

UNIVERSITY FOR DEVELOPMENT STUDIES

**COMMUNITY RADIO AS A TOOL FOR DEVELOPMENT: A STUDY OF
PARTICIPATION IN THE FANTEAKWA DISTRICT IN GHANA**

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(UDS/MDS/0400/16)

UNIVERSITY FOR DEVELOPMENT STUDIES



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FEBRUARY, 2019

DECLARATION

Student

I hereby declare that this thesis is the result of my own original work and that no part of it has been presented for another degree in this university or elsewhere:

Candidate's Signature: Date:

.....

Name:

.....

Supervisor

I hereby declare that the preparation and presentation of the dissertation/thesis was supervised in accordance with the guidelines on supervision of thesis laid down by the University for Development Studies.

Principal Supervisor's Signature: Date:

.....

Name:

.....



ABSTRACT

The thesis investigates community radio as a tool for development drawing on participation, with evidence from the Fanteakwa District in Ghana. The thesis employs the concept of participatory development communications and the empowerment theory to help understand the role of community radio in development. This thesis set out to find out if the participation of local people is necessary for development. The study adopted the mixed method research approach. Data was collected through survey questionnaires and semi structured interviews. Purposive sampling and the multi-stage sampling techniques were used to select respondents for this study.

This thesis reveals that participation is highest amongst people whose preferred channel of contribution to development initiatives is Radio Listenership Clubs. It also lays bare, the fact that community radio is not necessarily owned by the community, but can be the result of an individual's entrepreneurial efforts even though private ownership has the capacity to reduce local participation in initiatives.

The thesis concludes that; community radio builds the capabilities of local people by giving them resources to enhance their representation in the planning and implementation of development initiatives. This allows them to act as partners with donor agencies and local government. A legislation on community broadcasting is recommended. This is to define the role individual entrepreneurs and NGO's can play in establishing community radio stations.



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DEDICATION

Dedicated to my siblings, who motivate me to achieve higher academic heights.

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LIST OF ABBREVIATIONS AND ACRONYMS

DANIDA	Danish International Development Agency
FAO	Food and Agriculture Organisation
FBO	Farmer Based Organisation
FRI	Farm Radio International
GFAB	Ghana Frequency Allocation Board
ISD	Information Service Department
NGO	Non-Governmental Organisation
NCA	National Communications Authority
NCCE	National Commission for Civic Education
NMC	National Media Commission
OECD	Organisation for Economic Co-operation and Development
RLC	Radio Listenership Club
SDF	Skills Development Fund
SMS	Short Messaging System
UN	United Nations
UNESCO	United Nations Education Scientific and Cultural Organisation



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CHAPTER ONE

INTRODUCTION

1.0 Background to the Study

Radio Sutatenza which was established in Columbia in 1947 was the harbinger for the community radio movement in the world. It was followed by the Miner's Radio in Bolivia which was established in 1949. According to Gumucio-Dagron (2001) these early models of community radio which were known as "People's Radio" provided a voice for powerless and poor people and became a major tool for spreading development. Country folk, slum dwellers, the middle class, impoverished indigenous nations and trade unions used community radio to voice their concerns and mobilise themselves in an attempt to alleviate their poverty. Drifting to some parts of Europe, Australia and North America, community radio became the main tool used by immigrants, refugees and black communities who were excluded by mainstream media to fight for their rights (Mtinde et al., 1998: 15-17). Girrad (2007) describes

community radio as the kind of broadcasting which uses the involvement of the people it serves to advocate for social change and development. In Africa, community radio is a part of the democratisation process that spread across the continent in the early 1990's. in parts of Sub-Saharan Africa, including Ghana, the democratisation process resulted in deregulation and liberalization of broadcasting from authoritarianism to a much more participatory, democratized and liberalized broadcasting system (Lingela, 2008: 124)

The development of the community radio movement in Ghana is particularly riveting. Even though community radio is supposed to provide information on



livelihood improvements and represent community interests in programming, most community members hardly understand the concept and ideology behind community radio. The Ghanaian media landscape was liberalized in 1992; by 1995 there was an indication of deregulation of broadcasting in Ghana by the then Ghana Frequency Board (GFAB), currently known as the National Communications Authority (NCA) (Diedong and Naaikuur, 2012).

Deregulation of the Ghanaian broadcasting airwaves paved the way for the establishment of Radio Progress, the first community radio station in Ghana. The establishment of Radio Progress encouraged the establishment of Radio Peace and Radio Ada. Currently, there are 73 registered community radio stations in Ghana but only 52 are functional and on air (NCA, 2016). The National Media Commission (NMC) issues two types of community broadcasting licenses; geographical and community of interest. The difference is that, in a geographical community, broadcasting serves people living in a particular geographical location while in a community of interest, the community served has a specific, known common interest (Teer-Tomaselli, 2001). Community radio in Ghana has made some progress since the

inception of Radio Progress, but there are still certain hindrances affecting its operation. Community radio's main communication strategy is participation. This type of participation is not limited to sending messages to the public, but rather, it is an agent for social change, cultural development and inclusion in democratic governance (Price-Davies and Taachi, 2001). Diedong and Naaikuur (2012), further prove this by establishing that Community Radio has succeeded in enabling people find their voices and self-worth by becoming thinking and active users of the media. Diedong and Naaikur (2012) argue that one of the weakest points in communication



for both state-owned and commercial radio stations is their undying desire for setting the agenda for the discussion of development issues on their own terms. According to them the most amazing thing about community radio is the potential it presents in allowing local conditions to determine the development dialogue. In their words, “such an approach (community radio) has not only expanded access to lots of people who have been denied their voices on account of location and language, but it has also re-ignited peoples appreciation of the intrinsic value of their own languages in opening up windows of interactions; that enhance social cohesion and harmonious living among people of divers backgrounds” (Diedong and Naaikuur, 2012).

This means, popular participation in the management and production of programmes is key in running community radio. Fraiser and Estrada, argue vehemently that for the successful running of community radio there must be community ownership and democratic management in the production and programming process (Fraiser and Estrada, 2001). Participation in programming can be assured with inclusive production formats that encourage and support programme production by organizations from within the community. This can be further augmented by facilitating broadcasting public forums, and generally by enabling the free and open exchange of views through horizontal communications between individuals and groups (Teer-Tomaselli and De Villiers 1998). The community participates in the management and direction of the station through a Board of Directors with members representing various interests within the community (Girard, 2007). Participation in community radio also allows long-neglected people to be heard and be included in the democratic process. Many community radio stations also provide evidence of the change that volunteers go through. Girard, (2007) argues, “Volunteers become more



confident, capable and active members of their community as a result of their association with the station. Eventually, this is very important in as far as community mobilization and diffusion of innovations are concerned.

2.0 Research Problem

Community participation and access are the major tenets upon which community radio stations are built. Other tenets include issues of ownership control and funding which are rooted in the hands of community members, which empowers them to have control over the radio stations. They empower marginalised communities to define and manage their own development. As such community radio stations are run by liberal principles that are communally based and not profit oriented (Balit 1988). Participation is the involvement of the public at the production, decision-making and planning levels of the community radio stations. In general, participation in community media is measured in debates about two-way dialogue, democratisation and development. In the Ghanaian context, radio stations have historically been used as ideological instruments either by the political leaders or by business tycoons who are usually the owners of radio stations, or by both simultaneously (Zassoursky, 2002).

The espousal of the Rome Consensus of 2006 means Ghana approves that community radio stations allow a more transparent method of local participation. Communication is essential to human, social, and economic development. Participation and ownership of information dissemination channels are at the heart of communication for development (FAO and World Bank, 2006).

Nowadays, inexpensive services (photocopies, web cafes), new and easy-to-access



technologies (cell phones, digital cameras, digital sound recorders, personal computers) are widespread. Thus with dedication and creativity, independent community radio stations can be established. Nonetheless, this still does not mean community radio stations can automatically guarantee a participatory environment (Ansu-Kyeremeh, 2005).

A number of studies in the field of participation are closely related to the development of democratic and inclusive communication systems in under developed societies. Servaes (1999), describes development theory as being related to structural change, closely related to developmental strategy and, consequently, being normative in nature. Mostly analysing from a policy-making perspective, Servaes argues that in order to consider community radio participatory, it must accept the principles of dialogic consultation (Servaes, 1999). With reference to the Rome consensus, debate of democratic communication based on access, participation and development must respond, rather than dictate. The emphasis is on information exchange rather than on imposition as in the hypodermic needle model (FAO and World Bank, 2006). This means, the point of view of local people will be taken into consideration before resource allocation and changes in policy would be implemented (Servaes, 1996).

Arnst (1996) is also extremely critical to the ways in which participatory action for development is performed. He accuses the methodological procedures meant to increase the sense of participation as being “manipulative and therefore oppressive” and that they deny the dynamic nature of these phenomena. Arnst is even more emphatic when he writes his position about the incompatibility of participatory cases and the development thinking. “As a process arising from the idiosyncratic contexts



of those involved, genuine participation is not amenable to the tight, quick, and largely quantitative results so admired and sought by supervising bodies and funding organisations” (Arnst 1996: 99-106).

Sparks (2007) also denounces that in spite of the democratic nature of the theory of participatory communication, there has not been commitment to participation within the multitude of farm radio, and community information systems. In other words, the participatory approach has succeeded academically, but has failed to command any substantial support in practice (Sparks, 2007). For that reason, instead of determining and imposing what could be the best form of participation, it is more adequate to question how participatory people are within the community radio framework and from that point develop and enrich the current theoretical thought about participation. The participatory debate is relevant in the conceptualisation of community radio because participation allows us to understand the extent to which community radio is beneficial to local people and the importance they place on community radio within the structure of local development.



In Ghana, the discourse around communication for development is centred around the provision of community radios with little regard given to the fact that these community radio stations have to provide an avenue for the local people to get involved and play a role in issues of their livelihood and local governance. With reference to the Fantekwa District; even though there is an active community radio station, it is unclear how citizens participate in programme production and to what extent the radio station gets people closer to their elected representatives, what methods of participation they deem effective and how they contribute to the management of these community radio stations. Even though the Fantekwa District

Assembly has made efforts to include local people in policy regulation and planning activities, these efforts have not been appraised to see how appropriate the citizens think they are at ensuring their inclusion in local development issues. The low participation of people in development projects and other related governance issues are central to this dissertation. The importance of community radio in improving local governance is highlighted when Lennie and Tacchie (2013: 5) assert that: “community radio provides an avenue for local governments to improve practices, learn from citizens and help achieve sustainable development through engagement of people on the ground”, these cannot be achieved when local participation is low. The potential of community radio in aiding local people to take ownership of their developmental destiny, cannot be realised unless attention is paid to the principle of participation and how it can be improved to make citizens the central point of the community development process. The focus on participation is right for this discourse as people’s engagement in developmental issues at the local level often serves as a starting point for development planning and implementation of policies, a position this study seeks to illustrate by asking the following research questions.



1.3 Research Questions

Main Research Question

Why is participation of community members in the running of community radio important?

Specific Research Questions

1. To what extent does the programming of community radio add value to the livelihoods of community members?

2. How is community participation a vital factor in the effective running of community radio in the Fantekwa District?
3. To what extent does community radio programming consider governance issues as relevant?

1.4 Research objectives

Main Objective

The main objective of the study is to find out if the participation of community members in the running of community radio is important.

Specific Objectives

1. To examine if the programming of community radio influences the livelihoods of community members.
2. To find out if community participation is a vital factor in the effective running of community radio in the Fantekwa District.
3. To examine if the programming policy of community radio in the Fantekwa District consider governance issues as important.



1.5 Significance of the Study

The relevance of this study stems from the need to develop and conceptualize a unique community participation model as a guide to community radio's efforts at facilitating local involvement in community development initiatives.

Since community broadcasting is fast developing in Ghana, knowledge on the determinants and results of local participation in governance and development initiatives is relevant for designing policies that aims at empowering local people, so that they can play active roles in deciding their development destiny. Unlike previous

studies in community radio which focuses on listenership, this study focuses on the ways in which community radio can give local people an avenue to participate in local development initiatives through the opportunities create by community radio.

This study provides community radio broadcasters with practical working examples on how community radio can be the binding agent between communities and their development partners. The study is useful to civil society, donor agencies and district assemblies who wish to plan and implement communication for development programmes in the future.

1.6 Organisation of the Study

This study is organized into five chapters. Chapter one introduces the study and captures topics such as the statement of the problem, the scope of study, research questions, research objectives, significance of the study and limitations.

This is followed by chapter two which is focused mainly on the review of relevant literature on participation, community radio, the empowerment theory and the role of radio in development. The chapter presents the conceptual framework guarding the study.

Chapter three presents the research methodology; specifically, the general approach of the study, research design, sampling, data type, data collection and analysis tools. A profile of the Fantekwa District is provided in chapter three.

Chapter four presents data analysis, whilst chapter five tackles specific findings, conclusion and recommendations.



1.7 Research Limitations

There are some limitations which challenged my compilation of this thesis. The most prominent limitation of this study was the high cost of transportation in pursuance of research materials as well as limited time.

The secrecy in revealing information pertaining to the income sources and living conditions cannot be overemphasized. Respondents were varied and seeking their opinion on exactly how community radio influence their livelihood sources and living standards was quite tasking. Inadequacy of funds for stationery and field data collection was a major task.

Another issue was the difficulty in how to explain the aims of the research to the respondents. Most organisations which work with people in the rural areas usually give them tokens of appreciation. Some respondents were expecting payments for their participation in the survey because they thought I was from an NGO.



CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter reviews literature on community radio and participation. The review of literature tries to relate different studies in participation, empowerment and community radio to identify commonalities and differences in practice and how these relate to participation in community radio in the Fantekwa District of Ghana. Principally, it will identify gaps in the study of community radio, some of which this thesis addresses. The key characteristics that differentiate community radio from commercial and public radio broadcasters are participation, ownership and the non-profit business model (AMAEC, 1998). This chapter, therefore, analyses what can be learnt from previous works about how these characteristics regulate the operations of community radio in general, with a much deeper focus on participation. The review allows this study to place into perspective how the community radio station in the Fantekwa District has embedded these principles in their operations.



2.2 Community Participation in Development Initiatives

In academic and practical discourses surrounding sustainable rural development, participation has become a widely advocated methodological principle for intervention practice, and a range of participation techniques and methods have been proposed in order to operationalise it. Participation refers to the inclusion of diverse sectors of community members in an on-going community development process (Schafft and Greenwood, 2003). The desire of community members to be part of the

affairs that affect their lives is what moulds the dynamic process of participation. Community participation in development initiatives is an evolutionary process whereby beneficiaries influence the direction and execution of development initiatives as participants playing active roles and not just mere recipients of projects benefits (Bamberger, 1990). This means some form of involvement of people with similar needs and goals in decisions affecting their lives. Community participation is a cyclical process which is also cumulative in nature, therefore becoming the locus of community empowerment

Since its introduction, community participation has become a central tool in development initiatives. Participatory methods have been applied in a variety of context and sectors in rural development, which include diffusion of agricultural innovations, village health promotion, water and sanitation improvement, impact awareness and gender relations improvement (Srinivasan, 1990). Community participation in development initiatives are promoted on the basis that they support effective project implementation and enhance the welfare of the poor. Okinda (2001)

gives a typical example of community participation in developmental initiatives using an example of the construction of a dam and the improved agricultural production in the Lake Region of Kenya as a result. “In most cases, the dam construction is a top to bottom development process where all decisions are made by the government and other agencies without seeking the consent of the people, but in this instance the farmers were involved in the planning process, provided the framework for construction and also influenced certain managerial decisions like sighting of the dam, and irrigation materials to be used. Therefore, we notice the involvement of the



intended beneficiaries right from the planning stage to the implementation stage” (Okinda, 2001: 18-19).

Although the poor are becoming increasingly involved in the various stages of development initiatives, questions are raised if their inclusion constitutes veritable participation and whether people have been empowered in ways to enable them control their destinies and determine the direction of their development. Not all participation is the same. Some academics assert that community participation in development initiatives involves seeking public inputs at specific points in the decision making process on the specific issues where such input has a real potential to help shape the decision or action to be taken (Samah and Aref, 2009). This study seeks to address the issue by interrogating what specific points in the development process is the participation of the community needed?

Community participation in development initiatives may produce results that were never foreseen at the onset of a particular development project. The most instrumental forms of participation can provide the spark, that can in some contexts lead to popular engagement around particular issues which bring about changes in attitudes amongst local people. Barasa and Jelagat (2013) recall an instance in rural Namibia, where a team of experts using a simple participatory appraisal exercise to explore issues in child nutrition were stunned when the villagers were so incensed by what their discussions suggested that they decided to mobilize and demonstrate at the offices of their local assembly to demand accountability from them (Barasa and Jelagat, 2013).

With regard to the practice of community radio, scholars have stressed the need for participation by the people in development initiatives and in political decision



making. Many development initiatives have failed because the people who were to benefit from the intended project were not listened to (Karikari, 1999). Therefore, there is the need to use community radio as a platform to ensure participation in attempts to build and change communities. Different authors propose different ways community radio can help improve participation in development initiatives. But the general idea is the same, that dialogue and two-way communication increases the success of development initiatives (Karikari, 1999).

Ansah (1979) outlines the following as ways community radio can help improve participation in local development initiatives.

- Community radio provides a means for local people to set their own agenda in their development process. This allows them to influence the priorities of development agents and strengthen the processes that lead to decision making
- Community radio amplifies the voice of the citizens and allows them to be directly responsible for their development. It serves as a mouth piece to promote the demands of citizens.
- Community radio plays the watchdog role, it helps demand that government works and also deepens the democratic values which intrinsically leads to the realisation of the capabilities of local people.
- Community radio acts as a multiplier of knowledge resources. It is used to teach new skills and become a very valuable tool in the process of diffusion of innovations where people have to find new norms and harmony in periods of transition (Ansah, 1979: 28).



Participation is an important concept in development initiatives and because of its wide application, it means different things to different people. The paradigm of participation is largely ambiguous but its role in development can be properly understood if critical attention is paid to the various forms it takes amongst the different stakeholders in the community development space.

2.3 Typologies of Participation

The traditional types of participation in community initiatives were active, passive and interactive (Mikkelson, 1995). Active participation is open and community members take part actively in all stages of the development initiative. Decision making such as management and monitoring and evaluation of the particular development project is done by the intended beneficiaries. On the far end is passive participation. In this type, the community maintains a distance and never intervenes in the activities – they are told what has happened or, what is going to happen. Interactive participation is when the beneficiary community takes part in joint analysis as well as the planning process and the beneficiary community is allowed to improve the existing structures and take charge of their development process (Roodt, 2001).

Later works by Mikkelsen (2005) identifies more types of participation. Passive participation describes a situation where the intended beneficiaries of a development initiative are told what is going to happen or what has happened, with no ability to change it (Milkelsen, 1995). This type of participation cannot be referred to as “real” participation in development. It underpins the top down approach; the act of



informing the people is only a way to “rubberstamp” the project. There is no true or active participation because the people do not own the ideas that go into the planning and execution of the project. With particular reference to community radio practice, this is evident in some programmes which are drafted and aired by development agencies with the aim of introducing or changing certain behaviours amongst the citizenry. This kind of participation is not recommended because it limits empowerment of vulnerable and minority groups, and doesn’t give them the platform to negotiate the terms in their development initiatives. According to Roodt (2001), this kind of participation only brings fulfilment to external project managers and aid agencies.

The second type of participation is participation by information giving – in this type of participation, people participate in development initiatives by answering questions posed by external researchers and development agents. Local people do not play any role in proceedings and have no opportunity to influence processes in project implementation, findings are also not measures against local benchmarks for accuracy (Mikkelsen, 1995). This kind of participation is also not recommended within the community radio framework because, it doesn’t allow for a proper inclusion of the views and opinions of local people in their own community development initiatives.

The third kind is participation by consultation, here, local people participate by consultation and recommendation with regard to the nature of problems, but the decisions made as to how the problems will be solved are entirely left to the external development agent (Mikkelsen, 1995). We realise the people do not in anyway, influence the decision making processes, this happens to be the case in the practice of



community radio in Ghana, development partners and local government use the platform of community radio to seek advice on the nature of problems but the onus for choosing and implementing decisions lie with the development partners or district assemblies (Karikari, 1999).

People are allowed to participate for material incentives, examples are providing land for food and attending workshops and forums for food, bags and other project paraphernalia (Mikkelsen, 1995). In this case, people stop participating when there are no more incentives to be given. A typical case in point is recorded in the Food for Works project which was organised by the Danish International Development Agency (DANIDA) in rural Zimbabwe, where people were given food as an incentive for participating in gully filling and other road repairs. The people failed to show up and this led to the collapse of the project when DANIDA, the main sponsor of the programme decided to step down and there were no more incentives to be given out ((Barasa and Jelagat, 2013). In connection with community radio, Ansu-Kyeremeh and Karikari (1998), report that participation in community radio increases on programmes with sweepstakes and promotions but are dull and at the barest minimum when there is nothing to be won.

As regards functional participation; this is when people participate through groups or committees which have specific functions that are externally co-ordinated and initiated (Mikkelsen, 1995). These groups are the means through which the external development agents can reach their pre-determined goals. Such involvement may be interactive and involve shared decision making, but tends to arise only after major



decisions have been made by external agents. At best, local people are only used to implement external goals (Mikkelsen, 1995).

Interactive participation is seen as being involved in analysis and development of action plans (Mikkelsen, 1995). In this form, participation is holistic and not a mere component of the project implementation process. Groups and partnerships are created, systematic and structured learning processes are used. Groups therefore are given the responsibility to mobilize local decisions, this allows the intended beneficiaries of developmental initiatives to have a stake in maintaining structures or practices even after projects have ended (Mikkelsen, 2005).

This kind of participation empowers the community and is ideal for community development. It leads to sustainability and ownership of development projects and as such is seen as as the kind of participation which is most favourable in community radio. White (2015) suggests this when he proposes that, through interactive participation, local people in the immediate surroundings of radio Ada, play the role of information providers and community activists. He makes this assertion when he narrates that “a company with a government contract to mine salt had not been paying royalties on its operations, depriving local government of important development finances. Initially only about 70 people were protesting. However, when radio Ada began to broadcast reports on the protest, the demonstration quickly swelled up to 500 people. In addition, the District Chief Executive (DCE) who reports to the President of Ghana, heard the broadcast and took action. As a result of news coverage which led to an increase in protests and government action, the company was forced to pay the due amount” (White, 2015: 33-34).



The case of Radio Ada is a notable case for interactive participation because, the people who needed the particular action took part in joint analysis and collaborations to strengthen their case against the salt mining company. They proceeded to use the community's mouth piece (radio Ada) to mobilise actions and take control over their problem and used the same channel to catch the attention of the DCE who then initiated actions which made the community achieve the desired results.

A more powerful and effective form of participation is; participation through self-mobilisation. This has been the heartbeat of several successful development initiatives (Rahman, 1993). Mikkelsen (2005) supports this view when he explains that, people participate by taking initiatives to change systems without the help of external agents or institutions. Although the latter can assist with an enabling framework, local people retain control of resources used and in addition, such self initiated mobilisation can also trigger a change in the distribution of resources.

Ideally, participation should reflect what Rahman (1993) calls peoples collective self-identity. He argues that self mobilization must reflect deep conceptualizations of popular-collective aspirations. Ross and Byerly (2014), support this stance in their book entitled: "Women and Media". They report that, people participate by mobilizing and taking initiatives which are independent of external institutions and change systems. Local communities may develop contacts with external institutions for resources and the technical advice they need, but retain control over how resources are used. Self mobilization can spread if government and NGO's provide an enabling framework of support. Such self-initiated actions, may or may not challenge existing distribution of wealth and power.



2.4 The Theory of Empowerment

Questions about empowerment – what it is, how it develops, the conditions in which it occurs, and how empowerment at one level influences another; have preoccupied researchers in many areas of social research for many years. The paradigm can be traced back to feminist and civil rights movement in the United States of America (Solomon, 1978). In the 1980's the concept was promoted further as a principal element of community psychology (Rapaport, 1981, 1987). Empowerment became an important aspect of community mobilisation because, it acknowledges people as citizens within a political as well as social environment. The main intellectual and practical foundations for the development of the theory of empowerment is by Alinsky (1971), Fiere (1970) and Rothman (1971). The common processes of personal development, participation, consciousness raising and social inclusion are the ideas that bind together their concepts in theorizing empowerment.

Alinsky's (1971) approach to community organisation and change was based on the view of low income communities as powerless and disenfranchised in relation to the elites and society as a whole. The goal is to facilitate a process whereby people coming together around a shared interest or concern, could collectively identify and freeze targets, garner resources, mobilize an action campaign and consequently help realign power within the community. Alinsky believed that community participation, must of necessity improve the problem solving capacity of the community. The key ingredient of his philosophy was the fostering of indigenous ideas. The accent was on local leadership and capacity building. Also, Alinsky emphasised that the external development agent must keep a low profile. And even at the point that the external



change agent must withdraw from the community, he or she must ensure continuity and the development of indigenous leadership.

Friere (1970), in his theory of critical consciousness, set forth an argument of man as an incomplete being whose only vocation is to become fully human, reflecting critically on the objective of reality and taking action based on that reflection in order to transform his or her society. Friere eliminates the superficial role of the leader and stresses the importance of collectively examining the implications and consequences of issues, and developing a plan of action to deal with the issues collectively identified. Friere mentions that the full participation of local people through dialogue and other means is an effective tool for social change and development. Minkler and Cox (1980) concluded from their “Tenderloin Experiment” that Friere’s approach is most useful when applied in a flexible and adaptive manner in conjunction with other communally determined techniques and methods. For instance, when adopting or proposing ideas for communal adaptation, credence must be paid to the cultural and other realities of the group or community in concern (Minkler and Cox, 1980).



In 1985, Rapaport claimed that it is very difficult to define empowerment in positive terms or terms of outcome because, it includes psychological and political components. Empowerment is not consistent with a particular goal or political view. However, empowerment is easy to recognise when you see it happen; it is easy to intuit. The absence of empowerment is also very easy to notice; powerlessness, learned helplessness, alienation and loss of sense or control over one’s life, could be the terms with which to conceptualize the state of no empowerment (Rapaport, 1981). Empowerment, often assumes the state of different forms in different people

and contexts. Consequently, the state of empowerment will look different in its manifest content for different people, organisations and settings (Rapaport, 1987).

According to Rapaport an empowered person is thought to be one who can critically analyse the social and political environment. This enables people to make choices, so that they can effectively contribute development and change in their immediate society (Rapaport, 1985).

This ideology has evolved since 1985 and now includes the idea that, empowerment must come from within a group but cannot be given to a group or community. Moreover, participation cannot be given, it must be taken – groups and individuals must empower themselves. The role of the external development agent is to nurture this role and remove obstacles, the first being the professionals own need to define the problems of the community (Labonte, 1989). This idea is compatible with Green's (1986) views on the role of health education, which should be to facilitate grassroots participation in the first place. Participation, then acts as a catalyst in the process towards empowerment.



Rapaport (1987) records that people can only empower themselves. However, there are instances in developmental projects where empowerment is built and given gradually. An example is given by Gruber and Trickett (1987), in the case of an educational development process. However, they point out that there is a fundamental paradox in the idea of people empowering others. Because the very institutional structure that puts one group in the position to empower others, works to undermine the act of empowerment. Gruber and Trickett emphasise the importance of personal variable as a proxy of an individual's sense of empowerment, in feeling capable of

acting positively in one's society and shaping one's future (Gruber and Trickett, 1987). According to Torre (1986), empowerment is the process through which people become strong enough to participate within, share in the control of and influence, events and institutions affecting their lives. According to Torre, empowerment has two main functions. First of all, it serves as a means for determination and control over one's own life and secondly, it is a means for participation in the development of one's community through mediating structures (Torre, 1986). The individuals experience of empowerment is expected to include a combination of; self acceptance, self confidence, social and political understanding, and the ability to play an assertive role in controlling resources and managing decisions in one's community. One way to develop a sense of influential empowerment is to become involved in decisions that affect communal life and development (Torre, 1986).

Consequently, empowerment cannot be discussed as an individual phenomenon, but it must also be investigated in connection with the social setting in which it appears. This implies studying not only individual change, but also changes in the social setting itself (Wallerstein, 1992). An empowered community is one in which individuals and institutions apply their skills and collective efforts to meet their required needs. An empowered community has the ability to influence decisions and changes in the larger social system. For empowerment to be a meaningful concept, and different from others such as self esteem and social efficacy, the cultural, historical, social, economic and political contexts in which the individual exists must be recognised (Rissel 1994).

Kieffer (1984) identifies two themes which underlie the movement through all phases of the development process- first; the function of a continuing internal constructive



dialogue which is also known as the creative force of internal contradiction. Secondly; the existence of constructive channels which provide resources for resolving these continuing internal confrontations. She adds that the process of empowerment is enhanced by sense of community, and that psychological sense of belonging plus collective political or social action plus an actual increase in control over resources constitute community empowerment (Kieffer, 1984). Thus, an increase in control over community resources, or a positive change in the socio-political environment plus a reported increase in the sense of belonging are the appropriate end points for analysing empowerment.

In 1990 Zimmerman presented a structural model for the analysis of participation and empowerment by using a positive concept of learned hopefulness. The author suggests that, a process of social action will promote the participation of people and institutions towards communal goals, which will increase communal efficacy, improve quality of life in the community and promote social justice (Zimmerman, 1990). Likewise, Wallerstein proposes an empowerment model which has the

following assumptions of success: the act of participating in the development of ones' community promotes changed perceptions of self-worth and a belief in the mutability of harmful situations, which replaces powerlessness. Also, the experience of mobilizing people in community groups strengthens social networks between individuals and enhances the community's competence to collaborate and promote communal development (Wallerstein, 1992).

The link between community radio and empowerment is a strong one, in community radio, local people are voluntarily participating and producing programmes for their own benefit. Community radio plays an important role in the lives rural communities



as it creates awareness, provides information and education and improves the process of accountability (Ogboajah, 1985).

Empowerment is essentially a transition from a position of enforced powerlessness to one of power. It promotes people's inherent strengths and positive self image. Community radio empowers people by allowing them to acquire the ability and opportunity to participate and contribute in the development process creatively and meaningfully (Reiser and Gagne, 1982). Community radio in particular and the mass media in general are the chief agents of creation, preservation and eradication of different kinds of images and stereotypes against the vulnerable in society. The information local people receive through radio broadcast, shapes their opinions about the power and authority they wield within their immediate environment (Ansah, 1979).

Community radio is a key component in participatory development because, it can help to overcome, "isolation" which is a key component of poverty. Local news and educational programmes can greatly enhance transparency, a cornerstone for of democracy. Evidently, better knowledge of development projects promotes higher levels of participation and ownership, and discourages corruption (Reiser and Gagne, 1982). Public interest in community radio provides the basis for empowering local people, this leads to higher participation in local development initiatives, accelerated local problem solving options and introduces the demand for accountability from elected officials.



2.5 The Role of Community Radio in development

Evidence from literature suggests every community has its own reasons for setting up a community radio, as such the reasons for starting community radio stations are not generic and vary between communities.

Community radio stations are usually catalysts or a mobilization symbol in the community for development, such as the provision of electricity, a school project or clean up efforts (Myers, 2011). Myers reports examples where community radio has helped development to support his claim. For instance, Mega FM in Uganda airs radio campaigns about the importance of voluntary counseling and testing for HIV/AIDS and it is reported that this has improved attendance at the local clinic. In Mali, Radio Fanaka airs a programme about using manure to improve local agricultural productivity. The popularity of this programme is seen, in connection to how people outside the broadcast range erect antennas to listen to the programme (Myers 2011).

These examples prove how community radio can be a vehicle for community development and self-development, and present a top-down approach to community radio by the mode of development information dissemination. Moreover, the evidence shows that many community radios use the bottom-up approach, which means involving the audience in the day-to-day running of the station. A typical case in point is the Mahaweli Community Radio Station, in Sri Lanka, which involves local farmers in planning recording and editing of programmes. The production starts through audience surveys which studies the social structure, demographics, economic levels and livelihood practices of a particular village, activities are then recorded, which leads to recorded programmes in which the people who participate are the same people the survey data is collected from (Fisher, 1990). The recordings take the form



of drama performed by villagers, radio documentaries and interviews with local farming experts (Fisher 1990). Community radios have been described as major catalysts for information and knowledge that create the context to help improve the living conditions of the rural poor through better and more sustainable livelihood strategies (U.N., 2004).

The F.A.O. (2005) also considers community radios as a “powerful engine for rural development and a preferred instrument in the fight against poverty”.

Community radio, offer the potential to share information across traditional barriers, to give a voice to traditionally unheard peoples and to provide valuable information that enhances economic, health and educational activities (O.E.C.D., 2005).

Radio broadcasting has greatly reduced communication costs, thereby allowing individuals and firms to send and obtain information quickly and cheaply on a variety of economic, social, and political topics. An emerging body of research shows that the reduction in communication costs associated with community radio has tangible economic benefits which include, improving agricultural production systems and rural livelihood improvements and poverty reduction (Jensen, 2007; Klonner and Nolen, 2008).

Radio broadcasting has brought new possibilities for accelerated economic and social development. These effects can be particularly dramatic in rural communities, where in many places community radios have represented the first modern communications infrastructure of any kind. As the general media landscape matures in developing countries, community radio stations are evolving from simple communication tools into service delivery platforms. This has shifted the development paradigm



surrounding radio from one that simply reduces communication and co-ordination costs to one that could transform lives through innovative programmes and services (Myers, 2011). In short Fisher (1990) says Mahaweli Community Radio is a good example of successful community radio used for development because of its ability to identify with the audience, involve them in programme planning and production and encouraging participation in development (Fisher, 1990).

Manyozo (2012) writes that the Dzimwe community radio became “Southern Africa’s maiden community radio to be run by women”. Its main vision was to empower the rural woman by giving her a medium and voice through which she could articulate without fear or repression, issues that she cares about (Manyozo, 2012). The role of community radio in development as discussed above support the thinking that there are different ways community radio can aid local development. For instance, it could be a means of achieving particular development goals, or a means of ensuring the inclusion of vulnerable or marginalized people in societal dialogue by giving them a voice through mass media.



2.6 The Concept of Participation in Community Radio

Participation in community radio is valued for both intrinsic and instrumental reasons. The intrinsic value refers to the idea that the act of participation is valuable in itself, quite apart from any value it may have in helping to achieve other good things. Amartya Sen’s forceful exposition of the idea of “Development as freedom” clearly recognises the intrinsic value of participation in the development process (Sen, 1981). In this perspective, development consists of the expansion of a range of freedoms to

do and be the things that human beings have reason to value, and the freedom to participate meaningfully in communal matters is recognised as one of those valuable freedoms (Sen, 1981).

Sen further makes a distinction between the opportunity aspect and the process aspect of freedom that is especially relevant to this context. The opportunity branch relates to the freedom to achieve valuable outcomes; such as the ability to lead a life free from hunger, disease, illiteracy and so on, while the process aspect refers to the manner in which these outcomes are achieved, in particular, whether people have the freedom to influence and direct the processes which lead to these valuable outcomes. Development involves the dilation of both of these aspects of freedom because people attach value not just to the end results, but also to the process through which these ends are achieved (Sen 1989).

The ability to participate is related to the process aspect of freedom, and as such it is very much a constituent of development, not only a means to achieving it. As a constituent it may be valued just as much as the final outcomes, for example, while people value freedom from hunger, they are not indifferent to the process through which this outcome may be achieved (Sen 1981). Specifically, they have reason to value a process in which they have the freedom to participate actively in the choice of pathways leading to freedom from hunger as compared to a process in which this outcome is gifted to them by a benevolent dictator (Boafo and George, 2001). This value of the freedom to participate in the process is distinct from any value citizens may attach to the outcomes that may be achieved. The intrinsic value of participation is derived from the value that people attach to this process aspect of freedom.



The argument that the freedom to participate in the development process is a valuable freedom in its own right has not remained confined to the philosopher's domain. The force of my argument has been recognised, for example, by the international human rights discourse, in which the right to participate is enshrined alongside rights to other civil-political and socio-economic freedoms. This recognition is quite explicit in the declaration of the Right to Development adopted by the United Nations in 1986, which says, "the right to development is an inalienable human right by virtue of which every human and all peoples are entitled to participate in, contribute to and enjoy economic, social, cultural and political development, in which all human rights and fundamental freedoms can be fully realised' (UN. 1986). It is evident from this statement that, the right to development is to be seen not simply as a right to enjoy the fruits of development, but also as a right to participate in the process of realising them.

Boafo and George (2001) acknowledge that, participation is not limited to the context of development. It is a highly general right that has a bearing on all spheres of public affairs, and as such it is equally applicable in developed as well developing countries. This is evident when they write "every citizen shall have the right and opportunity to take part in the conduct of public affairs, directly or through chosen representatives" (Boafo and George, 2002). Thus the universality of the right to participate has been recognised beyond dispute underlining the intrinsic value of participation in all spheres of public life.

Comparing its relationship with two other concepts, namely, empowerment and social capital can further explain the instrumental capacity of participation. These two may be considered as intermediate variables through which participation promotes efficiency and equity. Varshney suggests, the casual link between participation and empowerment is straightforward. In normal processes of governance, in which decisions are taken by politicians, bureaucrats and technocrats, ordinary people are powerless to influence the decisions that may have far reaching consequences for their lives and livelihoods. Even if those decisions happen to be favourable to them, the fact remains that they are at the mercy of a distant group of decision makers over whom they have very little control. Participation can change all that. The very presence of ordinary people at the discussion table will give them some power to influence the decision making processes and their outcomes, even if they are not able to participate on equal terms with the elite decision makers. One will thus expect participatory mechanisms to be more empowering than non-participatory ones, even though the degree of participation may vary depending on social circumstances (Varshney, 2002).



Bratton 2006 asserts participation also has obvious implications for the formation of social capital, which consists of the networks of relationships between different individuals and groups operating in one public sphere. Through the very act of bringing these actors together and allowing them to interact with each other in the course of decision-making activities about the sphere they occupy. The result is an expansion of social capital, both the bonding type that ties people from similar social status and the bridging type that allows people who play different roles in society to come together for the common societal good (Bratton, 2006).

These effects of participation can in turn have beneficial effects on the efficiency and equity of the outcomes that decision-making processes are meant to achieve. Both of them can enable people to express their opinions better and make them count, thereby enhancing allocation efficiency to improve the accountability of those who are responsible for implementing decisions. This improves technical efficiency, and ensures that the interests of those suffering from marginalisation and social exclusion are not ignored or trampled over, this strengthens the cause of equity. Therefore, Varshney (2002) argues that facilitating participation does not mean merely “making others participate”, but rather engaging stakeholder dialogue, or better a “multilogue”. It involves open sharing of opinions and information in all directions, understanding areas of conflicting interests and collective assessment and testing of opinions that can fulfil needs while capitalising on opportunities. Therefore, participation means giving voice, and power to all parties involved (Varshney, 2002).



2.6.1 Forms of Participation in Community Radio

2.6.1.1 Content Related Participation

Individual Right to Listen to Radio Programmes (Interest)

Community radio stations aim not only to participate in the life of the community but it must also empower the members of the community to participate in the life of the station (Girard, 2001). This is only possible through the presence of a community radio station in a locality where ordinary people are enabled to participate in various ways and to different extents. Similarly, Flor (1995) views access as a means to achieving presence to broadcasting technology or media content, which addresses his

individual right to information. He further explains that the establishment of community radio in marginalised communities will allow access to information that people naturally crave. He adds that through the creation of community radio, the low literacy levels that impede the majority of people from accessing information through the print media are no longer an impediment (Flor, 1995).

Accordingly, the presence of a community radio station allows for the transmission of materials requested by the public. Community radio transmits programmes, which have local content and are relevant to the needs of the community. Apart from request programmes, which an identified sponsor pays for, community radio stations broadcast programmes, which target the developmental concerns of the communities they operate in, and the individual reserves the right to not participate if he deems the broadcast as not important to the development of his immediate environment (Berrigan, 1979).

Mhagama writes, “We base our programmes on community problems like HIV/AIDS, transport, security, education, health, agriculture and children. So we are basing our programming on things that affect the people in our operating community so that we can have their interest” (Mhagama, 2015). According to Berrigan, availability of a multitude of material, the choice of which is made by the listener as against the ones being imposed by production organisations is a form of participation. Provision of programmes that are considered relevant by your audience is one way of maintaining interest and achieving the individuals right to listen to their preferred radio content.



Participation in Programme Scheduling

Previous scholars have argued, “participation must start at the beginning, in defining of problems” (Berrigan, 1979). This means the intended audience of a yet to be established community radio station must be involved at the early stages in deciding the programmes they want to be broadcast on their local station. However, documented evidence suggests that in the formulation and planning of radio programmes, local people are not involved. They usually do not play any role with respect to the need for the construction of a radio station. Thus Mhagama captures, initial ideas for radio programmes starts with the staff, the staff are entrusted with developing programme ideas around the themes of development in the area. He further explains that this was done with the idea that the views of the audience will be sought after the people who have been entrusted to run the radio stations had drafted programmes (Mhagama, 2015).

Fairchild also raises another concern when he asserts that most of the time; programmes are drafted by consultants and outside production personnel to keep the stations running in the interim (Fairchild, 2001). Many a time, these programmes are not changed and become the actual content; therefore, there is usually less participation by ordinary people in the formulation and planning of radio programmes (Fairchild, 2001). This kind of practise is equal to the top-down approach in the modernisation paradigm in which consultation is thought to be slow, expensive and ineffective. This is also a very critical argument as raised by Lennie and Tacchi when they assert that; participatory consultations that promote dialogue and engagement are often seen as costly, time consuming and difficult to accommodate in plans and log frames (Lennie and Tacchi, 2013).



However, it is evident that the lack of consultation is equally as expensive, since stakeholders and community members will definitely have to be mobilized at a latter stage, because of the threat they might pose to the intended development initiative. The situation above describes the scholarly observation that; too often, genuine and balanced community participation takes place at the operational stages of programme implementation (Eversole, 2012). This is against the ethics of participatory communications, which emphasise “the active involvement of rural people in the identification of their needs, the mobilization of local resources and local level implementation of plans to satisfy local needs” (Kolawole, 1982 : 13). Ordinary people are usually manipulated to think that the community radio stations are doing its best in their interest but arguably, programme planners are indirectly imposing their own views and opinions on the people.

The prior paragraph introduces the question about who is selected to work with the radio station, to create content and also decide on programmes. Although every community radio station uses volunteers from their community, the problem is how they are identified and selected as volunteers. The more educated, confident, or technology friendly people are likely to self-select themselves as generators of content (Ranganathan and Sarin, 2012). Mhagama also records; volunteers usually undergo an interview process and those who pass are allowed to work. This means that, not every one can volunteer, as such only those with relevant qualification and experience will be considered (Mhagama 2015). This situation is likely to separate the creators of content from the audience, and has the potential to sever them from the community

they are supposed to be a part of. This situation usually ends up in power struggles, which become a major barrier to participation.

According to Tamminga (1997), the skills needed to participate in programming can be monopolised by a few contrary to the spirit of democratization. He explains that most high-ranking officers who operate community radio stations are usually appointed from outside as managers and technicians but anytime there are workshops or training programmes, they were the ones who attended. He affirms that this limits the skills and knowledge of the local volunteers, who are the intended beneficiaries of the radio station (Tamminga, 1997).

Participation through Programme Production

With reference to Fraser and Estrada (2001) community radio is a social process in which members of a particular community associate together to design programmes, produce and air them, thus taking on the primary role of actors in their own destiny (Fraser and Estrada, 2001). This stance is supported by other researchers such as Mhagama who claim that local people have taken the opportunity to become producers of some programmes.

Mhagama (2015), reports that “in the running of community radio, local people take part when they present programmes about how they have benefitted from adopting modern farming techniques, and also they learn from programmes produced and presented by fellow farmers. Therefore, they take part in the development and production of radio programmes (Mhagama, 2015). Essentially, it is the voices of



local people, which are heard in the programmes of community radio. According to Turkoglu, “participation is used in an optimistic sense, with regard to the empowering nature of community radio in giving voice to ordinary people through their inclusion in media production and organisational management” (Turkoglu 2011).

The involvement of local people in programme production is seen as the most empowering aspect of community radio. Community radio allows local people to, become active producers and not merely passive recipients of information and opinion (Bresnahan, 2007). To prove this point is a quote from Mhagama, “here in our village, programmes are recorded about our farming activities. They basically ask us how we conduct our farming practices and also the benefits that we realize from them. Our progresses as well as achievements are also recorded. When these are played on air it guides other farmers so they too can get lessons and inspiration” (Mhagama, 2015: 112). This means local content, which is an important aspect in communication for development is adhered to, thus giving locals a chance to participate in the production process. By allowing farmers to produce programmes and listening to each other’s programmes, community radio meets one of its objectives of allowing ordinary people to participate in the production process of radio programmes.

Moreover, some of the programme ideas by donor agencies and international NGO’s are translated into radio drama and radio documentaries and local people take up the role of translators and performers. The case of local production also comes into play in national development projects where all adverts and media material must be in local dialects, in these instances local people take-up the task of production and are usually guided by professionals (Carpentier 2011). Therefore, programme production



by ordinary people is evident in two major ways. First, when community radio producers solicit information and record content from the activities and livelihoods of community members and secondly, when the various community groups are given the opportunity to broadcast their own pre-recorded. By so doing, local people earn a higher degree of participation because they are exposed to having access to production technology and production resources (Berrigan, 1989).

When compared to Arnstein's (1969) participatory ladder, we can infer that citizens are more empowered in production although it may not be principally absolute as the station managers still have the right determine what goes on air. This kind of participation can be described as a union because ordinary people are contributing something toward content.

In this regard, Prehn (1991) also describes community radio stations as allowing for the participation of non-professional producers in the production of media content, providing an alternative model of media production and encouraging the participation of various, social groups, minorities and sub cultures (Prehn, 1991). By involving non-professional personnel in production within community radio stations expands opportunities for participation to its maximum and therefore, control is balanced (Carpentier, 2011). When members of the community are involved in producing radio programmes, local content is generated and promoted. Local programmes are relevant and very important in running community radio stations because they appeal more to the local and immediate audience than nationalised and general programmes which are usually created for an undefined audience (lingela, 2008).



Interaction between Producers and Audience

Keeping in touch with producers, administrators and the managers of radio stations is another way of encouraging local participation in the media (Berrigan, 1979). Mhagama reports that there are a number of ways through which community members and the radio station can interact; for example, he lists delivery of greeting cards, placing adverts, placement of announcements and participating in the annual events of the radio station as ways through which staff can interact with audience to derive feedback about some programmes and their content (Mhagama, 2015).

Through interactions staff can learn the major fall back in their programmes and make the necessary adjustments. Also interactions between community members and the radio staff can destroy certain barriers which otherwise prevented a section of the population from participating, a typical example is during local community tours where illiterates, who under normal circumstance may not have the knowledge to operate mobile phones can directly air their concerns to radio administrators and content creators (Mhagama, 2015).

Evidently, community radio can become a remedy to fix the exclusion that illiterates experience with mainstream and commercial radio. It provides an opportunity to be heard and allows them to represent themselves, in their own way (Jeffery, 2002). Accordingly, this kind of participation is shaky and can be considered a scam because, no assurances are made that the citizens' opinions will reflect in programme content unless it is combined with other participation mechanisms (Arnstein, 1969)



Participation through Feedback on Programmes

Community radio's reason for existence is to facilitate two-way communication within the local community (Fairchild, 2010). The pivot of this is the ability of the audience to provide feedback. When there is feedback, "ordinary people enter the public discourse, thereby improving popular participation in the decision-making process and promoting a greater sense of individual and collective agency in directing the community's growth and development" (Fairchild, 2010 : 96).

In terms of feedback, Mhagama records that community radio stations seek the views of ordinary people before they introduce new programmes or projects. He further asserts that people express views on the relevance of the programmes and the best times to air them. Through this radio stations are able to measure the euphoria before introducing new programmes. When listeners are not satisfied with programme content, they can lodge complaints through the various platforms created by the radio stations which include but are not limited to; phone calls, text messages and complaint boxes provided at various points in the community (Mhagama, 2015).

Cuddeford (2012) asserts that when radio stations ask listeners to offer feedback on radio content, listeners can participate in content by telling you what they expect to hear from the programme and when they want to hear it but producers are not bound by the information they receive. Cuddeford also argues that theoretically, community radio is supposed to have greater involvement. As such, even though this kind of participation cannot be overlooked or considered obsolete, it is important to combine it with the other forms of participation (Cuddeford, 2012).



2.6.1.2 Structure and Operation Related Participation

The second form of participation in the media is called structural participation. It refers to participation in the structure and operations of the radio station such as, election of leaders, policy making for the station, management and administration of the station and financing the station (Carpentier, 2011; Berrigan 1979). According to Gumucio-Dagron, community radio is characterised by a total ownership to different degrees of audience involvement in programming and management (Gumucio-Dagron, 2001). In this part of my review, I will discuss the various types of structural participation with respect to community radio.

Participation through Financial Contributions

Local business, local institutions, radio listenership clubs and Individual community members are the main sources of financial support for the running of community radio stations (Sharma, 2011). Mhagama also supports this view and explains that in one of the radio stations he studied, “the radio station prints stamp heads and also sells request and dedication coupons to the local community. That way, community radio stations are able to generate money for the daily running and management. He added that, that way community members genuinely contribute and feel proud be contributing to the running of the radio station” (Mhagama 2015 : 161).

This is an accurate and commercially viable way of seeking financial support because; the station also markets itself through the paraphernalia and stationery it sells. Financial contributions towards running community radio stations extend to advertisements. When advertisers advertise on community radio, they believe it is an investment in their community, an investment that will improve the quality of life for



their customers and employees, thereby improving the opportunities for business success long-term (Loeser, 2011). Advertisers advertise, to support community radio and also improve sales. He reports that local people place messages about business, weddings, funerals and other social gatherings, and this improves and supports the radio station through the money they pay (Loeser, 2011). Also, the rates for advertising on community radio stations are lower if compared to what commercial radio stations charge.

Even though, some community radio stations blossom on financial contributions from community members, some academics have questioned the reasoning which supports this idea. Tamminga (1997), doesn't support the notion of asking the most neglected and most vulnerable people in the population to contribute and support a radio station financially, in the face of their pressing economic and social needs. This assertion is further proven by Loeser (2011) who argues that some stations are located in very rural areas, or areas with very little or no economic activity to support the sustainability of these stations. In these areas, sufficient, self generated income from advertising and local sponsorship may not be enough to sustain the efficient running of the station. To solve this problem, we must seek to legitimize the financial and material support by international aid agencies and donor organizations. This is to supplement the revenue that is generated locally (Mtinde et al, 1998). Even though participation through financial support is positive and highly recommended, certain researchers like Arnstein (1969) describe all financial participatory models as manipulative and highly non-participatory, because it is highly dependent on income and spending power which is unjust and discriminatory.



Participation in the Management of Community Radio Stations

Fraiser and Estrada (2001) proclaim that the management of the community radio is one of the areas where the community must have absolute control. However they also point out the fact that everyone cannot be in control all the time. To address this, they suggest that a “representative body” must be in place. In many instances there are local media committees mandated to assume the management responsibility (Estrada and Fraser, 2001). Mhagama agrees with this assertion and claims, “of course, we are sometimes involved in the management of our radio station. Annual reports are presented to us and whenever there is a problem the radio station invites more knowledgeable people to help and make recommendations on how best the problem at hand can be solved” (Mhagama, 2015). Also local people are encouraged to form a board of trustees and officials from within the locality and professionals from the district assembly to assist in the management of the radio station. Committees that are entrusted with setting up the radio station usually take over the management of the radio station. This board must be highly representative of the local population and must also have guiding rules on membership and operational responsibilities. It is highly recommended for community radio stations to have a team of management and technological professionals from within the community to serve as a backbone for the board of trustees (Bordenave, 1994).

It is important to make sure the board of trustees is constituted by members who are representative of the dynamics of the community, to ensure inclusion and empowerment of minorities. The processes for appointment onto the board of trustees must be flexible and also the term duration of members must be explicitly defined. This is to prevent influence of power and organisational saturation. The revolving



membership of the board of trustees' means, new people come on with new ideas and thus different management practices can be explored (Bordenave, 1994).

The presence of a board of trustees, a professional management committee and the District assembly means there can be a concentrated and holistic approach towards development and poverty reduction, because the district assembly is the highest policy making body in the district and it is also the body responsible for promoting infrastructural and economic development in the district. Bordenave (1994) proposes a structure for the constitution of the board of trustees, he suggests a representative from the business community; statutory corporations in the district, local farmers, NGO's, The District Assembly and other government institutions in the district, the religious community, traditional leaders and youth groups. The station manager must be the secretary of the board. The main responsibility of the board is to provide the radio station with the necessary tools for broadcasting and lobbying for funds for maintenance, or purchase of the necessary equipment (Cromwell, 2008).

There are reasons for proposing the above mentioned as representatives on the board of trustees. They may not be giving direct and personal assistance but can offer a lot of support like even lobbying on behalf of the station. A typical case in point is lobbying for support in buying equipment and in times where negotiations have to be made with international NGO's to receive funding (Bordenave, 1994). Therefore, although the station has very strong ties with the district assembly, it doesn't support financially. The station thrives on sponsored programmes and commercial advertising (Bordenave, 1994).



Composition of the management board must be a good representation of the community as it is inclusive of all relevant stakeholders (Mhagama, 2015). Selecting a board to represent the interest of people in the management of their community radio station can be viewed as selective participation, according to Tamminga 1997.

The selection of management members on behalf of other members of the community may empower some groups/individuals in the community whilst silencing and side lining other groups/individuals. But a counter argument is that, truism as it usually is, it is quite evident theoretically that most recommended participatory methods might not involve everyone. In reality, certain factors explain who might be able and who might not be able to take part. And this is characterised by the fact that usually leaders are chosen to represent the entire interests of their group (Cromwell, 2008).

Arnstein also presents another argument against this kind of participation; he alleges that this kind of participation can lead to placation (Arnstein 1969). What he means is that, because of the social power of rank of some people they constantly are chosen to represent their groups and also, people who do not wield as much power and authority amongst their groups can simply be voted out. Cromwell considers invited participatory spaces provided by developing agents as been structured and operated by those who provide them, no matter how participatory they are described to look. As a matter of fact, those who are invited to participate are likely to end up disillusioned with the promise of participation because they may not know the rules of the game (Eversole, 2012). One major cause of this instance is that, in developing countries, usually the members of the community do not even know about the



establishment of a radio station. They are mobilized only after the radio station has been established and is on air.

2.7 Using Community Radio to Improve Local Governance and Self

Representation

With reference to Carpentier (2011), participation in community media puts citizens in the driving seat to one of the important spheres of their life, which allows them to put practise and meaning to their right to communicate. However, meaningful participation means “providing individuals and communities with a platform to express their views in the governance process” (Rennie, 2006). This can be equated to participatory democracy which, fosters human development, enhances a sense of political efficacy, reduces a sense of estrangement from power centres, nurtures a concern for collective problems and contributes to the formation of an active and knowledgeable citizenry capable of taking a more acute interest in government affairs (Held, 2006).



According to literature, community media is the best channel for allowing vulnerable and marginalized people to participate in decision making on issues which affect their livelihoods, since they target smaller populations and geographical communities. Effective participation in community radio provides local people with opportunities for mediated participation in public debate and for self-representation in the variety of public spaces that characterize governance (Carpentier, 2011). By participating in community radio, local people can have a two-way dialogue with their elected and non-elected local government (District Officials). Thus citizens can have access to the

members of the district assembly and communicate with them through contributions and effective feedback on on-going, as well as yet to be implemented projects. Local people can present their concerns and discuss various development projects needed at their localities (Mhagama, 2015). Local government officials can also collect information from local people in the form of feedback on projects, views on yet to be introduced policies as well as individual problems concerning the effectiveness of district level programmes and projects, and address them through carefully planned and produced radio programmes.

The communication structure in the district governance system can be quite bureaucratic; this is where a conventional case can be made for community radio because, it provides an avenue for local people to represent themselves and send their concerns to their leaders directly. As Carpentier (2011) argues, the media sphere serves as a location where citizens can voice out their opinions and concerns and interact with their leaders, thereby strengthening and ensuring inclusion in the democratic process.



In poor communities, local authorities and politicians easily take advantage of citizens, partly because the oppressed and marginalised have no way to complain. This is where community radio serves as the mouthpiece. “It helps people to achieve their just rights and promote democratic governance by giving them a platform to air their grievances” (Fraser and Estada, 2001). Mhagama (2015) reports that, community radio acts as a bridge between elected leaders and the subjects. It draws leaders closer to their subjects to explain what they are doing, how they are doing it, and what weakness the subjects find in their leaders and in the developmental projects. The

subjects can also suggest what they think and should be done. Hence community radio strengthens the relationship between local governance and citizens and also improves accountability (Mhagama 2015).

According Livingstone and Lunt (1994) the media allows people to hold politicians and development agents to account directly, rather than by proxy. This is well explained by Carpentier (2011) when he records that community radio stations provide a space for a question and answer interface between local officials and ordinary people. This live exchange provides an opportunity for ordinary citizens to directly engage and scrutinise public officials in ways that the normal nature of power will not allow (Tettey, 2011). This opportunity allows citizens to make repeated calls demanding effective delivery of social services and implementation of new policies.

In other words, the democratic process must involve local government and all operating institutions within the community as well as policy makers within the national policy regulation framework. By providing an avenue for the thoughts and opinion of local people to reach authorities, community radio provides an avenue for participation in the democratic process (Mhagama, 2015).

However, there is another school of thought, which argues that, the presence of a participatory culture cannot be replaced with inclusion and the logistics of power relations because, the power to implement decisions agreed on through communication between ordinary people local leaders are at the discretion of the leaders (Carpentier and Dahlgren, 2008). This is called “partial participation”. “A process in which two or more parties influence each other in the making of decisions



but the final power to decide rests with one party only” (Pateman, 1970). This can create an illusion of local people participating in the democratic process, whereas in reality they are not.

This form of participation is described as placation by Arnstein (1969), who describes it as a new “level of tokenism where have-nots are entitled to advice, but only power holders have the authority to decide on final decisions. Therefore, listener involvement in the decision making-process in community development projects may be affirmed through community radio but their participation can be described as partial or minimal. When there is an opportunity for ordinary people to interact and engage in direct or indirect dialogue with development partners and elected officials, it deepens the decentralization process this thought agrees with Fraser and Estrada’s (2011) assertion that – it is the function of community radio to provide an independent platform for interactive discussion about matters and decisions of importance to the community. Nonetheless, opportunities like these can accord ordinary people an opportunity to be present in public discussions but these people do not have the power to implement the decisions as previously noted (Fraser and Estrada, 2011).



2.8 Using New Media to Improve Participation in Community Radio

Promoters of “ICT for Development” advocate that the combination of new digital technologies with community radio increase the potential ability of ICTs to contribute to development outcomes by enabling two-way movements of knowledge (Gilberds and Myers, 2012). Emphasis has been placed, in recent studies on connecting the use of ICTs such as mobile phones and social media into community radio practice to

multiply and balloon opportunities for participation. It has been recorded that, “in many developing countries, more people own, have access to, or use mobile phones than fixed telephones” (Goggin and Clark, 2009 15-16). This is true in the case of Ghana and the Fantakwa District. Ghana’s mobile phone penetration rate rose to 127% after the country’s subscriber base climbed up to over 35 million in December 2015 from 34 million registered the previous month (NCA, 2016). This means, a lot more people have access to the use of mobile phones to meet their information and communication needs.

A lot more people can use mobile phones to access radio on the go, mobile broadband, text messaging and social media. Therefore, the penetration of mobile phones broadens the net for participation in community radio, since it creates a new avenue for the production and sharing of information and media content. Mobile technology is a game changer for the nation, with both urban and rural communities embracing the new technology for voice and other Internet related services. The rise in the use of mobile phones in Ghana is related to cheap access, a robust legal regime and world-class infrastructure (NCA, 2016).

As a form of communication, mobile phones are used for making calls, sending messages and connecting with the world through the Internet (Nassanga et al., 2013). As a form of media, they are used to listen to radio and pre recorded radio documentaries or podcasts. Evidence recorded by Mhagama shows that mobile phones are used to widen and integrate ordinary people’s access and participation in programme production as well as spread of information. Farmers can be notified



about the starting time of their programmes and can be used to share media of pre-recorded programmes (podcasts) so they can listen later (Mhagama, 2015).

When local farmers do not understand anything on farming practices, they are able to send questions by Short Messaging System (SMS) to in studio guests for the questions to be addressed. And when they have not understood a particular programme they can ask for a re-broadcast or better still collect the podcasts as media on their phones and listen. Ogundimu also projects the ability of social media platforms to facilitate participation in community media; the writer stresses the building of an online following as one of the ways to capture the attention of the youth in the running of community radio. The creation of social media presence allows radio stations to capture the attention of an unexplored and untapped audience who because of their demographic characteristics may be excluded or not attracted to traditional forms of participation (Ogundimu, 2003).

The combination of mobile phones and ICTs, as well as other forms of digital communication allows for frequent two-way communications. For example, unlike the previous style of contributing like the phone in sections allocated to programmes, it is now possible to contribute to any programme at any time of the day, whether the programme is still on going or has ended. The media and Internet space also allows for ordinary people to play the role of community reporters by recording their own form of news and sending them to the community radio station for broadcast. This allows people to contribute directly and effectively to the content that is produced by the radio station.

This stance is supported when Rennie (2006) propounds that new technologies like



mobile phones and social media have proven the fact that people can, and do, produce media content even when they are not professionals. This integration of community radio, mobile phones and social media has given birth to citizen journalism. This is where ordinary members of the community have been empowered to participate in content production by sending stories, voice clips and videos and also giving feedback and comments on local government policies thus allowing them to participate in content creation (Nassanga et al, 2013). Therefore, mobile phones have eased the logistics of participating from the field, since people are now able to file in their reports and contents to radio studios from far-flung places in real time (Myers, 2008).

The combination of mobile phones and Social media with community radio provides a number of advantages to both the audience and the station. In the context of Sub Saharan Africa, the boom in mobile Internet services has enabled the rise and improvement of phone-in programmes and has also made it easy for listeners to connect with elected officials to give feedback, ask questions and have a say (Gilberds and Myers, 2012). Crisell (1994) also states that the purpose of a phone in programme is to verify that the station has an audience and that its audience is capable of understanding the messages transmitted by the station. This has the power to expand the resources by which the audience can participate in the media.

Audience participation is a step in the right direction to achieving the goals of community radio because; active participation of all community members is the key mechanism by which community radio is said to empower the community (Ranganathan and Sarin, 2012). It is also argued that the use of ICTs, mobile phones and social media is convenient, though not a reliable way of ensuring participation at



the local level. Feedback is instantly received; conclusions can easily be drawn from the views and opinions of audience, even though they cannot influence the decisions. Mobile phones, social media and other ICTs can enable people to access and exchange information through participation in public debates. This helps to make ordinary citizens become active in social life which brews their own development and helps to reduce their vulnerability (Held, 2010).



2.9 Conceptual Framework for Community Participation in Development

Figure 2.1: Conceptual Framework



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Author's construct, December, 2017

The concept of Community Radio strongly espouses the theory of empowerment. The key feature of the Empowerment Theory is social inclusion and participation of local people in their development. Community Radio can be a driver of initiatives aimed at improving the quality of lives of community members. Community members sometimes on their own, undertake projects and programmes on development. At other times, external development agencies such as NGO's, donors, and government support them in development, or collaborate with them.

These development initiatives require a process of interaction and sharing of information, skills and knowledge. If people must be empowered to take charge of development initiatives, the platforms for interactions and their outcomes thereof needs to be governed well. Therefore, in the engagements at different levels geared towards finding solutions to development issues, information on issues of transparency, inclusiveness, accountability, and responsiveness are vital. Community radio acts as a facilitator by ensuring the dissemination of information and news which is useful in the engagement of all the partners in the development process.

Essentially, how meaningful and beneficial the efforts of the community and their participation will be, as facilitated by Community radio can be is based on two deeper levels of participation: interactive participation and participation through self-mobilization. Community participation, derives its strength from these two factors which are critical for participation to become a process of empowering people, so that they can take control over their own resources and lives.

Community Radio recognises the help needed from development partners but also infuses the role of local people in the discussions that surround and sets the agenda for



their development. It eliminates the Hypodermic Needle Model in development broadcasting and places local people in the mix to create the necessary conditions to promote community development. It also uses community radio as a rallying point to solicit information from the various development agents (both internal and external) thereby empowering local people and promoting participation through the broadcast and dissemination of local ideas and local interest in the community development process.



CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter discusses the research methodology adopted for this study. The chapter explains issues such as the research design, population and sample size of the study and the research instruments employed to achieve the aims and objectives of the study. Finally, the chapter also considers other issues such as the sources of data and the data collection mechanisms adopted for this study.

3.2 Profile of the Fanteakwa District

Legislative Instrument (L.I) 1411 in 1988 carved the Fanteakwa District out of the old East Akim District in pursuance of the Government's Decentralization Policy and local government reform policy with Begoro as the district capital. The Fanteakwa district is located within the central part of the Eastern Region of Ghana. It lies between longitudes 0032.5' west and latitudes 6015' north and 6010' south. The district shares boundaries with Kwahu Afram Plains South district to the north, to the northwest by Kwahu South district, the south by East Akim and Atiwa district and to the east by Yilo and Upper Manya Krobo district. It is bonded to the north by the Afram Plains, and the Volta Lake to the North West. The district has a total land area of 1150 square kilometers being currently the third largest district in the region in terms of land size. The district is predominantly a forest zone with few semi-savannah areas at the Northern part. The typical wet- semi deciduous forest vegetation covers about 80 percent of the total vegetation cover across the district. This vegetation is therefore suitable for the cultivation of cash crops like cocoa, coffee, rubber, oil palm



and citrus as well as staple food crops such as plantain, cocoyam, cassava, maize, rice and vegetables. Most of these crops are exported which help generate more income for farmers, the district and the country as a whole. The religious affiliation in the district follows the general pattern of that of the country with Christians (88.2%) being the majority followed by Moslems (5%) and Traditionalists (0.7%). Also found in the district are persons with no religion (5.1%) (GSS, 2014).

The people in Fantekwa celebrate two (2) major festivals namely Odwira and Ohum. The Odwira also known as Ahwie festival is observed usually in September and October. The Ohum festival on the other hand, is observed twice in a year, thus, Ohumkan (first Ohum) and Ohumkyire (last Ohum). The Ohumkan is celebrated in June and Ohumkyire is celebrated in January. Besides, people of Fantekwa observe the Aday - (Akwasidae) and (Awukudae), which falls on every fortieth day in the year. The predominant occupation in the district is agriculture and related trades (about 75% of the labor force are in crop farming or aqua culture), whilst the remaining (25%) are petty traders/commerce, artisans (auto and radio mechanics, sewing, masonry, wood carving, beads making, smiting, sign-writing, painting, decoration and carpentry) and the service sector. The District is endowed with large tracks of arable land suitable for the cultivation of mangos, cocoa, cereals, roots, vegetables, plantain, banana, yam, etc. in commercial quantities.

The district is selected for the study because of a combination of several factors. It has an active community radio station and also, possesses a mix of livelihood sources. This allows the researcher to suitably examine the central themes in the study to adequately answer research questions. Demographic characteristics of the district



provides the basis of analysis and comparison in areas such as; how level of education affects participation in community initiatives. The relationship between employment type and participation in community radio will also be drawn. Besides participation, the study will also analyse the importance the community radio station places on local governance issues. This is key because, one of the guarding principles of community radio is to improve the effectiveness and accountability of local governments through self-representation and provision of information.

The District is endowed with some tourist sites that can be developed into income generating ventures. These include waterfalls at Trudu, Osubinboum and Akaa. Others are the Rock Paradise, the Volta Lake and the Palm Tree with six (6) trunks. The Fantekwa district as a political, planning and administrative authority performs among its responsibilities, deliberative, Legislative and executive functions.



Figure 3.1: District Map of Fanteakwa



Source: GSS 2014 Housing and Population Census Report



Table 3.1: Population by Urban/Area/Town Councils

Urban/Town/Area	No. of Electoral Areas	Population
Begoro	10	35,718
Busoso	3	5,185
Ehiamankyene	3	6,088
Osino	5	11,185
Feyiase	4	8,061
Ahomahomaso	5	10,651
Abuho	5	10,246
Aburso	3	6,148
Abesawirako	3	6,207
Abimgya	5	9,125
Total	46	108,614

Source: GSS Fantakwa District Population Report (2014)

3.3 Research Design



The study adopted the mixed method research approach. It collected data through a combination of both qualitative and quantitative means. Quantitative data was collected using survey questionnaires. Survey methods lend themselves to probability sampling from large populations. Thus, survey allows for sample generalization and is often a means for developing a representative picture of attitudes and characteristics of a large population. Qualitative data was collected using semi-structured interviews. Qualitative methods are useful in studies where insight rather than generalization is sought. Therefore, interviews are more applicable in situations where a high level of detail is the focus. It gives participants the opportunity to express their thoughts and

opinions in their own words, adding richness and depth to the data that other methods are unable to capture (Lofland and Lofland, 1995).

The mixed method research approach was used because integration of both the quantitative and qualitative methods provides a better understanding of the research problem than each of them alone (Bryman and Dell, 2007). By mixing both quantitative and qualitative data, the researcher gains in-depth understanding and corroboration, while offsetting the weaknesses inherent to using each approach by itself (Lofland and Lofland, 1995). The mixed method approach and data collection tools are adopted for the study because it provides the researcher with quality data so s/he can explain and make a case for participation and community radio for development from the data provided.

3.4 Sampling Procedure

The population for the survey is the entire population of the Fantekwa District. The researcher uses multi stage random sampling and purposive sampling to select respondents. The sample for the study consists of three hundred and eighty-eight (388) respondents from the Fantekwa District. Five of the respondents were purposely selected to participate in semi-structured interviews for the collection of qualitative data. Purposive sampling is used to select two producers of Nopras 107.5 FM; the operating community radio station in the district for qualitative data. The District Director of Agriculture, Chairman of the Novisi Vegetable Growers Association and the leader of the Konkomba fishermen group are also interviewed to examine their contributions to the content and management of the radio station.



Three hundred and eighty-three of the respondents were selected randomly in a multi-stage sampling process to participate in the collection of quantitative data. This sample is representative of the population. Thus findings can be generalised to cover the entire population of the district. The formula for arriving at that number is:

- The sample for the study is calculated as

$$n = \frac{Nz^2 pq}{E^2 (N-1) + z^2 pq} \quad (\text{Cochran, 1977})$$

- Where n is the sample size
- N is the population of Fantakwa District which is 108,614
- P is the expected proportion and is assumed to be 0.5 q=1-p=0.5
- Z is 1.96
- And E is the margin of error. It is equal to 0.05
- The sample units for the survey are a total of 383 people selected from 6 electoral areas in the district.

In the first stage of the multi stage sampling process, the lottery method is used to select six out of the ten urban/area/town councils of the district, to participate in the study, they are; Begoro, Bosuso, Abooho, Ehiamankyene, Osino and Feyiase. In the second stage of the sampling process, the systematic style is used. The fifth household in the electoral area is chosen and thereafter, the ninth in every sequence is chosen until each electoral area has exhausted its allocation. The number of respondents in an



electoral area is allocated according to the population proportion of the electoral area in the district.

Table 3.2: Selected Electoral Areas with Corresponding Number of Respondents

Urban/Town/Area Council	Population	No. of Respondents
Abooho – 1	10,246	51
Begoro – 2	35,718	179
Bosuso – 3	5,185	26
Ehiamankyene – 4	6,088	30
Feyiase – 5	8,061	41
Osino – 6	11,185	56
Total	76,483	383

Source: Author's Computation of field data (2017).



3.5 Data Collection Methods

Data collection tools employed were, semi structured interviews and structured questionnaires. A total of five interviews took place. The interviewees were the Programmes Manager of Nopras 107.5 FM and another programme producer at the station, the District Director of Agriculture (DOA), the Chairman of the Novisi Vegetable Growers Association and the leader of the Konkomba Fishermen Group.

The second data collection method is the quantitative survey using structured researcher-administered questionnaires. The population for the survey is the Fantekwa District's 2010 Census Report.

3.6 Data Analysis Tools and Techniques

STATA Version 14 was used to analyse quantitative data. Various descriptive statistical techniques were used to present the data. These include simple percentages, charts and averages for quantitative data. Frequency distribution of subject's opinion on the issues can be found in contingency tables in chapter four where questions are raised based on livelihood information¹ provided by the community radio through two-way communication and participation. A Poisson count model is used to estimate how explanatory variables relate to number of times of weekly participation. the average weekly participation of an individual (ι) in the Fantekwa District (j) is modelled as a linear function of gender ($G_{\iota j}$), education ($E_{\iota j}$), age ($A_{\iota j}$), employment ($K_{\iota j}$), channels of contribution ($C_{\iota j}$), effect of radio information on household standard of living ($T_{\iota j}$)electoral area (M_j), and an error term ($\epsilon_{\iota j}$). Therefore, participation is expressed as a function of:

$$\gamma_{\iota j} = F(G_{\iota j}; E_{\iota j}; A_{\iota j}; K_{\iota j}; T_{\iota j}; C_{\iota j}; M_j; \epsilon_{\iota j})$$

A reduced form of the model is estimated, where the dependent variable is continuous. The reduced form model is specified as:

$$\gamma_{\iota j} = \pi + \beta_1 G_{\iota j} + \beta_2 E_{\iota j} + \beta_3 A_{\iota j} + \beta_4 K_{\iota j} + \beta_5 C_{\iota j} + \beta_6 T_{\iota j} + \beta_7 M_j + \epsilon_{\iota j}$$

¹ Farm Radio international (2011) defines livelihood information as information provided by radio, which has the ability to influence change at a household level. It comprises the capabilities, assets and activities required to improve household standards of living.



where π is a constant term and β are the co-efficient to be estimated. The error term captures the influence of unobserved characteristics that affect the count of average participation. The error term is random and assumed to have a mean of 0 and a variance of 1. The error term is assumed to have no correlation with the explanatory variables.

Thematic data analysis strategy is used to analyse data. That is, information from the field interviews will be divided into various themes of interest and analysed. Yin (2009) recommends the thematic strategy as the preferred style of analysing qualitative data. Yin argues that data must be re-grouped into various component parts which are of interest to the researcher (Yin, 2009). In presenting quantitative and qualitative data, I will re-visit my research objectives and research questions, I will then compare it to my interview and survey results and identify the main themes. The main themes will be coded and grouped into various categories of interest.

3.7 Data Validity and Reliability

validity is reached through analysing and examining the sources of data (Kvale, 1996). “The stronger the falsification attempts a proposition has survived, the more accurate the knowledge (Neuman, 2012). In this study, validity was reached through the adoption of various sources of data which complements each other. Participants’ answers are referenced with other available sources of information during data analysis in chapter four, this is an attempt at disputing which helped me achieve validity. In operation, validity is in the form of cross-examining the data collected in the mixed methods, to find what is missing (Kvale, 1996). Reliability on the other hand means dependency or consistency. Researchers use a variety of techniques which include but are not limited to; interviews, photographs and document studies to record their observations consistently (Newman, 2012).



One difficulty with reliability is that, most social researchers resist the quantitative approach to reliability because they see it as a cold, fixed mechanical instrument that is repeatedly added to social research (Livingstone and Lunt, 1996). Therefore, reliability is needed to ensure validity because a measure may give the same results over and over again, but may not necessarily be a valid representation. Validity is not achieved only through multiple sources of data but by employing the necessary data analysis and presentation tools that can address the research questions (Neuman, 2012). In this work, this has been put into consideration by employing theoretical inclinations which inform research questions, which also informed the adoption of multiple sources of data.

3.8 Ethical Reviews and Considerations

Before going for fieldwork, I obtained permission and approval for my questionnaires and interview guides from my supervisor. My goal was to collect data from adults only. I deliberately planned to eliminate the names of respondents and have them remain anonymous. Before collecting survey data, I explained the purpose of the study to respondents and assured them that the information they provided me will only be used for academic purposes. I did same with the participants of the semi-structured interviews and also ensured they signed the consent form to indicate their willingness to participate in the study.

The manager of the radio station used for the study gave permission for the name of the radio station to be mentioned in this study. She also allowed me to see their programme schedule on the promise that information obtained will only be used for academic purposes. During the course of data collection, certain ethical issues came

to play. For example, some participants in the interview sessions mentioned names of certain individuals (high ranking politicians) who are connected to the radio station in one way or the other. Any such sensitive information has been left out, or made anonymous, depending on how they associate with the research objectives of this study.



CHAPTER FOUR

PRESENTATION OF DATA AND ANALYSIS

4.1 Introduction

This chapter presents and analyses the data collected through the questionnaires administered to members of the selected electoral areas, and the interviews with the producers of Nopras FM, the representatives of the selected Farmer Based Organisations, and the District Director of Agriculture in the Fantekwa District in Ghana. A total of three hundred and eighty-three questionnaires were administered to the members of the communities and all of them were retrieved. Quantitative data was analysed with STATA version 14. Percentages, charts, and tables. were used to analyse the responses so as to arrive at useful conclusions and recommendations, which will be vital for understanding how local people participate in community radio, and how participation affects and influences local development initiatives.



4.2 Demographic Characteristics

Summary statistics of demographic characteristics are presented in Table 4.1. Demographic characteristics are utilized for inferential analysis (regression model) in the empirical study. The number of male respondents are one hundred and sixty-six which represents a percentage of 43.34, the number of female respondents are two hundred and seventeen which represents a percentage of 56.66. The minimum age is twenty-seven years and the maximum is seventy-one years. The distribution has a mean age of 45.94256. The minimum recorded years of education is 0, which translates to no formal education at all. The maximum is eighteen years of formal education. The years of education has a mean of 11.44909 years.

Table 4.1: Summary statistics of Demographic Characteristics of respondents

Gender	Frequency	Percentage	
Female	217	56.66	
Male	116	43.34	
Variable	Minimum	Mean	Maximum
Age of Respondent	25	45.94256	71
Years of Education	0	11.44909	18

Source: Author's computation of field data (2017).

4.3 Primary Focus of the Radio Station

The primary focus of Nopras FM is to help improve agriculture and bring development to the door step of the people. This is evident from their slogan, which is “The Station for Agriculture and Social Development”. The station producers admitted that, even though improving agriculture is the main focus of the radio station, they partner with other agencies to execute and implement other programmes. They stated that in the past, the station has collaborated with other institutions to



execute programmes in the Fields of Education, Water and Sanitation, Women Empowerment, Rural Business Development, etc. When asked why agriculture but not any other area was their focus they said:

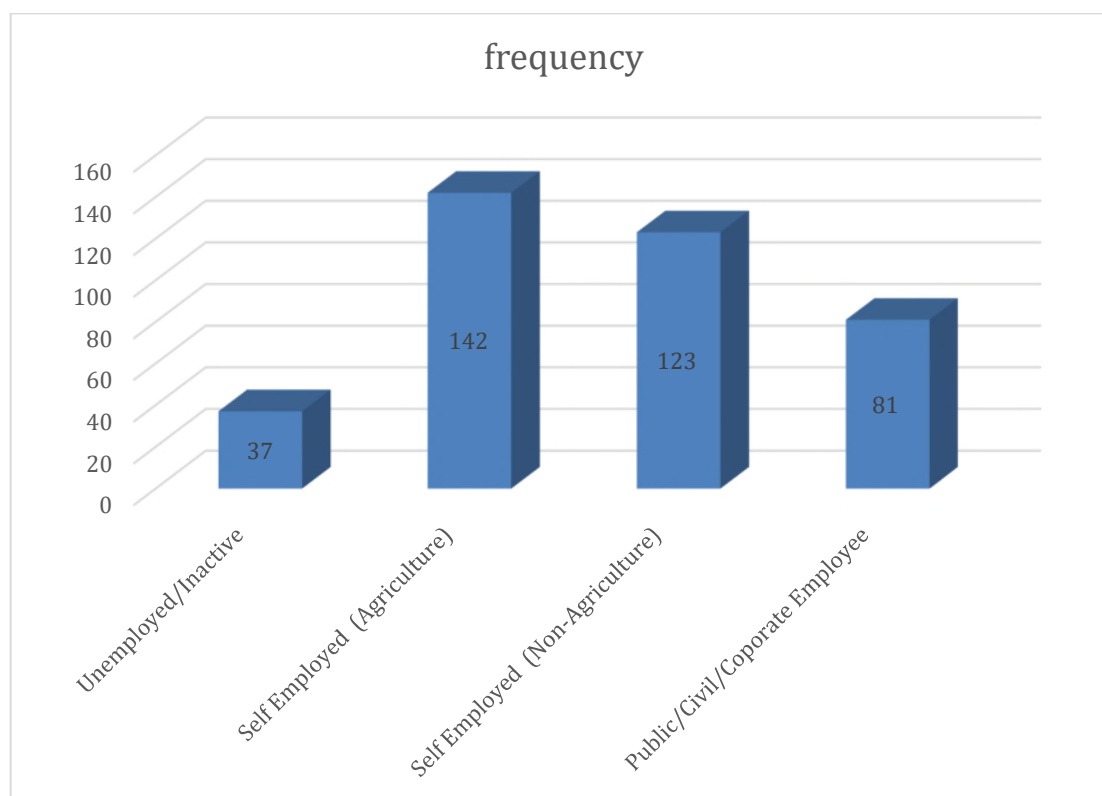
We decided to focus most of our work on agriculture because, more than half of the people who live in our broadcast area are involved in farming and its related activities. The district has many commercial farms which produces mangos and vegetables. The 2009 National Best Farmer owns one of the biggest mango and vegetable farms in the area. Through that, we have been able to project our area as one of the best places for commercial farming in the country. There is also the lake in the northern part of the district which serves as a major aqua-culture hub in the country. Most of the NGO's and development organisations in this area are also focused on agriculture. That is why when we decided to switch to community broadcasting we chose to focus on agriculture, so that we could directly support and augment the development efforts, which are already going on in this area.

(Field Interview, December 2017)



The rationalisation on the choice of agriculture as the main program focus of the radio station is supported by survey data which corroborates that, agriculture and its related activities are the source of employment for most people in the district. From the data gathered, 37.08% of the respondents are actively self-employed in Agriculture. About 32.11% are self-employed in non-agriculture related ventures. Eighty-one respondents who make up 21.55% of the sampled population are Public/Civil/Corporate employees, while 9.66% of the respondents are inactive or unemployed.

Figure 4.1: Employment status of respondents



Source: Author's computation of field data (2017).

4.4. Programme Focus and Local Livelihoods

As a radio station and development agent within the Fantekwa District, Nopras FM believes it affects the livelihood of the people and the development of the area it serves. The radio producers projected the numerous works the station has done in agriculture which is the major source of employment for people in the district. Sighting an example, they made reference to a project called Mobilizing Action for Agricultural Sector Improvement (MAASI):

About 80% of the internally generated funds of the assembly is earned from farmers and market women and all their activities which are sometimes directly or indirectly related to agriculture. But we realised the assembly wasn't doing enough to improve the lives of farmers and market women in the



district. That is why with the help of the United States Agency for International Development (USAID), under the Feed the Future Programme, the MAASI project was introduced. The project sought to gather all the stakeholders in agriculture and district finance and budgeting to build their capacity, using the radio station and the assembly as the rallying point for the district to invest more and spend more on agriculture in order to benefit the people. This programme ran for thirteen months and ended in February this year (2017), and we can already see some results, and a renewed commitment by the assembly in helping farmers and market women: for example, the district has promised to use a percentage of its IGF to secure motorbikes and other needed field equipment for extension officers and veterinary officers. This is very good because it will increase and improve interactions between farmers and agric officers which will go a long way to improve their harvest and affect their quality of life. (Field Interview, December 2017)

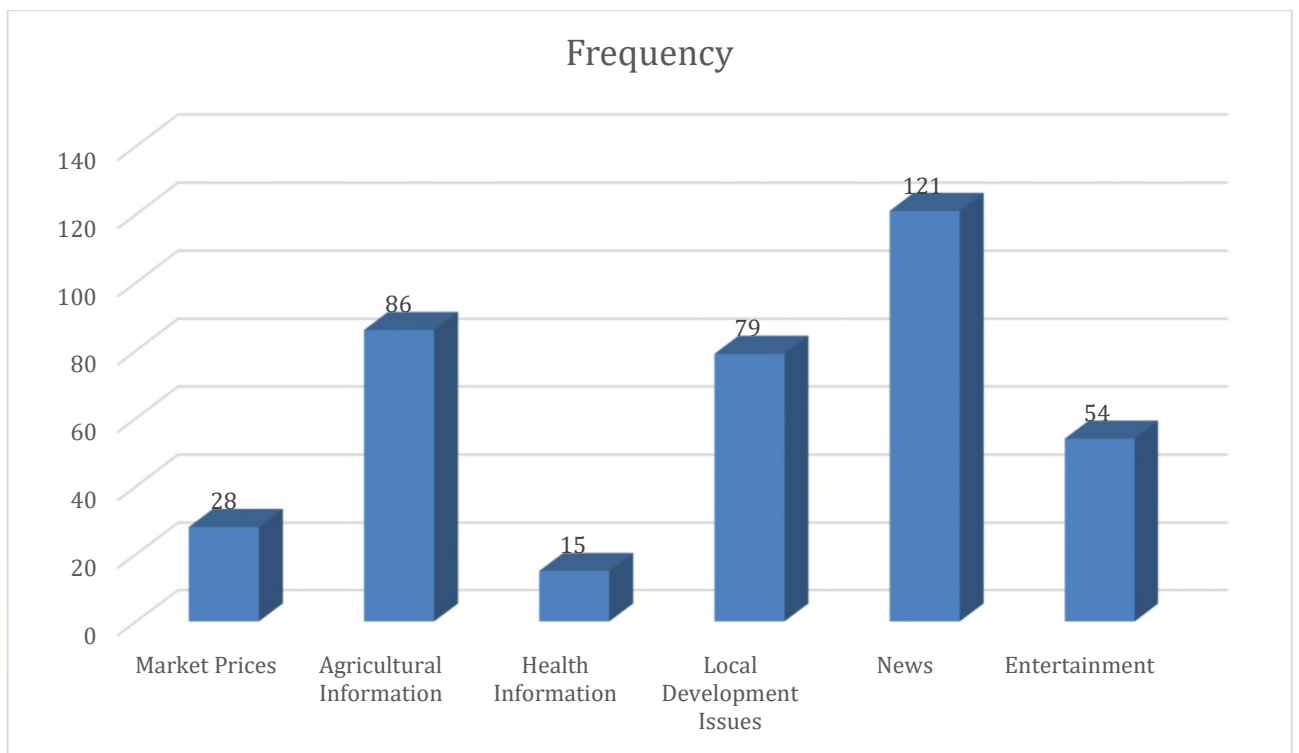


Besides the projects of the radio station in agriculture, there are several projects in other areas which they believe are very important and fit within the development agenda of the district assembly and the livelihood development of the people the radio station serves. They used “Education watch”, a radio documentary which discusses various topics in education as an example. The producers of the radio station believe that, through educational programming, Nopras FM can make people aware of their capabilities, thereby ameliorating their livelihoods.

One of the objectives of this study was to find out if the programming of community radio influences the livelihood of community members. Therefore, it was important to find out the kind of information Nopras FM provides to households. About 31.59% of

the respondents identified news as the kind of information provided by Nopras FM. A total of 22.45% replied that programmes by Nopras FM provides them with agricultural information, 20.63% of the respondents indicated that Nopras FM provides them with information on local development issues. On the other hand, 14.1% respondents said the programmes of Nopras FM provides them with entertainment. Whiles 7.31% of respondents said Nopras FM provides them with market prices, 3.92% answered in the affirmative for health information.

Figure 4.2: Information provided by Nopras FM to Households



Source: Author's computation of field data (2017).

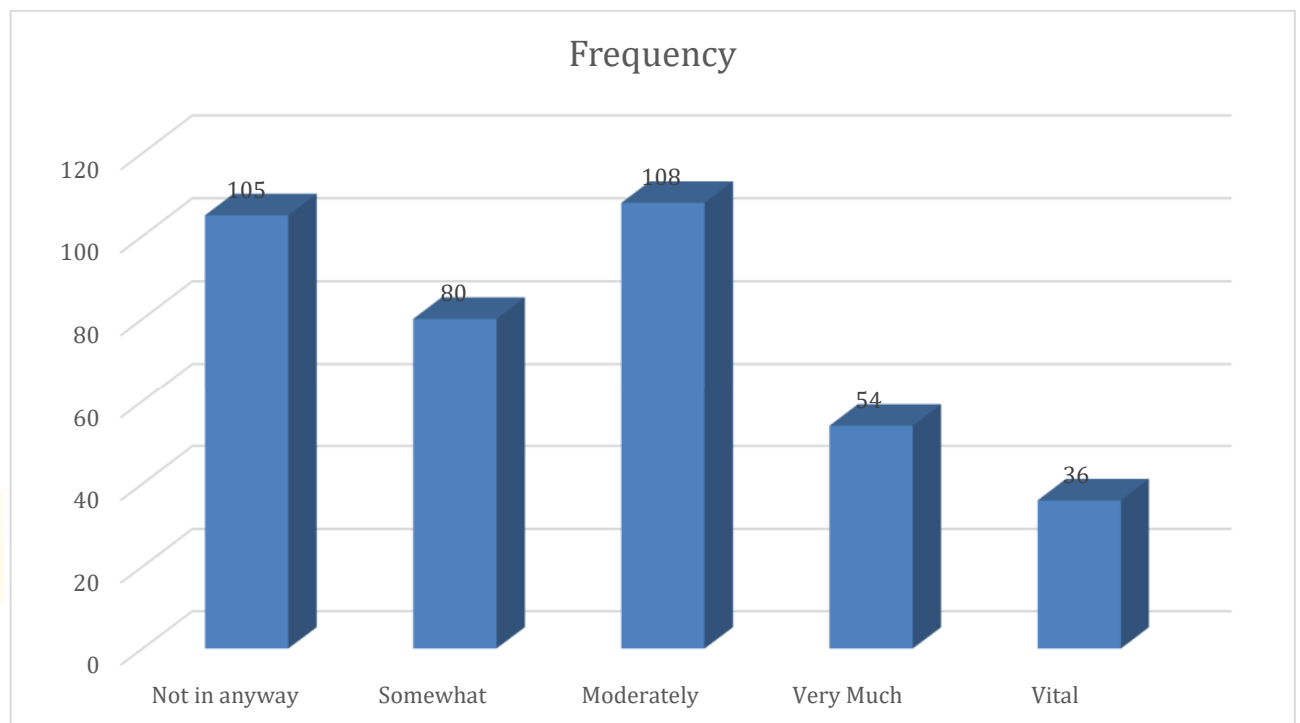
The researcher sought to find out if the information provided by the programming of Nopras FM has affected or shaped the standard of living of the households of respondents in any way. One hundred and five respondents (24.42%) identified radio information from Nopras FM as having no impact on their household's standard of living. Eighty (20.89%) respondents considered programming from Nopras FM as



having a somewhat useful influence on their household standards of living. To one hundred and eight (28.2%) respondents, radio programmes are of moderate use in improving their household's standard of living. Fifty-four (14.1%) respondents, however indicated that radio programmes have a very useful impact on their household standard of living. Thirty-six respondents are confident that information from Nopras FM has played a vital role in improving their household's standard of living.



Figure 4.3: Impact of Radio Information on household



Source: Author's computation of field data (2017).

Table 4.2 presents a bivariate chi square analysis between employment and the impact of Nopras FM on household standard of living. The test shows a strong relationship between employment and how information from Nopras FM has affected household standard of living. There is a strong statistical relationship between employment and

Nopras FM’s impact on household standard of living. Nopras FM’s impact on household standard of living, scored highest amongst respondents who were in the “Self Employed (Agriculture) category, but scored lowest in the “Public/Civil/Corporate” employee category. The test had 12 degrees of freedom (Pearson Chi2 {12}) and a probability ratio of (pr = 0.000), this means there exists a significant statistical relationship at 5% confidence level. The Chi Square test is important because it supports field data and proves that the significant relationship between employment and impact of Nopras FM on household standard of living is not due to chance.



Table 4.2: Bivariate analysis of employment and the impact of Nopras FM on household standard of living.

Employment	Not in any way	Somewhat	Moderate	Very Much	Vital	Total
Unemployed/Inactive	28	6	1	2	0	37
Self-Employed (Agriculture)	5	11	55	44	27	142
Self-Employed (Non-Agriculture)	5	54	49	8	7	123
Public/Civil/Corporate	67	9	3	0	2	81
Total	105	80	108	54	36	383

Pearson chi2(12) = 330.6463 Pr = 0.000

Source: Author’s computation of field data (2017).

4.5 Participation in Programme Production and its Importance to the Radio

Station

Participation is very important in the activities and programming of Nopras FM. The station recognizes that, for it to have an impact in the lives of the people it serves, there must always be an avenue for local people to contribute and make an input in programmes and activities. Therefore, listener and audience participation is encouraged in every activity the station hosts. -

we encourage participation, without audience participation, we won't know what effect we are having in the community and we wouldn't know if we are serving developmental needs or even broadcasting content which the people need. Through audience participation, we are able to calculate which programmes are more effective. Through participation we get some farmers and fishermen to help us with producing our programmes. Sometimes through the help of our donors, people offer their lands for demonstrative purposes. These go a long way to affect our operations and impact in the community. When people participate we notice from the response and feedback if our programmes are successful, and if we are hitting the rights notes. The right topics naturally generate a lot of interest whilst the wrong ones don't. Another reason participation is important to our success as a radio station is because it helps us get funding. Programmes which do not include a participatory element are not easy to find funding for, therefore, it is part of our station policy to include an element of participation in every proposal we send out. The element of participation is one of the benchmarks through which sponsors

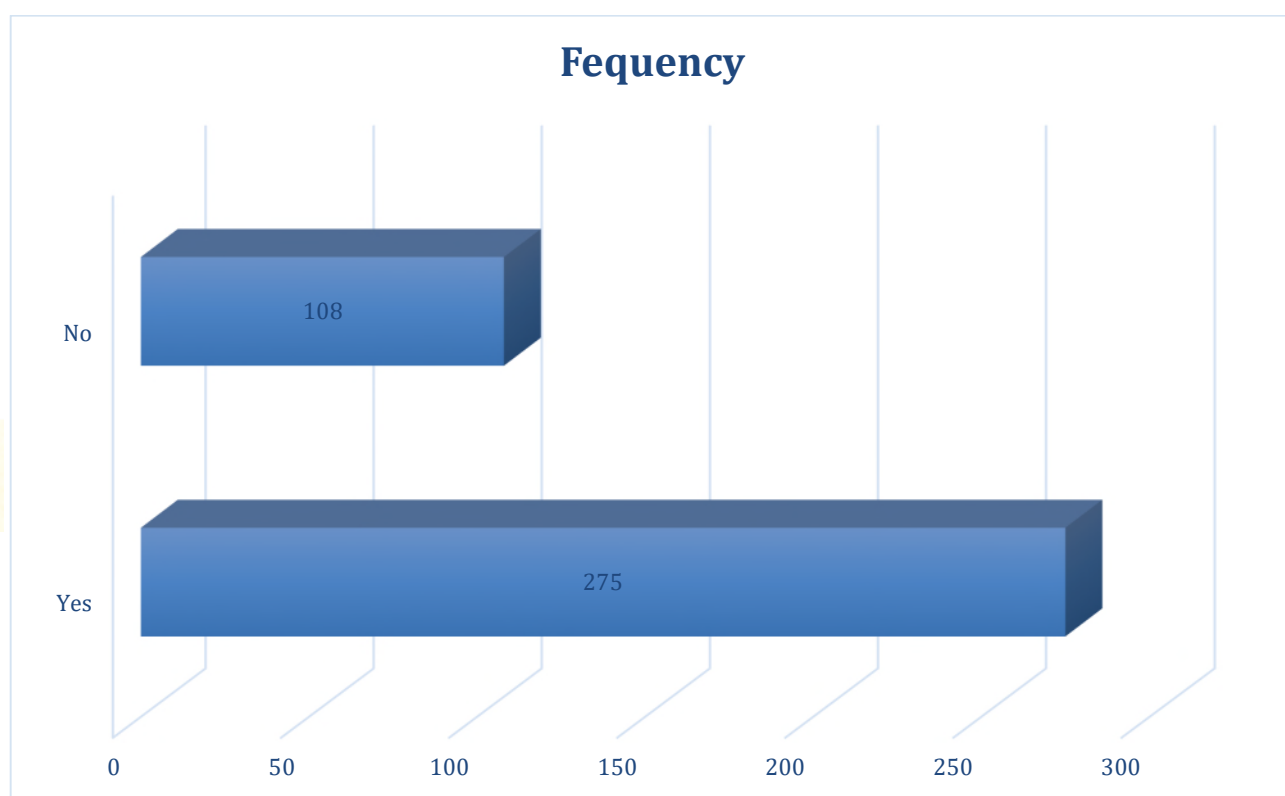


and donors determine inclusiveness, so we don't joke with it at all. (Field Interview, December 2017)

Survey results buttress the response of the station producers on participation. Respondents were asked if they contribute and participate in the programmes activities and running of Nopras FM. One hundred and eight respondents (28.1%) responded in the negative, but two hundred and seventy-five representing (71.8%) said they contribute to the programmes, activities and running of Nopras FM.



Figure. 4.4: Contribution to programmes, activities and running of Nopras FM



Source: Author's computation of survey data (2017).

4.6 Means of Local Participation to Initiatives of Nopras FM

Speaking on the means through which audience participate in programmes and development initiatives, the programme producers indicated that, several avenues exist for listener participation. They said the station has a dedicated SMS line through which opinions are collected and read during programmes. they also said the station has a dedicated phone number which allows them to receive phone in calls during certain programmes. This phone number also allows them to call field journalists and other people for their input when the need arises. They explained that the most important form of participation is through outdoor and field programmes:

During outdoor programmes, we get to meet the most excluded people who may not have access to the phone or internet. Attendance to our public durbars are high, it is the most engaging method of participation in our opinion, because we get to meet the farmers and fishermen on the ground. We also interact with them and collect data which help us to create news stories and radio documentaries. During durbars, people interact with the experts and sometimes we are allowed to provide practical examples. Especially during the planting and fishing seasons, we are able to teach farmers ways on applying fertilizer and certain practices which help to increase crop yield. Just last week we were with a representative from the fisheries commission as part of the ministry of Agriculture's Fish for Food project. He taught fishermen how to desist from using chemicals and light in fishing and some of the harmful effects it brings to our water bodies. That workshop was an outdoor program which was broadcast on air. Portions of the workshop were developed into news stories and documentaries which were discussed on air



and at Radio Listenership Club meetings. This presents people who were not at the workshop an opportunity to contribute and have their voice and opinions heard and also catch up on the workshop which they were not able to attend. (Field Interview, December 2017)

it was explained that, some of these outdoor programmes are broadcast live on the station. At other times they are recorded and replayed at Radio Listenership Club (RLC) meetings. According to the station manager, RLC's are also very effective ways to participate because, the clubs can request particular programmes through their leaders and play them for their members. After this is done, members make contributions and ask questions from their leaders and station/programme representatives.

This interaction allows many new inputs to be made into subsequent editions of the programme, sometimes these interactions create new topics for the programme to address. Commenting on social media, it was revealed that the station is present on almost every popular social media platform, including Facebook and WhatsApp. This is because, they are trying to capture the attention of youth. Internet and social media present a cheaper way to communicate and obtain feedback compared to the other ways of communication. Lastly, they said the station also has ways of making people participate through financial contributions. They said the radio station produces its own sachet water and also sells paraphernalia like shirts and caps at moderate prices. The profit from these ventures go to support the station financially in the payment of stipend for volunteers and running cost.



According to the representatives of the farmer groups, they and their organisations participate in radio programmes. They participate in production of radio programmes and also participate by giving feedback. They also avail themselves to the radio station anytime they are called upon for a capacity building workshop or in studio discussion. Usually, the radio stations identify the farming group which is needed for a particular topic.

We have cocoa farmers, vegetable farmers, mango farmers, fishermen and a whole lot. So depending on the kind of information they need, they come to us and we hold sessions with our members, the radio workers and the agric officers. Sometimes the sessions are recorded and aired as radio documentaries. Other times, they take our inputs and call us to come for discussions at the studio. Depending on what they want to talk about and the time the discussion will be held we select someone to go and speak.... They also have programmes which are targeted at specific groups, there is a programme going on with the fishermen in my area. They said it will last six months so since September, they have been coming to us for interviews and inviting us to the studio. They meet different fishermen groups and this helps to spread reach and inclusiveness. (Field Interview, December 2017)

When farmers present themselves for studio discussions, there are usually agriculture extension officers from the district assembly who also come to make input. Sometimes experts from other institutions within the district assembly are present to share ideas and make inputs on specific subjects. As a part of Nopras FM's broadcasting policy, every programme has time allocated for reading of audience text



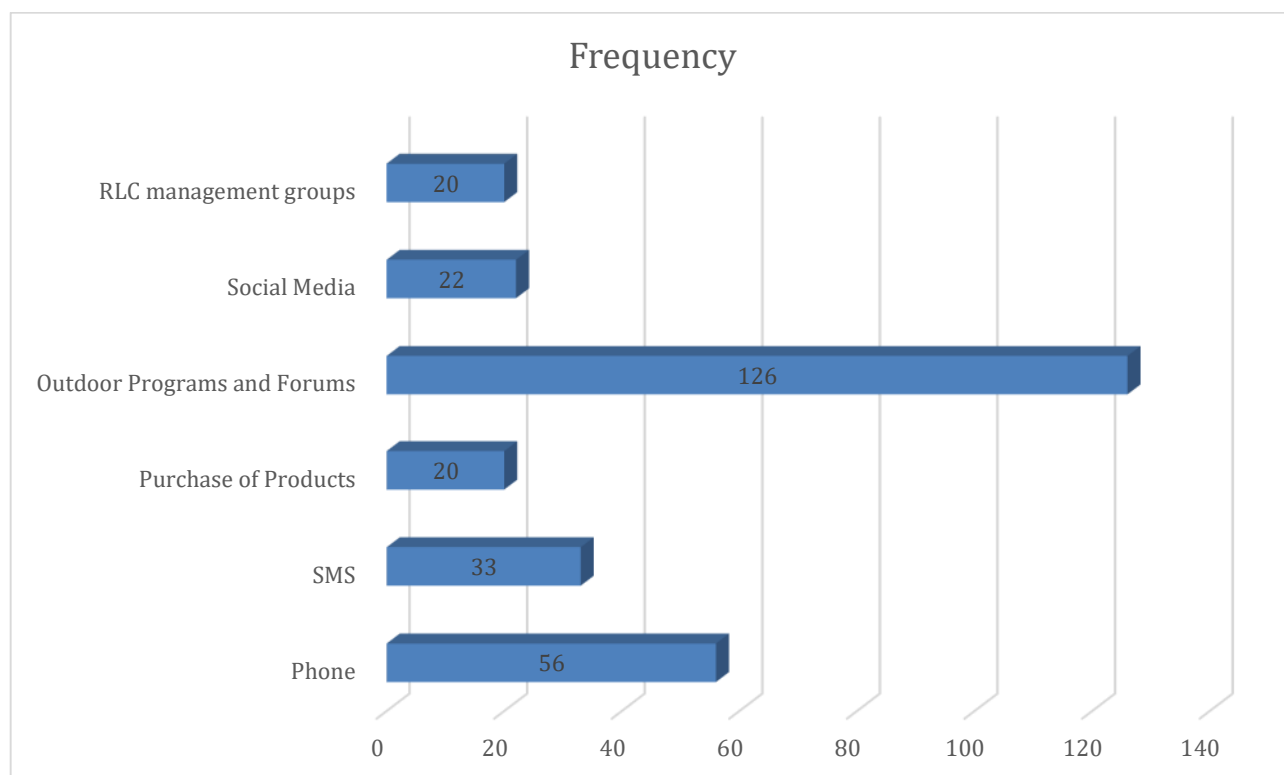
messages, social media posts and phone calls. This is to allow listeners to pose questions on an individual level and give them a chance to contribute to the overall development destiny of their communities.

This kind of participation is similar and can be likened to the kind of participation that Mikkelson (1995) calls; interactive participation. In interactive participation, involvement is holistic and does not only take the form of information giving. There is a constant movement and exchange of ideas and opinions between the parties in the development process (Mikkelson 1995).

Results from the survey shows the preferred channel of contribution for respondents who said they contribute to the activities and programmes of community radio. Fifty-six respondents who claim to contribute to Nopras FM do so through phone calls, whilst thirty-three people identified Short Messaging Service (SMS) as their preferred means of contribution. A total of twenty-six respondents said they preferred to contribute by purchasing station products and paraphernalia. One hundred and twenty-six people opined that their preferred means of contribution is through outdoor programmes and forums. Social media was selected by a total of twenty-two respondents as their preferred means of contribution and twenty people chose RLC meetings as their preferred means of contribution.



Figure 4.5: Channels of Participation



Source: Author's computation of field data (2017).

4.7 Frequency and Estimates of Contributions to Programmes and Activities of Nopras FM



Table 4.9 presents a summary statistics of participation. The minimum weekly contribution is once and the maximum is twelve times a week. The mean for the weekly averages is 6.509025 times and the median is six contributions, the distribution has a standard deviation of 2.589854.

Table 4.3: Summary statistics on frequency of contributions

Variable	Mean	P50	Min	Max	SD
Average Weekly Contribution	6.509025	6	1	12	2.589854

Source: Author's computation of field data (2017).

4.8 Description of Variables in Regression

The dependent variable is the average weekly contribution of each respondent. The variable captures the number of times each respondent contributes to community development programs and activities organised by community radio in a week. The explanatory variables as indicated in Table 4.4 include electoral area, gender, age of respondent, employment, total years of education of respondent, impact of radio information on household and the preferred channel of contribution to development initiatives. The choice of these variables is influenced by Carpentier (2011) and Berrigan's (1979) determinants of contribution in community radio.

Electoral area has been categorised in five groups; Begoro, Busoso, Ehiamankyene, Feyiase and Osino. Respondents in the Abooho category have been adopted as the reference category to compare the differentials in average weekly participation. Similarly, the sex of the respondent is included to examine the difference in weekly participation that arise as a result of gender.

The 'age of respondent' and 'total education' categories which are recorded as continuous variables, capture the difference or change recorded in weekly participation when there is a change of 1 year in the variables.

Employment sources are crucial to understanding participation because it determines if the employment group targeted by the programming of community radio participate in development initiatives. The employment sources included are; self-employed (agriculture), self-employed (non-agriculture) and public/civil/corporate employee. Inactive/unemployed is selected as the reference to compare the difference in weekly participation by employment.



Preferred contribution channel is analysed to determine how the various participation channels differ in weekly participation. Phone calls are adopted as the reference characteristic in this category. The preferred contribution channel is important because, Amstein (1969) claims citizen participation in local development initiatives is highly influenced by the channels through which they can participate.

The analysis of weekly participation is important because, one of the objectives of this paper is to find out if participation is an important factor in the running of community radio in the Fanteakwa District. Therefore, it is important to estimate the relationship between participation and the individual explanatory variables so that the variations in the patterns of participation can be understood.



Table 4.4: Estimates of Weekly Participation

VARIABLES	Average Weekly participation
Electoral area	
<i>Abooho</i>	
Begoro	1.0016*** (0.3365)
Bosuso	1.3910*** (0.4919)
Ehiamankyene	-0.0798 (0.4426)
Feyiase	0.5558 (0.4323)
Osino	1.2515*** (0.3861)
Female	-3.4158*** (0.2138)
age	-0.0045 (0.0139)
Employment Status	
<i>Unemployed/Inactive</i>	
Self Employed (agriculture)	2.5164*** (0.5458)
Self Employed (Non-Agriculture)	1.8598*** (0.5871)
Public/Civil/Coporate employee	2.2709*** (0.6000)
Total Education	-0.0039 (0.0505)
Radio Information on Household	
<i>Not in Anyway</i>	
Somewhat	0.8907* (0.4772)
Moderately	0.8868* (0.4661)
Very Much	1.3519*** (0.4897)
Vital	0.5944 (0.5219)
Channel of Contribution	
<i>phone</i>	
SMS	-0.0768 (0.3957)
Purchase of products	0.2714 (0.4487)
outdoor programs and forums	0.5149* (0.2918)
Social Media	0.4347 (0.4977)



RLC management groups	1.2760*** (0.4621)
Constant	2.7706** (1.0916)
Observations	277
R-squared	0.6450
Adjusted R-squared	0.617

Standard errors in parentheses

*** p<0.01, ** p<0.05, * p<0.1

Source: Author's computation of field data (2017).

4.9 Problems Which Undermine Participation

Over the last three and half years, Nopras FM has focused on agriculture and social development, and in particular issues related to the welfare of farmers in the Fanteakwa District and surrounding districts. To this end the station has worked with many development partners and NGO's within the community, district and national levels, to contribute to the development of agriculture and help improve the lives of our farmers, but there are certain problems which undermine the participation of local people in development initiatives championed by Nopras FM. As revealed, many community members are unaware of their roles as development agents in their communities.

Many community members are unaware of the role they can play in the development of the community, as such many do not see the need to participate. A typical case is the role of Radio Listenership Clubs. The radio listenership clubs are supposed to provide an avenue for community members to get closer to the community radio station and their elected representatives so that they can also include their voices and own the direction of development in their communities. But many listenership clubs which were established for artisanal groups do not even meet. This is because the artisans



are unaware of their role as makers of their own development, therefore they do not make any stringent efforts to get their voice heard.

(Field Interview, December 2017)

The leaders of the Farmer Based Organisations (FBOs) revealed that they were not consulted before the radio station was established. All they know is that the owner of the radio station is the cousin of a former Member of Parliament of the area, they were only informed about the broadcast style and focus of the radio station after it had been launched. This revelation runs contrary to the assertion by Inagaki (2007) who argues that the community must be actively involved in all the processes from the planning to the establishment of the radio until the day it goes on air. As pointed above, the communities were not actively involved in the establishment process. And that according to the leader of the vegetable planters group undermines the participation of local people:

One day, they called us to meet at Begoro and that was when they told us that a new radio station was going to be set up to with agriculture as a focus..... I don't really remember how I felt, because I did not know what they going to do for us. It was after they started coming to us and collecting information that some of us realised it could actually help us. (Field Interview, December 2017)

The reason some members of the communities don't care about the development initiatives of the radio station is because they were not consulted before its establishment. The owners assumed because it was a community radio focused on



agriculture, everybody will accept it intuitively. Going back to the types of participation, this kind of participation can be likened to what Mikkelson (1995) calls passive participation. This is the type of participation where beneficiaries are not consulted but are only told what will happen, or what has happened, without them having any opportunity to change or influence it (Mikkelson, 1995).

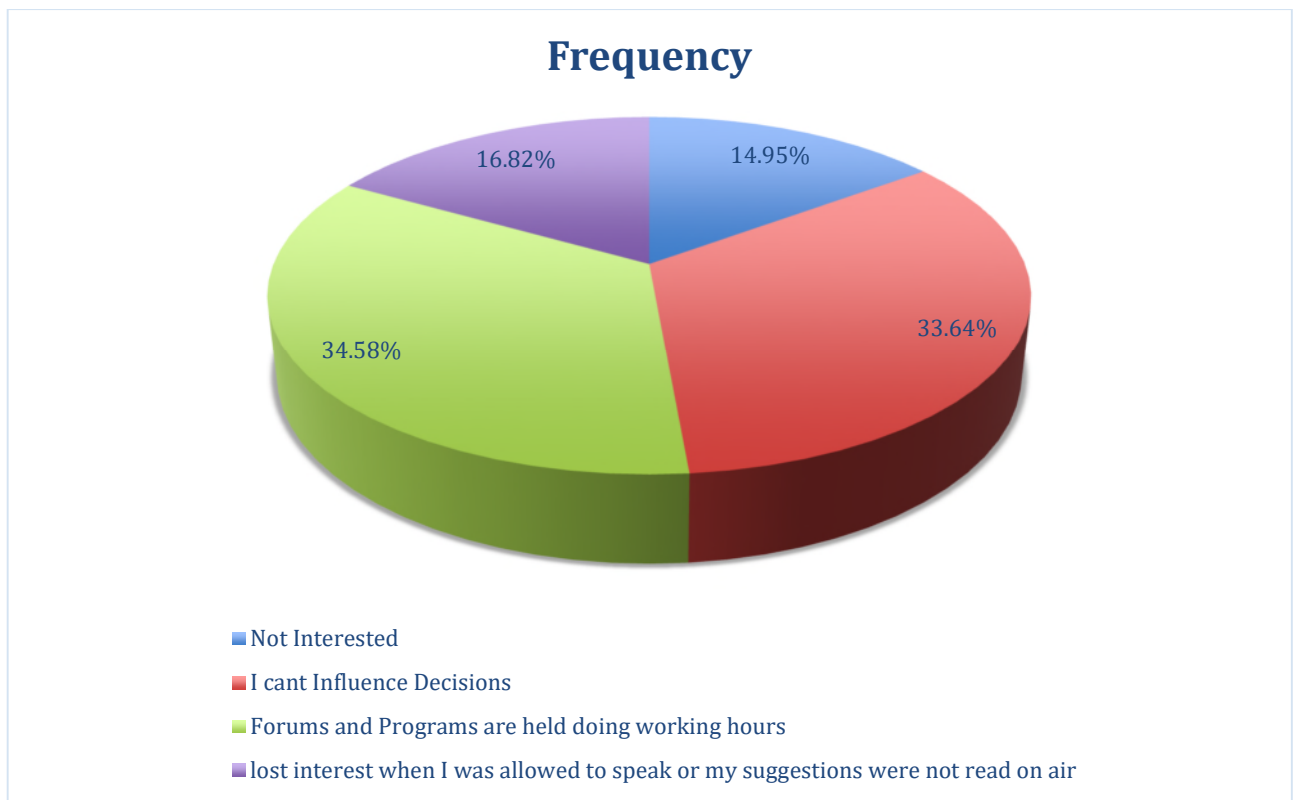
The decision to become a community broadcaster was a decision made solely by the CEO, the community members nor their opinion leaders were not consulted in any way prior to the establishment of Nopras FM. It was after we had received our community broadcasting licence that we started consulting with the communities and institutions operating within the district. That was when we decided to bring them on board and give them various roles to play.

(Field Interview, December 2017)

Respondents who said they do not contribute to the programmes and initiatives of Nopras FM were asked why they do not; 14.95% said they were simply not interested in contributing. Similarly, 33.64% said they do not participate because they cannot influence decisions in anyway. About 34.58% of respondents said their reason for not contributing is because forums and programmes are held during working hours. Respondents who said they do not contribute because they lost interest when they weren't allowed to speak or their suggestions were not read on air were about 16%.



Figure 4.6: Reason for not Contributing



Source: Author's computation of field data (2017).

Even though many development initiatives of the Fantekwa District Assembly and Nopras FM are sponsored by some NGO's, NGO sponsorship has been revealed as one of the reasons why local people are reluctant to participate in development initiatives. The District Director of Agriculture asserted that participation in development initiatives may be low because most development agencies have their goals, and use the district assemblies as rubberstamps in implementing their initiatives.

This essentially reduces the power of local people in negotiations and leads to lower participation. Another effect of NGO funding on local development initiatives is that NGO funding is limited therefore initiatives collapse soon after funding ceases.



4.10 Maximising Participation in Development Initiatives

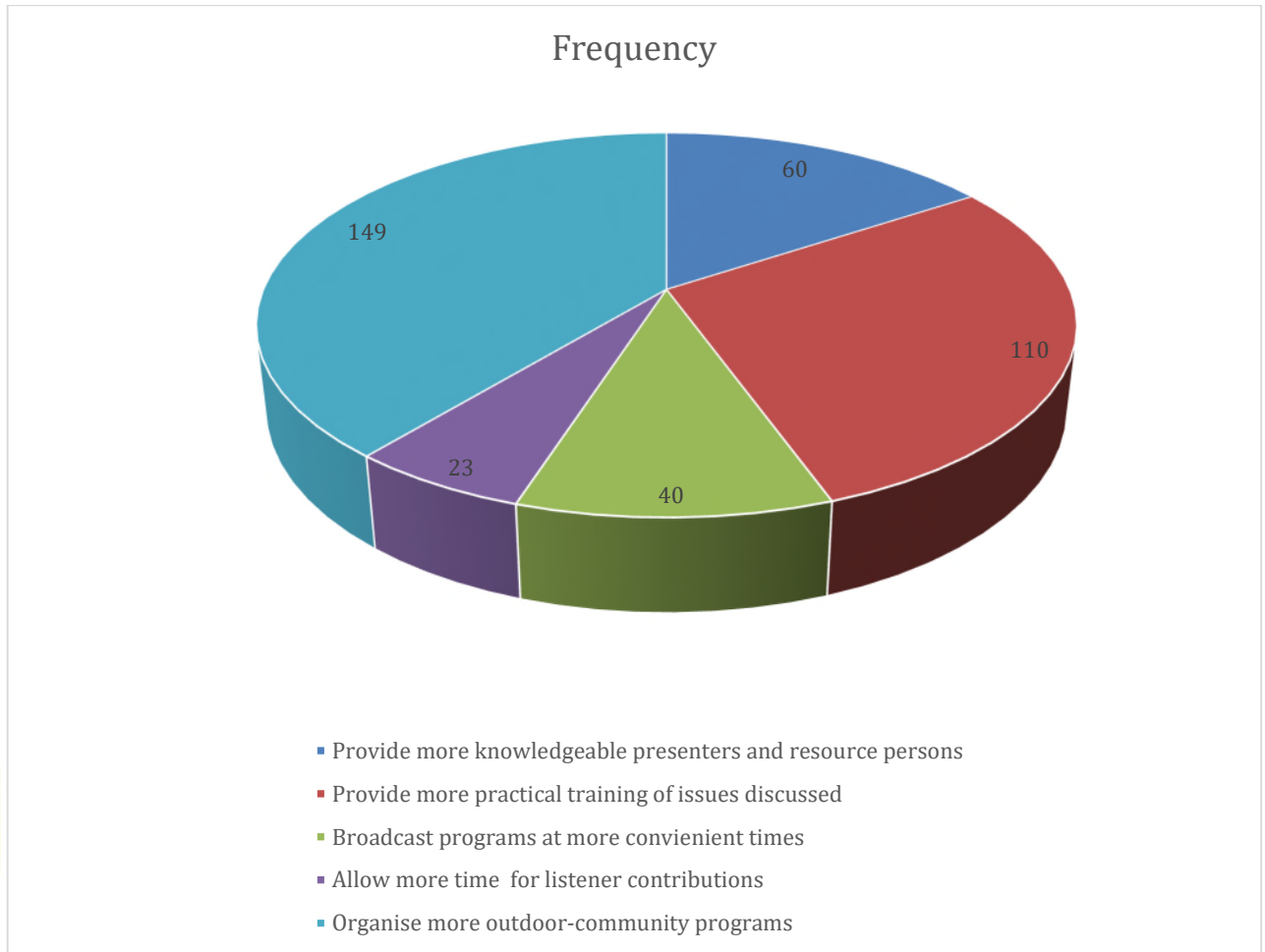
Speaking on how the radio station has tried to maximise the participation of local people in development initiatives and dialogue, the radio producers explained that with the help of certain NGO's like Farm Radio International (FRI) and state institutions like the Information Services Department (ISD) and the Skills Development Fund (SDF), more Radio Listenership Clubs (RLC) are being formed. These groups aim at giving local people a higher opportunity to participate in local development initiatives, this is done through the provision of community information systems and "Radio Apata" (Radio Huts). Even though these Radio Listenership Groups are available within the entire district, their primary focus is to help reach and involve people in the northern part of the district where communication infrastructure and internet networks are abysmal. Through the activities and programmes of FRI, radio receivers are shared to people and this helps in efforts to reach and involve as many people as possible. This means more people are exposed to the content of Nopras FM, therefore, more people become involved in participating in development initiatives and dialogue which are championed by Nopras FM, according to Carpentier (2011) exposure to media content is the first step towards attracting the participation of local people.

The researcher was interested in ascertaining from respondents how community radio can improve their programmes and activities to benefit them in order to make them participate more in development initiatives. Sixty respondents indicated that community radio must provide more knowledgeable presenters and resource persons. One hundred and ten respondents are of the view that, community radio must provide more practical training on issues which are discussed to enable them participate more. Forty respondents indicated that programs and forums must be held at more



convenient times. Twenty-three people asserted that for participation to improve, more time must be allocated for listener contributions during programmes and forums. One hundred and forty-nine respondents are of the view that community radio must organise more outdoor community programmes to enable them participate more.

Figure 4.7: How Programming can be Improved to Encourage Participation



Source: Author's computation of field data (2017).

4.11 Resource Persons and Programme Production

Almost all programmes except sports and entertainment usually have resource persons. These resource persons are usually professionals in the civil or public service who are well versed in the particular topics they are supposed to speak on. For



example, during the broadcast of “Educational Watch” the Circuit Supervisor of basic education can be invited as a resource person to help the station in broadcast. Sometimes, resource persons are private people who are knowledgeable in the areas they are invited to talk about. For example: “we usually call on the leadership of various FBO’s and fishermen groups when we need them. Sometimes, they are notified by official letters, at other times, they are invited via word of mouth.” (Field Interview, December 2017)

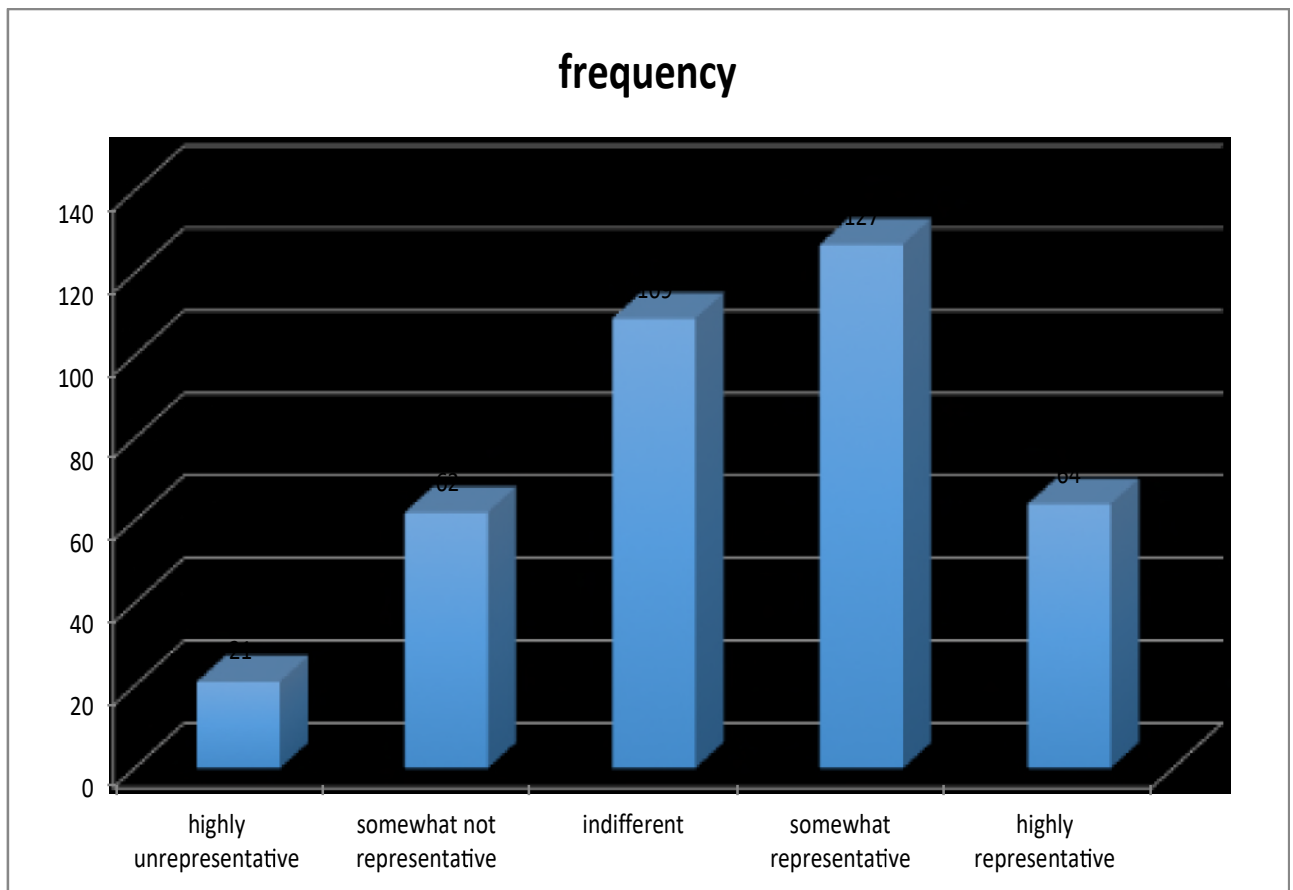
The resource persons are a clinical part of the development agenda because they are not only used in in-studio programmes. They are also involved in demonstration programmes and community out reach programmes. A resource person can contribute to programmes from a remote location. Sometimes, resource persons are local people who have given their land to be used as pilot or demonstration farms. These people track progress of crops and tend to teach other farmers. They become authorities and are always available to provide information and contribute to the production of radio programmes aimed at developing certain specific areas or aspects of the people’s lives. The interviewees proclaimed that in choosing resource persons, all interest groups within the community are given fair representation.

The distribution in Figure 4.8 shows the opinion of respondents on resource persons chosen by Nopras FM and how representative they are of the various interest groups within the community. Twenty-one (5.4%) respondents believe resource persons are highly unrepresentative of interest groups within the community. Sixty-two (16.1%) assert that, resource persons are somewhat not representative. One hundred and nine (28.46%) respondents said they were indifferent to how representative resource persons are of interest groups within the community. One hundred and twenty-seven



people viewed resource persons as somewhat representative of the various interest groups within the community. Sixty-four respondents who make up who make up 16.71% of respondents, indicated that, resource persons used in program production by community radio are highly representative of the various interest groups within the community.

Figure 4.8: Fair Representation of Resource Persons in Program Production



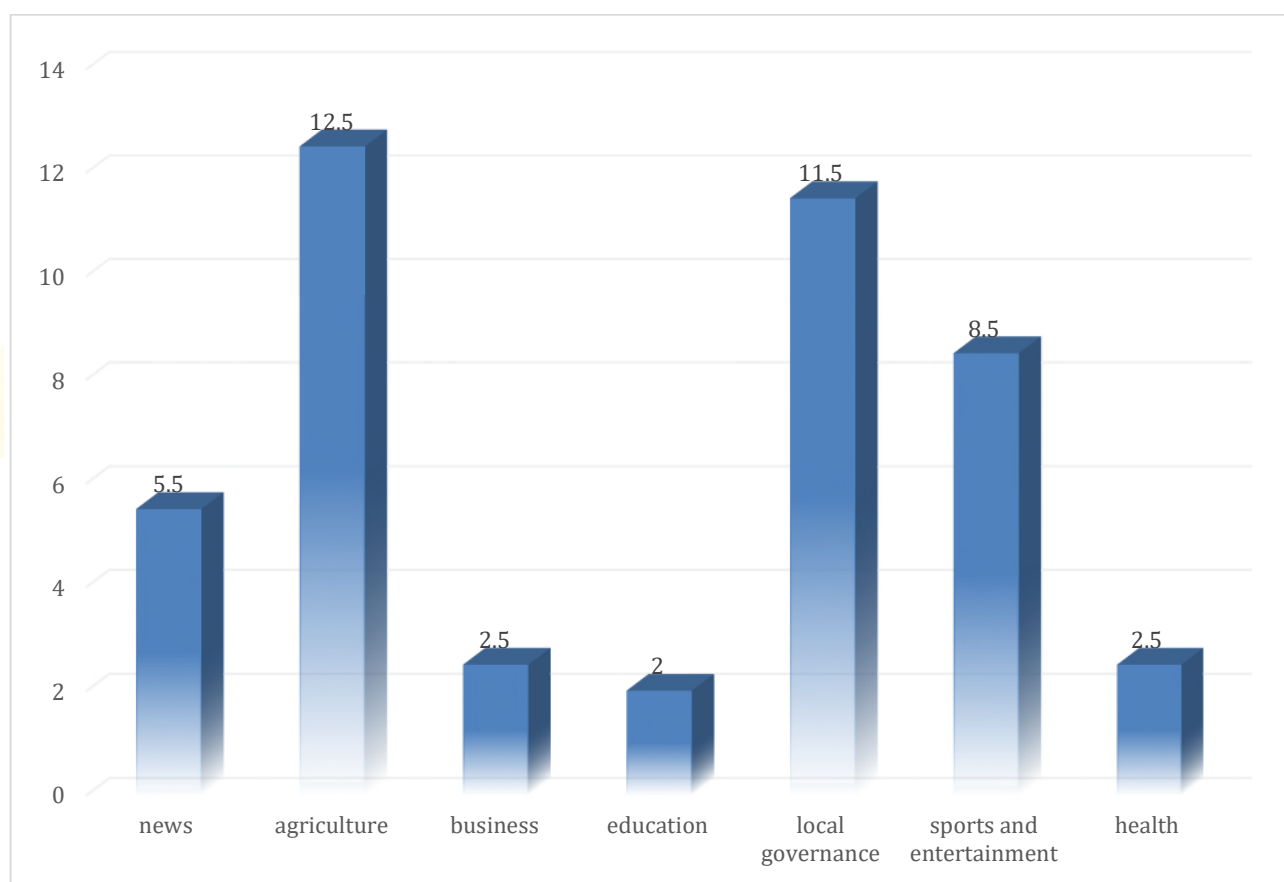
Source: Author's computation of field data (2017).

4.12 Programming and Local Governance

In radio broadcasting, peak time refers to times of the day in which radio broadcasters can reach the largest number of audience. Peak time is when the most people tune in to listen to radio programmes and as such, broadcasters can get paid the most for advertising (Shrivastava, 2005). Programmes and adverts which are aired during peak time are sure to reach audience and thus, can have the most impact. According to the producers, the station has about forty-five hours of peak broadcasting time every week. And this is the time most of their important programmes such as “Assembly and you”, “District in focus”, “Kuapa yor” and “Agritech” are aired.



Figure 4.9: Hours of Peak Time Broadcast per week



Source: Author’s computation of field data (2017).

It is further broken down into eight hours of peak broadcasting time every day. It was explained that morning peak time runs between the hours of 6:00 AM – 10:00 AM, and it is predominantly the morning show which is made up of various segments from news, sports, politics and local government issues. Evening peak time on the other hand starts from 5:00 PM and runs through to 9:00 PM every weekday. The evening peak time starts during the drive time entertainment show and also captures the evening news session. Various nighty talk-shows which are focused on areas such as agri-business, local governance and politics, education and health are also included in the evening peak time. Morning peak time on Saturdays run between the hours of 9:00 AM – 12:00 PM. According to the radio producers this is the time when the most important radio agricultural discussion show; “era of the researcher” is aired. Saturday evening peak time runs between 6pm – 8pm and contain the evening news and Saturday night entertainment show.

When the station’s peak time programme rundown was examined, it was noticed that agriculture topped the table with a weekly peak time broadcast of 12.5 hours. In second place is local government with a total weekly broadcast time of 11.5 hours.

Sports and Entertainment came in third place with 8.5 hours. News programmes have a total of 5.5 hours of peak time broadcast. News is followed by business and health & sanitation which have total broadcast times of 2.5 hours each. Education was last with a total of 2 hours per week.

The radio producers added that some programmes are aired which are not captured in peak time broadcast. They gave examples of certain programmes which are repeated during off-peak hours and also news and other programs which are broadcast during off-peak time. They also stated that programme schedules of the station are flexible



and change a lot. They explained that most programmes are usually radio components of certain funded development programmes and projects, as such; when they end the radio broadcast also cease and a new one is introduced to replace it.

for example, during the period that the MAASI programme was ran, there was a radio component called MAASI minute which was lodged into the morning show – for 30 minutes every Monday and Friday, we discussed the progress being made in the MAASI project and the various issues which were coming up in terms of Agricultural activity financing in the district. This also became a rallying point for us and our stakeholders who were helping us implement the project because we discussed everything here with our listeners before and after going to the field to meet with the officers from the district..... when it comes to selection of time to air programmes which are project components, we are flexible, we allow the donor and funders of the project to determine when they think we should air their programmes. Most institutions so far, have given us the liberty to select when to air their programmes, for most of the time the only condition is for the programme to be broadcast during the peak broadcast hours of the day.

(Field Interview, December 2017)

The radio station and the District Assembly are partners in the development process. The radio station avails itself to the district assembly in times of need and vice versa. Sometimes, the district assembly allows its staff to serve as resource persons on programmes and initiatives of the radio station. Some assembly members and district officers are used in implementing community development projects which are run by



the community radio station. The radio station has several programmes and programme segments aimed at helping the people participate in their communal development. Accordingly –

The “Assembly and You” programme, allows the people to have one on one interactions with their elected leaders, it also serves as a way for the assembly to track its projects and see how they are being received by the people. The radio station even has a dedicated text messaging line, where people can send direct feedback so their elected representatives can know their stance on issues. We also have the local news segment in our morning show, this focuses on only the districts within our catchment area. The people really take interest on things that happen around them. Through the “Assembly and You” programme, the district has introduced a new payment method where shop owners and commercial drivers can pay their quarterly taxes without going to the offices, this system was introduced not long ago; but through the programme, we have noticed that the people like it and want it to stay. Also people call in and ‘fire” assembly members whom they think are not working hard enough. The radio station has provided a way to evaluate the work of assembly members even before elections. Some special events like budget release and district celebrations during independence day and national farmer’s day are also broadcast live on the radio station. We are helping to improve the decentralisation process by bringing the people closer to their leaders and improving accountability and we hope it gets better. (Field Interview, December 2017)



The district Director of Agriculture commented that his office has a cordial working relationship with the radio station. He said the radio station has been a great partner and addition in the process of community development because it has taken some troubles “off the back” of district assembly:

The radio station has helped a lot in our work as a District Assembly, I have been here for 5 years and during these years, the Information Services Department which is supposed to help us reach people has been poorly staffed and under-resourced. As I speak to you now, they don't have even a car. All they have are 2 motor-bikes but money to buy fuel is a problem. The radio station has become the main line of communication between us the assembly and the people we are serving. (Field Interview, December 2017)

4.14 How District Officers Make Use of the Radio Station

The assembly takes advantage of the radio station in so many ways, these ways are usually mutually beneficial to the both the assembly and the radio station. Sometimes the assembly takes advantage of the organised nature of the radio's activities to do more community work. For example, the District Director of Agriculture admitted that his department, sometimes use the Radio Listenership Clubs and the 'Radio Apata' as a rallying point for their community outreach programmes. He stated that they are aware of how these radio clubs are organised so they take advantage to meet a large number of people. Also, the “District Educational Watch” Programme became a success because of how we partnered with the radio station. Through that, the district has been able to reduce teacher absenteeism and also improved the education in the district.



The assembly doesn't have its own radio show, radio programmes like "Assembly today" and "District focus" are directly aimed at the activities and programmes of the assembly and promoting local development initiatives. The assembly makes sure it takes advantage of these programmes by presenting itself for discussions and interviews relating to the. Also through the information and data the radio station collects from its listeners, the assembly is able to appraise local projects and measure their effectiveness.

4.15 Community Radio, Local Initiatives and Governance

The district believes the activities of the community radio have extended and improved the practice of decentralisation in the district. To them, a link or bridge has been constructed between the elected and civil officials of the assembly and the people they are supposed to serve.

The programmes and platform by the station allows us to present and explain our programmes and plans to the people. In relation to expenditure and others, it is helping the assembly members become more responsible and their work has become more transparent. Previously, it was difficult to meet certain departments under the assembly and even know their plans for the upcoming year, but now with just a text message or phone call into a studio programme you can know everything about activities and development projects going on in the District. (Field Interview, December 2017)



Through the comments and contribution aspects of programmes, a lot of questions ranging from the cost of certain infrastructure and dates of completion can be asked, this strengthens the process of transparency in the work of the district assembly.

Commenting on a question on how the work of community radio has improved good governance in the district, he said:

Because of the community radio station, the people are now aware and they know their rights. They demand accountability from they assembly members and keep them on their toes. Through the broadcast of budget readings and other important functions the people are aware of everything the assembly is doing to improve their livelihoods. Before the radio station, there was almost no way of holding elected members responsible; budgets were not read and community meetings were poorly organised. (Field Interview, December 2017)

The presence of a community radio station has improved governance in the Fantekwa District. The activities and development initiatives in the district have provided an avenue for citizens to hold elected officials accountable, while increasing transparency and inclusiveness within the district. Nopras FM promotes the principles of good governance by growing the community's sense of responsiveness and transparency, this is done by improving the participation of local people in issues which centre around local governance and the accountability of local elected officials.



4.16 Contribution to Local Development

The community radio station is serving the communities well, from the perspective of the District Director of Agriculture who represented the district assembly in the study, it has become a vital part in the lives of the people it serves:

It provides the people with information and news particularly about their immediate localities. It also gives them a chance to be heard and contribute to our activities as an assembly. These people have almost little or no access to newspapers and they are a little distant from the national news which is usually broadcast on national TV. Community radio is a great way of reaching people in the rural and hard to reach areas of the district. Already the station has done some projects in agriculture, and health and the programmes have been very successful. The presence of the community radio station helped our district score 60% on the district league table. We moved to 175 from a previous position of 182, the district has improved in the areas of responsiveness and education monitoring. This means we are improving and I believe the radio station helped in many ways for that to be achieved. (Field Interview, December 2017)

Speaking on the future prospects of the radio station, the District Director of Agriculture acknowledged the work being done by the community radio. But also admitted that more needs to be done to properly integrate it into the lives of the people. He said in the future he will like to see equal attention being paid to all people in the district and also all kinds of livelihoods.



I am not saying their focus is bad, but I will love to see the station introduce more programmes to cover various aspects of the citizens lives. I am the District director of agric and I love the fact that they concentrate mostly on agric and its related activities but certain things like security and business development cannot be ignored because they all affect the livelihoods and development of the people. (Field Interview, December 2017)

The programme producers indicated that the radio station plays several roles in community development. They mentioned the Annual Agriculture Fair and second cycle school agriculture clubs which are initiatives of the radio station as examples. They explained that the Annual Agriculture Fair is a platform which aims at bringing all stakeholders within the Agriculture value chain together. They indicated that the aim of bringing these stake holders together is to create business, networking and friendship ties amongst players to improve the level of agricultural entrepreneurship within their catchment area. The Annual Agriculture Fair has been hosted every year since the station started broadcasting.



They proclaimed that, the motive of the school agricultural club is to expose secondary school students to the ways in which agriculture is a sustainable employment choice. The radio station runs various programmes through talks, seminars and field demonstrations for the students. The radio station also hosts the annual Farmers Day soccer competition.

CHAPTER FIVE

SUMMARY, RECOMENDATIONS AND CONCLUSION

5.1 Introduction

This chapter presents the summary of key findings of this thesis, draws conclusions based on the findings and provides implications for theory and future research. It also uses the results to make policy recommendations for the practice of community radio broadcasting in Ghana. The research conducted in this thesis was about community radio as a tool for development; a study of participation in the Fanteakwa District in Ghana. The objective of the research was to find out if participation of the local people in the running and management of community radio is important. Specifically, the study sought to find out how the programming of community radio influences the livelihoods of community members, to examine if participation is a vital factor in the effective running of community radio in the Fanteakwa District and to examine if the programming policy of community radio in the Fanteakwa District, consider local governance issues as important. The research was informed by the empowerment theory and the participatory communications theory to examine various ways in which participation in community radio leads to development.



5.2 Summary

The findings show that community radio is important to the lives of people in the Fanteakwa District. First, it is the preferred information channel for most people in the district. Second, it provides an avenue for local people to be updated on the programmes of their district assembly and also, it is focused on agriculture, which is

the main source of livelihood for most people in the district. It provides an avenue for NGO's and development partners operating in the district to reach and involve local people in the work they do.

One revelation from this thesis is that; Nopras FM does not follow the ideal philosophy of community radio being communally owned. But rather it is private or individual decentralised initiative which uses the local community to achieve its goals (Myers, 2000). Mhagama (2015) says that, the idea to start a community radio station must evolve from the community. But in the case of Nopras FM, the idea to become a community broadcaster did not evolve from the people; even though the local people were informed before community broadcasting started, they only played a passive role in its establishment and cannot in any way claim ownership of the radio station even though they contribute to its financing and management.

This kind of ownership affects participation of local people. This is because, many local people may not know that the purpose of community radio is to aid community development and thus, may need sensitisation and extra work to bring them on board.

Also, because the radio station is not owned by the community, many people may not feel or understand the need to participate. This means the full potential of participation, may never be realised.

The purpose of community radio is enable the community to determine their own needs and facilitate their development process at the desired pace of the community. But from the findings in this study, NGO's and other development partners, fund community radio stations and this has the capacity to shift the focus of the community radio, since the need to stay afloat is also very important to the managers. As a result,



the radio station may introduce certain programmes which have the ability to limit local participation because the local people may not be the ones setting the agenda on programmes and initiatives. Furthermore, the word participation, is in itself quite psychedelic, it is not static and changes colour and shape at the will of the hands it is held (White, 1994). This means that different scholars, depending on what they are looking for will have different explanations and assumptions for participation.

In spite of the ownership issues of Nopras FM, participation of local people plays a key role in their operations. From the results of the field interviews, it is observed that the programme focus of the community radio station is in agriculture which is also recorded as the most dominant employment avenue in the district. This allows the radio station to keep the interest of local people and facilitate their participation in programmes and other activities. participation of local people allows Nopras FM to develop relevant content and maintain the interest of the local people in the initiatives of the radio station. According to Mhagama (2015), community radio exists to give local people a rallying point and a voice for their development, this means all development initiatives and actions must emanate and be directed according to the tastes and preferences of the local people. It is for this reason that Nopras FM places great importance on participation. Nopras FM recognises that for any real change to happen, the audience must be in the driving seat and must generate their own radio content.

Evidence is drawn from the establishment of Radio Listenership Clubs and their dealings with the Farmer Based Organisations. RLC's and FBO's put local people in charge of content development and management of the radio station. As Inagazi



(2007) recorded, establishment of listenership clubs is one of the practicable means through which participation from local people is developed and maintained; it is also one of the indicators of how vital local participation is to the radio station.

The findings reveal that community radio plays two major functions in the Fantekwa District. First, as a medium that affords ordinary people the opportunity to participate in the media and in development projects. Second, community radio is used to support community development, in that, it is used to inform people about development projects and initiatives of the district assembly and development agencies.

Participation in community radio in the Fantekwa District contribute to involving the local people in national political processes that foster social change and development. Community radio's fundamental role in empowerment and democratisation is evidenced by the way it introduces multiplicity of voices in the community development debate. As recorded by Mhagama (2015), participation in community radio presents the opportunity for people to get involved in the planning and implementation of development projects within their immediate community.

For most respondents, Nopras FM has contributed an improvement in their household's standard of living. Also 71.8% of the respondents indicated that they participate in the programmes, initiatives and activities of Nopras FM. With over 60% of people being employed in the Agriculture and other artisanal professions in the district, we can conclude that community radio influences the livelihoods of local community members. This confirms the findings by other researchers (Braun & Torero, 2007; Kenny, 2002 and Souter et al. 2005) which concluded that community



radio serves as an important vehicle for poverty reduction in rural areas of developing countries. Their studies concluded that in most instances, community radio initiatives serve as a pivotal platform for livelihood empowerment and diversification.

The findings of Kenny (2002), indicates that in a pluralist media landscape, citizens are more likely to choose media that contributes to the personal and economic development.

It is clear from the results that the broadcasting policy of the radio station consider governance issues as important. Sparks (2007), drawing inspiration from Sen, asserts that one of the mandates of community radio is to provide an avenue for self-representation (Sparks, 2007). This means, community radio must empower people to participate in local governance and promote the principles of good governance. This is deeply rooted Sen's theorisation of Development as Freedom and Freedom as Development. Local governance issues are broadcast for a total of 11.5 peak time hours every week. This makes it the second most covered area, in terms of peak time

broadcasting. Governance programmes are next in line after the stations main focus area of agriculture. This shows how important political representation, participation and good governance is to the radio station. Nopras FM recognises its role in ensuring grassroots participation and political representation for local people, who otherwise are not catered for or considered by the mainstream media. During the survey, 200 respondents said Nopras FM provides them with local development information. This goes to prove the extent to which local people expect community radio to inform them about their immediate political administrators.



Even though the district assembly doesn't have its own programme on the radio station, it works hand in hand with the radio station in its quest to bring development to the people. In some instances, the radio station relies on the district assembly and at other times, the district assembly relies on the radio station. But they have one purpose; to help the process of decentralisation and grass root bottom-top development, through self-representation, information provision and accountability of elected officials.

5.3 Conclusion

This study set out to examine community radio as a tool for development by employing the concept of Participatory Development Communications and The Empowerment Theory (Berrigan, 1979; Servaes, 2000; Myers, 2011 and Rapapport, 1987). The thesis has demonstrated the application of aspects of these theories to the study of community radio as a tool for development through local participation.

The first contribution of this thesis is the conceptualisation of a model to serve as a guide on how community radio can facilitate community participation in development initiatives for social change. Development initiatives require a process of interaction and sharing of information, skills and knowledge. The model does not treat community members as passive receivers of development initiatives but rather shows the power of community radio as a binding force which puts local people in the driving seat of their development by facilitating dialogue between local people and their development agents.



This study supports the assertion of Carpentier (2011) and Inagaki (2007) that earlier models of development like modernisation do not give attention to local participation. Strategies of applying the modernisation paradigm are still being used today in development initiatives which are run and implemented by NGO's. The study noted how NGO and donor funding reduces local participation in development initiatives, because of how funded initiatives are planned and implemented.

With regard to the ideal definition of community radio as 'owned, managed and operated by members of the community' (Manyozo, 2009: Quebral, 2012: Servaes, 1999). The findings in this thesis are contrary to the general idea of community radio as communally owned ventures. Community radio stations which are individual ventures of entrepreneurs within the community have the tendency to reduce the emphasis on people, thereby reducing the participation of local people in playing active roles in governance and determining the course of their local development.

This thesis shapes our understanding of the relationship between community radio, local development initiatives and participation. The findings show that community radio fits in well with an approach to development related to expanding ordinary people's capabilities (Sen, 1992). The findings prove that through local participation, community radio can facilitate a variety of development goals and initiatives. Community radio has the potential to encourage local development through enhancing capabilities in a variety of ways, example is when Radio Listenership Clubs which are used as training grounds to educate farmers on pesticide use and fertilizer application.



5.4 Recommendations

The government in collaboration with the National Media Commission and the National Communications Authority must formulate a community radio broadcasting policy which is embedded in law, and must hold community radio broadcasters to it. The policy should contain clauses which state clearly the nature of ownership of community radio stations and the role that private entrepreneurs and Non-Governmental Organisations can play in starting or operating community radio stations.

Since the mandate of community radio includes giving people a voice and ensuring social inclusion, it is advisable for the NMC and the NCA to direct community radio stations to dedicate a section of their broadcast time to issues of national importance, in addition to their primary focus areas example; gender empowerment, child protection and sanitation issues must be adequately covered to keep local people at par with the broader national development agenda.

This thesis recommends that, before registering community radio stations, the regulatory and licensing bodies must make sure the ownership of these radio stations are representative of every sub-group within the operating community. This will make sure inclusiveness in management and development of content for the radio station is at its maximum. Bordenave (1998) argues that communal ownership of community radio stations, serve as a check on entrepreneurs who establish community radio stations as businesses ventures with the aim of projecting the development agenda of donor agencies and NGOs.

The managers and operators of community radio stations must explore more income generation avenues. This will allow community radio stations to desist from



depending on NGOs for funding which constantly leads to a change in broadcasting rundown and as a result reduces participation. Exploring other income generation avenues will make community radio stations more self-sustaining. Community radio stations need to take advantage of the business environment to become creative in income generation. For example, they can offer secretarial services (typing, printing, internet café, etc.) for a fee to augment the money spent on utilities and facility management bills. Community radio stations can also rent its public announcement systems for use during social gatherings.

Moreover, considering the role of RLCs, they can be a rational to ensure communities are participating actively in the activities of the community radio station. Radio producers must make themselves a part of the RLCs and make sure an equal opportunity is given to every RLC irrespective of location or professional influence. Since there are different types of clubs such as professional based and location based clubs, they can all be empowered to participate in the production of variety of programmes on different topics and issues that affect the community.

Also, from the results in the field survey, we realise women contribute way less than men do. It is recommended that some RLCs be formed around women and youth groups. This has the capacity to empower women and in the long run improve how woman participate and contribute to programmes and initiatives of community radio stations. This will ensure diversity in opinion and heterogeneity in participation of the audience, which is a characteristic of Carpentier's (2011) maximalist approach to participation.



It is recommended that community radio stations should not only focus on funding from international NGO's but to also take advantage of the various programmes and opportunities which are provided by the Government of Ghana. The Skills Development Fund and the Ghana Social Opportunities Programme, are some of the programmes of government which can help fund the programmes and activities of community radio stations.



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APPENDICES

APPENDIX 1 – SUMMARY OF FM STATIONS IN GHANA AS AT 2016

NO.	NAME OF REGIONS	TOTAL NO. AUTHORISED	PUBLIC	PUBLIC (FOREIGN)	COMMUNITY	CAMPUS	COMMERCIAL
1.	ASHANTI	60	2	1	4	2	51
2.	BRONG AHAFO	63	3	-	7	2	51
3.	CENTRAL	33	2	-	8	3	20
4.	EASTERN	42	2	-	6	1	33
5.	GREATER ACCRA	50	2	3	6	3	36
6.	NORTHERN	46	7	-	13	1	25
7.	UPPER EAST	18	2	-	6	1	9
8.	UPPER WEST	19	2	-	8	1	8
9.	VOLTA	46	4	-	10	1	31
10.	WESTERN	75	5	1	5	2	62
	TOTAL	452	31	5	73	17	326



APPENDIX 2 – SURVEY QUESTIONNAIRE

UNIVERSITY FOR DEVELOPMENT STUDIES

DEPARTMENT FOR AFRICAN AND GENERAL STUDIES

RESEARCH QUESTIONNAIRE

COMMUNITY RADIO AS A TOOL FOR DEVELOPMENT- A STUDY
OF PARTICIPATION IN THE FANTEAKWA DISTRICT OF GHANA

Introduction:

The purpose of this survey is to help the researcher study, analyse and understand how participation of people in community radio in the Fantekwa District lead to development. All responses will be treated confidentially. Kindly answer each question and reflect your true reaction when doing so. Indicate your choice by ticking the appropriate box.

Questionnaire Number:

Date:

Electoral Area (Community):

PART I DEMOGRAPHIC CHARACTERISTICS

1. Gender Male Female

2. Age

3. Number of years of education

PART II INFORMATION SOURCES

4. What is your primary source of information about issues of interest to you?

Nopras 107.5 FM

From other Sources

if other source, indicate _____



PART III RADIO LISTENERSHIP and LIVELIHOOD

5. What is your source of employment?

- Unemployed/ Inactive/ Retired Self Employed (Agriculture)
Self Employed (Non Agriculture) Corporate/ Public/ Civil
Employee

6. How many hours on the average do you spend listening to radio a day?

- Less than 2 hrs Between 2 Hrs - 4 Hrs Between 4 Hrs – 6Hrs
 Between 6 - 10 hrs More than 10 hrs

7. Do you have specific programmes you listen to on Nopras FM?

- Yes No

8. Which radio programmes interest you the most?

- Agriculture Business and Economy Health and Sanitation
 Social Issues Politics and local governance Sports
and Entertainment

9. What type of information provided by Nopras FM is most useful to you and your household?

- Market prices Agricultural Information
 Health
 Local development issues News Entertainment

10. Has the information provided by the programming of Nopras FM affected your incomes and standard of living in anyway?

- Not in any way Somewhat Moderately Very useful
 Vital



11. In your opinion, how does the reliability, truthfulness and accuracy of information from Nopras FM compare to that of other sources of information?

- Much less reliable Less reliable About the same More reliable Much more reliable

PART IV PARTICIPATION

12. Do you contribute to the activities of Nopras FM in anyway?

- Yes No

13. If no, why don't you contribute?

- Not interested I can't influence decisions in anyway lost interest when I wasn't allowed to speak or my contributions were not read forums and programmes are not held at favourable times

14. If yes, how many times do you contribute a week on the average? (counted across; phone calls, text messages, social media interactions, town hall meetings/forums, etc.)

15. What is your preferred means of contributing to the running of Nopras FM?

- Phone SMS Purchase of station paraphernalia/products
 Participation in outdoor programmes
 Social Media Other forms of participation

16. Why do you contribute to the running of Nopras FM?

- its beneficial to me Simply curious Radio presenters and moderators encouraged participation to support the success of programmes



17. Do you discuss issues and information you hear from radio programmes with family, friends and neighbours?

- Never Once a while most times Always

18. How can Nopras FM improve their programmes to benefit you?

- Provide more knowledgeable presenters and resource persons
- Provide practical training on issues discussed to listeners and communities
- Broadcast programmes at more convenient times of the day or week
- Allow more time for listener contributions and phone in during programmes
- Organise more outdoor-community programmes



**APPENDIX 3 – INTERVIEW GUIDE FOR DISTRICT DIRECTOR OF
AGRICULTURE**

UNIVERSITY FOR DEVELOPMENT STUDIES

DEPARTMENT FOR AFRICAN AND GENERAL STUDIES

INTERVIEW GUIDE FOR DISTRICT DIRECTOR OF AGRICULTURE

COMMUNITY RADIO AS A TOOL FOR DEVELOPMENT – A STUDY
OF PARTICIPATION IN THE FANTEAKWA DISTRICT IN GHANA.

1. What is the Department of Agriculture's relationship with Norpras FM?
2. What kind of assistance do you give the radio station and why?
3. How do you take advantage of the radio station, when you have to reach the communities, in the areas of implementation of programmes and feedback on on-going programmes?
4. Does the department of agriculture have a programme on the radio station?
5. In your opinion, what is the major role of the radio station with respect to people's involvement in the developmental initiatives going on in the district?
6. Do you think that the radio station has contributed to the improvement of the district, can you cite any examples?
7. What role does the radio station play, in terms of accountability and transparency of elected and administrative assembly staff?
8. Does the assembly help in anyway to finance the radio station?
9. What role does the assembly play in terms of the management of the radio station?
10. What will you like to see the radio station doing in the future?



APPENDIX 4 – INTERVIEW GUIDE FOR STATION PRODUCERS

UNIVERSITY FOR DEVELOPMENT STUDIES

DEPARTMENT FOR AFRICAN AND GENERAL STUDIES

INTERVIEW GUIDE FOR STATION PRODUCERS

COMMUNITY RADIO AS A TOOL FOR DEVELOPMENT – A STUDY OF PARTICIPATION IN THE FANTEAKWA DISTRICT IN GHANA.

1. How was the radio station established?
2. How do you make sure that most the reach of the radio station is extended to cover everyone within the catchment area?
3. What is the primary focus of the station in terms of programming?
4. How does the programme focus of the radio station serve the development agenda of the community?
5. How many hours per week does the station spend broadcasting programmes in the following areas
 - Agriculture
 - Business and Economy
 - Education
 - Security
 - Politics and Local governance
 - Sports and Entertainment
 - Health and Sanitation
6. What goes into planning for these programmes?
7. Do you always have resource person(s) on the programmes and how are they selected?



8. What is the relationship between the radio station and the district assembly?
9. How will you describe the effect of the radio station on the activities and programmes of your department, in terms of programme facilitation, feedback and citizen contributions?
10. Do you allocate time for listener participation and contributions during programmes?
11. Do you think the involvement and contribution of the local people in the activities of the radio station is important for the success of Nopras FM as a community radio?
12. In what ways do listeners provide feedback on aired/ on going radio programmes?
13. What is the staff strength of the station?
14. What is the procedure for selection/employment of staff?
15. What is the composition of the management of the radio station and how are they selected?
16. How do you finance the running of the radio station?
17. How can impediments be reduced to further encourage participation of local people in programme production?



APPENDIX 5 – INTERVIEW GUIDE FOR LEADERS OF FARMER BASED ORGANISATIONS

UNIVERSITY FOR DEVELOPMENT STUDIES

DEPARTMENT FOR AFRICAN AND GENERAL STUDIES

INTERVIEW GUIDE FOR LEADERS OF AGRICULTURE ASSOCIATIONS

COMMUNITY RADIO AS A TOOL FOR DEVELOPMENT – A STUDY OF PARTICIPATION IN THE FANTEAKWA DISTRICT IN GHANA.

1. Why was your organisation setup and how can Nopras FM facilitate the achievement of your primary objectives?
2. How were you running your activities before the establishment of Nopras FM?
3. How do you contribute to the programmes/projects and Activities of Nopras FM?
4. How do you gain sponsorship for the programmes you run?
5. Are you not undermining the work of district agriculture extension officers?
6. Besides the sponsorship you gain for your programmes, do you support the station financially?
7. Is there any evidence that when farmers learn from their fellow farmers, they gain knowledge better than when they learn from experts?
8. How are your radio programmes prepared and produced?
9. Will you describe the presenters of these programmes as knowledgeable in the issues they discuss on their programmes?
10. Do you think your involvement and contributions affect the success of Nopras FM as a community radio station?



11. How do you track feedback on your radio programmes?
12. What role does your association play in the running and management of the radio station?



APPENDIX 6 – INTERVIEW PARTICIPANT’S CONSENT FORM

PARTICIPANT’S INFORMED CONSENT FORM

Community radio as a tool for development – a study of participation in the Fanteakwa District in Ghana.

Researcher: Manfred Kofi Antwi Asuman

Supervisor: Africanus L. Diedong, PhD.

University for Development Studies, Wa

Informed Consent

I have read and understood the attached information letter explaining the nature of the research. I also understand the conditions of my participation in the study. I accept that while research data cannot be entirely confidential, full anonymity is guaranteed at all times. I have also been made aware of my right of withdrawal at any stage of the interview process. After understanding all the above mentioned conditions, I agree to participate in the study.

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Participant Name _____

Signature _____

Please do not hesitate to contact me if you have any questions. Phone: 0274558878

Email: manfredasuman@yahoo.com

APPENDIX 7 - Photos

Broadcast studio of Nopras FM



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Studio and offices of Nopras FM



A section of RLC management leaders and producers from Nopras FM

