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The Role of Indigenous Modes of Communication in Enhancing Development Support
Communication in Ghana

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DEDICATION

To my cherished wife, née M. Kotigyo Babachuweh, for standing by me through thick and thin and to my children, Akamboe G. Akagolsi, Akamboe J. Akibise, Akamboe Nkachih, Akamboe J. Nsohmah and Akamboe L. Awinebua.

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There are very many others out there whose prayers and efforts saw me through; I appreciate and acknowledge their support.

ABSTRACT

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Yesterday, development initiatives favoured elaborate and costly programmes/projects. Today, emphasis has shifted to poverty reduction strategies. Diaz-Bordanave (1979) argued that the heavy investments in development programmes coupled with their very large number appear incommensurate with outcomes. Recently, Sachs (2005), in a study on achievements of Millennium Development Goals, aimed at poverty reduction, concludes that progress so far has been spotty, and extreme poverty is, in fact, rising.

Why have both development approaches not yielded the desired results? A school of thought posits that the missing element may well be a communication gap between planners and beneficiary communities. In Ghana, dissemination of information on GPRS **I** & **II** has at best included Regional Fora. There has been a heavy reliance on western modern modes of communication in a top-down approach.

The discourse on the right modes of communication for sustainable development is inexhaustible and unending. In contributing to the discourse, this study sought an answer to the question: What role(s) do indigenous modes of communication play in enhancing Development Support Communication for sustainable rural development?

The methodology which begins with a profile of the study area, drew largely on qualitative research approaches. I adopted Brown's (1996) non-experimental descriptive survey research design approach. A Questionnaire, Focus Group Discussions, Documentation and Observation were main sources of data collection. **I** also adopted Yin's (1993) idea of simultaneous and continuous data collection and analysis. Analysis was in consonance with the Merriam (1988) narrative description of findings. Variable Analysis was by SPSS.

The study draws the conclusion that there is a growing recognition and fear that indigenous modes of communication though very resilient, are in mutation. If no urgent

steps are taken, they may, at best, lose their originality and, at worst, disappear in the face of an onslaught from modern modes of communication.

It is recommended, therefore, that:

Research studies should be conducted into all facets of the media for cultural communication. Findings should be documented, taught and promoted so as to preserve indigenous modes of communication in the study area.

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LIST OF ACRONYMS

AD	Alternative Development
DC	Development Communication
DSC	Development Support Communication
IKKS	Indigenous Knowledge and Knowledge Systems
MDGs	Millennium Development Goals
P-D	Post Development

CHAPTER ONE: INTRODUCTION

1.1 Background to the study

Communication is extremely pivotal to human development. Poor communication or a lack of it, impacts negatively on development. In stressing the critical role of Communication in the 1970s, Diaz-Bordenave (1979) outlines some of its functions as offering opportunity for informed choices, increasing information access to people and encouraging dialogue among leaders and followers.

Hoffmann (2000) considers Communication as both an organic part of development and an instrument for furthering development. On his part, Freire (1985) stresses the powers of communication as a liberating tool that allows a people to champion their own development agenda.

In spite of its important role to development, Communication is usually overlooked. Development Experts often assign a subordinate role to Communication; at best it is given an instrumental role (Aarts and van Woerkum, 1999). Where some consideration is given to Communication, Western concepts and modes of communication are generally applied. Haverkort et Al., (2003) posit that the last couple of centuries have witnessed an incomparable dominance of the western culture. Western economic mechanisms, values, science and technology increasingly replace traditional cultures and knowledge systems the world over.

Secondly, development communication favours modern technology-based mass media channels of communication – the Print, Electronic, Internet etc. The top-down approach of the development communication model has been found to be deficient and not as effective as expected (Nair and White, 1994). In its place, development experts call for a local participatory and decision-making process that involves beneficiary communities.

Since the 1960s, Communication Experts have shifted emphasis to a concept of communication called Development Support Communication. Though relatively new as an academy and profession, Development Support Communication is growing in recognition both in academia and in the development world. The term was coined by Erskine Childers, former Director of the UNDP Information Division, in response to concerns of the Rockefeller Foundation. These concerns stress the need for development planning and implementation to factor human behaviour in the design of development objectives and projects. In other words, on the basis of behavioral and technical analysis, the design of a feasible development project also incorporates technical and human communication as a part of its operational plan and budget (Childers, 1976). This new paradigm should naturally involve indigenous modes of communication if messages are expected to be passed effectively to beneficiary communities and their views solicited.

Unfortunately, little research is done on the role of indigenous modes of communication to sustainable development. Ansu-Kyeremeh (1997) stresses a lack of interest in indigenous media and modes of communication by both Western and African Scholars. He concludes that little efforts have, therefore, been made to develop, especially endogenous models of communication. This is in spite of the fact that indigenous modes of communication characterized nineteenth century African societies and also, given that Bielenstein (1978) observed the existence of various forms of the traditional media. Some scholars put the blame squarely at the doorsteps of African Scholars.

The designation of 1993 as the Year of Indigenous Peoples by the United Nations has provided some impetus to the need to research into Indigenous institutions and practices. The works of Ansu-Kyeremeh (1997) and Malik (1982) are attempts to research into traditional forms of communication in Ghana and India respectively. Ansu Kyeremeh (1997) focused on the role of indigenous communication systems link the overall media strategies for education and development projects in a rural situation whilst Malik (1982) sought to investigate the potential of folk media as channels of communication. Malik (1982) concludes that there is little or no doubt that folk media can be very effectively used to convey relevant messages. Mundy and Compton (1991)

are also of the view that indigenous communication systems could enhance national development.

Whilst this study was interested in areas already undertaken by both authors, it further sought to examine the relevance of indigenous modes of communication to current development trends. This is especially against the backdrop that, hitherto, Western technology-based mediated communication has been the dominant factor in articulating development strategies.

Ascroft (1971) argues that there is no shortage of impressively credentialed professionals in Mass Communication. Likewise, people steeped in development theory and process abound. But as he points out, there are just not many who combine a marketable expertise in doing both.

This is where this study becomes relevant. Though skewed towards indigenous modes of communication, it sought to examine the extent to which these modes play a role in development support communication.

1.2. Conceptual Framework

1.2.1 Innovation/Diffusion Theories

The conceptual basis for this study derives from the innovation/diffusion theories linked to development and communication. Whilst van den Ban and Hawkins (1988) see in innovations an idea, method, or object which is regarded as new by an individual, though not always the result of recent research; Rogers (1983) defines diffusion as a process by which an innovation is communicated through certain channels over time among the members of a social system. It is a kind of social change. He distinguishes between 'diffusion' and 'dissemination'. The former is viewed as the spontaneous and unplanned spread of new ideas with emphasis on novelty. The latter is directed and managed.

The different stages of behavioral change experienced by a recipient from the time an innovation is introduced to him/her up to the time of his/her adoption of the novelty (awareness, interest, evaluation, trial and decision as with farmers), underlies the diffusion of innovation concept. Interest in the diffusion of innovations arises from the difficulty in getting new ideas adopted in spite of their obvious advantages.

Despite the numerous research works on diffusion of innovation by Rogers (1983) and others after him, there continues to be a wide gap between what is known and what is actually put to use. This is partly so because, for a very long time, diffusion of innovation found expression mostly in extension services. These focused and continue to focus attention on aspects of the utilization of scientific knowledge whilst ignoring the way this knowledge is produced and how it is integrated into ways in which communities see their own problems. Extension workers assume implicitly, and sometimes incorrectly, that innovation is always desirable. Little or no attention is paid to how the message content is selected and treated, by the source, decoded by the receiver(s) and incorporated in his/her (their) knowledge, attitudes and behaviour. Few research projects examine the advantages and disadvantages of innovations from the point of view of the potential user.

Also, studies of adoption sometimes wrongly assume the availability of sufficient research information for extension agents to give good advice on the application of innovations. This is critical for developing innovations intended to solve community problems.

In addition, few systematic follow-up investigations, if any, are often made on reactions to efforts by extension agents to promote adoption and diffusion by communities. I go with the view that little or no attention is paid to major changes in social structure or an individual's way of life. Concern has been on 'peripheral' innovations than with those 'central' to a social system. Diffusion research emphasizes individual and/or group changes. Institutional and societal changes have seldom been investigated. Furthermore, Extension Agents are in the habit of adopting the 'top-bottom' or 'dripping down' approach to communication as opposed to the bottom-up participatory approach that is

designed to take cognizance of the community's cultural context. Extension Officers, as they engage in investigating societal problems, are prone to individual biases and subjectivities that confront Researchers in general. Long (1989) and Millar (1992) stress these individual biases in their concepts of 'windows' and/or 'windows with shutters'.

Villarreal (1990), therefore, suggests the creation of boundaries by the people themselves in their own language and from their own perspectives. The adoption rate of an innovation has to do with its compatibility with the values and norms, beliefs, and past experiences of the social system. Snowden (1984), posits that the lack of a people centered approach is partly responsible for the failure of interventionist activities.

1.3 Profile of Study Area

The study covered the Kasena-Nankana District. (*Note: Area marked on map of Upper East Region of Ghana. Appendix I*). Apart from the cosmopolitan capital Navrongo, where one finds a multiplicity of languages other than Gurune or Kasem, inhabitants in the study area all speak either Gurune or Kasem. Communities in the District are culturally quite homogeneous.

The District, one of eight in the Upper East of Ghana, lies within the Guinea Savanna woodlands between latitude 11°10' and 10°3' North and longitude 10° 1' West. It has a land area of about 1,642 sq. km. stretching about 55 km. North-South and 53 kml East-West. It shares boundaries with Burkina Faso to the North, Bongo and Bolgatanga Districts to the East, West Mamprusi District in the Northern Region to the South and Builsa and Sissala Districts to the West.

The landscape is undulating with a few hills to the western part of the District rising over 300 metres. Two soil types, Savana ochrosols and groundwater laterite characterize the District.

Climatic conditions are characterized by dry and wet seasons which are influenced by the North Easterly, Trade Winds and South Westerly Monsoon Winds to the North and South

respectively. The former blow over the Sahara Desert and carry along with it the Harmattan air mass. Relative humidity in the dry season does not often exceed 20% and day temperatures are usually as high as 42 degrees Celsius (February/March) and night temperatures as low as 13% Celsius.

Physical accessibility is mainly by road, footpaths and/or by air. There are four (4) trunk roads, three secondary roads and five feeder roads all totaling 327.6 km.

The crocodile ponds at Paga and slave camps and markets at Nania, the Kukula water body noted for its spiritual powers and other fetish grooves especially the Achammana Shrine and the centenary old (1906 - 2006) Catholic Cathedral and many other monuments are interesting tourist attractions.

The total population of the six sub-districts (name them) that make up the Kasena-Nankana District is estimated at 149,491; (*Sources: Navrongo Health Research Centre/PHC 2000*).

The three largest settlements of over three thousand (3000) are Navrongo, the district capital (15,983), Paga (7,819) and Kandiga-Atibabisi (3,325); (*Source: 2000 Population and Housing Census - provisional*). The population density of 91 persons per sq.km is higher than the national population density (79.3) though lower than the regional population density (104). Females (75,585) slightly outnumber males (71,905) in the ratio 1.0:0.9. The fertility rate averages 4.5

Predominantly rural in outlook, the District is inhabited mainly by Gurune and Kasem and to a very small degree, Buli speaking people. The peoples' mainstay is agriculture accounting for about 68% of the employable population. Many of the youth migrate, especially in the dry season, to the south. Industrial and manufacturing activities are virtually non-existent in the District.

There is a high attachment to ethnicity and culture manifested in marriage, birth and death rites, inheritance and festivals as well as local technology. Though burdened by poverty, this does not deter the inhabitants of the District from radiating warm welcome to visitors. (*Source: Kasena-Nankana District Assembly Medium Term Development Plan: 2006-2009*)

For the purpose of this research, the District was zoned into four. In each area, two communities were surveyed. These include Navio and Saboro for the North, Naaga and Vunugo for the South, Mirigo-Nabango and Yua for the East and for the West, Nakong and Chana.

The study area, the Kasena-Nankana District, has about 150 thousand inhabitants. The population is predominantly agrarian, illiterate, rural and not so much adulterated by western civilization. Women are the majority, though marginalized. A very few of these are traders. They trade in farm produce cultivated from their own farms or those of their husbands. Women and children constitute a very important segment of farmers.

1.4 Statement of the problem

Centuries before the colonial era in Africa and elsewhere, communities depended on their own indigenous modes of communication. Of late, however, these modes of communication are in mutation. In some cases, they face extinction. Western culture has introduced modern modes of communication - Print, Radio, TV, and the Internet. International organizations such as UNESCO record measurements of various aspects of communication in favour of the technologically-based communication systems (Ansu-Kyeremeh, 1997). Indigenous modes of communication are, thus, marginalized.

Yet, there is more to communication in the African rural context than the technologically mediated modes. Communication as a tool to create awareness, educate people in ideas and/or skills for the implementation of projects and programmes (Ansu-Kyeremeh 1997) is imperative in the development process. Indigenous modes of communication are

necessary tools if such development support communication is to make any meaning to rural communities.

Ogot (1999b) buttresses the point on the importance of indigenous knowledge, including indigenous modes of communication, to development when he talks of the need to build on the indigenous. In arguing that culture is the linchpin of a people's identity, he makes a fundamental assumption that development is a historical process deeply rooted in the cultural values and psychology systems of individual nations and communities. He writes: "... *people do not live only by economics, public order or science and technology. Before these, they have their concepts and beliefs (religious, ideological or philosophical), they have their value systems which define the priorities and qualities of social relations; they have their attitudes, aspirations, hopes, fears, expressions and manifestations of ethical and traditional codes of conduct ... culture in this way becomes a cohesive factor in building human societies. Identity of "culture" within a group on the basis of language, history, religion, values, hopes, fears is the foundation stone of society*" (Ogot, 1999b, p.138).

He concludes, therefore, that development is not a technical but a philosophical issue,

If, therefore, rural communities are to participate (current development models emphasize participation) or as is currently assumed to be the beneficiaries of development efforts, it only makes sense to be interested in the most effective ways of reaching communities. The Ghana Poverty Reduction Strategy I (2003) reflected a policy framework that was primarily directed at the attainment of anti-poverty objectives of the UN Millennium Development Goals (MDGs). Ghana is over 60% rural. This is even so in the three Northern Regions where the average incidence of poverty is 80% (GPRS I, 2003 - 2005 and GPRS II, 2006 - 2009).

It is very important, therefore, not only to refocus attention on indigenous communication systems but also to reposition indigenous modes of communication within the global

context of communication which is skewed in favour of Western interpretations and theoretical standpoints.

The Research Problem examined the extent to which indigenous modes of Communication play a role in Development Support Communication; especially at a time there is a great tendency to rely on modern modes of communication to achieve development objectives. The study sought to examine this phenomenon with particular reference to the role played by indigenous modes of communication in communities in Northern Ghana; particularly in the Kasena - Nankana.

1.5 Research Questions

1.5.1 Main Research Question

This study seeks to answer the principal question:

To what extent are indigenous modes of communication relevant today in the face of 'towering' overarching influence of modern modes of communication in enhancing development support communication in the Kasena-Nankana District?

1.5.2 Sub-Research Questions

Some specific related questions are:

1. Is communication an important developmental tool in the Kasena-Nankana District?
2. What indigenous modes of communication are used in the Kasena-Nankana District?
3. What roles do these indigenous modes of communication play in sustainable rural development in the Kasena-Nankana District?
4. Are there any changes to these indigenous modes of communication in the Kasena-Nankana District?

If yes, what changes, why the changes, when the changes occurred and who/what are responsible for the changes?

5. What institutional structures and channels exist for the use of indigenous modes of communication in the Kasena-Nankana District?
6. How relevant are these indigenous modes of communication in the Kasena-Nankana District in modern times?

~~What can be done to integrate the best of indigenous modes of communication and modern modes for sustainable rural development in the Kasena-Nankana District?~~

7. What can be done to integrate the best of indigenous modes of communication and modern modes for sustainable rural development in the Kasena-Nankana District?

1.6 Research Objectives

1.6.1 Main Research Objective

The study sought to examine the current and potential relevance of indigenous modes of communication in rural development in contemporary times.

1.6.2 Specific Research Objectives

Specific objectives of the study are to:

1. Examine the role of communication in rural development.
2. Identify indigenous modes of communication in the Kasena - Nankana District.
3. Examine the role of these indigenous modes of communication in the Kasena-Nankana District to (sustainable) rural development.
4. Outline some of the inherent challenges facing indigenous modes of communication.
5. Make recommendations based on the findings for the improvement of indigenous modes of communication in enhancing sustainable rural development.

1.7 Relevance of the Study

The study is relevant for a number of reasons. First, it joins and further provokes the debate on the relevance of communication in general and particularly as a sustainable rural development support tool.

Secondly, the study questions the importance or non-importance of indigenous modes of communication to sustainable rural development vis-a-vis the position adopted by the Pragmatic Modernization Perspective.

Some modern modes of communication are expensive to rural communities, central governments, NGOs, Multi-nationals and individuals. A growing number of development planners recognize that it is cost-effective to work with and through indigenous organizations and at the same time offer opportunities for them to strengthen their capacity for self-reliant development (Warren, 1991). The study reveals less costly indigenous modes that satisfy similar needs as modern modes of communication for sustainable rural development.

Again, rural populations in the Kasena-Nankana District continue to depend to a very large extent on indigenous modes of communication. This is in spite of the use of other modern modes of communication. A strong adherence to culture and the cost of modern modes of communication are two main reason(s) for the continued reliance on indigenous modes of communication in communities of the Kasena - Nankana District. It is not uncommon to find, especially the elderly in rural communities of the study area vow to remain on their ancestral land and keep to ancient traditions in spite of all odds including, arid lands, low precipitation, draught and floods. In the light of the above world view of the inhabitants of the District, it should be prudent for development agents, groups and individual Researchers to either completely adopt these modes or at least blend these modes with any sustainable rural development communication strategies directed at these communities.

Recommendations from the study should inform policy decisions at international, regional, national and community levels.

1.8 Limitation and delimitation

As a pioneering study on the subject in the Kassena-Nankana District, this Author did not have the luxury of already existing Literature and/or findings of other Researchers. Nonetheless, there is lot of Literature on Communication in general and indigenous modes of communication in particular. Works by Malik (1982) on communities in Asia and Ansu-Kyeremeh (1997) on some communities in Brong Ahafo in Southern Ghana are very insightful. And so also the research work by Millar and Aniah (2005) in the Bongo District adjacent to the study area; even though Millar and Aniah (2005) studied traditional musical instruments.

The larger the sample size for a research, it is expected that findings are more representative. Unfortunately, resource constraints impede a large scale study of the entire District.

1.9 Organization of Work

This thesis is organized into five (5) chapters. Chapter one is the Introduction. This chapter offers a background to the thesis, a conceptual framework to the study and a profile of the study area. Statement of the problem and the research question and objective are stated in the Introduction. The relevance of the study as well as its limitation and delimitation are also examined. Finally, the chapter on Introduction ends with a definition of terms and an outline of how the thesis is organized.

Chapter two reviews related literature and discusses the theoretical perspectives underlying the study. The third chapter on methodology explains the design and research tools applied in the study. In Chapter four the findings of the research are presented and analyzed. The last chapter looks at recommendations.

CHAPTER TWO: REVIEW OF (RELATED) LITERATURE

2.1 INTRODUCTION

Development and communication have existed since creation. In examining the literature my aim has been, first, to offer a broad understanding of Development and allied concepts - Participatory Development and Endogenous Development. This provides the broad framework within which the concept of Communication becomes meaningful. Secondly, I have examined the concept of Communication and related concepts such as Participatory Communication, Development Communication and Development Support Communication. Thirdly, the concept of Social Systems has been treated as a point of reference for Indigenous Knowledge Systems (IKS). The latter is relevant as a framework within which indigenous communication operates. Finally, literature on Extension as a communication intervention relates to communicating for attitudinal change.

2.2 DEVELOPMENT RELATED CONCEPTS

2.2.1 DEVELOPMENT

2.2.2 Introduction

Development is one of the terms given different interpretations by different scholars and practitioners. After examining 140 studies on Development and Communication, Fair and Shah (1997) conclude that only about a third of the number conceptualized development. Even then, understandings about development varied greatly.

2.2.3 Early notions

Modernization Theory, premised on Neo-classical Economic Theory, promotes and supports capitalist economic development as propounded by Smith (1776). It presupposes a Western model of economic growth as a basis for development that is heavily dependent upon technology. Growth is measured in terms of per capita income. The Era of Enlightenment and Protestant Reformation greatly emphasized such notions as reason, rationality, scientific knowledge and democracy. According to Shiva (1989), Modernization Theory, drawing on these notions, set out to conquer and subdue nature

and shake her to her foundations by promoting mass production and consumerism. Modernization Theory also defends the trickle-down effect principle of wealth distribution; wealth would trickle down from rich nations and individuals to the less endowed.

In reality, the rich (nations and individuals) may have applied scientific knowledge and technology to create abundant wealth. However, I argue that this wealth is restricted to the rich at the expense of the poor, totally ignoring the principle of equity. In line with the desire to 'conquer and subdue nature' and to promote consumerism, human centered factors such as acceptability, the environment, appropriate technology and their impact on the development agenda as well as other human needs responsible for the total wellbeing of the human person, have been ignored. Modern modes of communication, within the framework of modernization, have sought to and have to some extent succeeded in subduing indigenous modes of communication. Critical perspectives to development challenge the economic and cultural expansionism and imperialism of modernization and argue for political and economic restructuring for a more even distribution of rewards in society.

2.2.4 Development as a Liberating Tool

Freire (1973) the Brazilian Educator, is probably the most well-known proponent of development as liberation. Monastic/Liberation Perspectives to development are a step ahead of the Critical Theory to development. Proponents of this theory, mostly products of liberation theology, see freedom and self-reliance as the basis of Liberation Theology. It assumes the desire of all people to become fully human. Human beings have an internal capacity to develop on their own terms. This capacity to develop is restricted by internal and external forms of oppression. Liberation, therefore, is sine qua non to development.

Liberation perspectives see Western governments and corporations, usually motivated by profit, as major sources of oppression. They exploit workers, consumers and others. Ironically, liberation theology argues that the oppressors are also oppressed for failing to realize that their oppression is evil. The overall human potential is best attained through

working towards universal human liberation. Whilst recognizing links between material and non-material needs and the effect of unfulfilled or met material needs on spiritual growth, Liberation Theology emphasizes the spiritual and not the economic.

The emphasis placed on spirituality by Liberation Theology tends to cloud the imperative need for the material wellbeing of the individual. It is when the basic needs of the individual are satisfied, will he/she be better predisposed for the spiritual message. The development of a people depends to a large extent on the degree to which it is not imprisoned by foreign thinking and ways of doing things; the extent to which a society is liberated.

2.2.5 Development and the Environment

The use of Western Technology in fulfillment of the corporate objectives of multinationals in line with the objectives of consumerism, have over the years resulted in an overexploitation of the environment. According to the World Resources report (1998/99), the quality of the global environment has declined across a broad front.

Quite recently, emphasis has been placed on the need to pay special attention to the environment vis-a-vis development. Agenda 21, the outcome of the 1992 United Nations Conference on Environment and Development at Rio de Janeiro, reiterates the importance of environmental concerns in development.

Any development model that ignores the environment (both physical and culture), the very source of human existence, does so at the peril of human beings. According to Pope John XXIII (1961), the human person should be the subject and not the object of development.

2.2.6 Alternative Development (AD)

Africa continues to witness a questioning of the dominant growth model even after attaining independence. This is especially so because of the failure of the trickle-down development paradigm and the environmental damage wrought by the economic

paradigm. An Alternative Development (AD) model focuses on human (social, cultural and gender) development issues as well as environmental management as key to sustainable development.

Hitherto, the State and the Private Sector traditionally controlled the development process. Whilst the State provides economic policy and other guarantees, the Sector plays a major role in wealth creation. The Alternative Development Model argues that in Africa this has not been the case. There has been a shallow penetration of society by weak state institutions. The private sector has also not been well developed.

Nerfin (1977) introduces the Third System as a domain of Alternative Development. He distinguishes between The State (Government), the Market (Private Sector) and the Third System (Civil Society). The latter is defined as *'the whole of humanity left over once government and for-profit firms are excised, covering all those organizations that fill the spaces between the family and the state and the market'* (van-Roovy, 1998, p.1).

The Alternative Development Model also champions the marshalling of civil society to lead development. One can see in all the social movements of the 1960s and 1970s, the rise of Civil Society as a collective actor, working for political agenda outside the established framework of party politics (Friedman, 1992). It is a people and equity led development that aims at social transformation through capacity building and development. It stresses indigenous knowledge and endogenous development. Participation, democratization and sustainability are its preferred methods. More often than not, local level participation is limited to implementation stages, and usually to the provision of labour (Kendie, 1993). Alternative Development challenges this dependency and seeks to replace it with a more flexible, process-oriented approach to planning (Korten, 1980). It advocates a trickle-up distribution of wealth. Responsibilities of all stakeholders are mutual. Growth must not endanger the environment.

My concern with the three-tier actors in development outlined by advocates of Alternative Development is that it ignores the importance of external influence

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particularly in the era of globalization. At the national level, Civil Societies are not insulated from State and/or Market influences. Secondly, even though Civil Society stands as an entity in society, elements within Civil Society are not homogeneous; and, therefore, should not be seen as one. Indeed, the activities of some Civil Societies to my mind are congruent with policies outlined by either the State and/or the Market. The desire of the Alternative Development Model to see greater local level participation in development is challenged by the ability of operatives at this level to mobilize and assert themselves vis-a-vis the reluctance of other partners to let go their dominant positions in the wake of globalization.

One of the objectives of this study was to determine the extent to which local level participation in development is achieved through the use of indigenous modes of communication.

2.2.7 Post-Development (P-D) Model

Post-Development (P-D) Theories revere the *gemeinschaft* (community). They posit that the goal of improving the quality of life of the majority of the world's population remains a dream and suggest that what is required is not more development, but a different regime of truth and perception. Change implies a redirection of the order of development discourse to open the possibility to think reality differently. Post- Development theories recognize the nexus between knowledge and power for development. In this regard, Escobar (1995b) suggests the formation of nuclei around which new forms of knowledge and power can emerge and as driving forces for development.

I want to believe that Post-Development assumes a linear approach to development and emphasizes development at the local and grassroots. It fails, therefore, to recognize the national and international dimensions of development. Development at the local level risks being ignored by the State apparatus. Politics and the struggle for change should inform local action just as development at the local level should aim at impacting on the national development agenda. In other words the *gemeinschaft* is not an island on its

own. Yet, to completely ignore or downplay its influence is to ignore its importance to any development process.

2.2.8 Millennium Development Goals

At the Millennium Summit in September, 2000, world leaders agreed on Millennium Development Goals (MDGs).

They are:

- Eradicate extreme poverty and hunger. Reduction by 50%.
- Achieve universal primary education. 100% for boys and girls.
- Promote gender equality and empower women. Eliminate gender disparity in education.
- Reduce child mortality. Reduce by 66% the mortality rate among children under five.
- Improve maternal health. Reduce by 75% the maternal mortality rate.
- Combat HIV/AIDS, malaria and other diseases. Halt and begin to reverse.
- Ensure environmental sustainability. Reverse loss of environmental resources; reduce number of people who have no access to safe drinking water by 50%; significant improvement of the lives of at least 100 million slum dwellers.
- Develop a global partnership for economic development. Several specific targets.

These have become bench marks against which development in developing countries are measured. Development support is now largely dependent on the extent to which plans and strategies are geared towards achieving these goals. It is anticipated that by 2015, countries the world over are able to attain objectives set out in the MDGs.

2.2.9 Development and Institutions

Todaro (1992), in defining development, stresses the multidimensional process of development involving changes in structures, attitudes and institutions as well as the acceleration of economic growth, the reduction of inequality and eradication of absolute poverty. Development must encompass more than the material and financial status of people. In addition to improvement in per capita income and living standards, it also

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involves adequate changes in institutional and social structures, attitudes, norms, customs and beliefs. Society, its institutions and individuals should be the subject and not the object of development initiatives (Pope John XXIII, 1961)

To achieve this goal, people need to be involved at all stages of the development process through a participatory development approach.

2.3 PARTICIPATORY DEVELOPMENT

Participatory development involves beneficiary communities in decision-making by offering them an avenue to express their views on planned projects and /or programmes. The concept of participation in development has been in use since the 1930s. The concept gained currency as a result of past experiences to the contrary. Development partners were in the habit of deciding on projects and citing them as dictated by sponsors. For instance, Educational Reforms in Ghana between 1992-2000 placed emphasis on Head Teacher accommodation. The idea was to facilitate Teacher supervision. Many Teacher Quarters built in especially the Northern Regions were unoccupied. Reasons, among others, included:

- Distances from town centres. Teacher Quarters were located near Schools which themselves were quite some distances from the villages and towns.
- Insufficient number of rooms to accommodate large family sizes.
- Architectural designs that did not make room for say rearing of animals and birds.
- Rent deductions that were considered high for tenants.

Also, the Government of Ghana through the Ministry of Works, Housing and Water Resources, and in collaboration with Development Partners such as CIDA, sunk boreholes in several communities to solve perennial water shortages across the country. In the study area, one sites many of these boreholes either not patronized or left unrepaired when they break down. Communities ascribe reasons including water from these sources not as tasty as what communities are used to. Secondly, these communities look up to the providers of these facilities to fix any problems that arise. The spirit of ownership is completely lacking.

Participation means beneficiaries should express their views and make suggestions and requests that can be incorporated into the development programme (Zakes, 1993). I go along with Zakes (1993) in so far as participation is not dictated by a top-down or teacher-learner approach and if I may add, it is genuine and not orchestrated. It is only then one can expect communities not only to own projects, but also to ensure their sustainability. The best enduring development, however, is the kind that has its roots in the culture of a people and draws minimally from outside cultures; an endogenous development approach.

2.4 ENDOGENOUS DEVELOPMENT

Endogenous development aims at a development initiative from within that is both biophysical and socio-cultural and ensures equity. This development is based on local initiatives in the use of resources.

Haverkort et al. (2003) outline support for endogenous development in ten areas. The first is building on local needs. Conventional development approaches stress economic growth/income generation. In many rural areas of the world, the level of income is not the only measure for defining their well-being. There are such important indices as health, number of children, peace with one's neighbour/society and the spirit world among others. General goals for endogenous development, therefore, may vary based on sex, age, social position to mention a few and may include a combination of aspects - cultural and spiritual goals, equity and justice and many more. It is unfair in my opinion to ignore a people's own priorities. The poor could be happier and healthier than the rich. The second is improving local knowledge and practices. Endogenous development seeks to enhance in situ development of indigenous knowledge and practices, to support people in adapting their practices to meet present challenges. The belief is that local resources are not static. People, therefore, first of all experiment with local resources and secondly with a combination of local and external resources in adapting ever-changing circumstances and opportunities; a methodology that respects but challenges both tradition and modernity.

Local control of development options is the third endogenous support initiative. Unlike conventional development models which tend to introduce externally developed innovations top-down, endogenous development aims at local decision-making control. This implies that local communities use their own mechanisms to make decisions regarding control. In instances where the right of choice resides in others and not the people, the tendency often is to make the wrong choice for the people. In any case, it makes sense of the claim that who makes the choice is more likely to ensure efficient execution and sustainability of an innovation.

The fourth area of endogenous development intervention is the identification of new development niches. It looks at ways of generating additional income to the conventional approach that compel local farmers to produce agricultural products that can be processed and commercialized uniformly for the (inter)national market, based on specific ecological and cultural local resources. This does not only boost the earnings of local people, it diversifies local economies and makes them less vulnerable. Selective use of external resources is intended to compliment the limited local knowledge and resources. This intervention actually vindicates the notion that no society can be an island to itself. Interdependence is inevitable. However, getting local communities to benefit from the advantages of interdependence is the critical issue.

The next intervention encourages retention of development benefits in the local area. Inarguably, there is nothing as noble as ensuring that a people's toils are not exploited by those who have not sown. The vulnerable deserve protection from the mighty.

The seventh area of endogenous support promotes exchange and learning between cultures. Peoples of the world have differences but also a lot in common. There are striking experiences particular to some cultures. Exchange and learning between cultures, I believe, has the potential to eliminate biases apart from reinforcing the commonness of cultures and enhancing others through borrowing.

Training and capacity building is the eighth intervention approach. This approach seeks to modify or reverse the dominant western concepts and style of education that emphasizes transfer of knowledge rather than learning from and with the people. The ninth support activity has to do with networking and strategic partnership. The idea is to discover synergy between different knowledge systems and practices and to link national, regional and international processes. Strategic alliances are also built.

The tenth and final activity stresses the understanding of systems of knowing and learning. All traditional knowledge systems use different paradigms, which manifest themselves in the knowledge of everyday life, in the way this knowledge is used and changed and in the philosophy of science (Mouton, 2001). Understanding the basic concepts of various indigenous knowledge systems is important for international cooperation and research.

For me, the thrust of the challenge to endogenous development is keeping the balance such that neither the internal nor the external unduly influences the other and in line with its principles keeping the influence of the external as minimal as possible.

I assume that the proponents of endogenous development are products of the dominant western type education. To divest themselves of the traits acquired through several years of experience and learning is an uphill task. Indeed, in some cases, these traits have become their second nature. Secondly, at any interface, the two sides influence one another and it is expected that the greater force dominates. What, therefore, in my view, endogenous development seeks to do is to suppress the external force and keep it at a minimum even if it happens to be the greater force. This may create a kind of disequilibrium. Yet, if this kind of disequilibrium is to offer some protection to the weaker force, it is worthy of support.

This author believes that the greatest thing that is happening in the century is the emergence of the concept of endogenous development which is fast developing into a movement and ultimately, I hope, into a civilization. A third force as it were to check the

imbalance between the rich western developed world and the poor developing world by encouraging the use of the strengths of both worlds, working on the weaknesses of the two worlds as well as building respect among cultures and knowledge systems. In short, endogenous development is the most pragmatic attempt to forge the kind of cultural relationships that will ensure unity in diversity and respect for all social systems; whilst giving practical expression to 'teaching someone how to fish rather than offer him fish' - a common parlance in development circles.

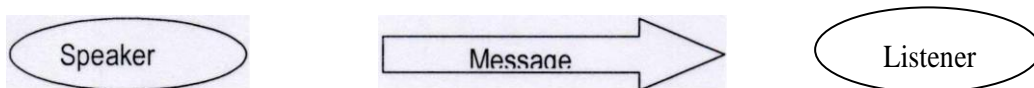
2.5 COMMUNICATION

Communication is a two way process that seeks to convey a message encoded by a Sender through a Channel to a Recipient. The Recipient decodes the message and in turn encodes a response. The response is known as Feedback. The purpose of communication is, among others, to inform, remind, educate and motivate. The Mode of Communication refers to the medium or channel through which a message is communicated. Talking drums are a popular mode of communication among the rural folk. Beyond its generic meaning, Communication in the Thesis is seen, among others, as having a function role (Lerner, 1958) and as a liberating tool (Freire, 1985).

2.5.1 Early notions

Early models of communication, such as the one attributed to the ancient Greek Philosopher Aristotle, incorporate few elements, describe a relatively linear process, emphasize the actors of communication as well as language and meaning.

Fig.1: Speaker to Listener Model of Communication

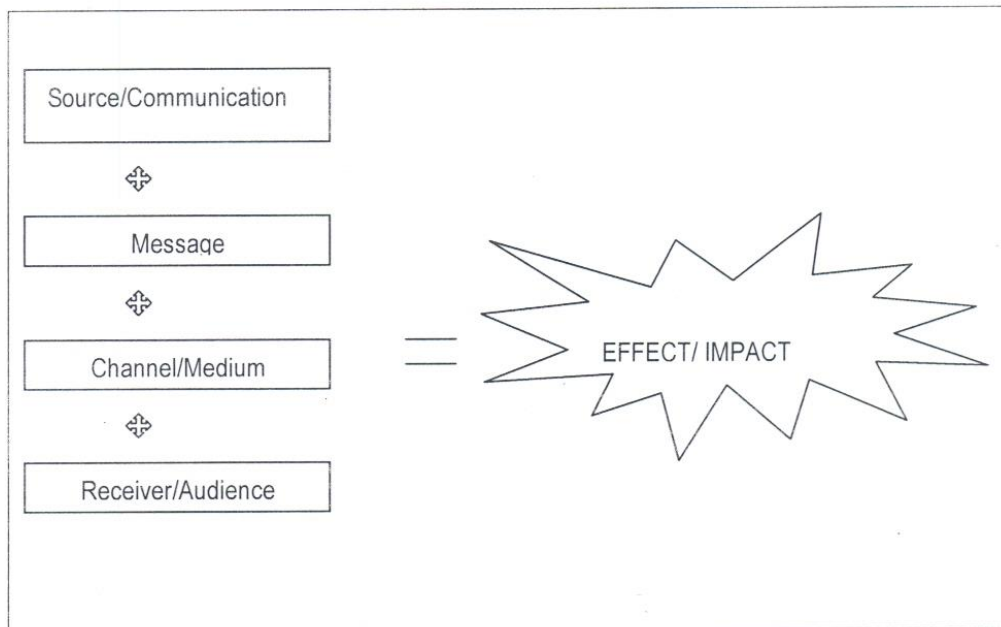


Source: Aristotle's Model of Communication

The Aristotle Model of Communication envisions a speaker before a crowd.

Also, there is what has come to be attributed to Laswell and known in some quarters as 'Source to Receiver', 'One-way' or 'Transmitter - Message - Receiver' Communication Model.

Fig.2: Source to Receiver Model of Communication

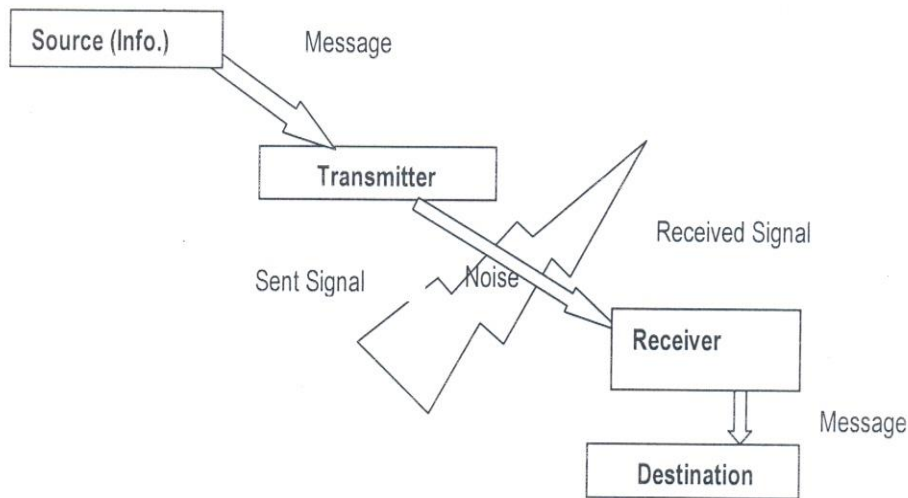


Source: Lawswell's (1948) Model of Communication

Laswell's S/CMC/MRE/A formula answers the question who (Source -S/Communication - C) says what (Message -M) in which channel/medium (Channel/Medium - C/M) to whom (Receiver -R/Audience - A) with what effect (Effect -E/Impact - I).

Another basic model - the Shannon and Weaver Model (1949), describes - Communication as an output-input process. It entails a sender's creation (encoding) of a message, transmitted through a channel/medium. The message is received and interpreted (decoded). It is then responded to; so as to make communication complete barring any obstruction known as noise.

Fig. 3: Communication as output - input process



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Source: Shannon and Weaver's (1949) Model

Payne (2001) espouses the concept of Meta-communication. Meta-communication occurs when one pauses to reflect on what one wants to say, what one says and what one has said; in other words, communicating about communication. There are three types. The first is Anticipatory Meta-communication. It is intrapersonal communication. The second, Adaptive Communication, also intrapersonal in character, allows the speaker to adapt to the responses from the listener. Reflective Meta-communication takes place after the conversation allowing for the overall assessment of the entire communication chain.

Early communication models are rather oversimplistic and fail to recognize other aspects of communication such as intra-communication via diaries and monologues. For instance, the Shannon and Weaver Communication Model fails to make room for what I call 'silent responses'. In some cultural settings, such as among the Gurune and Kasem-speaking of Northern Ghana, keeping quiet may well be a response; albeit negative. The receiver after decoding the message may well choose to keep quiet as a sign of disapproval.

Carey (1989) and others challenge the relatively linear (top-bottom) nature of the early models and their isolation from socio-economic and political processes and realities in society. There is a link between culture and communication. The latter is the

maintenance, modification, and creation of culture. What this means is that the processes and institutions of communication, of culture, and of development are all a mix. It, thus, becomes impossible to think of communication as predominantly a process of information transmission pure and simple.

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2.5.2 Communication and language (verbal and non-verbal)

Language is the most developed set of symbols that allows for the sharing of Ideas and experiences, to have thoughts and make abstractions. Language and verbal communication have to do with what is said (Gibson & Hodgetts, 1991).

Paralanguage is the most closely associated with verbal communication. Para language stresses how things are said. The most harmless statement could assume a different meaning depending on the intonation/voice with which it is spoken. Voice qualities include factors such as volume of the voice, rate of speech and pitch. Any use of these above the norm, signals an unusual occurrence to the listener. They are of two types - the inborn such as tongue size and the non-innate arising for instance from temporary medical conditions.

A common cold could affect voice quality. Vocal qualifiers refer to temporary variations in pitch and volume as well as the emphasis on certain words thus changing the meaning of the whole sentence. In the case of vocal characteristics emphasis is on verbal conditions such as laughing, throat clearing, coughing and sighing. Throat clearing could signal a desire for attention. Finally, vocal segregates consist of title filler words used when we are unsure, stalling for time or nervous. These include silent pauses. Even when they appear to be content free, they communicate messages to the listener.

It is important to be cautious of issues of paralanguage especially those of cultural significance in dealing with communities if they are expected to be receptive to messages meant for their consumption. For instance, among the Gurune-speaking people of northern Ghana, keeping quiet when asked a question by an elder may not be interpreted as a lack of knowledge but as a sign of respect, disrespect, admission of guilt etc. It is

impolite to belch after a meal according to British culture; yet, this is interpreted as a sign of satisfaction among the Gurune-speaking people.

Yet, symbolic information is not limited only to words. Gestures, looks, physical appearance etc. are non-verbal signs which express meaning that can be interpreted. Gibson & Hodgetts (1991, p. 118-132) identify three major component of the phenomenon of nonverbal communication - Kinesics, Proxemics and Paralanguage.

Kinesics is also called body language and includes facial expressions, gestures and posture. The study of kinesics started in 1955 and it refers to the study of communication through body movement and facial expression. The underlying assumptions are that body movements and facial expressions transfer meaning to others and can be regarded as forming patterns and can be interpreted according to their context. This meaning is as important as verbal activity. On a larger scale, they ought to be analyzed in the light of the culture and environment surrounding the sender.

Four most important subcategories of kinesics include:

- The face: Pioneering and extensive studies by Ekman and Friesen (1978) conclude that the face is the best non-verbal conveyer in terms of 'sending capacity' as measured by visibility, average transmission time, and the actual number of signals it can portray. The human face is the most informative window into human emotion. Facial expressions seem to be the most visible and reliable clues to the presence or absence of human emotional response. They outline six universal facial expressions - happiness, sadness, surprise, fear, anger and disgust. Variations of these occur in two ways. Firstly, basic emotions are produced by different events in different cultures. Secondly, different cultures impose emotional restraint or masks to hold back true feelings.
- The eyes: Eyes seem to hold the most significance of all body expressions. A person's mood may be probed through the eyes.
- Posture: It provides immediate clues about the attitude of the bearer - confidence, fear, aggression, superiority, anxiety etc.

- Gesture: It is culturally bound and susceptible to misinterpretation by the casual observer. Ekman and Friesen (1978) identify four types namely emblems, adaptors, regulators and illustrators.
 - ✚ Emblems are those signals given specific meaning by the culture and readily understood. An example is hand waving to indicate goodbye, come etc.
 - ✚ Adaptors are primary learned movements related to satisfying bodily needs and desires. They are virtually habitual and automatic. Eating with your fingers or using chop sticks are examples.
 - ✚ Regulators serve to control conversation. For instance, a pat on the back may encourage a person to air his/her views.
 - ✚ Illustrators are closely related to what is being verbally communicated. They complement the words. A finger pointing to the door whilst pronouncing the word 'out' shows the exit.

The concept of kinesics ought to be critically examined in undertaking any research because many a time, some development initiatives have been introduced to some communities by people whose appearances alone have been the source of a gap between communities and development agents. The presence of a four wheeled-drive car whose passengers are in three-piece suits in a village of poor people dressed in tattered clothes speaks volumes. The difference between 'them and us' is created ab initio.

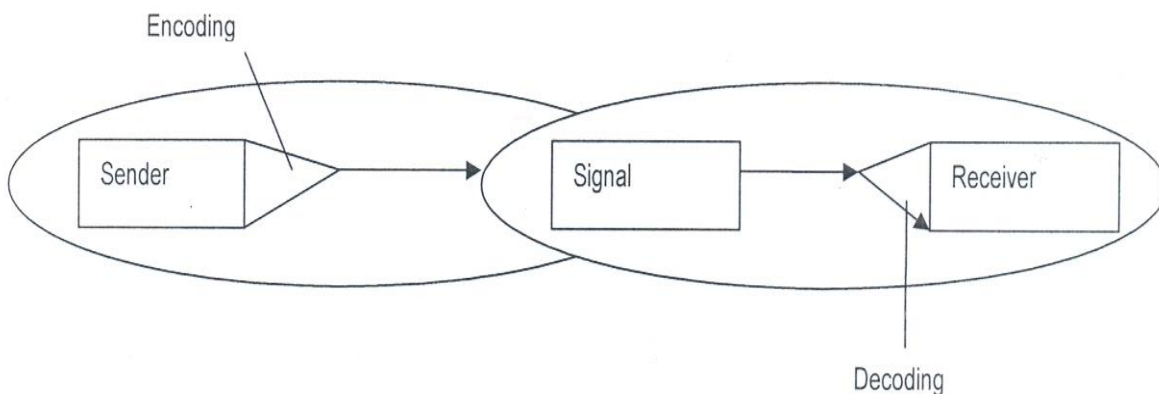
Proxemics deals with how physical space is used and its interpretation to us. Founded as a field of study in the 1950s by Edward T. Hall, its study is based on the concept of the human being as a territorial animal. The concept of territoriality emphasize the claim to an area and defending it against intruders. A contrary view attributes territoriality to cultural behaviour that is learnt. Hall himself, in ascribing territoriality to instinctive behaviour, concedes that it is modified by culture. It is quite natural for persons to protect what is theirs and to resist any intrusion even before they realize such an intrusion to be useful. It is very important for the Researcher to be weary of this when deciding to enter a community's territory.

2.5.3 Extra-linguistic models

Van den Ban and Hawkins (1988) refer to Pirandello, who in his pioneering debate on what communication is all about, posits that no two persons can ever give hundred percent meanings to the same word. This seems to suggest that communication is never perfect between two persons. The debatable position held by Pirandello has triggered a whole range of theories and concepts about Communication to date, making synthesis very difficult.

Schramm (1954) considers the field of experience of both the sender and receiver of the message in communication. The extent to which the message is understood largely depends on the extent to which both the communicator and recipient share a pool of signs - oral and/or visual. For instance, a Greek lecture may not make much meaning to non-Greek listeners.

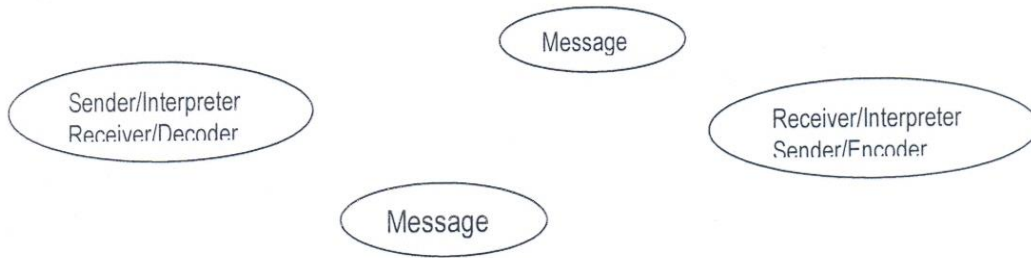
Fig. 4: Sharing a pool of signs communication model



Source: Schram's (1954) Model (i)

In a second model on communication, Schram (1954) introduces the idea of feedback from the receiver to the sender and argues for role reversals between the communicator and recipient. Communication, thus, he argues, becomes a continuous process of messages and feedback.

Fig. 5: Feedback Model



Source: Schram's (1954) Model (ii)

Sharing similar features with Schram's Model is Berlo's (1960: pp. 23-24) Model which introduces what he terms '*a model of the ingredients of communication*'. Rather than emphasize elements of interest, and relationships between those elements, the model identifies controlling factors for four identified elements of communication - Source, Message, Channel and Receiver.

Fig. 6: Ingredients of communication

Source	Message	Channel	Receiver
Communication Skills	Elements	Seeing	Communication Skills
Attitudes	Structures	Hearing	Attitudes
Knowledge	Content	Tasting	Knowledge
Social System	Treatment	Smelling	Social System
Culture	Code	etc.	Culture

(Source: Berlo's 'SMCR' Model -1960)

I strongly believe that in responding to a command, the receiver of the message must have interpreted it much the same way as the sender intended it. Indeed, in my opinion, the total transfer of information ought to be the ultimate goal of communication. On the question of role reversals, Schramm suggests that the receiver of a message now becomes the communicator in a feedback message. If this understanding is correct, I am tempted to question when a message can be said to be complete. My position is that the feedback message is entirely a different message even if interrelated as a response to, an affirmation of or an elaboration of the original message. Communication Experts recognize the importance of feedback in communication. The sender of the message may get a response called feedback which is a measure of the extent to which the message has been understood or not. Here again, it can be argued that feedback ought to be seen in a wider context as an integral component of a communication system for as long as it triggers corrective mechanisms that keep the system working towards its goal as it is for any reactive system.

2.5.4 Communication and Socio-linguistic factors

Kolb (1984) endorses the Shannon and Weaver Mathematical Theory of Communication and stresses the socio-linguistic aspect of communication. Postures, gestures, facial expressions, manipulations with objects and so on, are all a part of the message so also, the model espoused by Meletzke (1975) stresses factors influencing the communication process; from self-image and personality through social relations and knowledge to experiences and perception.

The critical importance of Kalb's (1984) socio-linguistic theory of communication is better appreciated in looking, for instance, at why a student may not freely express himself/herself before his Vice Chancellor for reason of 'inferiority complex'. Yet, in a similar scenario, a smile from the Vice Chancellor will serve as encouragement or a free expression of the student's opinion. It is for a similar reason that self-censorship by say Journalists may be more visible during dictatorial regimes than in a democratic dispensation.

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Hoffmann (2000) adds a dimension to our understanding of communication quite in consonance with the position held by Kolb (1984). He highlights the issue of multiple meanings in direct personal communication and points out that the four [4] aspects of a message are not so openly encoded in words. This is particularly so for the aspect of self-disclosure, relationship and 'appeal'. The involuntary self-introduction of the communicator to the recipient affects the extent to which the recipient takes the message. Similarly, the kind of relationship established between communicator and recipient through expressions - tonal, facial and/or gesture - impact on the extent to which the recipient takes the message. A respectful and flattering tone will produce a different result from an abusive insulting tone. A message is usually intended to influence the recipient to an action. This 'appeal' to the recipient may or may not give due regard to the recipient. For as long as cultures differ, self-disclosure, relationship and appeal play a decisive role in the communication process.

2.5.5 Communication and Liberation

Freire (1985) argues for the liberating role of communication. Merely transferring content from a so-called knowledgeable and authoritative source, what he calls banking communication, to a passive receiver does nothing to promote the growth of the recipient as an individual with an autonomous and critical conscience capable of contributing to and influencing society.

He advocates what he calls the pedagogy of the oppressed based on 5 principles

- having faith in the ability of people to learn, change and liberate themselves from oppressive conditions of ignorance, poverty and exploitation
- confronting Learners with their own reality and its problems through an analysis of the constraints imposed on them by social structure and official ideology
- eliminating the differences between Educator and Educatee and making both see themselves as Learners
- establishing free dialogue between partners and
- encouraging Learners to participate in liberating action.

He stresses the need for all involved to have access to communication as sources and actors and not receivers, downplaying the paternalistic communication approaches adopted by Practitioners. Communication content ought to be tailored to the needs of rural populations. Closely related to this, is his argument that learning does not happen to an empty vessel or tabula rasa. He also considers the communication media as critical to the conscientization and problematization process. Communication implies a reciprocity which cannot be broken. During communication, there are no passive subjects.

Though very desirable, I am afraid this participatory approach to communication is rather elusive in the developing world where Western mass media continue to be the main instruments for media-based communication for development. Also, I am of the opinion that if the liberating role of communication is stretched too far and not well handled, it could degenerate into anger and revolution rather than persuasive and participatory communication. Making the Educator and the Educatee equal and both Learners, for me, is a big task facing this model. One cannot ignore any influence the view of the initiator has on other parties. This makes the Learner - learner Theory sound idealistic.

2.5.6 The functional role of communication

The concept of communication having a functional role is premised on the fact that people rely on communication because it offers them some satisfaction. Communication means different things to different people. To some, communication is instrumental. The communication content is applicable to a utilitarian end. To others, the communication content is to be consumed. Lerner (1958) sees communication as a source of releasing tension or deriving some pleasure as in the reading of the entertainment column of a Newspaper/Magazine or through singing, drumming and dancing as modes of communication.

17. 2.5.7 Communication and Empathy

Lerner (1958) also stresses the concept of empathy. This refers to the ability of a person to put himself/herself in the place of another to see the world through the lenses of the latter. Closely related to this concept and at a higher level, is that of co-orientation.

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The more any two persons or groups have similar perceptions and interpretations of the same object/subject; the greater the similarity and the more intense the flow of communication between them. A reverse situation is possible. In other words, an intense flow of communication may as well improve empathy and co-orientation. Communication between change agents and their audiences thus attains a near perfect, if not totally perfect effect. This is akin to Schram's (1954) idea of communication taking place depending on the extent to which both sender and receiver of a message share a common pool of signs.

The concept of empathy and more ideally co-orientation is at the core of the extent to which developmental goals can be achieved through communication. At these two stages, one can expect a near perfect if not perfect understanding among development partners.

2.5.8 Communication and the Social Structure

The social structure communication concept recognizes society as a network of unequal statuses and roles. This social arrangement is likely to frustrate and limit communication to a class. The lower strata of society are often compelled to identify with the elite who to a very large extent control communication sources especially the media which try use to their advantage. The down trodden probably depend on the elite for survival (Diaz-Bordenave, 1979). Whilst accepting this view, my position is that even when the elite control communication sources, it sometimes becomes imperative for the elite to respond to the dictates of the so called lower strata of the community if the latter are to be carried along. Any failure to strike a balance may result in countervailing arguments such as the 'Prebisch thesis' on Structuralism and Dependency Theory. The question then as to who really is in control, to me, becomes polemic.

Again, Diaz-Bordenave (1979) posits that the concept of communication in systems or communication 'systems' recognizes a system as an interacting part that maintains its boundaries yet exchanges influences with its environment. The system transforms inputs it receives from the environment into outputs that in turn influence the environment. He outlines three types - mechanical/passive (clock), reactive/evolving (unmanned lunar

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rocket) and goal getting. Communication falls in the third category. A communication program has changeable set objectives as the program proceeds and there is room, then, to choose and adapt the means to achieve these objectives. While stressing the role of communication as an instrument of change, he also indicates that there are no easy formulas for communication and account should be taken of the communication 'reality' which is not entirely objective. The cliché 'meanings are not in words but in people' proves the point that a technically correct message may not necessarily be 'correct'; probably as a result of the individual interpretation given to it.

The advantage of a systemic viewpoint is that it affords a broader, more inclusive and integrated outlook and approach to development. For instance, low crop productivity will no longer be viewed as a purely organic problem. Secondly, it makes for a more careful analysis of problems at the planning stage of a development communication programme and takes care of the objectives inherent in the systems approach. Attention is also paid to matching the media used in a programme to the problems the programme is meant to handle and the means available. The systems approach triggers the formulation of overall communication policies and plans. It also inspires research in other development communication associated disciplines leading to the adoption of new approaches to the study of learning and communication. Finally, a communication plan requires a study of the norms in society that govern assumptions about communication and communication practices. One is able, therefore, to elicit general principles for action from such a study. On the flip side, I argue that much the same way as the 'transmission persuasion' tradition in development, communication can become straight-jacket in the hands of development practitioners; thus discouraging human individuality and originality and so upset the perfect goal-seeking design of the system.

Habermas (1981) stresses the social role that communication plays. Human social life rests on our capacity to have more or less clear communication with others. It involves shared values, shared respect and acknowledged equality. Participants in a conversation are team members who attempt to employ reason - the one way to overcome biases - to arrive at consensus. Like Socrates before him, he believes in the wholesomeness of

debate and discussion. Interaction among people as a response to averting crisis and revolution is what he espouses in Communicative Action. Communicative Action combines reason (thinking) with language aimed at understanding and consensus as a substitute to revolution for change.

Post-Modernist (Foucault, 1980) who disagrees with Habermas (1981) posits that the world is full of egocentric and ethnocentric biases and complexities. There is no need to attempt to squeeze the world into smooth rectangular packages. Individuals are encouraged to throw in their bits and pieces of knowledge on all aspects of life without pretending that a perspective or other is correct. To them, reason is the tool used to determine what is correct as well as construct those out-of-favour generalizations. It is another weapon in the battlefield. Lyotard (1984) is of the opinion that a belief in progress, consensus and transcendent values is no longer possible, given the enormous irrational massacres the world has and continues to witness. Other Post Modernists reflections include the belief that discarding biases to arrive at a consensus is an end product of conversation. Consensus building is not a first step in conversation but rather the last; a bye product.

The pessimistic posture adopted by Lyotard (1984), for me is the very reason for which there is the need to resort to negotiations to arrive at a consensus/détente. Society should be able to reason out solutions to its problems. Processes of negotiation involve the trading of ideas and pieces of knowledge resulting in the better reason carrying the day. However, I concede that such reason may end up being an imposition - direct or indirect. Consensus, either as an objective or a bye-product of dialogue, in my view, results in rapprochement; thus enhancing Communicative Action.

Social scientists point out the effects of a complex communication environment to society. Studies support the role and power of the mass media. According to McQuail (1994), mass media set agenda for public discourse, influence public opinion, persuade or educate in the context of planned campaigns, provide role models for children and others to imitate, provide varied gratifications that may meet audience needs and cultural

audience perceptions of society in a manner more consistent with media content than statistical reality. His position to me falls short of recognizing the negative role of the mass media which are also sources of propaganda, dissemination of negative foreign culture, unbridled advertising and many more. Indeed, rather than serve as vehicles for projecting role models for children and others to follow, mass media may well be the sources of moral and social degeneration.

McGaughey (2000) emphasizes the influence of Communication on history and distinguishes five epochs of civilization in line with dominant communication media - Ideographic and Alphabetic Writings, Printing/Electronic Recording, Broadcasting and Computer/Digital.

2.5.9 Interpersonal Communication

There is disagreement over the boundaries for the study of interpersonal communication as a concept. There are those who argue that the boundaries of communication are a function of the situation affected by the number of communicators, the degree of physical proximity between communicators, the available sensory channels and the immediacy of feedback. Others conceptualize it as a developmental and law-governed process. This author appreciates both concepts with a bias for the latter which stresses the need for development support communication.

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Dominick (1993) points out that in an interpersonal communication setting one person (or group) is interacting with another person (or group) without the aid of a mechanical device. The source and receiver are within one another's physical presence. Encoding is usually a one-step process. The source transforms thoughts into speech and/or gestures. The receiver can see, hear and perhaps smell and touch the source. Messages are quite difficult for the receiver to end and are produced at little expense. Interpersonal messages are either private or public. They can be pinpointed to specific targets. Decoding of interpersonal communication is a one-step process performed by receivers who can perceive the message. Feedback is immediate and relies on visual and auditory channels.

Noise, defined as anything that interferes with message delivery, is either semantic or environmental.

Dominick (1993) also recognizes machine-assisted interpersonal communication as combining characteristics of both interpersonal and mass communication situations. One or more people are communicating by means of a mechanical device (devices) with one or more receivers. The source and receiver may or may not be in each other's mediate physical presence. It allows the source and receiver to be separated by both time and space. The machine can give the message permanence by storing it on paper, extend the range of the message by amplifying it or transmitting it over long distances such as by telephone. The source in the machine-assisted interpersonal communication is easy to identify in some cases; in other cases, hard to identify. Encoding may take several forms. It may be as complex as a computer program or as easy as speaking into a telephone. There are at least two separate stages of encoding in machine-assisted communication. Channels are more restricted to one or two in machine-assisted communication and messages vary widely. These are either private (phone call) or public (poster). Decoding in machine-assisted communication can go through one or more stages. The receiver in a machine-assisted setting can be one or many and can be in the physical presence of the source (political rally) or out of physical view (a call to Astronauts in the moon). Feedback can be immediate or delayed. Machine-assisted communication may encounter an additional mechanical noise.

In my view, the author, in defining machine-assisted interpersonal communication, appears not to pay sufficient attention to the issue of 'physical presence' associated with and critical to interpersonal communication.

2.5.10 Mass Communication

In proposing their communication model, Westley and MacLean (1957) introduce a Mass Communication dimension. Communication can be triggered by events. A third party is placed between the actors of the Laswell model. These actors are the change agents. Journalists fall into this category.

Mass Communication as a concept, according to Dominick (1993), refers to the process by which a complex organization, with the aid of one or more machines, produces and transmits public messages directed at large, heterogeneous and scattered audiences.

Source and Receiver are not in each other's immediate physical presence. Communication audience is also anonymous to one another and self-defined. The message flow in Mass Communication is generally unidirectional from source to receiver. Feedback is either minimal or non-existent as a result of multiple gatekeepers. Encoding in Mass Communication is always a multistage process and its channels characterized by the imposition of at least one and usually more than one machine in the process of sending public messages.

Today, technological advancement makes it possible for Source and Receiver to be in each other's 'immediate physical presence' through video conferencing etc. unless of course the argument is to stress on the physical and not the image.

2.5.11 Communication and Advertising

With its antecedents in the town crier of old, advertising as a concept of communication is any form of non-personal presentation and promotion of ideas, goods and services usually paid for by an identified sponsor (Dominick, 1993). Dunn et al., (1990) in defining advertising, emphasize three key points. First, advertising is non-personal and directed at a large group of anonymous people. Second, advertising typically is paid for. This is what differentiates advertising from publicity. Third, the sponsor of the advert is identified.

Advertising fulfills four basic functions. It serves a marketing function by helping businesses that provide goods and/or services sell them. Personal selling, sales promotions and advertising blend to help market the product. Advertising is educational. People learn about new products and services or improvements in existing ones through advertising. Advertising fulfills an economic role by allowing competitors enter the market. Competition in turn encourages product improvements and can lead to lower

prices. Advertising reaches a mass audience and reduces the cost of personal selling and distribution. Finally, advertising performs a definite social function by vividly displaying the national and cultural opportunities available in a free-enterprise society it helps increase productivity and raises the standard of living.

Debate has been on for a long time on the negative effects of advertising on children. The emphasis placed on maximizing profits makes advertising disregard the interests of minorities unless these are themselves the target. Nonetheless, both consumer and business advertising is usually directed at a target audience - a segment of the population for whom a product and/or service has a definite appeal. It is persuasive sometimes to the point of exaggeration. In my view, these two features - focus and persuasion - are critical ingredients to the success of development tailored communication.

2.5.12 Communication and Public Relations

The concept of Public Relations (PR) in communication has many interpretations. A Public Relations veteran has compiled 500 definitions. These include the definition of Public Relations as the art of doing good and getting credit for it.

Dominick (1993) posits that practitioners are generally agreed that Public Relations involve working with public opinion. Public Relations professionals attempt to influence public opinion in a way that is positive to the organization. Public Relations is also interested in information gathering from the public and interpreting that information for top management as it relates to management decisions. It is concerned with communication. People are interested in what an organization is doing to meet their concerns and interests. It is a Public Relations function to explain the organization's actions to various publics involved with the organization through a two-way communication channel that pays attention to the thoughts and feelings of the organization's publics. It is a two-way conduit between an organization and its publics - internal and external. Public Relations as a management function are designed to help a company set its goals and adapt to a changing environment. Practitioners regularly counsel top management.

Public Relations involves more than the three functions outlined above. The following is a summary of what Public Relations is about.

Public Relations is the art and social science of analyzing trends, predicting their consequences, counseling organization leaders and implementing planned programmes of action which serve both the organization and the public's interest (World Assembly of Public Relations).

Main concerns about PR touch on its persuasive dimension; the extent to which persuasion is permissible and legitimate, and how much of it is sometimes orchestrated.

Two concepts 'are often confused with Public Relations - advertising and publicity. Both Public Relations and Advertising use persuasion and are involved in using the mass media. However, Public Relations is a management function; Advertising is a marketing function. Advertising uses the mass media and machine-assisted communication settings and does not involve interpersonal communication. A third difference is that, Advertising is usually sponsored. Public Relations messages appear as features, news stories or editorials. In many cases, corporate advertising is used to help further Public Relations programmes. Publicity is the placing of stories in the mass media. It is a tool in the Public Relations process. It is possible for an organization to have wide publicity and bad Public Relations. Publicity unlike Public Relations is a one-way communication.

For me, research work should at all times be guided by the dictates of Public Relations. Conclusions from the work of classical thinkers including Mayo (1945), stress need to see people as essentially social beings who are members of a group. The Researcher who relates, therefore, to individuals unaware of the nature of the group misses a point. Research effectiveness also depends on a mutual trust and respect relationship Researcher and Community as in Public Relations.

2.5.13 Communication and Pragmatics

Pragmatics as a communication approach is a fusion of two communication theories - The Systems Theory and aspects of The Information Theory.

The Systems Theory as an aspect of pragmatics stresses the importance of the social communicative context. In other words, the assumption is that communication does not take place in isolation. It does so within a communication system the smallest being two members. The behaviour of the individual communicator, therefore, must be interpreted within the context of society.

The Information Theory on the other hand, states that people as they enter into each message exchange within a social interaction have a choice from among a range of behaviours. It is through a selective process that such a choice is arrived at. It is information that makes that choice possible through a systematic reduction of the number of alternative behaviours. Information reduces uncertainty because its absence results in guess work. Information is central to information theory which in itself is closely linked to a third orientation toward human communication - the pragmatic perspective.

2.5.14 Communication and Information

Isdell, the Chief Executive of Coca-Cola, stresses the importance of information in a statement quoted in a BBC report culled in the Friday, July 7, 2006 issue of the 4020 *Daily Graphic*; a Ghanaian daily. He was addressing staff of the Company. In reaction to an attempt by three of the Company staff to sell stolen trade secrets to its rival Pesico, he said information is the lifeblood of the Company (emphasis mine). This is rightly so, because I am of the firm belief that without information, communication goals are unachievable.

2.5.15 Communication and Information Literacy

The 21st century has ushered the world into an information rich society. The amount of information and knowledge in the world is increasing and will double any 12 or 18 months from year 2000 (Breivik and Senn, 1994). As a result, the biggest challenge for

27. society is how to keep pace with the knowledge and technological expertise needed in finding, applying and evaluating information.

The concept of information literacy according to Breivik & Senn, (1994) explains how to deal with this phenomenon. It is a set of skills requiring technical ability. More importantly, it involves both thinking and doing. Confronted with volumes of information, it becomes necessary to make an informed choice or choices. This involves analyzing the information need, having knowledge of resource types, evaluating information access tools as well as interpreting the results for a successful retrieval and dissemination. It is an imperative to be versatile in learning if one is to fit into the advancing information age.

Information literacy is about learning how to learn. A researcher who is information literate is able to analyze and interpret information and able to respond critically and creatively to problems. Information literacy contributes to personal empowerment and to the freedom to learn. It is especially useful to development oriented communication in affording the researcher an opportunity to express personal ideas, advance arguments, challenge the opinions of others, learn new things or simply identify the truth.

Secondly, information literacy concentrates on the bigger picture of information gathering stressing on the basic concept of how information is organized, what format it takes as well as structures used by different disciplines to record and transmit information. Knowledge of these broader ideas provides the information literate, in this case the researcher, a map of information structures. The map in turn represents the information landscape through which the researcher must necessarily navigate. The extent to which the information literate researcher has knowledge of the information search process and environment, makes such a person avoid pitfalls during the information voyage. The information literacy Researcher is conscious of the search process as it unfolds and uses a meta-cognitive approach to monitor each step or strategy whilst revising these if faced with a wall. Specifically, he/she is able to avoid the pitfalls of misinformation, disinformation and mal-information. The first is giving a wrong

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message/information. Disinformation is the use of the media to misinform and confuse the public by deliberately giving wrong information. In the third instance, the blame is put on the source and/or channel as weak links in the communication chain. The message is, therefore, distorted in the process. In all three cases, effective communication is suspect.

I cannot see how anybody interested in effective communication delivery can ignore information literacy.

Theoreticians tend to state their views in absolute terms. But, there are no absolutely 'right' or 'wrong' theoretical models for development tailored communication. There are an infinite number of variables in a communication act. These include the image both sender and receiver have of each other, their personal experiences, values and expectations, variations in meanings that symbols and situations can have, varying cultural contexts etc. I associate myself with the view that communication is an integral part of complex life and, therefore, cannot be a purely mechanistic phenomenon.

2.5.16 Communication and Development

Hoffmann (2000) further opines that communication affects development because it releases the individual from solitude and is a basis for developing consciousness. It offers possibilities for experience, understanding and intervention and is fundamental to the further development of tools and to the division of labour and specialization that such development allows. The ultimate goal of communication is to facilitate a change in behaviour/attitudes rather than merely raise awareness and/or disseminate information. It is behaviour change by a specific client or stakeholder group that is critical to the achievement of development objectives. In other words, communication is not only a means to disseminate information but also a tool to facilitate adoption of new behaviours consistent with reform measures and common public goals. Communication, therefore, is both an organic part of development as well as an instrument for furthering that development.

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Diaz-Bordenave (1979) posits that any attempt to use communication for development has a theoretical basis. That is to say, it is based on certain assumptions about how people acquire and accept or reject information, ideas and beliefs; and about how they use their knowledge and act on the basis of convictions. Similarly, every such effort also presupposes a concept of development. For some, development is handing over technology to the unskilled so that they can become more productive. For others, it is awakening the intellectual and decision-making potential of people so that they themselves can change the very structure of society.

Whilst agreeing that communication is intricately linked to development as a liberating tool in consonance with Freire's (1985) thinking, I hold the view that communication is not always aimed at influencing the receiver, and, therefore, ought not to be seen, at all times, as a persuasive process. Messages may not necessarily have effects. Also, I think that any foreign technology should be compatible with the community's values. Nor should it be an imposition. The better approach is to empower a people to think through and execute their own development agenda relying more on their own resources than external support. The sustainability of such development initiatives may be better guaranteed.

The theoretical study of communication geared at development has also been influenced by the evolution of accepted, though contentious, ideas about development. The study has not only been concerned with how communication contributes to bringing about change and why, but it has also had to consider shifts in thinking about what kinds of changes development should foster.

2.6 PARTICIPATORY COMMUNICATION

The main essence of participatory communication is to inform people and in the process enable them to contribute their views, reach consensus and carry out change or a development action agreed upon. Before people can participate, they must have appropriate information and they must follow a communication process to reach a collective perception of the local situation and the options for improvement.

Fraser and Restrepo-Estrada (1998) establish a link between communication and true participation which they see as two sides of a coin. Servaes (1995) stresses the appropriateness of communication channels as critical to achieving the goals of participatory goals.

Also, participation leads to a sense of belonging and ownership of outcomes of discussions making things much easier at the implementation stage. The most renowned proponent of participatory communication is perhaps Paolo Freire. He espouses his ideas in what he terms the 'pedagogy of the oppressed' based on 5 principles already discussed above. It is through participatory communication that he has been able to mobilize and galvanize the rural people of Brazil to understand their situation and to chart their own developmental agenda to overcome their own problems relying on an endogenous approach.

The positive outcome of the Fogo Process among the Fogo Islanders off the eastern coast of Newfoundland also reiterates the importance of participatory communication to community development. Snowden (1984) believes in the Islanders as the central players in his film documentary.

My experience, however, is that in some practical instances, participation is given lip service and may well be an orchestrated semblance of participation to satisfy a donor requirement; otherwise, if executed in the manner envisaged by Fraser and Restrepo-Estrada (1998), maximum communication effects are achieved. Communities in the study area are largely rural and illiterate. They are often not able to easily cope with and/or appreciate strange modern modes of communication. A communication channel that is familiar to them would better engage their attention.

The definition given to participatory communication in this study is a fusion of the above positions with a lot more emphasis on the thoughts of Paolo Freire; in spite of the potential his thoughts have in bitterly pitching the oppressed against the perceived and/or real enemy.

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2.7 DEVELOPMENT COMMUNICATION - (DC)

Development Communication, often mistaken for Development Support Communication, refers to Western technologically-based modes of communication. Development Communication delivery is top-down. It is better understood within the context of The Pragmatic Modernization Perspective. It grants media institutions and practitioners a measure of independence without a pluralistic model of an industrialized Pragmatists (Lerner, 1958; Rogers, 1969; McAnany and Mayo, 1980) allocate a functional role for Western mass media which include The Print, Radio, Television and the Internet; and prescribe the transplantation of Western communication media systems into developing environments. Their definition of media excludes indigenous communication systems.

Milkote and Steeves (2001), outline some features of Development Communication as adopting a top-down or authoritarian approach to communication. It is mostly externally directed, with an international and/or national character and dependent on big channels of communication - T.V., Radio and National Dailies. It seeks to ensure acceptance by beneficiaries for exogenous ideas and innovation. It sees communication as an organizational delivery system. According to them, communication and information are persuasive/instructional tools that can assist in the modernization process. Communication as a market research assists in decisions about development goals and communication strategies. Development Communication, therefore, within the framework of modernization is a process of persuasive marketing in line with the belief of Snowden (1984) in its use for community development and mobilization of human resources through training, research, and advisory activities and communication.

Bales (1999) recognizes that inherent in Development Communication are interdependent issues at all levels - micro, (individual and grassroots), macro (national global) and meso (large community /regional).

In adopting a position that critiques Development Communication, Okunna (1995) thinks communication serves the developmental needs of a people in so far as the beneficiary

community is involved in formulating development plans. It is through participation which is central to any effective use of communication in the development process that sustainable social change can be achieved.

Critics of Development Communication reject marketing models that aim at spreading and supporting western technologies and economic and political values. Persuasive campaigns are manipulative, potentially harmful with inadequate attention to the larger cultural context in which people live. Development projects satisfy sectional interests to the disadvantage of the expected beneficiary populations. Development Communication, according to critical perspectives, therefore, ignore consensus building that is historically grounded, culturally sensitive and multi-faceted and which pay attention to all the political, economic and ideological structures and processes that comprise society important focus of development oriented communication should be to empower the marginalized with emphasis on the organizational rather than the transmission value of communication. This will result in participative social action. This implies a multi-disciplinary focus that borrows and adopts concepts and practices from other disciplines - social work, community psychology, community organization and so on, engaged in empowerment; in contrast with the linear approach.

Liberation perspectives prefer to see Development Communication as "emancipating" with the goal to free people from oppression to determine their own futures through personal empowerment and not a mere message exchange. The Development Communication process, therefore, ought to be participatory and all inclusive. It should allow for spiritual practice that is consistent with the religion of the people. It calls for dialogue that will lead to expanded consciousness, power and, therefore, liberation (Freire, 1973).

For me, there is a potential danger in the position taken by Liberation Theory to the effect that the stage could be set for conflict between the oppressed and the perceived enemy including high handed measures devoid of rational thinking. The top-down approach to Development Communication is objectionable. I embrace a position that seeks to inject

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shared meaning into Development Communication. That is, a Development Communication process that promotes horizontal knowledge-sharing between participants and axed on a participatory paradigm and on an endogenously directed desire to maintain control over basic needs. It ought to be grassroots focused, employ small and traditional media, with a lot of emphasis on group and interpersonal communication. It ought to create a climate of mutual understanding between participants - a walk in the direction of Development Support Communication.

In stressing the centrality of communication, the Rockefeller Foundation in its 2003 Annual Report, advocates a new type of Communicator for development. The call is for a Communicator for social change - one able to apply strategic thinking to issues of social development, a Development Support Communicator. It is the Development Support Communicator who can be relied upon to develop messages that take into account the culture and social values of a people to ensure success in diffusing any innovation for change. What then is Development Support Communication? ·

2.8 DEVELOPMENT SUPPORT COMMUNICATION - (DSC)

Ascroft and Agunga (1994, p. 310) define Development Support Communication as one that "in the ultimate analysis, must be able to create the situational and psychological conditions in which development benefactors and their intended beneficiaries can participate together in mutual co-equality in making development decisions."

According to Agunga (1997), even though the role of Development Support Communication is yet to be systematically codified, attempts have been made to the qualities and functions of the Development Support Communication professional. He is not a technical subject matter specialist like extension agents, animal scientists or entomologists whose appointment is based on competence in a particular area of enquiry as demonstrated by the quality of their diplomas. These are lacking in social scientific communication techniques and a broad education in the social sciences and humanities to observe and appreciate socio-economic and cultural barriers to empowerment and so are ineligible to act as advocates for the people.

On his part, Ascroft (1971) argues that there is no shortage of impressively credentialed professionals in Mass Communication. Likewise, people steeped in development theory and process abound. But as he points out, there are just not many who combine a marketable expertise in doing both. These are the professionals he prefers to call Development Support Communicators. Ascroft and Brody (1982) caution the education of Development Support Communication personnel to mere mouthpieces of development, doing the bidding of planners. The interest of the people could be sacrificed.

Ascroft and Masilela (1994) express similar sentiments when they state that the International Development Communication (IDC) has since 1975, been alert to poverty reduction without a corresponding realistic popular participation, greatly hampered by poor communication. 'We must face up to certain realities, the most significant of which is that the development business is heavy with personnel trained in the techniques and technologies for controlling every known essential variable (technical subject matter specialists) and correspondingly light on personnel trained in the art, craft and science of communicating the knowledge and skills that would enable millions of peasants to benefit from them (communication scientists), the cybernetic aspect' (p. 291).

The practice of Development Support Communication is a multi-sectorial process of information sharing about development agendas and planned actions. It links planners, beneficiaries and implementers of development action, including the donor community. It obligates planners and implementers to provide clear, explicit and intelligible data and information about their goals and roles in development, and explicitly provides opportunities for beneficiaries to participate in shaping development outcomes.

It ensures that the donor community is kept constantly aware of the achievements and constraints of development efforts in the field. It makes use of all available structures and means of information sharing. Therefore, it is not limited to mass media alone. It also uses both formal and non-formal group channels of communication, such as women's and youth associations, as well as places where people gather - markets, churches

festivals, and meetings. But its contribution is in using these in a systematic, continuous, coordinated and planned manner, to perform linkage and enabling functions. It requires analysis of the communication environment, of the available and needed communication competencies and resources (hardware, software, financial and human), and clearly indicates expected results from specific resource inputs, so as to maintain accountability.

In short, Development Support Communication is a legitimate function of development planning and implementation. It, therefore, needs to be examined as a valuable 'technology' for using the social communication process to foster and strengthen sustainable development at local and national levels.

It should be taken more seriously in programs of social change, and should be reflected explicitly in development policy and strategy. One way of doing so is through the enunciation of a national information and communication policy, which can be explicitly integrated into national development thinking and practice. (Source: <http://www.fao.org/DOCREP/005/Y4338Ely4338e07.htm>)

The call for an information and communication policy is most desirable. However, the dictates of a dominant culture and/or class in such a policy ought to be avoided. Any such national information and communication policy should accommodate changes necessary at the lower strata. The new Development Support Communication professional should be at ease in dealing with conflicts, social dilemmas, and opportunities for agreement that arise as a result of the growing interdependence between different stakeholders. I strongly believe that no information and communication policy would effectively be understood and executed without respect for the cultural environment of a people; and Africa has many and diverse cultures both at the national and continental levels. I can see Development Support Communication as a concept just beginning to gain currency, faced with the problem of definition and acceptability; yet necessary in highlighting the critical role of communication in achieving development goals within social systems.

2.9 SOCIAL SYSTEMS

Three fundamental principles apply to social systems. The principle of wholeness/non-summativity sees the whole as greater than the sum of its parts. In other words, the behaviour of one member of the system affects and is affected by the behaviour of all other members. These interrelationships among the behaviours make the system a separate entity, which cannot be recreated by the simple adding together of the individual behaviours.

Openness, the second principle, refers to the degree to which a system exchanges information or energy with the environment around it. Its opposite, the 'closed' system has impermeable boundaries and thus is unable to exchange either information or energy with its surroundings. A perfectly closed system probably does not exist. It is better to refer to the degree of openness of a system.

The third principle stresses the hierarchical order of systems. Every system is simultaneously a part of larger super-systems and smaller subsystems. A family is a part of a community. At the same time it has individual members that make the family. In other words, each system is a component in a vast set of interdependent linkages.

In line with the above view is the concept of sociological imagination. At the base of this concept lies a need to understand how one's individual life mingles with that other wider society while at the same time one tries to distinguish oneself within that society. Mills (1959) reminds us that we all live out our lives in particular society and during a specific period of history. Thus, the features of that society and the character of the period of history naturally affect how each individual acts and reasons. In other words, his concern is on the interrelatedness and interdependence of the components of society, such as social class, basic forms of work, major socializing forces (structure of families, education, social organizations), and rules and forms of social control that organize a society.

Social systems have objectives, norms, status roles, power, social rank, sanctions, facilities and territoriality. They conduct their lives through several processes - communication, decision-making, boundary maintenance and socio-cultural linkage. Communication is organically and very intimately related to all these elements and processes of society (Diaz-Bordanave, 1979).

I could not agree more with this view. In Gurune, for instance, a 'praise' may well turn out to be an insult. A lack of understanding of this language may lead the non-Gurune speaker into a wrong interpretation. The frame of reference (social context) considerably affects communication. Secondly, individuals try to find support for their opinions. Where there is disagreement, they tend to do one of three things - transfer their allegiance to those more likely to agree with them, modify their opinions or hold on to their beliefs. Yet, more often than not, social pressure tends to make us submit to the collective will. These are some of the basics to be taken serious if communication is to be effective in ensuring the success of any development agenda. A Researcher can neither ignore these nor the knowledge and social systems.

2.10 INDIGENOUS KNOWLEDGE AND KNOWLEDGE SYSTEMS - IKKS

Since 1998 and within the context of the Partnership for Information and Communication Technology for Africa (PACTA), the World and other partners are spearheading an Indigenous Knowledge for Development Initiative so as to help stimulate cognition, utilization and exchange of indigenous knowledge in the development process.

The literature on indigenous knowledge provides for several definitions of the concept due, in part, to different backgrounds of authors.

Warren (1991) posits that in the past decade, considerable attention has been given by Academicians and Development Practitioners to the role that indigenous knowledge and decision-making as well as indigenous organizations play in the development process.

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He defines Indigenous Knowledge as local knowledge - knowledge that is unique to a given culture or society. It contrasts with the international knowledge system generated by universities, research institutions and private firms. It is the basis for local-level decision making in agriculture, healthcare, food preparation, education, natural-resource management a host of other activities in rural communities.

On their part, Flavier et al. (1995) consider Indigenous Knowledge as the information base for a society which facilitates communication and decision-making. Indigenous information systems are dynamic, and are continually influenced by internal creativity and experimentation as well as by contact with external systems.

Indigenous Knowledge Systems refer to the complex set of knowledge and technologies existing and developed around specific conditions of populations and communities indigenous to a particular area (Boven and Morohashi, 2002).

Okere et al., (2005) argue that all knowledge is first of all indigenous knowledge whilst Ake (1993) posits that building on the indigenous is a necessary condition for self-reliant development. There is now no alternative. To make that qualitative leap, he adds that we make sure that the indigenous drives the form and content of any development strategy. Development change must accommodate itself to the values, interests, aspirations or social institutions which are important in the life of a people. He concludes that *'it is only when development change comes to terms with them that (such change) can become sustainable'* (Ake, 1993, p.21). This author agrees with the emphasis on the important role a people's culture and world view play in communication both as a process and as a product, amply articulated by Ogot (1999b) and Ake (1993).

On their part, Walters-Baayer and Farrington (1990) maintain that by understanding the local terms and taxonomies for soils, crop varieties, and plant diseases, extension workers could facilitate communication between farmers and researchers; translating farmers' practices, concepts, and problems into terms that are understandable to scientists. This could greatly enhance participatory approaches to agricultural development.

This Author whilst appreciating all the views on indigenous knowledge and knowledge systems given above, identifies with the definition that indigenous or local knowledge refers to a complete body of knowledge, know-how and practices maintained and developed by (rural) peoples with extended histories of interaction with the natural environment. These sets of understandings, interpretations and meanings are part of a cultural complex that encompass language, naming and classification systems, resource use practices, ritual, spirituality and worldview (Haverkort et. al., 2003).

In all instances, the emphasis is that every indigenous knowledge system is dynamic, influenced by local creativity and experimentation, as well as adaptation and adoption of ideas and technologies from other systems. These knowledge systems provide the basis for communication within a society.

In a number of cases, however, indigenous knowledge systems stand in the way of innovation. Virtually all indigenous knowledge systems are shrouded in spirituality and in secrecy. Knowledge is limited to only the initiated who often pass such knowledge down the family lineage. Opportunities for adding on to such knowledge are very limited. Also, such knowledge exist only in the local language; therefore, restricting outside interpretation. The workings of many if not most indigenous knowledge systems are tied to magical interpretations. Only accredited owners of such knowledge can work such 'juju' (magic). Formal organizations which are kept outside the workings of indigenous knowledge systems, though with the wherewithal to fund research into these systems, reject them for want scientific basis.

It is also clear that the custody of indigenous knowledge is biased in favour of males. Such gender differentiation confronts practice of indigenous knowledge with gender activists who, of late, have become very powerful in determining any development agenda.

Rural communities appear to have failed either in asserting the importance of indigenous modes of communication or adopting to changes vis-a-vis the introduction of modern modes of communication. The result is its marginalization etc. etc.

In spite of these limitations, the importance of indigenous knowledge systems cannot be overemphasized. Whilst attempting to overcome these, it is important, in my view, that external prescriptions give way to and accommodate the world view of indigenous communities if any progress is to be made in getting them accept innovations. Indigenous knowledge is an integral part of the development process of rural communities. Knowledge, not capital, is the key to sustainable social and economic development (World Development Report, 1998/99).

Building on local knowledge as the basic component of a people's knowledge system is, therefore, the first step to mobilizing capital. With the growing consensus that knowledge exchange is a dual carriage way, any vision of knowledge transfer as a conveyor belt from the rich, industrialized countries to poor, developing ones is likely to lead to resistance, failure and resentment.

Indigenous knowledge is inseparable from the lives of local communities. It is an integral part of the local ecosystem and a key element of their 'social capital'; their main asset to invest in the struggle for survival, to produce food, to provide for shelter or achieve control of their lives. It provides problem-solving and coping strategies for local communities whilst helping to shape local visions and perceptions of the environment and society.

Success is in helping these communities adapt knowledge to local condition. Sharing with and receiving knowledge from the poor about their needs and circumstances, as well as incorporating Indigenous Knowledge in the design and implementation of development activities intended to benefit them are ways to guarantee real sustainable development. Any development module, therefore, that ignores indigenous knowledge, to

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my mind, is likely to be either completely rejected, or at best accepted half-heartedly by the beneficiary local community; thus, creating problems for sustainability.

2.11 EXTENSION

Extension as a specialization within rural sociology, is a professional communication intervention deployed by an institution to induce change in voluntary behaviours with a presumed public (Roling, 1985). In other words, intervention is planned with well defined goals. Extension is deployed by a professional /an institution using the client's elaboration of arguments and aims at establishing a voluntary change and serves the interest of a collective and/or a client.

Early attempts at behavioral change relied on the dissemination model which according to Chambers & Jiggins (1986), created problems for extension because the circumstances of clients, their objectives and knowledge are only partially perceived and valued by those concerned to change client behaviour. In addition, it is linear in approach, non-participatory and assumes that suggested solutions work in all circumstances. There is also the 'pro-innovation bias' which usually assumes that innovations are beneficial. Target social systems are treated as homogeneous with extension services skewed in favour of progressive farmers. The assumption is that new ideas do diffuse from those who make it to others.

Rolings et al. (1976) point out that this approach to extension benefits those who know best how to look after themselves. It neglects those who need assistance most. Coupled with pro-innovation bias in diffusion research, the lack of attention to structural variables, excessive emphasis on socio-psychological factors as responsible for lack of change (person blame) have greatly eroded the importance of extension. A disregard for the social context for me is a panacea for failure. A problem solving model put forward by Rogers (1951) seeks to identify the problems of clients and to let them discover the solutions to problems without these being thrust upon them; a much better one in my view, than earlier models.

Later works in extension stress the top-down, bottom-up or social interactive model (Honadle, 1984). Haverlock (1973) calls it the 'linkage model'. Yet still, I associate myself with the argument that this raises the issue of adaptation. Is it the target person, group or category that adapts the extension message or the message is adapted to the target clients?

Extension as presented by functionalist-diffusionist theorists is associated with Freire's domestication concept in education. The latter is the functional objective of the former. Extension has a significant relation to transmission, giving, mechanical transfer, messianism, manipulation, handing over and cultural invasion. It discourages learner input into the education process. An elite class relies on cultural action as a strategy for maintaining their dominance over the people, and to indoctrinate them relying on myth and by subordinating science and technology to its own ideology, using them to disseminate information and its prescription in an effort to adjust the people to the reality which the 'communication' media define as proper (Freire, 1985).

Extension services as they exist, therefore, to my mind, become impositions which in many instances lead to a rejection by the expected beneficiary community. A progressive and participatory approach is offered by van den Ban and Hawkins (1988) who posit that the choice to decide should lie with the villagers who would make that choice guided by their values. However, he concedes that it becomes necessary sometimes for the extension officer who is the only one with the know-how to pass this to the villagers. This must be done using the most persuasive communication techniques. An integration of the extension agent's knowledge with that of the villagers through a dialogue in which the extension officer does not attempt to impose his/her ideas produces the best development tailored results. His/hers is to create situations in which farmers make good decisions by themselves; thus increasing their decision-making capability and building human resource capacity.

The views of Freire (1972) on extension which are quite in tandem with those of Roling (1976) and van den Ban (1988) emphasize his notion of praxis. The individual is a being

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of praxis endowed with the capabilities of (reflective) thought and action. *'Men (individuals) emerge from the world, objectify it, and in so doing can understand it and transform it with their labor'* (Freire, 1972, p. 119). Equating extension with education, he ascribes two major functions to education - domestication and liberation of the oppressed. Conscientization (awakening of consciousness) is the process through which liberation is achieved. It is the path to awakening the awareness of the deprived majority to the potential of their environmental reality for them to take their destiny into their own hands and engage in cultural action (Freire, 1985). Such an awakening would allow the people define their own problems, become self-directed, self-sufficient and self-reliant in tackling their problems.

Akin to Weber's 'social closure' and Gramsci's 'functional literacy', Freire (1985) believes education to be a cultural act through which a people may be dominated or liberated. His position is that education as practiced during his time served a domestication end and needed to be transformed into a liberation process.

I associate myself with the position that communication is an instrument for extension. In other words, it is the most widely used tool by Extensionists; not money and/or materials. Both extension and communication have a shared objective - to induce behavioural change for development. Participatory approaches espoused by van den Ban (1988), combine very effectively with Freire's (1985) conscientisation concept in achieving positive results in communicating for development. The caveat, however, is to ensure that Freire's conscientisation approach does not result in a total rejection and opposition to 'that which is not from within' and as such turn a blind eye to positive exogenous initiatives as well as resolve the difficulties and/or contradictions involved in getting rural communities own ideas introduced by others.

2.12 SUMMARY AND CONCLUSION

My position with regard to understanding the role of development support communication recognizes an overlap of development theories discussed above. They are neither mutually exclusive nor exhaustive. My bias is, however, in favour of the

participatory and conscientization role of development support communication; especially if conscientization does not lead to brain washing and fanaticism. Other themes in the praxis of development, including the basic needs, sustainable development and women and development perspectives of the early 1970s and more recently the stress on environmental and gender issues are all critical to any development support communication model. Development is empowerment. The argument that no communication can exist fully in a cultural vacuum, and also the postulation by Jefkins and Ugboajah (1986) that there is no theory of communication; instead, there is a theory of society within which we can deal with communication, and if I may add, development problems and issues in their cultural setting, is very relevant and quite conclusive.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

The study aimed at examining indigenous modes of communication and their enhancing development support communication. Any such study must be sociologically grounded. No one society can be viewed from a single lens. There are socio- cultural, political, scientific and/or technological as well as linguistic issues, to mention a few, to handle. Secondly, a research on communication (verbal/linguistic and non-verbal) and development calls for an interdisciplinary approach. I would say more on its interdisciplinary nature.

3.2 General Research Methods

In this section, general research methods are presented. They are followed by a discussion of what has been used in the study.

Research Methods are divided into two broad areas - quantitative and qualitative (Kumekpor, 2003). Whilst quantitative or experimental research method is associated with scientific research, qualitative research is in line with social science research. The latter handles varied phenomena. This may involve the use of questionnaires, interviews etc.

A questionnaire is a set of questions administered to respondents with a view to soliciting responses to the research problem. Justification for relying on a questionnaire lies in its suitability for the lettered and the need to keep answers unaltered (Saunders and Thornhill, 1997).

According to Twumasi (2001), interviews are suitable for illiterate respondents and offer some flexibility. The advantages of interviews include the ability to reword questions and/or defer them based on mood and other factors. There is also room for clarification of questions and answers in case of ambiguity, contradictions and what have you, among others.

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The Archival Research Method (Hill, 1993) or what is sometimes referred to as documentation or desk top research, is relied upon to obtain existing data from existing works. This involves going through diaries, journals and magazines, memoranda among others (Grady, 1998). The Method is good for sources of secondary data which are not prone to manipulation. Subjects may no more be available for interviews and so a historical research through documentation comes handy.

Les recherches en ethnographie ont montré qu'il y a toujours et partout une différence entre le comportement des gens; c'est - à- dire ce que les gens font (au point de vue social, familiale, création artistique, ...) et ce qu'ils dissent faire (Roosens, 1986/87) - (Ethnographic studies have shown that there is always and everywhere, a difference between the behaviour of people - at the social, family and artistic levels - and what they claim they do). Moran (2000) refers to The Phenomenological Research Approach as offering an opportunity to be with respondents in their own environment, understand them from their own frames of reference after listening to them tell their own stories whilst experiencing reality as they do.

Focus Group Discussions involve a number of individuals interviewed together for their common experience, similar background and particular skill (Litosselti, 2003).

Brewer and Hunter (1989) argue for a diversity of methods which implies rich opportunities for cross-validating and cross-fertilizing research procedures, findings and theories. Secondly, its advantages are further manifested in overcoming the weaknesses and limitations of various other approaches. Finally, employing a single type of research method leaves untested rival alternative interpretations of data some of which elude testing, thus, questioning the validity of the findings of the study.

3.3 Research Approach & Design

The study, without completely ignoring the quantitative approach, depended largely on the qualitative research approach in line with social science research which handles varied phenomena. The study mainly adopted Brown's (1996) non-experimental

descriptive survey research design approach, The choice was influenced by the advantages derived from this method:

- ability to collect large amounts of data quickly and inexpensively
- possibility of generalizing the data from the sample to the population
- opportunity to obtain retrospective information and
- ability to assess relationships that exist among variables.

3.4 Research Instruments

3.4.1 Questionnaire

The questionnaire had both closed and open-ended questions. The latter allowed respondents to express their own views. The six (6) part questionnaire first captured General Information. The bio-data of the respondent - name of Respondent, date of interview, community and name of Research Assistant. The second part solicited socio-demographic data - Sex, Age, Occupation, Level of Education, Marital Status, Social Status, and Occupational Distribution of the respondent. Part three (3) of the questionnaire sought answers to existing indigenous modes of communication their relevance to development support communication, challenges and suggestions for their sustainability. The fourth section focused attention on modern modes of communication with similar questions as with the indigenous modes of communication. Section five (5) sought general comments by the respondent. Both direct and indirect questions were asked.

3.4.2 Interviews

Custodians of indigenous forms of communication are mostly rural people who are unlettered and familiar with oral tradition. Some literate respondents also preferred that the questionnaire be administered to them in the form of an interview. Person-to-person interviews were, thus, conducted using structured and unstructured questions. In all 90 copies of the questionnaire were administered. All interviews were conducted in the preferred languages of respondents, in their own settings. All efforts were made to avoid a master - servant relationship between interviewees and researchers. The average time spent with each respondent was sixty minutes.

3.5 Documentation/Archival Sources

Secondary data in the form of demographic figures and area maps on the Kassena-Nankana District were sourced from the District Assembly, libraries, books/journals and the internet.

3.6. Observation and Phenomenological/Ethnographic Research Approaches

The Researcher, during the period of the study, observed artistic activities in Kologo and Saboro (song/dance), in Yua (wall paintings) and in Mirigo-Nabango (pottery). Also, for an average of three days, each Research Assistant, had opportunity to be with target communities, listen to them tell their own stories and understand them in their own environment as well as taste their kind of life. The approach was biased in favour of observation and really not ethnographic.

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3.7 Focus Group Discussion

Target communities have communication specialists. For each community, two focus group discussions, one for women and the other for men, were held for a number of individuals based on their common experience, similar background and particular skill (Litosselti, 2003). The method was adopted to take advantage of the ability to produce a lot of information quickly and also to respect the cultural sensibilities of target communities where it is not yet a common practice to have both male and female freely exchange ideas at the same forum.

Targeted groups included Communicators - Musicians (Singers, Drummers and Dancers), Hunters, Artists (Painters, Craftsmen /Women and Potters), Village/Town Criers, Linguists, Emissaries, Story-tellers etc.

In conclusion, the focus of the study was to determine the relevance of indigenous modes of communication to development support communication vis-a-vis modern modes of communication in the Kasena-Nankana District. The entire population of the study area (Kasena-Nankana District) was of interest to the Researcher. However, particular

attention and reference was paid to rural communities and experts in communication. The questionnaire was pre-tested in three communities - Gognia, Namolo and Navrongo Central District - to determine their suitability.

A majority of the people in communities where the questionnaire was administered are non-literate; neither in English nor in their local languages - Gurune and Kasem. Even those who are literate read and write better in English than in the local languages; if at all they are literate in these languages. Research Assistants and the Researcher, who carried out the administration of the questionnaire, explained the English drafted questionnaire to respondents in their mother tongue - Gurune or Kasem. Both the Researcher and the Research Assistants are fluent in English in addition to one or both local languages. Respondents were one of the following:

- Ordinary people (male & female)
- Opinion leaders (male & female)
- Women leaders ('pog-nabasi')
- The youth (male & female)
- Communication specialists (male & female).

Whilst the few literate respondents submitted written responses to the questionnaire after a couple of days, all other respondents had their answers recorded by Research Assistants. The latter group had to think on the spot. The method provided opportunity for obtaining additional information.

3.8 Sample

Three categories of people were sampled. The first was largely non-literate and rural based. This group is unsophisticated and less patronizing of modern modes of communication. The low patronage results more from poverty and adherence to tradition than a lack of knowledge of modern modes of communication. The second group was made up of those who are lettered in formal western-style education. They are a sophisticated group. Though many trace their roots to cultural values similar to those of the study area, they have imbibed western culture to the point that they can be considered

foreigners to their own culture. They believe more in the 'modern' ways of doing things. Even though they are aware of indigenous modes of communication, they associate themselves more with modern modes. The third group was made up of communicators some of whom are listed above. These were drawn from both the first and second groups. The difference is that they are knowledgeable in either or both modes of communication.

Two communities in each of four (4) zones of the Kasena-Nankana District - North, South, East and West - were surveyed. These are Navio, Saboro, Naaga, Vunugo, Mirigo-Nabango, Yua, Nakong and Chana. In each community, 10 respondents were administered questionnaires in either English and/or the local language - Gurune and Kasem. Before then, the research questionnaire was pre-tested in three communities to determine their suitability - Gognia, Namolo and Navrongo Central District. A total of eighty-nine (89) respondents were administered the questionnaire and/or interviewed; eighty (80) from the eight (8) communities and nine (9), three (3) each from the three communities where the questionnaire was pre-tested. Answers were also obtained through Focus Group Discussions as well as through the extremely difficult subject control observational method.

3.9 Sampling Techniques and Procedures

First, 10 households were selected by the simple random sampling method in relation to the number of households in the community. Respondents from sampled households were selected by the equal probability of selection method. However, this time round, selection was stratified in the ratio of about 3:2 in favour of males (see fig. 7).

Even though the concepts of Development and Communication affect all strata of society, I recognize the fact that certain individuals are better placed to respond to issues on these concepts. A non-probability purposive sampling method targeted at Specialist Communicators including (Praise) Singers and Drummers, Clan Priests, Chiefs and Elders, Journalists and Communication Experts was applied in the study to compliment any deficiencies of the probability sampling method. As Patton (1980) puts it, purposive sampling is a way of getting 'information rich' material from special groups.

3.10 Data Collection

The objective of a research often guides the method or methods for data collection and analysis. The research instruments for data collection also invariably influence the choice of analytical methods. Even though some questions elicited quantitative data, over 80% of the questions were open ended requiring qualitative data. Two principal research instruments, questionnaire and interviews were used for data collection. Interviews were a supporting tool for the questionnaire and for phenomenological data. In addition were other methods - documentation, observation and focus group discussions (already discussed above).

Table 1: Stages of Data Collection

Stage	Strategy	Method
Reconnaissance	<ul style="list-style-type: none"> - Researching (Reading and/or browsing) - Purchasing and/or soliciting materials - Observing - Notes keeping 	Archival Research Participant Observation Survey (informal) Survey (input)
Instrumentation	<ul style="list-style-type: none"> - Designing/formulate questionnaire - Pre-test questionnaire - Revise questionnaire 	<ul style="list-style-type: none"> - Desktop - Questionnaire administration - Desktop

Main	<ul style="list-style-type: none"> - Sampling: (simple probability & non-probability purposive) - Administering questionnaire - Interviewing - Meeting - Observing - Notes keeping 	<p>Survey</p> <p>Focus Group Discussion</p> <p>Participant Observation</p>
In-depth	<ul style="list-style-type: none"> - Administering questionnaire - Interviewing - Case studies - Observing - Notes keeping 	<p>Case discussions</p> <p>Participant observation</p>

3.11 Data Analysis

Two analytical methods were used for the analysis of data collected from the questionnaire and interviews – quantitative and qualitative. The combination is as a result of the fact that some responses were measurable to some degree whilst others were interpretive. I relied heavily on qualitative analysis of variables using SPSS. Qualitative (descriptive) analysis of variables is in line with the Merriam (1988) suggested procedure; specifically the part to do with narrative description of the findings.

Table 2: Stages of Data Analysis

Stage	Strategy	Method
Reconnaissance	Organizing data chronologically (arranging the narratives, field notes and documents).	Manual Field Notebooks Inventories

Main	Editing Preparing a template Pre-testing template Verifying coded data Coding data Developing a frame of analysis (SPSS) Construction concepts Report writing	Triangulation (multi-method) - documents, interviews, field visits/observation.
In-depth	Clarifying biases Take and consider peer comments on findings	Triangulation Analysis of the 'typical' and 'a-typical' events of cases.

CHAPTER FOUR: RESULTS AND ANALYSIS

4.1 Introduction

In adopting Yin's (1993) simultaneous and continuous approach in data collection and analysis, I found out that data analysis long outlived the data analysis stage. This varies from the impression created by Yin (1993) to the effect that data analysis ends quite soon after data collection.

In general, communication in the study area was found to be vital for information delivery - warnings (war/epidemics/public safety and protection), political and socioeconomic development messages - and as a critical development support tool. All exchanges between members of the community, from the simple 'good morning through discussions to arrive at a decision to a command from the Spiritual and Natural Worlds take place in a communication milieu.

For instance, the start of the harmattan in the study area often brings along with it *zankana* (a skin disease). In addition to communicating with the Gods through the offer of sacrifices and incantations, a number of chosen early mornings during the period are devoted to 'hooting at *zankana*'.

Again, the presence of a stranger in the community is announced by word of mouth starting from the first to notice the presence of the stranger. Such information is usually framed in a question form. Are you aware of a visit to the family of Mr. X or at location Y? These interrogations excite the desired curiosity in the listener to want to find out by asking others. In the process, word gets to virtually everybody in the community and the authenticity or otherwise of the visitor established. In the event that such a visit is unwelcome, the necessary community triggers are activated to deal with the intruder. For instance, it may take just a word from the Chief to the head of the warrior clan/family/group to mobilize the youth for an attack. On the other hand if he/she is a welcome visitor, those who must necessarily be part of the welcome party, report to offer the needed courtesies.

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Community gatherings accompanied by song, drum and dance are common in the communities surveyed. These sometimes herald the arrival of a political guest such as the District Chief Executive to the village. The guest may also be a government agent or an official from a non-governmental organization. Such a forum usually offers opportunity for guests to announce, formally cut the sod for the start of a project or commission same among others. It may just offer an avenue for exchange of opinion on policies and programmes. Community leaders, on behalf of their people, may take advantage of such occasions to request support for development projects and programmes for the socioeconomic development of their communities. So also it offers opportunity for the Researcher to learn of the community.

These gatherings may well be community initiatives to plan their own development agenda, respond to cultural timetables for festivals and thanksgiving to the Spiritual/Natural Worlds for their survival, social activities such as welcoming a ride or a new born to- the community or even saying good-bye to a departed soul who the support of the Human World not only to leave Mother Earth, where hitherto he/she resided, but also to triumphantly enter the world hereafter.

The study made the following specific findings:

4.2 Study Area: Languages and Culture

Despite the linguistic difference between four of the communities that speak Kasem (Chana, Navio, Saboro and Nakong) vis-a-vis the other four Gurune-speaking communities (Vunugu, Naaga, Mirigo-Nabango and Yua), cultural differences are only with respect to detail and emphasis. Indeed, each community has a blend, in varying degrees, of the two languages.

In either block, Kasem or Gurune, differences are noticed in terms of accent and a vocabularies. For instance, Vunugu and Naaga communities refer to sweet potatoes as 'jakalono' whilst Mirigo-Nabango and Yua communities refer to the same produce as

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'naanyua'. In the use of drum modes of communication, for instance, the Kasenas use more of whistles in combination with drums whilst the Gurune-speaking communities use more of small drums in combination with whistles.

Vunugo (Vunania), Gongnia and Yangbingo (Nayagnia) are bridges in the sense that both languages are freely used though with a lot more emphasis on Gurune. The last two were part of communities where the questionnaire was piloted. In Naaga and Mirigo -Nabango, there hardly is a compound where one will not find a Kasem speaker. In Yua, the influence of Kasem is virtually non-existent. Kasem-speaking communities tend to accommodate very little use of Gurune. Gurune-speaking communities are more liberal in tolerating the use of Kasem. Indeed quite a good number speak and/or understand Kasem.

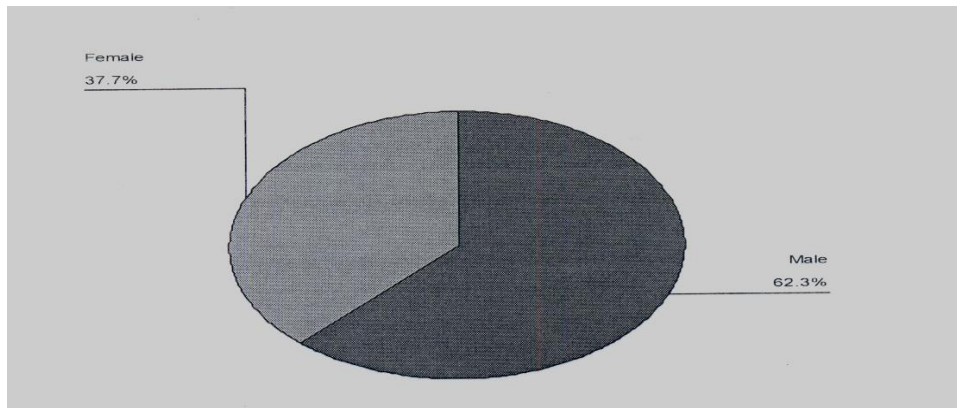
Respondents in peri-urban communities - Saboro and Vunugo - were much more familiar with modern modes of communication (Radio and T.V.) compared to those further away from urban centres- Yua and Naaga.

4.3 Socio-demographic Profile of Respondents

4.3.1 Sex Distribution of Respondents

Nearly twice as many males as females responded to the questionnaire in all eight communities. This is explained in part by the fact that, culturally, the study area is patriarchal. What this means is that all facets of the life of the people in the study area including the control of indigenous modes of development support communication, is male dominated. Millar and Aniah (2005) reveal that, dictated by culture, musical instruments are mainly used by men among the Boosi in the Bongo District of Ghana. Bongo District shares a common boundary and culture with the study area. Nonetheless, the study revealed indigenous modes of communication exclusive to women. These are especially the art modes (see page 84).

Fig. 7: Sex Distribution of Respondents

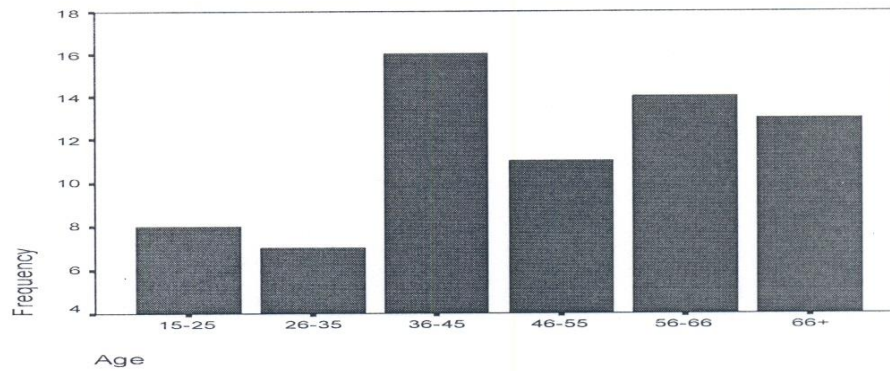


(Source: Field Survey, 2007)

4.3.2 Age Distribution of Respondents Age

Age distribution was varied.

Fig. 8: Age Distribution of Respondents



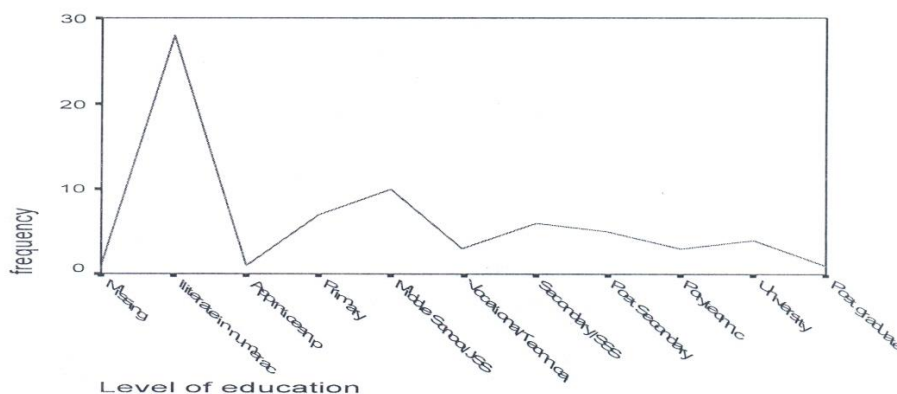
(Source: Field Survey, 2007)

Most respondents were adults aged 36 - 66+. Out of these, those in the 36 - 45 and 56 - 66 or more brackets were the greater number of respondents. A substantial number of respondents above 66 were interviewed. These three age groups were conversant and more comfortable with indigenous modes of communication.

63. **4.3.3 Educational Levels of Respondents**

Respondents had varied educational backgrounds.

Fig. 9: Educational Levels of Respondents



(Source: Field Survey, 2007)

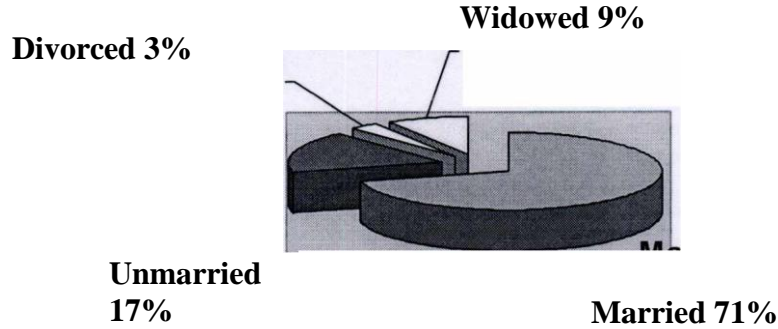
Those without formal western-style education were in the majority. This confirms the description of the study area by the Ghana Statistical Service (2005) as predominantly rural, illiterate and poor.

4.3.4 Marital Status of Respondents

Only a total 20% of respondents were either divorced or unmarried. Marriage is highly valued in the study area. All the communities surveyed placed a lot of premium on marriage, family responsibility and child-bearing as one of the revered status symbol

Fig. 10: Marital Status of Respondents

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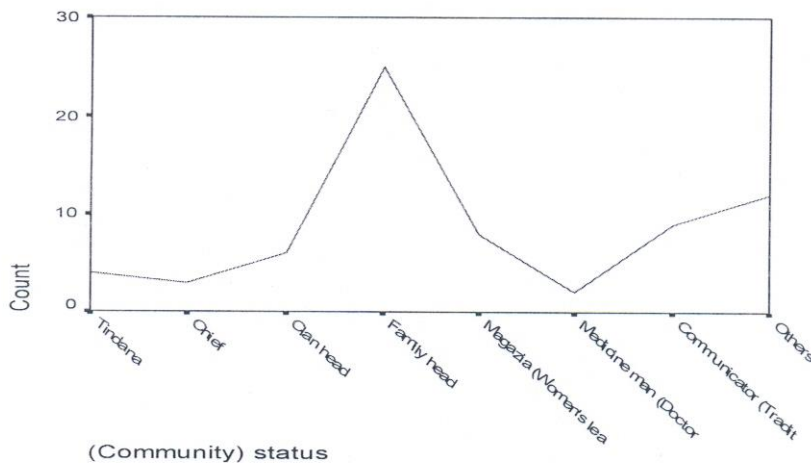
65.

(Source: Field Survey, 2007)

4.3.5 Social Status of Respondents

Family heads topped the list of respondents. Understandably, clan/family heads and a few prominent individuals such as the *pognabliga* (woman leader) are the ones recognized in the study area and empowered to speak to issues on behalf of their families and the community (see Fig.18 p91).

Fig. 11: Social Status of Respondents

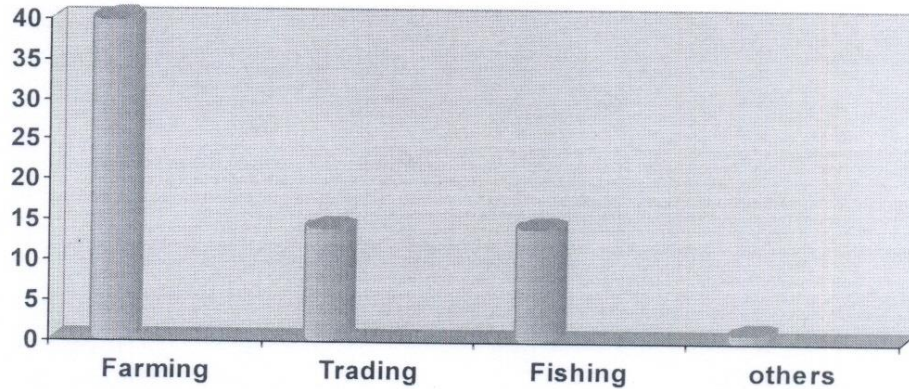


(Source: Field Survey, 2007)

4.3.6 Occupational Distribution of Respondents

The principal occupation of a majority of the people in the study area is farming.

Fig. 12: Occupational Distribution of Respondents



(Source: Field Survey, 2007)

Any development initiative that ignores these respondent characteristics does so to its disadvantage. For instance, to sample the opinion of men on an issue is better done at a town hall meeting. Female gossips are obtained from women on their way to the well to fetch water or market.

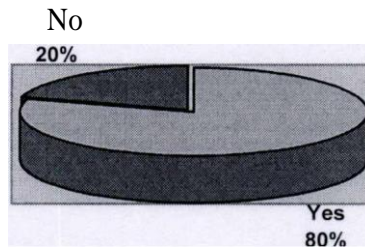
4.5 Indigenous Modes of Communication

4.5.1 Channels and Message Types

The research established a link between the channel, type of communication message and how society is ordered in terms of roles. Eighty per cent of respondents believed this to be the case. For instance, traditional singers, drummers and dancers send out joy messages of joy via song dance and musical instruments. Performances are in celebration of activities including marriage and naming ceremonies, farming and festivals. Announcements are made through accredited town criers who rely on drums and/or shouts. Emissaries and talking drums carry war messages. The use of smoke and hooting

in the bush signals the loss of a hunter and/or a game find. During funerals, grass/stalk torches are used by Elders and Spiritual Leaders to light the way to the spiritual world. Women obtain information mainly from the market, to and from the well and at gatherings for communal labour, funerals and/or at the celebration of festival. DiazBordanave (1979) points out that communication is organically and very intimately related to all the elements and processes of society.

Fig. 13: Links between channels and message types?



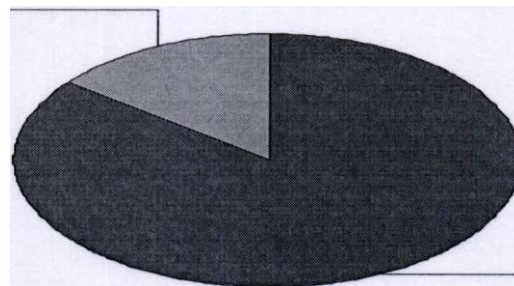
(Source: Field Survey, 2007)

4.5.2 Specific Times vis-a-vis Specific Messages

There are specified times for specific messages.

Fig. 14: Specific times vis-a-vis specific messages?

No 14.5%



**Yes
85.5%**

(Source: Field Survey, 2007)

Moral teachings to the youth through story-telling take place only at night. Public announcements are also reserved for the village/town crier who does so on market days except during emergencies. Town criers are usually members of the ruling clan/family. Message delivery from roof tops at night is institutionalized. The findings indicated that peak times for message delivery through both indigenous and modern communication channels are the evening and early morning. Female gossips are reserved for the journey to and from the well, river, market, farm etc.

While some messages are driven by the belief systems of the communities, others are situation specific. For example, it is a taboo to story-tell before sunset. Announcing construction work for the community or a community member is reserved for the dry season when repair work on damage to houses and wells by rain/storm is possible. Public announcements are made during market days. Roof-top announcements take place at night. *We do so when the atmosphere is serene and voices can carry far* (Alun Nyaaba, 2007). However, some messages are neither time bound nor time specific (see box 1 p 78)

Box 1. Specific Times vis-a-vis Specific Messages (see fig. 14 p77)

Awongya Azebre of Nabango in his 70s, explains.

The youth are discouraged from mag-magsa/solma bua (story-telling) in the day with the threat that either or both parents could die as a result. This is to ensure compliance. Children cherish their parents to want to lose either or both of them.

Apart from their entertainment value after work in the day, story-telling for our people is a rallying point for family unity that brings both adults and children together, between families and indeed entire communities. For instance, professional story - tellers are rallying points during harvest time for families and the community. Individuals go from compound to compound, from the house of the vulnerable (old, destitute and sick) to that of the prominent to pluck harvested groundnuts. These gatherings offer opportunity for civic and moral lessons to the youth. The moral teachings end up in destruction awaiting non-compliance. Wild animals representing the Spiritual and Natural Worlds as a source

of destruction feature quite a lot in stories. Night provides the fearful ambiance needed to create the desired mental impact on children.

More importantly, however, story-telling mostly entails songs and incantations. The songs are usually praise songs that challenge family/community totems and spirits to action. Spirits naturally operate in the dark (at night). To invoke them in the day is to destabilize the 'normal' order of life made up of the spirit world (night) and the world (day). This has the potential of annoying the spirits who may visit their anger on us. To proceed otherwise is to court the support and protection of the spiritual/natural worlds, establish peace and harmony between these two worlds and the human world for the wellbeing and development of the community.

The Development Practitioner cannot ignore such cultural practices if whatever development initiatives he/she seeks to share with rural communities in the study area are first of all to be accepted and secondly to be sustainable. Development is a historical process deeply rooted in the cultural values and psychology systems of individual communities (Ogot, 1999b).

4.5.3 Modes of Indigenous Communication

The study revealed indigenous modes of communication to include though not exclusively, what I classify as:

- Oral/word/language modes - interpersonal communication, story-telling (including riddles), male and female conversations (whilst on communal work, on the way to fetch water, at games, meetings, festivals) etc.
- drum modes - use of musical instruments such as *gulgo* (drum), *lunga* (gong-gong), *namulga* (flute), *wia* (whistle), *wane* (calabash)
- song and dance modes including hand-clapping
- art modes - mural designs and paintings, pottery, designs on skins, canvas, cloth, calabashes etc., art and craft
- Body (kinesics) modes - facial expressions, gestures and posture.

70.

- spiritual modes - divination (*bogro-buka*) and use of charms
- symbolic modes - *zuusi (smoke)/lbugum* (fire/light) - (see Asira, 2007), signs made on the ground, trees, rocks etc.
- 'nature' modes - cries of animals and birds (the owl, dove, cock, donkey etc.), changes in nature (trees, mountains, rivers, eclipses), the weather etc.

Asira Atuguba who is over 100 years and the oldest in Mirigu-Nabango, the surrounding villages and probably the entire Kasena-Nankana District as at 2007, explains the use of fire/light as an indigenous communication mode:

*Among our people, funeral rites are performed at night. We believe this is the time the soul is active to enable us interact with him/her. At a stage of the funeral performance when we are about to finally say goodbye to the deceased, we light a torch from within the compound to enable the soul of the deceased pick all his/her property. Light shows the way. In the case of a male soul the fire is used to burn his **loko** (quiver) the symbol of his manhood. Anything short of this could lead to the deceased person kidnapping the living to accompany him/her on the journey to the spirit world. (Asira, 2007).*

Indigenous modes of communication, in the study area, are largely oral and face to face in character. Communities in the study area are compact and closely knit societies where everybody knows everybody else. In no time, information for the community easily gets circulated. They depend to a very large extent on memory and oral tradition for preservation and transmission from generation to generation. The written word is not part of the know-how. History, therefore, resides in the aged and handed down from generation to generation.

Box 2: Oral History

Again centenarian Asira Atuguba of Mirigo - Nabango recalls the last war of the community with Seringo near Soon. According to him, *Anore Amiah of the Tikongo*

(chieftain) clan, known for trouble shooting, was at the centre of the war over 60 years ago. He run into villagers of Seringo who had killed a buffalo. He engaged them in a fight, clubbed them and took away the carcass. The wounded villagers raised an alarm Seringo mobilized and attacked Mirigo but lost the war.

In very recent times, a misunderstanding between Mirigo and Kandiga sixteen seasons ago (1991-2007) resulted in carnage. Warriors were mobilized and coached secretly night and day through oral and drum-assisted commands to launch attacks. In our village we have great warriors such as the Ayigongo Asaa and Akuturi Ayamga families. War is not good. We Miriba (people of Mirigo) and Kandigsi (people of Kandiga) are 'brothers, (cousins), you know?

4.5.4 Knowledge Acquisition in Communication Skills

Tutelage in specialized communication skills is by apprenticeship and limited to families with the know-how. These jealously guard this know-how as individual and family professions from which some rewards are derived - financial, material; but more importantly prestigious. Eighty-three year old Amoah Akampelige explains why the monopoly and speaks of how honourable it is to be recognized for a given talent and skill.

We believe in the powers of the Spiritual and Natural Worlds. There are times these skills are handed down by the Spirits to the individual. He/She may or may not have the power to pass on the gift from the Gods. Where he has the ability to do so, he/she naturally would bequeath the know-how to family members and relatives. In some cases, acquisition is by importation from another land after paying a price. The price sometimes may entail spiritual human sacrifice. In such a case the individual would be very reluctant to reveal the secret of his/her knowledge and success. I acquired the skill of drumming from my father. In the whole village, in adjacent villages and beyond as far as Wogdugo (Ouagadougou), capital of Burkina Faso, who does not know me for my mastery in playing the guldaa ('male 'drum)?

This ties in well with various ideas expressed about indigenous knowledge and knowledge systems. Indigenous knowledge is local knowledge unique to a culture (Warren, 1991) and maintained and developed by rural people (Haverkort et. al., 2J03).

4.5.5 Modes of Communication and Sustainable Rural Development

4.5.5.1 Oral modes

Lihamba (1992) posits that communication plays a socio-political function. What this means is that, communication in development is expected to expound major socio-economic development priorities. For instance, to increase agricultural productivity, promote social welfare, health issues etc.

In the Kasena-Nankana District, oral traditions have and continue to use verbal messages to preserve and sustain farming practices, cultural norms, herbal medicines, religious practices to name but a few. Relying on the oral mode of communication, information is passed, messages are sent, meetings held and decisions taken on all kinds of issues affecting the life of the community and at all levels - family, clan, community and beyond etc.

For instance, *sunsolmangna* {professional story-tellers) in the Navio community, who play a critical role in folk media, are not only potential channels of communication and conveyor belts for relevant messages (Malik, 1982), but are also a source of entertainment, a repository of the history of the community and a rallying point for community mobilization. Under moonlight, their presence draws the community to engage in say plucking harvested groundnuts for a member of the community. Such cultural activities bond the people, provide the needed social capital and support system for especially the aged, the weak and vulnerable in society. In recognition of their status in the community, important personalities - Chief, Tindana, Clan/Family Head etc. - are also usually beneficiaries of community activities built around these story-tellers who also double as singers.

Taxonomies in agriculture, medicine, religion and indeed all spheres of life in the study area were passed on from generation to generation by oral tradition before the introduction of written history.

COMMUNITY	SUBJECT	TERM	LANG.	ENGLISH
Navio	Agriculture	Pupuno	Kasem	Fertilizer
Saboro	Art	Kamogo	Kasem	Clay Pot
Nakong	Religion	Voro	Kasem	Sooth-sayer
Chana	Economics	Bare	Kasem	Negotiate
Mirigo Nabango	Politics	Tindono	Gurune	Land-ownership
Yua	Medicine	Pogdogha	Gurune	Birth attendant
Naaga	Craft	Wuka	Gurune	Weaving
Vunugo	Military	Peema tian	Gurune	War/Fight/Shooting (using arrows)

(Source: Field Survey, 2007)

I go with the conclusion by Walters-Baayer and Farrington (1990) that understanding these local terms would greatly enhance any rapport that should exist between extension workers and researchers on the one hand and local communities on the other; especially for improved participatory approaches to sustainable agricultural development. Oral and interpersonal communication, which promote social encounters of community members, should be maintained and documented as a popular channel of communication in the light of heavy costs that go with modern modes of communication. Any alternative approach would mean an imposition from outside; a top-bottom approach, very common with extension services and development practice, with negative implications for sustainable planning and development.

4.5.5.2 Drum modes

Without drumming and music, there can be neither funeral nor marriage (Millar and Aniah, 2005). From the community survey, song and dance as indigenous communication modes feature at funerals, festivals, communal labour (farming and building of houses/rooms), durbars etc. Song, drum and dance have the magic of drawing crowds to any given community function. The occasion may be the performance of puberty rites or the presence of men supported by women on the farm of a community member or even the last dirge to the departed. Indeed, no single development initiative is devoid of one or a combination of song, music and dance unless such an initiative is taking place at a time not sanctioned by culture. For instance, no noise-making is allowed about the months of August-September when crops are tussling. Communities in the study area believe that noise attracts the wind(s) and rain. Rain makers cause the wind to blow and rain to fall, through whistling and noise-making amidst incantations.

4.5.5.3 Song and dance modes

This mode includes handclapping and is more popular with women. Be it at the celebration of a funeral, a festival, during the plastering of a house, song and dance modes of communication do not only provide entertainment, but act as a rallying point for the singers and drummers as well as the entire community to undertake the required activity at hand. Leadership roles played by community singers and dancers are determined through this communication mode. It is also used to recount the history of a clan and/or the entire community as the case may be. Like oral, art and drum modes, song modes offer an opportunity to pass on professional skills to the young via initiation~ and training.

4.5.5.4 Art modes

Wall paintings, the choices of colour, totemic drawings and so on clearly define individual compounds and households, clans and their taboos. For instance, the entire Nabango community taboos the monitor lizard. The development partner who ignores

this indigenous communication mode by failing to take note of this symbol on the walls of the houses of clan heads or individual houses and probably makes derogatory remarks about this reptile at say a forum, jeopardizes the support of the community. On the contrary, a recognition of the Lion as a totem and a constant description of the community as brave or warrior-like will not only win community admiration, but their support and collaboration.

4.5.5.5 Kinesics

This communication mode is very close to verbal language and interpersonal communication. Understanding and interpreting body language as exists in a community is critical to any development initiative. For instance, greeting and receiving an offer with the left hand is an insult to communities in the study area. It does not matter if one is a leftie. By such a simple act, the community may choose not to welcome the guest who may be ignorant of his action.

4.5.5.6 Spirituality

Spirituality takes centre stage in the life of the communities surveyed. They believe in a three-tier intertwined world in descending order as follows: Spiritual, Natural and Human Worlds. All human endeavour is to please the spirit world controlled by the Gods and Ancestral Spirits. Nothing must be done to incur their wrath. They are the source of human existence. If there will be bumper harvest or calamity, it is for the Gods to decide. Human existence is a constant struggle to listen to and to be with the ancestral spirits and the Gods in the life after death. The Natural World – trees, rivers, hills, the wind, mountains etc. - acts as intermediary between the Human and Spirit Worlds and sometimes symbolize the latter. To handle Mother Earth/Nature carelessly is to directly incur the wrath of the Earth God and all the other Gods. Therefore, the farmer tills the land with utmost care and caution, to the extent that even the undesired weed is patiently and carefully pulled off the soil. Land degradation, soil erosion etc. through farming practices are rare.

The human intermediaries - the Tindana, Soothsayers, 'Medicine-men' etc. are revered. They speak with the unquestionable authority of the Spiritual/Natural Worlds Divination, followed by rituals and/or sacrifices, therefore, as an indigenous mode of communication is very important. Messages through this channel are usually unquestionable. This world view impacts greatly on all that members of the community do; especially on their resource use practices (Haverkort et. al., 2003).

4.5.5.7 Symbolic modes

The hunter who cannot find his way in the bush and is unable to shout for help from his colleagues could rely on smoke from a fire to send a signal to the others. Light from a torch pointed to the sky at night is yet another symbolic indigenous mode of communication. Upon seeing these signs, his colleague hunters respond to the distress call. The whole community, especially during communal conflicts, relies on symbolic communication to flee, to attack or to take cover as the case may be. The black and/or white smoke from the conclave chimney during the election of a Catholic Pope falls into this category of communication. Asira (2007) explains the use of a torch to light the way for the dead on his way to the hereafter.

4.5.5.8 'Nature' Modes

Life begins for the average women in the study area at about 5 hours (the third cock crow). She either gets ready to set off for the farms to pick shea fruits/nuts, pre family breakfast or get ready for a distant market depending on the season. The cry of the owl portends evil near where it perches. The community midwife does not need prompting to start moving to the house of the pregnant woman in the community to deliver a baby on hearing the cry of the dove.

All these modes have a direct bearing on the lives of the people and their sustainable development agenda.

4.6 Indigenous Modes of Communication as Tools and Resources

Indigenous modes of communication are both a tool and a resource for the rank and file of rural communities as well as decision makers. Shared access to indigenous modes of communication is a prerequisite for informed decision-making especially for the external decision-maker and/or researcher. Fraser and Restrepo-Estrada (1998) establish a link between communication and true participation whilst cautioning the need for appropriate information and adherence to a communication process. Through interactive communication between decision-makers and rural populations, it is always possible to establish a dialogue and exchange of view points so as to reach a consensus on sustainable rural development.

For example, rural communities possess traditional knowledge that enables them conserve their resource base for sustainable development as well as be innovative. For instance, no felling of trees is allowed within sacred grooves. This they pass on to generations through indigenous modes of communication - spiritual sacrifices etc. Herbal medicine is a classical example of indigenous knowledge affecting the lives of rural communities around the globe; and passed on from generation to generation via indigenous modes of communication. Kukula Se is the name of an indigenous Gognia. He is named after the River Kukula believed to be a God. Any request is granted by this river. However, woe betides the individual who fails to fulfill any promise made to Kukula after the river God has granted the individual's wish. *Kukula gyem ba dia* in kasem means nobody dares owe Kukula. The name Kukula Se in Kasem means 'Approved'.

Sanctioned by Kukula'. He treats *wine nilla* (gurune) - literally translated as God's/Sky bird. This condition is the equivalent of convulsion in western medicine. He learnt his trade from his father and is training a relative to take over from him. Gognia is Kasem and gurune speaking and one of three pilot communities where the questionnaire was administered.

Knowledge of local institutions and practices helps a great deal in ensuring client satisfaction. A better understanding of indigenous modes of communication could help to better integrate external technologies to solve problems of local communities.

4.7 Modes of Communication in Mutation

Ninety-one percent (91%) of respondents think changes have occurred in sources of indigenous modes of communication and the modes themselves since the 1900s. A few believe these to have even occurred in the 1950s.

Fig. 16: Changes in indigenous modes of communication

Year of change	1950 - 1959	1960 - 1969	1970 - 1979	1980 - 1990	1990 - 2000	2000 - 2007	Total
Frequency	2	2	2	34	21	8	69
Percentage	2.90	2.90	2.90	49.28	30.43	11.59	100

(Source: Field Survey, 2007)

In all the communities surveyed, the past traditional overarching role of the Tindana as a spiritual leader and a political leader has eroded over the years. He now only represents traditional religious leadership. Even then, influences of both Christianity and to a smaller degree Islam, have further diminished the Tindana's religious influence. The practices of the Tindana and bakol-bugra/bakolbugrba (Soothsayer/s) and indeed all Clan/Family Heads who have responsibility for sacrifices to the Spiritual and Natural Worlds, have been judged by Christians as pagan and satanic. For instance, it is only very recently, and after a prolonged battle, that it has become possible to use local African instruments during Catholic worship. Hitherto, they were considered demonic for their power to induce spiritual effects. Therefore, as Stone (1998) remarks, the use of these instruments as well as bequeathing them to posterity was either interrupted or stifled. The Reverend Minister and the Imam have now become key players in the spiritual life of society.

Since the inception of indirect rule introduced in the 1920s by the British Colonial Administration to a-cephalous societies such as the study area, political leadership in the communities surveyed now resides in a Chief. With the introduction of the District Assembly Concept in Ghana in 1988, the influence of both the Chief is gradually giving way to the District Chief Executive, Assemblymen, Unit Committee Members, Government Officials (Politicians and Technocrats), Officials of Non-Governmental Organisations, Broadcasters/Journalists and others.

These structural changes in the community should be understood within the context that sources and channels of indigenous modes of communication are directly linked to the leadership of the community (Fig. 18 p93).

Another fundamental change is the use of bicycles, motorbikes, vehicles, loud -speakers, radio and television, the Information Services van, mails and mobile phones as communication channels in rural communities. Whilst some of these channels (bicycles, motorbikes and vehicles) may enhance indigenous modes of communication, others (Radio and T.V.) tend to overshadow indigenous modes. For instance, it is now 'relatively easier and faster' to announce a funeral in the community and beyond just by equipping an energetic rider with a bicycle to deliver the message via interpersonal communication. Also, the loud-speaker carries the voice of the town crier far, even though on the flip side, the chain of traditional community announcers may get broken in the process. Public reaction (feedback) to messages delivered via the loud speaker is lost. Source and Receiver of the message are physically separated by distance.

Radio and T.V. Programmes on their part, are alienating to the point of sometimes becoming indoctrinating and de-culturalizing. This is contrary to the concept of using communication as an instrument to liberate minds of communities to the potentials of their environmental reality for them to take their destiny into their own hands and engage in cultural action (Freire, 1985) and, thus, give true meaning to development support communication.

Some reasons for these changes include:

- 76.
- An aging generation of custodians of indigenous modes of communication without replacements (see box 3 p96)
 - Formal (western-style) education
 - Influx and invasion of western culture spearheaded by Modernization and Colonialism
 - Government policy that promotes the use of modern modes of communication through government agents (Officers of the Information Services Department, Assemblymen/women, Teachers etc.) who vigorously pursue government policies
 - Lack of interest on the part of the youth
 - Urbanization
 - Economic hardships
 - Migration etc. etc.

This confirms work already done by Millar and Aniah (2005) among the Boosi of Bongo District. Bongo District is adjacent to the study area; sharing similar language and culture with the Gurune-speaking communities - Yua, Mirigo-Nabango, Kolgo and Naaga. Indigenous modes of communication continue to remain the practice of the elderly and some youth who have not had formal education. Such youth are trained to take over from family members endowed with such talents. Except the art of storytelling which is a common feature of each household, and here again the practice of the aged, usually from the most elderly of the family to children, the others are usually family professions passed on from generation to generation (see box 3 p96).

Ironically, some Chiefs, Elders and Opinion Leaders are products of external influence (especially Western) and are themselves not steeped in their own culture; making promotion and preservation of indigenous modes of communication and in general indigenous knowledge systems difficult.

This phenomenon is quite dangerous because 'western/modern' concepts of communication may be incapable of appreciating traditional cultures. These concepts of communication often adopt a top-bottom approach, are externally driven, have an

international or national character and are dependent on big channels such as Newspapers, Radio and T.V. (Milkote and Steeves, 2001). The language medium is usually foreign. Attempts to supplant modern modes of communication could lead to a disregard for the socio-cultural milieu and the crowding out of indigenous modes of communication; and, therefore, compromising the principle of global knowledge sharing for the benefit of all. Yet, there is an impressive variety of civilizations across the globe; each with its own knowledge and value system (Haverkort et. al., 2003).

4.8 Public Information: Sources, Structure, Message(s) and Recipient(s)

The study revealed main sources of communication, a structure for the flow of communication, types of messages and recipients.

Public Information is passed from community leaders through intermediaries - linguists, Clan/Family Heads - to beneficiaries who are members of the community. Such community leaders include Chiefs, 'Tindana' and other Spiritual Leaders, clan and Family Heads and others (Women and Youth Group Leaders). Communication also goes on among individuals.

The frequency of responses is as follows:

Fig. 17: Important Sources of Public Information

Sources of communication	Frequency	Percentage (%)
Chiefs	38	55
Tindana/Spiritual leaders	14	20
Family heads	12	18
Others	3	7
Total	69	100

A structured channel from source to receiver exists in the study area for traditional communication delivery. Traditional structures/institutions for communication delivery are two fold:

- Religious/spiritual information/messages from the Gods/Nature through the Tindana (clan priest), Soothsayers, Medicine men/women etc. to the rest of the community.
- Socio-political and economic messages disseminated through the Chief etc.

The structure and channel of indigenous modes of communication is mainly a top - bottom - top approach to communication that also makes room for a horizontal approach.

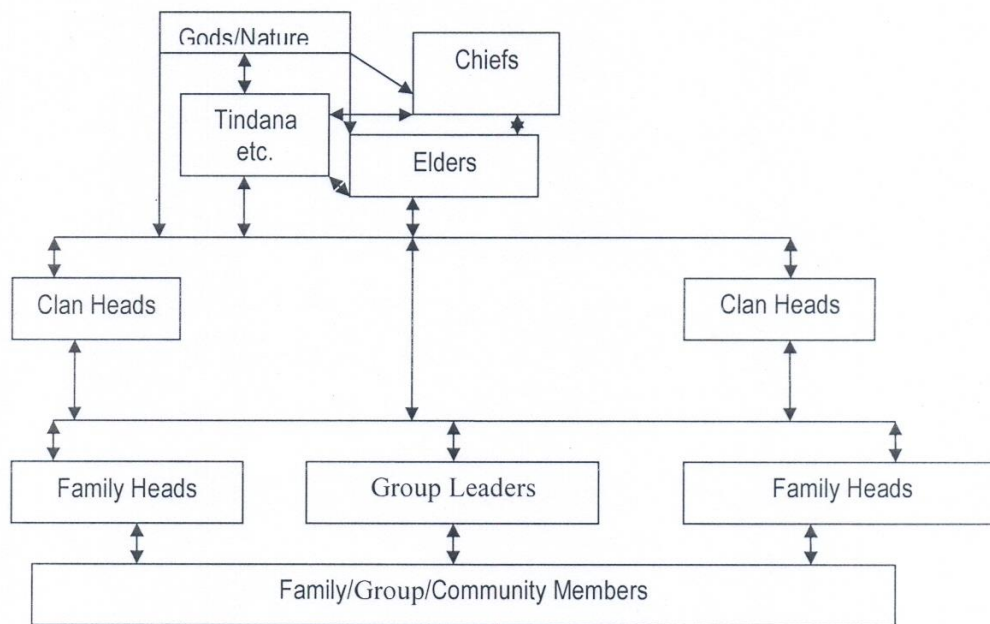
The social structure concept (Diaz-Bordenave, 1979) is applicable in the study area. The concept sees society as a network of unequal statuses, each playing a different role with the lower stratum often succumbing to the upper which often controls sources of communication. Life is defined in the surveyed communities, in descending order, as a relationship between the Spiritual, Natural and Human Worlds. The Gods and Ancestral Spirits speak through Nature/Mother Earth - sun, wind, rain, grooves, rivers, hills and mountains etc. or man-made symbols (sand modeled Gods/ancestral spirits) and the Tindana and other Spiritual Leaders. These human representatives of the Spiritual World carry and interpret these spiritual messages as well as relay human responses to the Spirit World. The Spirit World may also communicate directly with members of the Human World especially through dreams and visions. Even when this is the case, interpretation is still sought from Spiritual Leaders and responses passed through them.

Then, we have the Chief who speaks and receives responses through a Linguist, elders, Clan, Family and Group Heads as the second tier. They are the sources and channels of socio-political and economic related communication to the third tier - the rest of the community. The first two tiers constitute the upper strata of society (see fig.18 p93)

All other forms of communication are between individuals. The commonest mode of communication in the study area is interpersonal. Song, drum & dance, gong gong

beating, story-telling, flute and whistle blowing, hooting and use of smoke/firelight, emissaries/messengers all carry information/messages of various types on religious, political, economic and educational issues as well as social events, through recognized individuals in the society to the entire community.

Fig. 18: Structure for the flow of Public Information



(Source: Author's construct, 2007)

Everybody in the community everyday exchanges information and communicates; thus, playing the roles of source and receiver. The partners in and sources of communication vary according to age, gender, profession etc. On the whole male and female information sources differ. Women obtain their sources mainly on the way to the well, river, market, from the midwife etc. Male information sources include 'pito' bars, village meeting grounds etc. Both sexes obtain information at funeral grounds, naming and/or marriage ceremonies, political meetings etc.

78.

Despite the premium placed on spiritual messages in the study area, these are not as frequent as those to do with socio-political and economic issues emanating from sociocultural and political leaders. Women are subservient to their male counterparts in the communities surveyed. Messages from 'outsiders' have to be passed through the existing indigenous channel of communication for acceptance. In all cases, reverse arrows indicate feedback (Schram, 1954).

Sources of communication in the study area are quite similar to findings reached by Ansu-Kyeremeh (1997). He concludes that principal sources of the messages in the indigenous communication systems are the decision makers in the villages - Chiefs, Queen-mothers, Chiefs-in-Council and Elders. They play the communication role of message originators, either by themselves or in surrogate capacity. The difference here is that the study area is patriarchal with very little role for women in general. The Queen mother position is absent. The closest is the oldest woman in the family who may be consulted on some major issues.

The structure and channel of indigenous communication is intricately linked to the power structure of the local communities surveyed. Also, there is room for bottom-up, horizontal and dialogical communication. Even when communication is top-down, it is not the type that must be taken without question. It is interactive in consonance with the concept of Communicative Action espoused by Habermas (1981) and Snowden's (1984) Fogo Concept. Understanding, consensus-building and community participation guiding principles. The exception, however, is in respect of messages from the\ Spiritual and/or Natural Worlds. Messages direct from the Gods and Mother Earth and/or through earthly priests - the Tindana etc. - are unquestionable.

The role of important members of communities such as Chiefs, 'Tindamba', Elders, Family Heads, Women and Youth Group Leaders ought to be recognized. Development partners are better off working through these opinion leaders (see fig. 18 p93).

4.9 Relevance of Indigenous modes of communication in Contemporary Times

In general, the role of communication in the study area is in tandem with the pivotal role of communication as posited by Diaz-Bordenave (1979) and already outlined above. It is also seen as a vehicle for development in line with thoughts expressed by Ascroft and Agunga (1994) and other communication experts. Even though general information can emanate from any source, public information delivery in the study area is mostly sourced to authority (see fig. 18). Findings of the study indicate that, 55% of public information emanate from the-Chief, 20% from the Tindana/Traditional Priests/Medicine men, 18%, from Clan/Family Heads and 7% from all others.

Appropriate times for communication are in the evenings, at dawn, during market days and festivities (marriage, naming ceremonies, etc.). Urgent messages as well as those announcing emergencies are delivered at any time. Information content is varied. Most of these have to do with community issues (communal labour), health and politics, death, war, marital matters, spirituality and land disputes.

All spiritual messages with socio-economic implications for the Human World emanate from the Spiritual and/or Natural Worlds. These are disseminated through human representatives - the Tindana (earth priest) and other spiritual leaders - Bogbugrba (Soothsayers) and medicine men/women, who in carrying out their duties, depend partly or wholly on powers from the Spiritual/Natural Worlds. The Gods/Nature may also choose to speak directly to any member of the community or through other intermediaries. In the latter case, however, responses are expected through Family/Clan Heads and/or Spiritual Leaders.

Socio-economic messages are sourced to the Chief who works through 'a Council of Elders' and Clan/Family Heads within a consultative and participatory framework. The Chief may choose to deal directly with a member of the community. Members of the community are the ones who receive and carry out any instructions contained in these messages (spiritual and socio-economic).

Since the inception of the Pragmatic Modernization Perspective to communication and development, pragmatists such as Lerner (1958) have visualized and harped on a positive functional role for Western Mass Media in communication and development in Africa. The result is an onslaught from modern modes of communication. Government (represented by its officials) has now replaced the Chiefs, the Tindana, the linguist, the Elder and the Clan/Family Head as principal sources of communication in the communities.

The Media (especially Radio, T.V.) and to lesser degrees, telephones, letters, cinema vans, posters and the internet are the modes that are invading the indigenous communication landscape. Modern communication channels now churn out messages on religion, health, politics (including government policies), agriculture and socio-cultural issues (marriage/funeral etc.)

Haverkort et al. (2003) conclude that the last couple of centuries have seen an incomparable dominance of western culture. The result is that western economic mechanisms, values, science and technology are increasingly replacing traditional cultures and knowledge systems the world over. Coupled with a lack of interest in indigenous media and modes of communication (Ansu-Kyeremeh, 1997), Madam Adumbire of Yua opines that sooner than later, indigenous modes of communication may disappear (see box 3 p96).

Box 3: Indigenous Modes of Communication in Contemporary Times

Madam A. Adumbire of Yua now about 40 believes these modes would not survive beyond her generation. She states:

When we were growing up as children, we learnt very many things from our mothers - how to cook, weave mats, mix and apply cow dung for plastering walls, make earthenware including pots, sing and dance and indeed all aspects of being a worthy daughter of the land. Today, my own daughters are not ready to learn our traditional

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way of life. They have learnt the 'solmia' ways of life and are away in school most of the time: Even those who do not go to school go down south and return home with ideas and ways of doing things that are not in consonance with our culture. I am afraid, after we "have gone home", there will be no traces of the way of life of the typical indigenous woman from 'gurungo'.

If the longevity for northern Ghana is 4.5% beyond age 65 (Ghana Statistical Service, 2005), the fear expressed by Madam Adumbire should materialize in the next 25 years. In the event that this happens, it would be almost impossible to blend indigenous modes with modern modes of communication for effective development support communication to take place in line with Ascroft and Agunga's (1994) argument that development support communication must be able to create the situational and psychological conditions in which development benefactors and their intended beneficiaries can participate together in mutual co-equality in making development decisions.

Freire (1985) cautions the political implications of a situation where the elite are likely to manipulate the use of communication media to advantage. He, therefore, calls for educated local communities able to stand on their own feet.

Or perhaps this pessimism is unfounded even in the face of the onslaught waged by modern modes of communication, because of the resilience of indigenous knowledge systems in general and indigenous modes of communication in particular (Haverkort, et. al., 2003).

In line with the above finding and in support of Ansu-Kyeremeh's (1997) position that there is a lack of interest in indigenous media and modes of communication, this author highly recommends a national policy that promotes research into, documentation of and blend with modern modes of communication for effective development support communication.

4.10 Enhancing Indigenous Modes of Communication for Sustainable Development

Walters-Baayer and Farrington (1990) underscore the need to use local terms and taxonomies for soils, plant diseases and so on if extension workers are to succeed in facilitating interaction between research and farmer practices; thereby making communication a development support tool. In spite of the above argument, what Freire (1985) calls the domestication concept of communication/education seems the norm.

If we are to succeed in enhancing indigenous modes of communication for sustainable development, conscious and sustained efforts ought to be made to refocus attention on indigenous modes of communication through research, documentation and promotion of indigenous modes of communication. Ansu-Kyeremeh (1997) is dissatisfied with the lack of interest in indigenous media (and by extension indigenous modes of communication) whilst Haverkort et. al. (2003), lament the dominance of western culture on indigenous knowledge systems.

Van den Ban (1988) advocates a participatory approach that offers villagers the choice to decide. The assumption here is that their choices would be guided by their values. Communities in the rural area are largely illiterate. They are often unfamiliar with and unable to cope with modern modes of communication. An opportunity, therefore, to understand and decide on familiar modes of communication in line with Snowden's (1984) Fogo Process experiment with Islanders of Newfoundland, would better engage their attention. The kind of participatory communication advocated ought to be in consonance with the type espoused by Freire (1973) - the concept of the 'pedagogy of the oppressed'. Thirdly, it is proposed that since indigenous modes of communication are neatly woven into the cultures of the communities where they exist, their interrelation with the structural organization would greatly facilitate communication in a manner that far exceeds modern modes of communication.

4.11 Modern Modes of Communication

4.11.1 Sources

The assumption made here for modern modes of communication is in line with the pragmatic modernization perspective. The main identified sources of communication in modern times in descending order in the study area are as follows:

- Assemblymen
- Individuals
- Government Agents
- Other Organizations (NGOs)
- Religious Bodies
- Media
- Community Leaders

The major types of media identified in the study area are print (Newspapers, Posters etc.) and electronic (Radio, T.V. etc.).

4.12 Modern Modes of Communication and Sustainable Rural Development

Respondents acknowledge the role of modern communication modes to sustainable development. Forty-three percent (43%) of all respondents recognize the positive impact of modern modes of communication to economic development. They have also been identified as good channels for the dissemination of economic, political and religious information.

Fig. 19: Importance of modern modes of communication

Areas	Frequency	Percentage (%)
Economic	30	43.48
Political	23	33.33
Religious	16	23.19
Total	69	100.00

Source: field survey, 2007

For instance, the ease with which mass communication reaches large, heterogeneous and scattered audiences very fast (Dominick, 1993), allows for timely and efficient development interventions. Programmes on URA Radio based in Bolgatanga in the Upper East Region, are received in the entire study area. The introduction of a new seed variety, entertainment programmes, social announcements and political discussions provide sources of information, education and entertainment to communities surveyed. Nabina Radio based in Tono - Navrongo - provides similar services with a bias towards four of the communities surveyed - Navio, Nakong, Saboro and Chana. Many of the programmes on Nabina Radio are in Kasem (language of the Kasena). The assumption here, however, is that farmers have access to Radios and T.Vs; and that they tune in to desired programmes at the given times these are aired.

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Also, education via Radio and T.V., is reaching a large number of students through Distance Learning Programmes mounted by educational institutions. This is, however, more visible in urban and peri-urban communities surveyed (Navrongo, Saboro and Nayagnia). All other communities are hampered by the absence of electricity. The cost of Radio and T.V. Sets poses another challenge.

The quick manner the country and the world at large were made aware of recent floods in Northern Ghana and the quick response in providing relief to victims, supports arguments in favour of the indispensable role modern modes of communication play in sustainable development. The study area was victim to the floods. Information was relayed through tele-/mobile phones, print, radio, fax, T.V. and Internet. The Information Department relies on modern equipment - amplifiers, videos, Public Address Equipment (PAE), loud-speakers etc. to reach out to target audiences. In relying on Commentators who are proficient in local languages and are sometimes members of such communities, the I.S.D. in collaboration with other MDAs and/or NGOs strives to bridge the urban-rural, literate-illiterate, elite-masses divides.

On the flip side, however, illiteracy, irregular and/or non-existent electricity supply, costs and so on make modern modes of communication unattractive. The point has also been

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made already about accessibility hampered principally by poverty and illiteracy. Nine (9) out of ten (10) people in the study area are poor (*2000 Population and Housing Census*: Ghana Statistical Service, (2005). In addition, basic infrastructure such as electricity are lacking in some of the communities surveyed for them to take full advantage of the 'benefits' offered by modern modes of communication.

Rural conditions in these communities unfortunately, make them unattractive to political and media focus. News, mostly gathered through modern modes of communication, is centred on and controlled by the powerful and rich and seeks to ensure acceptance of exogenous ideas by communities through a top-bottom approach (Milkote and Steeves, 2001). Urban and modern oriented communication media coupled with rural centred development programmes and projects have resulted in incongruous development. However, a distinction ought to be made here. The position stated above may be applicable to both publicly and privately controlled modes. Yet, it is becoming increasingly quite dependable to use rural media (including modern modes of communication), for example, to enhance and sustain rural development.

Depending on whether one is dealing with an urban or rural setting, patronage of modern modes of communication is either high or low. Ninety-seven per cent (97%) of urban respondents prefer modern modes of communication to indigenous ones and ascribe speed and timeliness as well as spread and variety of messages as reasons for their choice. Traditional modes, they opine, are limiting. However, unlike traditional modes of communication, 88% of respondents think modern modes of communication are expensive. These, and especially the print media, are urban based and produced in a foreign language. Circulation is limited to towns and growth points.

In a cross tabulation of age distribution of respondents on how relevant indigenous modes of communication are today, the result was that those in the 36 - 66+ age bracket place a premium on indigenous modes of communication. On the other hand, the younger ones are familiar with modern communication modes with very little knowledge of indigenous modes of communication (see fig. 8). Taking advantage of modern

Communication is the preserve of an 'elite' minority. The majority are hampered by one or a combination of factors - illiteracy, poverty, lack of coverage absence of infrastructure such as electricity etc.

Also, information/message flow in Mass Communication for example, is unidirectional and ignores the critical importance of feedback. Nor, is it ideal to target several groups of audiences with a message that may differently be understood, interpreted and/or used. Modern modes of communication are not altogether in tandem with indigenous cultures of local communities leading to problems of acceptability. Modern modes are heavily dependent on foreign languages - English and Ghanaian Languages other than the ones spoken in the study area. The cultural content of programmes are equally foreign and do not appeal to the sensibilities of communities. Indigenous modes of communication make up for these deficiencies. It is compelling, therefore, to agree with Freire (1985) that while all development may be modernization, not all modernization is development and to argue for dialogue leading to expanded consciousness, power and liberation (Freire, 1973).

4.13 Integrating Indigenous and Modern Modes of Communication

Society and culture are dynamic. Modern modes of communication have made in-roads in the Ghanaian society - both urban and rural. It is not uncommon to find rural dwellers go to farms holding radio sets. Video operators can be sited in remote communities without electricity. Operators project their films relying sometimes on power generators and/or car batteries. In the cities, internet cafes are swarmed by the youth. Television sets are an integral part of the items one can find in sitting rooms of the 'privilege '. The desire to use and/or own mobile phones is on the rise. Also, given some of the 'advantages' these modes have over indigenous modes, they cannot be ignored.

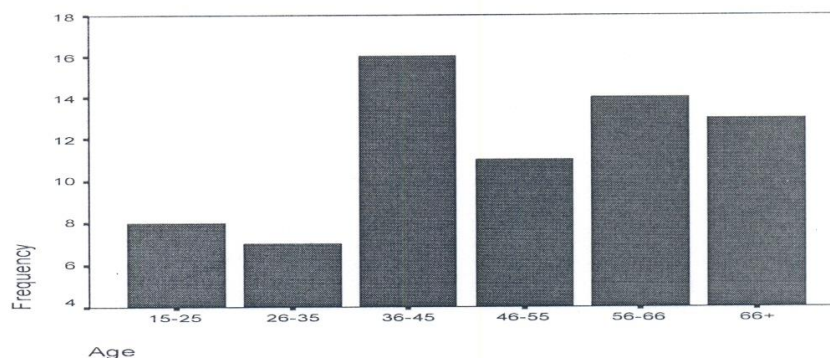
In spite of the invasion of the communication landscape by modern modes of communication, eighty-three per cent (83%) of respondents consider indigenous modes of communication relevant today. Some of the reasons ascribed include:

- Indigenous modes of communication are cheap and virtually free

- Indigenous modes of communication are avenues for bonding and
- Indigenous modes of communication are a way of preserving culture.

Figure 20 gives the views of respondents as to the relevance or otherwise of Indigenous modes of communication.

Fig.20: Relevance of Indigenous Modes of Communication



(Source: Field Survey, 2007)

An effective way to communicate to rural communities is through traditional leaders - the Tindana/other spiritual leaders on religious matters and the Chief/Linguists/Elders/Clan/Family Heads/Group Leaders on socio-cultural and political issues. These are equally the major sources of 'official' indigenous communication (see fig. 18). Communication experts ought to forge a rapport with these players and endeavor to understand the power dynamics vis-a-vis the structure and cultures of indigenous societies as a starting point for dialogue culminating in development support communication for sustainable development. Flavier et. al. (1995), see indigenous knowledge as facilitating the information base of society for communication and decision-making. There is also the need to build on the indigenous and to see culture as a linchpin to a people's identity and development (Ogot, 1999b). Yet, in some cases, it is almost impossible for the 'outsider' to be let into the indigenous knowledge. This is especially the case with spiritual knowledge.

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Another approach is to promote endogenous development initiatives. Endogenous development initiates change from within. It is a development paradigm that is both biophysical and socio-cultural and based on local initiatives in the use of resources whilst enhancing in situ development of indigenous knowledge and practices. Though it recognizes the usefulness of external culture, it encourages only a minimum borrowing for as long as solutions are not available from within (Haverkort et. al., 2003).

Interpersonal communication, the town crier, song and drum are very dependable indigenous modes of communication. An effort to blend indigenous modes with modern modes of communication in the manner encouraged by endogenous development would ensure a sustainable use of indigenous modes of communication for development instance, a community-based programme with emphasis on local content, relying on local actors/actresses for radio broadcast is likely to generate the kind of sustained interest in programmes required for development. The medium of radio (modern mode of communication) would perfectly blend with a programme content and actors that are indigenous. Secondly, the presence of an Information Services Van fitted with modern Public Address Equipment (PAE) with a Commentator who speaks to the community direct in their language via interpersonal communication would appeal to indigenous communities better than the impersonal radio presenter who relates to the community via the airwaves. Folk media are also available to both modern and indigenous communication experts to refine and integrate into a communication concept in line with Development Support Communication.

In cases where local communities have depended on themselves, the result has been a strong feeling of ownership and sustainability. Building on the indigenous is *sire qua non* for a self-reliant, and if I may add sustainable, development (Ake, 1993).

It is suggested that the development community finds better ways of learning particularly about indigenous modes of communication and where necessary adapt modern modes to local practices. The way out, therefore, in my view, may be to blend the two modes by drawing on the positives of either mode in such a way as to reinforce indigenous modes of communication.

CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS

5.1 Conclusions

Warren (1991) stresses the uniqueness of indigenous knowledge to a community. The extent to which the development partner is able to tap into this unique indigenous knowledge will determine to a large extent the success and sustainability of the development initiative. On the flip side, however, families and individual jealously guard against ceding or even sharing that which they see as their preserve. In addition, there is often a spiritual dimension given to the source of these skills making it difficult for those with these skills to want to reveal the source of their know-how. This is where I think there is a difficulty first, in attempting to rely on and preserve indigenous knowledge including indigenous modes of communication, and secondly, in lending it with exogenous knowledge.

Even though it is important to build on the indigenous and to see development deeply rooted in culture (Ogot, 1999b), to allow the status quo will mean gradually losing these indigenous modes and to ignore Madam Adumbire's caution (see box 4). Yet, to advocate popular participation will almost certainly be resisted. A worst scenario is to allow an invasion of these indigenous modes of communication by modern (invariably foreign) modes of communication.

In line with their three-sided world vision about life - Spiritual, Natural and Human-communities strongly believe in communication modes from the spirit and natural worlds to include those through birds, animals, trees/grooves, rivers, mountains etc. The cry of an owl, crow or vulture portends evil in the compound nearest to the source or the cry or

even the entire community. The flowering of trees can signal either bumper harvest or otherwise. This is sometimes closely related to the weather and what to expect in terms of crop yields, pests, storms, precipitation etc. Nature modes are believed to be channels of communication for the Spiritual World when the latter chooses not to communicate through human representatives.

Though probably tedious and slow to deliver, indigenous modes of communication are reliable, target audience specific, compliant and quite inexpensive (virtually free).

This author is not aware of any studies on the role of indigenous modes of communication in enhancing sustained development in the study area. The closest has been a study on traditional musical instruments in indigenous communication and strategies to revive their use among the Boosi of the Bongo District (Millar 2005). Bongo District shares borders with the Kasena-Nankana District. This study, therefore, is in the view of this author, a modest pioneering contribution to the study of the subject matter in the study area.

85.

The study confirms positions held by Diaz-Bordenave (1979), Ansu-Kyeremeh (1997) and Millar and Aniah (2005) to the effect that indigenous modes of communication are endangered (see box 3 p96). Whilst Millar and Aniah (2005) limit their study to traditional musical instruments among the Boosi of Northern Ghana, the first two examine indigenous modes of communication in general.

These studies coming from Latin America and Africa, may well represent a phenomenon that is probably global in character and affecting particularly indigenous communities.

Development Support Communication as a concept is only beginning to gain currency. It is faced with the problem of definition and acceptability. Its role is yet to be systematically codified (Agunga, 1997). This poses a lot of challenges for pioneering work.

The study draws the following conclusions:

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1. The study area operates a patriarchal social system. This system subjugates the female to the male specie. Marriage as an institution is highly respected. Polygamous marriage is revered.
2. Whilst the aged tended to be familiar and comfortable with indigenous modes of communication, the reverse is the case with the younger generation rural communities are familiar and at home with indigenous modes of communication. Urban and peri-urban communities patronize more of modern modes of communication.
3. Respondents in the survey area are largely farmers who are illiterate in western-style education.
4. A social hierarchy and structure is respected in communication delivery.
5. Indigenous communication does not endorse the delivery of all types of messages at all times. Specific times are reserved for specific information delivery and sometimes information delivery is preceded by a ritual.
6. Even though both sexes (male and female) participate in the use of most indigenous modes of communication, specific modes of communication are the preserve of either group. Females play a subsidiary role in 'baanga sakre (funeral dirges) and do not handle 'gulo', 'namulsi' and 'wiisi' (drums, horns and whistles). Nor do males have an active role in 'sinyaga sakre' (female performance).
7. The study identifies by a classification of this author, 8 modes of indigenous modes of communication.
8. Indigenous modes of communication like modern modes of communication play indispensable roles in enhancing sustainable rural development. In the study area, the former is the preferred choice.
9. Indigenous modes of communication in the Kasena-Nankana District are in mutation to the point of facing extinction. In spite of an onslaught waged by modern modes of communication, the resilience of indigenous modes point to a fierce resistance unlikely to yield to modern modes of communication.

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10. The study reveals an absolute necessity to fuse the two modes in favour of indigenous modes of communication if any meaningful impact is to be made by development partners in message delivery in rural communities.

11. Unlike the impression created by Yin that data analysis probably ends quite soon after data collection, in this research, data analysis long out lived the data collection stage.

5.2 Recommendations

After a study spanning the period September, 2004 to December, 2007, the findings support a positive role for indigenous modes of communication in bringing about development in especially rural communities of the Kasena - Nankana District of Northern Ghana. Unfortunately, these indigenous modes are not only at the periphery of development support communication, they are at best applied for their entertainment rather than communication value. Some indigenous modes of communication such as soothsaying are endangered due to a lack of willingness on the part of the youth to embrace them (see box 3 p96), whilst others are in mutation. Ansu-Kyeremeh (1997) arrives at similar conclusions in his study of the Brongs. As a part of the way of life and development process of local communities, and considering communication especially as a vital tool for attitudinal change (Hoffmann, 2000), it is recommended, therefore, that studies be undertaken in the media of film, radio and television broadcasting as well as printing and all other new techniques for cultural communication. Findings should be documented, taught and promoted as a way of preserving indigenous modes of communication in the Kasena - Nankana District.

In recognition of the dynamism of culture and the critical role indigenous knowledge plays in development (Walters-Baayer and Farrington, 1990; Ogot, 1999b; Okere, et. al., 2005), the need for humanity to guard against the disappearance of any culture to avoid the loss of our common heritage and impoverishment of a shared reservoir of knowledge and tools for advancement at all times (World Bank, 1999), it is further recommended that modern modes of communication be introduced with caution to indigenous

communities. Communication systems would only succeed when the systems are based on the culture of a people. The starting point, therefore, for African communication policies should be their traditional communication systems (ACCE, 1988). From time to time, the Ministry of Culture and Chieftaincy Affairs/Centre for National Culture organizes cultural festivals to draw attention to the need to preserve indigenous modes of communication. These biennial festivals are rather far in between and not far reaching enough. An inclusion of the study of traditional modes of communication in the curricula of basic and second cycle institutions would be a good starting point for a revival of indigenous modes of communication. Secondly, by adopting an endogenous approach to development, radio programmes for example, should evolve from the communities, informed by community priorities, using local actors, aired in the studios, reappraised by the community and modified to suit community needs and taste (Millar and Bonye, 2006). As much as possible, any fusion of both modes of communication (modern and indigenous) should be weighted in favour of indigenous modes of communication. That is, seeking to develop communities by recognizing local potentials, working to exploit and strengthen these potentials, looking internally for solutions to community problems and introducing external solutions only when there are no internal solutions. Even then such external solutions should be as minimal as is required (Haverkort, et. l., 2003). What this also means is that the rigidity with which some indigenous communication modes are observed must accommodate 'outside' ideas.

Again, it is recommended that public institutions such as the Information! Services Department who tend to combine both indigenous (use of local languages) and modern (cinema vans fitted with hi-technology public address equipment and projectors) modes of communication should be well resourced - human, financial, and material - to perform their duties. The interpersonal approach the Department adopts is in consonance with indigenous practice and easily acceptable to rural communities. Feedback (Schram, 1954) as a vital component of communication is guaranteed by the presence of Cinema Commentators have a cultural grounding in the communities they serve and so draw on sociological, ethnographic and anthropological knowledge. A policy that promotes the modification of modern modes of communication to suit local cultures

and/or universal accessibility will enable people take full advantage of these for development.

The growing fear that new technologies might actually widen an already existing yawning gap of savage inequalities between the North and the South, the rich and the poor, the urban and the rural, the literate and illiterate is real. Without innovative public policies, 'modern technology' may well be a source of exclusion rather than a ridge for progress. It is proposed that national policies in favour of indigenous communication are formulated. Where these already exist, they should be maintained and refined. For instance, policies ought to promote indigenous modes of communication in communities, schools and institutions. Reliance on indigenous modes of communication with no or minimum modifications should provide the basis for self-reliant growth and sustainable development.

At the global level, it is recommended that international groups such as the Compas partners who are spearheading a challenge to existing development paradigms which tend to be monopolies of western models, be given the necessary hearing and support to succeed. This is in line with the notion of de-linking postulated by critical theorists and which encourages developing countries regaining control of their own development agenda by severing their institutional links - economic, educational, communication with the developed world whilst concentrating on independently building their own institutions (Roach, 1990). Roach (1990) practically demonstrates this concept within the context of the New World Information and Communication Order (NWICO).

The engagement of NWICO among others, on indigenous communication systems, internationalizes the problem. I welcome the proposal of the World Commission on Culture and Development on the use of public resources to promote a publicly defined global media system that allows many voices to be heard and many different points of view to be expressed. There ought to be the recognition that the world abounds in sciences and not a science. For instance, airwaves should be seen as a collectiv4 asset; an 'international commons' and/or a 'national commons'. Once such recognition is established, coupled with indigenous communities striving to make their cultures pro-

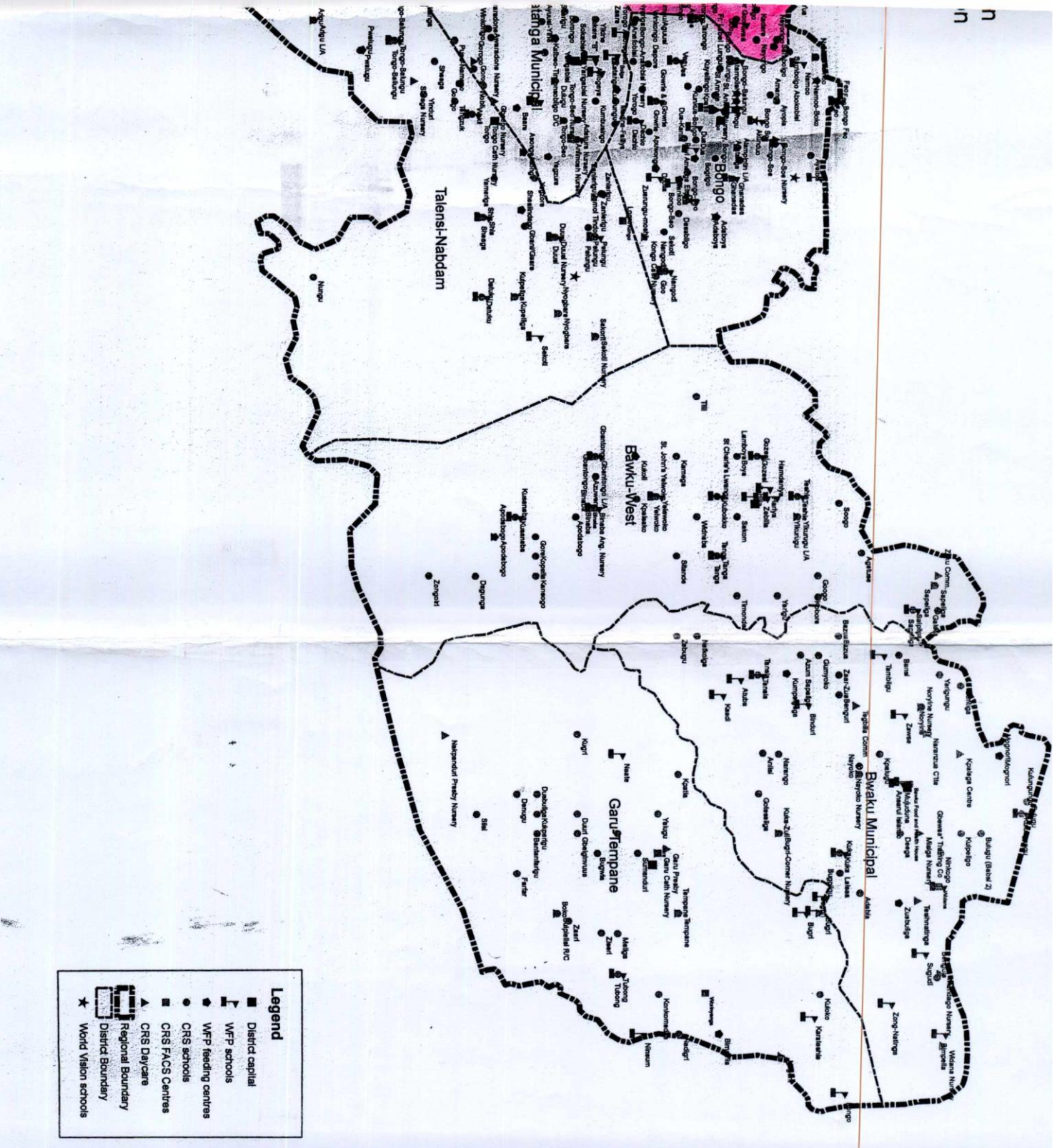
active enough to counter any negative impacts from imported cultures, the stage would have been set for indigenous · modes of communication to contribute to sustained development in the local, national and international arena.

Appendices

Appendix 1 Map of Kasena-Nankana District (Shaded)

Appendix 2 Questionnaire

Appendix 3 Guide to Focus Group Discussions



Legend

- District capital
- ▤ WFP schools
- WFP feeding centres
- CRS schools
- CRS FACS Centres
- ▲ CRS Daycare
- ▭ Regional Boundary
- ▭ District Boundary
- ★ World Vision schools

Appendix 2

UNIVERSITY FOR DEVELOPMENT STUDIES
POST GRADUATE SCHOOL AND RESEARCH CENTRE

QUESTIONNAIRE

Introduction

The study seeks to examine the role indigenous modes of communication play in development in the Kasena-Nankana District of the Upper East Region. Two communities in each of the four zones (North, South, East and West) are to be administered the questionnaire. It is expected that the findings of study would inform policy decisions at various levels – community, national, regional and international.

The survey is for a Master of Philosophy (M.Phil) Thesis.

NB: Confidentiality of respondents and responses is guaranteed.

.....

A. GENERAL INFORMATION

Questionnaire No.
Date of Interview.....
Time started.....
Time ended.....
Name of interviewer.....
Name of interviewee (optional).....
District/Municipality.....
Paramountcy.....
Community.....

B.SOCIO-DEMOGRAPHIC DATA

1. Sex (Tick)

Male = 01 ()

Female = 02 ()

2. Age

15 – 25 = 01 ()

26 – 35 = 02 ()

36 – 45 = 03 ()

46 – 55 = 04 ()

56 – 65 = 05 ()

66+ = 06 ()

3. Marital Status

Married = 01 ()

Unmarried = 02 ()

Divorced = 03 ()

Separated = 04 ()

Widowed = 05 ()

4. Residential Status

Indigene = 01 ()

Settler = 02 ()

Migrant = 03 ()

5. (Community) Status

Tindana = 01 ()

Chief = 02 ()

Clan Head = 03 ()

Family Head = 04 ()

Magazia (Women Leader) = 05 ()

Medicine-man ('Doctor') = 06 ()

Spiritualist/ Diviner = 07 ()

Communicator (Traditional) = 08 ()

Specify: (Town Crier, Drummer, Singer, Dancer, Composer, Emissary, Painter etc.)

Communicator (Modern) = 09 ()

Specify: (Journalist etc.)

Designation (Institutional Respondent) = 10 ()

Other (Specify) = 11 ()

6. Occupation

Farming = 01 ()

Hunting = 02 ()

Fishing = 03 ()

Trading = 04 ()

Other (Specify) = 05 ()

7. Level of Education

Illiterate in innumeracy and writing = 01 ()

Apprenticeship = 02 ()

Primary = 03 ()

Middle School/JSS = 04 ()

Vocational/Technical = 05 ()

Secondary/SSS = 06 ()

Post Secondary = 07 ()

Polytechnic = 08 ()

University = 09 ()

Post Graduate (Specify) = 10 ()

C. INDIGENOUS MODES OF COMMUNICATION

- 8. Name sources of traditional communication messages
.....
- 9. What indigenous modes of communication exist for message delivery?
.....
- 10. When is each mode applied?
.....
- 11. What are usually the content of messages?
.....
- 12. What informs the content of the message?
.....
- 13. How are the messages transmitted? (see 9)
.....
- 14. Who constitute the audience (principal) of traditional communication?
.....
- 15. How are responses obtained?
.....
- 16. Is there any link between the channel of communication and the message type?
Yes () No ()
- 17. If yes, give examples.....
- 18. Are there any (specific) times for (specific) messages?
Yes () No ()
- 19. If yes, When?.....
- 20. If yes why?.....
- 21. What communication needs do these messages serve? (see 11)
.....
- 22. Who are the principal deliverers?
.....
- 23. What is positive about these modes?
.....
- 24. What is negative about these modes?
.....
- 25. What (institutional) structures/channels exist for the use of indigenous modes of communication?
.....

26. What changes have taken place?

Changes in modes?

Changes in role?

Changes in principal deliverers?

.....

27. When did these changes occur?

Number of years

.....

28. Why the changes?

.....

29. Who and/or What has/have been the agent/agents of change?

.....

30. What is positive about the changes?

Changes in modes

Changes in roles

Changes in principal deliverers

.....

31. What is negative about the changes?

Changes in modes

Changes in roles

Changes in principal deliverers

.....

32. Would you say indigenous modes of communication are irrelevant today?

Yes () No () tick

33. Why?

.....

34. What is the best way or combination of ways to communicate with rural communities? List.

.....

D. MODERN MODES OF COMMUNICATION

35. Name the sources of modern communication messages

.....

36. What modern modes of communication exist for message delivery?

.....

37. When is each mode used/applied?

.....

38. What are usually the contents of these messages?

.....

39. What informs the content of the messages?

.....

40. How are the messages delivered?(see 35)

41. Who constitute the audience (principal) of modern communication?

42. How are responses obtained?

43. Is there any link between the channel of communication and the message type?
 Yes () No () *tick*
44. If yes, give examples.

45. Are there any (specific) times for (specific) messages?
 Yes () No ()
46. If yes, when?

47. If yes, why?

48. What communication needs do these messages serve? (see 37)

49. What communication need(s) does each serve?

50. Who are the principal deliverers?

51. What changes are going on in each mentioned mode? (If any)
 Changes in modes
 Changes in role
 Changes in principal deliverers

52. What is positive about these changes?
 Changes in modes
 Changes in roles
 Changes in principal deliverers

53. What is negative about these changes?
 Changes in modes
 Changes in roles
 Changes in principal deliverers

54. What channels exist for the use of modern modes of communication?

55. How patronized are these modes by:
 (a) urban dwellers
 (b) rural dwellers

56. What contribution has your Institution made to development?

57. In what are(s) has this contribution been felt (economic, political, religious)?
.....

E. CONCLUSION

58. Do you see any advantages in the use of indigenous modes of communication?
Yes () No ()
If yes, enumerate
.....

59. Do you see any disadvantages in the use of indigenous modes of communication?
Yes () No ()
If yes, enumerate
.....

60. Do you see any advantages in the use of modern modes of communication?
Yes () No ()
If yes, enumerate
.....

61. Do you see any disadvantages in the use of modern modes of communication?
Yes () No ()
If yes, enumerate
.....

62. What are your suggestions for the improvement or otherwise of indigenous modes of communication?
.....

63. What are your suggestions for the improvement or otherwise of indigenous modes of communication in their current form (if any)?
.....

64. What are your suggestions for the improvement or otherwise of modern modes of communication?
.....

65. Do you see any common grounds for indigenous and modern modes of communication?
Yes () No () tick
If yes, indicate.
.....

THANK YOU FOR YOUR PATIENCE AND SUPPORT

Appendix 3

FOCUS GROUP DISCUSSION (GUIDELINES)

- Organize a focus group discussion
- Look out for Communicators in the community. These include: Musicians - (Praise) Singers, Drummers, Dancers - Hunters, Artists - Painters, Craftsmen/Women, those engaged in ceramic works, Village/Town Criers, Linguists, Emissaries, Story Tellers....

Note: Be gender sensitive in all cases.

Ask the kind of questions that would solicit a list of forms of communication by each communicator.

How long have these modes of communication been in use?

What interpretations are given to each of these modes of communication?

Who determines the messages?

What determines the content of the messages?

To whom are these messages directed? And why?

How are the messages delivered (channel/medium)?

How is feedback obtained (if any)?

Suggestions for the most effective way of communication with rural communities in order of priority.

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