Peace in Winneba*. Indeed a number of studies have been undertaken on the role of community radio either in Ghana or elsewhere. What is missing in the literature is an empirical analysis of community radio programme development. For instance, who sets the agenda for radio programming? What are the steps involved in creating radio programmes? How are marginalized communities mobilized and how do they participate in generating thematic areas for radio programming? This Dissertation will attempt to address these questions and more. Myers (2008 p.5) has observed that; "radio seems to have proven itself as a developmental tool, particularly with the rise of community and local radio, which have facilitated a far more participatory and horizontal type of communication than was possible with the older, centralized broadcasting model...". Here Myers sought to draw a distinction between the public radio and community radio. She goes further to assert that; "community radios, when truly community-oriented, can have some impressive results." Nonetheless, Myers (2008 p.5) argues that community radios, "can be appropriated by negative political forces and at worst, can turn into 'hate

radio’ and that “quality of output is not guaranteed particularly given the prevailing financial constraint.” She continues:

‘Community’ is not necessarily ‘good’ and ‘commercial is not necessarily ‘bad’. Because a country’s media may be liberalized does not mean that there are not enormous pressures on press freedom and great economic challenges faced by broadcasters.

Indeed, community radio in Ghana and elsewhere faces a number of challenges. These include but not limited to; capacity, in terms of formal educational training of community radio workers, enabling environment including policy frameworks, legislation and regulation. It is worthy of mention that there is still no clear, uniform and comprehensive legal and regulatory framework to guide the operations of broadcasting in Ghana. The National Broadcasting Law, being debated by Civil Society Organisations in Ghana can only be referred to now as a *proposed broadcasting bill*. Further, sustainability including funding and technical aspects are also challenges.

All these notwithstanding, International agencies such as UNICEF, UNESCO, human rights groups and the World Bank among others are showing great interest in community radio’s ability to engage and empower deprived and marginalized communities in pursuit of probity, accountability, transparency and development. This is evidenced in publications, working group reports, conferences and funding for community radio by these organizations.

UNESCO, over the last three decades, has commissioned a number of studies and published monographs on the theme of Community Media (Berrigan, 1981; Buckley, 2011; Barron, 2012). Most of these studies focus on the role of community radio in other parts of the world and recognize community radio as a medium that gives voice to the voiceless. I am yet to find any of the studies that focus on Ghana and the methodologies applied by community radio in Ghana in its radio programme development. Indeed, UNESCO set up, probably the first community radio in Africa, Homa Bay Community Radio in 1982 on the shores of Lake Victoria in Nyanza Province in Kenya, East Africa. Even though the Station was closed down after only two and a half years, it “did not meet the present day organizational profile of community radio station. ...the Station was limited by the dominant development and development communication thinking of the time.” (Quarmyne, 2006).

The thinking of the time was informed by the “modernization” paradigm which sought to transform “traditional” societies into modern western societies through the transformation of attitudes, practices and technologies (Haider et al, 2011). Flowing from the forgone discussion, the following section provides a theoretical framework based on the notion of participation.

2.3 The Theory of Participation

The 1970s and 1980s saw the growth of criticism of the modernization paradigm. The one-way flow of information and communication, from sender to receiver, was criticized. Waisbord (2001; 17) observed that “participatory

theories criticized the modernization paradigm on the grounds that it promoted a top-down, ethnocentric and paternalistic view of development”. Further, Freire (1970; 77-81) advocates for the need for dialogue. He argues that dialogue is “an existential necessity” and can therefore not be a situation where a person just forces ideas on another. He therefore proceeds to observe that “without dialogue there is no communication and without communication there can be no true education.” Calls for greater representation of voices were thus advocated. In fact, critics of the modernization paradigm proposed a variety of new development models, which can be collectively called “participatory approach”. Example that could be cited is: *Rural Development: Putting the last First* (Chambers, 1983). This brought about the emergence of participatory development communication which aims to empower communities towards collective decision-making and action. However the emergence of participatory approaches to development communication has not been without debate. The concept of participation has been contested by scholars (Lerner, 1976; Schramm, 1976; Kothari, 2001; Gumucio-Dargon, 2001 and Huesca, 2002). Some scholars see participation as an end in and of itself and do not put the emphasis on outcomes but on the process. They see people as agents rather than objects. Morris (2003) argues that people are seen as being capable of analyzing their own situations. This process focuses on empowering people. Other scholars have identified the mobilization of communities, especially the rural poor, to participate as a major challenge. They argue that no matter how participation is explained, if those for whom the approach is intended do not wish to participate the theory is useless.

Despite the challenges confronting the concept of participatory communication for development, it remains a viable option to the dominant paradigm which advocated for a top-down approach to communication. Pretty and Hine (1999) provide the different types of participation, arguing that in designing a participatory approach, it is necessary to determine the purpose of the engagement.

Table: 2.1 A Typology of Participation

Typology	Characteristics
1. Passive Participation	People participate by being told what has been decided or has already happened. Information being shared belongs only to external professionals.
2. Participation by Consultation	People participate by being consulted or by answering questions. Process does not concede any share in decision-making, and professionals are under no obligation to take on board peoples views.
3. Participation for Material Incentives	People participate by providing resources, for example labour, in return for food, cash or other material incentives. Much on-farm research falls into this category, as farmers provide their land but are not involved in the experimentation or the process of learning. It is very common to see this called participation. People have no stake in prolonging activities when the incentives run out.
4. Functional	People participate by forming groups to meet

Participation	predetermined objectives related to the project, which can involve the development or promotion of externally initiated social organisation. Such involvement does not tend to be at early stages of project cycles or planning, but rather after major decisions have been made. These institutions tend to be dependent on external initiators and facilitators, but may become self-dependent.
5. Interactive Participation	People participate in joint analysis, which leads to action plans and formation of new local institutions or the strengthening of existing ones. It tends to involve interdisciplinary methodologies that seek multiple perspectives and make use of systematic and structured learning processes. These groups take control over local decisions, and so people have a stake in maintaining structures or practices.
6. Self Mobilization	People participate by taking initiatives independently of external institutions to change systems. They develop contacts with external institutions for the resources and technical advice they need, but retain control over how resources are used. Such self-initiated mobilisation and collective action may or may not challenge existing inequitable distribution of wealth and power.

Pretty, J & Hine, R (1999)

Indeed, through participatory approaches poor and marginalized people become part of their own individual and collective development. Communication for development has thus come to be seen as a way to amplify voice, facilitate meaningful participation and foster social change (Haider et al, 2011). Today, the concept of participation along with concerns for voice, and empowerment is at the core of community radio and development work.

It is being argued here that Community Radio in Ghana is new but it is playing a significant role in nation building. The approach taken by this dissertation, therefore, is to acknowledge the power of radio to build strong communities through participatory approaches. Again, to show that community radio is a tool for rural and marginalized communities to exercise their right to communicate and participate in and drive the process of empowerment and development. That said the next section that follows addressed the history of community radio in Ghana.

2.4 Advent of Community Radio in Ghana

As indicated in this study, the adoption of Ghana's 1992 constitution, paved the way for the deregulation of broadcasting thus enabling community radio to burst onto the media landscape in Ghana. Community radio is therefore a recent phenomenon. Radio broadcasting has actually existed in Ghana since 1935. Ghartey-Tagoe (2015: 3) indicates:

On the 31st of July 1935, Sir Arnold Hodson, the then governor of the Gold Coast, now Ghana, assisted by a British technical engineer, F. A. W. Byron, inaugurated the Gold Coast Broadcasting System with the very first broadcast to keenly expectant listeners in Accra. This was at 6 o'clock in the evening from a bungalow near the west gate of the State House on Ninth Road in Accra. An audience of about three hundred people gathered around their radio sets to listen to the first ever broadcast in this country. This historic broadcast was by Sir Arnold Hodson, popularly known as the sunshine governor. The service was then known as the Station ZOY.

[Pronounced: /zed o y/] words in italics are mine.

Station ZOY broadcast mainly war news. Over the years and after the Second World War, the Station came to be known as the Gold Coast Broadcasting System then becoming The Ghana Broadcasting Corporation (GBC). The four local languages used for broadcast then were; Twi, Mfantse, Ga and Ewe. Hausa was added later (Ghartey-Tagoe, 2015 p.4). In the 1990s, GBC opened up relay stations in the various regions which transmitted radio programmes from Accra, the capital city. Today, these relay stations have been transformed into regional FM Stations still providing public service under the control of the state.

Community radio in Ghana began in the 1990s. At a one day seminar, in Ada, Ghana, to promote community media in Ghana, organized by the Ghana Community Broadcasting Services (GCBS), a consensus was reached to begin the process of forming a network of community radio stations in Ghana. Only three stations, at the time the seminar was organized, could be classified as community radio as per the African Charter on Broadcasting (Article 1 of Part III). That is; “broadcasting which is for, by and about the community, whose ownership and management is, representative of the community, which pursues a social development agenda, and which is non-profit”. The Stations were Radio Progress, based in Wa in the Upper West Region; Radio Ada, in the Greater Accra Region and Radio Peace based in the Central Region. Also present at the seminar were commercial radio stations which had a development bias and were interested in exploring community media. This seminar coincided with a regional seminar which had been organized in Accra by the Communication Assistance Foundation which later became the Free Voice Foundation of the Netherlands (this Foundation is now defunct). Thus a number of community media specialist who had come for the regional seminar also participated in the seminar at Ada. A resolution emerged towards the close of the seminar for the formation of an association of community radio stations and initiatives. Dr. Aida Opoku-Mensah, then a representative of the Ford Foundation, West Africa Office, who was present, pledged funding to start the process of forming the association.

Flowing from this, a one-day brainstorming session was held and it was followed by a three-day seminar that culminated in the formation of the Ghana

Community Radio Network (GCRN) on 4th. December, 1999. From the onset, the concern was that GCRN should have a clear vision of Community Radio. The seminar therefore focused not on organizational structures and procedures but on the values, voices, experiences and aspirations that Community Radio should represent. Again, it was vital that community radio in Ghana be recognized as a distinct sector. Article 1 of Part I of the African Charter on Broadcasting states that the “legal framework for broadcasting should include a clear statement of the principles underpinning broadcast regulation including ... a three-tier system for broadcasting: public service, commercial and community”. Inspired by this provision, GCRN caused the recognition of the three broadcasting sectors and the need to expedite frequencies for Community Radio in the 2005 National Telecommunications Policy.²

Today, GCRN continues to promote the growth of Community Radio, supporting participatory programme development processes which serve to enhance cultural identity, community mobilization, conflict management, transparency, accountability and decision-making.

²The National Telecommunication Policy was drawn up to define the frame work within which the Ghana telecommunication sector was to evolve. One of its objectives for broadcasting was to expand *access to broadcast radio and television media for all citizens, providing for the greatest diversity of voices and languages and promoting the preservation and ongoing creation of indigenous content* (p.12).

2.5 Conceptual Approach

The study has so far provided enough evidence to suggest that with the dominance of radio ownership and usage in Ghana and the rest of Africa, it is the appropriate medium through which developmental issues could be promoted. The hypothesis being propounded here therefore is that if the rural poor are to change their living conditions, there must begin a development process. A process where radio, and for that matter community radio is seen as the appropriate medium. The Primary Listening Communities (PLC) of community radio has the common characteristic of being deprived, disadvantaged or marginalized. One of the tenants of community radio, therefore, is to; “support the human and material development and upliftment of the listening community by actively involving them in the process of reflecting and responding to their needs, aspirations and values” (Quarmyne, 2001). This developmental effort involves community voice and participation by harnessing the power of communication. The process helps to give voice to members of a community and provide them with the skills needed to advocate effectively for sustainable and long term changes. This calls for an approach towards communication for development. The first World Congress on Communication for Development (WCCD) in Rome defined Communication for Development (C4D) as:

A social process based on dialogue using a broad range of tools and methods. It is also about seeking change at different levels including listening, building trust, sharing

knowledge and skills, building policies, debating and learning for sustained and meaningful change (FAO, 2006).

This is indeed a two-way, horizontal approach to communication: a shift from the one-way transmission of information, for instance, from the sender to the receiver.

This approach might have informed the introduction of the decentralization system of governance in Ghana by a legislative reform in 1992 with the assumption that by the extension of political representation at the local level, democracy would be deepened. So far, the System has had very limited or no impact on the lives of people especially rural populations both in terms of community participation and the delivery of tangible benefits. The resultant effect is the lack of developmental efforts and acute poverty noticed in rural areas. The Ghana Statistical Service (2012, p3) has observed that of the country's population of approximately 25 million, poverty is high in rural areas where about 56.2% of the population reside. Lord and Hutchison (1993, p9) have observed that "Poverty is a dis-empowering experience." The lack of self-sufficiency makes people lose their self-confidence and pride of accomplishment. That said, since community radio in Ghana is development oriented, central to its philosophy must be an analysis of the root causes of underdevelopment and the process of development. Three principles should be considered: that development is about and by people, that development happens through people in a community and development is about and through

community empowerment. Admittedly, the process of empowerment is not a simple stimulus-response process, but eventually the process is to “enhance the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes” (World Bank, 2011). Arriving at a change however requires dialogue, know-how, individual participation, group organization and action.

Community radio therefore needs to go beyond the conventional broadcasting model of delivering information. Instead, community radio needs to transform broadcasting so that it not only actively supports, but itself reflects and embodies the goal of participatory development or community empowerment. To do this all aspects of a community radio station needs to strive to encompass the three strands of; access-participation-self management continuum (UNESCO, 1977). Its philosophy must maintain clear and consistent community focus, its operations must encourage active community participation and its structure must increasingly enable community ownership.

Indeed all voices must be made to count. If the voices of marginalized communities count, then it implies that authorities are being responsive. Berdou (2014: 3) argues that; “experience shows that having a seat on the table is not a guarantee of having your voice heard. If people who are not used to being listened to are invited into a space where others set the rules and define the agenda for engagement, they are likely to remain silent.” At the heart of making marginalized voices count, therefore, is to devise radio programme content that would reflect and be determined by the interest of the

marginalized community. It should be development-oriented. That the priority of community radio should be that of actively involving its PLC in the conceptualization, design and development of radio programmes. This implies that programmes must be produced in the field, with and among members of the PLC. Language is an essential addition to the basis of defining the PLC. The use of the local language is an important means of actively involving the PLCs. Through language people share meaning and experience their sense of individual and community identity. Barron (2012, p4) observes that: “recognizing the profound importance that people place on their language is a core insight for tackling poverty and hunger. It is an important part of the move away from ‘top down’ models of development that have been shown not to work, and towards participatory development models, which often do.”

2.6 Summary

This Chapter has focused on reviewing the literature to this study. In doing so it has discussed the spread of radio which makes it an appropriate and effective tool for development communication. The approach taken by this dissertation, therefore, acknowledges the power of radio and has focused on community radio and the ways in which it involves its PLCs.

It has also argued that community radio’s potential to engage with marginalized communities can result in a change in the livelihoods of the marginalized. For the desired change to happen a system of communication that employs the “bottom-up” models of development should be adopted. This

will ensure participation from the grassroots and make all voices of the marginalized count.

This has been done by discussing various arguments and approaches to the use of radio; citing relevant literature to this study and arguing that what is missing in the literature is an empirical analysis of community radio programme development. The study thus explored the steps taken by community radio in Ghana in creating radio programmes and how marginalized communities engaged in the process.

The following chapter discusses the methodology used to explore the theory and practice of community radio in Ghana.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Scope

The scope of this study is community radio in Ghana and how it serves as a tool for marginalized communities to exercise their right to communicate. The study focuses mainly on the holistic process of participatory radio programme development that integrates community research, training, programme design, production, broadcast and evaluation. The result is the empowering of the marginalized thus affording them the power to project their voices on matters that greatly matters to them with the effect of bringing about the needed change in their livelihoods. Specific example is cited, such as the radio programme broadcast series on Community Participation in Local Governance (CPLG). The CPLG was designed by the GCRN in:

... order to enhance the communities understanding of the concept, role and duties of District Assemblies; improve the District Assembly's knowledge on perceptions and expectations of communities; and ensure that the communities have a voice and a say in matters and projects undertaken by the District Assemblies which affect them." (Dogbe; 2002, et al, p.2)

The study therefore argues that community radio applies participatory programme development processes to enhance community mobilization, transparency, accountability, decision making and development.

The CPLG was produced independently in three different local languages by three GCRN member stations in different parts of the country; Radio Ada in the Dangbe District in the Greater Accra Region, Radio Progress in the Wa Municipality in Upper West Region and Radio Peace in the Efutu Municipality in the Central Region.

For the purposes of illustrating and examining the holistic process of participatory radio programme development, Radio Peace has been chosen as the model radio station. Radio Peace has been chosen because during the period of this study, Radio Peace was the single station still producing radio programmes series under the CPLG. The series represent an efficient combination of the experiences of the radio station as well as the ongoing store of participatory tools employed in the process. It is worthy of mention that the participatory model employed in the production of the CPLG radio programme series, has been used as the basic template for other radio programme series by GCRN member stations, including one on Community Participation in Natural Resource Management (CPNRM).

This chapter attempts a discussion of the methodology applied in the study. Additionally, it provides reasons behind the choice of approach adopted in the collection of data for the study.

3.2 Research Methodology

To fully address the research question and to fulfill the objectives of the study, a pragmatic approach or the mixed method was adopted. This seem best suited to the problem statement, for it offers the freedom to apply different methods and processes often related to quantitative and qualitative research. This is with the belief that these two different approaches complement each other and provides the opportunity of triangulation. So, considering that community radio, as practiced in Ghana, involves grassroots-level participatory and action-oriented methodologies, another approach to this study was participatory. The reason for this was that if we take into consideration the aim of this study and the objective of community radio; to bring about some change in the living conditions of marginalized communities, then it is imperative to involve the marginalized communities being studied in the study. Heron (1996 p.202), argues that: “If you choose to regard your subjects as self-directing agents, whose creative thinking determines their actions, then you cannot do research *on* them or *about* them, but only *with* them.” [Italics are mine]. Further, Heron and Reason (2002) argue that; “the outcome of good research is not just books and academic papers, but also the creative action of people to address matters that are important to them...” and therefore “in traditional research on people, the roles of researcher and subject are mutually exclusive: the researcher only contributes the thinking that goes into the project and the subjects only contribute to the action to be studied.” This, Heron and Reason see as a one-sided process. They therefore contend that this traditional form of research must give way to what they describe as “a co-

operative relationship, so that all those involved work together as co-researchers and as co-subjects.” This implies that all parties get involved in the experience and action of the research.

Indeed, the workings of community radio involve all stakeholders in all activities from the initial ideas through to broadcast. This approach or method to community radio activity in Ghana is summed up by the lyrics of the GCRN

Anthem:

Community Radio

Community Radio

A Different kind of Radio

We work *with* our people.

Together, we Plan

Together we decide

Together we implement

We work *with* our people.

Community radio.

These lines epitomize the whole argument around participation. That is, the framework of participation should be comprehensive enough to project the understanding of knowledge sharing. The approach to this study therefore is grounded on participation with; “two levels of action research at play: the overarching collection testing and validation of the action research method, and the inquiries led by community radio broadcasters at community level as a

part of the process” (Harvey, 2011 p 2044). So, to achieve the purpose of this study, I immersed myself with the holistic processes of community radio practice. At one level I was a community radio worker and at another a researcher. This won me the trust of both community radio workers and marginalized community members and afforded me the opportunity to appreciate the issues raised for discussions by the marginalized communities during community consultations.

It must be said that without a clear sense of what a community consultation activity is trying to accomplish, it will be difficult to design a participatory and effective approach to the consultation process. In lieu of this, audio recording of *Oral Testimonies* among rural and marginalized community members were conducted by community radio workers. Oral testimony is a participatory data collection method that draws on the individual’s experiences and opinions allowing even the shy person in a community to participate. It is a “free-ranging, open ended interviews around a series of topics, drawing on direct personal memory and experience. Interviews do not use formal questionnaires, and narrators are encouraged to reflect upon the events they describe, and to give their views and opinion” (PANOS. 2003, p.1). The content of the various oral testimony audio recordings were analyzed by community radio workers at plenary. The issues that came up boarded around governance. The CPLG was thus conceived. This informed the next steps to be undertaken. The next step was the design of a seven step process which served as a road map to be followed during further community engagement and consultation. It must be

indicated here that this study adopts the CPLG to illustrate the holistic process of radio programme of community radio in Ghana.

3.3 The 7 Step Design Process Discussed

3.3.1 The Training of facilitators:

Prior to the start of community consultation and data collection a facilitator's training was organized. Trainees were drawn from the community. The training prepared the trainees with the necessary tools for facilitation in rural communities. Participation was built into the training as the tenets of community radio require a different kind of training from the conservative broadcast or journalism courses. The training which provided instructions in the local language of the listening communities covered three main strands: *the context, the objective and the methodology*. There was the recognition that community radio lives within the culture of its listening community and with its participatory development agenda it was necessary to appreciate the values of that community. Again the training was to challenge the trainee facilitators to assess their belief and value systems and be able to express them in their output. Further, participatory approaches involving the theory and practice of community radio were seen as an essential part of the training. These three strands were integrated with the technical know-how of radio broadcast production. It is instructive at this point to share some of the areas covered by the training:

- Values and Challenges of community radio and its community.
- Community radio & Community Empowerment.

- Development, Politics & the role of Radio Peace as a Community Radio.
- Governance, democracy, and participation.
- Facilitation, Participation & Community interaction.
- Community Entry.
- How to facilitate FGD.

Again, Participatory Reflection and Action (PRA) tools were introduced to participants. They included, for instance, *ranking and scoring* and the *Venn diagram* which were applied during Focus Group Discussions (FGDs). This is a methodology for community research and it involves dialogue. A checklist, to assist in the FGDs was also developed and finalised. Summarising the approach to the training of the community radio worker, Quarmyne (2008) contends:

A training approach developed in Ghana for community radio workers takes its name from the Kente traditional hand woven cloth of the Ashanti people. The Kente approach is based on the belief that community radio is a different kind of radio and represents a different theoretical and operational model from public and commercial radio. This implies that community radio requires a new kind of “professional” – a community worker with a specific set of values, skills and standards that are focused on community empowerment. Thus, the training of community workers is woven into the culture of the community and the process of empowerment. It is

a practical hand on approach that integrates theory (development communication, communication and culture, management, etc.) with experience and the practice of broadcasting as it applies to community radio, but context based. The four elements/modules of the course include: knowing self, knowing the community; knowing development and Knowing media. The empowerment of the trainees is seen as part of the process of community empowerment, which is itself the end-goal of the training.

The training therefore equips the trainee facilitators with the necessary tools to engage with the marginalized during community consultations

3.3.2 Community Consultation and Data Collection:

The consultations were organised at the community level using focus group discussions (FGDs) applying appropriate PRA tools. It is worth mentioning that one had to exercise patience with what seemed to have been an unusually long process of discussions. This was to break barriers that could inhibit the participation of some members of the community due to some differences in status.

3.3.3 Data Analysis and Synthesis.

This was conducted after the community consultations. Findings from the consultations were retrieved, collated and analyzed. This informed the development of broad programme series objectives.

3.3.4 Report-back community forum.

The consultation methodologies suggested the need to report and verify the findings with community members. This involved the FGD participants, their communities and, in some cases, their District Chief Executives, Members of Parliament and other key informants.

3.3.5 Radio Programme Design and Production.

A design of radio programmes reflecting the issues retrieved from the data collected from the community consultations was undertaken. Production incorporates the voices of the marginalized. Decisions, on the duration of an episode and the segments to be covered in the programme, were taken by community radio producers.

3.3.6 Broadcast.

The radio programmes on the CPLG launched.

3.3.7 Evaluation.

Output and impact of radio programmes broadcast were assessed with community members and improvements made where necessary.

The diagram below is a linear representation of the seven step structure of the holistic methodology employed:

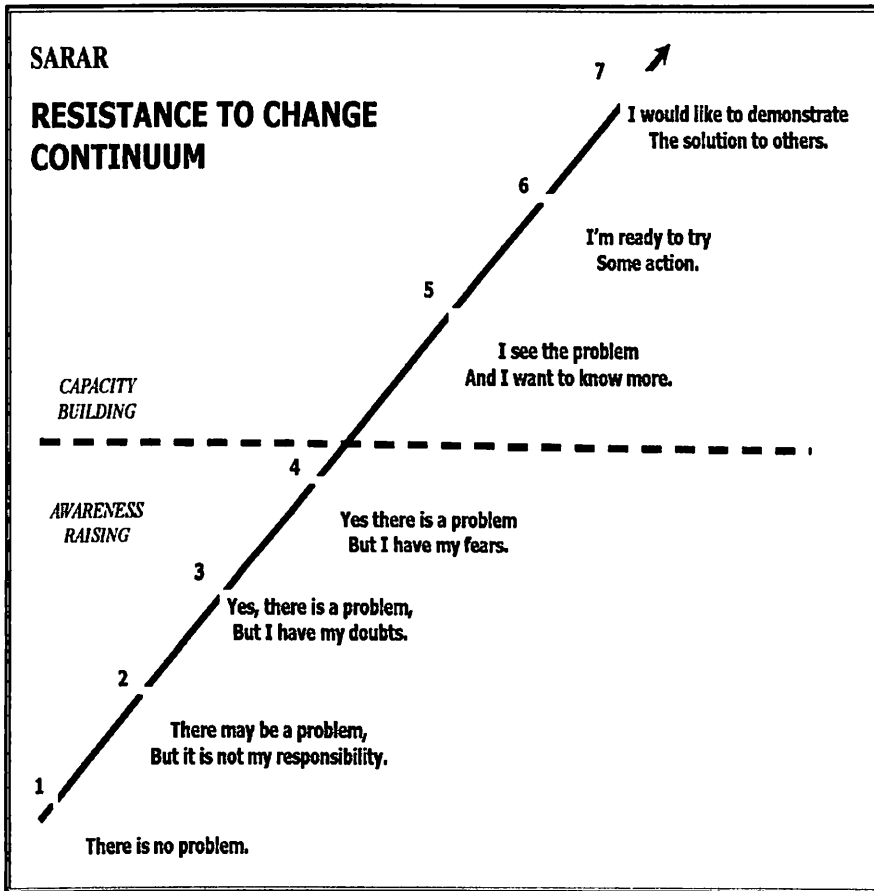
Figure 3.1: Linear representation of the seven step structure of the holistic methodology



This approach, in fact, is part and parcel of community radio practice in Ghana. Further, as much as all the steps illustrated by the diagram are essential in arriving at the real issues confronting the marginalized communities, step three, *the data analysis and synthesis*, can be described as a crucial aspect of the process of community radio programme development. It allowed community radio workers who had conducted the research frame the problems and insights arising out of the data collected during the community consultations.

Two models of development frameworks were adopted during the analysis of the findings from the community consultations. This was in dealing with the realities as well as the ideals of the marginalized communities. With the appreciation that participatory methodologies play a crucial role in overcoming resistance, the *Resistance to Change Continuum* developed by Srinivasan (2008) assisted in the analysis and synthesis. The Continuum has seven Steps; from Resistance to Action, and it is based on ideas that are very often a part of life of rural and marginalized communities that have been deprived from main stream communication. For instance, some marginalized and rural people are very satisfied with the way things are and therefore see no reason to change, thus they believe that; *There is no problem*. Secondly, others blame the gods for their problems and therefore believe that it is the gods that have solutions to their problems. They rely on an outside agent to deal with their problems. Besides looking up to the gods, they also rely on the chief of the community or government official. Their belief therefore is: *There may be a problem, but it is not my responsibility*. Thirdly, others are very doubtful about proposed solutions. This could be due to a number of factors which may include the lack of their own capacity to handle a change. Therefore they believe that; *Yes, there is a problem but I have my doubts*. Fourthly, others also believe that a change could cause them to lose what they already have; be it social or economic. Their belief therefore is that; *Yes, there is a problem but I have my fears*. These initial four steps of the continuum outlined, reveals that for change to happen there should be awareness creation among the rural and marginalized. The next three steps of the continuum: *I see the problem and I want to know more; I am ready to try some action and finally, I will like to*

demonstrate the solution to others, project responses which are open and confident. It is a show of the marginalized that are now in a position to learn, receive information and to improve their skills. What remains, is to build capacity towards the needed change. Below is a diagram illustrating Srinivasan's *Resistance to Change Continuum*.



The other model of development framework was the “four expressions of power” which are; *Power Over*, *Power With*, *Power To* and *Power Within* (VeneKlasen and Miller; 2002). This framework was used in the analysis and synthesis to assist in appreciating the dynamics of power which often exclude marginalized people from participating and engaging in social and political discourse. It was also valuable as it assisted in the identification of various

forms of marginalization and further assisted in developing different approaches for dealing with marginalization and deprivation. *Power Over* often has negative connotations where those who control resources have a say in almost all matters thus having *power over* those who do not have resources. The other three expressions of power connote just-relationships with *power-within* offering a sense of self-esteem.

As indicated earlier in this chapter, Radio Peace has been chosen as a model station to illustrate and examine this holistic process of engaging marginalized groups. The following section discusses Radio Peace and the purpose for its choice.

3.4 Radio Peace as a Model Radio Station

This study is an exploration and examination of the role of community radio in Ghana and how it provides voice to marginalized communities to develop accountable-governance radio programmes. So far, the holistic methodologies adopted by the GCRN have been outlined and explained. In order to do qualitative inquiries, to further appreciate and actualize these methodologies it was necessary to choose one community radio as a model radio station to show the practice of the holistic process. Radio Peace, was thus chosen to be the model for other community radio stations in Ghana. A model, not because it was superior in any way compared to the other community radio stations. Simply, Radio Peace was chosen, as it were, as a conduit to provide an appreciable level of understanding of the phenomenon of the holistic processes of community radio programme production and broadcast in Ghana. Again as

observed before, during the period of this study, the CPLG programme series which represented an efficient combination of the experiences of the radio station as well as the ongoing store of participatory tools employed in the process was still being produced by Radio Peace. In fact it was the single radio station still producing radio programmes series under the CPLG.

3.4.1 Brief Background:

Radio Peace is a non-profit, non-partisan and non-sectarian radio station registered as a Limited by Guarantee Company on April 29, 1997. It is a community radio and a founding member of the GCRN. Operating on a frequency of 88.9 MHz-FM, it started broadcasting on June 1, 1999 having acquired its frequency on August 8, 1996. Radio Peace is governed by an Executive Council. Its members are stakeholders drawn from the Station's Primary Listening Communities. They ensure the pursuit of sound policy in the Station's programming and practice. The day-to-day activities are managed by the Station Head who is assisted by volunteer producers, a technical and maintenance officer and administrative and accounts officer.

Radio Peace's mission is that of; *assisting to reduce superstition, ignorance and illiteracy, squalor and disease, poverty and conflict, giving voice to the voiceless, thus promoting a more fulfilling higher standard of life among deprived and marginalized communities.* Its PLCs are therefore the poor and marginalized in ten District and Municipal Assemblies in the Central Region of Ghana, covering a population of approximately 700,000 people. The PLC are found in the; Abura-Asebu-Kwamankese District, Agona East District,

Agona West Municipality, Awutu Senya East Municipality, Awutu Senya West District, Efutu Municipality, Ekumfi District, Gomoa East and West Districts and Mfantseman Municipality.

The PLCs of Radio Peace are mostly farmers, fishermen and fishmongers and radio programmes are produced with them together with other occupational groups. A significant characteristic of the station is the total involvement of its listeners in planning, production and presentation of radio programmes. The programmes are produced and broadcast in the mother-tongue of the PLCs; Mfantse, Efutu and Awutu. Understanding the way of life of a people, that is their culture, is a prerequisite for effective communication. Culture is, “more fundamentally, the fabric of community life and the mainspring and marker of individual and collective identity” (Quarmyne, 2001 p. 25). This recognition informs Radio Peace’s philosophy behind its participatory approaches. Therefore, in its undertaking of radio programme production and broadcast, the holistic approaches discussed earlier are adopted by Radio Peace. The next section discusses how Radio Peace was able to do this in developing its programmes for broadcast. Before engaging in the discussion it must be noted that the Community Participation in Local Governance (CPLG) started off in November, 2014. This involved Preliminary Activities. For instance; selecting and notifying community members to be trained as facilitators to facilitate community consultations and Focus Group Discussions (FGDs). Fifteen people were selected and trained. It would be recalled that as part of the participatory approach adopted for this study I have become part the process. Having gone through the training and having been equipped with the

necessary tools to engage with the marginalized, the facilitating team readied itself to undertake the community consultation.

Three communities in three districts were chosen for the community consultations. They were Akwansa Kokodo in the Ekumfi District, Adzitem in the Gomoa East District and Abrekum in the Gomoa West District. The choice was based on the understanding that these communities had not previously been engaged under the governance radio programme series. Now, to be able to engage these communities there was the need to undertake a *community entry*. This had to be done during the initial visit to each of the communities chosen.

3.4.2 Community Entry

For the purposes of this study it can be argued that community entry is when the community radio worker recognizes the authority of the chief and elders of a community before embarking on any activity in the said community. This establishes respect for the status quo in the community and in turn establishes the community radio worker as a person of respect. Overall it establishes a relationship of trust. An audience with the chief and elders provides the opportunity for the community radio worker to clarify his or her intention for the visit and for the chief and elders to give their approval. It must be observed that in Ghana, chiefs act as custodians of their communities and therefore the authority of the community interacting with outsiders rests with them. The consequence of an approval from the chief is a smooth community entry. Nonetheless, there are initial steps in community entry.

Before the initial visit to Akwansa Kokodo, for instance, the team of facilitators from Radio Peace first identified a *link-person* who could assist them gain access to the chief of the community. The link-person, Mr. Collins Andam, the Ekumfi District Director of the National Commission for Civic Education (NCCE), had a good relationship with the chief and elders. He had also been briefed by the team of facilitators and therefore had a very good understanding of the nature of the work of the team and the intention of their visit. Mr. Andam therefore provided the brief to the Chief and elders before the team's actual audience with the Chief.

In brief, the audience with the Chief and elders was a big success. The team of facilitators was warmly welcomed to the Chief's Palace and after deliberations the approval was given to the team to engage with community members. These initial steps taken towards community entry were replicated in the two other communities chosen for the community consultations. With the approval given the team proceeded to engage the community members in consultations.

3.4.3 Community Consultation

The consultations were organized at the community level. For effective consultation, it was essential for the team of facilitators to recognize the power relations and group dynamics in the community. It was this recognition that informed decisions about how the community consultation was conducted. Because the consultation was to be centred on governance issues, the approach adopted by the team, therefore, was to organize five focus groups of, Chief and

Elders, Assembly Member and Unit committee Members, Adult Women, Adult Men, and Youth. Robinson (2002; p.47) has observed that, “working in this way can be an important means of helping marginalized segments of the community to develop some confidence and solidarity.” Further, the purpose of this approach was the empowerment of group members to collectively take control of the discussions with the facilitator fading into the background.

It is essential to restate that the traditional system of governance in Ghana with the Chief at the helm of affairs is very much an important part of the lives of the people. Therefore, with the introduction of decentralization, with its own structures of governance, the rural communities, especially the marginalized are yet to find the linkage between the traditional and the modern systems of governance. There have often been conflicts of the roles of the Assembly Person and the Chief in a given community. The consultations at the community level, therefore, was to encourage a democratic dialogue to ensure some level of understanding which in turn empower marginalized to have a voice and say on matters that concern them. Again, the consultations were to find out the extent to which communities participate in the process of decision-making relating to their priority issues and concerns and in ensuring that decisions are implemented.

Still at Akwansa Kokodo, each of the five groups, the Chief and Elders, Assembly Member and Unit committee Members, Adult Women, Adult Men, and Youth, had two facilitators assigned to it. One of them acted as the main facilitator, leading discussions and activities and the other took notes and

audio recorded. It is worthy to note that I was not actively involved in this particular exercise at Akwansa Kokodo, and was able to sit back and watch as the team of facilitators engaged their various groups in lively consultations. Improvised techniques, appropriate within the local context were applied. In each group, discussions began with traditional greetings and that was followed by introduction of members of the facilitation team after which the team explained the purpose of their meeting. It was now the turn of group members to introduce themselves after which they got into singing and dancing. These acted as an ice-breaker before beginning the next step of the group discussion.

An objective of the consultation was also to enable Radio Peace produce radio programmes that talks to the priorities of the community. To achieve this, a PRA tool that could capture the priorities and main concerns of the group was needed. The next step was thus to adopt the Ranking and Scoring matrix to assist in the discussions. In the Adult Women's group for instance, to start off the discussion, the facilitator posed the question: "what do you consider to be the main concern for this community?" There was about a minute silence, and then a member of the group shouted out; "we need potable water for this community". Another member also said; "we need a market". At this point every member of the group had something to say. While some indicated the need for water, toilet facility, a market, others called for a good road that will lead from their community to other communities. The facilitator at this point, run through the concerns raised, as a way of asking the group to validate them. The facilitator then suggested the drawing of a matrix to represent each main concern. This was not done on paper but on the bare ground using stones and

sticks. Quarmyne (2001; p. 37) has also observed that “the ‘blackboard’ or ‘whiteboard’ of most PRA tools is the bare earth and the chalk or marker a long stick. ... The live setting introduces a real, as well as a play, element to the” discussion. On the matrix, those who suggested the main concerns were asked to represent each main concern with a symbol. Some of the symbols were stones of different shapes, a leaf, and a plastic cup which they placed on the left hand side of the matrix starting from the second row. Group members were then asked to rank the concerns by importance, for instance, *less important*, *important* and *very important*, using symbols. In this case, group members decided to use pebbles which were available in the community. Again the value system agreed upon was that they would rank the concerns using a small size stone to represent *less important*; a medium size stone representing *important* and a bigger stone representing *very important*. Members then took turns to do the ranking and scoring as they explained the reason or reasons behind their choice. It was interesting to note that as the discussions and scoring progressed, some members who had earlier assigned greater value to a particular concern had a change of mind. For instance, a woman who had earlier argued strongly for a market as her main concern later had a change of mind and placed greater value on potable water. Discussions were very open and participatory. At the end of the ranking and scoring members of the group added up the pebbles under each category and eventually came up with the concern they considered very important for the community. The choice was for potable water. The facilitator then discussed with the group the validity of their choice. For instance, the facilitator sought

to find out whether their choice reflected the true situation. The agreement was unanimous.

Figure 3.3: The ranking and scoring matrix from Adult Women FGDs



Ranking and Scoring Matrix
At Akwansa Kokodo - Adult Women - 07/07/15

Concerns	(Small Size Stone) Less Important	(medium Size Stone) Important	(Bigger Stone) Very Important
(Bottle tops) Water	•• 2	• 1	•••• 4
(Plant Bark) Road	•• 2	•• 2	••• 3
(Food Wrapper) Market	••• 2	••• 3	•• 2
(Piece of Paper) Loan	••• 3	••• 2	•• 2
(Plastic Bowl) Toilet facility	••• 2	•••• 4	• 1

Figure 3.4: Hand-drawn representation of the matrix scoring results as shown in the picture above.

With the main concern of the Adult women determined, the facilitators proceeded to engage the group on further discussions around the main concern.

In this case another PRA tool, the Venn diagram, was used. The Venn diagram which is actually a circle was drawn on the bare ground to represent the *community* and outside it represented *outside* the community. Therefore, in relation to the main concern, the group discussed for instance, individuals and groups in the community and outside the community who could assist in acquiring the potable water for the community. Broadly, the discussions centred on four main areas;

- General decision-making structures and processes.
- Community participation in decision-making structures and processes.
- Assessment of decision structures and processes.
- The role of community radio.

These areas were based on a checklist and not a questionnaire (see appendix). The checklist provided both the facilitators and group members enough flexibility to engage with each other. All five focus groups went through a similar process. Quarmyne (2001; p. 48) argues that:

A checklist is a semi-structured question guide. It lists the points or questions that need to be covered by the discussion. The points or questions can be put in the way that best suits the team and key informants. The checklist allows the team to probe, or to develop other questions

from the answers given to provide a diversity of views while at the same time enabling everyone to participate.

Further, with regards to the use of PRA tools, Chambers (1992; p. 9) contends that PRA; “was and remains, less exploitative than extractive questionnaire surveys where much is taken by the outsider, and little or nothing is given back.” This contention juxtaposes the traditional form of research whereby the researcher sets his or her own agenda and extracts information for his or her own benefit with participatory research where the marginalized engage in democratic dialogue, arrive at a consensus and use information to benefit their lot. It must be observed that similar processes were followed at the other two communities; Adzentem in the Gomoa East District and Abrekum in the Gomoa West District.

3.5 Summary

This chapter has discussed methods and the rationale for their use in empowering marginalized groups, and affording the marginalized the opportunity to project their voices on matters that greatly matter to them.

The chapter argued for a participatory approach to grassroots-level research. It contended that if an objective of community radio is to bring about social change in the living conditions of marginalised communities then there must begin a development communication process that would directly involve the marginalized communities being studied. It is to be a “co-operative relationship” and a knowledge sharing experience, that brings together both

the researcher and marginalised communities so as to work together, plan together, decide together and implement together. That the dominant paradigm where a *sender* has the *message* which is sent through a *channel* to a *receiver* to achieve an *intended effect* is not recommended for participatory approaches to research. This approach, the Chapter asserts; assumes that the people being researched lack a certain awareness and the only solution is for an ‘expert’ to provide them with information. Indeed, development, as observed in this study, is not a formula to be passed on by ‘experts’. The methods discussed here in this chapter, therefore showed the holistic processes of participatory radio programme development that integrated the active participation of both the researcher and those being researched.

The following chapter moves into the analysis and synthesis of the data acquired during the FGDs. In all the three communities consulted by Radio Peace, a total of fifteen FGDs were conducted.

CHAPTER FOUR

COLLATING, ANALYZING AND SYNTHESIZING RESEARCH

FINDINGS

4.1 Introduction

As part of the holistic process of participatory radio programme development, data gathered from the community consultations were retrieved, collated and analyzed. The purpose was to develop broad programme series objectives. There was also the need to engage community members, at the community level, to discuss and validate the main issues that had been collated. These issues eventually informed the design of radio programmes, featuring the voices of the marginalized. The literature review in chapter two of this study had showed the importance of radio and its potential to foster development. Therefore, engaging with the marginalized and giving them voice to express themselves on radio and having responses to their expressions is a manifestation of that potential of radio. The analyses were thus necessary so as to accurately project the voices of the marginalized.

The chapter thus focuses on first, the retrieval of the main concerns raised in all the fifteen FGDs during the ranking and scoring exercise. This was

essential, as it provided an overview of the priorities of the marginalized communities.

Second, the chapter addresses the findings from the Venn diagram discussions. Those identified as individuals and organizations that could assist with the main concern, provide a sense of the way the marginalized appreciate the governance structure of their community. This also provided a useful element in the radio programme design.

The chapter then turned its attention on the design of radio programmes. This incorporated voices from the margins addressing issues around their main concerns and also, the responses from duty-bearers on the issues that had been raised.

4.2 Qualitative Data Analysis

4.2.1 Ranking and Scoring of Main Concern

As discussed in the previous chapter, community consultations were held in three communities in three of the districts served by Radio Peace. To reiterate; they were; Akwansa Kokodo in the Ekumfi District, Adzentem in the Gomoa East District and Abrekum in the Gomoa West District. In each of these communities, five FGDs were organised: the Chief and Elders, Assembly Member and Unit committee Members, Adult Women, Adult Men, and Youth; making up a total of fifteen FGDs. The consultations took place on different days and times for each community. The criteria for determining when a community could be consulted were the prerogative of the community.

In all the cases the day for the community consultation was the day the community had recognized as their day of work. In this case, free from farming and fishing on the day.

Each of the five FGDs in each community had two facilitators. One of the facilitators led the discussion and the other took notes and audio recorded. The issues brought up during the PRA activities were thus fully documented. Now, to get an overview of the concerns and priorities of all the fifteen FGDs, it was necessary for all facilitators to meet in a workshop. The purpose was to retrieve and collate the concerns. To do this, focus group facilitators reflected on their findings and began to log them on a grid designed during the workshop.

Table 4.1: <i>The Grid to aid in the retrieval of concerns of communities</i>					
Name of Community:					
PRA	Concern	Concern	Concern	Concern	Remarks
GRP	1	2	3	4	

Concern 1, representing the concern agreed upon by focal group members as their main concern, and concern 2 representing what they ranked as their second concern and so on. Facilitators, working in pairs, displayed their findings on flip charts. The following are what was captured on the flip charts.

Table 4.2: Retrieval of concerns

Name of Community: Akwansa Kokodo					
PRA GRP	Concern 1	Concern 2	Concern 3	Concern 4	Concern 5
Chief and Elders	Water	Road	Clinic	Teacher's Quarters	-
Assembly and Unit committee Members	Road	Water	Teacher's Quarters	-	-
Adult Women,	Water	Road	Toilet facility	Market	Loan for trading
Adult Men,	Water	Road	Tractor for farming	Toilet facility	Market
Youth	Water	Road	Teacher's Quarters	Clinic	ICT Centre

Table 4.3: Retrieval of concerns

Name of Community: Adzentem					
PRA GRP	Concern 1	Concern 2	Concern 3	Concern 4	Concern 5
Chief and Elders	Road	School	Toilet facility	Market	Water
Assembly and Unit committee Members	Toilet facility	Road	Water	-	-
Adult Women,	Road	Water	School	Tractor	-
Adult Men,	Road	Toilet facility	Water	Tractor	-
Youth	Road	School	Require Jobs	Toilet facility	-

Table 4.4: Retrieval of concerns

Name of Community: Abrekum					
PRA GRP	Concern 1	Concern 2	Concern 3	Concern 4	Concern 5
Chief and Elders	Water	Road	Clinic	-	-
Assembly and Unit committee Members	Chieftaincy Disputes	Road	Water	Land Tenure System	Clinic
Adult Women,	Water	Road	Toilet	Chieftaincy Disputes	Clinic
Adult Men,	Road	Water	Land Tenure System	Chieftaincy Disputes	-
Youth	Chieftaincy Disputes	Road	Water	Clinic	-

These findings drive performance of community radio. They provide radio programme producers the framework that translates the radio station's objectives into a coherent set of performance measures.

It is being argued that these three communities, even though chosen from three different districts in the Central Region, do not represent a sample and therefore are not representative of a more general population (Yin, 1994). We cannot therefore easily generalize the findings to represent the PLCs of Radio Peace. Yet there are common strands in the findings worth discussing. By and large the concerns that came up during the FGDs were many and therefore the need to prioritize them. It is interesting to observe that at Akwansa Kokodo; almost all the five focused groups identified the need for potable water as their

main concern. It was only the Assembly and Unit Committee Members who identified road as a main concern. Even with that, water was their second main concern with the other four groups also identifying road as their second main concern. With Adzentem, even though water was also seen as an essential concern, four of the five groups identified road as their main concern, and one group; the Assembly and Unit Committee Members identified a toilet facility as their main concern. The main concerns of Abrekum were varied. Two groups identified potable water as their main concern. Another two, identified chieftaincy disputes as a main concern and one group identified good road to their community. From the scoring, Abrekum has a real concern with chieftaincy disputes which the other two communities did not bring up in any of their group discussions. Similarly, at Akwansa Kokodo, two groups; Adult Women and the Youth identified as a concern; loans to assist in trading, and computers for their local school respectively. Generally, all fifteen focus groups in the three communities identified similar concerns. Probably, without generalizing, it could still be argued that marginalized communities in the three Districts referred to in this study, share similar concerns and therefore in tackling these concerns, a holistic approach should be adopted. The table below shows the concerns raised in all three communities and the number of groups that identified itself with the concern.

Table 4.5: Concerns and total number of groups identified in all three communities

Concerns Raised	Number of Groups identified with Concern
Improved Roads	15
Potable Water	13
Toilet Facility	7
Community Clinic	6
Chieftaincy Disputes	4
Teachers Quarters	3
Tractor for Farming	3
School Building	3
Market	2
Land Tenure System	2
Loans	1
Computers for Community School	1

It is worthy to observe that the value of determining the concerns lies as much in the discussion it generated during the FGDs as in the data in the ranking and scoring matrix. It must therefore be noted that each of the concerns expressed by all fifteen focused groups are concerns the communities would want addressed.

Again, it is being argued that community radio is the vehicle through which the marginalized exercise their right to voice out their concerns. In this respect it is the marginalized that initiates the communication process. It is about what they know; how they perceive and understand a concern. It is about making the knowledge of the marginalized count. It is also about their attitude towards what they know, interlinked with their beliefs and values. Further, it is about community practices towards their concern. Therefore, for the radio producer

to gain deeper insight into the concerns raised and be able to devise broad themes for radio production and broadcast, he or she needs to adopt a framework that integrates community knowledge, attitudes and practice (KAP). Focusing on such a framework enhances communication by giving the marginalized a greater voice. Indeed, community radio is people centred. Thus, to proceed with the data retrieval of the FGDs a KAP framework was adopted. Again, using the main concern expressed by the Adult Women's group in Akwansa Kokodo; the table below represents their discussions using the KAP framework.

Table 4.6: Discussions using the KAP framework.

MAIN CONCERN	THE LACK OF POTABLE WATER
Ranking	Concern 1
Description of main concern	Drinking contaminated water is bad for our health especially our children
Relevant facts	<ol style="list-style-type: none"> 1. There is no pipe borne water. 2. We had one standby pipe in the community but it was destroyed during a road construction about a year ago. 3. The district Assembly had promised to fix it but has since not fulfilled its promise. 4. We have indicated our willingness to provide communal labour towards the construction of the pipe. 5. If we need to drink good water we either

	<p>have to buy those packaged in sachets or travel long distances. This has become a big drain on our meagre financial resources.</p> <p>6. Our main source of water now is lake water which is also for household uses and fishing.</p>
Community Knowledge	<ol style="list-style-type: none"> 1. That contaminated water affects our health and leads to sickness like diarrhoea and guinea worm infection. 2. Washing clothes with contaminated water stains our clothing. 3. Boiling the water can make it safe for drinking. 4. When the water is colourless and odourless it should be safe to drink.
Community Attitudes	<ol style="list-style-type: none"> 1. We are not comfortable with the situation. 2. We do not understand why the District Assembly has not fixed the problem 3. We are willing to provide communal labour towards acquiring the pipe borne water. 4. There is nothing we can do if the District Assembly will not come to our aid. 5. Some of the rivers are sacred so we hardly go near it.
Community Practice	<ol style="list-style-type: none"> 1. We often contribute to the contamination. 2. Our lakes are not fenced therefore allowing

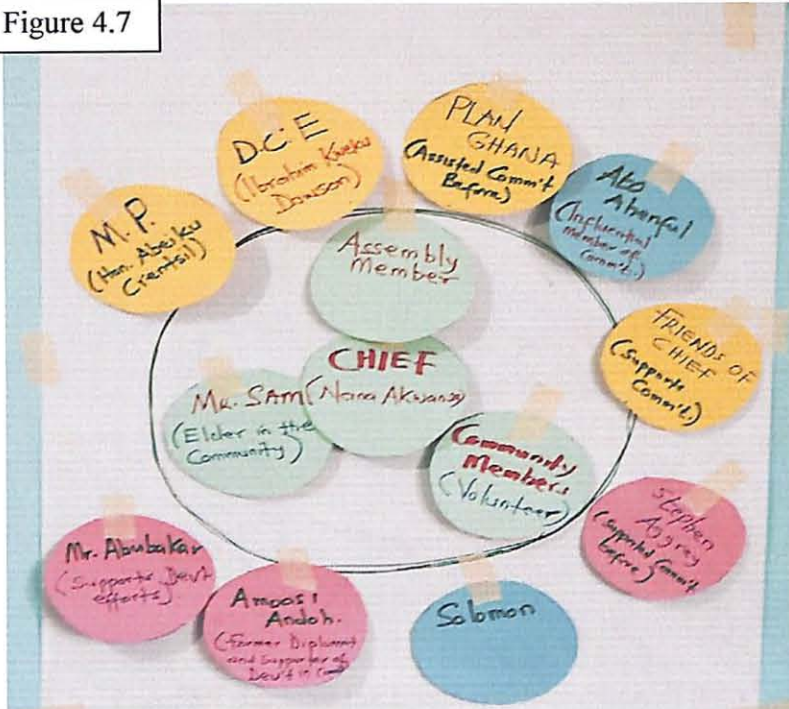
	<p>animals to also drink from it.</p> <p>3. Some also wash clothes and bath around the lake causing waste to run-off to the lake.</p>
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The discussions by the Adult Women’s group as represented in the table above is by no means exhaustive, but it provided the radio programme producer a repertoire of issues that can be treated for radio broadcast.

4.2.2 Venn diagram Discussions:

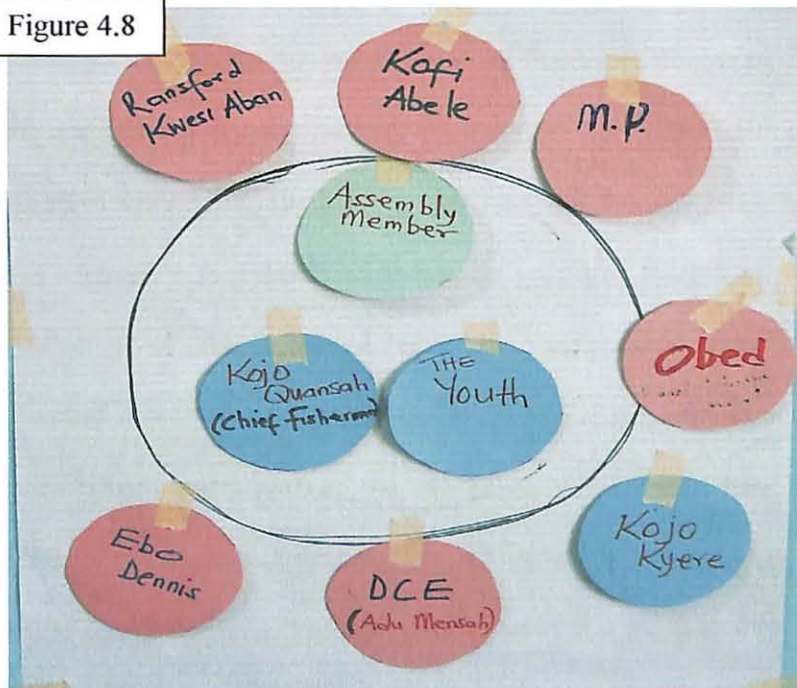
Also captured on flipcharts during the workshop, were the findings from the Venn diagram discussions from the three communities. A large circle representing the community was drawn, and smaller paper circles were placed on the diagram. In relation to the main concern, individuals, groups and organizations, stationed in the community, who could assist in addressing the concern, were placed within the circle. External organizations and individuals who could also assist were placed outside the circle. The following are the three Venn diagrams representing the actual findings from the three communities.

Figure 4.7



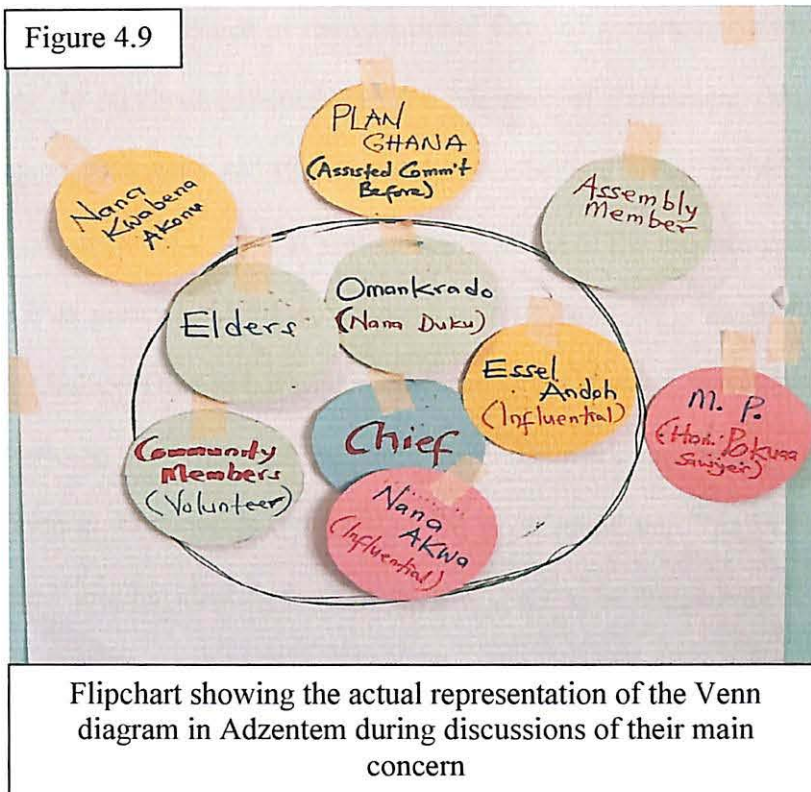
Flipchart showing the actual representation of the Venn diagram in Akwansa Kokodo during discussions of their main concern

Figure 4.8



Flipchart showing the actual representation of the Venn diagram in Abrekum during discussions of their main

Figure 4.9



Flipchart showing the actual representation of the Venn diagram in Adzntem during discussions of their main concern

It is worthy to note that the significance of the Venn diagrams, as with the ranking and scoring matrix, lies in the discussions generated during the FGDs. It assisted in visualizing identifiable individuals and organizations who could affect a change with regards to the main concern. It also provided some understanding of the kind of operative governance structure in the communities. For instance, at Akwansa Kokodo and Adzntem the community members placed the Chief at the centre of the circle. The Chief is the custodian of his or her community; the embodiment of its culture and peace. He or she is the traditional administrative head and the rallying point of the people. Therefore by placing the Chief at the centre of the circle there is an explicit agreement of the authority of the chief within the community. Also placed within the circle at Adzntem were the elders of the community and the

Omankrado (the overseer of developmental work in the community). Again, this is a show of acceptance of the traditional form of governance within the community. In all three communities, the Member of Parliament (MP), the District Chief Executive and the Assembly Member are either placed within the circle or outside of it. This is also an appreciation of the modern system of governance as prescribed by the decentralization system. In other words, the community believes that to have their main concern addressed, there should be synergy between the traditional system of governance and the modern system. The situation at Abrekum is quite unique. It is observed that four out of the five focused groups identified *chieftaincy dispute* as a concern during the ranking and scoring matrix discussions. Therefore in identifying individuals and groups during the Venn diagram discussions, in relation to their main concern, the Chief was not mentioned. What was placed within the circle was the Chief Fisherman. He usually leads a group of fishermen in the management of the affairs of that group. His authority does not extend to non-fishermen. What this means is that in relation to their main concern they do not have faith in the Chief to assist in any way due to mistrust and disputes. They however believe that through the modern system of governance their main concern could be addressed.

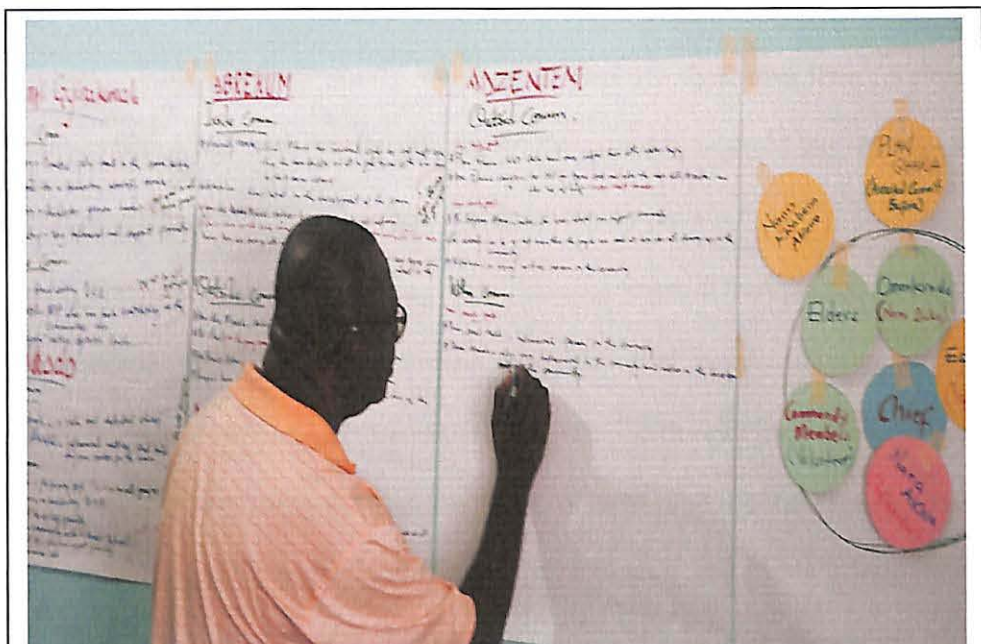


Figure 4.10 Kwesi Ghartey-Tagoe (the researcher) adding to a flipchart during the analysis and synthesis workshop at Radio Peace in Winneba, Ghana

Analysis of the data brought to the fore the complexities and dynamics in the communities consulted. This provided a huge store of issues for radio programme production and broadcast. For instance, referring to the KAP grid, even though the group was aware of the link between contaminated water and diseases like diarrhoea, there was the need to reinforce this and provide them the voice to demand safe drinking water. Indeed, the demand for safe drinking water is relatively low, probably due to issues around power. The lack of attention by the District Assembly to provide the community with pipe borne water has made community members apathetic to the issue. One way of solving this could be through community empowerment and promoting interpersonal relationships: where duty bearers are linked to community issues through the interaction with community members and radio broadcast. Further issues realized from the discussions, were sanitation practices which results in

the contamination of their source of water. Radio programmes can thus be designed to empower community members to improve their own lives. Again, the group perceived water to be safe for drinking and household use, based on certain physical attributes. The radio producer could develop radio programme content that addresses safe drinking water bearing in mind that the demand for safe drinking water could be competing with other needs of community members. Also from the discussions, it is worthy for the programme producer to develop content from the community's context and circumstances. For instance, almost all the groups at Akwansa Kokodo, in talking about their main concern, referred to that one standby pipe that had been destroyed. The question that arose out of this was: *Why did the whole community wished for only one standby pipe?* Further probing needed to be done to afford community members the opportunity to voice out their concerns on the issue. Again, all the other concerns, besides the main concern, were analyzed for radio programmes.

4.3 Report-back Consultations:

The volume of material from the community consultations yielded a number of objectives. The consultation methodologies naturally suggested the need to report and verify the findings. This took the form of report-back consultations in the communities, involving the FGD participants, their communities and, in some cases their District Chief Executives, Presiding Members of the Assembly and other key stakeholders. The consultation provided an opportunity not only to verify findings but also to share the consultation process. At Akwansa Kokodo in the Ekumfi District, the District Chief

Executive, Hon. Ibrahim K. Dawson was present. The outcome of the consultation was very positive. The idea behind this was that if the marginalized are to voice their concerns on issues that greatly affect them, then they need to verify and authenticated the findings gathered. They own the issues gathered, and it is they who can bring the issues to bear through their own cultural forms of expressions by making sense of reality. They become the initiators of the communication process. The objectives included:

- To discuss the direction of change that will encourage the preservation of core values in the traditional system.
- To enhance mutual respect and the working relationship between the two systems of governance (Modern and Traditional) in order to bring together their individual strengths for the betterment of their communities.
- To promote the timely flow of accurate, balanced and comprehensive information on governance between and among communities and their leaders.
- To promote and facilitate greater awareness and expression among communities of their right to demand the allocation and management of resources to meet their needs.
- To promote and facilitate greater participation of the marginalized on issues that are of value to them

4.4 Programme Design

With the issues verified, two producers were appointed to begin engaging community members to produce radio programmes reflecting the issues

retrieved from the data collected. Mr. Kojo Oppong and Mr. Kwame Anamoah were the producers. They were equipped with the necessary tools to engage deprived communities in radio programme production. This included interview skills, audio editing, using the CoolEdit Pro among others. A programme design was also developed.

The programme title was *Amansim mu Amambu* (Local Governance). *Amansim mu Amambu* was a production based on the issues raised during the community consultations and it featured community voices. The programme series consisted of 30 minutes live episodes with a repeat broadcast that same week. The first broadcast time was on Wednesdays between 18:30-19:00 and repeated on Saturdays between the hours of 20:00-20:30. The table below is the design showing the segments of the programme series.

Table 4.11 Design showing segments of the CPLG programme series			
Tutorial on Governance (5mins)	Community Feature / Featuring Community Voices. (10mins)	Discussions on Issues raised in Community Feature with Duty Bearer/DCE/Resource Persons and the way forward (12mins)	Conclusion (2mins)

The “tutorial” aims to provide a deeper understanding of the historical evolution and character of the traditional and the District Assembly systems of

governance. The community feature projects community voices and focuses on activities and views with respect to the concerns of the communities. The discussion segment features duty bearers addressing issues raised in the community feature with the hope of making the voices from the communities count.

It must be stated that a number of factors went into the programme design. These included the collation of the themes for the programme, based on the concerns of the communities; applied the KAP to the theme; established the objective of the programme; selected programme title; consulted with duty bearers on the themes collated; established the appropriate listening time of PLCs among others.

4.5 Monitoring and Evaluation

It is worth mentioning that the mission statement of a community radio determines the design and the standards for measuring the outcome of programmes. An evaluation exercise was necessary to assess if the intended outcome of the CPLG was worthwhile in terms of delivering what was intended and expected. The evaluation covered *input* of the CPLG. For instance the human and financial resources spent on the programme and the *output*; the training sessions and the materials developed including procurement of field recorders. Evaluating the outcome of the programme involved the design of a check list and the facilitation of FGDs. The checklist covered such areas as:

- **Response to concerns.** For instance, what response or responses there have been to issues raised through the programme and what their assessment of the responses have been.
- **Information flow.** For instance, the differences if any that the programme had made in their interaction with the District Assembly.
- **Understanding Governance.** The differences, if any that the programme had made to the way they understood governance and the difference the programme had made to their understanding of the relationship between the traditional and the modern systems of governance.
- **Linkage with other groups.** What they have heard through the programme about other communities and experiences.
- **Overall assessment.** Whether the CPLG should continue.

The outcome evaluation provided indicators that were used to assess the effectiveness of the programme objectives.

4.6 Summary

This Chapter has been the culmination of participatory radio programme development that integrated community research, training and programme design, production, broadcast and evaluation. It has discussed how data gathered from the community consultations were retrieved, collated and analyzed. It therefore focused on the retrieval of the main concerns raised in all the fifteen FGDs during the ranking and scoring sessions. The results were entered on a grid and projected on flipcharts. This provided an overview of the priorities of the marginalized communities. Again, the chapter addressed the

findings from the Venn diagram discussions. Here too a visualization of the discussions was represented on flipcharts. A monitoring and evaluation process was also discussed.

The purpose of this chapter therefore, was to harmonize the arguments raised in previous chapters of this study; to enhance understanding of the operations of community radio; where it seeks to strengthen the connection between marginalized communities exerting voice and local governments responding to their concerns. The chapter concluded with discussions on the design of radio programmes. The design incorporated voices from the margins which addressed issues around their main concerns and also, featured the responses from duty-bearers on the issues raised. The following chapter attempts a summary, conclusion and a reflection to the study.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND REFLECTIONS

5.1 Introduction

This study utilized the emergence of community radio in Ghana to explore the theory and practice of community radio in giving voice to marginalised and deprived communities. The aim of the study explored and examined the role of community radio in Ghana and how it provides voice to marginalized communities to develop accountable-governance radio programmes. It therefore examined the holistic process of participatory radio programme development. It achieved this aim by undertaking original data collection from the field which were collated, analysed and synthesised with Radio Peace as a model radio station. Radio Peace was chosen as a model radio station simply because, first it is a community radio station in Ghana and second, during the period of this study it was well placed to be a model station as it was the only community radio station, at the time, airing the CPLG programme series.

As discussed in Chapter One there was the need to recognise community radio as a distinct sector on the media landscape to gain a better understanding of its role as it seeks to provide voice to the marginalized. Indeed, Article 1 of Part I of the African Charter on Broadcasting establishes that fact, that the “legal framework for broadcasting should include a clear statement of the principles

underpinning broadcast regulation including ... a three-tier system for broadcasting: public service, commercial and community". Even though literature on community radio abound, discussions of the systematic process of radio programme production and broadcast of community radio seem meagre. As such the objectives of this study were to identify and examine the holistic process of participatory radio programme development adopted by community radios in Ghana; examine the extent to which community radio is able to empower and give voice to marginalised communities; assess the level of community participation in radio programme content development and to examine the level of institutional responses to the needs of marginalised communities as voiced on air on community radio. These objectives were achieved by reconstructing the holistic process which incorporated; research, training, community consultations, data collation, analysis and synthesis, programme design and broadcast; applying a range of methodologies in the process. At this point it would be worthwhile to provide a summary of the study taking cognisance of the research objectives.

5.2 Summary of Findings

5.2.1 Objective 1

The study identified the holistic process of participatory radio programme development as practiced by community radio in Ghana. It did this by showing the seven-step design process which involved the training of facilitators, community consultations, data analysis and synthesis, report-back community forum, programme design and production, broadcast and

evaluation. Even though these steps may seem lengthy to follow they are essential in arriving at the real issues confronting marginalised communities. It also allow both the community radio worker and the marginalized community to be fully integrated in the process, thereby affording the marginalized the opportunity to address issues that are important to them.

Further, the seven-step design approach was examined in chapters three and four. In an attempt to examine the seven-steps, the study set out a framework to provide some basis for the examination. The framework involved the discussion of the concept of community radio and brought to the fore its main characteristics. The assumption was that it should provide the cursory reader an understanding of why and how community radio practice in Ghana adopts the holistic approach to radio programming. Chapter one, therefore, discussed relevant key terms, focusing on their contextual meanings for the study. The relevant key terms were; community radio, marginalised, empowerment and development. It was essential to do this because the philosophy and practice of community radio in Ghana is development oriented. Central to this philosophy is that development is about and by people. Again, development happens through people in a community and further, development is about and through community empowerment. In fact, the study argued that genuine sustained development can only come about through self-directed and self-reliant community action, and therefore the emphasis of community radio is on community empowerment. That is, allowing community members, especially the marginalized, to gain full control in decisions that affect their lives and that of their communities. An understanding of this philosophy should provide the

'big picture' of the goings-on in community radio in Ghana. It should also set the stage for a clearer understanding of the seven-step design process which illustrates the holistic process. The holistic process, for all intents and purposes, actively involve community members in the conceptualisation, design and development of programmes. It is indeed, part and parcel of community radio practice in Ghana.

5.2.2 Objective 2

The second objective is embedded in the first. It is part of the holistic process. The extent to which community radio is able to empower and give voice to marginalized communities is explored in chapter three.

It was asserted that if there should be the need for a change in the living conditions of the marginalized, then community radio practice should involve grassroots-level participation. That is, marginalized communities must be involved in the activities of community radio. There need to be 'a co-operative' relationship between the community radio worker and researcher and the marginalized communities. In this way, a good rapport is established enabling an appreciation of each other's ideas and feelings thereby affording marginalized communities the power to voice out their concerns. It was also argued that for community radio to be able to empower and provide voice there ought to be a consultation process at the community level prior to the development of radio programmes. Therefore, the community consultation processes, as discussed in chapter three, took the form of FGDs. This was in recognition of the belief that there are possible barriers that could inhibit the

participation of some members of the community. One such barrier could be the differences in status of community members. This approach was an important means of assisting marginalized groups of the community to develop the confidence to voice out their concerns. It was also meant to empower group members to collectively take control of the discussions.

To this extent, marginalized groups are able to participate freely without inhibitions for through community radio they have been empowered and given a voice. It is also important that their voices count. When voices count it means duty bearers are being responsive. The extent to which community radio assists in this direction is also examined in chapter four. The Chapter explored and examined the involvement of marginalized groups in the production and broadcast of radio programmes. Programmes that project the authentic voices of the marginalized and the opportunity afforded duty bearers to respond to the concerns raised. Indeed, duty bearers, especially local government, are becoming more responsive to concerns of marginalized communities.

5.2.3 Objective 3

Developing content for community radio begins with the active participation of marginalized communities through consultations. The content should therefore reflect and be determined by the interests of the marginalized communities. Chapters three and four explored this phenomenon.

The study argued that to access the level of community participation in radio programme content development, it was necessary to appreciate the processes of engagement at the level of community consultations. The consultations enabled community radio produce programmes that dealt with the priorities and concerns of the community. PRA tools like the ranking and scoring matrix and the Venn diagram were adopted to enable community members participate fully in discussions. While the ranking and scoring matrix assisted in prioritizing the concerns of the community, the Venn diagram assisted in generating democratic discussions on the concerns raised. The value in determining the concerns lies as much in the discussions generated as in the data in the ranking and scoring matrix. Issues arising out of the concerns raised and discussions drive performance of community radio. As discussed in chapter three, the issues provide the framework for radio programme design, production and broadcast. Community radio thus becomes the vehicle through which community voices are projected. In this respect, communities have initiated the communication process and in their own language and in their cultural forms of expression, they talk about their concerns, what they know about it and how they perceive that concern. This participatory process is the actualization of the definition of community radio as provided by the GCRN and stated in chapter one of this study which states in part; “Community broadcasting is broadcasting about, for, by and *of a specific marginalized* community ... which pursues a *participatory* social development agenda

The study, therefore, asserts that focusing on such a framework enhances participatory communication by giving marginalized communities a greater voice.

5.2.4 Objective 4

The purpose of giving voice to marginalized communities is to make those voices count. Chapter four examined the level of institutional responses to the needs of marginalized communities. Chapter one, briefly discussed the assumptions made during the introduction of the decentralization system in Ghana. The assumption, the study observed, was that decentralization would result in a number of benefits to communities. That by the extension of political representation at the local level, democracy would be deepened and that institutions and local governments would be more responsive and accountable to the needs of marginalized communities. Yet these assumptions have been seen to be a theory than the practice. The study, therefore, contended that empowered communities could reverse this trend. It argued that different individuals who have common interest, can come together to develop the ability to draw on the social capital of their communities. Being empowered expands assets and capabilities of marginalized communities to “participate in, negotiate with, influence control and hold accountable institutions that affect their lives” (World Bank, 2002).

The study has shown how community radio is able to do this by providing marginalized communities the communication resource to communicate and engage institutions and local government officials. It should be observed in

chapter four that during the report-back consultations at Akwansa Kokodo, the District Chief Executive of Ekumfi, and some officials of the District Assembly attended. At the forum, the Chief Executive engaged the community in discussions on their concerns. He then assured them of his readiness to support them and proceeded to promise a standby pipe for the community to be constructed in a couple of weeks. Besides responding to the need of the community, his presence in the community boosted morale of the people. It was a tacit assurance that their voices have counted and that they have not been taken for granted. The people are building their community with the power of their voice. The level of institutional response to the needs of marginalized communities is thus determined by how empowered the communities are and having the voice to speak out on matters that matter to them.

5.3 Conclusion

This study has focused on community radio and programme content development as practiced in Ghana. And it has discussed the strategies sought to strengthen the connection between marginalized communities exerting voice and local governments responding to their voices. It is therefore appropriate, at this point, to draw some conclusions. In this case two:

First, it must be established that community radio is a different kind of radio. Its approaches to radio content development are different from conventional broadcasting. The establishment of the Ghana Community Radio Network represented a significant landmark in the community radio environment. The network has consistently applied participatory programme development

methodologies that are innovative and engages communities in every stage of the process of programming. The voices from the margins are therefore projected.

Community radio in Ghana is people centred. People are the starting point, the middle point and the ending point. Therefore community radio aspires to bring out and enrich the fullness of the lives of its community, particularly the marginalized. Due to this, community radio stations could be considered to represent the fullest expression of diversity (Community Radio Programming Code, 2014). Further, the context of programming can be summed up by the following two statements from the Community Radio Programming Code:

1. The content of programming is local and it is originated by the community radio station from within its listening community.
2. The content is driven by the agenda of its listening community

This participatory programme development process, therefore, serves to enhance cultural identity, community mobilization, transparency, accountability and decision making.

Second, despite the forgone discussions about the efforts of community radio, the media environment has not been conducive enough for the growth of community radio in Ghana. The media landscape of Ghana has seen tremendous changes since the liberalization of the airwaves in 1992 and the issuance of the first commercial radio license in 1995. Today, there is an increase of radio stations across the country and the recognition of a three tier broadcasting system: public, commercial and community. Despite these gains,

there is a heightened level of arbitrariness on the broadcasting landscape. The lack of transparency in the distribution of frequencies between the public commercial and community radio, coupled with heightened breaches of ethics in the industry, there is the need for a regulatory system; a regulatory system that will ensure transparency, diversity and a pluralistic media. The total number of authorized radio stations is 390, Out of this 37 are public, 273 are commercial and 63 are community. The rest are either campus radios or others yet to come on air. Unlike commercial radios, community radios, more often than not, have to wait several years before securing a frequency. A case in point; a community radio station named *Latenu* and situated in La a suburb of Accra, the capital city; after fulfilling all statutory requirements, had to wait six years to be issued a frequency. It is therefore being argued that there is the need for the promulgation of a broadcasting law in which criteria and guidelines for broadcasting in Ghana are clearly defined. The term 'law' should not be interpreted as 'repression' - the objective of the law, therefore, is to have a comprehensive legal framework for broadcasting consistent with the constitutional guarantees of freedom of speech and expression and the freedom and independence of the media with directive principles of state policy in the constitution.

5.4 Reflections

At this point of the study it would be worthwhile to reflect on few issues. This is being done with the belief that from reflection could come, even more effective action. Generally, to all intents and purposes, community radio in Ghana is playing a pivotal role in mobilizing rural populations to action with

the expectation of bringing about the desired form of development and better livelihoods. Again as observed in the study, community radio stations operate as not-for-profit organizations, so, how is it able to deliver on its mandate? How do they survive and how are they financed? Further, are community radios supported by their listening communities and are they ensuring that their community development and poverty alleviation orientation is not sacrificed to commercial, political, religious and other interests? These questions and more are worth reflecting upon to enable stakeholders in community radio devise strategies to sustain the sector.

Indeed sustainability is a crucial aspect of community radio's existence. "In Ghana, the initiators of community radio have been individuals or a group of individuals from particular communities. They, out of their own resources and support from donors have been able to" initiate the establishment of community radio stations (Ghartey-Tagoe, 2006). That notwithstanding, communities would have to be encouraged to appreciate the role of community radio in their lives so they are able to contribute to its sustainability. To do this there must be a greater sense of ownership, where community members are integrated in the activities of the radio stations. This could be achieved through training of community radio workers to be increasingly community oriented. It could also be the selfless participatory engagement of the stations with community development efforts in their coverage areas. After all, aren't people at the centre of all community radio activity, without them nothing can happen?

Again, a main constraint to community radio could be financial. It must be stated that in all endeavour, it is not surprising to find volunteers, who are devoting their time, and are at the centre of an activity, to be hungry. For instance, during community radio content development there are a number of tasks to be performed; training sessions, travelling to communities, acquiring stationeries and equipment, and volunteer facilitators would also have to eat: all that requires money. Financial resource is thus needed to sustain the human resource and the planned activity. Community radio would therefore have to embark on a fundraising campaign. Besides generating funds internally through social announcements and sponsorship for on-air programmes, external funding could be sought. The community radio worker ought to acquire the skill of proposal or bid writing and to develop a data base of possible donors. It is however important not to allow donors to compromise community radio's independence and commitment to its PLC. The understanding of community radio being not-for-profit is that, any accrued money is ploughed back into the running of the radio station; it is not shared as in a company limited by shares.

Community radio is a powerful advocacy tool for community empowerment, in terms of decision making, providing alternative content, addressing barriers and discrimination, upholding the culture of the people, transforming the livelihoods of marginalized groups and delivering on government policies. One would have, therefore, assumed that for all that community radio is doing to complement the efforts of local and national governments, certain reliefs would be accorded it. For instance, community radios hardly break even with

their finances, but are expected to pay commercial rates for utilities like electricity and water. Such rates are often very high. Is it possible for the policy that differentiates community radio from the other types be made to accord community radio with reliefs on electricity and other utility tariffs? It also needs to be stated that alternative sources of power are being sought by some community radio stations, but with the limited resources of most of these stations; can they afford either to get a generator or install solar power? Support from the state is required to sustain community radios in this direction.

Finally, as indicated earlier, the frequency allocations in Ghana is not transparent. In fact, communities are faced with enormous challenges with applications for frequencies to operate community radio stations. Why is that? Are the frequencies not to be managed as a public resource? Why are there perceptions to indicate that frequency allocations are fraught with favouritism? Why is the allocation of frequencies not in a manner consistent with Article 162 (3) of the 1992 constitution? Indeed, there are more questions than answers and it is worth reflecting on them. If community radio in Ghana needs to grow, deliver on its mandate, then there should be an enabling environment to allow it to.

It is worth reiterating that it is hoped that this work would provide relevant information for those with an interest in community radio, lobby for enabling legislation or reinforce the development of an existing community radio. Furthermore, it is anticipated that it will stimulate interest and further research by demonstrating why community radio is so important and pointing out the

extraordinary exciting opportunities which exist for those studying the subject of rural development and the alleviation of poverty.

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APPENDIX 1

CHICK LIST

Radio Peace: CR-CPLG
Community Consultation

This should only be a guide
Listen attentively and probe encouragingly what is waiting to be voiced

Using Ranking and Scoring Matrix	
Concerns and Priorities	<ul style="list-style-type: none"> ▪ Main concerns ▪ Importance of Concerns (Less Important, Important, Most Important)
Using Venn Diagram (The Chapatti Diagram)	
Decision-making Structures & Processes	<ul style="list-style-type: none"> ▪ Most influential or important individuals, Groups or Organizations (i) in the Community & (ii) Outside the Community. <ul style="list-style-type: none"> • In relation to main concern • In the Traditional system of Governance in relation to main concern . • In the modern System of Local Governance in relation to main concerns. ▪ Roles in relation to main concerns of <ol style="list-style-type: none"> a. Identify Individuals, Groups or Organisations in the Traditional system of Governance b. Identify individuals, Groups or organizations in the Modern system of Governance. ▪ Other Roles not related to main concerns of (a) and (b) above ▪ Interactions or relationships among (a) and (b) above. <ul style="list-style-type: none"> • Within the community • Between those in the community and those outside the community ▪ Mandate of source of Authority of (a) and (b) above (how they came to be in formal positions of authority or leadership.) ▪ If any. Other prominent individual and groups in formal positions of authority in traditional and modern systems <ul style="list-style-type: none"> • Why they were not mentioned.
Community Participation in Decision-making Structures & Processes	<ul style="list-style-type: none"> • Participation in relation to main concerns • How focus Group Participate • How Other Community Members Participate ▪ Participation in selection of Leaders <ul style="list-style-type: none"> • In Traditional System of Governance • In Modern system of Governance • In National System of Governance By (a) FG members and (b) other community members. <ul style="list-style-type: none"> ▪ Participation in relation to General decision-making &

	<p>governance activities</p> <ul style="list-style-type: none"> • In Traditional System of Governance • In Modern system of Governance • In National System of Governance <p>By (a) FG members and (b) other community members.</p>
<p>Assessment of Decision-making Structures & Processes</p>	<ul style="list-style-type: none"> ▪ Of those identified above, who is the most influential or important <ul style="list-style-type: none"> • In the community • Outside the community • Overall, in and outside the community ▪ Whether the known arrangements or procedures work under <ul style="list-style-type: none"> • The traditional system of governance • The modern system of governance ▪ Whether they are happy with the way things work in relation to their main concerns in (a) the traditional system of governance and (b) the modern system of governance <ul style="list-style-type: none"> • If Yes, what they are happy with – strengths or positive aspects • If No, what they are not happy with – constraints or negative aspects • In both cases probe further their assessment of <ul style="list-style-type: none"> ○ Quality of leadership ○ Availability of resources ○ Access to and control over resources ▪ Whether they are happy with the participation <ul style="list-style-type: none"> • Of their focus group • Of other members of the community ▪ If they had the power and resources what they would wish to change <ul style="list-style-type: none"> • In the way governance works as a whole • In the relationship between the traditional system of governance and the modern system of governance.
<p>Role of Community Radio (Radio Peace)</p>	<ul style="list-style-type: none"> ▪ Whether they listen or not ▪ If they do, its function in their lives ▪ If they don't, why not ▪ What programmes they enjoy ▪ What community radio can do to help bring about the change in governance they want ▪ What they are willing to do to help community radio support their efforts.

APPENDIX 2: Photographs of CPLG Consultations



Photograph 1.1: Radio Peace 88.9MHz-FM



Photograph 1.2: Presenter and guest in the studios of Radio Peace 88.9MHz-FM



Photograph 1.3: Chief's Palace. Audience with the Chief and Elders at Akwansa Kokodo (Community Entry)



Photograph 1.4: Community Forum at Abrekum



Photograph 1.5: Focus Group of Adult Women



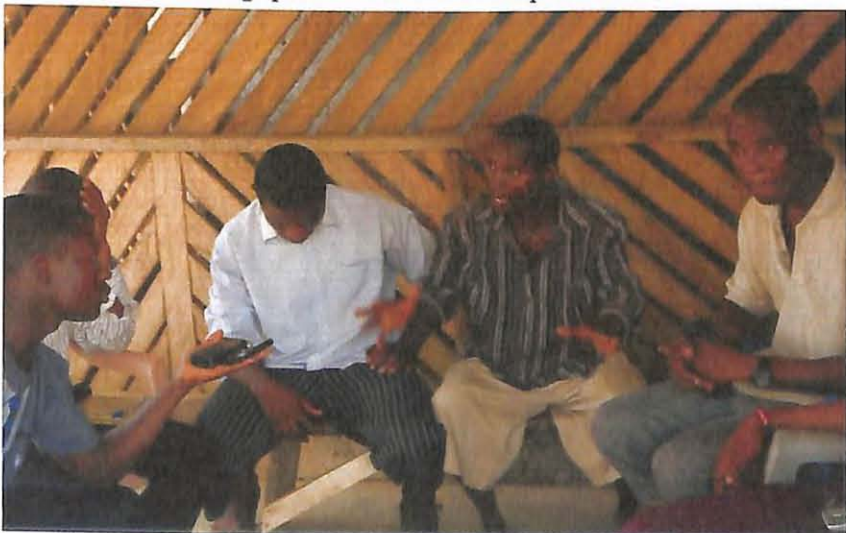
Photograph 1.6: Focus Group of Adult Women with hands raised all eager to join in the discussions



Photograph 1.7: Focus Group of Adult Men



Photograph 1.8: Youth Focus Group Discussions



Photograph 1.9: Centre; a youth seen here contributing to the discussions



Photograph 1.10: A member of a group scoring on the matrix



Photograph 1.11: Another member of the group scoring on the matrix



Photograph 1.12: Team of Facilitators engaged in discussions. Extreme right: D.K. Ghartey-Tagoe, the researcher