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ADHERENCE TO COMMUNITY RADIO PRINCIPLES: A CASE OF RADIO PROGRESS IN THE UPPER WEST REGION OF GHANA

ATUTIGA PARISE PATIENCE

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BY

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(BA. IDS-Development Communication Option)

(UDS/MDS/0401/16)

THESIS SUBMITTED TO THE DEPARTMENT OF AFRICAN AND GENERAL STUDIES OF THE FACULTY OF INTEGRATED DEVELOPMENT STUDIES, UNIVERSITY FOR DEVELOPMENT STUDIES IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF MASTER OF PHILOSOPHY DEGREE IN DEVELOPMENT STUDIES

March, 2020

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DECLARATION

Candidate's Declaration

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:.....

Candidate's Name: Atutiga Parise Patience

Supervisor's Declaration

I hereby declare that the preparation and presentation of this thesis were supervised in accordance with the guidelines on supervision of research work laid down by the Department of African and General Studies, University for Development Studies.

Supervisor's Signature: .....

Date: .....

Supervisor's Name: Dr. Damasus Tuurosong

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ABSTRACT

Mass media plays a vital role in facilitating communication processes in development. The unique and personal characteristic of radio enables it to facilitate communication processes between rural people, particularly those living in poverty and with low level of literacy. Community Radio aim at giving a voice to the voiceless cannot achieve its mandate if laid down rules, characteristics and principles are not adhered to. Using the Participatory Communication theory, to appreciate the role of community radio in rural development, this study assessed the extent to which community radio stations adhere to community radio principles; the case of Radio Progress in the Upper West Region of Ghana. The study adopted a case study research design. Non-probability sampling techniques were used to sample 5 Listener groups of Radio Progress within 3 districts of the Upper West Region of Ghana. Focus group discussion guides and interview guides were the two main tools used in collecting field data for analysis. The study found that, Radio Progress produces community-based programmes involving all stakeholders. While Radio Progress adhered to the management structure of community radio stations, most respondents had no idea that Radio Progress is a community radio station and thus they play a vital role in its management. In spite of Radio Progress's efforts to adhere to community radio principles, they are faced with both financial and technical challenges which pose setbacks in trying to adhere to the principles of community radio stations. The study recommended that listening communities be sensitized and educated by management of RP on what community Radio is and the role the community members play in the running of the station. Also, management, board and council of RP should explore more avenues of income generation which can make the station financially self-sustaining.

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ACKNOWLEDGEMENT

My sincere thanks go to my supervisor, Dr. Tuurosong Damasus, and Dr. Awiah Patricia, a Senior Lecturer at the Department of African and General Studies, University for Development Studies, for their guidance and support. A note of gratitude also goes to Dr. Diedong Africanus and Mr. Naaikuur Lawrence for their motivation. I am also grateful to Philip Aniah and Joshua Edem Akpade for helping me acquire rare reading materials and organising my work. Their ideas were also very valuable to me.

However, without the cooperation of the Station Manager of Radio Progress Mr. Nuzala Paschal, the Programmes Manager, Mr. Muniru Ibrahim, Finance Officer, the Projects Coordinator and the entire staff of RP, this work would not have become a reality.

Certainly, many people, including my family, friends and lecturers of the University for Development Studies, Wa Campus, have in one way or the other contributed to this work and their assistance are priceless. It is impossible to remember everyone who supported this work but let me wholeheartedly register my sincere thanks to all of them. For any shortcomings in this study, I take full responsibility.

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DEDICATION

This work is dedicated to my husband and family for their support and encouragement

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Table of Contents

DECLARATION i

ABSTRACT ii

ACKNOWLEDGEMENT iii

DEDICATION iv

LIST OF FIGURES x

LIST OF TABLES xi

LIST OF ABBREVIATIONS xii

CHAPTER ONE 1

INTRODUCTION 1

1.0 Background of the study 1

1.1 Problem Statement 9

1.2 General Research Question 11

1.3 Specific Research Questions 11

1.4 Research Objectives 11

1.5 General Objective 11

1.6 Specific Objectives 11

1.7 Significance of the Study 12

1.8 Scope of the Study 12

1.9 Definition of Operational Terms 15

1.10 Limitations of the Study 16

1.11 Organization of the Study 16

CHAPTER TWO 17

LITERATURE REVIEW 17

2.0 Introduction 17

2.1 Development Communication 17

2.2 Development 19

UNIVERSITY FOR DEVELOPMENT STUDIES

www.udsspace.uds.edu.gh

2.3 Communication 20
2.4 Thematic Critique of Development Communication 20
2.5 Media and Development 23
2.5.1 What is Media? 23
2.5.2 Types of Media 25
2.5.3 How the Media Influences Society 26
2.6 Use of Technology in Development 28
2.7 Radio and Development 29
2.7.1 Types of Radio 30
2.7.2 The Concept of Community Radio 31
2.7.3 Characteristics of Community Radio 35
2.7.4 Level of Participation and Community Management 36
2.7.5 Level of community ownership 39
2.7.6 Origins 39
2.7.7 Programming 40
2.7.8 Size of a Community Radio Station 40
2.7.9 Networks 40
2.7.10 Community Based Radio Programmes 41
2.7.11 Management Structure of Community Radio 43
2.7.12 Revenue Generation Principles and Procedures of Community Radio 44
2.7.13 Community Radio Principles 45
2.7 Community Participation 49
2.8 Theoretical Framework 50
2.8.1 Participatory Communication Theory 50
2.9 Conceptual Framework 55
2.10 Conceptual Framework 57

UNIVERSITY FOR DEVELOPMENT STUDIES

www.udsspace.uds.edu.gh

In figure 2:2, a CR is a platform where people can share indigenous knowledge. This kind of knowledge is important for real development. 58

2.11 Conclusion 58

CHAPTER THREE 60

PROFILE OF STUDY AREA AND METHODOLOGY 60

3.0 Introduction 60

3.1 Profile of Selected Districts Under Study 60

3.2 Profile of Wa Municipality 60

3.3 Profile of Wa West District 61

3.3.1 Topography and Drainage 61

3.3.2 Climate 62

3.3.3 Vegetation 62

3.3.4 Environmental Situation 63

3.3.5 Religion, ethnicity and major economic activities 63

3.3.6 Water Supply 64

3.3.7 Demographics 64

3.3.8 Labour Force 65

3.3.9 Agriculture 65

3.4 Profile of Jirapa district 66

3.4.1 Physical Features 66

3.4.2 Geology and Soil 67

3.4.3 Climate and Vegetation 68

3.4.4 Political Administration 69

3.4.5 Social and Cultural Structure 70

3.4.6 Historical Facts 71

3.4.7 The Economy 71

3.4.8 Agriculture 71

UNIVERSITY FOR DEVELOPMENT STUDIES

www.udsspace.uds.edu.gh

3.4.9 Service 71
3.4.10 Tourism 72
3.4.11 Industry 73
3.5 Research Design 73
3.6 Case Study Design 74
3.7 Target Population 74
3.8 Sampling Procedure 74
3.9 Data Collection Methods 75
3.10 Direct Observation Method 76
3.11 In-depth Interview 77
3.12 Focus Group Discussions (FGDs) 78
3.13 Data Analysis 79
3.14 Ethical Issues 80
3.15 Validity and Reliability 81
CHAPTER FOUR 83
DATA ANALYSIS AND FINDINGS 83
4.0 Introduction 83
4.1 Programmes of Radio Progress 83
4.1.1 Production of Community Based Programmes 92
4.1.2 Effect of RP broadcasts on community development 100
4.1.3 Languages Used in Programmes 102
4.1.4 Time of broadcast 102
4.1.5 Unrestricted Access by Community Members 103
4.1.6 Operation 104
4.2 Management of the Radio Progress 104
4.3 Sources of Funding for the Station 107
4.4 Area of Operation 112

UNIVERSITY FOR DEVELOPMENT STUDIES

www.udsspace.uds.edu.gh

4.5 Accountability and Community Mandate of Radio Progress....113
4.6 Challenges....114
CHAPTER FIVE....116
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS....116
5.0 Introduction....116
5.1 Summary of Major Findings....116
5.2 Conclusions....117
5.3 Recommendations....119
REFERENCE....121
APPENDIX I....125
APPENDIX II....126
APPENDIX III....127
APPENDIX IV....128
APPENDIX V....129
APPENDIX VI....130

UNIVERSITY FOR DEVELOPMENT STUDIES

www.udsspace.uds.edu.gh

LIST OF FIGURES

Figure 1:1. Map of Upper West Region showing coverage of Radio Progress 14

Source; (Nyaaba, 2018) 14

Figure 1:2. Eight Rungs on the Ladder of Citizen Participation 37

Figure 2:2: Conceptual Framework 57

Figure 4:4. Management Structure of Radio Progress 105

UNIVERSITY FOR DEVELOPMENT STUDIES

www.udsspace.uds.edu.gh

LIST OF TABLES

Table 4.1: Thematic areas of broadcast and specific programmes under each thematic area in a week 85

Table 4:2 Forms of Participation in Programmes and Production.....94

Table 4:3 Financial Performance of RP from 2016 – 2018. 107

UNIVERSITY FOR DEVELOPMENT STUDIES

www.udsspace.uds.edu.gh

LIST OF ABBREVIATIONS

ALER	LATIN AMERICAN EDUCATIONAL RADIO
AMARC	WORLD ASSOCIATION OF COMMUNITY RADIO BROADCASTERS
BBC	BRITISH BROADCASTING CORPORATION
CR	COMMUNITY RADIO
CRS	COMMUNITY RADIO STATIONS
DA	DISTRICT ASSEMBLY
DACF	DISTRICT ASSEMBLY COMMON FUND
DC	DEVELOPMENT COMMUNICATION
FGDs	FOCUS GROUP DISCUSSIONS
FM	FREQUENCY MODULATION
GBC	GHANA BROADCASTING CORPORATION
GCRN	GHANA COMMUNITY RADIO NETWORK
GFAB	GHANA FREQUENCY ALLOCATION BOARD
GSS	GHANA STATISTICAL SERVICE
IGF	INTERNALLY GENERATED FUNDS
NCA	NATIONAL COMMUNICATIONS AUTHORITY
NSMQ	NATIONAL SCIENCE AND MATHS QUIZ
NGO	NON GOVERNMENTAL ORGANISATION

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NMC	NATIONAL MEDIA COMMISSION
PC	PARTICIPATORY COMMUNICATION
PRUMAS	RADIO PROGRESS MUSIC AWARDS
RLC	RADIO LISTENER CLUBS
RP	RADIO PROGRESS
UWR	UPPER WEST REGION
WMA	WA MUNICIPAL ASSEMBLY

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CHAPTER ONE

INTRODUCTION

1.0 Background of the study

The media has an important role in the facilitation of everyday's information process. Accordingly, Brecht (1932) opined that, broadcasting needs to be transformed from a means of distribution to a means of communication. This he said would bring about a positive change when broadcasting could also receive instead of just transmit. That is, make the recipient speak instead of just listen, relate the recipient to others instead of separating him from them. Is it not frightening that almost a century after this discovery, majority of Third World countries are still struggling to include the socially excluded, rural dwellers and low income earners in participating in decision making through communication?

Radio's personal nature makes it a universal and better choice of mass media for participatory communication and development (Teer-Tomaselli, 1998). Radio has the power to reach large audiences, both young and old, including those in remote, underdeveloped and impoverished areas of the developing world. In the absence of other forms of media such as television and newspapers, radio has proven to be a powerful and vital means of entertainment and communication that guarantees community involvement in the communication process (Bosch, 2007). Radio is renowned for providing communities with up-to-date local and international information in their own languages accompanied by various music genres that are compatible with diverse cultural inclinations (Mmusi, 2005). Radio remains the predominant and most important form of media for most African countries and particularly the rural areas. Due to its low costs in production and distribution as well as its advantage of being an oral medium, radio is the medium that includes the 'poor and marginalized'. A gap

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in media-access does not only exist between continents and countries, but also within developing countries in which large asymmetries can be observed (Myers, 2008). `

Many African rural areas are still completely left out of any media access. Specifically in marginalized regions, radio is the dominant and foremost medium of access. However, media communication is about more than just receiving information. Enormous disparities exist regarding the development status of possibilities in media receptions and also participation in the information age. Radio should attempt to combine the transmitting of relevant information to recipients while providing means for recipient self-expression. Community Radio is one form of communication which has a specific potential to fulfil the needs of those left out of the information revolution (Fraser & Estrada, 2001).

Community Radio is designed to be based within and produced by the community, tailoring media to specific cultural backgrounds. As such, it does more than only inform those people who have no access to media like the internet. It also gives voice to local people by allowing their own issues and demands, like overcoming language obstacles, illiteracy and issues of cultural exclusion, to be broadcast. As Girard noted, CR speaks the language and with the accent of the community within which it operates (Girard, 2000).

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According to Fraser & Estrada (2001), the ground-breaking experiences from which today's community radio has evolved began about 50 years ago in Latin America. Poverty and social injustice were the stimulus for those first experiences, one beginning in Bolivia in 1947 and known as the Miners' Radios and another in Colombia in the same year known as Radio Sutatenza Accion Cultural Population. These experiences in Bolivia and Colombia set a trend of which today's concept of community radio has evolved considerably. For example, the Miners Radio in Bolivia was working to solve the decades of ideological clash between Marxism and Capitalism. Thus, their principal focus was to unite the community of miners to battle for better and fair working conditions. They were generally considered to be trade

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union radios, even if the miners provided much of the finance for the purchase of equipment and running cost. Radio Sutatenza/ ACPO in Colombia, although inspired by the aim of supporting the community of peasants, was not owned or directly managed by them. There was much feedback from the parents; some 50,000 letters a year and these certainly ensured the integration of the desires and needs into the radio programming (Fraser & Estrada, 2001). CR at that time did not actually represent the people. That is, Radio for the people and by the people which is the main reason for the existence of community radio Stations today. Consequently, the first systematic effort by Radio Sutatenza to educate created a movement that spread and was later consolidated through ALER, the Latin American Educational Radio Broadcasting Association. This inter-linkage of radio and education is basic to the idea of public services and marked the birth of community media in Latin America. However, even if the ground breaking work was in Latin America, it was in Europe that community radio first became a vital phenomenon, an alternative to or critique of mainstream broadcasting media (Fraser & Estrada, 2001).

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The European story is the converse of the history of community radio anywhere else. For them, it was public service broadcasting that preceded, not followed, commercial broadcasting. The BBC Radio had set the tone for galvanizing social change through broadcast of public programmes across the whole of Europe. There erupted a revolution of an all-inclusive public service broadcast in all the capital cities throughout Europe, shaping major events and cultures (Dunaway, 2002).

Surprisingly, commercial broadcasting sneaked its way into Europe's radios in the 1950s and 60s with the emergence of the Pirates Radio and later Radio Mercury in 1958 within the Scandinavian and UK areas. What the public stations had rejected was picked up by pirate stations and advertisement and other commercials became popular in Europe's radio broadcast (Dunaway, 2002).

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In Africa, with the repudiation of one-party and dictatorial governments within the past decade and the breakdown of media monopoly, small organizations and communities now lift antennas over villages to create radio stations. CR stations and CR networks are active in the media scene in many African countries (Naaikuur & Diedong, 2014). In 1985, there were fewer than 10 independent stations in all of Africa. In the decade that followed, the continent was shaken by rapid and profound political and social change. As a reflection of this change, by 1998, hundreds of independent radio stations and community radio stations had emerged. Although community radio as we know it today has had a chequered history in Africa, its concept has always been recognised in one form or another, through radio clubs, rural radio and/or radio forums, concepts which originated from Canada and Latin America (Naaikuur & Diedong, 2014).

Rural radio was established some 30 years ago and came to be known as the voice of the peasants/people. With radio forums, groups of villages or farmers were organised to meet in each other's homes to listen to broadcasts, study a pamphlet and discuss particular problems with a view to co-operative action in solving them. In 1964, with UNESCO and Canadian aid 40 villages were involved in an experiment that showed increased take-up. The system was adopted on a regular basis and by 1973 involved some 400 groups in Ghana, Zambia, Malawi and Nigeria (Fardon & Furniss, 2000).

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Radio listening clubs are also a step in a participatory direction which involves club members putting across their views concerning their problems which are recorded and made into broadcast programmes. Listening clubs are in operation in Zimbabwe and there are plans by some international and regional organisations to introduce them in Angola, Zambia, Malawi and in parts of South Africa where community radio stations are few. Rural radio has been dismissed by some critics as not adequately representing the voices of the people due to the fact that it is government-controlled, lacks resources to ensure its continued existence and

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does not have real political commitment behind it. However, the crisis of rural radio and farm radio fora lies in the overall crisis that this continent faces: that of a stagnating resource base (Fardon & Furniss, 2000)

According to AMARC Africa (1998a), the first CRS in Africa is the Homa Bay Community Radio Station which was established in the western part of Kenya in May, 1982. This station in essence was not only an experiment in decentralisation of structures and programming but also an effort to gain experience in the utilisation of low-cost technology for broadcasting. AMARC Africa (1998a) added that, the Homa Bay project was an initiative by the Kenyan government and UNESCO and was closed down by the Kenyan government in 1984. Another initiative was the establishment of three rural broadcasting stations as part of a policy to decentralise rural development in Liberia. Shortly after the independence of Mozambique, the Institute for Social Communications, a governmental body supported by UNICEF, initiated the production of rural radio programmes across the country, for broadcasting by the national radio. In West African French-speaking countries, other rural radio stations (different from the radio listeners' clubs) were established more recently, through a programme of the ACTC and Canadian government cooperation (AMARC Africa, 1998a).

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Many attempts have been made over the years to decentralise broadcasting and make it more people-centred. Various pressures made it either impossible for their survival or for them to create the social transformation that African societies needed for modernisation in the development process. Since then, the community radio movement has developed rapidly in Africa, with organised national networks in several countries, including Burkina Faso, Kenya, Mali and South Africa. Community based radio stations emerged in many other countries of Africa such as Benin, Burundi, the Democratic Republic of Congo, Gambia,

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Guinea-Bissau, Malawi, Mozambique, Namibia, Reunion Island and Senegal says the AMARC report (2000).

Community radio commenced in Ghana with the application for a Frequency submitted by Radio Ada on 15th March 1995 to the Ghana Frequency Allocation Board (GFAB), now known as the National Communication Authority which formally introduced the concept of Community Radio to Ghana. Two months previously in line with the effective deregulation of broadcasting by chapter 12 of the 1992 Constitution of the Republic of Ghana, GFRCB invited applications for frequencies to operate independent or non-state radio broadcasting stations. In July 1995, 10 commercial radio applicants were granted frequencies. Despite meeting the application deadline and requirements, Radio Ada was not granted frequency at the time. Subsequently Radio Progress and Radio Peace also submitted applications for frequencies to operate Community Radio Stations. These three stations, Radio Ada, Radio Peace and Radio Progress were the first three CRS to go on-air in Ghana. Radio Progress went on air on 17th February, 1997 as an 'experimental' station and progressively upscaled to a full CRS beginning 1998, broadcasting in Dagaare. Radio Ada went on air on 1st February, 1998 as a fully-fledged CRS broadcasting 17 hours a day exclusively in Dangme. Radio Peace started full scale on-air operations on 1st September, 1999, broadcasting predominantly in Mfantse (Fanti) (Ghana Community Radio Network, 2018).

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The next big push for CR was a seminar in September 1999, organised with the support of the UNESCO Division of Communication. International community media specialists shared experiences with the then three on-air CRS, the few known CR initiatives and a handful of on air rural commercial radio stations that had been identified as development-oriented. The seminar ended with a recommendation from the floor to form an association of Community Radio Stations. After a further two weeks workshops supported by the Ford Foundation West Africa Office, the Ghana Community Radio Network (GCRN) was launched at Radio Ada on

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4th December, 1999 (Ghana Community Radio Network, 2018). It was agreed that the three operating stations would form an Interim Council of the GCRN. In 2001, a forum was organized for parliamentarians on CR when the concept of community radio was introduced to them. This was with the instrumentality of John Dramani Mahama, the former President of the Republic of Ghana, who was then a member of Ghana's Parliament. The parliamentarians showed a lot of enthusiasm and expressed their support for the CR movement in the country (Diedong & Naaikuur, 2012).

As of October 2018, there were eighty one fully-fledged community radio stations and several community-type or grass-root radio stations on air. In addition, many applications are awaiting approval for the allocation of broadcast licenses to start similar stations in the near future. These CRS can be found in 8 out of the 10 regions of Ghana and use about 16 indigenous languages (Ghana Community Radio Network, 2018). Most of these stations belong to the Ghana Community Radio Network (GCRN), an umbrella body whose main role has been to build a strong participatory ethos for CR (Diedong & Naaikuur, 2012).

Radio Progress is a community radio station which is based in Wa, the capital of the Upper West Region (UWR.). The history of Radio Progress dates back to the liberalization of radio frequencies by the government in 1993. Due to the media deficit in the UWR, an NGO, known as Mass Media for Development, gained operational license in 1996 (Nuzaala, 2018). The station went on air on February 17, 1997 as the first radio station in the UWR (Ghana Community Radio Network, 2018). The Wa Catholic Diocese allocated a studio building which contained one studio and one radio control room. It began broadcasting as a rural station administered by Catholic Church interests. In the following years, it developed into a secular community station. For logistical reasons like supply of electricity, the station is based in the region's capital. Its intended principal area of coverage is the whole region. Radio Progress started extremely small, with a five-watt transmitter sponsored by the Dutch

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Catholic Organization, BILANCE, and reached not more than a ten-kilometre radius. Today Radio Progress runs on a two-kilowatt transmitter, reaching a radius of more than eighty kilometres. However, Radio Progress transmissions do not reach the northern parts of the region. Additionally, in the Sissala East district, the coverage is very weak to nonexistent. Radio Progress was established in order to provide vital information to promote integral development of the people. The station's preamble postulates to meet the spiritual and moral needs of its audience (Nuzaala, 2018).

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The relevance of community radio for rural communities becomes clearer upon analysis of results of a World Bank survey conducted in 2000. This survey concluded that the pressing need of what people regarded as Community Radio for their development is not materialistic, since the majority identified ‘having a voice’ as the most important issue (Deane, 2005).

Community radio is the only medium giving priority to the people's language and giving them a voice to express their needs and interests without or with low cost as does Radio Progress in the Upper West Region, which has the potential to benefit its community by offering not only a platform for self-reflection of the community's needs for development, but also a program profile situated in a community-relevant background. However, to fulfil this mandate, several institutional aspects, as well as matters of performance have to be considered.

For the last twenty years, the concept of participation has been widely used in the discourse of development. For much of this period, the concept has referred to participation in the social arena, in the community or in development projects. In community radio parlance, however, the concept of participation is being related to rights of citizenship and to local governance. Apparently, there is not anywhere that the concept of community participation and citizenship seen more clearly than in the multitude of programmes for local governance.

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Linking citizen participation to the state at this local or grassroots level raises fundamental questions about the strategies for achieving it (Gaventa & Valderrama, 1999).

The country now boasts of about 505 radio stations of which 81 are community radio stations which are fulfilling their mandate of broadcasting to local communities through a programming that is engendered in community participation and ownership (National Media Commission, 2016).While the traditional functions of national radio, especially Public Broadcasting Service, cannot be underestimated, community radio serves as a "niche" of the media landscape that serves as a primary source of reliable information for the entire population (Dunaway, 2002). As such, the sector has continued to provide news and information relevant to the needs of community members in the form of a medium which empowers them politically, socially and economically, through locally produced and oriented media content. This is evident in the kind of programming that reflects people's needs with regard to education, information, and entertainment in all languages within the Municipality. Community radio stations, therefore, serve as a means for public participation in local governance.

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Rural people also want to be part of the national, regional, and even international communication processes going on. Meeting such needs would involve providing a selected flow of news information from regional, national and international sources. Access to such varied information would enable community leaders to take advantage of programmes that are of use to the community to defend their interests (Dunaway, 2002).

1.1 Problem Statement

The main reason for the slow development of rural areas is lack of community participation which can be linked to the poor flow of information and the lack of a genuine voice for majority of the marginalised groups. Ineffectiveness of the local governance system is the weakness of community participation, especially of the poorest and the most vulnerable in

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decisions that affect their lives. For instance, a World Bank survey in 2001 asked what people living in poverty want and need most. The most common response was voice, a say in the decision that affect them (The World Bank Group, 2001). The existence of commercial radios did not show any signs of mitigating the problem for ultimately, their interest is in profit making. This, therefore, required a more humane and cost-free participatory broadcasting which eventually led to the discovery of community radio. In order to help community radio carry out this mandate, there was the urgent need to draw a distinction between it and commercial radio which called for the formulation of community radio principles. Failure to adhere to these principles may result in community radio stations defiling the main objectives of their existence.

Multiple challenges facing community radios make it difficult to find out exactly what the problem is which brings about the slow development even with the existence of community radio stations to offer participatory communication. Radio Progress has been around for over twenty one (21) years now in the poorest region in the country. Yet majority of the poor people still cry for a voice- a classic case of standing knee deep in the river and still crying of thirst. Could it be that Radio Progress does not follow the principles of community radio stations?

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Despite these challenges, there are limited studies that have attempted to assess if community radios in the Upper West Region adhere to their guiding principles. There is, therefore, a knowledge gap in this area. There will be the need to know how this study will solve problems relating to community radio broadcast in the region and how that will translate into policy formulation by the various District Assembles and or the Regional Coordinating Council and any other media related agencies like the Information Services Department. This study, therefore, seeks to assess how Radio Progress adheres to community radio principles

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in the Upper West Region of Ghana in order to keep them on track as a community radio station.

1.2 General Research Question

To what extent does Radio Progress adhere to the principles of community radio**?**

1.3 Specific Research Questions

1. How does Radio Progress produce community based programmes?

2. To what extent does Radio Progress adhere to the management structure of community radio stations?

3. How do the revenue generation procedures of Radio Progress conform to community radio principles?

4. What challenges does Radio Progress encounter in its attempt to adhere to the principles of CR?

1.4 Research Objectives

1.5 General Objective

The study seeks to assess the extent to which Radio Progress adheres to the principles of community radio stations.

1.6 Specific Objectives

1. To find out how Radio Progress produces community based programmes.

2. To investigate the extent to which Radio Progress adheres to the management structure of community radio stations.

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3. To find out how revenue generation procedures of Radio Progress conform to community radio principles.

4. To find out the challenges that RP face in its attempt to adhere to CR principles.

1.7 Significance of the Study

For most of the studies that are done regarding community radio, there seem to be a missing ingredient. Thus, the role that community radio principles plays in setting apart CRs from commercial radio stations. While Irungu (2014), concentrated on the participation of the community in the operations of the Ranet FM, Bayable (2012), concentrated on the operations of Kombolcha radio. These studies, however, hold the principles of community radio as a co-variable in determining the impact of community radio on the development of the community.

A major importance of this study is that, it will be of practical value to the efforts of enhancing community radio systems in Ghana. This study will also be a humble contribution towards rural development as a whole. It serves as a source of encouragement to modern mass media programme planners. The study also emphasizes the vital need to adhere to community radio principles and effective communication systems in the development of a given community. Furthermore, the study will be of direct benefit to community radio stations in Ghana, since they will draw a deeper understanding of their main aim of establishment. It will also serve as a baseline for further research in the adherence of community radio principles.

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1.8 Scope of the Study

The study focused on assessing the adherence of Radio Progress to community radio principles. The study posits that community radio is the best system of communication for

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citizen participation in the affairs of local communities because the stations are located within the communities and the marginalized constitute the core listeners of their programming.

Community radio provides a voice to local people to directly communicate with their authorities. The theoretical framework of the study traces the historical evolution of the role of communication in development and to indicate the theoretical basis of community radio, which is the ideal system for local governance and communication for development using Radio Progress as a case study. It will emerge that the community radio concept is grounded in the participatory paradigm of development communication, which marks a significant shift from other models like the linear model which has the tendency of dividing the population into information rich and information poor (Teer-Tomaselli, 1998).

The area under consideration covered six districts of the Upper West Region of Ghana. Wa Municipality, Wa East, Wa West, Nadowli-Kaleo, Daffiema-Issa-Bussie and the Jirapa Districts. This is the area the frequency of Radio Progress covers and, unfortunately, this area houses some of the poorest districts in the region. Wa West district is the poorest district in Ghana with over 100,000 estimated poor people. Wa East and Jirapa also have very high poverty incidence (Ghana Statistical Service, 2015). What this means to the study is that,

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Radio Progress has a role to play in bringing development to the doorsteps of these Districts.

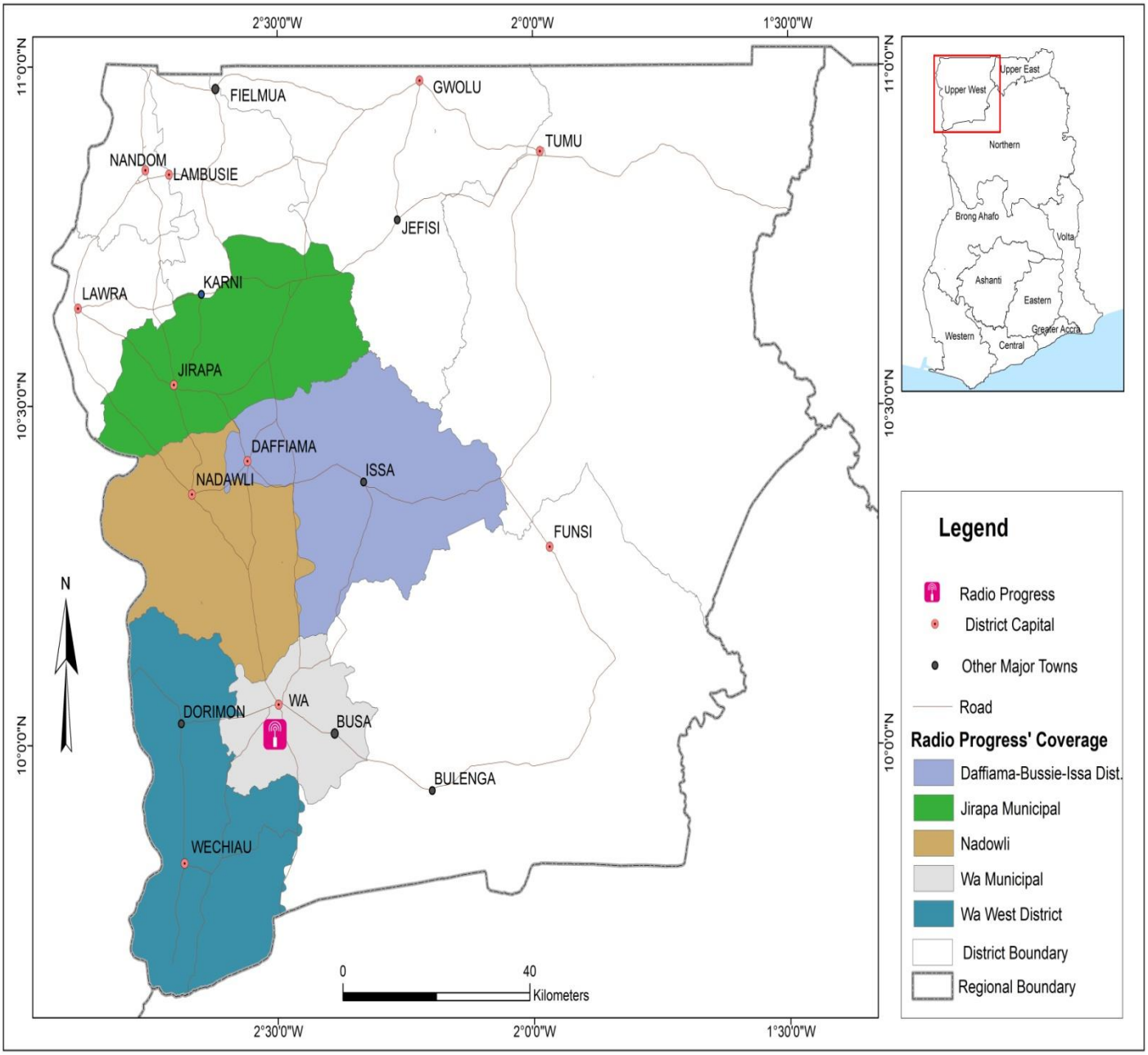

Figure 1:1. Map of Upper West Region showing coverage of Radio Progress

Source; (Nyaaba, 2018)

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1.9 Definition of Operational Terms

Bottom-up approach: A two-way process that is converse to top-down approach; information, messages, or ideas originate from both ends

Community: People who reside in a certain geographical territory or cultural/political area.

Community Radio: A non-profit community broadcasting medium that uses radio to advance the interests of the community.

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Public Broadcasting Service: This is a non-commercial television or radio that airs programmes funded through public contributions, government or grants.

Private and Commercial Broadcasting Service: Broadcasting media stations that are privately owned and operate for profit that generally derive their revenue from advertisements and sponsorships.

Development Communication: An interaction between or among people that enhances social change.

Indigenous Knowledge: Traditional knowledge preserved and passed on from generation to generation.

Participatory communication (PC): A kind of communication with a key feature of involvement.

Top-down approach: Messages, instructions or ideas which emanate from one source, mainly top government offices. The converse is bottom-up.

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1.10 Limitations of the Study

One major obstacle is the research instruments that were used in the research. Focus group discussion guides, interview guide, and observation guide which were written in English, before the commencement of the data collection process, needed to be translated into the key languages of the CRs that is Wale / Dagaare. Identifying people well-versed in these local languages to do the job, and then getting to know the quality of their translation, was expensive and time-consuming. This, therefore, necessitated an increase in budget to accommodate the fees of those who translated from English into the local languages and the others who translated back into English language, for the purpose of verification. Apart from the cost of translations, cost of buying books from Amazon coupled with general financial and time constraints were also limitation factors of the researcher.

1.11 Organization of the Study

The study is organized in five chapters. Chapter one considered issues on the general background of the study, research problem, research questions and objectives and significance of the study.

Chapter two was devoted to theoretical and conceptual issues about community radio principles, review of related literature, and relevant information from existing bodies regarding the topic under study.

Chapter three was also composed of the profile of the study area and research methodology. This looked at the location and size, demographic pattern, infrastructure and socio-economic characteristics. It also looked at issues of sampling, data collection instruments and tools and management of field data.

Chapter four covered the data presentation and analysis while chapter five gave the summary of the findings, conclusions and recommendation based on data collected.

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CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

Much of what now passes as studies on community radio seem to dwell so much on their impact on development of the community or how to set them up to operate rather than how strictly they follow the principles governing community radio stations. For much of this discourse, community radio stations have to engage in participatory communication in order to develop their various communities. However, distinguishing community radio stations from commercial radio stations is solely dependent on the principles governing the operation CRs. As a result, this chapter seeks to review much of what already sets up the discussion on community radio operations. It will look at development communication: a vital element in development discourse. Then it will consider the role of media and radio in development, theory of participation, concept of community radio, the theoretical framework and finally the conceptual framework.

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2.1 Development Communication

Development communication is defined by Sharma & Uniyal (2016), as such communication that can be used for development. It is about using communication to bring change or improve the way of living of the citizens of a country.

The African Council for Communication Education (1991), defines development communication as the application of the processes of communication to the development process or the use of principles and practice of exchange of ideas to fulfil development objectives. It is therefore an element of the management process in the overall planning and implementation of development programmes.

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Because it is communication with a social conscience, development communication is heavily oriented towards the human aspects of development. Even though it is primarily associated with rural development, it is also concerned with urban, particularly sub-urban problems. It plays two broad roles. The first is a transformation role through which it seeks social change in the direction of higher quality of life and social justice. The second is a socialization role through which it strives to maintain some of the established values of society that are in consonance with development. In playing these roles, development communication creates an enhancing atmosphere for exchange of ideas that produces a happy balance in social and economic advancement between physical output and human relationships.

Development communication is not merely a matter of transmitting information about how things can be done better by using available facilities. It is much more than the exchange of problem solving information.

Development communication assumes the broader function of helping people to restructure their mental framework in interpreting specific events and phenomena, and to relate to the broader world beyond their immediate environments. To be effective in doing this, communication activities in development must be interwoven with other socio- economic and political processes. Development activities require rural people as well as urban people in the government and in business and other urban sectors to establish new social relations with each other. Communication processes facilitate the growth and development of such human relationships. Both the mass media and interpersonal communication systems are necessary to establish and maintain these relationships. But they cannot perform those roles effectively unless they are incorporated into the total development process.

The term development communication can be looked at separately: development and communication.

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2.2 Development

Development is the critical examination of the struggles of localities to be autonomous in order to improve their lives within the social, political and economic contexts (Kumbour, 2009). This radical definition by Kumbour sets the tone of development within the context of emerging trends of livelihood empowerment in rural and developing communities while conscious of the econometric calculations that characterise every attempt at conceiving development. It may not capture the glamour of tarred roads and skyscrapers or social centres, which present a finesse of the developed world, but it captures the struggles that elevate rural localities to a better life.

Ongkiko & Flor (2003) look at development in trenches; a period of thirty years divided into decades with each decade having its unique characteristics of development. The Third Development Decade which started from 1980s, according to them, is characterised by refinements, women in development, environment, social dimensions, indigenous and sustainable development which are championed by international development agencies. This type of development regime is what the US Social Science Research Council (2006), position paper described as alternative development strategies for Third World poverty. It is important that if communication has a role in development, it should be exactly what is needed for the empowerment of the localities.

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If one asks the average intellectual in the street for answers to what development is, one would be hard-pressed to receive answers bordering on the erection of highways, high-rise buildings, social and amusement centres, increase in Gross Domestic Product, per capita and such terms as would show the growth of economies within a given area. But for most rural dwellers, development means a lot more than economic indicators. Ongkiko & Flor (2003) opine that this development paradigm belongs to the 1960s and thus, defines development to

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include the struggle to make life meaningful for the marginalised in developing communities (Ongkiko & Flor, 2003).

2.3 Communication

Communication is a key player in the development discourse. So what communication is will be of relevance to this study as it combines with development to give a theoretical perspective to this study. It is essential to understand the difference between institutional communication, which is a useful tool to publicise what we do and report on our actions, and communication for development, which is a process that takes place in the context of programmes at the grassroots level. It is a form of communication which enables people to have a say, participate and develop a sense of ownership of projects. This type of communication strengthens national capabilities (Federation Department of Foreign Affairs FDFA, 2013).

The connection between development and communication can only be seen when communication allows people to take part in decisions which affect their wellbeing as proposed by Federation Department of Foreign Affairs, FDFA (2013). Communication in this form, for all intents and purposes, is geared towards participation of communities in mediums that will allow the flow of information to and from authorities to the people. This study considers communication in this regard and will deal with development related issues from that perspective.

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2.4 Thematic Critique of Development Communication

According to Imoh (2013), the first ever attempt to define development communication was done in 1972 by Nora Quebral who is the inventor of the term "development communication". Nora conceived it to be a scientific study of human communication which is linked to the planned transition of society from an impoverished one, to one of

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socioeconomically stable environment while allowing for individual participation. If development as proposed by Kumbour (2009) and Ongkiko & Flor (2003) is a shift from econometrics to include intangible forms of growth, then the very conception of the term encompasses the transitional nature of development to include attempts to develop communities through communication.

The Post World War II reconstruction period would have had the rebuilding of estate as a transformational agenda as indicated by the First Development Decade proposed by Ongkiko & Flor (2003) which is commonly known as modernization paradigm. If the commencement of development communication at that time looked beyond physical reconstruction, then that makes participatory communication a vital element in development communication. To measure the impact of radio on development, consideration has to be given to communication and social change, what is known as Dependency Paradigm.

The idea of development broadcasting, and specifically Community Radio, stems from this participatory school of thought, particularly the critical conscious model of Paulo Freire. The current, predominant form of Development Communication, namely Participatory Development Communication (PDC) received high contribution by the theory of Paulo Freire. The view that Development Communication cannot change people but that it can only support them to change themselves is the centre of today's practices of employing communication technologies and strategies as part of rural development interventions Manyozo (2017). Freire argues that people have to start from their own perceptions, from the situation within which they submerged, from which they emerge, and in which they intervene. Positive outcomes of educational or political programmes can only be generated by respecting the particular view of the world held by the people (Freire, 2005). Freire points out that the 'oppressed' have to critically reflect on their social reality to free themselves. According to Freire (2005), dialogue is the tool for cultural action for freedom and its

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preeminent purpose is people's "conscientization" of their situation. The meaning of Freire's model is to prompt the individual to critically reflect on his or her own living conditions and problems. By this, Freire indicated that the right to participation and emancipation on social, cultural, and historical phenomena should be treated as a fundamental right for everyone. Freire believed in people's ability to learn, to reflect on dominating social, political and economic contradictions and consequently to be able to take actions against those oppressive elements in their lives. This is what he calls "conscientization"(Freire,2005).

According to Freire, in the process of 'conscientization', men begin to single out elements from their 'background awareness' and to reflect upon them (Freire 2005). Stemming from his practice and theory of dialogical education, he holds the view that dialogue leads to ongoing processes of reflection and creating awareness. He underlines mutual, horizontal dialogue between the people and between the 'oppressed' and other instances as the encounter in which reflection and resulting action is addressed to the 'world' that is meant to be transformed, to be developed (Freire, 2005).

Freire goes beyond his educational model and suggests a role of media in developing countries. He designed the conscientization model by breaking through a culture of acceptance and silence. He also encouraged active participation as a subject in order to bring about better conditions. By highlighting the significance of dialogue Freire points to the core importance of communication for learning and creating awareness. For Freire, true and as such participatory education and development cannot take place without communication and true communication can only be created by dialogue (Freire, 2005).

Without access to information, people cannot develop an awareness of their living conditions and the problems they face. Furthermore, as Servaes & Malikhao (2005) points out, the most developed form of participation is self-management. This implies participation in planning and production of media content. As such, CR is the most efficient and liberated tool to

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realize this degree of participation. CR can be seen as the most developed tool for realizing these issues in the field of mass media.

2.5 Media and Development

2.5.1 What is Media?

Media is a generic term for a group of individual channels of communication which reach larger populations giving them a sense of direction through conscious or unconscious means. Essentially, the media could be looked at from two broad perspectives: media in the global context and community or local media. Global media is not culture specific and therefore tend to concentrate on news and what Fraser & Estrada, Community Radio Handbook (2001) describes as banal entertainment. The entertainment industry seems to be the cash cow of global media which broadcast showbiz to the neglect of serious social issues that border on community development. This form of media, therefore, cannot be trusted to offer community participation to any particular society to engage stakeholders for development. The focus of this discussion will concentrate on local or community media which connects with the people it is bound to serve, moulds them culturally and allows them to be part of the process at every point in time.

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With globalisation of the media now, the lead character in this media drama is that, there is the danger of stifling the growth of community media as there is great taste for global media. In recent years, the number of DSTV subscriptions across Africa has soared greatly. The availability of Super Sport channels in commercial quantities has stifled the growth of local stations like GOtv, QSat, GNdigital and others in Ghana. Issues like these have created a turf war between global and community media with global media having the advantage and thus, beginning to usurp some powers from community media. On the antagonism of the local media by global media, Fraser & Estrada, in Community Radio Handbook (2001) explains

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that, Mainstream commercial media continue to harbour negative feelings about community media and are convinced that they are adequately able to serve community needs. They have not yet come around to accepting that the special character of community media is complementary rather than antagonistic and mutually exclusive.

Unlike global media, community media is culture specific. This type of media is created by the environment it is operating in and will be confronted with the developmental challenges affecting these communities. Community media also has to do with local issues in the local languages and cultural context, relating to local problems and concerns, and aiming to help the community develop socially, culturally and economically (Freire, 2005).

Within the global-local context, the media could be put into three different broad areas firstly, container or channel metaphor, language metaphor and media environment metaphor (MEDIASOC, 2017). The container or channel metaphor emphasizes the storable or transferable contents of communication. There is an extensive discussion of what the medium of communication carries to society. If development is partly or even largely dependent on the media, then of what special interest is it to the development communicator who would be concerned with the content of what the media exposes the public to? The language metaphor deals with the form in which the information is carried to society. Development communication emphasises the need to use local languages to promote local culture for development. Thus, there is the serious need for a broader language discourse on any attempt to promote development through the media.

The role played by the media in changing society is very dicey, but that is what the media environment metaphor is concerned with. Whether society can be made to exhibit a particular behavioural pattern as proposed by the agenda setting theory of the media or whether the society's behaviour patterns influence the media content, is not a cut and dry issue (Mehraj & Mehraj, 2014). There has not been any conclusion on the clear cut behavioural influence by

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the media on society making any attempt to attribute behaviour change of society to the media inconclusive. Despite this debate, the role of the media in the development of society cannot be stressed enough. Every particular medium may have a unique way of contributing to society's development.

2.5.2 Types of Media

Carrying information to and from people has undergone tremendous changes within the years. After Johan Guttenberg discovered a way to print in large quantities in the 1400s, a reactionary literary revolution followed the decades afterwards. People began writing and printing on paperback and the novel and newspaper became the first modern sources of communicating to very large audience. Books were very popular around this period and enjoyed wide readership as the chief source of knowledge and somehow, entertainment. The newspaper and magazines followed later with advertisements and announcements, showbiz and employment opportunities making them very important media at the time. Later, sound recording and film production became the new medium and music and movies began communicating human nature and feelings, shaping thought patterns through conflict and suspense. The later years saw the introduction of radio and television which can transmit live and also reach people at the comfort of their homes which may have made them very powerful in transmitting information at a faster rate. With the introduction of the web and internet and subsequently, social media, there evolved the opportunity to consolidate all these forms of media into one medium as the internet and social media now contain books, newspapers, streaming news and movies live from radio and TV stations (Curtis, 2012).

At every point in this media revolution, there were corresponding development issues which were dealt with through these mediums. The impact may not be felt the same way but generally, all these mediums affect the development of society through diverse ways.

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Regardless of the intensity debate, there are several ways the media may change the attitude of society through the existing sociological theories.

2.5.3 How the Media Influences Society

To look at the impact of media in development is to look at the impact of media in society; whether or not the media has the power to change the attitude of the people towards developmental agenda. Before even assumptions are made, there need to be a good foundation, grounded on the premise that the media can change the behaviour and thought pattern of individuals, which will eventually lead to development. However, this may not be a straightforward issue as the social impact of the media on society cannot be hypothetically proven. Mehraj & Mehraj (2014) argue that, "the question of effects is typically raised with an urgency deriving from a public rather than an academic agenda and with a simplicity which is inappropriate to the complexity of the issue". The possibility of media effects is often seen to challenge individual respect and autonomy, as if a pro-effects view presumes the public to be a gullible mass, cultural dopes, vulnerable to an ideological hypodermic needle, and as if television was being proposed as the sole cause of a range of social behaviours. Such a wrong assumption of research tends to pose an equally stereotyped alternative view of creative and informed viewers making rational choices about what to see. Many articles often describe a history of progress over the past seventy years of research which alternates between these two extremes -- first we believed in powerful effects, then came the argument for null effects, then the return to strong effects etc. -a history whose contradictions become apparent when old research is re-read with new eyes. Contemporary media studies sometimes define itself through its rejection of the language of effects research criticising the laboratory experiment, the logic of causal inference, and psychological reductionism. Such an assumption, as far as media and development is concerned, poses a challenge to any attempt at drawing a correlation between development and the media.

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"Change Theories" are mostly the preferred of the media development discourse which always pose two outstanding issues. If by media effects, we are claiming a transformational change of listeners and viewers' attitude from say, non-violent to violent through exposure to the media, then there is going to be the need to back the efforts of the media alone in this fight, barring every other extraneous variables like school, friends and the home. Some studies like Signorelli and Morgan, (1990), Huesmann, (1982); and Huesmann, Lagerspetz, and Eron, (1984) as cited in Mehraj et al, (2014), however, prove a correlation between the two albeit a minute one.

If, however, by media effects we mean that the media does not generate specific changes but rather reinforces the status quo, then empirical demonstration of media effects become near impossible. Several sociological theories exist to show how the media constructs the minds of viewers and listeners to engage in acts they may have developed the liking for; The cultivation theory**,** Social Learning Theory, Agenda Setting Theory, Play Theory and the Uses and Gratification Theory.

Wilber Schram cited in Choudhury (2011) sums the role played by the media into three: (i) to inform, (ii) to instruct and (iii) to participate.

People should be made aware by the media of the level of their development; it should shape their political and social thinking and redirect it towards development.

Gadzekpo (2014) proposes, the media should assume an educative role by teaching literacy and numeracy which are essential for development. GTV's Primetime NSMQ, adult education in the local language and others are ways of educating the public.

The media cannot do this education and information alone without engaging those that will benefit from them. They allow for community participation in drawing and operating such programmes.

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The kind of relationship which is constantly being established between the receiver of a message and the source requires a medium through which feedback could be sent. This makes the media a very powerful tool in any struggle. The agenda setting theory of the media makes it hold and conscientize the minds of individuals. It has the power to instigate riots and revolutions, if not handled properly and could also be a useful tool for development. Development journalism accepts the premise that there is underdevelopment, from where it now makes conscious effort to influence change (Gadzekpo, 2014). She suggests that in order to influence this kind of change, the journalist must assume an educative role in order to send a message across. The new development paradigm requires that the development process is democratised, transparent and participatory.

Locksley (2009), theorizes the contribution of the media into five basic approaches: plurality and transparency, behavioural, infrastructure and platform, economics and finally, trade. Plurality should be good, for it is participatory and as long as all the media have an agenda towards development; otherwise what the media does would be undone by the same media.

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2.6 Use of Technology in Development

A survey conducted by TV3 in Ghana in 2018 shows a good percentage of their viewers access the station on their TV3.Net website. This is an indication of the use of technology in disseminating information. With the introduction of Microsoft windows, Google search engine, Android and now IOS technologies, dissemination and reception of information has been influenced by possession of gadgets that will facilitate these mediums. Media houses now try to use the internet to reach as much audience as they can (TV3 Network LTD, 2018). However, there may still be many rural dwellers who have little or no access to these gadgets and these may be people in serious need of development. If, therefore, technology becomes the only means of giving and receiving information, the intended outcome will be lost, for information will not reach those for which it is intended. That notwithstanding, it is a very

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powerful weapon that could help governments to influence development (Sharma & Uniyal 2016). This deficit will need to be compensated with the existence of community media.

2.7 Radio and Development

Radio is a fascinating medium among the various mass communication media because of its special characteristics. It continues to be as relevant and potent as it was in the early years despite the emergence of more glamorous media. As we know, radio is a blind or sightless medium, the performer (announcer, newsreader, discussant, narrator, etc.) has to creatively conjure up images of their listeners. The listeners too have to imagine the performance creatively but the performer must spark off the imagination of the listeners with expressive performance or communication. The role of the mass media is to provide the audience information, education or entertainment or all the three balanced in different proportions. The role of radio, as a medium of mass communication varies from country to country (Sharma & Uniyal, 2016).

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With newspaper limited to literates and television and the internet limited to those who can afford expensive gadgets, the radio is no longer an alternative means of getting information but a viable option. It is the dominant media in Africa and has the largest audience and covers a larger geographical area as compared with other media outlets (Myers, 2008). Consequently, it is the largest contributor to the efforts by the media at development since the explosion of radio stations across Africa in the last 30 years. Thirty years ago, in 1988, there were only three non-state radio stations across Sub-Saharan Africa (Girard, 2003 cited in Myers, 2008). She also adds that, if today they are numbering thousands even in countries where press freedom is curtailed, that should be attributable to the significant role the radio, particularly community radio, plays in development. According to Onyeka et al. (2013) rural

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radio stations serve to enlighten rural dwellers on the political, cultural, health and educational aspects of their living leading to self-actualisation and national development.

2.7.1 Types of Radio

Myers (2008) divided radio into four broad categories namely, state-controlled public radio, privately owned commercial radio, community-controlled radio and international radio.

These distinctions are only approximate because they overlap. Many radio stations operated under private commercial licenses because they were closely controlled by the state through the ruling party and/or family ties. For instance Digital Congo, one of the most popular commercial stations in the DRC is partly-owned by President Kabila's twin sister (Frere, 2007 as cited in Myers, 2008).

Community radio stations may not necessarily be owned or controlled by a representative board of community members, but by a local business-man, an international NGO or a religious community; a so-called 'community' radio may, in fact, be nearer to a local private commercial station. Several international broadcasters (e.g. BBC) are not limited to shortwave (SW), but operate local frequency modulation (FM) studios too or they are rebroadcast by local stations. Then, there are the trans-national African channels like Africa Numéro Un out of Gabon, West Africa Democracy Radio, or Transworld Radio operating out of Swaziland, their signals reaching across much of the continent. Finally, we have the national-level radio stations operated by the UN, like Radio Okapi in DRC or Radio Miraya in Sudan that are 'owned' by the international community (Myers, 2008). Looking at the overall picture, the BBC AMDI research (based on surveys in 2004/5) concludes that 'state-controlled radio services still command the biggest audiences in most of Sub-Saharan Africa'. Myers however says that, this assertion seems to be challenged by Balancing Act/Intermedia's surveys of 2005-2007 which suggests that private commercial stations have bigger audiences than government radio in many countries. Out of 11 Sub-Saharan countries

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where Balancing Act's partners took a national sample, six of the countries had larger audiences for private channels than for the state broadcaster. Dependable statistics for Africa as a whole are difficult to come by, but nevertheless, it is clear that state radio is coming under increasing pressure from regional and local commercial radio, especially in urban areas.

Myers (2008) then poses the question of which types of stations are best for reaching, empowering and addressing the needs of the poor and marginalised in our societies? Her response to this question is that community radio stations, when bounded by the principles of community radio stations and truly community-oriented, can have some impressive results but there are some radio stations with a community licence that can be appropriated by negative political forces and, at worst, can turn into 'hate radio'. Many commercial radio stations have impressive development content. So, 'community' is not necessarily 'good', and 'commercial' is not necessarily 'bad' and many community radios are semi-commercial anyway (AFRRI, 2008 b) as cited in (Myers, 2008).

International radio, like the BBC World Service, the Voice of America and Radio France Internationale are often very closely followed by rural people, as these are often the only reliable, impartial windows they have on the wider world. Radio within the mix of radio on offer in any one country and the extent to which it may be stifling the generation of good quality domestic radio production is an under-researched area (Myers, 2008).

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2.7.2 The Concept of Community Radio

The community can be territorial or geographical, a township, village, district or island. It can also be a group of people with common interests, who are not necessarily living in one defined territory (Tabing, 2002). For example, a community can be defined as any of the following: a ‘community of Church goers’ based on some shared characteristics of visiting the Church regardless of the geographical location of the Cathedral, or a community of

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football fans based on the shared passion for football. It could also consider the proximity of a group of people who live closer to each other and may be affected by the same social and geographical factors as for example the community of Kumbiehi to mean five square foot miles of settlement behind the Airstrip in Wa in the Upper West Region. Therefore, in relation to community radio, the term 'community' refers to the latter explanation: a group of people living within a particular area who would have to unite to participate in the decisions that affect them through the radio. Community radio succeeds when it grows out of the community's sense of internal cohesion and consciousness (Fraser & Estrada, 2002).

A community that analyses its needs in detail and thinks about the causes of its problems and marginalization will often come to the conclusion that it requires communication to help people formulate common understanding and common goals.

Community radio is the modern means of communication for social communication. It falls under general means of mass communication. This type of radio broadcasting has been acclaimed as the most appropriate medium for communicating for social change in grass-root communities, with the result that CR stations have multiplied by the thousands all over the world during the past five decades (Mainali, Chapagain, & Subba, 2009).

Rural people need some encouragement, some information, a little bit of inspiration, skills, knowledge and to a certain extent entertainment. That is something, which cannot be ensured by highly bureaucratized and highly commercial government and private means of communication. This demands a means of communication, which is guided along by a different concept. Community radio is one of such means of communication, which has been pursued with a view to fulfil these needs (Mainali et al, 2009).

Looking for self-respect of the local people should be the prime objectives of community radio. The local population is always looking for fundamental identity that can supply element of self-respect. It is possible only in the perpetuation of culture. The concept

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governing program production in community radios should be centred on local social and cultural themes. Community radios should reproduce national and local culture and broadcast the same from the viewpoint of purveying information-oriented, informative and entertaining programmes. It will go a long way when it comes to have the listeners remaining in touch with their history, tradition, language, arts, religion and culture. One must have more faith in producing local and national programmes. What this means is, efforts must be taken to see to it that the structure of the programmes, contents, expression and language have the local flavour. One has to be alert whether or not the programmes produced by community radio stations and broadcast by them are in the interest of their listeners or not. The editorial aspect of the community radio stations be such that rather than accusing someone or presenting someone as the victim while producing programmes, it should be centred on pointing out the wrong acts while encouraging exemplary ones at the same time (Mainali et al, 2009).

Community radio as defined by Tabing (2002) is one that is operated in the community, for the community, about the community and by the community. The involvement of the community in the operations of the community radio cannot be emphasised enough. The repetition of the word "community" in almost every phrase is not mere expression, but serious emphasis on the role played by the community in a community radio (Tabing, 2002)

Since the advent of Africa's democratisation process in the 1990s many communication activists now see it as the basis for popular participation by the majority of the people. Eugenie Aw, former President of AMARC Africa indicated that, democratisation in Africa, raises a specific challenge. The challenge here is how is it possible for populations, in all their diversity to determine their future and the type of development they wish for themselves. He also questions how radio participation can create a democratic culture that enables the population to take responsibility for political, economic and national

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management. Radio, the new tree of speech, is capable of rekindling the key tradition of oral expression in which speech 'builds the village (AMARC Africa, 1998).

Community Radio is still a growing concept in Africa, both in actual terms and in popularity. It has developed differently across the continent. However, there are many issues of common concern and a strong will to share views and experiences, which have been highlighted in several conferences and workshops throughout the continent. Community radio signifies a two-way process, which entails the exchange of views from various sources and is the adaptation of media for use by communities. In an ideal world, community radio allows members of a community to gain access to information, education and entertainment. In its purest sense, it is media in which the communities participate as planners, producers and performers and it is the means of expression of the community, rather than for the community. This is because current media emphasis has been on the use of mass communications, with messages flowing from the capital cities to the periphery, where feedback from communities has been limited. Even though community radio should encourage access and participation by communities, it also has to address issues such as who is in control, whether it is democratically managed and whether there is a mechanism whereby it is accountable to those it serves.

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Community radio thus can be defined as broadcasting which is for, by and about the community and whose ownership and management are representative of the community, which pursues a social development agenda, and which is non-profit (AMECEA-IMBISA, 2003). From this definition it is evidently clear that CR is the property of the community members and should therefore work in thrust for the community. This analogy is reaffirmed by the explanation of CR offered the guidelines for the operations of community radio, 'the central purpose of a community radio is to offer the listening community a voice and help develop their community and build community life'. Also community radio facilitates

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individuals, groups, and communities to tell their own diverse stories, to share experiences, and in a media rich world to become active creators and contributors of media, rather than passive consumers. It presents a unique vehicle for the community and voluntary sector, civil society, agencies, NGOs and citizens to work in partnership to make a difference (The Community Radio Forum of Ireland, 2010).

The African Charter on Broadcasting (2001) came out with a widely accepted definition of community radio in the Sub Saharan Africa. It defines community radio as a service, which is for, by and about the community, whose ownership, and management is representative of the community and pursues a social development agenda. Practitioners as well as policy makers in Ghana, Tanzania, Namibia, South Africa and Zambia, to name just a few, have adopted this definition as it emphasizes on content which is around the lives of the community, ownership, and well as social development aspects of community radio station (Banda, 2003). This study adopted the above definition of community radio as advanced by the African Charter on Broadcasting (2001) because it recognizes community radio as a service, which is for and about the community, and whose management or ownership draws from the community members.

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2.7.3 Characteristics of Community Radio

A community radio station is characterized by its ownership and programming and the community it is authorized to serve. It is owned and controlled by a non-profit organization whose structure provides for membership, management, operation and programming primarily by members of the community at large. Its programming should be based on community access and participation and should reflect the special interests and needs of the listenership it is licensed to serve (Community Radio Handbook, 2001). Although there is a remarkable similarity in the way that community radio is theorized around the world, and in different particular projects, community radio stations themselves are quite diverse in the way

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that they operationalize what it is to be a community radio station. This section outlines the ways in which community radio stations differ (Grey, 2002).

2.7.4 Level of Participation and Community Management.

Participation is one of the key words used in development by many actors of development. However, lack of conceptual clarity poses real risks. Development actors from different sectors use the language of participation but mean different things. Some speak of transforming power structures in society that oppress the poor, while others talk of the economic participation needed to advance a neoliberal agenda. In local politics, 'participation' can mask manipulation, or the legitimation of interventions driven by more powerful actors in which citizens have no control (Arnstein, 1959).

Clarity and specificity are therefore necessary in any policy discussion or intervention claiming to make use of participatory approaches. It helps to understand what citizens actually do, or what is done to them, when they are encouraged to participate. It also helps to understand participation as something deeply political, and to retain the notion of rights and empowerment.

To clarify the concept of participation, a number of scholars have formulated typologies which outline different levels of participation. One such scholar is Sherry Arnstein who in her 1969 book, "Ladder of citizen participation", outlined eight levels of participation to help in analysing the types of participation. For illustrative purposes, she arranged the eight types of participation in a ladder pattern with each rung corresponding to the extent of citizens' power in determining the end product. (See Figure 2.)

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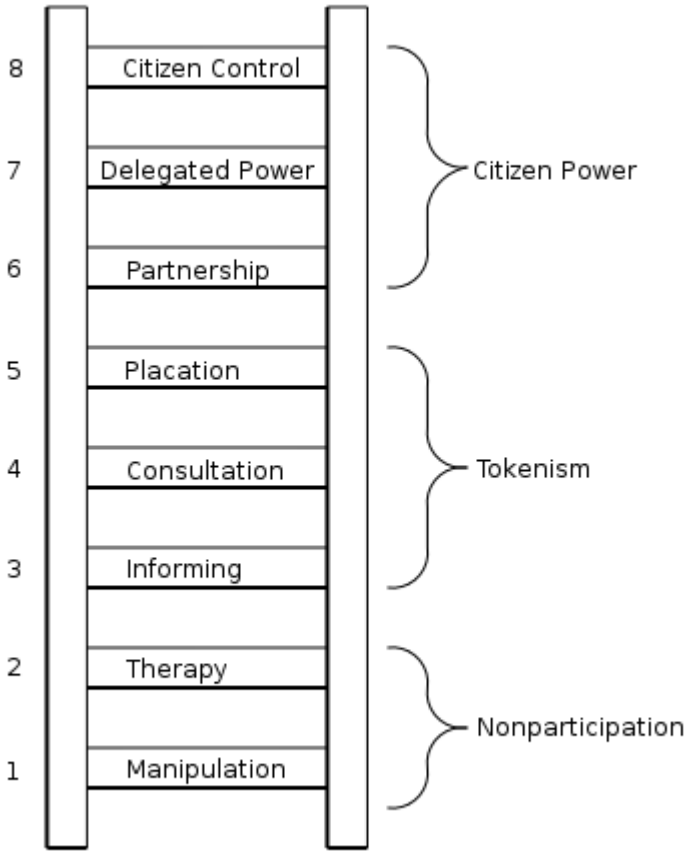
Figure 1:2. Eight Rungs on the Ladder of Citizen Participation



Source: (Arnstein, 1959)

The bottom rungs of the ladder are (1) Manipulation and (2) Therapy. These two rungs describe levels of "non-participation" that have been contrived by some to substitute for genuine participation. Their real objective is not to enable people to participate in planning or conducting programs, but to enable power holders to "educate" or "cure" the participants. Rungs 3 and 4 progress to levels of "tokenism" that allow the have-nots to hear and to have a voice: (3) Informing and (4) Consultation. When they are proffered by power holders as the total extent of participation, citizens may indeed hear and be heard but under these conditions they lack the power to ensure that their views will be heeded by the powerful. When participation is restricted to these levels, there is no follow-through, no "muscle," hence no assurance of changing the status quo. Rung (5) Placation is simply a higher-level tokenism

UNIVERSITY FOR DEVELOPMENT STUDIES

www.udsspace.uds.edu.gh

because the ground rules allow have-nots to advise, but retain for the power holders the continued right to decide (Arnstein, 1959).

Top of the ladder are levels of citizen power with increasing degrees of decision-making clout. Citizens can enter into a (6) Partnership that enables them to negotiate and engage in trade-offs with traditional power holders. At the topmost rungs, (7) Delegated Power and (8) Citizen Control, have-not citizens obtain the majority of decision-making seats, or full managerial power (Arnstein, 1959).

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Obviously, the eight-rung ladder is a simplification, but it helps to illustrate the point that so many have missed - that there are significant gradations of citizen participation. Knowing these gradations makes it possible to cut through the hyperbole to understand the increasingly strident demands for participation from the have-nots as well as the gamut of confusing responses from the power holders (Arnstein, 1959).

Though the typology uses examples from federal programs such as urban renewal, anti-poverty, and Model Cities, it could just as easily be illustrated in the church, currently facing demands for power from priests and laymen who seek to change its mission; colleges and universities which in some cases have become literal battlegrounds over the issue of student power; or public schools, city halls, and police departments (or big business which is likely to be next on the expanding list of targets). The underlying issues are essentially the same - "nobodies" in several arenas are trying to become "somebodies" with enough power to make the target institutions responsive to their views, aspirations, and needs (Arnstein, 1959).

The ladder of citizen participation (shown above) explains the extent of citizen participation and how much real power citizens have to determine the process and outcomes. The ladder is a useful tool for interpreting what is meant when programmes and policies refer to

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'participation'. Arnstein uses the terms 'the powerful' and 'citizens' as shorthand, but emphasises that neither are homogenous entities; and that each grouping contains actors with more or less power.

What the ladder does not show are the actions and barriers to move from one level to the next. Finally, in real-life situations many more levels may exist, and people may move up and down the ladder over time within the same intervention.

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Some stations are run entirely by volunteers, some have paid staff, and some have professional journalists. The range of management setups for community radio stations is rather large, from being run by member elected boards, community foundations, paid staff, all-volunteer staff and management, to being run by NGOs or by church groups or church central committees (Grey, 2002).

2.7.5 Level of community ownership

The goal of most community radio stations is to be self-supporting, although few reach that goal entirely. Other sources of funding include governments, non-governmental organizations, churches, international governmental organizations, and community funds. Many community radio stations receive their funding from listener-subscribers. Depending on the kind of funding source community radio stations are understood as more or less independent, and more or less community owned (Grey, 2002).

2.7.6 Origins

Some are started as development projects, some are started at the grassroots level by local political, social, or religious groups who see the need to get their message out, and some are started by community radio activists and supporters, seeing a need for community discussion and participation in political communication in their communities (Grey, 2002).

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2.7.7 Programming

Normatively, community radio programming should be created by and for the community that it serves. Although most community radio stations follow this model, there is always some mixed programming. Music, talk, public affairs, and public information are staples of community radio stations. Community radio stations created by development projects also tend to have a high-volume of programming content created by development organizations. This development content runs the gamut from dramatic soap-operas to public service announcements on topics including public health (AIDS, Malaria, etc.), anti-violence programmes, gender issues, children's rights, notices of development projects in the area, etc. Community radio stations also support distance education projects, by broadcasting educational courses (Grey, 2002).

2.7.8 Size of a Community Radio Station

There are a number of ways that the size of a community radio station could be measured: in terms of listenership, volunteer membership, subscriber base, range of signal, or in terms of the power of their station's signal. Although all of these variables vary widely among community radio stations, it is worthwhile to outline some of the differences (Grey, 2002).

2.7.9 Networks

Community radio stations, which are almost universally small-scale operations, cannot by themselves shape international or even national regulations. So, how can the contributions of small community radios reach the larger public? How can small radio stations lobby for regulatory protections, the importance of non-profit community broadcasting licenses that are necessary for their survival and for the expansion of community radio as a form of political and development communication (Grey, 2002)?

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2.7.10 Community Based Radio Programmes

Community radio will achieve its developmental objectives only if the programmes are well researched, produced and presented in the local language and in the manner that is comprehensible, with the listeners taking centre stage in the whole production and presentation process (Jallov, 2012). By doing this, it can be claimed that the radio promotes knowledge sharing hence helping people to make informed choices on critical issues. According to Jallov (2012), listeners become proud and grasp the message easily when local language is used. The programme-content addresses the people's needs and touches all key areas such as elections, women, conflict resolution, human rights and repulsive traditional beliefs. The editorial board comprises farmers, teachers, health workers, nutritionists, sports enthusiasts, fishermen, fishmongers, human rights activists, local leaders, environmentalists, conflict mediators, local women's leaders and electoral officers. All these are in control of content, production and presentation. Alumuku (2006) notes that it is the provision of entertainment, enlightenment, the need to facilitate change, progress and improved living conditions that make CR a special medium for social transformation.

In which ever sector, the people that are supposed to be considered first for programme-making are those with experience of working with people in the community, the majority of these people are supposed to be volunteers. Volunteers are not necessarily unemployed young people; they can be people already in employment. These kinds of people, from various sectors, share their wealth of experience with other community members through the radio. Participatory development demands that every effort be made to have everybody on board. Hochkheimer (1999) as cited in (Alumuku, 2006) says that it is essential for the radio to identify willing participants in the society and sit down with them to determine how they can work, that is, "who speaks for whom". Since programmes are based on a problem that is determined by situational analysis, in situational analysis the beneficiaries are key players

UNIVERSITY FOR DEVELOPMENT STUDIES

www.udsspace.uds.edu.gh

that are charged with the responsibility of identifying the development problem and finding the solution.

In the production of programmes, conscientisation plays a significant part. Heaney (1995) as cited in Egargo (2008) defines conscientisation as an "ongoing process by which a learner moves towards critical consciousness". This exercise makes the people to become aware of their own cultural identity. The radio invites community members to look critically at the state of their lives. The invitation is triggered by the poor living conditions of the people and the radio is inspired to contribute towards improving them. The trigger could be the findings of a study such as Participatory Rural Appraisal (PRA). As the exercise begins, nobody knows what the problem is. The invited people begin searching for the problem and in their quest, they ask questions such as, "Why are we struggling so much to get something to eat? Why are our children malnourished? Why do we have so many school drop-outs? Why are we jobless?" Through the radio, listeners may chip in with more questions. These questions which are then categorised and prioritised, engage the minds of the invited guests. The moderator, skilled and picked from among the invited guests, does not have answers; in fact, no single person has solutions but as the debate continues, back and forth, consensus is reached and answers to the questions begin to emerge from the discussion. Everybody is encouraged to participate, with listeners doing so through call-ins or sending of text messages. A local leader may have been invited to participate. Experiences and ideas are shared. In doing this, the radio has enabled the community to coalesce to diagnose a problem, to find out what causes it and to seek remedies. What follows next is determining what should be done to address the problem (the way forward), then the implementation of what has been discussed and agreed, and finally mobilisation of resources for intervention (Egargo, 2008).

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Community radio facilitates the process of community development via a continual search for solutions. It is worth emphasising that CR operates as a discussion platform for groups and networks of groups to help articulate their problems and find solutions. And it has to do all these systematically if it has to be successful. This is how Radio Ada worked to solve successfully the problem of Dange Village in Ghana (Alumuku, 2006).

2.7.11 Management Structure of Community Radio

Community radio contributes effectively towards community development if it is both organised and managed well (White, 2011b). Otherwise, it is unlikely to foster empowerment, likely to fail to mobilise the community and be able to engage the community on development issues, thus failing to play any role in positively transforming the community. The manager should be well trained in animation of communities, community development, organisational management and fundraising. He or she should also have a clear vision of what the CR is supposed to accomplish within a given time frame. A better organisation of CR ensures that all sectors of the community take part in programming; that CR is accountable to all these sectors; and that the radio audience gets a feeling of ownership of the station (Jallov, 2012).

Louie Tabing also suggested that, the management of CR should be entrusted to the Community Radio Council. The Community Radio Council should obtain its mandate from the community to run the station. The council should also be multi-sectoral and be trained to manage the station. He further added that, the council should comprise of 7- 25 members who are representatives from the most important sectors of the community such as women, youth, farmers, ethnic communities, educators and religious denominations. The members should be selected from among well respected community members on the bases of their moral integrity and community involvement. The council has the right to co-opt new members or replace retired ones (Tabing, 2002).

UNIVERSITY FOR DEVELOPMENT STUDIES

www.udsspace.uds.edu.gh

2.7.12 Revenue Generation Principles and Procedures of Community Radio

The radio's financial situation cannot be left out either. One of the major problems that beset many CRs is financial management (White, 2011b). Books have to be audited now and then and the work done so far should be assessed in relation to funds spent. Usually, community support will evaporate quickly if there is mismanagement of funds. Donors tend to withhold their generosity whenever they hear of financial scandals. To generate little money to enable the station to continue being on air, especially when there is scarcity of sponsors, the stations operate other ventures to generate income. If the stations build large and loyal listenership, there will always be people willing to advertise. Wealthy business persons, foundations and consortiums of sponsors would not find it difficult to fund the radio stations if they have a good record of facilitating community development.

A community may not own a station physically or in concrete terms; but a strong feeling that it owns the medium is important. Trust is good for sustainability. According to Jallov (2012), the sense of ownership or lack of it will determine the relationship between the radio and the community. If the people feel the station is theirs, they are likely to do almost everything to safeguard it when it faces financial difficulties, emphasising that: the most important "capital" of the community radios is the trust of the communities. Thus, it is extremely important to guarantee that these radios maintain this feeling of trust by the communities where they are located, and consequently, that they fight for their credibility among the communities. For without trust and credibility among the communities, the community radios lose their whole reason for existing (Jallov, 2012).

Good management of CR can strengthen a station to perform its functions efficiently, effectively and sustainably. Since CR is established to serve a particular community, promoting participatory development, its organisation should be rooted in the community (Egargo, 2008). A simple organisational structure should have the community at the top,

UNIVERSITY FOR DEVELOPMENT STUDIES

www.udsspace.uds.edu.gh

followed by the management board which comprises directors, then the editorial board which represents all sectors of the community, followed by the manager, and finally producers, presenters, technicians and other people (Mang'elete Radio, 2014). The management board holds a meeting annually and each time the need arises to deliberate on the progress of the CR. It is this board that marshals resources for the radio, apart from discharging other responsibilities. If the local resources are scarce, it is the responsibility of the board to formulate a fund-raising strategy to be used to source money for the radio. The board sees to it that the radio is functioning well and without serious problems threatening to get it off air. While the editorial board is in charge of the operations of the radio, the manager is like an overseer; he or she works closely with that board.

Finally, low down the hierarchy is individual staff members. A CR which is organised well is that with clear functions and a close working relationship with the community of the broadcast area. The radio builds the capacities of the people it utilises, and facilitates the marshalling of local resources for the sake of community development (Jallov, 2012).

UNIVERSITY FOR DEVELOPMENT STUDIES

2.7.13 Community Radio Principles

Many principles underpin the activities of every community radio for effective and efficient delivering of service to its audience. According to Ngugu & Kinyua (2014), there is a general agreement on four principles that are seen as pillars of community broadcasting. These are access, diversity, localism, and independence. These principles serve as mechanism for community radio characteristics. Again, the above principles are embodied in the programming, management, participation and revenue generation procedures of community radio stations.

Ngugi & Kinyua (2014) explained the first principle access to be that, community broadcasting has to promote proactive voluntary participation in media production rather than passive consumption of media. The sector provides facilities (including skills and training)

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that ensure access to the media for all parts of the community. At the core of community radio or television is the relationship between the station and the community in which it is situated. Easy access allows local people to focus on local issues, giving voice to groups and individuals who otherwise have no choice but to remain silent.

Similarly, Fraser and Estrada stated that, community radio stations programming should be based on community access and participation and should reflect the special interests and needs of the listenership it is licensed to serve (Fraser & Estrada, 2001). This is to emphasise that, the people that community radio station intend to serve should have full access to the day to day activities of the station.

Another principle of CR is to create a diversity of voices and opinions on the air through its openness to participation from all sectors. Some discord is present in all communities, but the acknowledgement of conflict is necessary for democracy and for democratic communities. Community radio tries to air objectively all sides of a discussion without itself taking sides. Similarly, CR as a matter of principle is to encourage open dialogue and democratic process by providing an independent platform for interactive discussion about matters and decisions of importance to the community. In essence, the core of democratic process is the ability of people to hear and make them heard. Community radio provides the forum for that to happen. This is consonant with the decentralization process in many countries that aims to bring democratic decision-making closer to the people concerned. And what is happening at the grassroots level as portrayed by the community (Fraser & Estrada, 2001).

Therefore, Community broadcasting should promote innovation, creativity and diversity of content. In its structure and output, community broadcasting must reflect community's cultural diversity and by doing so support greater tolerance, understanding and social cohesion.

UNIVERSITY FOR DEVELOPMENT STUDIES

www.udsspace.uds.edu.gh

The third principle according to Ngugi & Kinyua (2014) is localism**.** Community broadcasting by definition should rely on programming generated by local communities. Thus, the local people should be allowed to produce programmes locally in the language and style which is recognised and accepted by the community. Moves by the government to force minimum levels of local programming to all broadcasting illustrate the extent to which private and public broadcasters opt for networking (in news and entertainment). Ngugi & Kinyua (2014) gives the last principle as independence**.** Community broadcasting stations, in principle, should be owned and operated by individuals or group (not-for-profit groups). Each licensed group has open membership and democratic decision-making practices. All stations must adhere to a sector code of practice that embodies the sector's philosophy and secures their independence to serve a particular community, encourage members of the community served by it or persons associated with or promoting the interest of such community to participate in the selection and provision of programmes to be broadcast in the course of such broadcasting service.

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According to Fraser & Estrada (2001), the principal functions of community radio are to reflect and promote local identity, character and culture by focusing principally on local content. Culture is how the people of a community talk about their past and their future. It is what they care about. Like life itself, culture is infinitely variable and constantly evolving. Community culture is also an artistic expression through local music, dance, poetry, theatre and storytelling. Local performers are encouraged to go on air uninhibited by considerations of the 'professional standards' they may have acquired from mainstream media. Culture is also language, so programming includes the languages of any minority groups in the community.

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The objectives of a community radio station are not restricted to purveying information but include tasks like looking for legitimacy in different languages and dialects while also bringing about cultural uniformity by integrating it. Time has testified to the accuracy of the claim that development is bringing about positive changes in the capacity of man. Development of man implies development of knowledge. That is possible only through means of mass communication. Community radios must preserve the history, achievement, local values and norms apart from conceding to the changes and transferring the past knowledge to future generations. They should be helping to move society onward by reflecting the best practices of the past while integrating the best practices taking place in society around them. Another task of community radios is to ensure knowledge management (Mainali et al., 2009). According to Mainali et al. (2009) the following should be the objectives of community radio stations:

UNIVERSITY FOR DEVELOPMENT STUDIES

- To evolve a progressive and disciplined culture in support of justice and democracy by boosting the cause of national unity, pride and self-respect;
- To identify and promote national language, arts, culture, and folk tradition;
- To promote and mobilize traditional wisdom, knowledge, skill and competence;
- To work as a dependable medium between people and government;
- To evolve entrepreneurial culture by encouraging national industry and domestic market;
- Impress upon the need to evolve a culture of collective responsibility to uphold the rights of women and children;
- To evolve consensus on the agenda of the development of the backward and marginalized section of people by prioritizing their voices and concerns;
- To raise widespread awareness on issues like education, health, environment, sustainable development, human rights and community development;

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- To extend help in the marketing of agricultural produce by contributing to packaging and product development processes; and
- To enhance the reach of the people vis-à-vis modern agricultural practices, science and technology, among others (Mainali et al., 2009).

2.7 Community Participation

Community participation in development may have arisen as an anti-large-scale top-down effect on social development and structural adjustment (Mansuri & Rao, 2013). From the mid-80s, there started a conscious reaction against governments by communities in order to become part of what affects them. The problem with the use of communication as a tool for development lies in the lack of political will by governments whose policies mostly exclude communication as a social tool for development (Fraser &Estrada, 2002). Mansuri & Rao (2013) also distinguished between two types of participation: (i) "organic participation" which is an oppositional action organised by the community to counter government actions and (ii) "induced participation" which is influenced by donor agencies or governments through decentralised structures.

UNIVERSITY FOR DEVELOPMENT STUDIES

If the radio can make any progress towards bringing about development, it should do so with the people it wishes to develop. There seems not to be any universality in what ought to constitute participatory theory, but there is a general consensus on the involvement of the community in the development process. The media has the mandate to inform and educate, but most importantly they should also participate and allow for participation in its attempt to develop communities (Choudhury, 2011). Even though there may be multiple theories about participation, there exists a common denominator in all of these theories which is crucial for this study.

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Contemporary discourse on participation is very broad, but there are six main areas that cover all of those (Renn et al., 2018). These six areas are: financial and economic participation, industrial/workplace participation, political participation, civic participation, social participation and e-participation. A radio station should be able to allow listeners to engage in all these types of participations if it wants to give them the platform to develop because all these levels of participation are essential for development to take place.

UNIVERSITY FOR DEVELOPMENT STUDIES

2.8 Theoretical Framework

2.8.1 Participatory Communication Theory

This study is guided by the Participatory Communication Theory. The aim of Participatory Communications Theory (PCT) for rural development is to give power to communities to take decisions which determine how they would reduce their suffering which could have been brought about by poverty. Participatory communication makes it possible for the disadvantaged people to voice their needs, plan what they can do (supported or not), decide how to go about it, choose to do it and envisage the outcome. According to White (2011a), all these activities can take place if the people coalesce into organisations. Studies show that when community members operate within groups, they tend to acquire strength and achieve more than when they work alone (Uphoff, Esman, & Krishna, 1998).

According to Kabubo, Mwabu & Ndenge (2009), many African countries after independence have had numerous anti-poverty policies and initiatives which have not achieved much. Poverty has remained a major problem, especially in rural areas (GOK, 2011). There was, and still is, in some quarters, a strong belief that economic growth could boost national wealth and, hence, result in the reduction of poverty (GOK, 2013). This may not be completely true, because, although economic growth is important, cases abound where the economy has grown but poverty has remained high or even increased. Despite the growth,

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there were still high rates of unemployment, poverty and inequality in development and in income distribution. In other words, economic growth did not translate automatically to economic development. This is so because according to Taylor & Mackenzie (1992), in reference to Ngumbu (1988), the development strategies followed by African countries during the two to three decades of their political independence have gradually led the continent into its present destitution. Worse still, all plans designed by those concerned with development whether social or economic, indicated that without exception, the present policies, plans and strategies are incapable of bringing about any growth recovery in the foreseeable future (Ngumbu, 1988).

For Kamadi (2013), economic growth does not necessarily alleviate poverty because: first, poverty is a complex social phenomenon, yet most development programmes operate in a very general and superficial manner. Second, state-engineered programmes tend to concentrate on income as the panacea for the problem of poverty, which is not always the case. Third, the most impoverished people are often unaware of what their government is doing to ease their problems. Fourth, poverty reduction interventions do not usually target the hardest hit groups; these indicatives are quite general. Many government strategies often benefit those just below the poverty line -- and not those far below. So those who happen to be near the line are 'crossed over', but not 'the faraways'. According to Wanyama (1983), economic growth is only a facilitating factor in the enhancement of the people's living conditions at the household level. Thus, growth in GDP does not always result in improved living conditions. The best indicators of desirable change in people's living conditions may manifest in employment opportunities, education, health, food security, shelter, clothing, socioeconomic infrastructure, etc.

UNIVERSITY FOR DEVELOPMENT STUDIES

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Finally, if economic growth is not in the small-scale agricultural sector, it will not reduce acute poverty, because the vast majority of the very poor are engaged in agricultural activities in rural areas, and it is mainly agriculture that is able to accommodate many of them. Rural development means community development where the economy is characterised by agricultural activities as opposed to industrial activities (Legum & Mmari, 1995).

Another strategy initiated, according to Kabubo, Mwabu & Ndenge (2009), besides direct economic growth, but which failed to create any positive impact, is the structural adjustment programmes (SAPs), a creation of the World Bank and the International Monetary Fund which entailed, among other things, that was undertaken by some African countries governments including Ghana, to introduce cost-sharing in health facilities, privatise public enterprises, remove subsidies on public goods and services, liberalise internal and external trade, devalue its currency, restructure government institutions and retrench public staff. All these policies were devised basically to expand the economy and to help improve the lives of the poor, but most of them ended up aggravating the poverty situation. Among other things, they raised the prices of basic commodities and flooded markets with cheap imports.

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As a result, the people have remained or slide into backwardness, thus suffering from ill-health, malnutrition, low life expectancy and so on. What is interesting is that these policies have worked elsewhere; and the fact that they have worked in some countries in Asia has prompted Kabubo, Mwabu & Ndenge (2009) to wonder whether the failure of these measures to work in Kenya is due to lack of commitment in implementation, mismanagement of programmes, or/and corruption.

Despite these persistent failures, it is strange that nobody in decision-making position has ever initiated a paradigm shift. Not many people have ever figured out that emphasis should be laid on empowerment of the local people; that the focus should be on development from below; that the avenue of participation should be explored; that more should be done in the

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rural area since more people reside there than in urban areas; that people should be encouraged to join grassroots organisations; and that these organisations should be supported to be able to manage the people's problems (White, 2011b). Above all, not many have given a thought to the role of CR in rural development.

The centre-bottom strategies have not worked in the past and are unlikely to work in future. What hold promise are the bottom-up strategies. According to White (2008), the time is ripe for the governments to realise this and re-orient their policies accordingly because the bottom-up strategies are basic needs-oriented, local resource-based, rural-centred. In the review of Ansu Kyeremeh's (2012) work, White (2008) states, "the stagnation in African economies, the lack of vibrant indigenous cultural development, very little theoretical creativity, and the continual political dysfunction is due to the lack of building on the indigenous institutional roots of African societies". So, the solution simply lies in the shift from centralised to decentralised communication. Whereas the latter mode of communication is accountable to the people, the former is not. An authentic CR is accountable to the people because they own it and so it has no option but to serve them. It exists because of the people (Egargo, 2008). On the other hand, public and commercial media have their own masters – the government and the entrepreneurs, respectively. And as the saying goes, he who pays the piper calls the tune.

UNIVERSITY FOR DEVELOPMENT STUDIES

The communication approach of modernisation theory of development emphasised that communication had to inform and persuade (Faure, 2000). An innovation had to be communicated to some people, and over time the information about the innovation diffused in the community. This kind of communication is now outdated and thus does not work.

It is argued authoritatively that it is only the poor who can transform their own lives – not the government, not outsiders and not anybody else (Jallov, 2012). The government and outsiders can only offer a little assistance (the incentives of making the environment conducive); the

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main work (real work) has to be done by the people themselves. Chambers (1983) notes that, outsiders are more often than not ignorant of the degree of poverty in the rural areas. They are ignorant, he adds, to an extent that they under-perceive poverty in the countryside. Outsiders who are usually urban-based also harbour a wrong feeling that the rural people are used to and are happy with the life they lead. These same outsiders also reckon that the rural poor are in their current state because of their laziness, ignorance, backwardness, and primitiveness and such like. People who think this way cannot be useful to the rural people.

McNamara (1978) as cited in Chambers (1983) observes that the rural people are trapped in abject poverty epitomised by malnutrition, disease, squalid surroundings, high infant and child mortality, and low life expectancy. They are constantly engaged in the struggle to get food. The inability of the African governments to increase small-scale agricultural production remains one of the main causes of poverty.

In summary, in order to alleviate poverty, people in the rural areas have to know how to send and receive information. In other words, they have to improve their system of communication. They have to also learn how to listen attentively and articulate their feelings in order to be able to define their problems, search for the solutions, plan and act collectively to improve their standard of living and disseminate information that promotes its audiences' cultural values.

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The hallmark of Radio Progress constitutes a prerogative to inform, educate and entertain its audience. The station's preamble codifies the belief that Radio Progress must be staffed by the community. Natural talent, aptitude, mastery of local languages, knowledge of the community and the willingness to work for its development are used as prerequisite criteria for selecting volunteers and part-time workers. The station furthermore concerns itself with several guidelines namely: providing open access to all, especially the poor, being there for the marginalized, giving voice to the voiceless, empowering people with talents, encouraging

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rural communities to participate, and promoting their local culture. With these guidelines, Radio Progress normatively contributes to some core aspects of development radio broadcasting as a community radio station. While the legal situation is liberalised drastically, little direct support is given to the development of CRS. In addition to these limitations, the station is operating in an area of high poverty. Moreover, Radio Progress has to serve an audience of broad diversity.

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2.9 Conceptual Framework

Today, it is apparent that in order for sustainable rural development to be realised, the beneficiaries must be in the forefront in planning, initiating, running, monitoring and evaluating development programmes aimed at solving their problems (Bessette, 2006). For this to take place successfully, development information has to flow from the people at the grassroots to the government (bottom-up) and from the government back to the people (top-bottom). According to Melkote & Steeves (2001), an all-rounded system of communication would enable people to dialogue, analyse the situations they find themselves in, plan and manage their ideas, and finally make informed decisions to ameliorate their living conditions.

An ideal CR is a platform where people can share indigenous knowledge. This kind of knowledge is important for rural development. Participatory communication and local knowledge in Mali affirms this notion (Bessette, 2006). CR is also a source of relevant information on agriculture and health. After the dominant paradigm, in the 1970s it was realised that culture cannot be separated from development. Culture was actually regarded as an important component of development (Melkote & Steeves, 2001).

A successful CR is a promoter of culture (Egargo, 2008), besides, being a peace-building and conflict resolution medium. Development takes place in a peaceful environment, devoid of war or any kind of conflict. People can only concentrate on development activities if there is

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peace and tranquillity. Those in conflict can use the medium to solve their problems amicably or prevent situations which threaten peace (Alumuku, 2006).

Furthermore, for development to be sustainable, everybody or at least the vast majority has to be involved. Community radio, being the voice of the voiceless, can be used to enhance participation of the disadvantaged such as the marginalised (Alumuku, 2006; Jallov, 2012; and Egargo, 2008). As environmental issues have become critical in development, people who engage in activities aimed at impacting on their lives have to ensure that what they do is sustainable and that it also benefits future generations (Gitonga, 2013). And in this case, CR has a critical role to play. Governments, whether local, regional or national, have an important facilitative role to play in rural development; and an effective CR can facilitate good governance (Alumuku, 2006).

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2.10 Conceptual Framework

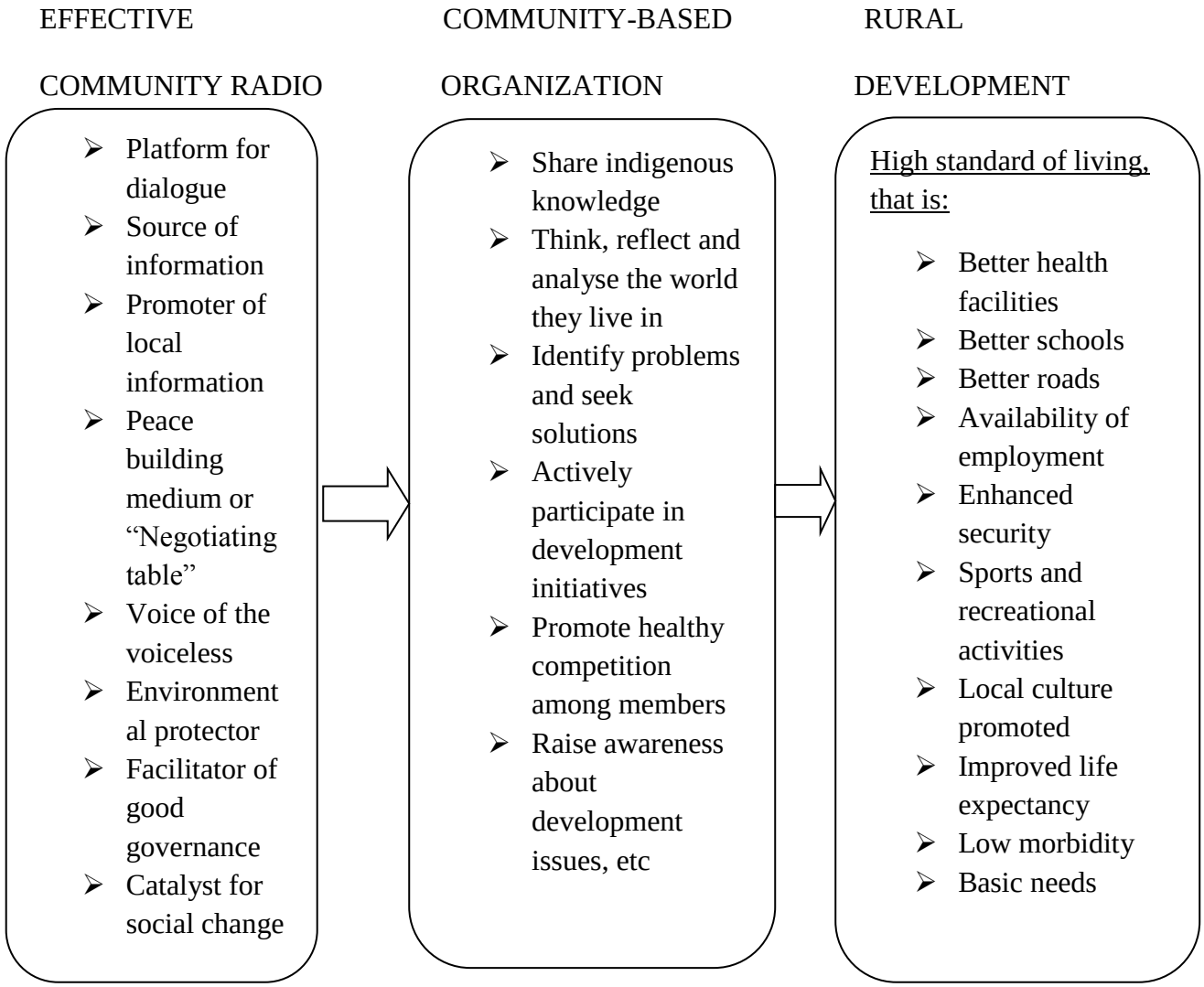

Figure 2:2: Conceptual Framework

Adapted from (Ochichi, 2014)

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In figure 2:2, a CR is a platform where people can share indigenous knowledge. This kind of knowledge is important for real development.

After the dominant paradigm, in the 1970s, it was realized that culture cannot be separated from development. Culture was actually regarded as an important component of development (Melkote and Steeves, 2001). A successful CR is a promoter of culture besides being a peace-building and conflict resolution medium (Egargo 2008). Development takes place in a peaceful environment, devoid of war or any kind of conflict. People can only concentrate on development activities if there is peace and tranquility. Those in conflicts can use this medium to solve their problems amicably or prevent situations which threaten peace (Alumuku, 2006).

Furthermore, for development to be suitable, everybody or at least the vast majority have to be involved. CR, being the voice of the voiceless, can be used to enhance participation of the disadvantaged such as the marginalized (Alumaku, 2006; Jallov, 2012 and Egargo 2008). As environmental issues have become critical in development, people who engage in activities aimed at impacting on their lives have to ensure that what they do is sustainable, that is, it also benefits future generations (Gitonga, 2013). In this case, CR has a critical role to play.

Governments, whether local, regional or national, have an important facilitative role to play in rural development and an effective CR can facilitate good governance (Jallov, 2012; Alumuku, 2006; White, 2011b).

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2.11 Conclusion

In conclusion, an ideal CR contributes towards transformation of rural areas, thus improving the people's quality of life but it has to work closely with community-based organisations in order to improve the provision of basic needs, for the rural people to raise living standards

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(Alumuku, 2006). The contribution of CR to society can only be realised when laid down principles are followed.

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CHAPTER THREE

PROFILE OF STUDY AREA AND METHODOLOGY

3.0 Introduction

This section of the work seeks to explain the research methodology that was adopted for the study. Research methodology is the way to systematically solve a research problem. It is concerned with data collection and analysis. According to Creswell (2008), research methodology is the systematic theoretical analysis of the methods applied to the field of study. Both qualitative and quantitative approaches were adopted in carrying out the research. Both approaches were used to explain the findings of the study. This chapter also deals with profile of the study area and explains the research design, population, sample and the sampling procedure employed in this study. The chapter again describes the data collection instruments, data collection and data analysis procedures.

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3.1 Profile of Selected Districts Under Study

3.2 Profile of Wa Municipality

Wa Municipality is one of the eleven Districts/Municipalities that make up the Upper West Region (UWR) of Ghana (however, at the 2010 Population and Housing Census period, there were nine Districts/Municipalities in the region). Wa District was upgraded to a municipality in 2004 by Legislative Instrument (LI) 1800 in pursuant of the policy of decentralization which started in 1988. Under section 10 of the Local Government Act 1993 (Act 426), the Assembly exercises deliberative, legislative and executive functions in the Municipality. The Wa Municipality shares administrative boundaries with Nadowli District to the north, Wa East District to the east and to the west and the south Wa- West District. It lies within

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latitudes 1º40'N to 2º45'N and longitudes 9º32'W to 10º20'W (Ghana Statistical Service, 2014).

Wa Municipality has its capital as Wa, which also serves as the Regional capital of Upper West Region. It has a land area of approximately 579.86 square kilometers, which is about 6.4% of the Region. The Assembly is empowered as the highest political and administrative body charged with the responsibility of facilitating the implementation of national policies (Ghana Statistical Service, 2014)

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3.3 Profile of Wa West District

The Wa West District is one of the nine districts that make up the Upper West Region. It was created in 2004 by legislative instrument 175 with Wechiau as the District capital. The District is located in the Western part of the Upper West Region, approximately between longitudes 40ºN and 45ºN and Latitudes 9ºW and 32ºW. The district has two paramountcies namely Wechiau and Dorimon. It comprises five Area Councils, namely Dorimon, Ga, Gurungu, Vieri, and Wechiau with approximately 208 communities. It shares borders to the south by Northern Region, North-West by Nadowli District, East by Wa Municipal and to the West by The Republic of Burkina Faso (Wa West District Assembly, 2017).

3.3.1 Topography and Drainage

The district lies in the Savanna high plains, which is generally undulating with an average height of between 180m and 300m above sea level. A distinct uni-modal rainfall pattern is experienced in the district. The rolling nature of the landscape is good for agriculture and other physical developments. The main drainage system is the Black Volta River and its tributaries. Most of the tributaries/streams are seasonal thus disrupting road transport during the rainy season along some major roads leading to the District capital (Wa West District Assembly, 2017).

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3.3.2 Climate

The Wa West District enjoys two marked seasons. The rainy season begins in May and ends in September and the dry season also begins in October and ends in April. The mean annual rainfall figures vary between 840mm and 1400mm. A very important feature of rainfall in the district is that it is erratic in nature that is it is torrential and poorly distributed.

The soil moisture is adequate for the cultivation of crops such as guinea corn, millet, maize, yam, groundnuts, soya beans and cowpea. The unreliable nature of rainfall in the district affects plant growth negatively resulting in poor harvest from year to year. Temperatures are high in most part of the year, ranging from 22.5ºC to 45ºC, low between December and January, and high between March and April. Average monthly maximum temperature is 33ºC whereas the daily highest is 35ºC (Wa West District Assembly, 2017).

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3.3.3 Vegetation

The vegetation of the Wa West District is Guinea Savanna grassland. The predominant trees in the district are Shea (Vitellaria paradoxa), dawadawa (Parkia biglobosa), Kapok (Ceiba pentandra), Baobab (Adansonia dipitata), mahogany (Khaya snegalensis), cashew (Anacardium occidentale), mangoes (Mangifera indica), Akee apple (Blighia sapida), Guava (Psidium guajava), Teak (Tectona grandis), Neem (Azadirachta indica). The last two, namely cashew and mango are exotic species, which also thrive well in the district. Large tracts of the natural vegetation are disappearing, largely due to human activities in the form of cultivation of new farms, overgrazing, bushfires and charcoal production. This situation must be checked to avoid environmental degradation and the destruction of important soil micro-organisms. Traditional farming practices such as slash and burn, shifting cultivation, and also road construction, sand and gravel winning degrade the land in the district. Farming along water courses has led to the silting of many streams and other water bodies. There is therefore the need to desilt these water bodies in order to make water available for dry season farming and

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other domestic purposes. The activities of Fulani herdsmen on the environment cannot be overemphasized. They take advantage of the ECOWAS Protocol and bring in herds of alien cattle into the district. Apart from the overgrazing done by their cattle, they also cut down economic trees such as Shea trees to feed their cattle. Worse still, they allow their cattle to graze on farms. This has often resulted in reduction of farm yields and income levels of farmers and women in the district who are the major pickers of the sheanuts. To forestall environmental degradation, there is the need to establish tree plantation such as cashew, mango, sheanuts and also curb the activities of the alien Fulani herdsmen.

There are also gallery forests along the Black Volta River and its tributaries. Climbers and shrubs are common plant types found in the guinea Savanna (Wa West District Assembly, 2017).

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3.3.4 Environmental Situation

The built environment of the district consists of private residential housing units, as well as educational, health and other administrative institutions. The dams also constitute the building environment. There is complete absence of development control in the district, especially the district capital Wechiau. This has resulted in misuse as well as under use of the land. Poor sanitation and personal hygiene practices such as indiscriminate defecation are major factors that impact negatively on the environment. Sensitization of the people to use the few sanitation facilities and the enforcement of environmental bye laws need to be reinforced alongside with the provision of household latrines and other sanitation facilities (Wa West District Assembly, 2017)

3.3.5 Religion, ethnicity and major economic activities

With respect to religious composition, Christians, Traditional African Religion and Muslims constitute the population. Majority of the people are subsistence farmers whilst a few along the banks of the Black Volta other water bodies engage in fishing. Most of the women engage

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in pito brewing, petty trading and shea butter extraction. The most predominant tribe in the District is the Brefor with dialectical variations, followed by Waala and Dagaabas. There are other minor tribes such as the Hausa, Asantes, etc. They co-exist peacefully and inter marry (Wa West District Assembly, 2017).

3.3.6 Water Supply

The provision of potable water for the people in the district is a herculean task because of the settlement pattern. There are small communities or settlements scattered throughout the length and breadth of the district. The sources of water are streams, rivers, small dams and the Black Volta River on the western corridor of the district along the Burkina Faso boundary. To address the water problem in Wechiau Township, the District Assembly is providing the town with pipe borne water through CWDA and to drill 55 bore holes district-wide and to rehabilitate the broken-down boreholes. Over 140 hand dug wells were also sunk district-wide with support from Pronet North (Wa West District Assembly, 2017).

3.3.7 Demographics

The 2010 National Population and Housing census results put the Wa West District population at 69,170. This is about 6.20% of the Upper West Region's total population of 576,583. The population comprises 33,547 males and 35,623 females representing 48.50% and 51.50% respectively and the sex ratio is 94 males to 100 females (NPHC, 2000). Using the growth rate of 1.7%, the projected population for 2009 is 80,502, comprises 39,043 males 41,459 females representing 48.50% and 51.50% respectively and the sex ratio is 94 males to 100 females (Wa West District Assembly, 2017). There is intense pressure on the natural resource particularly land for agricultural production as well as socio-economic facilities. The growth rate of the district is estimated to be 1.7%. (Wa West District Assembly, 2017)

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3.3.8 Labour Force

Seasonal migration is an important characteristic of the Wa West District population. Migration is now a global phenomenon and generally refers to the movement of people from their birthplace to a new place of residence for various reasons. In the case of Wa West District, this happens during the long period of dry season from October to April annually when the youth especially migrate to the southern parts of Ghana to take up jobs they can find to avoid staying unemployed throughout this period. The trend now is that, more of females migrate to the south of Ghana to serve as "Kayayo" or "tavama". Migration has a serious implication on the development of the district: losses of productivity, the possibility of contracting HIV/AIDS and other STDs as well as unplanned pregnancies are some of the possible effects (Wa West District Assembly, 2017).

3.3.9 Agriculture

The agricultural economy in the district is basically rural in nature involving over 90% of the population who are subsistent farmers. The farming system in the district is dictated by the agro-ecological conditions; largely by the rainfall pattern which is uni-modal. Two clearly defined farm types are recognized in the district. These are compound and bush farms. Compound farms surround the settlement and are put under intensive cultivation on annual basis. Land preparation is by hand hoeing and in few cases, draught animals and tractors are used. Fertility management of the soil lies in the use of household refuse, crop residue and animal dung. Crops planted are mostly maize, sorghum, groundnut, cowpea and vegetables. Stimulant crop such as tobacco may also be planted but on a very small scale. Yields realized on compound farms are usually not the best due to low yielding varieties coupled with low soil fertility and erratic rainfall. Bush farms on the other hand, are cultivated further away from the settlements and cropping pattern may be alternated with short fallows or rotations. There is great diversity of crops cultivated. These may include cereals, legumes, roots and

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tubers as sole crops or intercropped. Land holdings are usually large and crops normally depend on the inherent fertility of the soil to complete their life cycle. This answers why farmers rotate their crops and to a larger extent fallow their lands. That which is characteristic of bush farms is the integration of economic trees (Shea/dawadawa) that are well protected on the same piece of land. Plantation crops such as cashew, mangoes are consciously established by farmers in the district. Mango plantations are established (100 acres each) at Chiatanga and Chogsia (Wa West District Assembly, 2017).

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3.4 Profile of Jirapa district

The Jirapa District established by LI 1902 was carved out of the then Jirapa-Lambussie District as part of a further enlarging and deepening of Ghana's decentralization processes in 2007. The District is located in the north western corner of the Upper West Region of Ghana and one of eight districts in the region. It lies approximately between latitudes 10.25o and 11.00o North and longitudes 20.25o and 20.40o West with a territorial size of 1,188.6 square kilometres representing 6.4 percent of the regional landmass (Ghana Statistical Service, 2014).

Jirapa District is bordered to the south by the Nadowli-Kaleo District, to the north by the Lambussie-Karni district, to the West by Lawra District and to the east by the Sissala West District. The district capital, Jirapa, is 62 km away from Wa, the Regional capital. Its location presents a special development advantage for the district (Ghana Statistical Service, 2014).

3.4.1 Physical Features

The district is not well drained as no major rivers are found except the intermittent tributaries of the Black Volta River. These are Kaabaa around Ullo, Bakpong near Baazu, Dazugri in Jirapa and Telenbe at Tizza.

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In the long dry season, these tributaries dry up leaving the district with no surface water catchment for domestic and agricultural purposes. The valleys of these tributaries are suitable for the development of small-scale irrigation dams and dugouts for dry season gardening, fishing and source of water for animals, especially cattle. There are however, small-scale dams and dug-outs scattered throughout the district. Konzokala, Tizza, Jirapa and Ullo are some of the places where one can find dams and dug-outs (Ghana Statistical Service, 2014).

Topographically, the landscape of the district is generally flat and low-lying with average height of 300 meters above sea level. There are few plateau surfaces ranging between 1,000-1,150 feet. These are found in Yagha and Jirapa (Ghana Statistical Service, 2014).

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3.4.2 Geology and Soil

The soil of the district is mainly sandy loam with underlying hard iron pans. There are however narrow strips of alluvial soils along the numerous dry valleys of the tributaries of the Black Volta River suitable for rice farming. It is important to remark that the sandy loam is susceptible to severe sheet and gully erosion caused by surface run-off during the peak of the wet season. The widespread erosion adversely affects not only the fertility of the soil but also contributes in silting the few dams in the district. A clear example is the Bulkpong dam in Jirapa (Jirapa DMTDP, 2010-213) as cited in (Ghana Statistical Service, 2014).

Generally, however, the sandy loam is very fertile and enhances large scale cultivation of groundnuts. There are large tracts of fertile soils in Somboro, Tuggo, Han and Mwankuri areas that can support large-scale agricultural production. Also, there are gravel pits scattered all over the district for road construction. The extensive Birrimian formation and granite rocks largely found around Yahga and Jirapa store considerable quantities of ground water which serves as the main source of water for sinking boreholes and hand-dug wells. Geological survey carried out by a mining company in 1998 holds that the rocks contain gold deposits. Azumah Resources Ltd, an Australian based mining company is currently

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conducting exploration with the hope of developing a mine at Yagha (Ghana Statistical Service, 2014).

3.4.3 Climate and Vegetation

The district is located in the tropical continental climate regime with mean annual temperatures ranging between 28°C to 31°C which offers the opportunity for the development of solar energy. During the months of April/May-October the district experiences a single rainy season induced by the moist monsoon winds with an intensity of 1,000-1,100mm per annum and humidity ranging between 70-90 percent but falling to 20 percent in the dry season (Ghana Statistical Service, 2014).

The rainfall pattern within the season is irregular which makes it difficult to predict for any cropping year as long period of no rain often punctuate the wet season, leading to partial or total crop failures. The prevailing winds, the tropical continental air mass blowing from the North-East (Sahara), are cold, dry and dusty (Harmattan) usually between November to March. During this period of harsh weather, deaths caused by outbreaks of Cerebro-spinal Meningitis (CSM) and other diseases are common in the district (Ghana Statistical Service, 2014).

The vegetation of the district is generally the Guinea Savannah woodland with light undergrowth and scattered medium-sized trees. The major trees which are also the economic ones are shea, dawadawa, baobab and neem. Human activities such as bush burning, tree felling for fuel wood and charcoal burning, improper farming practices and the excavation of vast areas for sand and gravel all contribute immensely to destruction of the natural vegetation and therefore the environment. The district has no major forest reserves except some isolated pockets at Somboro, Tuolong and Yagbetuolong along the Black Volta that are undeveloped. These thickets provide protective cover for streams in the localities mentioned above (Ghana Statistical Service, 2014).

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3.4.4 Political Administration

The political administration of the District is made up of the District Assembly which consists of a secretariat headed by the District Chief Executive as the political head and the District Co-ordinating Director as the administrative head and principal advisor to the District Chief Executive.

Following the last national District Assembly Elections in September 2010, the District Assembly is made up of 55 members (49 males and 6 females) comprising 37 elected members, 16 government appointees, one Member of Parliament and the District Chief Executive. The sub-committees in the Jirapa District Assembly include; Finance and Administration sub-committee; Development sub- committee; Social service sub-committee; Works sub-committee; Justice/Security Sub-committee and Micro & Small scale Enterprise Sub-committee (Ghana Statistical Service, 2014).

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To ensure effective participation in decision making at the grassroots level, the District Assembly is divided into Town and Area Councils, depending on the population and land area of the district. The Local Government Act, 1993 (Act 462, 3,3) mandates that, a settlement or town with a population of 5,000 or more qualify to have a Town Council status. An Area Council on the other hand is made up of two or more towns which when pooled together have a population of 5,000 or more. Based on these criteria, the Jirapa District has one (1) Town Council with its headquarters at Jirapa, seven (7) Area Councils and 37 Unit Committees. The district has one parliamentary constituency known as the Jirapa Constituency (Ghana Statistical Service, 2014).

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3.4.5 Social and Cultural Structure

The district is made up of one main indigenous ethnic group namely the Dagaaba, which constitutes the Jirapa Paramouncy with nine (9) divisional areas. There are however pockets of other ethnic groups such as Sissalas, Moshi, Wangara, Fulani and other ethnic groups from the southern part of Ghana. There has been a long-standing peaceful ethnic and religious co-existence in the district, which serves as a potential for development investment in the district. The main festivals of the Jirapa Traditional area are: the Bong-ngo and Bogre festivals. The Bong-ngo festival is developmental oriented which brings the youth of the traditional area together each year to deliberate on the development of the area. The Bogre festival on the other hand, is a religious festival, which is shrouded in secrecy. It is an annual festival, which falls immediately after the harvest of crops (Ghana Statistical Service, 2014).

Available statistics from the 2010 Population and Housing Census Report identify three main religious groups in the District including Christianity (65.9%), Islam (10.4%) and Traditional (18.8%).

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3.4.6 Historical Facts

It is believed that the legendary Bayong of Dantie left his footprint on a Baobab tree at a place now called Bayongyir during the Samori-Babatu slave wars in 1902-1932. It is also a historical fact that the donkey of another great leader, Dootoraa of Gbare left its footprints on a rock surface in the village not far from Jirapa. The stone built Catholic Church and Mission house completed in 1948 and located at Jirapa, is the oldest in the Upper West Region. The arrival of these missionaries in 1929 marked the beginning of formal education and Christian morality in the region (Ghana Statistical Service, 2014).

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3.4.7 The Economy

The district's economy is characterized by agricultural activities, services, agro-processing and other small-scale manufacturing activities (Ghana Statistical Service, 2014).

3.4.8 Agriculture

Agriculture remains the main economic activity in the district with 67.1 percent of the people in the district engaged in agriculture, which is largely subsistence in nature. Very few farmers are engaged in large-scale production of cereals and legumes in Han and Mwankuri areas. Cash crops cultivated in the district are shea nuts, cotton, groundnuts and cashew.

The rearing of cattle, sheep, goats, pigs and poultry are mainly produced as a supplement to crop farming. A few farmers however engage in large-scale livestock production in the Han and Ping areas (Ghana Statistical Service, 2014).

3.4.9 Service

There are two main financial institutions in the district namely the Sonzele Rural Bank Ltd established in 1983 with an agency in Han and the St. Joseph's Credit Union also situated in Jirapa. These two financial institutions play a very important economic role by granting credit

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facilities to its customers, small-scale business operators and farmers, which has impacted positively on the lives of the people in the district.

The district can boast of the presence of three communication networks including: Mobile Telephone Networks (MTN), Vodafone and AirtelTigo. Every community has at least one communication network or the other. The presence of these communication networks has provided job opportunities for people as they sell mobile phone recharge cards and other communication gadgets. Aside the numerous credit retail outlets, the introduction of the MTN Mobile Money transfer system has also helped to facilitate business transactions among people within the district (Ghana Statistical Service, 2014).

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3.4.10 Tourism

Tourism is a largely underdeveloped sector in the District. Local and Foreign investors have not been sufficiently motivated to invest in hotels, restaurants and other hospitality outlets. This is largely due to anticipated low returns on investments as a result of perceived low patronage but the District has the advantage of a central location, easy accessibility, and a variety of tourist attractions evenly spread throughout the District. Some of these attractions are: Wulling Rock Pedestals – These are mushroom shaped rocks with some having human faces. The Ghana Tourist Board has already started a site protection project there in collaboration with the District Assembly.

Bayong's footprint at Ullo – The legendary Bayong of Dantie left his footprint on a Baobab tree at a place now called Bayongyir during the Babatu-Samori wars. The donkey of another great leader, Dootoraa of Gbare left footprints on a rock surface in the village not far from Jirapa. The Annual Dawadawa harvest festival of the Chiefs and people of the Jirapa Traditional area called Bong-Ngo. It is held in April to lift the ban on the harvest of the fruit and to mark the beginning of the farming season (Ghana Statistical Service, 2014).

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The stone built Catholic Church and Mission house is the oldest in the Upper West Region. The arrival of these missionaries marked the beginning of formal education and Christian morality in the region.

Python Sanctuary – This is located at Jefiri close to Jirapa. These reptiles can be seen during the intense hot season around February – April when they come out of their rock caves.

Jirapa Naa Palace – This is a local storey building situated in Jirapa which was built about 200 years ago (Jirapa 2010-2013 DMTDP) as cited in (Ghana Statistical Service, 2014).

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3.4.11 Industry

Though manufacturing and agro processing is of great importance in the district, it is done on a small scale. This sector covers shea butter and dawadawa extraction, basket and pottery making, carpentry, masonry, pito brewing and neem cane chair, blacksmithing and bed making. These products are mainly for the local market since there is inadequate credit and management skills to produce in large quantities for external market (Ghana Statistical Service 2014).

3.5 Research Design

A research design is a plan, structure and strategy of investigation so conceived as to obtain answers to research questions or problems. It includes an outline of what the investigator will do from writing the hypothesis and their operational implications to the final analysis of the data (Kerlinger, 1986). In this study, a case study design was employed. This design was chosen because a case study is best for a qualitative study and since this study is qualitative and seeks to investigate a more specific phenomenon, that is, the adherence to community radio principles in the case of Radio Progress, it is best that a case study design be used to achieve the researcher's objectives.

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3.6 Case Study Design

A single case study design was employed for this study. The approach can be defined as an empirical inquiry which involves an in-depth exploration of a phenomenon in its real-life context through an extensive data collection (Creswell, 2008). Also, the approach allowed the study to use multiple instruments to gather data from the respondents for the achievement of the objectives of the study.

3.7 Target Population

Target population of this study was composed of listener groups of RP in 3 districts of the Upper West Region, Radio Progress Manager, programmes Manager, Projects Coordinator and Accounts Officer of Radio Progress.

3.8 Sampling Procedure

This study employed only purposive sampling techniques. Purposive sampling was used to target the Station Manager of Radio progress, the Programmes Manager, Projects Coordinator and the Accounts Officer of the Station. They were selected purposively because they are key informants who are able to provide the study with rich data since the depth of the data collected for this study is important to meet its objectives. Mugenda (2011) observes that purposive sampling method is a technique that makes it possible for an investigator to study cases with required information. Subjects are hand-picked for the sole reason that they have the required characteristics. The five listener groups for the study were: the Disabled Society of Upper West Region who are among the vulnerable and voiceless in the society, the Kumbiehi Listener Group which comprises the youth, Dorimon Listener Group also comprising the youth, Wechiau Listener Group comprising the aged and the Jirapa Listener Group comprising women. These groups were also selected purposively.

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The selection of Radio Progress out of the four community radio stations in the Upper West Region was because, Radio Progress is the pacesetter for community radio in Northern Ghana and is expected to be an example worth emulating when it comes to the adherence of community radio principles.

Since the study is a qualitative one, Radio Progress was studied, with data collected using focus group discussions and in-depth Interviews. It was appropriate for the study to compare what was regarded as the principles of Community radio stations with what was practiced at Radio Progress. While Radio Progress staff were few and hence easy to handle, when it came to radio Listeners groups, it was not possible to get a sampling frame because there was no specific number in one group and one could have more than 10 listener groups in one district. Attempts were made to ensure that the sample cuts across age, gender, and social status in the focus group discussions. The people who formed FGDs were also selected purposively (the ones who listened to RP), with each group comprising ten members.

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3.9 Data Collection Methods

In line with the University's regulations on ethical research, the researcher obtained introductory letters from the head of Department of African and General Studies of the Faculty of Integrated Development Studies in imploring respondents and Listener Groups of Radio Progress to participate in the study. The researcher then arranged a meeting with the selected Listener Groups of Radio Progress with the aid of the Programmes Manager of Radio Progress and briefed them on the nature of the study and the specific assistance the researcher needed. The researcher together with the leaders of the selected listener Groups fixed appropriate dates, time and venue for the data collection.

The next phase of the data collection was the collection of data through interviews. Here, an invitation was extended to the management of Radio Progress through an introductory letter to volunteer to partake in in-depth interviews. The researcher conducted the interviews

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personally. The key informants were assured their responses would only be used for academic purpose and this helped in eliciting in-depth information from them. The audio recordings of the interviews were later transcribed for data analysis.

Primary data was obtained through a semi-structured observation method (observing activities at Radio Progress); in-depth interview targeted PR's station manager, programmes manager and finance officer of RP; focus group discussions for listener groups of Radio Progress in three Districts in the Upper West Region of Ghana.

Secondary data were also analysed (production scripts (10^{th} – 13^{th} April Bong-bi-ayiren production script), vision and mission statements, strategic plans, programmes outline for the year 2018/2019 and documents which contained histories of the stations among others).

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3.10 Direct Observation Method

Observation is an ethnographic method which permits the researcher to collect data first-hand, through direct observation of a phenomenon in its natural environment (LeCompte & Schensul, 2010). The method requires that the researcher employs five senses while observing a phenomenon. The advantage of the method is that it allows collection of detailed data. However, one of its main disadvantages is that data collection using the method could be time consuming and boring because the researcher has to see or listen to the same behaviour over and over again.

In this study, RP was observed on how it identified and solved conflicts, and brought about reconciliation, spearheaded community campaigns, marshalled the community to tackle disasters, promoted local culture, fostered transparency and accountability, localised events, worked with grassroots associations and the marginalised, among others.

Although there are two types of observation, direct and disguised, there was no reason why this study could use disguised. The study, therefore, employed direct observation method. In

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direct observation, the people who are being observed are aware but in disguised, they are not aware.

Again, there was no reason why the study could go in for continuous direct observation. The study opted to use time allocation, that is, it randomly chose time and place to observe the phenomenon; whether it was how the radio programmes were produced or how the listeners participated in interactive programmes.

The observation protocol incorporated the following issues:

1. How the station was leading listeners into identifying problems in their communities as well as ways of solving those problems.
2. Whether the station was welcoming and opened to all community members
3. Whether programmes were made in the field (communities) or in the studio
4. Whether the station produced interactive programmes (debates)
5. The role of volunteers within the station
6. Whether the community was involved in programme-making processes

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3.11 In-depth Interview

For the study to achieve its objectives, this kind of method was necessary. It made possible observation of non-verbal cues and use of language for emphasis. It was used for the Station Manager, Programmes Manager, Projects Coordinator and the Accounts Officer. According to Mugenda & Mugenda (2012), in-depth interview is a method for data collection that entails asking questions, probing, discussing and even obtaining data via non-verbal communication. The purpose of employing in-depth interviews was to enable the researcher to get detailed data. In in-depth interviews, a researcher normally asks open-ended questions, and then listens carefully to the answers, and, if possible, probes. Whereas a focus group discussion requires a discussion guide, an in-depth interview uses an interview schedule.

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The researcher scheduled an interview with the manager of radio progress on the 8th of May, 2018 in his office at the radio station. The interview started at 10:15am. Some of the issues in the interview guide were:

1. Production of community programmes by RP
2. Development programmes run by RP
3. Extent to which community get involved in the production of programmes
4. Where (field or studio) do you make most of your programmes?
5. How was the radio established (mission and vision of the station)
6. How do you monitor or evaluate the performance of the station
7. Ways Adopted by the station to enhance participation
8. Challenges encountered in the production of community-based programmes
9. Knowledge of community radio principles
10. Extent to which RP has adhered to community Radio Principles

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3.12 Focus Group Discussions (FGDs)

In order to get relevant information necessary to meet the stated study objectives, this method was crucial. It focused on the listener groups of RP so as to get information. For example, their understanding of what CR is and how much they participated in programme production. Mugenda & Mugenda(2012) also defines FGD as a technique used to elicit data from a group of people who share the same experiences. The discussion in a FGD is guided by a facilitator, with somebody recording the deliberations. This technique enabled the researcher to gain an insight into the issues discussed because issues were discussed and deliberated in rich details. Focus Group Discussion for Kumbiehi community in the Wa municipality was held on the 12th of May, 2018 at the community center Kumbiehi. The discussion started at 10am with 7 members and ended at 11:15am with 11 members.

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Focus Group Discussion for the Disabled Society of Upper West in the Wa municipality was also held on the 14th of May, 2018 at the community centre Wa.

Focus Group Discussions for Wechiau community in the Wa West district was held in front of Wechiau Chief's palace on 10th June, 2018 at 4pm with 10 members.

Focus Group Discussions for Dorimon community in the Wa West district was held on 14th June 2018 under the NDC summer hut at 11 am with 10 members.

Focus Group Discussions for Jirapa was held at the SMI compound at 11am on 20th June, 2018.

The following issues were discussed in the data collection method:

1. Reasons for listening to RP
2. Programmes of the station that are participatory
3. Level of participation in running the station
4. Modes of participations
5. Forms of support given to RP by community members

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3.13 Data Analysis

The research employed only qualitative tools and techniques in gathering and analysing data from the field for easy presentation of the findings. The data for this research was derived essentially by the use of interview guides for four key informants thus the general manager, programmes manager, projects coordinator and the finance officer of radio progress. The various interview guides were reduced into themes. Items of interest were sorted and defined.

Focus Group discussion guides were also used to collect data from the various FGDs conducted by the Researcher for the study. Here again, items of interest were grouped into themes, sorted and defined.

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All data were carefully transcribed, sorted into themes and analysed in order to answer the research questions. The analysis was done using only qualitative techniques. In qualitative data analysis, texts were read repeatedly for familiarisation, then organised, categorised into themes, and then presented as narratives, direct and indirect speeches.

3.14 Ethical Issues

Research ethics is generally concerned with how the process of pursuit of knowledge ought to be morally conducted. It stresses that it should be conducted in accordance with the right (and not wrong) principles. The right and wrong principles, which mean morality, refer to a collection of moral values which tell human beings what they should do or be and what they should not do or be. According to (Bryman, 2008 p.118), "Research should be designed, reviewed and undertaken in a way that ensures integrity and quality"

The respondents of this study were well informed about the purpose and intended uses of the investigation and informed consent was then sought in obtaining information from them. The researcher and her assistant identified themselves fully to the respondents, and data gathering instruments (recorders and cameras) were declared ahead of time.

When informed consent was sought from participants, they were informed that they had the option of refusing to take part, and were also at liberty to terminate their involvement any time. According to Nachmias & Nachmias (2000), informed consent "is rooted in the high value we attach to freedom and self-determination. We believe that people should be free to determine their own behaviour because freedom is a cherished value. No coercive tactics were employed whatsoever to force anybody to participate in the study. The dignity, privacy and interests of the co-researchers were respected and protected. For example, visits to homes, which could be considered by the law to be intrusion into people's homes without their consent, were well arranged and permission sought from the home owners (Nachmias & Nachmias, 2000).

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During the data collection process, the researcher ensured that information provided was treated as confidential, and, where necessary, the principle of anonymity was protected. During data analysis and presentation, recordings and scripts were reviewed a number of times in an attempt to minimise errors and ensure accuracy. Finally, credit, where possible, was given to parties that contributed to the study.

3.15 Validity and Reliability

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One way that reliability was addressed in this study was through the use of sound state-of-the-art recording devices and careful transcription of the collected data. The recording equipments were tested first to make sure that they were in sound condition before being put into use in the field. Transcribed material was checked again and again to verify that the work had been done correctly.

Whittemore, Chase, & Mandle (2001) as cited in Creswell (2008) refers to credibility as accurate interpretation of the participants' meanings. In this study, the inquirer engaged with respondents long enough, giving them ample time to tell their stories. In order to preserve the meanings of respondents' words, narratives and verbatim reports characterised data presentation.

For the purpose of accuracy, in some cases, the researcher returned to respondents for clarification. To build trust with participants, the researcher identified herself thoroughly and took time to explain the aim of the study, assuring them that the research was solely for academic purpose.

The findings of other studies (Alumuku 2006, Ochichi 2014, White, 2011 and Naaikuur & Diedong, 2012, among others) were used to back up the interpretations and conclusions of this study, thus increasing the study's credibility.

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About dependability, since the study focused on a number of listener groups with different characteristics, data from all the groups appeared more or less the same, or they followed similar trends when analysed.

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CHAPTER FOUR

DATA ANALYSIS AND FINDINGS

4.0 Introduction

This chapter presents findings of the study. It assesses the means of producing programmes, the management structure, revenue generating procedures and challenges of Radio Progress. The chapter further looks at how participation of listeners aid in the development of the coverage area of the station and also shows whether or not Radio Progress adheres to CR Principles.

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4.1 Programmes of Radio Progress

Much of the discussion on participatory communication depends on the opportunity of the community to get in touch with the radio and vice versa. Therefore, the point of contact is important in determining the impact of the source of information of the uninformed. The programmes broadcast by Radio Progress is a point of contact between the station and all the beneficiary communities where consideration is given to language usage, community participation and time of programmes. It was, therefore, necessary to look at the programmes of the station.

The study discovered through in-depth interviews with the Projects Coordinator and the Programmes Coordinator of RP that programmes run by RP are put into thematic areas which are agriculture and environment, health, education, as well as politics and current affairs. The Projects Coordinator of RP added that the station also runs cultural programmes, relationship and lifestyle programmes and also gender programmes. These programmes also fall under the thematic areas of the station. The station also assigns specific days for these thematic areas. During the personal observation by the researcher it emerged that, agriculture and

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environment programmes are broadcast on Mondays during the station's morning shows, health programmes are broadcasted on Tuesdays during the morning shows, educational programmes on Wednesdays while Thursday morning shows are for politics and current affairs programmes. On Fridays, there is a special morning show called the Friday Morning Toaster which is reserved for relationships and lifestyles. Saturdays are for cultural and gender programmes. On Sundays, there is a mix of all the morning shows during the week. Programming on these thematic areas are usually broadcast during the station's prime time that is from 8am to 11am and 4pm to 5:30pm.

Even though sports, music and religion were not mentioned during the interviews with Radio Progress Management, the study found out that these programmes were broadcast on RP. This emerged during the FGDs and personal observation by the researcher.

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Table 4.1: Thematic areas of broadcast and specific programmes under each thematic area in a week

THEMATIC AREAS	TITLE OF PROGRAMME	DAYS PROGRAMME IS AIRED	TIME
Agriculture and environment	Super morning drive in Dagaare with emphasis on Agriculture and environment	Monday	8:00am – 11:00am
	Bong bi Ayiren current affairs in Dagaare	Monday	4:00pm- 5:30pm
Current affairs	Radio Ghana News	Monday- Sunday	6:00am- 6:30am & 6:00pm – 7:00pm
	Office Point	Monday	11:00am – 11:30am
	Progress mid-day news	Monday - Friday	12:00pm- 12:40pm
	After the news (voices)	Monday, Tuesday, Wednesday and Friday	3:00pm-4:00pm
	The Radio Lawyer	Tuesday	11:00am- 11:55am
	Time with WACCU	Tuesday	8:30pm- 9:30pm
	My Constituency	Wednesday	8:15pm- 9:30pm
	Dunee Yele (matters arising)	Wednesday	9:30pm-10:45pm
	Super morning drive in Dagaare with emphasis on current affairs	Thursday	8:00am- 11:00am
	Business Fever	Thursday	3:00pm-4:00pm
	Bong bi Ayiren current affairs in Dagaare	Thursday	4:00pm-5:30pm

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	Local News in Dagaare	Friday Saturday	8:00am- 8:30am 8:15am-8:30am
	Friday Morning Toaster	Friday	8:30am- 11:00am
	Children's corner	Saturday	11:30am-12:00pm
	The Climax (Dagaare)	Saturday	2:30pm-5:00pm
	Plan Ghana Children's Programme	Sunday	4:00pm-5:00pm
	Radio Science	Sunday	5:00pm-5:30pm
	GCRN Programme (first part) and (second part)	Sunday	5:30pm- 6:00pm & 6:30pm- 7:00pm
Education	Super morning drive in Dagaare with emphasis on education issues	Wednesday	8:am- 11:00am
	Bong bi Ayiren current affairs in Dagaare)	Wednesday	4:00pm- 5:30pm
	Best Brain Contest (BBC)	Saturday	10:30am- 11:30am
Health	Super morning drive in Dagaare with emphasis on Health issues	Tuesday	8:00am -11:00am
	Bong bi Ayiren current affairs in Dagaare	Tuesday	4:00pm- 5:30pm
Culture and gender	Time with the Brifo	Monday	9:00pm- 10:45pm
	Te Dagaare Zanno (learning Dagaare)	Friday	5:30pm- 6:00pm
	Story Telling, Proverbs and Riddles Time (Dagaare)	Friday	8:30pm- 9:00pm
	CYLPO Window of Hope (Tamaa Takoro)	Saturday	8:30am-9:30am
	Women Avenue (Pogeba Vuo)	Saturday	5:00pm-6:00pm
	Toli Time (jokes in Dagaare)	Saturday	9:30pm- 10:45pm
	Sissali Morning Show	Sunday	8:30am-11:00am

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Music, entertainment and life style	Music (Dagaare songs)	Monday- Saturday Sunday	6:30am- 6:45am 8:15am- 8:30am
	Progress Brunch (country music, Rand B music)	Monday, Wednesday and Friday	11:30am- 12:00pm
	Progress lunch	Monday, Wednesday and Friday	12:40pm- 1:00pm
	Moment of refreshment (cool music)	Monday, Wednesday, Thursday and Friday	1:00pm- 2:00pm
	Music (local music- Dagaare/Waale and Dagbani)	Monday	8:15pm – 9pm
	Inspirational music	Monday	10:45pm -11:00pm
	Progress Showbiz	Tuesday	1:00pm-2:00pm
	Music(Dagaare)	Wednesday	6:30am- 6:45am
	Progress Brunch (country music, Rand B music)	Wednesday	11:30am- 12:00pm
	Dagaare/Waale songs	Wednesday Thursday	5:30pm- 6:00pm 10:30pm- 10:45pm
	Bong bi Ayiren current affairs in Dagaare	Friday	4:00pm-5:30pm
	Sabbatical Reggae	Saturday	12:00pm-2:00pm
	Personality Profile	Saturday	8:15pm- 9:30pm
	Sunday Music on Request	Sunday	11:30am-1:00pm
	My Love Talk to me (N Nougma Yeliyele Kuma) Dagaare	Sunday	9:00pm- 10:45pm

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Religion	Gospel songs (worship cool gospel)	Monday - Sunday	5:15am- 5:30am
	Religious programme (preaching)	Monday – Sunday	5:30am- 6am
	Religious programme	Monday, Tuesday, Thursday, Friday Saturday	5:30pm – 6pm 7:45am-8:15am
	Inspirational Music (Gospel)	Tuesday, Wednesday, Thursday, Saturday and Sunday	9:30pm- 11pm
	Reflection and closing	Thursday and Friday	10:45pm-11:00pm
	Time with Shaikh Shakur	Friday	11:00am -12:00pm
	Inspirational Music (Gospel)	Saturday and Sunday	10:45pm-11:00pm
	Music(Christian hymns)	Sunday	6:30am-6:50am
	Exclusive Gospel Music	Sunday	8:00am-8:30am 2:00pm-4:00pm
	Music non-Stop (Gospel Praise Songs)	Sunday	11:00am-11:30am
	Understanding the Catholic Faith	Sunday	8:30pm- 9:00pm
Sports	Progress Late afternoon sports in dagaare	Monday, Tuesday, Wednesday and Friday	2:15pm- 3:00pm
	Progress Sports	Thursday	11:00am- 12:00pm
	Progress Weekend Sports	Saturday	9:30am-10:30am
Advertisement and announcements	Announcements (English And Dagaare)	Monday – Sunday	6:50am- 7:45am &

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			7:15pm -8:15pm
	Commercials	Monday – Sunday	7:45am- 8:00am 2:00pm-4:00pm 7:00pm- 7:15pm

Table 4:1 source: field data, 2018

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The study found that a total of 150 programmes were broadcast in a week by RP. The most frequently featured programmes were under the thematic area of politics and current affairs with 41 programmes a week. The thematic area that followed is religion with 32 programmes a week then advertisements and announcements followed with 29 programmes a week. Music is broadcast 27 times a week, sports programmes are broadcast 7 times a week, culture and gender programmes are also broadcast 7 times a week, educational programmes are broadcast 3 times a week while agriculture and environment programmes and health programmes had the least number of programmes broadcasted a week with 2 programmes each a week. To find out whether the programme outline of RP conformed with the programming principles of community radio, the study assessed the programmes that were broadcast during the prime time of the Station which is between 8:00am – 11:00am and 4:00pm – 5:30pm. The study found out that, agriculture and environment are broadcast during Monday's prime times of the station. Politics and current affairs are broadcast on Tuesday's prime times, Fridays 8am-8:30am, Saturdays 4pm-5pm, and Sundays 4pm -5:30pm. Education programmes are broadcast on Fridays prime times and Saturday 10:30am- 11:30am, health programmes are broadcast on Tuesdays primetimes, cultural and gender programmes are broadcast on Saturdays 8:30am-9:30am and Sundays 8:30am- 11am music, lifestyle and entertainment is broadcast on Friday 4:00pm- 5:30pm and Sundays 8:15am-8:30am. Religion is broadcast on Sundays 8-8:30am and sports on Saturdays 9:30am-10:30am. The study discovered that

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advertisements and announcements were not broadcasted during the prime times of the station.

The study also found that, paid for programmes could be broadcast on any day apart from the days the station has scheduled for the thematic areas that they fall within. An example is the time with the Brifo programme which is aired on Mondays 9:00pm – 10:45pm. This programme is a cultural programme and ideally should be broadcast on Saturdays which is the day for cultural and gender programmes. According to the Programmes coordinator, since it is a paid for programme, the sponsors of the programme preferred Mondays for it and so it is broadcast on Mondays.

During the study, it was evident that all the programmes that fall under the thematic areas are community-based programmes. Thus, before RP starts a new programme, research is done in the various communities affected by a particular development challenge. The Projects Coordinator during an in-depth interview said *radio broadcasting is not all about sitting in the (studios) and shouting and greeting people. For RP, we don't do our programmes that way. We talk to our people. We first organise FGDs with community members, pick community voices, edit them, and package for airing*.

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From the study, it is again evident that RP plans, and produces their programme with their community members. Data from the in-depth interview with the Programmes Coordinator showed that programmes are planned and produced by community members. FGDs with community members also proved that PR actually plans and produces programmes with community members. Examples of programmes that RP produces with community members are, Storytelling, Proverbs and Riddles Time in Dagaare aired on Fridays at 8:30pm to 9:00pm where members of the FGDs confirmed that their community have participated in.

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This programme is produced in the communities and the recordings sent to the studios for airing.

Another community based programme is Bong Bi Ayiren which is aired on weekdays from 4:00pm -5:30pm. This is a current affairs programme that takes a developmental issue facing a community and tries to find solutions to the problem. The production process shows community involvement. This was evident when the study reviewed the 13th April 2018 production script of the programme. The Programmes Coordinator in an interview said that,

On the10th of April, some nurses came to us (RP) and said they went to the hospital for their clinical and the director of the hospital said they had to buy gloves and other clinical materials which the students claim they had already paid for. So, we (RP) went to the director of the hospital but he wasn't ready to talk to us so I informed my producers about what the director said, and we put the issue on air (Bong Bi A Yireng) on 13th April 2018. The nurses came back after the programme and said they were allowed to return to the hospital to continue their clinical without the gloves they were asked to purchase.

It also emerged during the study that, Te Dagaare Zanno (learning dagaare) aired on Fridays 5:30pm- 6:00pm is planned and produced with the community. Community members during a FGD confirmed that this particular programme is produced in their communities and a lot of community members participate in the programme.

According to UNESCO (2008), the unique advantage of CR over other radios in winning audience is its ability to be specifically relevant to the particular needs, interests and desires of its relatively small audience. However, it can only reach this level of relevance through the constant involvement and participation of their audience in the planning, operation and evaluation of its programming.

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From the study, RP seems to be producing programmes that are of value to its community members and abiding by the recommendations of AMARC Africa (1998a) which indicates that, the duty of a CR is to produce good quality programming which is appealing to listeners. These programmes should be of value to the community otherwise people will tune in to other stations. The need to produce quality programmes must not be an excuse to exclude the participation of the community in the production process..

Therefore, the study concluded that the above programmes which are broadcast during the station's prime time, are essential to the development of the communities which RP serves, and as such, conforms with the programming principles of community radio.

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4.1.1 Production of Community Based Programmes

In order to find out whether Radio Progress allows for community participation, the programmes line-up had to be analyzed to find out how many programmes are produced with community participation. Whether or not people within the community can benefit from the programmes through direct participation or having access to the programmes through phone-ins is one way of participating in the programmes. The analysis tried to answer the questions: how many people actually have access to the programmes? How many people understand the languages used during the programmes? Are the programmes in tandem with the proposition of the GCRN codes?

The study found out that, Radio Progress has a mandate of drawing a distinction between programmes that have the tendency of compromising peace from those that engaged stakeholders on developmental issues. Even though the Station's programmes are field based, producers sometimes do not air some findings because of the sensitive nature of some of the issues at stake. Rather, they try to engage the key actors in order to find solutions to such issues bordering on development. The Programmes Manager said, 'There are some issues we

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do not put on air because the people might not get the solutions when it's aired. So, we go to the people (authorities) personally and put the matter before them". Therefore, in considering the programmes, there was the need to take into account the process of producing the programmes as well as airing of the programmes.

It was also revealed during the study that, the programmes produced at RP are purely community participatory. This means that programmes produced are field based. An in-depth interview with the Station's Manager showed that reporters of the station go to the community and ask pertinent questions about the welfare of the community and use that to produce programmes for the station. These programmes, therefore, are community-motivated and would eventually help the community to develop. To further validate this claim, there was the need to find out from the community whether they are part of the programming of the station.

Data from the FGDs revealed that, Radio Progress actually involved the community members in programming both directly and indirectly. That is, most of the station's programmes are produced in the communities by the community members. Programmes such as "Storytelling, Proverbs and Riddles Time" are produced by members of selected communities, "Lagtaa Kpeibu" is also produced by the disabled societies. This particular programme is a sensitization programme. According to the chairperson of the disabled society, RP allows them (disabled society) to tell their listeners not to stigmatize them (the disabled), but to come closer to them because they are all from the same motherland. This revelation from the Disabled Society of Ghana supports the centrality of the programmes on the community. Considered as one of the marginalized groups, this opportunity to participate in the programmes of Radio Progress helps in the development of the communities if community problems are heard through the Station's programmes. This is supported by the FGDs with the youth of Kumbiehi who said, they listen to current affairs programmes, that's "Bong bi-

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Ayiren", sports and "Friday Morning Toaster". According to them, these programmes should be improved upon since they allow community members to participate indirectly through Phone-in sessions and also shape lives. Even though the signals are not so strong in Wa West, the people of the area have access to the programmes and also participate in them. They also use the station to make funeral announcements. A participant of the FGD recounted that, the community used to walk miles to inform their relatives of a funeral but since the establishment of RP, they just had to send in their funeral announcements to the station and all relatives and sympathizers from far and near get the information.

The study revealed that these claims were true when the programmes line-up was examined. The purpose was to see how many programmes actually give the community access to the station through various mediums, the time they occur and the language in which they are aired.

Table 4:2 Forms of Participation in Programmes and Production

Title of programmes	Community based	Studio based	Language used	Prime time	Not prime	Method of participation
Gospel Song(13x)		✓	Not specific		✓	Phone in
Religious Programmes (12x)	✓		Not specific		✓	Studio discussion and phone in
Radio Ghana News (14x)		✓	English		✓	None
Music (Dagaare) (8x)		✓	Dagaare		✓	Phone in
Announcements (14x)		✓	English and dagaare		✓	None
Commercials (15x)		✓	Not Specific		✓	None
Morning show (4x)	✓		Dagaare	✓		Vox pop, studio discussions/ phone in and interviews

UNIVERSITY FOR DEVELOPMENT STUDIES

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Office point (1x)		✓	English		✓	Phone –in and interviews
Progress brunch (3x)		✓	Not specific		✓	Phone- in interviews
Progress mid-day news (5x)	✓		Dagaare	✓		Social media and vox pop
Progress lunch (5x)		✓	Not specific		✓	Phone – in and interviews
Moment of refreshment (4x)		✓	Not specific		✓	Phone – in and interviews
Progress late afternoon sports(5x)	✓		Dagaare	✓		Phone – in and interviews
After the news (4x)		✓	English		✓	None
Bong bi ayiren(5x)	✓		Dagaare	✓		Phone-in, interviews, studio discussions and vox pop
Time with the brifo(1x)	✓		Brifo	✓		Phone in
The radio lawyer(2x)	✓		English		✓	Phone in and interviews
Progress showbiz(1x)		✓	Not specific		✓	Phone in
Time with WACCU(1x)		✓	Dagaare		✓	Phone in and one on one interviews
My constituency(1x)	✓		Dagaare	✓		Phone in and interviews
Dunee yele(1x)	✓		Dagaare		✓	Phone in and interviews
Progress sports(1x)	✓		Dagaare		✓	Phone in and interviews
Business fever (1x)		✓	English		✓	Phone in and

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						interviews
Time with wiyaala(1x)	✓		English		✓	Phone in
Yele kpagla wagre (1x)	✓		Dagaare		✓	Phone in
Local news(2x)	✓		Dagaare	✓		None
Friday morning toaster(1x)	✓		Dagaare	✓		Phone in and interviews
Time with Shaikh Shakur(1x)		✓	Dagaare		✓	Phone in
Te Dagaare Zannoo(1x)	✓		Dagaare	✓		Phone in
Story Telling, Proverbs and Riddles time (1x)	✓		Dagaare		✓	Phone in
CYLPO window of hope (1x)		✓	English		✓	Phone in
Best Brain Contest(1x)	✓		English		✓	Phone in
Children corner show (1x)	✓		English		✓	Community discussions
Sabastical reggae (1x)		✓	Not specific		✓	None
The climax(1x)	✓		Not specific		✓	Phone in
Women avenue(1x)	✓			✓		Phone in
Personality profile(1x)	✓		Not specific		✓	Phone in
Toli time(1x)	✓		Dagaare		✓	Phone in
Exclusive gospel music(1x)		✓	Not specific		✓	None
Sissali morning show(1x)	✓		Sissali	✓		Phone in and interviews
Sunday music on request(1x)	✓		Dagaare		✓	Phone in

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www.udsspace.uds.edu.gh

Ngmen yiele(1x)	✓		Dagaare		✓	Phone in
Plan Ghana children programme(1x)	✓		English		✓	Phone in
Radio science(1x)		✓	English		✓	Phone in
GCRN programme(2x)		✓	English	✓		None
Understanding the catholic faith(1x)		✓	English	✓		Phone in
My love talk to me(1x)		✓	Dagaare		✓	Phone in

Source: field data, 2018

From the Table 4:2, out of 150 programmes aired in a week by RP, 84 are community-based and 66 are studio-based. Table 2.4 also shows that, 30 programmes are aired in English, 41 in Dagaare/Waale, 14 are aired in both English and Dagaare/Waale, 1 programme each in Sissali and Brifo and 77 programmes are aired in a non-specific language style namely English, Dagaare/waale, Brifo Sissali, Twi, Dagbani among others. Out of the total number of community based programmes, 27 are aired during the prime times of the station, that is, between 8am- 11am and 4pm to 5:30pm. It was also discovered that, 3 studio based programmes are aired during the station's prime time. This analysis proves that RP actually produces more community-based programmes, thereby abiding by the principles of programming of community radio stations

World Bank (2007), validates the findings of this study. According to that study, communities participate in programming in many ways. The community is present in the programming process of CR. Community radio programming is primarily locally produced and about local people and issues.

Community members of RP do not only listen to the station they go out to the community. In

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Ghana, for example, programmes are often recorded in open village meetings and the effect of hearing one's own and one's neighbours' voices on the airwaves has been profoundly empowering. Radio Progress does exactly this with their programmes.

Participatory programme formats including talk shows, round table discussion, reading listener letters on air, vox populi, broadcasts from public locations, etc. are very simple ways of facilitating community participation. An in-depth interview with the Programmes Coordinator of RP revealed that, reading of the messages sent by community members and also mentioning names and sending greetings to community members motivate them to participate. Community members comment on the daily issues, on the station's programming, or they just send greetings to friends and family members. This kind of service is very important, especially in rural areas where the radio is the only medium that brings people together and gives them a sense of communality.

Participatory formats are a potent vehicle for communities to develop public opinion. Community volunteers help to produce the programmes.

Based on Arnstein's (1969) book on the levels of participation, the study accessed the levels of community participation in community radio at Radio Progress using four indicators as follows:

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i. Programme Design Stage – At this stage, the community should be involved in deciding the kind of programmes that should be broadcast. It is also at this stage that the planning of the entire broadcasting structure revolves. That is, the kind of programmes to be aired and at what time, in which language and the mechanism to be used. Data gathered during the study revealed that, RP involved their community members in the programme design stage. The station does this by organising FGDs within the community whenever an idea comes up for a new programme. Members of the communities within the study area affirmed this.

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ii. Programme Production Stage – At this stage, community members should be involved in the actual production of the broadcast messages. It involves even programme recording on the field or in the studio. The study also revealed that, community voices are recorded on the field and then edited in the studios of RP then the edited voices are sent back to the communities and played for validation and then when all agree with the programmes, it is then packaged for airing.

iii. Programme Listening Stage – For this stage, community should be actively involved in not only listening to broadcast messages but participate through calls or as part of a radio listener group that discuss topics raised during broadcast. All developmental programmes of RP allow for phone-in sessions. The challenge, however, is that community members find it difficult to reach the phone numbers provided by the station due to the lines always being busy and also due to poor network systems in some parts of the region.

iv. Programme Financing Stage – This stage involves sponsoring of broadcast programmes, placing advertisements and or announcements, paying subscription fees (if applicable), voluntary donations and any other contribution in kind (material resource) or cash (money) towards the running of a particular programme or the station in general. It emerged during the study that, sponsorship or financing of programmes is a challenge facing the station due to the poor standard of living of its community members. However, a few members have been able to support the station by providing furniture for the station and carrying out some maintenance work on the station's building.

The findings of the study is supported by World Bank (2007), which stated that, NGOs and other types of civil society associations produce and broadcast their own programmes using the community radio's production and broadcast facilities. Feedback and participatory evaluation mechanisms are widely used. These include on-air mechanisms including the participatory programme indicators mentioned above but they also include "open house" days

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when community members are invited to visit the station and meet with staff and volunteers and public meetings at which listeners and station representatives evaluate the programming.

4.1.2 Effect of RP broadcasts on community development

The study discovered through an in -depth interview with the Programmes Coordinator and Projects Coordinator that, most programmes of the station were designed with the aim of championing the developmental issues affecting community members. Some specific examples of such programmes are the station's afternoon show called "bom bi- yiren" which identifies problems such as lack of water, lack of schools, and weaknesses in local governance structures among others. Another programme that addresses development issues is the morning show programme. These programmes have resulted in contractors speeding up constructions, organisations building schools, health facilities and provisions of potable water for the people.

The study revealed that, RP allowed for community members to identify problems within the community and then the station through volunteers and reporters take steps to help the people address those problems identified. RP programmes also are aimed towards improving the health and sanitary conditions of their communities. Out of the 96 programmes aired within a week, it is important to state that some of these programmes are either aired everyday addressing issues of the day, repeated or aired once a week. The study also revealed that some programmes of RP have yielded positive results and brought about development in their communities.

Examples of such results are as follows;

Vieto a farming community which is about 87km from RP was in dire need of potable water over decades. They used to travel about 1km to access water from a valley. RP broadcast the story on its current affairs late afternoon show dubbed, 'Bong Bi-Ayiren' and less than two

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months after this, UNICEF came to their aid and provided a borehole for the community. This took place between August 2017 and October, 2017.

Kulkpong is also 70km from RP, had a CHPS compound which was in a very dilapidated state. Nurses and people of the village feared to go for health services. RP facilitated the process for a new CHPS compound through a broadcast on the mid-day news and 'Bong Bi-Ayiren' current affair show. This broadcast resulted in the building of a new and upgraded health centre by the Wa East District Assembly in 2018.

Dole a farming community is about 47km from RP. The people had only one borehole and their population outnumbered the carrying capacity of that borehole. RP broadcasted the story and the Member of Parliament for Wa West District provided another borehole in that community.

Dariguateng community is also about 85km from RP. Its pupils used to sit in a dilapidated structure to learn. RP picked up the story and facilitated the process for a new school building. Through the broadcast, the district assembly of Wa West provided the community with a six-unit classroom block in 2019.

Goripie Ahmadiya Primary school is also about 40km from RP. The pupils used to lie on their stomachs to write. RP facilitated the process for dual desks. Through the station's broadcast, the Wa East district assembly provided the school with 250 dual desks in 2017.

The FGDs from the study revealed that, through RP, some roads within the community were under construction. Stakeholders are also held accountable through their current affairs programmes "bong bi- ayiren" and "Time with the Assembly" where District Assembly officials are asked to give accounts of what is happening within their Assembly. These programmes actually championed the development issues of the region as they identify the

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weaknesses in local governance, infrastructural issues, and health issues among others. The airing of these programmes has resulted in the speeding up of many projects which were abandoned, provisions of potable water to some communities and provisions of better health infrastructure and services.

4.1.3 Languages Used in Programmes

The languages mostly used for the programmes are Waale/Dagaare for majority of the programmes, English, Sissale and Brifɔ. If the community is to benefit from these programmes, then they should understand what is being aired in order to also contribute to them. As a result, there has to be continuous use of the local languages in almost all programmes. `About 15.8% of the population of the Upper West Region speaks or writes English and other foreign languages, while 84.4% speak or write a local language (Ghana Statistical service, 2012). This means that, majority of the inhabitants within coverage area of Radio Progress will understand better if communicated in a local language.

4.1.4 Time of broadcast

Community radio normally comes up with shorter broadcasting hours than commercial or public radio (Tabing, 2002) the study revealed that, Radio Progress starts broadcasting from 5:00 am to 11:00 pm each day. This is shorter than that of many out of the eleven stations in the region. As a result of emerging competition between Radio Progress and others for listenership, the station has to slot in the most important programmes that will benefit the community at what is known as prime time or peak hours of between 8am and 11am and also from 4 pm to 5:30 pm. Within these times throughout the week, Radio Progress airs programmes in the local languages even though they are aired alongside jingles and Radio Ghana News. Even though respondents of the study complained about the closing time of RP and suggested the time should be reviewed, RP is actually fulfilling its mandate when it

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comes to broadcasting hours of CR. This is because according to the NCA, CR is supposed to broadcast its key programmes during its primetime which is between 8am to 11am and 4pm to 5:30pm.

4.1.5 Unrestricted Access by Community Members

Unrestricted access in the form of getting the chance to go to the station to present programmes or be hosted on a programme or tuning in easily to the station to be part of the programmes. This is one way of knowing whether Radio Progress allows for the community to be part of its vision as a community radio. For most of the focus groups, it is easy accessing Radio Progress that is where RP is located and how disability friendly its physical structures are. The study found out that, RP was closer to the main lorry station so people coming from all the districts could easy walk to the station with their announcements as well as participate in talk shows when they are invited to do so. The disabled society also confirmed that the structure of the station is disability friendly since RP is not accommodated in a high-rise building. They revealed that, RP gives them the opportunity to bring out their problems for the entire community to listen to and help them get solutions.

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It emerged that most of the community members can have access to the station by tuning in easily to take part in phone-in programmes. However, it may not be that straightforward as other issues of accessing the phone line or navigating a network problem may hinder access to the phone line despite access to the frequency. During the FGDs with community members, some admitted that, the unstable nature of telecommunication networks in their communities hinders them participating in phone-in programmes of Radio Progress. The study again discovered that a few community members have had the opportunity to participate in other forms of programmes participation other than phone-ins. These findings

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suggest that, majority of the community members resort to phone-in sessions as their way of participating in radio programmes.

4.1.6 Operation

The operations of a community radio ought to be different from that of commercial radio, owing largely to the need to satisfy the community. From management of the station to production of programmes, community radio has to operate in a way that will benefit the community and involve them in any attempts at developing the community in question. Radio Progress, therefore, had to show signs of operating within the framework of the Ghana Community Radio Network (GCRN). Tabing (2002) identifies access, participation, self-management, communication mandate and accountability as core principles of community radios. The study also considers facilities, sources of support, management, programme designers, programmes and broadcast hours as their major features. Since access, participation of community, facilities and programme designs have already been collapsed into participation in general, this research will look at management, sources of funding and catchment area as operational framework in order to find out if the operations of Radio Progress follows the principles of CRs or not.

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4.2 Management of the Radio Progress

There is no recommended management structure for community radios, but most of what is considered management structure for individual countries seem to be pointing towards the direction of community councils or constituted bodies of community members. Tabing(2002) puts it simply, “a community radio station is one that is operated in the community, for the community, about the community and by the community.” He proposes an organogram like the one below which is similar to what UNESCO (2001) also proposes.

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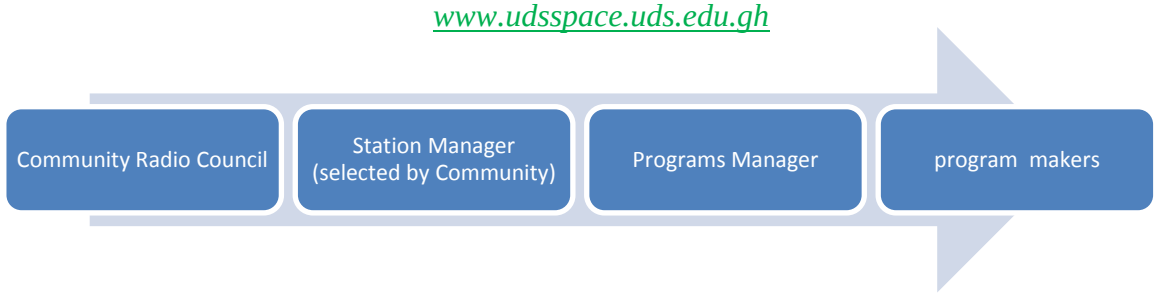

Figure 4:3 Management Structure OF Community Radio Source: Louis Tabing (2002)

This proposition places the Community Radio Council above all other structures in the operations of the Radio. The linear appearance is for easy operations and access by community members, so that a lot of bureaucracies are avoided.

The study found the following management structure of RP.

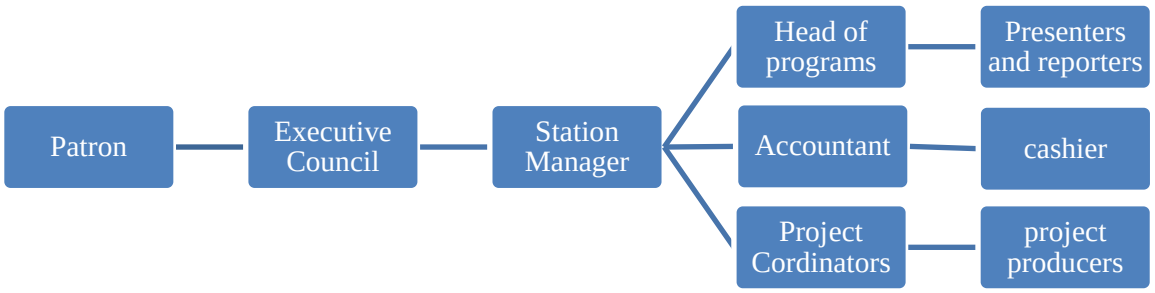

Figure 4:4. Management Structure of Radio Progress

Source: Adopted from Radio Progress (Nuzaala, 2018)

In explaining the organogram of RP, the projects coordinator of the station explained that, at the apex is the Executive Council that are also the executive council, even though the station's background can be traced to the Catholic Church, the church does not own the radio. He explained that, Ghana's constitution does not permit religious group to own community Radio stations but the station is the brain child of the Catholic Church and because of this, and for hiring their premises, the station still takes the Bishop of the Catholic Church as the patron, he does not influence the running of the station in anyway.

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In choosing the Executive Council, the station is mindful of a good representation of the Upper West region so there is a fair representation of the community so that some communities will not feel cut out in the management and some key people who are well-versed in Radio journalism. That is, all the tribes in the region are well represented on the Executive Council of the station. The board is at the apex then it comes down to the management. The management level has the head as the manager, the wings are the head of programmes, head of accounts and head of projects. Under the head of programmes is the presenters and reporters, under the accounts is the accountant as the head and the cashier and under the head of projects is the project coordinator as the head and the project producers.

The study then compared the organogram of RP to the one that Tabing prescribed for community radio stations. In Tabing's organogram, community radio council is at the top. RP has the patron at the top but he is only a ceremonial figure who does not have any veto power over decisions of the station. The station relies on the executive council which follows immediately after the patron when it comes to taking decisions and running the station. The executive council is the same as Tabing's community radio council.

The next level in Tabing's organogram is the station manager. RP has the station manager as well following the executive council. Programmes managers follow the station manager in Tabing's organogram. RP has the head of programmes, Accountant and Projects coordinator following the station manager.

Tabing concludes his organogram with the programme makers. RP also concludes with the presenters, cashier and project producers who are their programme makers.

The study discovered that the concise and straight nature of figure 4:1 is as a result of two key issues, that community controls it and also to avoid bureaucracy in its operations since a lot of community intrusion will have to occur during the process. This does not differ much

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from the management structure of Radio Progress which has a complex organogram and may allow for some procedure to be followed during operations. Therefore, as far as the management of the station is concerned, there is a great sense of community management because from the patron to the reporters, there is no person who does not come from or reside within the coverage area of Radio Progress.

4.3 Sources of Funding for the Station

In order for the study to ascertain whether or not RP adheres to the financial principles of CR, the audited financial reports of RP were assessed covering the year 2016- 2018.

Table 4:3 Financial Performance of RP from 2016 – 2018.

REVENUE	2016	2017	2018
	GHC	GHC	GHC
Announcement	49,903.08	62,361.00	42,737.09
Advert	16,202.00	154,650.00	111,833.84
Jingle	55,422.53		
Airtime	22,264.00	13,073.00	13,705.00
Project	52,754.50	48,858.00	7,400.00
Barter trade/Donation	2,700.00	5,650.00	306.00
Investment income	-	16,030.00	-
Bank Interest			18.09
Event Sponsorship	1,562.00	9,792.00	7,739.38
Debt Recovery	38,073.48		-
Calendars	1,082.00		-
EXPENDITURE			
GENERAL ADMINISTRATIVE EXPENSES			

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Staff cost(salaries)	74,879.80	66,993.00	68,616.72
Other staff cost(allowances)	53,216.03	55,373.00	60,195.35
Audience Survey	-	-	5,619.00
Sitting allowance/recruit	120.00	630.00	-
In-service training	-	545.00	615.00
Vehicle running		3,519.00	2,720.00
Repairs and maintenance	2,733.00	4,593.00	3,530.00
R/M of office building		2,309.00	-
Rent and property rate	800.00	300.00	2000.00
Audit fees	5,287.00	-	9,520.00
Electricity charges	7,345.00	8,190.00	14,933.00
Cleaning/sanitation	1,364.00	2,015.00	1,720.00
Bank charges	255.50	8822.00	653.46
Postage, printing and stationery	3,295.91	1,756.00	1699.40
Project expenses	10,457.00	34,101.00	1,310.00
Agency commission	12,680.16	7,551.00	1,498.00
Travel and transport	-	1,253.00	1,520.00
Executive council expenses	1,898.50	1,603.00	10,129.00
G.C.R.N Dues	200.00	-	-
Anniversary	500.00	-	-
Motor bike documents	280.00	-	-
EPA	2,700.00	-	-
Donation	1,450.00	850.00	-
VAT 17.5%	16,824.20	29,109.00	28,205.56
Refund		-	10,367.48
Funeral		-	450.00

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Bills payable	13,042.60	-	
TECHNICAL			
Fuel	1,066.00		
Head phone	380.00		
Console	6,300.00		
Office equipment		54,379.00	29,520.00
PROGRAMMES			
Laptop computer	4,000.00		-
Printer	1,788.35		-
Calendar	2,000.00		-
Election Accreditation	890.00		-
Event expenses		9,953.00	11,714.00
Miscellaneous expenses			1,090.00
Communication		5,345.00	3,262.00
Furniture		400.00	
SUMMARY			
TOTAL REVENUE	247,666.39	310,414.00	187,739.40
TOTAL EXPENDITURE	216,624.35	291,589.00	270,234.51
NET PROFIT/LOSS	31,042.04	18,825.00	-82.495.11

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From the assessment of the financial report of RP, the study found out that adverts run by the station generated the highest amount of funds in all 3 years. Announcements followed being the second main source of funds for RP. Even though as a community radio, its main source of funds is expected to be sponsorship and donations by community members, the same cannot be said for RP since the financial reports showed otherwise. This is not to say that the

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RP has not received any form of sponsorship. The study discovered a number of NGOs that have sponsored RP over the years.

RP works hand in hand with various NGOs and CSOs within the Region and beyond. They undertake projects for NGOs and in return sponsor some of their programmes. The study discovered the following NGOs and the type of support they offered the station.

The station got sponsorship from Star-Ghana during the 2012 national elections from the period 2008–2012. The station was sponsored to embark on voters' education before the election day. Issues such as the way the election should go, security concerns of the election etc. were discussed to enable community members make good choices during the election. Reports were also made from the voting day to the declaration of the results and after an advocacy on voter security followed.

UNICEF also sponsored a health programme named "community participation under key health behaviours". UNICEF again sponsored another programme called "community participation in children's well being". This programme borders on what should be done to protect the child from abuse and from parental neglect. All these were sponsored from 2014-2016.

UNIVERSITY FOR DEVELOPMENT STUDIES

Pan African Radio Platform, a Senegal based NGO which focuses on agriculture also sponsored a programme in which the station used to go to communities to discuss agricultural related issues.

Another programme funded by Bill and Melinda Foundation on migration was aired from 2016 – 2017

Media foundation for West Africa also funded programmes on local government from 2017 – 2018

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Commonwealth Human Rights Initiative sponsored a programme on the Right to information from 2016 – 2017

Farm Radio International also sponsored some Agricultural programmes in 2016.

Plan Ghana sponsored a children's programme from 2014 to date.

Currently, West African Democracy Radio a Ghanaian based NGO is sponsoring a Follow - up programme on migration.

Progress Radio Upper West Music Awards (PRUMAS) is sponsored by Plan Ghana.

As a result of the non-profit nature of CR, it becomes difficult for most of CRs to be managed especially where the community does not support it financially. From the findings of the study, most of the listeners of Radio Progress do not know what a community radio is all about. They did not know anything about supporting it. A FGDs participant of Wa West said that "Now that you (researcher) have come, we now understand the concept of community radio and we will do our part to keep the radio functioning". Majority of the community did not know that Radio Progress is a community radio and needed to be supported by community members. Another participant also raised the issue of poverty as a reason why they cannot support the station financially, while some did not know about its operations as a CR. Some listeners think that it is a commercial radio owned by the Catholic Church. A few participants said they are willing to help but have not had the opportunity to help. They did not know the processes involved in supporting the station and therefore suggested the station did more education on how to be supported. This may be as a result of the fact that the difficulty to raise funds has caused RP to engage in what commercial radio stations do, doing advertisement and announcements to get money. The Manager of the station admitted that "community radio stations in principle are not supposed to run adverts but due to the heavy

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expenses in operating radio stations, Radio Progress charges little fees for adverts". They organise the Progress Radio Music Awards (PRUMAS) and write proposals for projects in order to generate funds. Findings of the study also revealed that, some members of the community have donated items such as the furniture in the Manager's office and the laying of ceramic tiles. The station in turn advertised their products.

Though the station lacks a financial management plan, it emerged from an assessment of the audited financial report of RP between 2016 and 2018 that, the station abides by strict financial management principles. The study discovered that, there are laid down procedures for income and expenditure this is shown in table 3.4 and all accounts are audited annually. This has placed the station on sound financial footing. No wonder that in 2017, the financial performance of the station was impressive. However, the same cannot be said for 2016 and 2018. In 2017, the station a total revenue of GHC310, 414.00 and a profit of GHC18, 825.00. in 2016, the station's total revenue was GHC247,666.39 and a net profit of 31042.04.

UNIVERSITY FOR DEVELOPMENT STUDIES

4.4 Area of Operation

The NCA guidelines for the application for community FM radio station states that, community radio stations should be designed to cover an area of 5km radius unless the said community exceeds that area in which case a justification for expanded coverage area should be provided in the feasibility report. The requirement is for the signal strength not to exceed +54dBV/m at the periphery of the coverage area.

The power output from the FM transmitter is usually between 20 and 100 watts, though it is important to ensure that the broadcast pattern covers the whole community, which normally includes 5000 to 25,000 people. Less than 5000 may not provide the critical mass that will allow the radio to sustain itself; more than 25,000 brings the risk that the radio will become impersonal and difficult to manage (Frazer & Estrada, 2002).

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The findings of the study revealed that, Radio Progress covers the Wa Municipality, Wa West, Wa East, Nadowli-Kaleo, Daffiama-Issa-Bussie and the Jirapa Districts of the Upper West Region. The total population of these areas combined according to the 2010 Population and Housing Census, is four hundred and forty-three thousand four hundred and thirty-six (443,436). Even if the maximum proposition by Estrada et al of 25000 is considered, the number would have been exceeded 17.7 times, indicating the consolidation of seventeen possible CR within this area.

UNIVERSITY FOR DEVELOPMENT STUDIES

4.5 Accountability and Community Mandate of Radio Progress

'Even within the overall concept of community ownership of a station, there usually needs to be somebody, such as a foundation or an association, which represents the community's interests and also provides a juridical entity' (Frazer & Estrada, 2002). The findings of the study revealed that the mandate to operate Radio Progress as a community radio station was given to the group known as Mass Media for Development. This was after the Catholic Church was denied a license on constitutional grounds. The manager of the station revealed that, the Ghana Frequency Allocation and Control Board (Now National Communications Authority - NCA) denied the Catholic Church a frequency to start a radio station in 1996, giving the reason that churches were not allowed to operate radio stations at that time. A group of people formed an NGO called Mass Media for Development and applied again to start a radio station in the region. After a while, the frequency 98.1 FM, was granted (Nuzaala, 2018).

RP's mandate was given through a group called Mass Media for Development therefore the finance officer of the station explained that, since the mandate was given to the group and not representatives from the community and since not much of their funding comes from the community, the station therefore is accountable to the Mass Media for Development and not

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the entire community where the public is made aware of the accounts of the station even though the station has an internal auditor. However, there is no sense in usurping accountability from the hands of the managers and broadcasters of the station.

As far as accountability and community mandate are concerned, Radio Progress has not deviated so much from its core mandate.

4.6 Challenges

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The study discovered the following challenges encountered by RP as they try to abide by the principles of CR.

Firstly, staff attrition, according to the projects coordinator of the station was a challenge. He lamented about the rate at which their volunteered staff left the station to seek better conditions of service at other radio stations after RP has invested in them. This he said was as a result of the station not being able to pay them (volunteered staff) well so they leave to other radio stations where they are paid well. He noted that three of their volunteered members of staff left the station in 2018.

Another challenge the study discovered is serious technical problems. Both the Station's Manager and the Project Coordinator during separate in-depth interviews complained about the frequent breakdown of machines used for the running of the station. They attributed this to the unstable power supply in the region. The Project Coordinator emphasised that, "unstable electricity renders our equipments faulty". He said currently, the station's transformer which cost over GHC 50,000 was in Accra for repairs and they were not even sure if it could be repaired.

Inadequate funding or revenue generation is another challenge facing the station. This is characteristic of many community radio stations and it makes it difficult for RP to employ

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more permanent staff. The finance officer said the station relies largely on advertisements, announcements and sponsorships to run the station which is woefully inadequate. This was also evident in the station's audited financial reports from 2016- 2018.

Again, the poor nature of roads in the Upper West Region makes it difficult for the station's reporters and field workers to access some communities. The study discovered that even though RP has a motorcycle, it still finds it difficult to reach some communities because some communities need a boat to get across to since there are no bridges that connect communities around water bodies.

Furthermore, lack of co-operation of some community members due to fear of victimisation has made the work of RP very difficult. The Projects Coordinator of the station recounted that, there was an issue concerning a political figure whom the community members claimed had spent monies meant for the construction of a road but when the community members were asked to testify, none was ready to come out or even speak under anonymity giving the reason that the political figure in question was very powerful and if anyone dared speak against him will incur his wrath.

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CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter presents summary of the findings and conclusions drawn from the findings. Recommendations are made to assist CR stations to adhere to community radio principles.

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5.1 Summary of Major Findings

The study considered five listener groups of Radio Progress. It looked at the extent to which RP adhered to the principles of community radio, how RP produces community-based programmes, management structure of RP, and revenue generation procedures of PR. Respondents' perceptions are measured using various variables to enable the researcher understand and appreciate their understanding of the concept of CR and its principles.

This study found that radio progress allows for community participation in their programmes through different ways. They draw and air programmes that allow for the community to engage stakeholders in development, mostly local authorities, in order to attend to the felt needs of the people.

While using local languages and peak hours to get to the listeners, the station allows the community access to the station by tuning in but does not allow the resources of the station to be used by majority of the community to disseminate information. Conclusively, the station allows for participatory democracy to take place through it. This will get all the sectors of the community involved in the decision-making process affecting the area of operations of the station and eventually the region as a whole.

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Radio Progress has fewer broadcast hours than other commercial radios in Wa as prescribed by Estrada et al (2002). This is expected because community radio stations are structured to broadcast key issues during their prime time. The management structure conforms to that proposed by the Community Radio handbook and all the staff and management are from the same communities that receive the station. Also, the station's funding conforms to that proposed by the GCRN, for all the activities they do to generate funds are still of direct benefit to the community.

In terms of coverage area, Radio Progress covers more area than what is proposed by Estrada et al (2002). They cover an estimated population of about 443,000 which is way beyond the 25,000 mark.

Radio Progress serves as a medium through which local authorities, departments, assemblies and area councils are held accountable by the community. Several of such issues including the issue of the D.C.E of Wa West District who was absent from the district and was made to go back there through constant reportage by Radio Progress. This study has also revealed that the community does not concern itself with the financial administration of the station.

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5.2 Conclusions

Though the research findings showed that Radio Progress adheres to community radio principles, there were instances where RP deviated from the principles of community radio. This included revenue generation of the station whereby the station was forced to generate revenue like commercial radio stations through advertisements and sale of airtime. The study, however, observed that RP has put in efforts to adhere to the principles of community radio stations.

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i. The nature in which RP produces community based programmes allow for full participation of community members. This ensures that the felt needs of communities within the catchment area of RP are addressed through radio.

ii. The involvement of community members directly and through phone-in ensures that a greater percentage of programmes allow for community participation and the voice of the voiceless to be heard by development authorities.

iii. The use of the local languages within the catchment areas of RP promotes peace and unity among communities as well as enhancing their culture and self identity. This also attracts listenership and makes the station the most reliable source of information to the people. Inter-religious tolerance is also promoted through the broadcasting of various religious programmes.

iv. Another key finding of the research is the role that RP plays in addressing developmental, social and economic issues within their catchment areas and beyond. RP produces their programmes on local themes around areas such as agriculture, health/sanitation, education, governance, peace building and cultural promotion. This study concludes that, RP has contributed to the development of UWR.

v. Amidst the many challenges that RP faces, it is working hard to overcome these challenges in the midst of challenges such as information gap to development, technical challenges, lack of skilled personnel, political interference, lack of funds to smoothly ran the station to its full capacity, RP still upholds the principles of community radio stations.

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5.3 Recommendations

i. Management of RP and NGOs should invest time, efforts and resources to sensitize community members about CR and for that matter the roles RP and community members have to play in community radio operations. This will also guarantee continuous support and sustainability of RP.

ii. The management and Executive Council of RP should explore more avenues of income generation which can make the station financially self sustaining. This will reduce the dependence on sponsored income, funds from advertisements and commercials and allow the station to focus on the revenue generation principles of community radio stations.

iii. Even though RP has some listener clubs, it is recommended that these groups should be well organized by RP to enhance effective and active participation. Radio listener groups are seen to be the effective way of ensuring active participation in CR affairs in areas that they exist. Therefore, RP management should make efforts to establish and train members of listener clubs in programme production and CR related activities. All interest groups such as farmer groups, youth groups, and women groups among others should be considered and given equal opportunities to the station. This does not only enhance active participation but also financial sustainability.

iv. Management of RP should strive to build partnerships with local NGOs and CBOs within the communities they cover on the grounds of mutual benefits. Such cooperation should endeavour to unearth critical areas of concern in these communities and allow the communities the opportunity to suggest solutions to resolving their challenges using the radio station.

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v. The NMC, the NCA and other regulatory authorities should take steps to review the broadcast policy on CR to ensure strict adherence and compliance to laid down rules and regulations as well as the principles on the establishment of CR stations. It is critical for such policy review to take into consideration organizations that establish CR on behalf of the listening community. Specifically, a limitation to their control and ownership should be enshrined or stipulated in any of such policy review.

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APPENDIX I

CONSENT LETTER

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Department of African and General Studies

(Post- Graduate Studies)

Study on the Adherence to Community Radio Principles the case of Radio Progress in the Upper West Region of Ghana

Introduction and Respondent Consent Seeking

I am Atutiga Parise Patience, a final year Master of Philosophy in Development Studies (Mphil, Development Studies) Student at the Graduate School of the University for Development Studies.

I am conducting a study as part of the university's requirement for the Award of my degree and i would like to solicit your views on issues related to the study topic.

The study has five key objectives to accomplish: The study seeks to find out the extent to which Radio Progress adheres to the principles of community Radio. To examine how Radio Progress produces community based programmes.; to find out the extent to which Radio Progress adhere to the management Structure of community Radio stations; to find out the extent to which Radio Progress adheres to the management Structure of community Radio stations; to find out how revenue generation procedures of Radio Progress conform to community radio principles.

I wish to assure you that your confidentiality is guaranteed and your responses or views expressed are purely for academic purposes only.

Consent of Respondent: .....

(Signature or Thumb Print)

Date of interview: .....

Time of Interview: .....

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APPENDIX II

Interview Guide for Radio Progress Station Manager

1. Origin of RP
2. Extent to which community members gets involved in running the station
3. Mission and vision of radio progress
4. Extent to which mission and vision has been achieved
5. Knowledge of CR principles Can you tell me the management structure of radio progress?
6. Extent to which RP has adhered to these principles

Access

Diversity

Localism

Independence

Programming code

Revenue generation code

Management and running of station

7. To what extend does Radio Progress adhere to the management Structure of community Radio stations?
8. Challenges encountered
9. How to solve these challenges

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APPENDIX III

IN-DEPTH INTERVIEW GUIDE FOR RP PROGRAMMES MANAGER

1. Production of community programmes by RP
2. Development programs run by RP
3. Extent to which community get involved in production of programs or role played by community in programs production
4. Ways adopted by station to enhance participation in programs production
5. Some programs of RP which community members helped in producing
6. Challenges encountered in producing programs with community members
7. Ways of overcoming these challenges

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APPENDIX IV

IN-DEPTH INTERVIEW GUIDE FOR RP FINANCE OFFICER

1. Major source of funding
2. Forms of support provided by communities to fund the station
3. Quantum of support provided by community members to fund the station
4. Extent to which revenue generation procedures of RP conforms with community radio principles
5. Challenges encountered in obtaining community support for funding activities of the station
6. Ways of overcoming challenges

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APPENDIX V

Focus Group Discussion guide

1. Reasons for listening to PR
2. Programmes of the station that are participatory
3. Level of participation in running the station
4. Forms of support provided to the station in programmes production, revenue generation and management
5. Ways in which listeners benefit from RP
6. Programmes of the station that are development oriented
7. Ways of enhancing community participation in the running of the station

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APPENDIX VI

Observational protocol.

1. How the station was leading listeners into identifying problems in their communities as well as ways of solving those problems.

2. Whether the station was welcoming and open to all community members

3. Whether programmes were made in the fields (communities) or in the studio

4. Whether the station produced interactive programmes (debates) and phone-in sessions

5. The role of volunteers within the station

6. Whether the community was involved in programme-making processes

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