UNIVERSITY OF EDUCATION, WINNEBA

COMMUNITY PERSPECTIVES ON WOMEN EMPOWERMENT

PROGRAMMES ON RADIO PEACE - WINNEBA.

BARBARA OBENG - DWAMENA

JULY, 2015

UNIVERSITY OF EDUCATION, WINNEBA

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DECLARATION

STUDENT'S DECLARATION

I, Barbara Obeng - Dwamena declare that this Thesis, with the exception of quotations and references contained in published works which have all been identified and acknowledged, is entirely my own original work, and it has not been submitted, either in part or whole, for another degree elsewhere.

CANDIDATE'S SIGNATURE……………………………………….

DATE ……………………………………………………………….

SUPERVISOR'S DECLARATION

I hereby declare that the preparation and presentation of this work was supervised in accordance with the guidelines for supervision of Thesis as laid down by the University of Education, Winneba, Ghana.

NAME OF SUPERVISOR: ……………………………………………

SIGNATURE: ……………………………………………………….

DATE: ……………………………………………………………..

ACKNOWLEDGEMENT

DEDICATION

To all persons whose love and counsel have brought me this far in life. I love you all and may God bless you.

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ABSTRACT

This study investigated the perspectives of community members on two women-empowerment programmes on Radio Peace. The study used the qualitative method approach. A purposive sampling technique was used to sample twenty-five respondents in total. Through key-informant interviews, focus group discussions and anchored on participatory communication and the game theory of participation, the study revealed that the women-empowerment programmes are centered on community participation, just like many other studies done on other community radio stations have shown. It was also found that the two women-empowerment programmes have strengthened the psychological and economic empowerment of women audiences of Radio Peace in the community. Furthermore, the study found out that there were other exclusionary factors that did not motivate women in the communities to fully participate in the empowerment programmes. The study concludes that when it comes to Radio Peace programmes on women empowerment, the focus of the station is anchored on the development of the communities through the dissemination of relevant information.

CHAPTER ONE

1.0 Introduction

Communication all over the globe is acknowledged as fundamental to every facet of human life. Since the beginning of the 20th century, the communication media (theatre, audio, video cassettes, radio and TV) has been used by many development agencies to propagate and accomplish developmental agendas (Hannides 2011; Kidd 1999 and Wilkins 2000).

Hannides (2011) notes that the inculcating of modern technologies has made communication more sophisticated and handier than ever before, greatly increasing potential for economic and social impact. For instance, with the ever - budding world of information technologies (internet and mobile phones) many societies are being mobilized towards social change (Melkote & Steeves 2001; Mercier 2009). Thus, the communication media have become a catalyst for different kinds of social transformation across the globe (McQuail 1994 and White 2004).

Kwansah-Aidoo & Osei-Owusu, (2012: 56) espouse that the media is a platform of persuasion, control and innovation; the major means through which information fundamental to the working of most social institutions is transmitted. Jensen and Oster (2008) also emphasize that the mass media beyond providing entertainment, vastly increase both the availability of information about the outside world and exposure t000o other ways of life. Thus the media serves as "open window" through which the outside world is viewed. Croteau and Hoynes (2003) also stress that the broadcast media helps to define our world and provide models for behaviour and attitudes. In

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short, the media is a major arena for ideological construction and interpretation of socio-political and cultural events.

Notwithstanding the merits of the mass media espoused by various scholars, Dagron (2001) asserts that radio is the most utilized and unbeaten medium for social change. Studies done by; Frazer and Restrepo-Estrada (2002), Girard (2003) and Myers (2008) support this and add that, radio is the most pervasive, accessible, affordable and flexible mass medium.

Karikari (1994) describes radio as an electronic medium that appeals to various populations separated by race, sex, location, as well as other social, political and economic factors. Radio serves as a channel through which information that is necessary for human existence, social interaction and national as well as international development is ubiquitously transmitted to the masses.

The World Bank's 2001 report on Broadcasting and Development indicates that seventy five percent (75%) of the world's population has access to radio, hence recognizing radio as a very important tool that can help promote social, economic and political development of the developing countries. Mercier (2009) confirms this and adds that the Sub-Saharan Africa is noted for a more accessible, further and more less cost-prohibitive medium like radio.

Myers (2008) asserts that in Africa radio is widely recognized as the dominant mass-medium with the widest reach and highest audiences particularly among rural, poorer, or less literate groups. She however, advance that there are four major divisions into

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which radio broadcasting falls, namely, the state-controlled public service, commercial or privately -owned, community radio, and international radio (Myers 2008).

Cognizant of the types of radio, the community radio has increasingly come under spotlight especially in the African and Asian continent as a vibrant media that ensures participation (Asiedu 2012; Tabing, 2002). According to Balan and Norman (2012), the main purpose of this type of radio is to develop the community. Thus they explain that the community radio hastens the growth of the community by acknowledging the community's perspectives as well as the available resources and thus in short, community radio is a process. This is because it is owned and operated by the community or the members of the community (AMARC 2007; UNESCO 2015).

Sterling, O'Brien and Bennett (2012) note that key characteristic of this type of radio, is its participatory nature. This characteristic according to Wissenbach (2007) helps in giving voice to the voiceless in the society; especially the marginalized (women, children and the physically challenged) get empowered.

Several works done (Dagron 2001; Mercier 2009; Rodriguez 2009) in this area indicate that community participation has a correlation to the empowerment of the marginalized in communities even though there have been calls for community radio to take precaution in ensuring all round participation of marginalized groups such as women and children. Whites (2004) in reviewing the challenging trends in the development communication reckon that there is a change in communication patterns to facilitate women's participation in the communication process. This was explained

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as the arbitrary blockage of women in enlightening discourses, which switches resources away from them and hence stifle women's participation in decision - making positions even at the community level.

1.1 Background of the Study

According to the 'women and media' section of the 1995 Beijing Platform of Action, the mass media is a potent means of education, thus they can be tools to press forward women's rights, lives and livelihoods. The United Nations Food Project Report (UNFP 2004), as cited in Bustamante-Gavino, Rattani and Khan (2011) reiterates the fact that 'women's empowerment is vital to sustainable growth and the realization of human rights for all' (UNFP 2004, p. 1). It thus suggests that, activities that seek to empower otherwise marginalized people also help to increase development outcomes and improve people's quality of life.

Dahal (2013), asserts that community radio is a well - recognized tool that support participation and representation for the underserved and other similar communities to have their "voices" represented through the medium of radio which as a result leads to empowerment. Nevertheless, Mefalopulos (2008) argues that participation that leads to empowerment is attainable only when appropriate stakeholders take part throughout the whole cycle of development initiative and have equal influence on the decision-making process. He indicates that this form of participation heightens the self esteem of stakeholders to champion their own development agenda.

Many scholars also add that participation in community media (radio) should be an on-going interaction between the station and the community, For instance Wissenbach (2007) notes that participation should not be a secluded meeting but a process where everybody get together to hear and discuss an idea or proposal that will bring development. Osunkunle (2008) also support this by asserting that, allowing the community to participate in the task of transforming the society helps them to seek for their emancipation and empowerment.

However, despite the copious merits of participation in community radio advocated by scholars such as Bandelli (2012), Rodriguez (2009) and Wissenbach (2007), participation in development is also seen to be associated with subtle exclusionary factors including: skills and knowledge, employment, literacy, cultural beliefs, gender, social and political discrimination etc, which can cause communities or individuals not to participate in any development project (Dorsner, 2004). Dahal (2013) support this, and argues that even the production and analysis skills attained through the participation in community radio sometimes allow person's to become more discriminating in their views. This he explains that not having a right to "voice" does not enhance participation (Bailey et al., 2008 cited in Moyo 2011).

In the Ghanaian context, with the coming into effect of the National Communications Authority (NCA) in 1996, as the authority established to control communications by wire, radio, television, satellite and similar means of technology 'giving voice to the voiceless' (the marginalized in the society; women, children physically challenged) has been a key requirement for the registration and allocation of frequencies to community radio stations (NCA, 2014).

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Also, with the alarming revelation of participatory dynamics in community media in contemporary times has called for qualitative studies by some organizations such as the World Association of Community Radio Broadcasters (AMARC, 2007) that have community radio issues at heart.

1.1.1 Radio Peace a Community Radio

Radio Peace 88.9 MHz FM was officially authorized in August 1996 and was registered in April 1997 as a community based radio station. The station is a foundational member of the Ghana Community Radio Network (GCRN). Radio Peace signals can be received within a radius of 70km, with a population of nearly eighty thousand (80,000). It is situated in Winneba about 80km east of Cape Coast, the capital of Central Region of Ghana.

Radio Peace broadcast signal is received by approximately ten administrative district catchment areas including; Effutu Municipality, Gomoa East and West, Ekumfi, Agona, Mfantiman, Awutu Senya, Abura-Asebu – Kwamankesi. The station serves three keen audiences ethnic groups; Fantes, Effutus and Awutus. The station devotes seventy-five (75) per cent of its broadcast time to Mfantse, Awutu and Effutu languages and fifteen (15) per cent of broadcasts are in English to serve the needs of other non - indigenous language speakers. The station is the only community based radio station in Winneba apart from Radio Windy Bay (campus radio station) which can be found on the south campus of University of Education Winneba.

Radio Peace is owned, run and sustained by the community. In terms of external relations, Radio Peace is a member of World Association of Community Broadcasters Association (AMARC) the organization of community radio station across the world.

1.2 Statement of the Problem

Studies by Upadhyay et al (2014) reveal that women empowerment has become a critical factor for development effort worldwide over the last twenty years. Various studies including Hannides (2011) and Marcier (2008) have established that community radio facilitate empowerment among the marginalized communities through dialogue and participation.

Despite the fact that many scholars have established that there is a link between participation and empowerment, most critics such as Aksornkool et al (1995), Dahal (2013) and Dorsner (2004) are of the view that there exist some exclusionary factors that prevents a community or individual form a community development programme or project. For instance patriarchy and discrimination make women run away from voicing out their views and hence stifling women's participation in community media (Aksornkool et al 1995 & Dahal 2013).

Several studies have been conducted about the community participation and empowerment in community radio covering various areas. Osunkunle (2008), using focus group interviews, investigated audience perception on six (6) selected programmes of a community radio station in South Africa as a case study and analysed the contributions of this station to community development in rural areas.

Wissenbach (2007), particularly, looked at community participation in the development of the Upper West region of Ghana. Her focus was to ascertain whether community members were given the voice to participate in activities of community radio station. Through interviews, observations and the development communication

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theory of 'critical conscious' of Paulo Freire, she found out that the station offers its audience the voice to air their views which was capable of positively facilitating development in the catchment areas. Other scholars including Bandelli (2011) and Dahal (2013) have also looked at women in community radio and how their contribution reinforces women empowerment.

The present study therefore looks at a new dimension to the phenomenon by looking at the community perspectives on participation and women empowerment programmes produced by Radio Peace, Winneba. Through the use of the participatory communication theory and the game theory of participation, interviews and focus group discussions, the study assesses how two communities which fall under the catchment areas of the station perceive participation and women empowerment programmes. The attempt to know the perspectives of the community is guided by Kidd (1995) who observes that;

> Community radio research is not mere headcount, but it demands going beyond to ask people about the benefits they derive from the radio programming and what debates and discussions really need more airing, what is enriching and sustaining their lives" (Kidd 1995 cited in Dahal & Aram 2003).

Women empowerment programmes are the focus of this research following global response to women's pivotal role in developmental process as espouse by various declarations and platforms including, the Millennium Development Goals (MDGs). It is therefore prudent to find out how the community themselves feel about their participation on programmes that seek to empower women.

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1.3 Research Objectives

The study sought:

a) To interrogate how community members participate in the women empowerment programmes produced by Radio Peace –Winneba.

b) To examine women audiences' perspective on the women empowerment programmes produced by Radio Peace - Winneba.

1.4 Research Questions

To be able to address the research objectives, the following research questions were posed:

a) How do community members participate in the women empowerment programmes produced by Radio Peace –Winneba?

c) How do women audiences perceive the women empowerment programmes produced by Radio Peace –Winneba?

1.5 Significance of the Study

Many scholars agree that community radio is incredibly significant in ensuring development at the community level through participation (Osunkunle, 2008). It is therefore important to understand the participation dynamics that reinforces women development. The research is aimed to investigate the participation of community members that guarantees women empowerment at the community level. The study will contribute to diversity of participation issues in research especially in the area of community radio stations.

Furthermore, the findings and recommendations will help bring a different dimension in the study of women issues through community radio and also outline issues pertaining to the participation of women in women empowerment programmes to enable stakeholders to identify such challenges that are needed to be addressed. The study will also contribute to and strengthen the game theory of participation and the participatory communication theory as theories for the study of issues about participation community radio.

Finally the findings and recommendations of this study will be useful to the community radio station particularly Radio Peace in terms of programming and community engagement. Thus, it will contribute to awareness creation on women empowerment, programmes impact and also contribute to the revising of the Ghanaian community radio story.

1.6 Scope/ Delimitation

This study is focused on analysing the perspectives of community members on programmes that sought to empower women. The study was limited to two (2) communities namely; Okyereko and Penkyi. These two communities fall under the catchment areas of Radio Peace, Winneba. The study borders on two women empowerment programmes produced within the year 2012/2013.

1.7 Organization of the Thesis

The processes and findings involved in this research work are organized into five (5) defined and interrelated chapters; Chapter one (1) consists of a generalized view of the research topic and conceptualizes the research problem. The chapter further outlines objectives, significance, as well as the delimitations of the study.

Chapter two (2) explores related literature on the topic under investigation and looks at some of the underpinning theories and concepts behind participation, empowerment process and community radio.

The third chapter (3) provides detailed research methodologies used in obtaining information from respondents. Also the strategies used for analyzing the data collected, was discussed.

Chapter Four (4) consists of analysis and discussions on data collected from the respondents and secondary sources.

Whilst the final chapter (5) draws overall conclusions from the findings and analysis; gives recommendations for the stipulated problems, challenges and benefits for the entire study.

1.8 Operational Definition of Terms

(i) "Community":– the two catchment areas (Penkyi and Okyereko) where research was conducted.

(ii) "Respondents":– community members who took part in the interview.

(iii) "Adult": – respondents who are aged 45 years and above.

(iii) "Young Adult: - respondents between 18 to 44 years of age.

CHAPTER TWO

LITERATURE REVIEW

2.0 Chapter Introduction

This chapter reviews literature on community radio, community participation and women empowerment. Emphasis is on community radio programming and its implications for participation and development. Furthermore, women's empowerments as well as other relevant theories which are connected to the study are reviewed.

2.1 Brief Background of Community Radio

Cammaert (2009) notes that the idea of locally entrenched small-scale radio produced and controlled by citizens had been around for a while. He explains that the term 'community radio' was first coined by Powell (1965). Mtimde, Bonin, Maphiri and Nyamaku (1998) clearly assert that, the early development of many community radio stations emerged, uniquely, from a need for social change; though they stress that licensing laws in various parts of the world had not always been easy.

Many community media scholars such as Huesca (1995), Fraser and Restrepo-Estrada (2002) and Osunkunle (2008), cite miners' radio of Bolivia in the 1940s as one of the earliest initiatives of radio for social change where over twenty radio stations operated together, forming a kind of trade union to fight for the rights of oppressed miners. Dagron (2005) adds that other form of resilience to military dictatorships and social injustice across different parts of Latin America, Africa and Asia opened up

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previously state-controlled airwaves to private and commercial stations permitting new forms of participatory communication for social change to materialize.

According to the Hand Book for Community Radio by UNESCO (2001) and Mercier (2009), in Africa this type of media which allows new forms of participatory communication became a reality following the birth of 'Homa Bay' in Kenya in the year 1982.

2.1.1 Understanding what is Community Radio

Cammaert (2009) citing Lewis and Booth (1989) note that there are a plethora of definitions of community radio. Nevertheless, Tabing (2002) and Mtimde et al, (1998) states that much focuses should be on the principles and characteristics of community radio rather than rigid definitions.

According to the Windhoek Charter on Broadcasting in Africa, community radio is defined as a "Broadcasting which is for, by, and about the community and whose ownership and management is representative of the community which pursues a social development agenda and which is non-profit" (AMECEA-IMBISA: 2003).

In the Ghanaian context, the National Communication Authority (NCA) defines community radio as "radio that is about, for, by and of a specific marginalized community, whose ownership and management is representative of that community, which pursues a participatory social development agenda, and which is non-profit, non-sectarian and non-partisan" (NCA, 2014).

Nonetheless, the World Conference of Community Radio (1995) as cited in Wissenbach (2007) identifies three focal aspects of community radios as: non-profit making, owned and controlled by the community and participation of the community. Tabing (2002), support this and adds access, self management, community mandate and accountability.

Community radio's non- profit nature according to UNESCO (2001) is explained as community radio's ability to generate funds from within the community usually through an association or trust funds from community announcement with the aim of serving to benefit the community just to break even and not to accrue profit as in the case of commercial broadcasting.

Tabing (2002) notes that, in community radio, the community mandate include not only management but also ownership of the radio and hence through community ownership the process of democratizing the communication system is ensured. Mtimde et al (1998) notes that community mandate helps the media station to build community life and develop the community. Mefalopulos (2003) support this and adds that community radio broadcasting is closely associated with the fields of communication for development in that with the community mandate, communication at the community level is reinforced and therefore ensuring development.

However, AMARC (2007) notes that, the issue of community ownership is arguable in the sense that it is a 'feeling of ownership' but not '*genuine*' ownership where the community takes the center stage in managing their own affairs. This they explain that, when there is often an external group or NGO that exercise 'control much

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control' over the station as a result of its funding contributions the '*genuine*' ownership may not be visible.

2.1.2 The Aims of Community Radio

Media scholars such as Manyozo (2007) Meyers (2008) and Osunkunle (2008) over the years observed that a typical community radio just like other forms of mass media is to inform, educate and entertain particular communities. They assert that community radio stations must be available, accessible, acceptable, accountable and affordable to their listeners.

The *availability* of community radio explains the station's openness for the community it serves at all times so that community members can freely approach the station or its staff to discuss issues of interest relating to their own community. The *accessibility of* community radio explains community members' ability to reach the station and benefit from it without any difficulty. A*cceptability* of community radio explains the station's ability to be tolerating or cater for everybody in the community by being sensitive to the needs and cultural beliefs of the community.

Finally, accountability of community radio is where the station becomes answerable to the community it serves and also by being inexpensive to the community so as to allow community members to contribute to the sustainability of the station. With these views, Osunkunle (2008) deems it essential for proper community development projects. This he explains that, the interplay of the four aims of community radio ensures that the community identify with the radio station.

2.2 Community Radio and Community Participation

There has been an outburst of interest in participatory development over the past decade. Mtimde et al (1998) assert that most often, participation is highlighted as a key characteristic, distinguishing community radio from most other kinds of media.

Baffour (2012) citing the United Nations (2002) definition of community participation states that; it is 'the creation of opportunities to allow all members of a community to actively contribute to and control the development process and to share fairly in the fruits of development.

However, from the community media perspective, Moyo (2011) sees community participation as the citizen's direct and independent involvement in both producing stories in the media and mediating their social experiences through the media. This assertion according to Moyo, is obtained from the notion that the community radio is structured to allow wider social participation in production and dissemination of contents which cannot be gotten from the main stream media (like the commercial radio).

Tabing (2002) states that for community radios, participation in the production and management of media should be a rational step after access and therefore community participation should be allowed at all levels; from planning to implementation and evaluation of the project. That is, community media should involve the community in the decision-making process about the contents, duration and program schedule.

Cavestro (2003) sees community participation as the "bottom-up" approach rather than the "top- down" approach that gets people involved in the process and ensures democracy at the grassroots level. She notes that it requires proper attitude of project staff as well as good communication ability to move people or community to action for development. However, Moyo (2011) notes that it is not always "top - down" or "bottom-up" since it can be mediated or regulated and therefore not ensuring democracy. With reference to the current study, community participation concerns Radio Peace's engagement with its catchment communities in activities such as; planning, implementation and evaluation of programmes on issues that affect community life.

Doku (2013) notes that, participatory approaches in the Third World countries nevertheless, have given due attention to alternative forms of communication which are culturally attached with the life style of the people. According to him, these alternative forms of communication systems such as; 'group media or 'community media' have been largely acknowledged by the growing body of literature as an appropriate instrument for generating grassroots participation and dialogue. Also Melkote (1991) notes that, the 'small media' or 'community media' are relatively cheap and available in almost all cultures.

Fraser and Restrepo-Estrada (2002) also adds that community radio ensures participation through community's culture which could be in the form of local music, dance, poetry, theatre and storytelling in the community's local language. They stress that participation on community radio platforms by local performers is done uninhibited by considerations of the 'professional standards' from the mainstream

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media (Fraser & Restrepo-Estrada, 2002). Baffour (2012) confirms that limited or little community participation does not ensure sustainability of budgeted governmental programmes when only officials who are directly linked to a programme participate. This became evident after studying the Bekwai Municipality's community participation in a school feeding programme.

For a community radio station to achieve a high level of relevance in the community in which it operates, UNESCO (2001) emphasize that, it is only through the constant involvement and participation of its audience in the planning, operation, and evaluation of its programming. This suggests that participation is very relevant for any community radio station that seeks to gain relevance.

In ensuring effective community participation at the community level, scholars including Cavestro (2003), Millar and Apusigah (2004) and Baffour (2012) have argued that the participatory rural appraisal (PRA) methods are the best choice. This approach according to Cavestro (2003) was developed with the aim of shifting from top-down to bottom-up paradigm. However, it is argued that the PRA tools ensure project staff learning together with community members about the community. Thus in short, help to strengthen the capacity of the community to plan, make decisions, and to take action towards improving their own situation.

According to Williams (2004) Robert Chambers is a leading proponent of PRA methodologies in the early 1990s as he listed a range of areas where PRA methodologies were already being experimented with, to achieve development. Williams (2004) notes that, in Chambers' work interest of participatory development

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surfaced from rapid rural appraisal (RRA) techniques used to organize local knowledge in the conduct of development programmes. However it later changed from 'finding out' to handing over control: participatory rural appraisal (PRA) seeks not to extract local knowledge for analysis in another place, but to marshal indigenous capacities for the self-managed development projects. Thus, the PRA methods allow local communities to carry out their own analysis of needs and to plan and take action.

Millar and Apusigah (2004) reiterate the need for community participation in the management of community development also through PRA tools. They notes that encouraging the active involvement of local community members in their own development could be done through either of the following or a combination of the following three categories;

- Presentation tools:-where the facilitator plays the leading role (e.g. Demonstrations, lectures)

- Interactive tools:– where the facilitator allows interaction amongst community members themselves as well as with the facilitator (e.g. Interviews and discussions, role plays, games and activities)

- Exploratory tools: – where the community members are involved in specific task either in groups or on their own (e.g. Case studies, exercises, mapping, transect walks).

2.2.1 Community Participation and PRA Tools

The Focus Group Discussion technique identified by Millar and Apusigah (2004) as an interactive tool is also outlined by UNESCO (2001) as an excellent method for eliciting people's opinions about existing or intended programme's effects on

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community life and how the programme could be improved. This is because through the focus group discussions important information relevant for programming and development are easily obtained from group members as a result of the 'group effect' (Lindlof & Taylor 2002) which propels every group member to speak.

With the games and activities (e.g. musical presentations, readings of poetry, comic skits), it helps to take away boredom, lessen fatigue and sustain the interest of the participants while providing a focus for learning (Millar & Apusigah 2004). They add that through games and exercises, community members discuss freely about the happenings in the community which helps to improve upon community cooperation.

Demonstrations tools such as Diagrams exhibition, Cavestro (2003) explains that it inspire other villagers to take part in research activities (chart, diagrams, photos and maps) as the research activity are displayed in a public place to share information and assist discussions.

The exploratory tools such as the transect walks, participatory mapping and modeling, according to Cavestro (2003) usually helps to probe certain pertinent physical features of the community. For instance with the transect walks the researcher and key informants conduct a walking tour through areas of interest to observe, to listen, to identify different zones or conditions, and to ask questions to identify problems and possible solutions. Millar and Apusigah (2004) adds that this method enable the community developer or 'outsider' to quickly learn about the landscape and assets available in the community.

Williams (2004) citing Chambers (1994b: 1266) argues that these PRA methods produce quick, cheap and reliable results, Therefore the ideal aim: to enable people to present, share, analyse and augment their knowledge as the start of a process so as to enhance local knowledge and competence in order to make demands, and to sustain action can become a reality.

2.2.2 Community Radio Programming

Programming in community radio emerges from participation of the audience in establishing the programming needs, preferences and listening habits (as presenters and performers) and as well as in the evaluation of the programmes (UNESCO, 2001). This information is explained, as the basis for deciding on programme content, format, and the scheduling of programmes at times that best suit the various segments of the audience.

In Ghana, the National Communications Authority (NCA) guidelines for community radio states that the community members and staff of the community radio station form part of the principal stakeholders in deciding on the kind of programmes, their formats and scope where staff acts as the specialists in helping the community to generate ideas to create programmes (NCA, 2014).

According to Asiedu (2012) community radio's characteristic of involving people directly in station's programming, is very relevant because it contributes external pluralism; by being a different voice among public and commercial broadcasters and to internal pluralism; by being basic democratic unit in a community. This she explains fosters citizenship representation in addressing developmental needs.

2.2.2.1 Development Programme

Akanbang, (2012) citing Pawlak and Vinter, (2004) notes that development programmes are main channels for delivering interventions towards addressing poverty; and are usually implemented by designated programme personnel who are involved in direct interactions with persons receiving the service within a particular locality especially in development countries.

According to Fitzpatrick, Sanders and Worthen, (2004) and Gibelman, (2003) development programmes involve people, resources, management, and environmental forces. In brief, development programmes usually address a development problem. In the context of this study, a development programme is defined to include any social and or economic designed intervention with the objective of improving the personal worth of women in the community. That is, programmes that center on the wellbeing of women living within the catchment areas of Radio Peace - Winneba.

In a study conducted by Serwonoo (2012), the findings establish that non-development programmes receive much attention than development programmes broadcast which contradicted the findings of Whaites (2005) whose study suggested that developmental programming was high in the programming of community broadcasters in Ghana.

Bandelli (2011) also establish that programmes such as; health, livelihood and environment, education, law and rights, traditional knowledge and entertainment, contribute to women's communication needs for empowerment programming.

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In short, Fraser and Restrepo-Estrada (2002) argues that programming that becomes a success is when it grows out of the community's sense of internal cohesion and consciousness obtained through community needs analyses about the causes problems and marginalization.

2.2.3 Community Radio and Development

Research has continuously shown community media and for that matter the mass media, as a very vital instrument for facilitating the development of communities and nations at large (Manyozo, 2007; Osunkunle, 2008). This is because important messages about community activities and information relevant for community development are usually disseminated to the community through the community media. This is done with the aim of getting feedback that will be helpful in programming as community members are afforded the opportunity to dialogue with station staff on developmental issues (Meyers 2000).

In Ghana for example, Chapter 12 and Article 162 of the 1992 constitution of Ghana, stipulates the freedom and independence of the media. The main focus of this portion of the constitution is that the mass medium should be a pivotal medium through which citizens could establish and sustain the democratic culture. In addition to this, Article 165 of the Constitution required the media to protect the rights and freedoms of the citizenry in order not to infringe on their human rights. This in effect ensures sanity and equity in the media in order to bring about desired changes and development within the various communities and the country at large (Osunkunle, 2008). Therefore it is very critical to note that the media, especially community radio stations are well positioned to help pursue the national agenda irrespective of the station's location and

through community development programmes (Meyer, 1992; Community Radio Manual, 1999).

According to Hannides (2011) development can be brought about either through economic growth and or social change. Scholars such as Wissenbach (2007) and Karikari, (2004) note that, total development cannot be done should a country leave the government to be the only driver of change in communities and the country at large. They assert that this is where the vital role of community radio (mass media) as an agent of change and development comes in. This view is also supported by Frazer and Restrepo-Estrada (2002) and Mercier (2007). In addition, Dagron (2001) and Manyozo (2007) also observed that community radio stations have a role to play in getting people at the grassroots involved in community and national development.

Serwornoo (2012) and Bandelli (2012) conducted various research works on the important role of community media in development processes. They all noted that the community radio stations usually act as a link between development and the community as the station tries to bring about the necessary development through participation. Dahal (2013) and Bandelli (2011) however note that all these developments can only take place when there is adequate and effective communication.

To promote good governance and civil society Mercier (2007), adds that the community radio plays the community watchdog role that makes local authorities and politicians more conscious of their public responsibilities. This is because community

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radio gives the marginalized and the oppressed the voice to air their grievances and obtain their due rights.

On the contrary, community radio, like the other forms of mass media is susceptible to manipulation. Myers (2008) notes that, even the structure of community radio can make it more vulnerable to appropriation by negative political forces. Mtimde et al, (1998), Fraser and Estrada (2002) and Mercier (2007) support this and add that all other media, can be used to serve both positive and negative causes, to promote and or to distort truth citing Radio Television Libre Mille-Collines *(RTLM)* which was used to spread propaganda and 'hate massages' before and during, the Rwandan genocides (Bratic 2008 cited in Hannides 2011).

2.3 Advent of Community Radio in Ghana

Ghana practices three-tier system of broadcasting according to the National Telecom Policy (2005). This includes; public, commercial and community. However with regard to community radio broadcasting in Ghana, it comprises two basic models; (I) Community Radio, (II) Campus Radio. The former operates within a specified geographical area and serve the socio-cultural needs of the community, while the later operates inside the domain of educational institutions.

According to OBS Media Report (2006), the 1992 constitution which brought about a pluralistic media landscape in Ghana came as a result of the general election in Ghana in 1992 that marked the beginning of the fourth republic. Chapter 12 and Article 162 of the 1992 constitution of Ghana is in place to ensure that the mass media is made one of the pillars of Ghana's democracy and a pivotal medium through which Ghana could establish and sustain its democratic culture.

After six decades of control of broadcasting under either colonial rule or predominantly military post – colonial regimes, the government monopoly was broken as a result of the test case by Radio Eye who took to the airwaves without authorization in 1994. This led to the award of radio frequencies for independent broadcasters (Ansu-Kyeremeh & Karikari 1998). The first few frequencies were assigned by the Ghana Frequencies Regulation and Control Board (GFRCB) in July 1995 for ten commercial radio stations (Ghana Broadcasting Study, 2005) to operate in three cities of the country.

In May 1996, a further ten frequencies were assigned to three community radio stations. Nonetheless according to Amoakohene (2007), Ansu-Kyeremeh & Karikari (1998) the deregulation process of the air-waves in 1995 had challenges and therefore, the Bonsu-Bruce Preparatory Committee for Independent Broadcasting in Ghana was constituted to set up the modalities for independent broadcasting in Ghana and the committee recommended that priority be given to operators of local/community radio (Serwornoo 2012).

Nonetheless, the incident that formally introduced the concept of 'community radio' into the Ghanaian broadcasting regulatory framework was the submission of an application for a frequency by Radio Ada in Big Ada of the Greater Accra region on 15 March 1995 to the then Ghana Frequency Regulation and Control Board (GFRCB) now the National Communications Authority (NCA). Afterward, Radio Progress and Radio Peace also submitted applications for frequencies to operate community radio stations making these three (3) the early serving community radio stations around the mid - 1990s in Ghana.

According to the National Communications Authority (NCA, 2015) Industry Information as at the first quarter of 2015 reports sixty - three (63) authorized community radio stations in Ghana. The Table below shows the list of on - air community based radio stations in the Central Region of Ghana.

Table 1. List of Community Radio Stations in the Central Region of Ghana

Name of Community Radio Station	Location
Arise FM	Twifo Praso
Awutu Emessa	Awutu Emessa
Breezy FM	Ajumako Bisease
Hope FM	Breman Asikuma
Live FM	Cape Coast
Radio Peace	Winneba

Adopted from NCA, (2015) Industry Report.

2.4 Women Empowerment

The concept of empowerment has been used in a variety of ways. Different literature defines women's empowerment differently. Kabeer (1999, 2001) defines empowerment as women's ability to make choices that affect their lives; whereas Bustamante-Gavino, et el (2011) citing the United Nations Population Information Network (1995), defines women empowerment based on the following five components: (1) women's sense of self-worth, (2) right to have and to determine choices, (3) right to have access to opportunities and resources, (4) right to have the

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power to control their own lives, and (5) their ability to influence the direction of social change, nationally and internationally.

Moreover, Asiedu, (2012), articulates that women's empowerment has become a hegemonic concept in the communication and development literature and thus, there is no agreement on the meaning of empowerment. Postmodernists and post colonialists characterize empowerment as a tool for women (especially grassroots women) to not only participate in the development process but also to be active agents, and to play a key role in the decision-making process. Whilst the Neoliberals define the concept in an instrumental way (as a means to an end) of ensuring women's participation in the development process, the Marxist socialists, on the other hand, define empowerment in a transformative way - it is perceived as transforming unequal power structures based on male dominance, those that would lead to women's emancipation and gender equality (Huyer & Sikoska, 2003 as cited in Asiedu, 2012).

On the contrary Kabeer (2001) assert that, to estimate the appropriate level of women's empowerment at any given period is said to be really hard even when women have freedom of choices and economic self-sufficiency. Hannides (2011) argue that, it is quite possible for some dimensions of the empowerment, to improve while others do not or even get worse. This thus suggest that, any empowering effect from community radio broadcast may as well be different for different women, depending on their individual and other characteristics.

In addition, Yeasmin (2012), citing Rowlands (1997), argues that the time dimension is also very important in the empowerment process. This she explains that, the empowering effect can take considerable time to take root in a devotedly patriarchal

society therefore, studies that look at a longer time horizon may find an empowering effect that those with a shorter horizon may not.

2.4.1 Conceptualizing Women Empowerment

A fundamental obligation of all United Nations (UN) member states as enshrined in the preamble and Article 1 of the UN Charter is the guarantee of equal rights for both men and women. Moreover the Universal Declaration of Human Rights (1948) and other international human rights treaties stress on equality.

UNESCO Institute of Education, (1995) notes that the attention and action on women's issues have steadily increased from the time when the "UN Declaration of the Decade of Women" in 1975. They add that this has called for education (consciousness-raising or skills acquisition) by various women organization groups, government agencies and international donor agencies with the basic assumption that, if women understood their conditions, knew their rights and learned skills traditionally denied to them, 'empowerment' would follow.

Also, International conferences of the last decade such as the 1993 conference on Human Rights, the 1994 International Conference on Population and Development, and the 1995 Fourth World Conference on Women, established that women's rights are human rights and that gender equality is important to a country's democracy, good governance and total development. Hence, organizations, communities and governments were required to integrate women's empowerment in their activities and to eliminate or modify practices that are discriminatory of women and that pin down their pursuit of rights and capabilities (UNFP 2004, Bustamante-Gavino et al, 2011).

Asiedu (2012) assert that usually in the discussion on women's empowerment, gender equality and gender equity are terminologies which are interrelated. In other words, gender equality implies the condition or quality of being equal and equality of rights, whereas gender equity means fairness and recourse to principles of justice to correct or supplement law and thus gender equity leads to equality.

However, the United Nations Population Fund (UNFP, 2004) concisely held the following: 'Gender equality implies a society in which women and men enjoy the same opportunities, outcomes, rights and obligations in all spheres of life'. In other words, equality between men and women exists when both sexes are able to share equally in the distribution of power and influence; have equal opportunities for financial independence through work; enjoy equal access to education and the opportunity to develop personal ambitions.

Conversely, a critical aspect of promoting gender equality is the empowerment of women, with a focus on identifying and redressing power imbalances and giving women more autonomy to manage their own lives (Asiedu 2012; Kabeer 1999). Thus women's empowerment is vital to sustainable development (UNFP 2004) and the realization of human rights for all. In contrast to other terms, women's empowerment relates to a process; a progression from one state to another in which as a result, women become actors in the empowerment process and not only be able to make a decision, but also become aware of their rights to make it (Kabeer, 2001).

According to the Millennium Development Goals (MDG), women's empowerment is ranked third. Although more than a decade has passed since its inception (Bustamante-Gavino, et el 2011), yet much is still to be attained most especially, in countries where women are reported to be in a much more servile situation than men.

In the United Nations Development Project Communication for empowerment report (UNDP 2009b), Communication for Empowerment encompasses the role of communications as an empowering mechanism to enhance inclusive participation and governance. It is based on the fundamental belief that social inclusion and participation through access to information and effective communication channels are integral parts of democratic governance and sustainable development for the poor, vulnerable and marginalized groups.

2.5 Theoretical Framework

Servaes, (1996) and Mefalopulos, (2003) as cited in Serwornoo (2012) note that, most of philosophies of development communication revolve around the diffusion and the participatory approaches to development and communication. To this end, the study was situated within the Participatory Communication Theory and the Game Theory of Participation to investigate the perspectives of community members on women empowerment programmes on Radio Peace under the assumption that there is no empowered participation without the involvement of the audiences and also that there are rational mechanisms for individual or community's exclusion in a participatory exercise.

2.5.1 Background of Participatory communication Theory

Participatory communication is a multiplicity paradigm born from the Development Communication Approach which emerged in the 1980s as a criticism of the modernisation paradigm and its diffusion model (Servaes & Malikhao, 2005). This theory emphasized the need for beneficiaries to be involved in the development programmes that are meant for them. Thus contemporary development communication took up participatory way of thinking that has led to the recent participatory development approaches including participatory communication as one crucial instrument for development (Hannides 2011).

According to Wissenbach (2007), the outlook of this theory is an elementary two-way, interactive participatory one, emphasizing the process of switch over of meanings and the creation of communication relationships although sizable number of studies argues that the participatory approaches have developed from various events and processes in different parts of the world (Asiedu 2012; Hannides 2011; Wissenbach 2007). However, they all argue that, Participatory development communication theory evolved from Paulo Freire's *Pedagogy of the oppressed* (1970); a work on adult education, poverty, exploitation and domestication in northern Brazil.

Hannides (2011) adds that the educational philosophies of Paulo Freire (1970) places importance on dialogue where (poor) people gain consciousness of their own reality to defeat the 'oppressor'; challenge the development that is not based on horizontal and interactive relationship between individuals and groups. Furthermore Yeboah (2014) notes that a careful review of Freire's analysis reveals many similarities with

the kind of communication that needs to exist between local stakeholders of a development project and the development agency represented by its staff if true participation is to occur.

According to Mefalopulos and Tufte (2009), a number of principles become known as fundamental to participatory communication and these principles came from globally high-ranking thinkers to contribute to the framework under which participatory communication has evolved. These scholars note that the guiding principles have been greatly influenced by the works of Paulo Freire and will serve as key indicators for this study. They are: Dialogue, voice, liberating pedagogy and action – reflection – action.

2.5.1.1 Dialogue

The free and open dialogue remains the core principle of participatory communication. Paulo Freire (1976: 88) defines dialogue as - the encounter between men in order to name the world. That is, those who have been denied their fundamental right to speak their word must first reclaim this right and prevent the continuation of this act of exclusion. For Freire, the only means by which people can be open to dialogue is "voice'.

In community media language, the process of - naming the world as espoused by Freire's (1970) can be akin to programming which is usually birth through dialogues that borders around social, political and or economic.

2.5.1.2 Voice

Freire's (1970) concern was a shift in power, giving voice to marginalized groups, time and space to articulate their concerns, to define their problems, to formulate solutions, and to act on them. According to him, essential to dialogic communication is a consciousness of power relations contained in any human relationship.

At this juncture, the case of the community media role in participatory communication shares alike concerns. That is, ensuring that the most marginalized groups have a platform to voice their concerns, engage in public debate and solve problems.

2.5.1.3 Liberating Pedagogy

For dialogic communication to happen, someone or something has to articulate the process. This catalyst is typically a person internal to the community or external, acting to facilitate the dialogue. A radio or television programme could also serve as the catalyst. According to Freire (1970), the objective of the catalyst is not only to offer relevant solutions to pre-defined problems, thus simply disseminating information from the informed to the uninformed in a non-participatory manner. Rather, the catalyst would articulate a dialogue whereby collective problem identification and solution would take place (Freire, 1970).

2.5.1.4 Action-Reflection-Action

Action - reflection - action is also seen as a crucial ingredient of participatory communication despite the emphasis on dialogue. This is because; a key result after dialogue is the articulation of awareness and commitment to action (Freire 1970). Thus participatory communication is also strongly action oriented through the attempt to act collectively on the problem identified, which in effect engender empowerment for the involved communities through; the feel of commitment to and ownership of the problem, seeks to reinforce the commitment to change.

These four principles therefore informed this study directly by helping to broaden the understanding of the prevailing communication environment at Radio Peace programming, which either fosters a cordial practice of the principles of participatory communication in the catchment communities or otherwise.

2.5.2 Defining Participatory Communication

Bessette (2004) generally defines participatory communication as a:

"planned activity, based on the one hand on participatory processes, and on the other hand on media and interpersonal communication, which facilitates a dialogue among different stakeholders, around a common development problem or goal, with the objective of developing and implementing a set of activities to contribute to its solution, or its realization, and which supports and accompanies this initiative" (p.8).

Mefalopulos and Tufte (2009) define participatory communication as an approach, capable of facilitating people's involvement in decision-making about issues impacting their lives. But Huesca (2002), articulate participatory communication to revolve around questions like:

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    i.   What is participation to each stakeholder?

    ii.   Why is participation so important in development process?

    iii.   For whom is participation important?

    iv.   Who is supposed to participate?

    v.   When is participation relevant, and for whom?

Serwornoo (2012) indicates three parameters upon which UNESCO defines participatory communication. These include; access, participation and self management. Whereas 'access' is explained as the opportunities available to the public to choose varied and relevant programs and to have a means of feedback, 'participation' on the other hand implies public involvement on communication system especially in content production process, management and planning of communication systems and 'self management' is explained as where the public becomes part of the decision – making process and also fully involved in the formulation of communication strategy and plans.

Fraser and Restrepo-Estrada, (1998) on the other hand, defines participatory communication as the use of communication processes, techniques and media to help people towards a full awareness of their situation and their options for change, to resolve conflicts, to work towards consensus, to help plan actions for change and sustainable development, to help people acquire the knowledge and skills they need to advance their condition and that of society.

2.5.3 Forms of Participatory Communication

Doku (2012) argues that variety forms of participatory communication have been developed because; it can be understood and applied in various situations. According

to him, these participatory forms rank participation in terms of the level of influence beneficiaries have on development interventions. Scholars such as Mefalopulos and Tufte (2009) and Pretty (1995) in Serwornoo (2012) have suggested some typologies of participatory communication.

Serwornoo (2012), citing Pretty (1995) identified six levels of participation to include; Passive Participation, Participation by Consultation, Participation for Material Incentives, Functional Participation, Interactive Participation and Self-Mobilisation. However, Mefalopulos and Tufte (2009) have also the following four typologies of participatory communication: passive participation, participation by consultation, participation by collaboration and empowerment participation.

2.5.3.1 Passive participation

This level of participation is occasionally referred to as 'the participation by information' as it is the smallest amount of participation of the four typologies. Basically, people's feedback is rear, and their participation is assessed through methods like head counting and contribution to the discussion (Mefalopulos & Tufte, 2009).

2.5.3.2 Participation by consultation

This level of participation is known as the extractive process, whereby local participants provide answers to questions posed by outside experts. This process in effect, keeps all the decision-making power in the hands of external professionals who are under no obligation to incorporate stakeholders' input (Mefalopulos & Tufte, 2009).

2.5.3.3 Participation by collaboration

With this type of participation, beneficiaries form groups to participate in the discussion and analysis of predetermined objectives set by the project. The level of participation does not usually result in remarkable changes in what should be accomplished, because the results are often already determined. It does, however, require an active involvement in the decision-making process about how to achieve it. Therefore this level of participation incorporates a component of horizontal communication and capacity building among all stakeholders (Mefalopulos & Tufte, 2009).

2.5.3.4 Empowered participation

This level of participation is where primary stakeholders are capable and willing to initiate the process and take part in the analysis. This, however leads to joint decision making about what should be achieved and how. While outsiders and primary stakeholders are equal partners in the development effort; where they dialogue, identifies and analyzes critical issues and an exchange of knowledge and experiences leads to solutions. Consequently, the ownership and control of the process rest in the hands of the primary stakeholders (Mefalopulos & Tufte, 2009).

To conclude on these four levels of participation, Mefalopulos and Tufte, (2009) stress that all the levels of participation may result in the social change or development endeavor. However, the last level of participation (empowered participation) produces enduring or sustainable results.

The relevance of the above mentioned typologies of participation to this study is seen in the study of Serwornoo (2012) which argue that the participatory development

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approaches have also influenced changes in the way media is used in development to include people in the process of 'media-making'. Thus the removal of any constraint to pave way for a more equal and participatory society (Heusca, 2002); which ensures that audience contribute to programmes of the station. This characteristic is pronounced in the NCA's guideline for the establishment of a community radio as well as the GCRN in the case of Ghana, which is not a variance of the current stage of development communication as espoused above by Huesca (2002). Moreover, some studies conducted in some districts in Ghana have revealed that many people especially in rural areas do not fully participate in the decision making processes of community programmes (Baffour 2012).

Tufte and Mefalopulos (2009), notes that in contemporary times the international development agencies or benefactors have become more attentive to issues of participation in development interventions following the realization that the major cause of Africa's development crisis is lack of popular participation (Doku 2013).

In summary, it is worth noting that, a more tangible outcome could be attained when participatory strategies are employed. White (1982) cited in Baffour, (2012) notes that when beneficiaries are actively involved in the planning and implementation of a project/ programme, they tend to accept it as their own, feel responsible for it and therefore use it responsibly and ensure its regular maintenance. In order for all community members to be part of the development efforts of community programme, there is the need to create a platform for members to be part of such efforts. Community meetings which will serve this purpose will create the avenue for community members to plan and implement development activities.

2.6 The Game Theory of Participation

This is the second theory underpinning the study. Game Theory is a collection of rigorous models attempting to understand and explain situations in which decision-makers must interact with one another (Bengtsson 2012). It offers a rich source of both behavioral tasks and data, in addition to well-specified models for the investigation of social exchange. In short a game refers to any social situation that involves two or more participants.

Nonetheless, the well-characterized tasks and formal modeling approach offered by Game Theory provides a useful foundation for the study of decisions in a social context. Aumann (2008) notes that although the rules of these games are typically simple, these tasks produce a surprisingly varied and rich pattern of decision-making.

A game specifically has three components: (1) The participants (player) may be a firm in a market, a consumer, a general at war, or even a participant in a game of poker, (2) The choice variable of a player, referred to as a strategy (what every player can possibly do) and (3) The payoff function for each player (the utility for every choice of the agent as well as every choice of everyone else (Manolis 2008).

The Game theory also offers a participation matrix on which to locate and evaluate projects according to their participatory achievements. Thus game theory shows how decision-making at the individual level is supported by a rational calculus of personal gains (or capabilities) against the pursuit of the common good. The rational calculus depends on the different characteristics of the community and its members. In this case, by employing the concept of social exclusion, it helps to locate exclusionary processes and possible control points for intervention while the game theory explains

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the rational push and pull factors of social exclusion at the community level (Dorsner 2004).

This theory provided the relevant variables feed into it, is capable of analysing any process. Hence for the purpose of understanding how non - participation in women empowerment programmes occur particular reference to women audience in the community development activities of Radio Peace. From the diagram below, the different variables shown in the table articulates the level of impact upon participation at the individual level.

Table 2. Social Exclusion Filter for Community Participation.

Variables	Community level	Individual level
Economic	Level of economic development	Living Standards
	Level of inequalities,	Property (land, capital),
	Employment patterns	Employment status
Religious	Influence of religious leaders	Religious opposition to the project,
	Religious leaders intervention in decision-making.	Degree of trust in religious leaders.
Human	Skills and knowledge	Educational level,
	Intellectual capacities	Skills and knowledge.
		Leadership skills

Source: Adapted from Baffour (2012).

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It must be noted here that, the table (2) above helps to increase the awareness about all the potential barriers to participation (Baffour, 2012). Thus the social exclusion filter is meant to be used for the analysis of participation in community projects. However, Dorsner (2004) stresses that, to minimize social exclusion in community programmes or projects, it is when the most relevant variables are identified and worked upon on a case-by-case basis.

Therefore relevance of this social exclusion filter to the study is that, the incorporation of the variables in the above (Table 2) will help to understand respondents' confidence or otherwise to participate in community development such as the women empowerment programmes produced by Radio Peace.

2.7 Chapter Summary

In reviewing the literature, there is an indication that community radios have been used for the development of various sectors of the society. Radio Peace - Winneba in Ghana cannot be exempted from this discovery. The participation of community members in the activities of community media (radio) is key and very realistic. Even though some scholars believe that participation and community radio are interwoven together, literature has demonstrated that sometimes there exist some exclusionary factors which tend to exempt individuals or communities from participating in community development programmes or initiatives.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter describes and explains the research methodology. It covers the research approach, the population and the sample size, as well as the sampling technique and the procedure for data collection and analysis of data on community perspectives about women empowerment programmes produced by Radio Peace - Winneba. Basically it covers how the researcher went about gathering data to undertake the study and how the data was analysed to produce the findings.

3.1 Research Approach

The present study was based more on qualitative than quantitative approach to research. In line with the qualitative approach therefore, data obtained were not necessarily numerical, and therefore were not analysed by using statistical methods or procedures. This is in contrast to quantitative approach where a phenomenon is explained by collecting numerical data that are evaluated using mathematically based methods or procedures (Babbie, 2004).

According to Creswell (2008), qualitative research is exploratory and practical when the researcher has no knowledge about the important variables that needs to be examined. Lindlof and Taylor (2002) also note that, qualitative studies focus on meanings and social practices of people in a specific historical or cultural context. Thus qualitative approach enables researchers to explore from varied opinions about certain social event or phenomenon within its natural context. Since the study sought

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to find out the community's perspective about participation and women empowerment programmes produced by Radio Peace, the qualitative approach became the most appropriate method to use.

3.2 Research Design

Amoani (2005) explains research design as an arrangement of conditions for collecting and analyzing relevant data in most economic manner that determines the samples size and techniques, as well as the method of data analysis. Cresswell (2008), on the other hand, notes that based on the nature of the research problem being addressed, the researchers' personal experiences and the audiences for the study, can determine the selection of a research design. Therefore considering the nature of the research problem, the study employed the case study design.

Yin (2003) stresses that case studies are the preferred when there is little control over events and also when the focus is on a contemporary phenomenon within some real life situation. Yin (2003) however identifies two types of case studies; (i) multiple case study and (ii) single case study. A research that focuses on more than one instance is referred to as a multiple case study, while a single case study looks at an aspect of a phenomenon.

Therefore, a single case study design was found appropriate for the study as it enabled the researcher to explore the perspectives of respondent about Radio Peace's mandate as a community radio station in empowering women.

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3.3 Population

According to O`Leary (2004) population is the total membership of a defined class of people, objects or events. The total population for the study comprised all audiences of Radio Peace. Nevertheless, Nworgu (2006) identifies two main groups of population for any research. This include; the target population and accessible population. These two were explained as; (1) the target population consists of all the members of a specified group to which the investigation is related and (2) the accessible population is all those elements in the group within the reach of the researcher.

Therefore given the justification above, all community radio stations in the Effutu Municipality and avid listeners' of community radio stations in the Effutu Municipality became the target population. However, Radio Peace audiences of Penkyi and Okyereko communities became the accessible population for the study.

3.4 Sampling Techniques and Sample Size

As advanced by Lindlof and Taylor (2002), sampling techniques guide the researcher in choosing whom to observe or to interview. Hence to pursue the objectives of the study, the purposive sampling (a non- probability sampling method) was used for the study. A non-probability sampling method was adopted because it is less vigorous and tends to produce less accurate and less representative samples than the probability sampling (Babbie, 2004). In other words, with the non-probability sampling technique not every element of the population has the chance for being included in the sample.

According to Maxwell (1997), purposive sampling method helps to deliberately select particular settings, persons, or events for important information they can provide that cannot be gotten from other choices. Hence, two (2) communities: Okyereko and Penkyi catchment areas of the station were purposively sampled for the study. The research employed the purposive sampling technique based on similar works by Bandelli (2011) and Hannides (2011).

The sampling units for the study consisted of community audiences of Radio Peace, 88.7MHz who have lived within the community for a period not less than five (5) years. Lindlof and Taylor (2002) note that in most interview-based studies, the value of persons as a sampling unit is most apparent. This they explained that, only experienced and knowledgeable people whose inputs would be beneficial to the research questions are recruited by the researcher.

Again the criterion sampling according to Palys (2008) was employed to look out for individuals in the communities who meet the criterion; "Do you listen to women empowerment programmes on Radio Peace?" With this sampling method, focus group discussions were conducted.

Also, the snow ball sampling technique was employed. This technique usually thrives via recommendations made among people who know others who possess certain characteristics which may be of interest to the researcher. Therefore, it was employed to sample key informants for the study. According to Lindlof and Taylor (2002) the snowball sampling technique 'may be used to reach otherwise elusive population or to engage people about sensitive subject' (p.124). In total, five (5) key informants were sampled for interview sessions. They include; the programmes director, two (2)

opinion leader from Penkyi and Okyereko communities respectively, a community women activist and a retired radio presenter.

3.5 Data Collection Instrument and Strategies

In order to make the study quite reliable, valid and complete, data was obtained mainly from respondents to get first hand information and also to give them the opportunity to elaborate on their responses (Lindlof & Taylor, 2002). Additional data were sourced from the Winneba Municipal Assembly, Radio Peace, University of Education, Winneba Library and the Internet.

The researcher employed interview as a data collection strategy. According to Neuman (2006) interview is a short-term social interaction between two people with a clear purpose of one person obtaining specific information from the other. Also Lindlof and Taylor (2002), assert that interviews are helpful in qualitative studies because it helps the researcher understand people's experiences and perspectives in order to obtain answers to a particular research question.

However, to answer the research question which sought to examine women's perspective on women empowerment programmes, the research adopted focus group discussion. Focus group discussion method according to Given (2008), is generally used in studies of ethnic and cultural minority groups, along with studies of sexuality and substance use. Since the study is about women empowerment programmes, the focus group discussion became the appropriate tool for collecting data.

Also in accordance with Carey (1994) as cited in Lindlof and Taylor (2002) this form of interview was also employed to get the 'group effect' on the topic participation and women empowerment programmes. This explained by Carey as, in a group context,

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some members get motivated by other members' ideas and experiences on the topic to also speak out.

Bandelli (2012) and Osunkunle (2008) employed focus group interviews in assessing community perspectives on community radio programmes. Both researchers assert that focus group interview is the best methods in studies that involve otherwise marginalize groups.

A focus group discussion size of six to twelve (6 - 12) persons, according to Lindlof and Taylor (2002) is the most favorable size. The two interviews lasted between 30 to 45 minutes and composed of nine to eleven (9 - 11) respectively. The following themes were obtained from the focus group discussions; participatory programming, programmes reflect society, participation hindrances and education and awareness.

The researcher grouped the women from the two communities into two focus groups. Table below shows how respondents were grouped. The groupings were done per the availability of group members. The charts below show how the groupings were done.

Table 3. Groupings of Women for Focus Group Discussion

Group Name	Number of Participants
Community A (Penkyi)	11
Community B (Okyereko)	9
Total	20

Source: Author Construct (Field Data2015)

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These interviews were recorded with a digital recorder, played back over and over before transcribing. After transcribing, the researcher did a close reading of the text paying attention to issues that border on the research questions and objectives.

The main data collection tool used for this study was interview guide. This was developed to assist the researcher in questioning to also allow the researcher in adjusting to the verbal style of the community respondents (Lindlof & Taylor, 2002). In short, the semi-structured interview guide was used by the researcher to obtain open-ended responses (Lindlof & Taylor, 2002). With this type of interview guide, O' Leary (2005) also argues that:

> Semi-structured interviews are neither fully fixed nor fully free and are perhaps best seen as flexible. Interviews generally start with some defined questioning plan, but pursue a more conversational style of interviews that may see questions answered in an order that is natural to the flow of the conversation; they may also start with a few defined questions but be ready to pursue any interesting tangents that may develop (p.164).

Hence, given the argument above the five (5) key informants who were sampled for study were interviewed using the semi- structured interview guide whilst the focus group discussion guide was used to interview the two groups of women from the two communities (Penkyi and Okyereko). Nonetheless, the research questions formed the basis of the questions in the interview guides.

3.5.1 Background of Respondents (Interviewees)

Respondents of the study comprised management of Radio Peace and community members in the Okyereko and Penkyi catchment areas. However, in order to get only experienced and knowledgeable people whose inputs would be beneficial to

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the research questions (Lindlof & Taylor, 2002) the sole factor considered by the researcher was; "if respondents have stayed in their respective communities for a period not less than five years". Also respondents were made up of women and men of varied economic, educational and household backgrounds. For instance in the Okyereko community most of the respondents who participated in the interview discussion were farmers who cultivate mostly rice, cassava and vegetables. Whilst in the Penkyi community most of the respondents were dealers in fish business and petty trading. All the twenty - five (25) respondents have stayed in their respective communities for five (5) years or more. They are therefore, familiar with the activities of Radio Peace, Winneba. All interviews expert with management were conducted in Local Language (Mfantse) and in the communities of the interviewees.

3.6 Data Analysis and Presentation

The data for this study were analyzed via interview analysis. Serwornoo (2012) citing Miles and Huberman (1994) records that qualitative data analysis focuses on data in the form of words, these words need processing in the form of a three - stage analysis which can be referred to as concurrent flows of activity. This is as follows:

- Data decreasing – selects abstracts, simplifies, focuses and transforms the collected data
- Data display – organizes and compress the data which enables the meaning of occurrences, noting regularities, explaining patterns.
- Possible configurations, casual flows and proportions

Yin (2004), however make the definition simple by noting that, data analysis involves categorizing, examining, tabulating and or otherwise recombining the collected data. Therefore to deduce meaning from other scholars, a thematic analysis was conducted on all the interviews with respondents in order to extract meaning from their experiences having the research question in mind.

The interviews were recorded using a digital recorder and was later transcribed into textual material after it was played back over and over again. Identification of patterns was made which finally led to the development of themes. According to Mason (1994), this technique helps to ensure that the researcher gets a deep grasp of the qualitative data.

Finally, in presenting the analysis, the choice of tables, charts and graphs was used to make it easy to communicate the summarized data. Discussion of the findings was done focusing on the related works and the two theories (participatory communication theory and the game theory of participation) that underpinned the study.

3.7 Validity and Reliability

Creswell (2003) notes that validity answers the question; how do we know that the qualitative study is believable, accurate and right? Qualitative study is normally noted for its non - generalization of findings, therefore the issue of validity and reliability is usually critiqued. Neuman (2006) assert that validity in research implies giving a fair, honest and balanced amount of social life from the viewpoint of someone who lives it every day. Therefore in addressing the issue of validity for this study, the researcher through the concept of reflexivity in qualitative studies got occupied in self -

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reflection on several occasions to remind herself of the possibility of affecting the data with her personal predispositions.

Also the researcher interviewed respondents by playing a minor role, thus allowing the respondents to do much of the talking on questions posed to them with the help of interview and focus group discussion guides. In addition, the instrument for the interviews was pretested at the '*Abaseraba*' community in Winneba during a Mini thesis course work and therefore changes were made to obtain the necessary information successfully to answer research questions for the study. Lastly, all the interviews for the study were recorded so as to ensure that every detail, as presented by respondents was captured.

3.8 Ethical Issues

Creswell (2005) assert that, in research it is unethical to enter into an organisation or social groups to collect data without permission from the gate-keepers of the organization. Given the justification above, an introductory letter from the researcher's department was sent to the Radio Peace - Winneba, by the researcher seeking the approval of the authorities.

The consent of interviewees was sought through the station, for their participation in the interviews. Furthermore, before the interview respondents were informed about the interviewer's intention to record the interviews, and the recordings were done upon the consent of respondents. Finally, respondents for this study were assured of their anonymity and confidentiality.

3.9 Summary

This chapter discussed the method used in undertaking the study. The research approach was qualitative with the design being case study. Purposive sampling technique was used to sample twenty – five respondents in total. Interview guide was used to elicit information from respondents. Also the reliability and validity of the research instrument as well as the ethical considerations pertaining to the research were discussed.

CHAPTER FOUR

FINDINGS AND DISCUSSIONS

4.0 Introduction

This chapter presents the data and interprets the findings from focus group discussions and key informant interviews. The findings of the research are presented through tables and charts. The following are the research questions that guided the discussions:

1. How do community members participate in the women empowerment programming produced by Radio Peace –Winneba?

2. How do women audiences perceive the women empowerment programmes produced by Radio Peace –Winneba?

4.1 Synopsis of Women Empowerment Programme

(i) *Mmbaa Yensor* **(Women Arise):**

This is a one hour, thirty minute programme which aims at educating and informing women about human right and health related issues. This programme showcases what women's rights, responsibilities and privileges are, as mandated by the Universal Human Right code as well as the 1992 constitution of Ghana. The programme sought to update women about the happenings around the community which are detrimental to human right.

The '*Mmbaa Yensor*' programme also deals with topical issues concerning girl child and their environment such as; child abuse, children rights to education and shelter, children's right to health, sanitation and reproductive health. On the programme, knowledgeable individuals and professionals like psychologists, social workers and different categories of law professionals are invited to educate women, youths and the community at large on human related issues that affects their well being.

(ii) *Mmbaa na Ekuaye* (Women and Agric):

This is a talk show that focuses on agricultural issues. The programme features interviews on issues affecting agriculture and the environment. Also bits of information on best agricultural practices in vogue at the local and national arena are relayed during the programme. The programme is broadcast twice a week with a repeat. The '*Mmbaa na Ekuaye*' programme sought to ensure agric sustainable communities where especially women are self reliant at the household level in particular and in the community at large. This programme has a feature segment where some women share their success stories in related to agric. After which the station engage the listening community via telephone calls.

4.1.2   Report of the focus group interview:

4.1.2.1 Penkyi community

This focus group interview was held in front of a family house in Penkyi, a fishing community along the coastal belt of the Winneba Township. The group consists of a cross section of Radio Peace listeners purposively selected from people that lived in

the area under investigation. They were eleven (11) female participants and comprised five (5) young adults and six (6) adults.

4.1.2.2 Okyereko community

This focus group interview was held at Okyereko on the compound of the community's queen mother. Okyereko is a farming community in the Gomoa East district. This group consists of a cross section of Radio Peace listeners purposively selected from people that lived in the area under investigation. They were eleven (9) female participants and comprised of five (3) young adults and six (6) adults. Like the first group, this group was also asked a series of questions on participation and women empowerment programmes.

4.2   RQ. 1: How do community members participate in the women empowerment programming produced by Radio Peace –Winneba?

This research question sought to interrogate the ways in which the community members participate in the programmes produced by Radio Peace. The attempt to ascertain how community participates in programmes is guided by Rodriguez (2001) and Bandelli (2011) who observe that if we are concerned with the role of community media in providing a fair play ground for all person's in the community, then we need to understand not only community media's contributions but also the 'subtle processes of societal change' through participation which to some extent lead to the creation of public sphere where both men and women's voice are equally heard.

Therefore in an attempt to fulfill this, the researcher conducted five (5) key informant interviews which intended to know the perspective of the community on how they participated in women empowerment programmes of Radio Peace.

In all the five (5) key informants' interviews, respondents were affirmative of the communities' participation in Radio Peace programmes. After in-depth interviews with the informants, themes that emerged as avenues for participation included: community durbars, group interactions, ranking and scoring, transect walks and phone calls.

In order to get a fair idea of how community members participate in the women empowerment programmes, the researcher first sought management view. On the 29th of August 2014 in an interview with the Head of Programmes of the station at his office at 6:00pm, he explained how the communities participate in programmes produced by the station. This is what he had to say with regards to community radio programming:

> You see, community radio is a distinct type of media. This is because unlike the mainstream media which set its own agenda for broadcasting, the community media don't go by that terrain. This is because immediately you start doing that; the main motive of giving 'voice' to the people is breached. You see, as I sit here I may be docile of the happenings in the communities. So it is only when I get out there and find out before I would know and you know what, sometimes it not enough just going there to ask? But as a station which has the development of our communities at heart, we try to bring all persons on board to help address issues identified. And so the programmes that are broadcast are not imaginary. But we engage various parties to listen to their side of the story in order to ascertain issues on the ground and together resolve the situation *(P.D: August 29th, 2014).*

The understanding drawn from this extract is that, Radio Peace is aware of the mandate of a community radio as projected by various scholars such as (Fraser & Restrepo-Estrada 2002; Mtimde et al 1998; Tabing 2002 & Dagron 2005).

Secondly, it can be deduced from this extract that, Radio Peace is also aware of the aims of community radio as espoused by media scholars such as Manyozo (2007), Myers (2008) and Osunkunle (2008), that a typical community radio apart from informing, educating and entertaining communities, must also be available, accessible, acceptable, accountable and affordable to its listeners.

Also from the extract, the notion of programming in community media as emphasized by the UNESCO (2001) that: it should emerge from participation of the audience in establishing the programming needs, preferences and listening habits (as presenters and performers) and as well as in the evaluation is established.

4.2.1 Community Durbars

Following from Cavestro (2003) and Millar and Apusigah (2004) the understanding deduced is that, community durbars are participatory method of initiating dialogue between community and an 'expert or foreigner'. In general, community durbars remain a major tool used for community-based initiatives to dialogue with community members. When a durbar is organized in a community, every member of that community is a participant including the chief and the elders. This is what a respondent had to say with regards to how community participates:

> You see, before Radio Peace come to us, we are already seated and waiting for them. This is because they always tell us ahead of time and we give them the day that the community doesn't go to the farm. So when they arrive, they tell us their mission. So from there we start. They sometimes do forum for everybody to talk about issues that affect our lives such as: girl - child education, governance, maternal health, sanitation. *(QM; 12th October, 2014).*

The above extract, does not only prove the use of community durbar as a participatory avenue but also gives a clear picture of how community durbar is organized in the catchment communities of Radio Peace. From the respondent's perspective, Radio Peace always start with the community entry with the gatekeepers or custodian of the lands (to seek their consent) before the actual community engagement is done. All the five respondents constituting (100%) affirmed the stakeholder engagement before, during and after the community durbar.

Also interviews conducted revealed that community members who attend the community durbar get entertained through games and activities such as musical presentations, readings of poetry, comic skits etc., which help to take away boredom, lessen fatigue and sustain the interest of the participants while providing a focus for learning (Millar & Apusigah, 2004). These activities help to further solidify community relations (Baffour 2012) brokered by the 'outsider' (in this case Radio Peace). This may account for the reason why most of the respondents saw nothing wrong with participating in community durbars and also accepted it as part of community radio's role in the community. One respondent said:

> What I know is that, participation is high anytime Radio Peace visits the community. This is because the community becomes very joyous whenever the station staff are around and every community member want to draw close to the presenters in view that their names would be heard on radio. What make the community meetings with the station enjoyable are the traditional songs,

dances and recitals that we do together before they finally start the talking *(R.R.P; 18ᵗʰ October, 2014)*.

It is realised from the above extract that the community's culture forms an intrinsic characteristic of a community radio station as stressed by scholars including; Fraser and Restrepo-Estrada (2002) and Myers (2008). In line with Fraser and Restrepo-Estrada (2002) they argue that community radio ensures participation through community's culture which could be in the form of local music, dance, poetry, theatre and storytelling in the community's local language. These two scholars add that, participation on community radio platforms by local performers is done unrestrained by considerations of the 'professional standards' from the mainstream media (Fraser & Restrepo-Estrada, 2002).

In effect, the findings also support the assertion of Moyo (2011) who is of the view that community radio is found in the fabric of the community's culture which makes it different from the mainstream media (commercial broadcasting).

Also from the extract, the aims of the community media as espoused by some studies: Manyozo (2007), Myers (2008) and Osunkunle (2008) were also seen. For instance, the respondents noted that the community members draw closer to the staff of the station with the intention of their names being heard on radio. This confirms the '*availability*' and '*accessibility*' aim of a community radio.

Whereas '*availability*' explains the station's openness for the community it serves at all times so that community members can freely approach the station or its staff to discuss issues of interest relating to their own community, the '*accessibility*' *of a* community radio explains community members' ability to reach the station and

benefit from it without any difficulty. It is upon these aims that, Osunkunle (2008) sees community radio as essential for proper community development projects.

4.2.2 Group Interactions

From the interview it was realized that during community engagement, participants are put into groups. The grouping of community members according to the respondents was done usually, according to gender, age, economic and or educational backgrounds.

Some of the respondents indicated that the groupings that are done by Radio Peace is a portrayal of the stations concern towards their individual needs and preferences in the community and thought that the radio station is just being genuine. A respondent said:

> I believe that Radio Peace is a special kind radio station. For instance, there are some of the issues that cannot be discussed in the open so when they group us we talk about it without being shy since in the small groups we feel okay to talk about anything (A.M: 18th*September,2014).*

From the extract above, we realise that the community sees the groupings done by Radio Peace as participatory which ensures democracy. The respondents see community radio and for that matter Radio Peace as a genuine type of media suitable for community growth especially in the case of the Central Region of Ghana and therefore do not see anything wrong with social grouping employed by Radio Peace as an interactive medium to elicit information from the community. This mode of seeing community media (Radio Peace) is in tandem with the assertion of Cavestro (2003) who sees community participation as the

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"bottom-up" approach rather than the "top- down" approach that gets people involved in the process and ensures democracy at the grassroots level.

Also, a respondent had this to say:

> Exactly, Radio Peace is helping democracy in our communities. For instance you see in the society, woman are generally considered 'to be seen and not to be heard' and so if they group women from men to help in the discussion of some sensitive issues like reproductive and maternal health women, I feel free to talk under such groupings and therefore it ensure democracy at the meetings. I for example talk a lot during such groupings because I feel free in the midst of my friends *(C.A; 27TH August, 2014).*

To this end, the assertion of UNESCO (2001) about focus group discussion as an excellent method for eliciting people's opinions about existing or intended programmes effects on community life and how the programme could be improved has been confirmed. Also the group effect as espoused in Lindlof & Taylor (2002) as the motivating factor in focus group meetings that propels every group member to speak openly is clearly seen from the responses of the informants.

4.2.3 Ranking and Scoring

Another theme generated during the analysis of how communities participated in Radio Peace programming is ranking and scoring. Findings from this study pointed out that Radio Peace employs the ranking and scoring method to determine different preferences between youth and old, men and women, etc. An informant had this to say:

> We enjoy the activity of choosing between two issues or events…. Then they ask as why didn't you choose this but the other item in box, this usually generate hot but interesting debate among group member…..Most participant of this activity' sees it as the choosing between what you prefer and defending it (*QM; 12^{th}October, 2014*).

This point is buttressed by Cavestro (2003) who explained that ranking and scoring is a means of placing something in order to help communities to set priorities over problems, needs, actions, etc.

Another respondent indicated that:

> When sometimes they ask us to compare between two issues of interest such as education and economic activity, you would realise that every person's choice of interest is different … this makes me believe that even in one single group of say, women, there are different choices and this makes me understand that every person in the community is unique (A.M: 18th*September, 2014).*

From the above extract, the explanation given by the respondent reveals the reason for the preferences of different groupings. The activity is conducted based on gender to determine different preferences between men and women in the community.

4.2.4 Transect walks

Analysis of responses of the informants led to transect walks as one of the avenues through which community members participate in the programming of Radio Peace. One respondent remarked that:

> One day, I was in my farm and I saw two community members with some staff of Radio Peace, they came to me and the presenter asked me briefly about my work as a farmer and I explained the way I do my work and they recorded it (A.M: *September 18th 2014).*

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In another interview, a respondent explained that not only do they take the staff of Radio Peace around the community to show them the happenings in the community but emphasized that, the staff engage them in conversations which border around some issues that affect their individual developments such as children's education, maternal health and economic activities.

> I remember, sometime we took some of the staff of Radio peace around the community to show them what is happening to our farms, schools, clinic and markets… honestly, am not comfortable with some of the questions they ask us about what we are doing since I think these questions should be directed to the MP and government (*C.A; 27TH August, 2014*).

The above extract falls in line with what Millar and Apusigah (2004) describes as exploratory tools. Transect walks is identified as one of an exploratory tool (Millar & Apusigah 2004) where the community members are involved in specific task either in groups or on their own to enable the 'outsider' probe issues, to identify problems and possible solutions.

4.2.5 Phone Calls

The final channel generated during the analysis of how community members participate in Radio Peace programming is phone calls. Findings from this study points out that through phone calls, community members participate in developing the programmes. This supports the argument of Hannides (2011) who notes that the inculcation of modern technologies such as mobile phone and the internet in the media landscape has made participation handier than ever before. This is what a respondent had to say with regards to participation via phone calls.

> Nowadays everybody is using a mobile phone and so is this community. I can say for a fact that you will find a phone in every household you enter and these mobile phones I must say that, it is not only helping our interpersonal communication but also has enabled us to contribute to meaningful discussions on Radio Peace (*R.R.P; 18th October,2014).*

In another interview an informant remarked that:

> I am a known voice on Radio Peace and sometimes I sit by my radio set to monitor the phone- in segment on the programmes and I get amaze about the rate at which people far and near add their voice to what is being discussed as a result of mobile phone gadget. (*C.A; 27TH August, 2014*).

From the respondents' perspective, Radio Peace encourages the use of the modern telecommunication gadgets like the mobile phone in their programming. All the key informants attested to the fact that the use of telephone is also common when it comes to community participation on radio. The findings of the study confirm the assertion of the participatory communication theory according to Bessette (2004: p8), that:

> planned activity, based on the one hand on participatory processes, and on the other hand on media and interpersonal communication, which facilitates a dialogue among different stakeholders, around a common development problem or goal, with the objective of developing and implementing a set of activities to contribute to its solution, or its realization, and which supports and accompanies this initiative (Bessette (2004: p8).

This is because from the interviews with the various key informants, it came to light that the communication activity that Radio Peace engenders is a planned activity, which is also cyclical and involving the different stakeholders in addressing identified developmental agenda. Also from the participatory communication theory viewpoint,

the study confirms the following four guideline principle for participation as acknowledged by Freire.

Dialogue

Dialogue is defined by Paulo Freire (1976: 88) as "the encounter between men in order to name the world". However, in the community media language, the process of "naming the world" can be akin to programming. This is because the responses given by the respondents point that programming is birth through dialogues, either on social, cultural, economic grounds.

Voice

According to Freire (1970) giving voice to marginalized groups is as well giving them time and space to articulate their concerns, to define their problems, to formulate solutions, and to act on them implies a shift in power. From the interviews, it was realised that Radio Peace, gave the community the 'voice' as in; the time and space to articulate their concerns, to define their problems and also to formulate solutions through avenues like; the community durbars, group interactions, transect walks, ranking and scoring.

Action – reflection – action

Action - reflection - action is noted by Freire (1970) as a crucial ingredient which leads to empowerment. That is, the attempt to act collectively on the problem identified. In this case, Radio Peace's commitment in ensuring that people get to action on the identified problem is seen as action - reflection - action. This was also realised from the interviews as respondents point to the fact that duty bearers are consulted and collectively they implement the development initiative or help resolve the identified problem.

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The discussions on the first research question (How do community members participate in the women empowerment programming produced by Radio Peace – Winneba?) also points out to the fourth level typology; the empowered participation' according to Mefalopulos and Tufte (2009). This is acknowledged as the highest level of participation where primary stakeholders are willing to start the process and take part in the analysis, which in effect leads to joint decision making about what should be achieved and how (Mefalopulos & Tufte, 2009). This, from the interviews conducted indicates that both the community members and Radio Peace, Winneba are equal partners in the development effort.

4.3 RQ. 2: How do women audiences perceive the women empowerment programmes produced by Radio Peace –Winneba?

This question sought to investigate the perception of women on the empowerment programmes. For the purpose of evaluating the contributions of Radio Peace to women empowerment, two focus group interviews comprising women were conducted among two communities. The communities are Okyereko and Penkyi. The interview sessions afforded the participants the opportunity to evaluate the station's women empowerment programmes and its impact on the communities.

At this juncture, it is worth noting that the researcher in assessing the perception of women audience on the two empowerment programmes generated the following themes: participatory programming, programmes reflect society, education and awareness and participation hindrances.

4.3.1 Participatory Programming

As observed by Moyo (2011), in community media community participation is citizen's direct and independent involvement in both producing stories in the media and mediating their social experiences through the media. In general, participation in community media is seen to be a key factor in the community media landscape which is potent for community development (Fraser and Restrepo-Estrada, 2002).

The community media continues to ensure community participation in it programmes. Thus the Ghanaian community radio in the case of Radio Peace - Winneba, like elsewhere are key community based organisations where community participation is ensured in its programming.

Interestingly, all the respondents in both communities indicated that they are allowed to participate in the programmes. They have regular voice access or representation on Radio Peace. This confirms the notion that community radio is tool for grassroots participation (Dahal 2013). This is what some respondents had to say on participatory programming with regards to the '*Mmbaa Yensor'* and the *'Mmbaa na Ekuaye'* programmes:

> Women are not prevented at all, provided you want to talk. They sometimes encourage us to come close to station if we have any other suggestions that we want to make (*Respondent: Penkyi 29TH March, 2015*).

Another respondent had this to say:

> Even the use of our local languages; Effutu and Mfantse and traditional songs, makes me feel comfortable to be part of the programmes (*Respondent: Okyereko April 14th, 2015*).

From the two focus group discussions it became obvious that most of the women patronized the women empowerment programme as a result of its participatory nature.

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Although from the interviews conducted in the two communities some respondents indicated that they participate frequently while others indicated that they participate occasionally. Respondents basically attributed their participation to the use of local language and cultural activities which are not seen on the mainstream media.

Also the responses from interviewees reinforce the mandate of a community radio given by the National Communication Authority (NCA) in the Ghanaian context. This is because the respondents indicated through the interviews that Radio Peace is sensitive about the fact that most of the community dwellers were less endowed and so the use of the local language in the programmes and other activities facilitated their participation. This explanation supports the argument of Dahal (2013) who also states that community radio is a well-acknowledged tool that supports participation and representation of the underserved communities to have their "voices" represented.

4.3.2 Programmes Reflect Community

From the interviews it was realised that the community's world view is reflected by the '*Mmbaa Yensor*' and the '*Mmbaa na Ekuaye*' programmes of Radio Peace, Winneba. Community 'world view' include: sanitation, diligence and education. This is what is being done by Radio Peace through the women empowerment programmes. In support of this assertion, Croteau and Hoynes (2003) assert that the broadcast media helps to define our world and provide models for behaviour and attitudes. Some of the respondents argued that the two empowerment programmes are a reflection of the community and thought that the community radio station is just being genuine.

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One participant said:

> As for me, I believe that whatever is talked about on the programmes is a reflection of all that is going on in the communities. For instance, the maternal health issues, agric, girl child education are all happing in this community (*Respondent: Okyereko April 14th, 2015*).

Another respondent exclaimed:

> In fact, if there is anything that is strange or unheard - off with regards to the programme then I am not being truthful. This is because all the issues they discuss are very noticeable in this community and therefore I like the station very much (*Respondent: Penkyi 29TH March, 2015*).

From the above, we realise that in both communities, women audiences of Radio Peace see the issues or ideas which are discussed on the '*Mmbaa Yensor'* and the '*Mmbaa na Ekuye'* programmes as part of the community's way of life. They understand the issues which are discussed on the two empowerment programmes as the reality which is obvious in any normal Ghanaian community.

This goes to buttress the augment of some studies (Tabing, 2002 and UNESCO, 2001), which observe that in community media broadcast, the programmes that emerge from participation of the audience in establishing the programming needs, preferences and listening habits and as well as in its evaluation, enable the community media to gain relevance in the community.

4.3.3 Education and Awareness

In assessing the perspective of women audiences on the empowerment programmes education and awareness is another theme that emerged. From the interviews

conducted, almost all of the respondents indicated that the empowerment programmes have met their educational needs and for that matter they have become much aware of what women empowerment really means.

From the interviews respondents continued to use expressions such as;

A woman's ability to decide on what she wants,

A woman's ability to accomplish what she has in mind without being forced to,

A woman's ability to speak out what is on her mind without fearing any one,

A woman's ability to demand for what she is due after working for it

These expressions by the respondents indicates that, through the *Mmbaa Yensor* and *Mmbaa na Ekuaye* programmes women audiences of Radio Peace have become aware of the constituent of women empowerment given by the UNPIN (1995) as cited in Bustamante-Gavino, et el (2011).

From the focus group interviews, respondents from the two communities were affirmative on the grounds that the programmes educated them and hence their lives have seen some sort of empowerment.

For instance a respondent remarked:

'Mmbaa na Ekuaye' has contributed greatly to my knowledge in agriculture because hearing the voices of some women farmers on radio sharing their success stories encouraged me to do more with my work on the farm hoping that someday I will also be there to share my story (*Respondent: Okyereko April 14th 2015).*

Another respondent expressed that:

> During the '*Mmbaa Yensor'* program, I learnt a lot from some women who have undergone painful widowhood rites experiences…Now I know what my right is with regards that issue. So I don't think I will sit down and watch any family member to do it to me or my children (*Respondent: Penkyi 29TH March, 2015).*

Generally, verbatim accounts of respondents from both communities are in line with Bandelli (2011) postulations on dimensions of empowerment. This include: the psychological, political, socio - cultural and economic empowerment.

From the interviews, the psychological empowerment viewpoints reflected on their cognitive ability to pursue any initiative as a result of the empowerment programmes, which was not the case before.

The political empowerment reflected the women's ability to undertake any leadership venture without fear of being heckled. The socio - cultural empowerment reflected on respondents' confidence to speak out boldly and also to build on sturdy interpersonal relationship within their communities and households and finally the responses from the respondents which indicated economic empowerment, dwells on how the women empowerment programmes has transformed the women's economic venture.

So with reference to these findings, the notion of development programmes as espoused by Pawlak and Vinter (2004) cited in Akanbang (2012) that: development programmes are main channels for delivering interventions towards poverty alleviation has been confirmed by the study.

Also Hannides (2011) argues that, development can be brought about either through economic growth and or social change initiatives. All the four afore mentioned

dimensions of empowerment (derived from the *'Mmbaa Yensor'* and *'Mmbaa na Ekuaye'* programmes) are interventions geared towards poverty mitigation; hence the notion of community radio as initiator of development programming is confirmed by the study.

4.3.5 Participation Hindrances

Aksornkool et al (1995) in a seminar work for UNESCO, reiterated that Women do not only spend much time and energy responding to family needs, but they also face conditions such as rigid authoritarian spouse control, violence at home, social expectations regarding motherhood, and unsafe community environments that limit their physical mobility. It is under these conditions that Aksornkool et al (1995) notes that participation is challenged because only few women will find it possible to become available for participation which would lead to empowerment.

Consequently, during the interviews, the following became the obvious hindrances that excluded women from participating in the women empowerment programmes:

  a. Household chores

  b. Livelihood matters

  c. Religious and Cultural duties

4.3.5.1 Household Chores

Household chores are components of housekeeping, and are usually in reference to specific tasks to be completed. This includes: cooking, washing of dishes, taking out trash after dinner, cleaning and ironing.

From the interviews conducted, respondents attributed their non- participation in the women empowerment programmes to some household chores including cooking, cleaning, and babysitting. Usually in the performance of these household activities the women reiterated that the empowerment programmes were being broadcast by Radio Peace which implies that much attention would not be paid to the programmes.

According to some of the respondents the timing of the programmes did not favour them since it coincided with the time for their household chores. Some of the respondents remarked:

Any time I want to be fully part is when I have to run around the house, doing one thing or the other for my family… *(Respondent: Penkyi 29TH March, 2015).*

> I know the programmes are good for me as a mother but it is unfortunate that I didn't get the opportunity to be part to the end because I got interrupted by my family on several occasion…seeing to the meals, ensuring that the children are faring well before their father comes back from work....(*Respondent: Okyereko April 14th 2015).*

The above statement indicates that although the women love to be active participants of the programmes, as a result of the notion of motherhood inclined to the performance of household duties, they chose to attend to household chores in the home than to be full participants of the women empowerment programmes.

This finding is in line with Aksornkool et al (1995) who identified social expectations regarding motherhood and women's response to family needs as some of the factors that challenge women's participation in initiatives which lead to empowerment.

4.3.5.2 Livelihood Matters

Notwithstanding the fact that the issue of livelihood matters cut across all sectors of the economy it also emerged as an obvious hindrance to women's participation in the women empowerment programmes. Some of respondents had this to say:

> I listened to the programmes but you see because of the nature of my job as a food seller, I never participated the way I wanted to …. (*Respondent: Penkyi 29ᵀᴴ March, 2015).*

Another had this to say,

> Hmmmm……. as for me, the time they broadcast is when I will be returning back from the markets…very tired after selling under the scorching sun, so I don't border myself to even ask what Radio Peace is doing to even add extra burden to myself……(*Respondent: Okyereko April 14th 2015*).

From the interviews conducted in the two communities, it became obvious that respondents desired to participate in the women empowerments programmes fully.

4.3.5.3 Religious and Cultural Activities

This is another important issue that emerged from the focus group discussions with the women from the two communities. During the interviews, some of the respondents emphasized on these two (Religious and Cultural Activities) as an exclusionary factors to their participation. The respondents who did express themselves had either of these to say:

> I am the women's leader of my family – "Abusuabaatan …. always ensuring the harmony and welfare of my family members…. although I got some of my women friends to tell me about some of the things Radio Peace talked about on the programme such as; 'Kunayέ' (Widowhood rites), but I did not get the time to follow and participate in it the way I wanted because of my duties" (*Respondent: Penkyi 29ᵀᴴ March, 2015*).

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Another respondent expressed that:

> Oh as for the programmes they are good but u see…, my duty as a church leader I sometimes had to attend to my church duties such as prayer meetings, house visiting and evangelism….so I never got the time to participate at all…..(*Respondent: Okyereko April 14th 2015*).

Although the accounts by respondents indicate the challenges for non - participation, it should be noted that, it also shows that there was a careful attempt to make a decision as espoused by the Game Theory participation. Dorsner (2004) indicates that the game theory of participation explains the rational push and pull factors of social exclusion, especially, at the community level. For every community participation initiative, there are exclusionary factors that cause some community members or individual to take a rational decision to opt out of that initiative.

From the respondents view point there are other relevant considerations which necessitate their decision to opt out from participating in the women empowerment programmes. This is what other scholars (Aumann 2008 &Levine 2003) referred to as the rational "pay - offs" or utility to be enjoyed.

4.4 Summary

This chapter presented the findings of community perspectives on programming and participation and the focus group interviews conducted with the women audience of Radio Peace. The findings revealed that just like many other studies done on other community radio stations', programming is centered on community participation. The findings also run similar to the theory of participatory communication that, states that empowered participation is attainable only when appropriate stakeholders take part in the development initiative from the beginning to the end. When it comes to women's

empowerment, it was realised that the women have become more aware of what women empowerment actually means. Meanwhile the study also found that Radio Peace's programmes is founded on the culture of the local communities. However, it does not necessarily motivate community or individual's full participation into the programmes as there exist exclusionary factors that stifle people's participation.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

The objective of this study was to interrogate how community members participate in the women empowerment programming and how women audiences' perceive such programmes. This chapter summarises the findings of the study, conclusion, limitations of the study, implications for future study, and recommendations.

5.1 Summary

The study made the following key findings:

Radio Peace – Winneba is conversant with the aims of community radio that is; by being available, accessible, acceptable, accountable and affordable to its listeners and therefore tries to achieve them. This is in conformity to studies done by some media scholars such as; Manyozo (2007) Myers (2008) and Osunkunle (2008).

The findings revealed that Radio Peace - Winneba just like other forms of mass media performs the core duties of informing, educating and entertaining its catchment communities. Thus the station facilitates the development of communities through the dissemination of relevant information for community development.

The study revealed the following: community durbars, focus group discussions, ranking and scoring, transect walks and phone calls, as the main avenues for participation in programming at Radio Peace, Winneba. These avenues have been

identified by scholars such as Baffour (2012), Cavestro (2003), Millar and Apusigah (2004) as effective methods or tools for community participation especially at the community level.

Also the study confirms the notion of programming in community media as emphasized by the UNESCO (2001) that it should emerge from participation of the audience in establishing the programming needs, preferences and listening habits (as presenters and performers) and as well as in its evaluation. The study found out that, the communication activity that Radio Peace – Winneba, engenders is a planned activity, which is also cyclical and involving the different stakeholders in addressing an identified developmental agenda, which is also in consonance with the participatory communication theory viewpoint (Mefalopulos and Tufte, 2009).

Findings from the study also revealed that community members understand what women empowerment is, as espoused by the UNPIN (1995) cited in Bustamante-Gavino, et al (2011). Although, the study revealed the following aspect of empowerment: psychological, political, socio - cultural and economic empowerment, which is in line with Bandelli (2011) postulations on dimensions of empowerment. It however, revealed that the '*Mmbaa Yensor*' and the *'Mmbaa na Ekuaye'* programmes reinforce the psychological and economic aspect of women. In other words, the programmes have helped to empower women in the Penkyi and Okyereko communities. Thus through the programmes the women are able to make choices that affect their lives (Kabeer, 2001). This confirms the notion of development programmes as espoused by Pawlak and Vinter (2004) cited in Akanbang, (2012) that; development programmes are main channels for delivering interventions towards addressing poverty.

Finally, the study revealed that despite the fact that community radio is found in the fabric of the community's culture which makes it different from the mainstream media (Moyo, 2011), obvious hindrances including household chores, livelihood matters, religious and cultural duties excluded most women from participating fully in the women empowerment programmes.

This finding also reinforce the game theory of participation, which posit that for every community participation initiative, there are exclusionary factors that can cause some community members or individual to take a rational decision to opt out of that initiative (Dorsner 2004).

5.2 Conclusion

Ideally the discourse of what community radio is according to the Ghana National Communication Authority; "as a radio that is about, for, by and of a specific marginalized community, whose ownership and management is representative of that community, which pursues a participatory social development agenda, and which is non-profit, non-sectarian and non-partisan" (NCA, 2014) is being implemented by Radio Peace, Winneba and hence community members are appreciating the mandate of a community radio. In short, the station facilitates the development of communities through the dissemination of relevant information for community's development.

Again, the findings of the study suggest that the participation that Radio Peace engenders is an ongoing process. The impression gathered from the study is that Radio Peace ensures empowered participation and this, according to Mefalopulos and Tufte (2009), is the highest level of participation where 'outsiders' and primary stakeholders are equal partners in the development effort. This is because as they

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dialogue, identifies and analyzes critical issues (an exchange of knowledge and experiences takes place) and solutions are arrived at (Mefalopulos and Tufte, 2009).

Finally, the findings suggest that the push - pull factors of participation are in force at the individual level which stifled the full participation of community members especially women. In spite of the fact that some scholars (Fraser and Restrepo-Estrada, 2002 and Moyo 2011) have established that participation and community radio are interwoven, the study confirmed that, there are exclusionary factors, which corroborate the notion of the game theory of participation.

5.3 Research Limitations

The present study set out to interrogate how community members participate in the women empowerment programming and how women audiences' perceive such programmes. Although local field contacts and radio station staff facilitated access as much as was possible it was more difficult to access respondents in isolated communities. In a similar vein, it was challenging to organise women audience of Radio Peace for the focus group discussion.

In addition to logistical problems and time constraint, this study was also carried out in the Central Region of Ghana, where the sampled population was purposively selected and limited to community audiences of Radio Peace. These are audiences who have lived within the community for a period not less than five (5) years. Though these respondents possess the basic knowledge of the activities of Radio Peace, it must however be acknowledged that because they were purposively selected, results of the data collected may not reflect the true situations in other catchment areas of Radio Peace, Winneba. As a result there has not been any attempt

to make any generalizations since the findings in this study represent the perspectives of twenty - five (25) community audience of Radio Peace, Winneba.

5.4 Future Research

Future research can increase the sample population to include men focus group in order to identify the gendered perspective of women empowerment through community radio programmes. Moreover, future research can also include the staff or volunteers of community radio stations in the sample population so to understand their perspectives on programming and community participation.

New studies could also take a look at similar programmes and conduct content analysis on them to assess whether the themes that would be generated would border on the indicators of women empowerment as espoused by some internationally recognized organizations such as the United Nations Population and Information Network (UNPIN, 1995).

New studies could also consider ethnographic study where participant observations as well as longer stay in the communities would help to assess how Radio Peace ensures community participation in programming, as well as the level of empowerment achieved by community members as a result of the women empowerment programmes.

5.5   Recommendation

Based on the major findings of the study and the conclusion drawn, the following recommendations are made:

Radio Peace must make more effective use of other avenues of participation such as; Critical arena engagements, Posters and Drama apart from; the community durbars, focus group discussions, ranking and scoring, transect walks and phone-in, so as to elicit participatory dynamism in future programming initiative.

Furthermore, Radio Peace - Winneba must endeavour to strike an efficient balance when designing its programmes. This stems from the fact that there exist some exclusionary factors which may not necessitate 'all round' participation of the targeted audience of the programmes.

Again, bearing in mind the importance of development programming for a community's development, it would be beneficial for Radio Peace not to limit itself to community engagement and studio broadcast but also to explore other avenues such as; outdoor broadcast and community exhibitions for reaching the targeted audience timely.

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APPENDIX I

GUIDELINE QUESTIONS PREPARED FOR INTERVIEWS

A. Interview Guide for Radio Peace Management: (The programmes Director)

1) Please as a community radio station, generally what do you consider most important in programming and concept production at Radio Peace?

2) What is the station's view on women empowerment programmes?

   a. How do the communities participate in its programming?

3. What factors do you think encourage the women's participation in the programmes?

4. What factors do you think hinder the women from participating in the programmes?

3) Do you think the programmes have empowered the women in the community?

B. Interview Guide for the other Four Key Informants: (Two (2) opinion leaders, a community women activist and a retired radio presenter).

1) Please how do you find the activities of Radio Peace towards Women empowerment?

2) How do the community members participate in the programming?

3) Do you think that the women's participation in the programmes ensures their empowerment?

4) What encourage the women's participation in the programmes?

5) What discourages the women from participating in the programmes?

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APPENDIX II

FOCUS GROUP DISCUSSION GUIDE

Please kindly introduce yourselves;

1. How do you understand women empowerment?

2. Do you think the '*Mmbaa Yensor'* and the '*Mmbaa ne Ekuaye'* programmes have helped in empowering women in the community?

3. Do you feel empowered as a result of the programmes?

4. Did you participate in the women empowerment programmes?

5. What prevented you from participating in the women empowerment programmes?

APPENDIX III

RESEACHER AT FOCUS GROUP DISCUSSION MEETING

Source: Author Construct (Field Data 2015).