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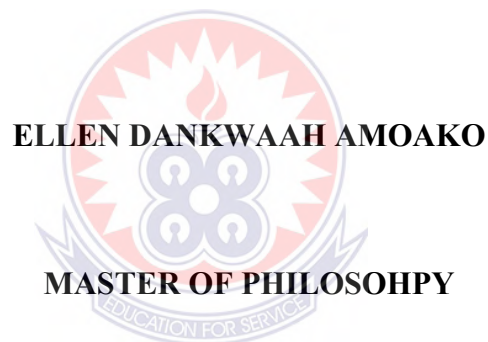
WOMEN EMPOWERMENT PROGRAMMES ON TELEVISION: A CONTENT ANALYSIS OF *THE STANDPOINT* AND *TODAY'S WOMAN*

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**A dissertation in the Department of Strategic Communication,
School of Communication and Media Studies, submitted to the School of
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**of the requirements for award of the degree of
Master of Philosophy
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in the University of Education, Winneba**

November, 2021

DECLARATION

I, **Ellen Dankwaah Amoako**, declare that this dissertation, with the exception of quotations and references contained in published works which have all been identified and duly acknowledged, is entirely my own original work, and it has not been submitted**,** either in part or whole, for another degree elsewhere.

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 dissertation as laid down by the University of Education, Winneba.
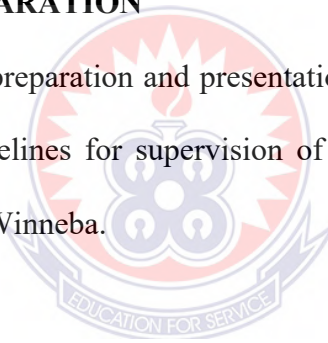
NAME OF SUPERVISOR: GIFTY APPIAH-ADJEI (PhD)

SIGNATURE: ....

DATE: ....

DEDICATION

I dedicate this dissertation to my father, Mr. Faried Amoako Anokye and my beloved,

Nana Kusi Awuah-Antwi whose moral, emotional and financial support has made my

dream a reality.

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my friends especially Fatawu Farouq, Bright and Farah for their endless love and support.

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ABSTRACT

The empowerment of women is considered an essential tool for development. Whereas various groups including governments and Civil Society Organisations are championing the empowerment of women, research into misrepresentation and the negative portrayal of women by the media is increasing. Hence, the need to throw more light on the media's involvement in the empowerment of women. This paper examined the issues discussed on the women empowerment programmes on television in Ghana using a qualitative approach. Using document analysis and interviews, the study examined the content of two selected women empowerment programmes -*The Standpoint* and *Today's Woman*-hosted by women and aired on *Joy Prime* and *TV3* respectively. An analysis of the data through the lens of the standpoint theory showed that the issues discussed are framed around financial independence, showing strength as a woman, spirituality and the role women can play to empower others. Again, the production teams of the women empowerment programmes ensured empowerment through education, motivation, mentorship, and economic empowerment. The study also revealed that although the male gender was not invited as panel members on the selected episodes of the empowerment programmes, the production teams of the programmes are often dominated by men who play significant roles in the programming of the show and contradicts the tenet of the situated knowledge claim of the Standpoint theory. The study concludes that women empowerment programmes produce contents which empower both men and women to also become agents of change and empowerment. The study recommended that social institutions like religious bodies, NGOs and the government especially the Ministry of Gender, Children and Social Protection (MGCSP) should channel resources into the production of these programmes, and also recommend viewing of the women empowerment programmes to women.

CHAPTER ONE

INTRODUCTION

1.0   Background to the Study

The empowerment of women has become a global issue. Therefore, Addai (2017) and Terpstra (2017) posit that the role of women in society, especially their participation in socio-economic activities, has been a subject of interest among varying groups including governments, Civil Society Organizations (CSO) and individuals worldwide. Women constitute 50% of the world's population but oppression and exploitation from a masculine dominated society has restricted their growth (Najmabadi & Sharifi, 2019). In many societies, the primary role of a woman is defined by marriage and childbearing (Miller et.al, 2018). Though some researchers have explained that civilization and modernization are the main basis for addressing the vicious routine of culture, tradition, and discrimination against women (Atuatse, 2018), socio economic growth and development are rather being hindered by the practices of gender inequality and the invalidation of women (Bako & Syed, 2018). It has been established that in most underdeveloped and developing countries, women are made to depend on men for their needs. For instance, Gupta, (2019) and Naheed, (2014) aver that some educated women in India are made to seek permission from their husbands to work or make use of available resources such as money. Such instance poses a challenge because the development of an economy can only be deemed complete when it includes both men and women who are equally empowered to function (Misha, 2012; Wagh, 2018).

According to Kabeer (2017), women should be empowered to take ownership and control of their lives in order to make strategic life choices and decisions. The most important concept within empowerment is power which is defined as the ability to

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make choices (Batliwala, 2017). The importance of power as a concept in this context is because it enables access to and control over resources. Governments and other supportive agencies that seek to support women should, therefore, direct their efforts towards power relations and the creation of opportunities for women to make strategic decisions in their lives (Alemu et al., 2018). Gender equality, independence, awareness, good educational status, employment, proper health and control over resources needed for life are the bases of women empowerment (Cornwall, 2016). These should therefore be identified in any nation or institution that seek to empower women.

Women empowerment is a source of development not only for women but also for their families, communities and countries. It is one of the needs and rights of women to bring about positive change in the society (Narayana & Ahamad, 2019). A number of agencies, institutions and governments have come up with some laid down procedures and practices to regularize the situation concerning gender and female issues of antagonism and discrimination (Achakpa & Radovic´-Markovic, 2019; Addai, 2017). Businesses and corporate entities such as Unilever are expected to become global citizens by initiating programmes that will empower women and make the world an inclusive habitat for them (Terpstra-tong, 2017; UNILEVER, 2017).

Empowerment is impossible without one's awareness of his or her rights and responsibilities. Thus, it can be argued that when women are made aware of their rights to access resources and the need to utilize these resources, they are able to utilize available opportunities and make strategic decisions that could improve their livelihood.

Also, the role of the media in creating awareness on issues of relevance in society has been established in literature (Saikai & Mitchell, 2017). The foregoing implies that the media are key actors in women empowerment as noted by Sharma and Das (2019). The authors concluded that the television plays an important role in women empowerment. This was noted after a study on the role of the media in empowering Pakistani women about their reproductive health. Thus, the study found that through media programming and advertisements, Pakistani women were exposed to information and education on issues about women's reproductive health; hence they were able to make strategic decisions in this regard. This is in line with the thrust of this current study which sought to investigate how the Ghanaian media are empowering women through television programming.

1.1   Television and women empowerment

Television is the world's dominant medium, impacting nearly everyone because it involves seeing, hearing of sounds and moving images from a distant time or place (Olivares, 2020). In agreement, Bennet (2012) posits that using a visual form of media is the best way to engage audience. According to Adia (2014), it is impossible to move past any public or private place without sight of a television. Television can, therefore, be found at drinking spots, restaurants, salons and shopping malls (Asiamah & Ofori-Birikorang, 2018).

Television plays a central role in shaping popular discourse and influencing public opinion (Love & Windsor, 2018) either negatively or positively. Many studies have been done on the negative stereotypes of women and their misrepresentation in the mass media, particularly television (Cheers & Affairs, 2017; Razkane, 2021; Ojomo & Adekusibe, 2021; Ali, 2018; Ward & Grower, 2020). In instances where the society

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oppresses and victimizes women, television, as an audio-visual form of media, depicts women as sex symbols and objectify them as a reflection of the society's standards set for women (Sharma & Das, 2019). On the positive side, the television as a form of media serves a lot of positive purposes ranging from dissemination of information, education and entertainment of its audiences (Gupta, 2018). Tukanchinsky and Eyal (2018) notes that television programming makes learning easier for the audience because people easily relate to what they see and observe and place much value on characters of television programmes. Television programs such as dramas that portray females as their main characters are ways by which the media promotes women empowerment (Feldshuh, 2018). Through the television's talk shows, movies and advertisement, the media plays an important role in the empowerment of women (Sharma & Das, 2019).

Access to television is one way by which informal education and empowerment of women could be achieved (Irfan et al., 2017). This indicates that in a liberal and pluralistic state such as Ghana, women empowerment can be easily achieved. There has been an increase in the number of television stations in Ghana which provide audience with educational as well as entertaining programmes (Kpelle, 2017). In the past two decades, communications and media industry in Ghana have seen growth result of liberalization of policies and regulations in the media landscape (Gadzekpo, 2013). According to the National Communication Authority's second quarter report for the year 2020, there are 575 and 146 radio and television stations respectively, operating in Ghana. According to Eyben (2011), Television programmes have broadened the horizon of viewers and introduced women to an improved lifestyle which gives them the confidence to make decisions concerning their health and reproductive system. From the past to the present, the programming content among

the Ghanaian television networks usually include health, entertainment, sport, politics, talk shows, news, and current affairs and these programmes inform and educate their audiences, and in the context of this study Ghanaian women, on relevant issues and events. The television represents a crucial part of everyday communication, and it has become an imperative of time and lifestyle (Ivanovic, 2014).

1.2   *The Standpoint* on *Joy Prime* Television

The Standpoint is an educative, empowering and influential television programme which deals with issues affecting women in their social, cultural, health, traditional and political lives as well as leadership. The programme basically deals with human rights and social issues concerning women and girls, and the vulnerable as well as the socially excluded persons (Quaye, 2020).

The Standpoint has been telecasted for thirteen (13) years beginning from 11th July 2008 on the *Ghana Television* and is now shown on *Joy Prime Television,* every Sunday at 6:30pm. It is also being aired on *ABN Television* on *Sky Channel 195* across Western Europe, and *Virgin Television channel 842* in the United Kingdom. *The Standpoint* funded by African Women Development Fund (AWDF). The objective of *The Standpoint* programme is to champion and showcase the capabilities, challenges and successes of women from all walks of life. The host for *The Standpoint* is Dr. Gifty Anti. She is the author of many books including 'A Bit of Me, Fifty Nuggets at 50 and The Best of You'. The host of *The Standpoint* won the Media Woman of the Decade Award in 2020 by the National Communications Awards (NCA) and the Most Influential Woman of the Year Award, 2019 organized by Ghana Actors and Entertainers awards. Again, as the host of *The Standpoint*, she has won the

Most Inspiring Women's Award, 2019. *The Standpoint received* the best television programme of the year award in 2021 by the Ghana Arts and Entertainment Awards.

1.3   *Today's Woman* on TV3

The Today's woman show is geared towards empowering women using the stories of those who have persevered through to the top. Viewers are given the opportunity to ask questions and suggestions as the show runs. It is dedicated to supporting women in their chosen fields of endeavor and focuses on educating as well as inspiring them to be the very best at what they do for a living. It airs on *TV3* every Sunday at 3pm. The host for this show is Michelle Attoh (Actress). The Ministry of Gender, Children and Social Protection in 2018 honored *TV3* for complementing the efforts of government to empower women and promote gender equality through the *Today's Woman* talk show. The Today's Woman show on *TV3* has been in existence for over twenty-three (23) years from 1998 (Daily Graphic, 2020).

1.4   Statement of the Problem

Research into gender and media has intensified as scholars attempt to address questions of access, participation and/or involvements, productions and representational practices (Arora-Jonsson, 2014). Many studies have been conducted on the media and women (Dasgupta, 2019; Cheers & Affairs, 2018; Kimani & Yeboah, 2011; Anderson et al., 2011; Ahmed & Wahab, 2019; Egbai, 2019; Naheed, 2014; Gupta, 2018; Haraldson & Wangnerud, 2019). Some of these studies have focused on the media's misrepresentation of women in politics (Haraldson & Wangnerud, 2019) and the naming and referential features given to female politicians, to describe them in comparison to their male counterparts (Anderson, Diabah &

Mensah, 2011). Haraldson and Wangnerud (2019) in their study, focused on media sexism and women's participation in governance. The study aimed at identifying the number of women in various parliaments using 56 countries around the globe. It was revealed in the study that the media produces sexism and as such limits women's willingness to participate in leadership and governance. Anderson, Diabah and Mensah (2011) also studied the media's misrepresentation of African women in politics, focusing on the naming and referential features given to women in politics. The research focused in a comparison of media reports on Ellen Johnson Sirleaf and George Oppon Weah who were presidential candidates in Liberia. The aim of the study was to establish the differences in the representation of the Liberian candidates. By analyzing 60 articles, the study concluded that though there are significant changes in power relations in terms of gender, there are still some entrenched biases against African women in Politics and these biases are constructed by the media to shape the opinion of the public.

Other studies have also looked at the media's role in empowering women (Gupta, 2018; Sharma & Das, 2019; Dasgupta, 2019; Naheed, 2014). Gupta (2018) for instance, focused her study on the role of the media in the empowerment of Indian women. The study however adopted a quantitative approach using questionnaires to collect data. It was concluded in the study that women are traditionally expected to confine themselves to domestic environments and play the passive role of wives, daughters, daughters-in-law and mothers. In spite of these expectations, the media continues to play a major role in empowering women by creating awareness through advertisements, films and music.

Dasgupta (2019) also conducted a study in India which focused on investigating the role of women's exposure to mass media as a factor contributing to female empowerment using a qualitative approach to research. The study indicates that the three forms of mass media have the potential to influence individuals differently and may leave a lasting impact on their attitudes and behaviors. The study concluded that mass media is very effective in influencing women in India positively.

In the same vein, Sharma and Das (2019) conducted a study on how the media empower women through advertisements. The research studied the content of some adverts which were selected on the basis of popularity and viewership. The study indicates that in India, change in Government policies has brought about change in advertisement trends such that specific series of adverts are launched to target women empowerment. According to Sharma and Das, advertising agencies have realized that adverts are a true reflection of the dominant ideologies in the society, and thus, have taken the opportunity to represent women in a positive light.

More so, Naheed (2014) did a study on the perception of educated women in Pakistan about the role of the media in women empowerment. The study adopted a quantitative approach to research, using a survey for data collection from 499 educated women. The study identified that majority of women in Pakistan never or rarely used the media. However, those who used the media felt that it empowers them positively. The study therefore concluded that the media is an important tool in the empowerment of women in Pakistan, and its usage among educated women should be encouraged by the government and other women empowerment agencies.

Some other studies have documented gender disparities in their participation as consumers and producers of media (Kimani and Yeboah, 2011; Billard, 2019; Shafiq

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& Ashfaq, 2018). Kimani and Yeboah (2011) for example, describe in their research how women are represented and treated in the news. The study concluded that male and female appearance in the news is gendered with men being given more prominence than women. It was also found from the research that women involved in the media are discriminated against.

Other studies have been done on the portrayal of females in some television programmes in the United States of America (Walsh and Leaper, 2020; Anyiwo et al., 2018). Walsh and Leaper (2020) studied gender representations of pre-school television which focused on how girls are being presented on some television programmes to negotiate the identities of preschool children.

Another study by Gadzekpo (2011) looked at the trends in scholarship on gender and media in Africa. The findings of this research indicates that some areas pertaining to gender and the media have gained much attention from researchers such as representation of women in news and films, audience reception studies, information and communication technologies, media production practices against women and hidden histories. It was concluded that in Africa, there is still much struggle to get more women into the newsroom and to be given decision making positions in the media industry.

Diabah (2019) studied the representation of women in Ghanaian radio commercials. The study revealed that although women are rarely represented as challenging gender stereotypes, they are sometimes represented using certain traditionally fixed roles as a source of power to challenge other stereotypes.

Despite the various studies conducted on gender and media, fewer studies have been done on television programmes that seek to empower women. A study conducted by Chon-Kit Ao and Min Jen-Lin in 2015, on television and women empowerment concludes that the more women are exposed to the television, the more empowered they become and therefore may show some confidence in making decisions concerning their reproductive health and be financially independent (Ao & Min, 2015). A study conducted by Sharma and Das (2019) on television and women empowerment suggests that advertisements on television are ways by which women could get empowered.

Annan-Jackson (2017) studied the empowerment of women through the media by focusing on how women expressed their sexuality as compared to men, on two selected adult talk shows. The study concluded that there were more men than women involved in adult talk shows. However, female participants were able to freely express themselves regarding issues of their sexuality. Though this study looked at women empowerment and the media, it focused on the sexual empowerment of women only. The current study however seeks to analyze the content of selected programmes on women empowerment in general with focus on two (2) Television Stations in Ghana: *The Standpoint* on Joy Prime and *Today's Woman* on Tv3.

1.5   Research Objectives

The study seeks to achieve the following objectives:

1. To examine the issues discussed in the women empowerment programmes on *Joy Prime* and *TV3.*

2. To investigate the perspectives of the production teams on how their programmes empower women.

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3. To determine the gender make-up of the production teams of the women empowerment programmes and its implication on women empowerment.

1.6 Research Questions

The study seeks to answer the following research questions:

1. What are the issues discussed on the women empowerment programmes on Joy Prime and TV3?

2. What are the perspectives of the production teams on how their programmes empower women?

3. What is the gender make-up of the production teams and the implications on women empowerment?

1.7 Significance of the Study

This study examined the issues discussed in the women empowerment programmes on the selected television stations. The findings of this study will be relevant to investors, gender advocates and policy makers.

Firstly, the ministry of gender, as well as other gender advocacy groups will use the findings for policy development. The content of these programmes when analyzed in this research will provide in depth information from the standpoint of women from diverse groups and this will allow policy makers to decide which aspect to channel the nation's resources and what kind of developmental programmes and projects to spearhead with respect to women empowerment and nation building.

Secondly, investors and interested parties in women empowerment programmes will use information from this study for decision making in terms of investment and sponsorships. Investors will be encouraged to recognize women's media networks,

including electronic networks and other new technologies of communication, as a means for the dissemination of information and the exchange of views, including at the international level, and support women's groups active in all media work with the necessary resources.

Again, media producers will use information to make the needed adjustments or changes to programmes that are concerned with women empowerment and development, inculcating a broader scope of education and training including funding of experimental efforts and the use of new technologies of communication to reach out to the masses.

Also, the findings of this study will create room for further research using a wider scope and a different geographical area for studies and thus will contribute to literature and knowledge.
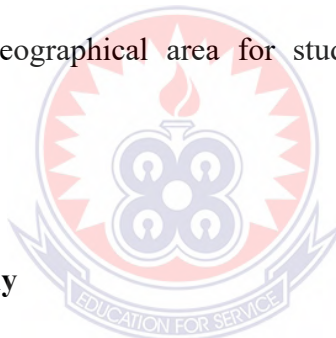
1.8   Scope of the Study

The study focused on women empowerment programmes on television in Ghana. The research specifically examined the content of two women empowerment programmes (*The Standpoint* and *Today's Woman)* aired on two television stations namely *Joy Prime* and *TV3.* Both programmes are hosted by women in the English language within the Ghanaian context. The study also focused on investigating the perspectives of the production teams of the selected television programmes as well as the implications of the gender make-up of the production teams on women empowerment.

1.9   Organization of the Study

The study is organized into five chapters. Chapter one discusses the background of the study, the statement of the problem, objectives of the study, research questions,

significance of the study, delimitations, and the organization of the study. The second chapter reviews literature related to the study and explains the theory used in the context of the study. Chapter three comprises the methods, procedure for data collection and analysis. The research approach, research design, sample and sampling technique, data collection instruments, data collection procedure and method of data analysis are discussed in this chapter. The findings and discussions of the data collected were discussed in the fourth chapter. Also, data gathered from the study were analysed using insights from the theory underpinning the study. The fifth chapter presents the summary and conclusion of the study and makes suggestions for further studies and recommendations to stake holders.

CHAPTER TWO

LITERATURE REVIEW

2.0   Introduction

This study seeks to examine the content of women empowerment programmes on television in Ghana, as well as investigate the perspectives of the production teams on how their programmes empower women. The study also seeks to find out the gender make-up of the production teams and its implication on the women empowerment. This chapter reviews literature on the concept of women empowerment as well as relevant studies on the role of the television in the empowerment of women. The chapter also reviews relevant literature on the standpoint theory and elaborates on its significance in the current research.

2.1   Concepts and Definitions of Women Empowerment

The term empowerment has been looked at differently by various scholars. Aghazamin and Hunt (2017) define empowerment as a multidimensional and a dynamic process that provide humans, (individually or collectively) with greater agency and the capacity to improve their quality of life. Avelino (2017) also defines empowerment as an increased awareness among the marginalized, in terms of power dynamics that influence them and elevates their capacity to gain control over their own lives as well as the lives of others. Cornwall (2016) explains that with respect to education, empowerment can be expressed as conscientisation or the development of a critical consciousness about social disparities. According to Mandal (2013), the term empowerment denotes the transfer of power in a dynamic way over a period. O'Hara and Clement (2018) also agree to this assertion by stating that empowerment can be defined as increasing power of the group with less power such that it is nearly equal to

the group with much power. They explain further by saying that in most cases, women are seen as the group with less power whereas men are made to enjoy greater power of control and influence. They therefore indicate that empowerment is what brings men and women to a common place where power is shared equally among both parties. The foregoing suggests that empowerment is the process of allowing individuals to make strategic life choices.

According to Dellnas (2021), women empowerment as a term, has been used in many contexts and fronts and has become ambiguous over time. He explains that the definition of women empowerment is quite complicated and asserts that women are given unequal status and position in every society, hence, it is prudent to empower women by giving them equal opportunities. According to Mandal (2013), women empowerment can be seen as the process of increasing the spiritual, political, social, and economic strengths of women which in turn affects their communities positively. In the same vein, Kushwah (2020) describes empowerment of women as a multi-dimensional process which involves women realizing their potentials and capabilities in all spheres of life. It implies decentralization of power and authority, where women can see themselves as capable of decision making, contributing to their own development and that of the nation. This is to say that the empowerment of women is imperative to the development of every nation.

On the other hand, Cornwall (2016) signifies that women empowerment points to women being given the platform and opportunity to promote economic growth and development only. She asserts that women can be likened to an underdeveloped resource that needs to be tapped in order to generate profit to foster economic growth and development. Marlow and Al-Dajani (2014) in agreement with Cornwall (2016)

posit that, women can only be empowered when they are ready and able to address their own economic subjugation.

Chant (2016) disagrees with this assertion by explaining that if women empowerment is seen from the economic point of view only, then women may not gain the freedom to make decisions regarding their individual needs as women. This is in line with Kabeer's (2017) definition of women empowerment as the state in which women can make strategic life decisions concerning their own lives in a context where this ability was previously denied them.

The concept of women empowerment reveals two main elements in literature: as a process and as an agency.

2.1.1 Women empowerment as a process

Studies agree that the empowerment of women is an ongoing process which comprises the element of social change with regards to power structures in societies (Al-shami, Razali & Rashid, 2018; Lombardini & McCollum, 2018). Empowerment is seen as a social process that helps people gain control over their own lives (Mandal, 2013). Batliwala (2015) explains that women's empowerment is an unfolding process of change in both consciousness and collective power, which cannot be bestowed by others but goes through the process of identifying unequal power relations between the man and woman and asserting the right to bring about structural change in favor of greater equality. Narayan (2005) as cited in Sharma, Chaudhary and Kumar (2020) identify that for empowerment to be sustained over time, it must go through the process of systematic change. Afshar (2016) in the same vein explains that empowerment is a social process of enabling individuals on a collective level to effect

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social and political change. He explains that when something is described as a process, it is expected to happen over time. Changes with respect to strategy on national, institutional and societal levels occur over time (Vonimary, 2018) hence, this school of thought suggests that women empowerment will have to go through a process in order to be achieved. Women empowerment as a process therefore connotes that the empowerment of women can begin in a day but cannot be achieved in a day since it must go through some form of structure, system, education, channel and other processes.

2.1.2 Women empowerment as an agency

One key strategy to the reduction of unequal power relations in the society is through women's voice and agency (Vas, Pratley & Alkire, 2016). In this regard, women empowerment as an agency aims at promoting the potentials of women and feminine groups to make decisions and to transform them into actions to achieve the desired results (Wood, Yen & Bastian, 2021). The emphasis on the element of agency in the empowerment of women emerged from Kabeer's (1999) definition of women empowerment. She defines women empowerment as a collective process where women can come together to facilitate the empowerment of one another (Kabeer, 1999). She further explains that empowerment of women will become effective if they are agents of their own empowerment. This implies that when one woman is empowered, she can facilitate the empowerment of another.

To Galie and Farnworth (2021), empowerment cannot be bound to an individual or seen as an individual pursuit because it resides in others who are around the person to be empowered. The authors termed this agency element of empowerment as 'power through'. In their article, '*Power through; A new concept in the empowerment*

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discourse', Galie and Farnworth identify that for empowerment of women to be effectively achieved, opinion leaders in the communities and family should form an alliance towards that end. They identify two levels through which women's agency is exercised, namely cognitive level and relational level.

The Cognitive level is the level at which the empowerment of women is facilitated to expand the individual's potentials to achieve empowerment on own her terms and conditions. Kabeer (2000) as cited by Galie and Farnworth (2021) asserts that empowerment cannot be imposed on an individual but requires a change in consciousness and understanding.

At the relational level, Galie and Farnworth (2021), define women's empowerment at by the elements of decision making, negotiation, manipulation and resistance. Mokomane (2012) asserts that women empowerment in many societies is associated with a strong sense of family togetherness and friendship. He explains that women are expected to be responsive to the people with whom they live to negotiate their way towards their own empowerment. Corneliussen (2021) in agreement to this describes women empowerment as a kind of transaction where one person enhances the abilities of another person to feel competent and take action to achieve desired results. Also, Vonimary (2018) emphasizes that empowerment cannot be achieved at the individual level, or from a top-down, or outside-in approach. This is to say that women who are the subjects of many empowerment studies should be involved in the processes, definition and design of empowerment and empowerment goals.

2.1.3   Types of women empowerment

Women empowerment can be categorized into five main parts which includes the social, political, educational, economic, and psychological (Mandal, 2013).

2.1.3.1 Social Empowerment

According to Mandal (2013), social empowerment refers to the ability to build up women's social relations and their position in social structures. Social empowerment challenges the social discriminations existing in the society based on disability, race, ethnicity, religion, and gender. Broadly put, he classifies empowerment as a multi-dimensional social process that allows people to gain control over their own lives. Drawing from Gangrade's (2001) definition of women's empowerment, Mandal (2013) considers women's empowerment as a social process involving equal status to women and the opportunity and freedom to develop the individual. However, Levin and Leah (2016) posit that the key to women's empowerment is recognition and enforcement of women's human rights. They assert that without the establishment of women's rights and human social orders, empowerment will be a distant dream.

2.1.3.2 Political Empowerment

 Mandal (2013) asserts that the involvement of women in the field of politics and various decision-making bodies is necessary to the empowerment of women. Brill (2017) posits that without the voices of women being heard within government, halls of public policy and in debate, they are without the right to accountability- a basic establishment of those who are being governed. Mandal (2013) upholds that politics decide who will get what and how much. Therefore, empowering women politically implies access to resources and opportunities. Without political participation, it would be very difficult for women to be effective, or challenge existing power structures or patriarchal ideology. By joining politics, people naturally feel empowered. Mutongu (2018) explains that political participation is the activity which aims at bringing government to bear in a specific direction to achieve results. Contrary to this, Ramesh

(2018) argues that women's empowerment involves women gaining control over their own lives. He holds that it concerns awareness raising, building self-confidence, expansion of choices, and access to or control over resource. This implies that the political empowerment of women has not got to do with her being in governance only but being able to represent herself as well on all platforms. Lv and Deng (2019) explain political empowerment as the capacity to influence the decision-making process, planning, implementation, and evaluation. They explain further that political participation includes the right to vote, to contest campaign and represent others in political offices. Anjana (2018) however posits that to empower women politically, it is essential to implement supplementary policies which encourage the self-confidence of women and build their capacities.

Sundstrom, Paxton, Wang, and Lindbergh (2015) on the other hand, define women's political empowerment as the process of increasing the capacity of women, leading to a greater choice, agency and participation in societal decision making. They explain that these three elements involved in their definition- choice, agency and participation-are very important in the political empowerment of women. They draw on Kabeer's (1994) definition of power as the ability to make choices and Sen's (1994) definition of empowerment as the alteration of power relations which constrain women's options and autonomy. To them, political empowerment involves the right to own and control resources, freedom from forced labor and the right to own property (Kabeer 1999; Sen, 1994).

Sundstrom et.al (2015) further explain that the element of agency denotes women as significant actors in the process of empowerment. Kabeer's (1999) agency model explains this as the ability to be active agents of change by being able to define goals.

In agreement, Welzel (2013) avers that if women are unable to publicly declare their policy preferences, then they cannot exert civil agency.

In explaining the element of participation, the authors identify that women's candidacy and election to governmental positions can also be described as political empowerment. They explain further that due to socialization and life experiences, women exhibit differences in terms of politics. This implies that women bring different sets of values, experiences and expertise in governance and must be allowed to participate in politics. This is in line with an increase in shares of women in legislature which is one of three indicators for the goal of promoting gender equality and to empower women in the Sustainable Development Goals (United Nations, 2015). Women's participation in politics requires a descriptive presence in formal political positions and that women have an equal share in the distribution of power (Sundstrom, et al., 2015). Therefore, when women are allowed to partake in politics and serve in governance, it becomes beneficial to the nation.
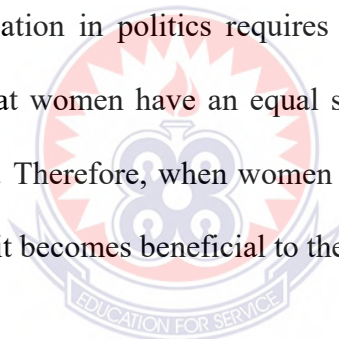
2.1.3.3 Educational Empowerment

Mandal (2013) defines educational empowerment as the expansion of a person's intellectual ability, and potential for empowerment. He considers that education is an important tool for political and economic transformation. Thus, without access to quality education to all, women empowerment will not be possible. Ojobo (2012) identifies that education is the recognized cornerstone for sustainable development and further indicates that education is the greatest investment that any nation can make for the quick development of their economic and political state. He however asserts that there are still many barriers affecting the educational empowerment of

women. According to Ojobo (2012), education empowers women by improving their standard of living. It is the basic tool required for women to fulfill their role as members of every society. For women to be effectively empowered educationally, the author encourages that governments should involve women in future educational policy formulation and create the appropriate educational research centers for women.

Sundaram, Sekar and Subburaj (2014) note that strength comes from empowerment which also clearly emerges from education. To them, women are the most important asset of every nation and must therefore have access to free quality education. They conclude that with more education, women can have greater access to employment opportunities, and education may increase their chances of securing their own businesses. This explains why the educational needs of women cannot be overlooked in the attempt to achieve empowerment of women.

2.1.3.4 Economic Empowerment

This has been explained by Mandal (2013) as the state in which women are able to make decisions to break the vicious circle of poverty, reduction in vulnerability, enhancement in resources available for utilization and diversity towards higher income activities. In this context, Basargekar (2015) avers that microfinance and self-help groups can afford women the resources for the promotion of economic activities among women which may lead to increased assets, monthly income, savings and decision-making ability relating to enterprises as well as reduction in vulnerability in case of emergency. Singh (2014,) is also of the view that economic empowerment is the process by which the self-help efforts of the poor are mobilized, rather than providing them with social welfare. She envisages that microfinance is an emerging tool for women's economic empowerment. Meanwhile, Kabeer (2017) disagrees to

this assertion in that whiles access to financial services may lead to some form of economic productivity, economic empowerment goes beyond income generating activities. She asserts that it is very important for women to have full control over resources such as income, loan, savings, and the ability to decide to use these resources to pursue their own interests. This implies that increase in income generating ability is equally as important as the ability to have control over their own resources and profits, and to decide how to use them. To Mandal (2013), economic empowerment is concerned with how poor and deprived women in the community could be afforded with basic human needs to enable them enjoy the benefits from markets and households.

2.1.3.5 *Psychological Empowerment*

Mandal (2013) explains that women are psychologically empowered when they can make decisions, have control over resources and own properties, take white color jobs, and travel to different places. Psychological empowerment therefore leads to self-confidence and recognition of self-worth. He states that it is a form of mental strength which gives women a sense of satisfaction in various ways with respect to work, living and learning.

Tandon (2016) however posits that psychological empowerment involves the acceptance that women can put in efforts to change or improve their condition at individual or societal level. This implies that women are considered psychologically empowered when they have gained the confidence and belief that they can define their problems, identify solutions to them and put those solutions into action to bring change. Oladipo (2015) defines psychological empowerment as:

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an individual's cognitive state characterized by a sense of perceived control, competence, and goal internalization. Psychological empowerment is thus considered as a multi-faceted construct reflecting the different dimensions of being psychologically enabled and is conceived of as a positive integrate of perceptions of personal control, a proactive approach to life, and a critical understanding of the socio-political environment, which is rooted firmly in a social action framework that includes community change, capacity building, and collectivity (Pg. 2).

He further asserts that the empowerment of women in any aspect of life is first dependent on the extent to which they are psychologically empowered. This implies that if people are not psychologically prepared, attempts to empower them may prove futile.

Batool, Ahmed and Qureshi (2016) recommend that for women to be psychologically empowered, governments should develop policies which will help reduce women's dependency on their male counterparts and should also include women in policy making regarding women empowerment. They conclude in their study that some factors that enhance psychological empowerment in women are education and support from husbands. Thus, education should be promoted among females in all countries and males should be socialized in their upbringing to be supportive towards the women in their families. In this context, women are mentally sound when they are given the opportunity to make decisions and given the required support.

2.1.4 Television and Women Empowerment

Television is no longer a platform for the dissemination of information only, but a tool to transfer cultivated feelings to viewers (Sualman, 2017). In agreement, Hikmat (2019) defines television as the most appropriate media for influencing audiences. It

is in this regard that Baran (2019) avers that television is an essential tool with regards to the culture of the people. He explains that most people have a place in their hearts for the kind of culture television displays. Mangwere (2013) also explains that television is an influential tool which dictates to people their way of dressing, walking, talking and even what music or food they should prefer. Television plays an important role in the day-to-day activities of people by offering a reflection of the real world in the form of a mediated reality (Cato & Carpentier, 2010). This underscores the ability of television to influence audiences especially when Kantar (2018) maintains that television is the most patronized media by audiences and advertisers. Besides, Egbai (2019) supports this assertion by indicating that television is an intimate media due to its domestic nature. She defines television as the domestic medium of communication which provides information, education, entertainment, and other unique services to people in the comfort of their rooms. Egbai (2019) further explains that the audio-visual nature of the television conveys reality to audiences such that they can witness events from all over the world without traveling.

To Tukanchinsky and Eyal (2018), television programming makes learning easier for the audience because people easily relate to what they see and observe and place much value on characters of television programmes. This is because television is a collective art which has combined the significant elements of radio, film, print and theatre (Johnson, 2013). Therefore, television has many heterogeneous audiences around the globe, and it plays an important role in the empowerment of women through the television talk-shows, movies, and advertisements (Sharma & Das, 2019).

Women are the highest viewers of television in the world (Collins, 2011). As an affirmation, Ibok and Ogar (2018) emphasize that women constitute the highest number among every group of television audience. This implies that women can be

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influenced or empowered by television. When it comes to women empowerment, Saikai (2017) opines that television should be considered influential for its role in enforcing patriarchal ideologies rather than it being used as a channel to enforce equality among people. More so, Sharma and Das (2019) asserts that the television as a form of media only tends to reinforce existing norms, values, and structures in the society. Ahmed and Wahab (2019) hold the view that, whether the negative portrayal of women on the television is a reinforcement of social norms and standards or not, women consciously or unconsciously, overtime, adopt the painted images as their reality. Thus, television introduces women to a lot of things such as new trends of fashion, foods and cosmetology, and these issues affect how they think and behave (Egbai, 2019). These projections cultivate a negative impression about women thereby weakening their role and position in the society (Shafiq, 2018). For instance, in Afghanistan, a study by Hassanzadeh (2018) indicates that the representation of women in television shows and advertisements is the inspiration behind women being looked down upon and treated as weak vessels. He explains further that since women are portrayed negatively and associated to domesticity, the superiority of men is enforced as well as the continuous marginalization of women.

In another study that examines how the high consumption of television among black women dictates their gender ideologies, Anyiwo et al., (2018) discuss that the black community in America holds that, women should exhibit certain qualities such as piety, purity, submissiveness, and domesticity. As such, these assertions are prominent on the television and so inform the women, adolescents, and children of how to form their gender ideologies. However, the findings of their study indicate that though the consumption of television is high among the black community as compared to the whites and the above assertions about women are being shown, there

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is a contradiction between the gender ideologies formed by people and the number of hours or times they spend watching the television as well as the kinds of programmes they consume. They therefore conclude that, with regards to gender roles, the stigmatization of women, and the hegemony of men, a person's experiences could influence their choice of television programme as well as the interpretation of the produced content.

Sharma and Das (2019) in contrast to the argument of Anyiwo et al., (2018) posit that, the television can be one of the most appropriate media for the positive portrayal of women. For example, in studying the empowerment of women through advertisement, the authors note the contributions of the television in the empowerment of women in India. They symbolize that the television has picked a new trend where both genders are equally represented allowing women to deviate from the normal discourse of domesticity. Television is therefore creating a positive image of women in both films and advertisements. Whiles at this discussion, they posit that most women in India can now walk freely, due to the attempt of advertisers to bring change through the content they show on television. Feldshuh (2018) agrees that television programmes have broaden the horizon of viewers and introduced women to an improved lifestyle which gives women the confidence to make decisions concerning their health and reproductive system.

Ting et al., (2015) also conducted a study to determine if the status of women, particularly those in India, had increased due to the exposure to the television. The study indicates that women in India who are exposed to television as compared to those who are not, are more conscious of their monotony, financial authority, and freedom. They also have a stronger attitude against domestic violence and violation of rights, they participate in decision making in their homes, and are able to take

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decisions for their reproductive health benefits. They concluded that the television is one of the most substantial means of empowering women and thus the Government and policy makers could adopt television programmes as a way of enhancing the status of women in India. This proclamation is affirmed by Gupta (2016) who asserts that the exposure to television has given more women the confidence to make strategic life decisions, to know their rights and stand for such rights.

Mehra (2019) also asserts that television is essential to women empowerment in that it presents different cultures and identities to women and these characters impact women positively. She explains that whiles Pakistan women are glued to the television watching soap operas and other shows, the women characters that are portrayed to play lead roles and even antagonists exhibit some features which leave a positive mark of strength and strong will in the minds of women (viewers). Moreover, Egbai (2019) identifies in her study that television facilitates the empowerment of women to some extent. In her study on women empowerment and television, she indicates that television has a strong influence on women which affects their lifestyle and social relations. Her study submits that in Africa, television programmes are not customized to enforce women empowerment, however, some women in their drive to try new things are able to exhibit some positive attitudes. From the ongoing review, it can be observed that the television plays a critical role in the empowerment of women globally.

2.2   Theoretical Framework

The standpoint theory serves as the theoretical framework for this study. The concept and claims of the standpoint theory are discussed. The relationship between the standpoint theory and the study as well as its applicability to the study is also discussed.

2.2.1   The Standpoint Theory

The standpoint theory, which emanated from Harding (1991) proposes that when knowledge concerning a particular phenomenon of study is being sought, the subjects of the study should be the first point of call (Garcia, 2018). She opines that those who are oppressed may have a clearer picture of the situation due to their experience and the social position they hold. More so, the author states that the dominant or ruling party may only provide scientific knowledge which is mostly born out of imagination and not experience. Therefore, knowledge is socially situated. The standpoint theory begins with the position that power legitimizes certain forms of knowledge and ways of producing knowledge (Allen, 2017). This implies that members of the marginalized community see things differently than those who occupy dominant positions, and the differences in perspective strengthen and enrich the creation of knowledge, leading to better ways of doing things (Demirezen, 2018).

According to Allen (2017), humans create knowledge through power relations that construct and divide social groups into two -the dominant and the non-dominant groups. He explains that based on a person's experiences within a particular group, the differences in opportunities, knowledge and identity are negotiated or developed. However, the non-dominant group members can understand the world from both perspectives and can provide a more complete knowledge about the reality as

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compared to the dominant group members. Nevertheless, Cockburn (2015) indicates that knowledge produced by the oppressed people gets dismissed, devalued and, in some cases, labeled false by the dominant power structures. Smith (2017) argues that there are social situations from which people are privileged to acquire relevant knowledge relative to the knowledge acquired by other people in other social situations. This implies that what a person may know as a male may vary from what a woman may know because knowledge stems from different social positions.

Harding (1991) as cited in Joore (2016) asserts that material life and structures place a limitation on human understanding and argues that though this assertion is true, the social standpoint of a person cannot be objectively predetermined without considering specific times and moments. Explaining further, Joore (2016) emphasises positive effects of fatherhood activities that though research on parenthood has often hammered on women and motherhood, sometimes, the tables turn, and men do not only become breadwinners but also may end up as traditional caretakers of some homes. In this instance, the standpoint of the father changes from the dominant perspective to the non-dominant perspective where much knowledge is situated. In this regard, Yin (2018) argues that instead of paying so much attention to the social position and knowledge of the oppressed, much attention should rather be given to the fact that there are differing positions within which one may need to intersect. Thus, one will have to shift perspectives in order to understand a situation better. Yin's (2018) ideas contradict the social positioning of the standpoint theory in that he encourages people to move beyond an entrenched understanding of whose views are worthy or otherwise, justifying worthiness by a fixed social position.

According to Harding (2015), the standpoint theory attributes superior epistemic positions to marginalized groups in the society. In Africa, women are the group situated in an undesirable experience of inequality and oppression (Collins, 2019). The standpoint however identifies that the lesser group have more accurate information concerning the causes, scope, and manifestations of social injustice. Unlike the dominant group, they recognize that inequality is not inevitable, but instead a product of some social situation (Anderson, 2015). Therefore, the standpoint of women, with access to what women experience presents a perfect picture of an unequal society, while the standpoint of men may overlook such injustice (Smith, 2017). Intemann (2016) explains that the social location of knowledge influences the experiences of women, strengthens gender stereotypes, and universalizes women's standpoint. Meanwhile, she states that sometimes even the oppressed group may have a less true vision of the situation because they tend to internalize their own oppression and may also lack educational resources to acquire knowledge.

Ruck, Rutherford, Brunner and Hametner (2019) in their study of '*Unpacking Standpoint Theory and Epistemological ignorance from a Psychological Perspective'* describes the standpoint theory as the relationship between social position, experience, and knowledge. They further note that false consciousness applies more to those in power than the powerless or oppressed. They further contend that the standpoint of a person does not only disclose information about them but also conceals the world from knowing about them and not distorts their views are on reality since individuals with less power could enjoy a more complete and less distorted view. They argue, however, that the understanding of the standpoint theory is the inspiration behind women's movement anchored towards gender inequality and women empowerment in many countries.

Literature on the standpoint theory exposes two main components which are the situated knowledge thesis and the epistemic privilege thesis.

2.2.1.1 The Situated Knowledge Thesis

The situated knowledge thesis was developed by Haraway in 1988 and it is one of the main tenets of the Standpoint theory. The concept of situated knowledge asserts that in terms of a phenomenon or a situation, it is important for a person to choose a specific point of view from which issues are seen (Cipriani, 2020). According to Haraway (1988) as cited in Cipriani (2020), the initial step to understanding that knowledge is situated is the power of partial objectives which are both limited and localized. Anderson (2017) argues that situated knowledge begins with identifying that, the subjects of a particular phenomenon are situated in specific locations which include historical, geographical, cultural and social locations. Therefore, they relate differently with the world around them with respect to other subjects of the same phenomenon. The author further asserts that the knowledge produced by these subjects is dependent on their location as well as the kind of relationship they have with the world and other knowing subjects.

Yin (2018) also mentions that what an individual can know and the extent to which they can have knowledge about a specific issue is determined by their social location. Meanwhile, Demirezen (2018) posit that an individual's social location is determined by their social identity including class, gender, race or ethnicity, sexual orientation, age, nationality, and other social categories such as occupation, political affiliations, among many others. This implies that different persons are subject to different environments and conditions and so their experiences and beliefs will be different.

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According to Intemann (2010), belonging to a particular group with a specific context is very important with respect to the kinds of experiences people may have because of how the context affects material circumstances.

Anderson (2015, p. 6) identifies some considerations of the situated knowledge thesis, as:

1. The social situation of the privileged standpoint

2. The scope of its privilege

3. The characteristics of the social situation which created the standpoint and how they were created

4. How privileged the knowledge is

5. The social situations that created the knowledge inferior to the privileged standpoint

Within the context of this study, the situated knowledge thesis implies that women who are considered as the oppressed and marginalized in the society have enough knowledge to facilitate their empowerment due to the experiences from the social position they hold.

2.2.1.2 Epistemic Privilege

The epistemic privilege theory of standpoint submits that the perspectives of those disadvantaged, marginalized or discriminated against are epistemically privileged. This implies that knowledge is available to disadvantaged groups, associations and communities. According to Intemann (2010), the experiences of the oppressed community may help to attain a more rigorous reflection or consciousness because the experiences they have are needed in identifying problematic background assumptions and limitations. Toole (2019) asserts that the thesis of epistemic privilege is all about

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how reliable specific kinds of knowledge are likely to be, giving the social conditions of the production of such knowledge. He explains that when people become a part of marginalized or oppressed groups, they gain a better and collaborative understanding into their situation, thus, a clearer picture of the alternative position -the dominant group.

Claims of the Epistemic Knowledge Theory are that;

1. social relations and human orientation with nature as well as the meaning of both, give rise to Standpoints in nature.

2. the Standpoints of the oppressed groups and their understanding of nature is distinctive. This implies that their perspective and understanding of nature is different from that of the dominant group.

3. the knowledge produced by the marginalized group serves as resources.

Anderson (2017) justifies the tenets of the epistemic knowledge theory of the Standpoint and argues that the fact that a person could join an association or group of marginalized people does not automatically guarantee epistemic knowledge. Thus, knowledge could emerge from critical thinking and reflection as well as sharing and brooding over experiences. This implies that epistemic knowledge is not a given to individuals but is born out of the marginalized groups. In consonance with Anderson, Cipriani (2020) explains that it not just by being a member of such groups that helps one to generate knowledge, but members must become aware of their group identity and share in a common understanding of the power relation that caused their oppression. More so, as part of the group, there should be an autonomous body which facilitates the consciousness of other wmembers hf the group. In this case, the epistemic knowledge shifts to the group giving the opportunity to function as a collective political agent.

Therefore, the difference between the situated knowledge thesis and the epistemic knowledge thesis is that the former fails to interrogate their privileged social position (Cipriani, 2020) critically and systematically. The situated knowledge thesis asserts that the 'knower' is socially situated, therefore the knowledge he or she produces is also socially situated. Epistemic knowledge thesis holds that there are social groups that have epistemic privileges, namely a privileged access to, and privileged understanding into the details of the phenomenon they observe as a society.

The Standpoint theory however associates epistemic groups to those that are oppressed, marginalized and discriminated against. The epistemic knowledge thesis presents three main claims (Harding, 2015).

2.3   Relevance of the Standpoint Theory to the Study

Studies done on women empowerment and feminism usually adopt feminists' theories to explain and give a better understanding into the phenomena and findings. One of such theories is the standpoint theory, which is mostly identified as the feminist standpoint when associated with studies on women. The standpoint theory is a critical theory that helps researchers question and understand the world from the perspective of the oppressed or the marginalized (Domingue, 2015). This study seeks to examine the framing of issues in the content of women empowerment television programmes as well as the perspectives of the production team on how these programmes empower women. In this study, the standpoint theory gives more meaning into the content of the programmes, which expresses the standpoint of the marginalized (women) and how they have decided to use the knowledge they have gained from their standpoint to empower themselves and others.

The application of the standpoint theory in any research illuminates the position of the marginalized and gives a clear indication of their privileges in the creation of knowledge (Pause, 2020). According to Stoll and Thoune (2020), who adopted the standpoint theory for their fat studies, it is prudent to use the standpoint theory in studies that concern marginalized people in that the theory emphasize the importance of situated knowledge and the epistemic advantage of marginalized groups.

Avieson and McDonald (2017) explain that the standpoint theory gives more insight into the individual experiences of people and gives room for the provision of knowledge when the various experiences are brought together on a common platform. In this current study, the marginalized who are women uses the platform of television empowerment programmes to share their experiences and standpoint, thus, producing knowledge.
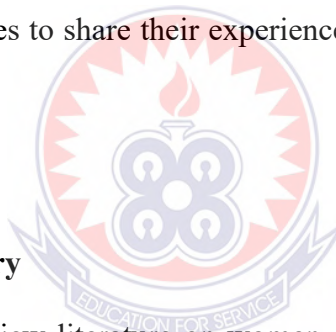
2.4   Chapter Summary

This chapter seeks to review literature on women empowerment and how television empowers women. Literature was reviewed on the contradicting definitions of women empowerment according to different scholars, the types and forms of women empowerment, and television and women empowerment. Reviewed literature indicates that women empowerment is a process and an agency and so should be driven by a moving force. Most studies done in women empowerment focused on the east and west. Few studies have been done on women empowerment and the television programmes in Africa or Ghana hence the justification of this study.

From the reviewed literature, it seems that the television does not just create negative stereotypes about women, but it also offers educative platforms on which women can

be empowered. However, on specific television programmes that have been purposed to empower women, there seems to be less studies focusing on the content of such programmes. More so, few studies done on women empowerment and television tend to focus more on the audiences than the perspectives of the producers of such programmes. Though literature shows that feminist theories are adopted in women empowerment and gender research, not many of these studies adopted the standpoint theory.

CHAPTER THREE

METHODOLOGY

3.0   Introduction

This chapter outlines the methods which were used in collecting and analyzing data for the study and explains the underlying principles for the methods and procedures used. It comprises the approach to research, the design of the study, sample size, sampling technique, data collection methods and the procedure for the collection of data and data analysis method for the study.

3.1   Research Approach

This study adopted a qualitative research approach. According to Creswell (2014), qualitative research approach can be adopted if a deeper meaning needs to be given to a phenomenon that has gained little attention from researchers. This study adopted a qualitative approach because the study of women empowerment and television talk shows has gained little attention from researchers and thus, needs to be understood. Qualitative research allowed the researcher to gather data from the respondents to gain a deeper meaning into the phenomenon under study.

Creswell (2014) indicates that qualitative research approach focuses on obtaining understanding into social phenomena and the meanings that is ascribed to such issues in a particular culture or social setting. Relating this to the current study, the empowerment of women is a social phenomenon, and this study seeks to examine the understanding and meaning women ascribe to it, within the Ghanaian context.

Creswell (2014) asserts that qualitative studies start from assumptions, and the use of theoretical lenses as well as the study of a research problem seeking the meaning

individuals or groups ascribe to a social phenomenon or human problem. The present study identified the research problem, (which is how television programmes empower women), gathered data from the perspectives of the production team to seek for the meanings ascribed to media and women empowerment via the lens of the standpoint theory. Focusing on women empowerment, the research delved into how women understood empowerment, and how they used their experiences to champion that course. Braun and Clarke (2013) explain that qualitative approach aims at providing a detailed description of an event or experience. This study carefully describes the details of the women empowerment programmes on selected television stations and the experiences of the hosts and guest speakers.

According to Holloway and Galvin (2016), a qualitative approach does not employ numerical values to present its data but seeks to identify, explore, and explain the attitudes and actions of people within a social setting. The current study did not concern itself with numbers as data but rather sought to answer the questions of how and why with respect to women empowerment programmes presented on televisions stations through a descriptive method of research. The aim of this study is to identify and explain the issues being discussed on the selected women empowerment television programmes. By so doing, this study focused on the experiences shared by the hosts and guest speakers, as well as the perspectives of the production teams on how their programmes empower women. This is to enforce the assertions of Richards (2015) and Sarantakos (2013) that, qualitative approach deals with reports of experiences or data which cannot adequately be expressed in numerical values.

3.2 Research Design

The research design for this current study is qualitative content analysis. Durrheim (2006) asserts that a research design is a plan that guides the collection and analysis of data with the research purpose in focus to adequately answer the research questions. It therefore serves as the bridge between the research objectives and its execution. Yin (2009), affirming the position of Durrheim (2006), also adds that a research design is a plan of action from the research questions to the conclusion of the research which can further be described as the achievement of the research objectives or the answering of the research questions. A research design is therefore, a comprehensive plan that indicates how research is to be conducted or guides the researcher through a specific direction of procedure in his or her research study (Creswell, 2014). It could be considered as the strategic plan and structure by which a researcher is guided to conduct a study. To The selection of an appropriate research design could be based on the nature of the study, the research objectives and questions, the experiences of the researcher and the people at whom the research is targeted (Creswell, 2014). Some research designs that can be adopted for a qualitative study are phenomenology, ethnography, grounded, case study and qualitative content analysis among others. Based on the research objectives and the questions, the design adopted for this study is qualitative content analysis.

3.2.1 Qualitative Content Analysis

 Qualitative content analysis as a systematic way of defining and understanding the content of communication, and to analyse documents (Merriam & Tisdell, 2016). They emphasize that qualitative content analysis defines itself as an empirical approach, which methodologically analyzes documents within their context of

communication, following content analytical rules. In agreement, Hsieh and Shannon (2005) indicate that qualitative content analysis is a research method for the interpretation of the content of text through a systematic process of coding and identifying themes or patterns. Thus, qualitative content analysis is a systematic and an objective means by which a phenomenon can be described. Similarly, this study analysed the content of women empowerment talk shows on selected television stations by interpreting the discussions done on the shows through a systematic mode of coding and identifying themes.

According to Elo and Kyngas (2007), qualitative content analysis allows the researcher to provide knowledge, new insights, and present facts about the phenomenon under study. This research analysed the content of video recordings of selected episodes of television programmes for data within the context of women empowerment. The researcher aimed at presenting the themes or empowerment messages that are identified in the talk shows and a detailed description of how these messages can empower their audiences (women).

To understand the meaning of the communication that ensued between the hosts and the audiences, qualitative content analysis was deemed the appropriate research design to be used for this study as Vaismoradi and Turunen (2013) posit that content analysis can be used to give meaning and provide understanding to communication as well as identify essential processes. According to Cho and Lee (2014), in content analysis, the researcher tries to make sense of the data and to obtain a sense of the whole. The study adopted qualitative content analyses, and this allowed the researcher to use codes whiles reading and analyzing the data. It also enabled the researcher to develop categories and abstractions from the data. According to Lauri and Kyngas

(2005), a qualitative content analysis is used when there is not enough existing knowledge about the phenomena or if existing knowledge is fragmented. The study on women empowerment television programmes in the Ghanaian context has not been a focus of study for researchers and thus, there is not enough knowledge on the content of such programmes.

3.3   Sampling Technique

To Palinkas et. al (2015) sampling strategies are intended to maximize efficiency and validity in research. The type of sampling strategy or technique selected is dependent on the research approach, and the aim of the research. Sampling procedures can be grouped into two main types: probability and non-probability sampling (Acharya, Prakash & Saxena, 2013). Probability sampling as a random sampling technique which permits the different units in a population to have equal probabilities of being selected (Acharya et. Al, 2013). This type of sampling is usually employed in quantitative studies. The non-probability sampling is not random but based on the subjective judgement of the researcher. A non-probability sampling was selected for this study because of the research approach, and it also allows the researcher to select a sample based on his or her own judgment. Flick (2014) argues that a non-probability sampling in qualitative research helps the researcher focus on a particular issue without having to select a huge sample for the study. He emphasizes that the most important element of a qualitative study is to provide a thick rich description and this type of sampling procedure gives room for that. Therefore, this study employed a purposive sampling technique which is a non-probability strategy.

3.3.1 Purposive Sampling Technique

A purposive sampling technique is a sampling strategy that allows the researcher to collect data from sources that conform to a specific criterion set by the researcher (Rijnsoever, 2017). In purposive sampling, the selection of participants, settings or other sampling units is criterion based or purposive in nature (Etikan et.al, 2016). To Yin (2011), samples are selected depending on how relevant they are to the topic of study. In other words, the purpose for choosing a specific unit of study is for the researcher to have those that can produce the most relevant data for the research. This study is on women empowerment programmes, so the researcher selected these programmes to provide relevant data.

In adopting the purposeful sampling strategy, this study selected two women empowerment programmes from two television stations namely *Joy Prime Television* and *TV3*. Firstly, any television station with a wider coverage which also runs women empowerment programme was considered a viable population. According to the GeoPoll (2019) ranking of television stations in Ghana, *TV3* ranked first and was reported to have dominated the Ghanaian television industry from January 2019 - December 2019 in both rural and urban demographics whereas Joy Prime ranked fourth. Again, the researcher selected two award winning women empowerment programmes which have been showing for more than a decade. The Ministry of Gender, Children and Social Protection in 2018 honored *TV3* for complementing the efforts of government to empower women and promote gender equality through the *Today's Woman* talk show. *The Standpoint* received the Best Television Programme of the Year Award by Time Ghana Arts and Entertainment in 2021. *Today's Woman* has been showing on *TV3* for 22 years whiles *The Standpoint* has actively been in

existence for 13 years. Thus, both programmes meet the criteria for selection and so were selected for the purpose of this study.

3.4   Sample Size

To Daymon and Holloway (2001), qualitative research can also be referred to as small-scale studies. The authors explain that qualitative researchers are interested in providing thick, rich and holistic descriptions, therefore the use of small samples are normal. In agreement, Lindolf and Taylor (2002) asserts that the sample size is the terra incognita of qualitative sampling strategy. According to them, there is no specific rule or test to determine if a sample size is big enough for a study. Creswell (2014) explains that though the size of the sample chosen is as critical to the study as the data analyses process, smaller sample sizes can be purposively selected for better understanding of the problem. Lindolf and Taylor (2002) corroborates the assertions by scholars above by indicating that the researcher needs to consider the scope of the study, the accessibility of the potential participants and the time and resources available for working on the field. Based on these, the researcher selected two women empowerment talk shows namely *The Standpoint* and *Today's Woman*, for this study. To Creswell (2013), the selection depends on the type of study and what will best provide adequate data for the understanding of the phenomenon being studied. For this purpose, the selection of the two programmes was dependent on how convenient they were in providing data to answer the research questions.

According to Miles and Huberman (1994), the selection of a site and participants of a study must have four aspects which are settings, actors, events, and the process. the setting refers to where the research took place. For this study, the settings selected were: *The Standpoint* and *Today's Woman*. Eight episodes each of the two talk shows

were studied summing up to sixteen episodes in all. Each episode of the standpoint lasts for an average of forty-five minutes whereas *Today's Woman* episode lasts for an average of fifty minutes. Therefore, the number of hours studied for both talk shows were twelve. The unit of analyses used were scenes. The average number of scenes studied for The Standpoint were thirty-two and forty for Today's Woman, giving a total of seventy-two scenes. The episodes selected for The Standpoint were: *Women with Multiple Loves, The Extraordinary Mamaga, The Gender-Agenda (election 2020), Meet Selma, 10,000 cedis in three weeks, Riding the Storms of Controversies, Changing the Narratives, and Women and Financial Liberation.* The episodes selected from the *Today's Woman* programme were defined in episodes as follows; Episode 1, Episode 2, Episode 3, Episode 4, Episode 5, Episode 6, Episode 7 and Episode 8.

The actors are those who were observed and interviewed for the study which include the production team, the hosts and guests of the show. For the interview, five actors were interviewed. They comprised of two members of the production team of The Standpoint who were the Executive producer (who is also the host of the show) and the production manager, and three production team members from Today's Woman who were the director, producer, and the technical manager. The selection of the actors was dependent on their availability, and the critical roles they played in the production of the talk shows such as selecting the guest speaker, the topic to be discussed and managing the entire technical team.

The process is considered as the nature of events taken be the selected actors within the setting. For this study, emphasis was on examining the issues discussed; investigate the perspectives of the production teams on how the programmes

empower women and determine if the gender make-up of the production team has implications on women the programming of the women empowerment programmes on Joy Prime (*The Standpoint*) and TV3 (*Today's Woman*).

3.5   Data Collection Method

3.5.1   Document Analysis:

Document analysis is the systematic method of evaluating data from of documents which may be in print or electronic form (Bowen, 2009). According to Corbin and Strauss (2007), documents are recorded data that can be elicited for a study to explain a phenomenon and to give a deeper meaning or develop empirical knowledge. Daymon and Holloway (2001) assert that documents consist of words and images that have been recorded without the intervention of a researcher. This assertion can be said of the present study because the data, in the form of video recordings, were not created by the researcher. According to Levy (2014), this makes the data natural and authentic. In the present study, video recordings of women empowerment talk shows were used as documents from which data was gathered to answer the research questions.

According to Braun and Clarke (2013), secondary sources of data such as magazines and television talk shows can be viewed as fragments of popular culture -things that influences the way we feel, think or even relate with one another (Silverman, 2006). This study seeks to find how people use their experiences and beliefs to shape or influence the attitudes and way of thinking of a particular group of people (women). Thus, the study adopts the use of secondary data through document analysis to give meaning to such events.

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Wach and Ward (2013) posit that document analysis involves social facts that are produced and shared in a planned and organized manner. The women empowerment programmes are planned and organized programmes involving social facts, beliefs and the experiences of others to understand a social phenomenon and can therefore use document analysis as a data collection method. According to Bowen (2009), document analysis is used with other data collection methods in order to increase the level of accuracy in data and the analysis of data. Yin (1994) asserts that whiles using document analysis as a data collection method, the qualitative researcher can also draw on other data collection methods such as interviews, participant and non-participant observation to corroborate the data. Therefore, the researcher adopted interviews as another data collection method in this study.

3.5.2   Interviews

According to Sandelowski (2000), interviews are the most common data collection method used by qualitative researchers. Braun and Clarke (2013) define interview as the way by which a researcher professionally converses with the participants to gain access to their experiences and perspectives with respect to the topic of study. According to Peters and Halcomb (2015), an interview is a data collection method used in qualitative research which together with other data collection methods such as document analysis. The current study is subject to find the meaning and deeper understanding of experiences that shape the perception of the host and other women in the direction of women empowerment. To answer the research question that seeks to investigate the perspectives of the production teams of the selected television programmes, interviews were conducted to ask specific questions from the hosts and producers of the programmes.

Hawkins (2018) asserts that to decide on the best interview technique, the researcher should consider a lot of factors including proximity and cost, research objectives, technology and others. Semi-structured interviews were thus adopted for the purpose of this study. Semi-structured interviews are tailored in a way that the researcher prepares an interview guide but do not strictly adhere to it (Braun & Clarke, 2011). Thus, the researcher may not ask the questions with the same wording or systematically as structured. Again, the researcher can use follow up questions when necessary.

3.6   Data Collection Procedure

First of all, the researcher searched for the social media pages of the selected women empowerment talk shows. They both had Instagram and Facebook accounts, so the researcher liked and followed them. The researcher searched for video recordings of *The Standpoint* and *Today's Woman* on the various social media platforms. Though video recordings of the programmes were readily available for download, most of them were wrongly dated and so the researcher had to briefly watch several of them to be able to identify the ones that were within the period of study. Within the period of study, which was from July 2020 to August 2020, eight videos each resonated with the objectives of this study.

After the video recordings had been downloaded unto the researcher's HP laptop, they were saved in a new folder on the desktop to make them easily accessible. The researcher for a period of one week (7 days) watched and listened to the talk shows just to familiarize herself with the content of the videos. After the two weeks, the researcher decided to listen to the videos one after the other again, this time with a pen and a paper in hand to take notes and mark areas within the videos that were

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critical to the answering of the research questions. After notes were taken down, the researcher photocopied the paper so as not to lose it before the analysis was done. The purpose of the notes was to identify some of the key issues discussed in every scene of the videos. After identifying some of the key issues discussed in the document, the researcher then started developing some key words in the form of thematic categories. Some of the themes identified include Intellectualism, competence, perseverance, Faith, self-worthiness, supportiveness, dealing with challenges. Themes were later developed out of the categories since some of them could be submerged.

To answer the research question two (2), interviews were conducted for the hosts and producers of the selected television talk shows. The researcher retrieved the contact numbers of the producers from Facebook and since there was an indication to contact them via WhatsApp only, a WhatsApp message was sent to them. For the Standpoint, there was an immediate response so a conversation ensued between the producer and the researcher. The researcher explained the purpose of the study, and reasons why her assistance was needed in the form of granting interviews. The producer gave an E-mail address to forward a formal letter stating the intention for wanting an interview. The researcher then applied for an introductory letter from the school of Communications and Media studies and forwarded it via E-mail to the producer. However, there was no response, the researcher then had to travel to Accra to follow up on the appointment. After two visits, a call came through to schedule an appointment with the host who doubles as the producer for The Standpoint. A face-to-face interview was granted by the production team and all questions answered successfully on that day.

In that same regard, a formal letter was sent to Tv3 to be given the opportunity to have an interview with the production team. The producers of Today's woman responded after some days and scheduled a time for the researcher. However, the researcher was made to sit in and observe whiles the programme was being recorded. The researcher was also given the opportunity to observe from the control room and ask relevant question whiles the programme was being recorded. The interview took place on the next day with the production team interviewed respectively. During the interviews, COVID-19 protocols were strictly adhered to.

After the interviews, the information in the form of audio files were saved and transferred unto a laptop and an external hard disk for backup. The researcher listened to the audio files several times before transcribing them. They were first written on an A4 sheet and later typed and saved as a PDF document to avoid unintentional editing. The data was cleaned. During the analysis, Alphabets were used to represent the participants of the interviews from *The Standpoint* (Participant A and Participant B) whiles figures were used to represent participants from *Today's Woman* (Participant 1, Participant 2 and Participant 3).

3.7   Data Analysis-Thematic Analysis

According to Braun and Clarke (2006), thematic analysis can be defined as a qualitative data analysis method which involves searching through data to identify, analyze and report repetitive patterns. They assert that it involves the process of developing codes and constructing themes. Thematic analysis can be used or applied to a wide range of designs and sample sizes (Kiger & Varpio, 2020). Braun and Clarke (2012) posit that thematic analysis is an appropriate data analysis method to be

used when the researcher seeks to give meaning to a set of experiences, thoughts or behaviors across a set of data.

Alhojailan (2012) asserts that thematic analysis allows the researcher to develop themes from data without relying on pre-existing themes. In accordance to these assertions, the researcher sought to give meaning to emerging and repetitive patterns in the data whiles identifying the women empowerment messages imbedded in the selected episodes of the programmes. The researcher used an inductive method of thematic analysis to analyze the data. Following Braun and Clarke's assertion of thematic analysis, the researcher thoroughly examined the data to develop codes and construct themes according to repetitive patterns in the data in relation to the research questions.

According to Watling and Lingard (2012), thematic analysis can be used as a fundamental analysis method for qualitative studies and other research designs of which content analysis is inclusive. This study into women empowerment programmes adopted a thematic analysis. Many scholars have used thematic analysis in their works to explain individual's meaning and experiences to give insight into reality (Kiger & Varpio, 2020). Joffe (2011) asserts that researchers adopt thematic analysis when they seek to investigate social meanings and implications behind the topic of interest. The current study seeks to investigate or find the themes hidden in the women empowerment talk shows conducted on the selected television stations and the involvement of women in the production of such television shows. Women empowerment is a social phenomenon, and the study gives more insight into the social meanings ascribed to the messages or discussion on women empowerment talk

shows. Thematic analysis is therefore deemed as an appropriate data analysis method for the study according to the assertions made by the scholars above.

The researcher, in tandem with Braun and Clarke's (2006) steps for conducting a thematic analysis, familiarized herself with the data by watching the document repeatedly. Codes were then developed from the data as raw or latent meanings (Braun & Clarke, 2012). Themes of broader significance were then identified by analyzing, comparing and combining the codes (Varpio et al. 2017).

3.8   Trustworthiness of Data

According to Cypress (2017), trustworthiness is defined as the legitimacy the qualitative research findings present and the sureness that scholars have in such findings. In order words, trustworthiness can be defined as how qualitative researchers establish that the findings of the research are dependable and credible. To Creswell (2014), the trustworthiness of a research finding can be enhanced through a number of items such as the adoption of an external auditor, a thick rich description, peer review, member checking and others. The researcher adopted four of these items to enhance the validity of the research findings. The researcher first adopted the use of peer debriefing where the findings of the study were presented to individuals who were familiar with the topic of study for review. These individuals reviewed the work, asked difficult questions to challenge the methods and findings of the research and demanded for clarifications where necessary.

The researcher also adopted the use of triangulation by using different methods of data collection comprising document analysis and interview to validate the outcome of the study. According to Creswell (2000), triangulation is one of the techniques by

which a researcher can prove the trustworthiness of the findings of the study. Shenton (2004) asserts that the use of different data collection methods compensates for individual limitations of each method and exploits their respective benefits to a particular study.

The researcher also used the member checking verification process where after the data retrieved from the interviews were organized, an email was sent to the respondents to go through and compare the transcripts with their reality. This was aimed at verifying that the words or statements by participants were consistent with what they actually meant in relation to each question. The participants reviewed the data and one participant made a minor change to the transcript.

According to Holloway (1997), thick rich description is a term used to characterize the process of paying attention to contextual detail in observing and interpreting social meaning when conducting qualitative research. In the current study, the researcher gave a detailed account of the processes involved in the collection of data as well as the analysis of data. This is to ensure that another researcher can follow the steps and processes described in this study to conduct a similar research. According to Schwandt, Lincoln and Guba (2007), a thick rich description of the methods and design used in the study allows the readers to assess the extent to which proper research practices have been followed.

3.9   Ethical Issues

Altheide and Schneider (2013) posit that researchers must be mindful that collecting certain data from the internet may require ethical approval, however, data that are posted to as public information are safe for collection. Austmann, (2015) in agreement

posit that if a site or page is open for public consumption, information may be generally analysed and used for the intended study.

For the purpose of this study, information collected as data was retrieved from the internet where the public could easily access them. Thus, video recordings of the selected episodes of the women empowerment programmes on television were retrieved from the social media pages of the programmes.

Again, interviews were conducted to collect data from adults who willingly gave their consent following the collection of formal letters indicating the purpose for the interviews. The purpose of the study was thoroughly explained to the interviewees to ensure that they understood what the study was about and how the information they provided was going to be utilized.

The participants of the interviews were briefed on the extent to which the information they provide will be kept confidential throughout the stages of the research. This includes who would have access to the information, what measures will be used and where the information will be stored. One of the measures explained to interviewees was anonymity.

To ensure anonymity of the interviewees, the researcher adopted the used of pseudonyms. 'SP' was used to indicate guests or interviewees from *The Standpoint* whereas 'TW' referred to guests or interviewees from *Today's Woman*.

More so, the researcher made sure that all facts gathered from the interviews were crosschecked to avoid misinterpretations of the data.

3.10   Chapter Summary

This chapter presented the research methods including the design, sampling technique and the methodology for the collection of data. It also covered the method of analyzing the data for the study. In this chapter, concrete justification was given for every method selected as part of the methodological process and every stage of the study was rationalized. The trustworthiness of the research and ethical considerations were also discussed.

CHAPTER FOUR

FINDINGS AND DISCUSSIONS

4.0   Introduction

This chapter presents the findings, discussion and analysis of data collected from eight episodes each of *The Standpoint and Today's Woman*. Also, it analyses the interviews conducted with the production teams of the selected talk shows to find out about their perspectives and experiences on how their programmes empower women. To ensure the interviewees' anonymity, the researcher used fictitious names to represent the production team members. For easy description and analysis, some of the findings are put into themes whereas others are presented using tables and graphs. Below are the research questions that guided the collection of data and analysis:

1. What are the issues discussed in the women empowerment television programmes?

2. What are the perspectives of the production crew on how their programmes empower women?

3. What is the gender makeup of the production teams of the selected talk shows and its implications to women empowerment?

4.1   RQ1: What are the issues discussed on the women empowerment television programmes?

To answer the first research question, a context analysis of *The Standpoint and Today's Woman* was done, and contributions made in the course of the programmes by the guests, and hosts were noted down after viewing the shows. Key ideas from the discussions made on the selected talk shows were noted down. Thus, the contributions made by these women (hosts and guests) all add up to create the contents and issues

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discussed on the shows. After thoroughly reading the notes, nine major themes were derived from the data. The nine themes identified are *financial independence, resilience, spirituality, governance, balancing of roles, purposefulness, mentorship, wellness, and social limitations.* More than one theme was identified in each scene. The table below is a presentation of the number of times each theme occurred in the scenes of the selected women empowerment programmes.

Table 1: Issues discussed on *The Standpoint* and *Today's Woman*

Themes	The Standpoint	Today's Woman	Total
Financial independence	15 (14.3%)	34 (22.3%)	49 (22.1%)
Resilience	17 (16.2%)	30 (15.3%)	47 (21.2%)
Spirituality	15 (14.3%)	8 (9.4%)	23 (10.4%)
Governance	13 (12.4%)	9 (10.6%)	22 (9.9%)
Balancing of roles	14 (13.3%)	7 (8.2%)	21 (9.4%)
Purposefulness	10 (9.5%)	8 (9.4%)	18 (8.1%)
Mentorship	10 (9.5%)	6 (7.1%)	16 (7.2%)
Wellness	4 (3.8%)	10 (11.8%)	4 (6.3%)
Social limitations	7 (6.7%)	5 (5.9%)	12 (5.4%)
Total	105(100%)	85(100%)	222(100%)
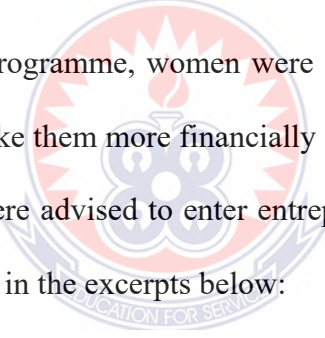
4.1.1 Financial independence

Financial independence refers to the level at which women can rely on their own selves for their financial needs. According to Kabeer (2017), women should have full control over their income, loans and resources, and should also be able to decide to use these financial resources to pursue their own interest. This also implies that their ability to engage in income generating activities is as important as having control over

their financial resources. The indicators of financial independence were entrepreneurial activities, investments, savings, financial stability, encouragement to engage in businesses, reimbursement, control over resources, taking opportunities, and financial transactions.

Issues on financial independence had the highest number of occurrences in the data with a frequency of 49 representing 22.1% of all issues identified in the selected episodes of the programmes. On the *Today's Woman* programme, issues of financial independence had the highest frequency of 34, representing 22.3% of all issues discussed on the selected episodes. However, It was the second highest number on *The Standpoint* with a frequency of 15 and a percentage of 14.3%.

On the *Today's Woman* programme, women were encouraged to engage in business outside their careers to make them more financially stable. More so, women who were not into any profession were advised to enter entrepreneurship to become financially stable. These are indicated in the excerpts below:

> *There is no limit to what you can do as a woman. Find a way to develop your technical skills as well as your soft skills. If you find something you can do, get the right training and venture into it. Do not let your career or profession limit you from engaging in other business activities (Today's Woman, episode three, TW1).*

The above excerpt was from TW2 who is a career woman and an entrepreneur. She was advising women not to allow their career or profession limit them but to engage in other economic activities if they were interested and able to. Also, in episode one of Today's woman, a guest contended that:

> *If you are not working, find something you can do on your own. Start with the little you have in your hand. Use the people around you to*

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promote your brand. Put back the money you get into the business and very soon you will become financially independent. (Today's Woman, episode one, scene 2-TW2)

In agreement, TW3 from the episode three of Today's woman also urged women not to fear starting something. She stated that:

If you are out there and you want to start something, it is okay to be scared. If you don't take the lead, how would you know if it will work or not. Just do it.

(Today's Woman, episode three, scene 2- TW3)

SP1 advocates that women who are not working could equally engage in entrepreneurship using the little money they have in their hand to become successful.

The fact that you are not earning money from a formal organization does not mean that you should not build something for yourself. Even for most women who have lost their jobs because of the COVID-19, their savior is what they have built aside their formal jobs (The Standpoint, women and financial liberation episode, scene 4-SP1)

On *The standpoint*, not only were women encouraged to pursue entrepreneurship, but they were also advised to make financial investments. For instance, on the women and financial liberation episode, women with knowledge on investments were brought in as guests to enlighten viewers on how they could benefit from making the right investments as well as consequences of making the wrong investments. It was revealed that as compared to men, women were less knowledgeable with respect to financial investments. Therefore, women were encouraged to seek knowledge on such. This is indicated in the excerpts below. On the episode, women and financial liberation, SP2 revealed that:

Research indicates that a lot of women financially don't know as much as men, and this shows in a survey that was done in the U.K and only

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49% of women knowing how compound interest works compared to 75% of men knowing how compound interest works. You see the knowledge gap? Generally, if a man is going out there to transact something financially, they know and understand what it is they are doing. (The Standpoint, women and financial liberation episode, scene 3-SP2).

An expert in financial assets and investments hosted on The Standpoint shared her experience to confirm the excerpt above:

In my formal life as a credit officer in a bank, I realized that when the women entrepreneurs come and you ask them how much you need, they tell you to give whatever you can give them. But the men come, and they need half a million and they will come and say I need five million Ghana cedis. They have it all planned out and they will convince you where they are going to put that money. But the woman doesn't seem to be sure, and this is coming from a lack of confidence because they don't know enough. (The standpoint, women and financial liberation episode, scene 3-SP3)

On that same episode, a financial advisor affirmed the contributions of another panel member as shown in the above excerpts also stated that:

Women should avail themselves to access knowledge when it comes to financial assets or products. We should avail ourselves to learn more, the more we learn, the more our confidence comes up then we know the options and opportunities that are available to us and we can now negotiate and command what is due us as oppose we just hiding in the shadows because we are uncertain and unsure of what is out there and what financial assets we can tap into. (The standpoint, women and financial liberation episode, scene 3-SP4).

Aside women being encouraged to access knowledge to make the right decisions towards their financial independence, findings revealed that women were also advised

to go the extra mile to make provisions for themselves and to cater for their family needs without depending on men for everything. This is illustrated in a statement made by one of the guests on the *Women and Financial Liberation* episode of *The Standpoint*. She said:

> *We go on a crusade of saying that we should not depend on men for every resource we need. Yes, it is good to have a partner, but it comes back to you to understand the need to build something for yourself. It is the only way you can have financial independence when it comes to taking certain decisions about yourself because you own your life, and sometimes you need money to do so (The Standpoint, Women and Financial Liberation episode, scene 4-SP5).*

The host of *The Standpoint* to affirm the assertion made by the guest also stated that:

> *I tell people anytime I take my child out to buy her things. On social media, people make comments such as the man's money is sweet. I think the woman's money is sweeter, it gives you swag. (The Standpoint, women and financial liberation episode, scene 4-SP6).*

On *Women and Financial Liberation*, a guest expressed that:

> *Women need to put in the extra effort or go the extra mile to attain that pleasure of being financially self-sufficient so that we may be able to take our daughter or son out and delight the child because financially we can do so (Women and Financial liberation episode, scene 4-SP7)*

To Al-Dajani and Marlow (2014), the empowerment of women is dependent on their being ready to address their economic subjugation. The issue of financial liberation and the contexts within which it was discussed indicates that women are working hard to gain financial freedom or liberty. From the analysis, women were not just being encouraged to pursue economic activities, but they were challenged to make decisions with respect to their economic situations, and to be self-reliant. This

confirms the assertion of Chant (2016) that the economic empowerment of women cannot be associated with women being engaged in economic activities only but when they are able to make decisions relating to their own needs. In agreement, Kabeer (2017) indicates that having control over the available resources and deciding how to use them is important. Again, the discussion on financial independence is a deviation from the usual routine of women accepting that depending on men is appropriate. This confirms the idea of Toole (2019) on the epistemic privilege of the standpoint theory. He explains that when people become a part of a marginalized group, they are able to produce knowledge which gives them a clearer picture of the alternative position-the dominant group. In this context, the dominant group refers to men and the alternative position is how men are able to control their own lives because they are mostly financially independent.

4.1.2   Resilience

Resilience is the ability of adaptively overcoming stress, challenges and adversity while maintaining normal mental and physical functioning (Southwick & Charney, 2012). The indicators of resilience were mental strength in dealing with challenges, overcoming adversities, conquering strongholds and dealing with criticisms.

Resilience was the second highest theme on both shows with a frequency of 49 representing 21.2% of all issues identified. On *The Standpoint* programme, it had the highest frequency of 17 with a percentage of 16.2%. However, it was the second highest theme on the Today's Woman programme with a frequency of 30 and a percentage of 15.3%. Generally, women were encouraged and advised on how to exhibit mental strength and positive attitude towards life.

On *Today's Woman*, successful women were brought on the various episodes to share with viewers how the exhibition of mental strength and tenacity could make them successful. This was aimed at educating women to build a positive mindset towards life and the challenges life throws at them. On episode one of the *Today's Woman* show, the host of the programme began the discussion by giving out an inspirational message that spoke to bouncing back from tribulations as women. She stated that:

> *A successful woman is able to build a firm foundation with the bricks others have thrown at her (Today's Woman, episode one, scene 1-TW3)*

She explained the above excerpt by saying that women did not have to focus much on the challenges they face but should make the best out of these challenges to be successful. Agreeing to this, another guest (who is a successful business owner) on episode three of *Today's Woman* when asked how she dealt with adversities added that:

> *Resolve not to let everything you hear affect you, but always find an opportunity to get the truth out there if you can (Today's Woman, episode three, scene 3-TW4)*

She related her challenges to false information and defamation of character and insisted that women should not allow these to affect them, but instead get the truth out when possible. On the fourth episode of the *Today's Woman* show, the invited guest shared her experience of countless sexual harassments she encountered at the workplace and how she built something out of that. She stated that:

> *Being a woman and working at some places, sometimes when you are beautiful it becomes a curse. I faced a lot of sexual harassments at the workplace until I eventually decided to enter entrepreneurship and be my own boss (Today's Woman, episode four, scene 2-TW5).*

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In this instance, she made the best out of her situation and didn't allow her encounters to affect her capacity and dignity as a woman.

The discussions on the theme of resilience on *The Standpoint* was not so different from the discussions on *Today's Woman*. However, most of the guests on *The Standpoint* shared the kind of challenges they faced in their political journeys. On the episode titled the *Gender Agenda*, a guest who is a female political leader said that:

> *What comes to me is the insults and the criticisms. You need not to answer to everything they say. For me, I didn't listen to a lot of it. I didn't hear them and that was my way of dealing with it (The Standpoint, the Gender Agender, scene 3-SP7).*

In encouraging women to become resilient and persistent in the achievement of their dreams, a guest who is a successful entrepreneur on the first episode of Today's Woman urged that:

> *Put in the work. People might not believe in your dreams, they might put a damper on it, might discourage you, but put in the work. Prove that 'I know what I want to do, I know what is in the inside of me that I want to give the world so just watch me but do it and do it well'. So, you know, what else can they say?(Today's Woman, episode one, scene 6-TW6)*

More so, women were entreated to note that adversities are part of their lives and the best way to handle them was by not giving up in life but building an inner strength to conquer them. On the *women with multiple loves* episode of *The Standpoint,* the host stated that:

> *Your challenges will never go away. Challenges are part of our lives. How you decide not to let it conquer you or hold you captive is the most important (The Standpoint, women with multiple loves episode, scene 4-SP8)*
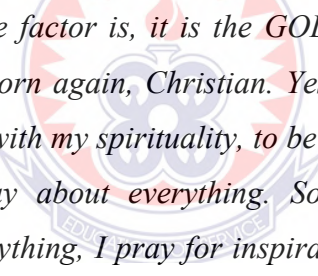
When women are able to exhibit mental strength and the capacity to persist through life's challenges, they are known to be psychologically empowered. According to Tandon (2016), women are considered psychologically empowered when they have gained the confidence and belief that they can define their problems, identify solutions to them and put those solutions into action to bring change. This implies that when women do not allow the challenges that pop up in life to limit them but are able to move past those challenges to be successful, they are psychologically empowered. The discussions of resilience on both The Standpoint and Today's Woman contradict the assertion of Batool, Ahmed and Qureshi (2016) that for women to gain psychological empowerment, they need support from family (especially husbands) and education. From the analysis, it is noted that inner strength is essential to the success of women. This implies that women being conscious of the challenges they can encounter and the strength they have to bounce back from whatever holds them back is as important. This is what both programmes seek to achieve - by making others share their stories of how they overcame. It also affirms the claims of the situated knowledge thesis that suggests that knowledge comes to a person based on their social position (Yin, 2018). Since the guests and hosts have encountered challenges in life and have persisted through them, they were able to educate others on how to deal with them. The knowledge they shared stemmed from their social position of being challenged.

4.1.3   Spirituality

To Mandal (2013), increasing the spiritual strengths of women is a form of empowerment. Spirituality can be defined as the belief that God has governing powers in a person's daily life (Wood & Hilton, 2012). Findings revealed that there

was no Muslim among the guests invited to speak about issues on spirituality. They all shared the Christian faith. As such, the indicators of spirituality in the selected episodes were prayers, faith in God, worship, and dependency on God. Among the eight issues identified on the programmes, spirituality emerged third, with a frequency of 23 and a percentage of 10.4% of the overall total as indicated in the table above. Spirituality is ranked third on *The Standpoint* with a frequency of 15 representing 14.3 % of all issues discussed on the programme. It however appeared fifth on *Today's Woman* with a frequency of 8 and a percentage of 9.4%.

The hosts and guests on the show expressed their reliance or dependence on God and encouraged other women to do so. For instance, in episode one of *Today's Woman,* TW7 indicated that:

> *If you ask what the factor is, it is the GOD factor. Honestly, I am a tongue speaking, born again, Christian. Yes, I'm that deep. And I am very much in tune with my spirituality, to be honest. About my God, the Holy Spirit, I pray about everything. So even when it comes to collections, and anything, I pray for inspiration. And it just drops one way or the other. God always has a way of bringing the right people your way, to help you move the vision along (Today's Woman, episode one, scene 6-TW7)*

Also, on episode five of *Today's Woman*, the guest expressed her spirituality by indicating that:

> *To remain calm, I have to make sure that I always spend time with God. I cannot over emphasize that because sometimes things just get out hand and you have to keep your calm, so I play gospel music and talk to God. Before I know it, I am out of it (Today's Woman, episode five, scene 4-TW8).*

Again, the host of *The Standpoint* on the '*A Bit of Me'* segment declared her faith and dependence on God as she encouraged women to rise to success because God trusts the capacity He has given them. She explained that:

> *I am a woman with crazy faith in God and His wisdom for mankind. Women are created as God's special partners. He trusts us. He believes so much in us, and we need to rise and help our nation. (The Standpoint, riding the storms of controversies episode, scene 5-SP9).*

Another issue discussed on both platforms was prayer. Women were admonished to be prayerful and allow God to lead them in life to make the right choices. During the discussion of riding the storms of controversies on *The Standpoint,* the guest encouraged women to be prayerful. She stated:

> *You just have to be prayerful always, and let God lead you to successful grounds (The Standpoint, riding the storms of controversies episode, scene 2-SP10).*

Some other guests also explained that prayer is a culture they have built in their homes. A guest indicates this by stating that:

> *My husband and I pray about everything. Even before we do anything, he makes us fast and pray about it. He is the one who is really grounded. We are very spiritually grounded. We make sure our children pray every night before bed. Prayer is everything to us and we believe it is why we are here today (The standpoint, changing the narratives episode, scene 3-SP11).*

Building a culture of prayer in the home depicts the relational kind of empowerment where the woman negotiates her empowerment with the people around her. Galie and Farnworth (2021) explain that women empowerment is sometimes associated with a strong sense of family togetherness and friendship. In this context, her husband and children form her immediate family and to develop spiritually, the kind of association

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they have together through the culture of prayer will help her attain that kind of spiritual empowerment.

On *The Standpoint* show, women in ministry are called upon mostly to also give their opinions on issues as a sign of reverence to God and his principles. On one of the episodes, the guest speaker who is a lady reverend indicated that women ought to worship God. It is in worshipping him that they will have grace to succeed in every aspect of our lives. She puts it this way:

> *Worship is something God requires from us, women. If we genuinely go before Him in worship, He will look unto us with so much grace and open doors of prosperity for us. When the praises go up, His glory indeed comes down (The Standpoint, women and financial liberation episode, scene 3-SP12).*

Her caution is because of her social position as a pastor and her understanding of how women can move God to be gracious unto them. This therefore affirms the claims of the situated thesis theory of the standpoint.

4.1.4 Governance

Governance can be defined as the ability to steer the affairs of the economy and society and involves the act of deciding on effective strategies to identifying and achieving collective goals. In this context, the term governance was used not only to signify political leadership but corporate leadership as well. The indicators of the theme governance are political inclusion, leadership roles and responsibilities, competence, female representatives, and influence.

The theme of governance is the fourth most dominant theme identified out of all the issues discussed on the television programmes. It has an overall frequency of 22 and a

percentage of 9.9%. On the standpoint, it represents 12.3% of all issues with a frequency of 13. It is the therefore the fourth highest occurring theme on the programme. It also represents 9.9% on the Today's Woman show with a frequency of 22, and it is the 4th most dominant theme on the show.

Women were urged to take up leadership roles in their workplaces and other institutions, to participate in politics and the governance of our nation as well as to represent all women wherever there is room to do so. The host of *The Standpoint* pushed that woman have all it takes to engage in leadership and governance and should therefore go for it. She states on the gender agenda episode that:

> *Leadership is about influence, sacrifice, it is about serving, it is about networking, go forward and take it (The Standpoint, Gender Agenda episode, scene 5-SP13)*

The host of *Today's Woman* reiterates this by saying that:
> *Women can be advocates but they also must see to it that they can be representing the sectors and areas that need their attention (Today's Woman, episode seven, 3-TW8).*

This is in conformity with Ramesh's (2013) assertion that the political empowerment of women has not got to do with only being directly involved in politics and governance only, but also by being able to represent women on every available platform.

As a form of empowerment, women were being educated or reminded of their qualities which presents them as good leaders and as such should even be the reason they are given equal opportunities on every platform as men.

> *There is a clear difference between men and women with respect to leadership and politics. When women go campaigning and they see the*

> *crowd, they see lives. Men see the crowd and see votes. But women are compassionate about the people they see. Men like the superficial, the things that are for show, the Dubai's and the cathedral and the school building, and the hospitals. They are fine. But women, we see the nurses and doctors and the healthcare. We see the value of education, the quality of the education not the building (The Standpoint, Gender Agenda episode, scene 4-SP14)*

This affirms the claims of the Standpoint theory that members of the marginalized community see things differently than those who occupy dominant positions, and those differences in perspective strengthen and enrich the creation of knowledge leading to new ways of doing things (Demirezen, 2018). Thus, women having produced knowledge by virtue of their standpoint as marginalized were able to recommend new ways of leading and engaging in politics. Thus, this assertion:

> *Politics in Ghana is very male dominated and oriented that way and this the time we have to change it. So now let us bring the softer part in (The Standpoint, Gender Agenda episode, scene 4-SP15).*

Therefore, Mandal (2013) argues that without political participation, it will be very difficult for women to challenge existing power structures or patriarchal ideologies. This is to say that if women want to see a change in power structures in Ghana, then, they should be involved in the political systems to share what knowledge they have gained from their social position as marginalized.

One of the key indicators of leadership and political inclusion is competence. Women were reminded of and advised to ensure that they were competent for whatever leadership or political position they aspired for. This is to do away with the notion that women expect to be gifted positions and are not as competent as men. The issue of

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competence with respect to leadership and political inclusion is expressed in the programmes as:

> *We should start looking at it and really give attention to it as to putting women in the position not for the token but because they are competent and can indeed influence the governance (The Standpoint, Gender Agenda episode, scene 2-SP16).*

Another female politician on *The Standpoint* programme, in agreement to this stated that:

> *We need to work and not to only work to be women in parliament but to work so that we change the structures not only within our parties but even within our democracy and our governance. It needs to change. We should stop looking at it as a superficial change because there are women there, but so that we can change the fortunes, the economy and the governance of this country because we have the competence to do so (The Standpoint, Gender Agenda episode, scene 2-SP17).*

On the issue of competence, another guest during discussions on episode titled *Gender Agenda*, urged women to go out there to prove themselves because they could do it. She indicated that:

> *Women, don't be cowered by this title or that qualification. Go out there and influence people. The best kind of leadership is the kind that can go across lines-ethnic lines, religious lines, across party lines and that kind of leadership is the leadership women bring. We can do it (The Standpoint, Gender Agenda episode, scene 4-SP18).*

Explaining the political empowerment of women, Anjana (2018) indicated that it is essential to implement supplementary policies to encourage the self-confidence of women and encourage their involvement in leadership and governance. This is

confirmed by the input of a guest when she was asked how Ghana could increase the number of female politicians in parliament the *Gender Agenda* episode. She said:

> *I think going forward we will have to as a country have some agreement when it comes to the political parties for example, and the gender agenda we probably have to start looking at instances where we compel, or we insist on political parties to give equal representation even within the executive setup (The Standpoint, Gender Agenda episode, scene 2-SP19).*

Therefore, Sundstrom, et al., (2015) argue that women's participation in politics requires a descriptive presence in formal political positions and that women have an equal share in the distribution of power. This assertion is also supported by Vonimary (2018) who indicates that women who are the subjects of empowerment studies cannot be left out of the processes, design and implementation policies regarding their own freedom. This implies that they should be involved in governance to promote their own empowerment.
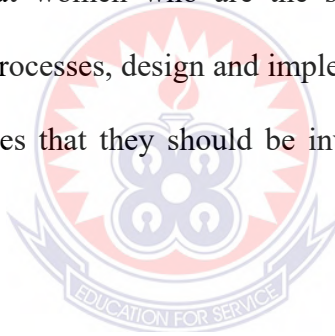
4.1.5 Balancing of roles

Balancing of roles has to do with how women are able to juggle between and balance the numerous roles they play on daily basis (McLellan & Uys, 2009). The indicators of this theme are roles of a wife, being a mother, combining career with entrepreneurship, and home management. Balancing of roles was one of the dominant themes identified. It had a frequency of 21 with a percentage of 9.4%. On the standpoint, it was the third most dominant theme with a frequency of 14 and a percentage of 13.3%. It represented 8.2% of all issues discussed on Today's Woman with a frequency of 7.

During discussions on balancing of roles, women were asked how they were able to combine their jobs with their roles as mothers or wives. These are some of the responses given by women on the shows. On episode five of *Today's Woman*, a female engineer was asked about how she combines motherhood with her job which requires her travelling a lot. She said:

> *All my kids help with cooking various meals, so they know how to make some basic foods. So, for today, I told my first born, 'I have to go somewhere so I can't make breakfast, but this is what is on the menu, can you do it for your younger siblings?' I also have to use the support systems around me. For example, if I have to travel for a project and my kids have to go to school, my mum is still alive. Thankfully, my mum is alive, so I take them to my mum (Today's Woman, episode five, scene 4-TW9).*

Another guest on that same episode discussed that:

> *I do a lot of planning in my home. I have things like meal plans, chore plans, garden plans. There is a system and plan for everything. So, in terms of managing the home, I have a system for who does what and when it is done because without that you are just going to juggle around the place and you can't get anything done in the economic world (Today's Woman, episode five, scene 4-TW10)*

From the analysis, it was revealed that there were women who did more than just balancing their jobs with their roles as wives or mothers. One of the guests on the women and financial liberation episode of The Standpoint shared her experience. She explained that:

> *As the custodian of the home, we have to make sure that we provide ends meat. Whether someone is contributing to the pot or not, we are the ones with the children, we have to keep the home and even take care of our aged (The Standpoint, women and financial liberation episode, scene 4-SP20).*

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This is an indication that sometimes, even without formal jobs, women may still need to balance roles in their homes as caretakers, mothers, wives, sisters, and many others. During the *Women with Multiple Loves* episode, the host of *The Standpoint* insisted that balancing of roles was one of the most difficult things to do as a woman.

> *The greatest challenge is keeping your role as a mother, a traditional wife, an employer and a host of a show (The Standpoint, women with multiple loves episode, scene 6-SP21).*

Another aspect of the issue of balancing of roles discussed is support from husbands. Some women ascribed their ability to handle multiple roles successfully to the support their husbands gave to them. For example, on *The Standpoint*, during the episode *Riding the Storms of Controversies,* one of the guests indicated:

> *I have never seen a man so accommodating and supportive like my husband. He cares about everything that goes on in the house and makes sure that he supports however he can (The Standpoint, riding the storms of controversies, scene 3-SP22).*

Again, a guest with multiple jobs when asked how she balanced her jobs with the role as a wife, explained that her husband supported her in all she did. She stated that:

> *He loves what I do. He knows that I am an industrious woman, and I want to do things, I want to get to the top and break ceilings. He shows massive support by covering up for me in the home when I am not able to perform one or two tasks because I have to be somewhere, or I am tired from running around (The Standpoint,* women *with multiple loves episode, scene 3-SP23).*

However, other guests also explained that they find it difficult balancing roles due to the lack of support from their spouses. The host of *The Standpoint* advised women to find themselves in their career and other purposeful activities before marrying

because sometimes being a wife and mother first may hinder a woman from getting involved in some economic activities.

> *It is okay that you do not have any man in your life now. By the time he*
> *comes to make you his wife, he will meet you as a nurse and a lawyer.*
> *It is not then that he is coming to tell you that you can't do this or that*
> *(The Standpoint, women with multiple loves episode, scene 3-SP24).*

On the episode seven of Today's Woman, a female politician when asked about her marital status explained that the men she met in life were not willing to allow her to follow her dream as a politician because they were insecure with her being surrounded by other men. She stated that:

> *Being a woman in politics is something not every man can understand.*
> *They either push you or pull you out of it. If you are lucky to find*
> *yourself in a relationship with a man who understands that you are in*
> *a male dominated environment but that is your job, you are good to go.*
> *However, a lot depends on the men to be secured because for someone*
> *like me I have a lot of male friends and that is because of the work I do*
> *(Today's Woman episode seven, scene 3-TW11).*

This implies that the choice of a partner can affect how successful you can be as a woman pursuing a career or a dream. It therefore confirms the assertion made by Mokomane (2012) that though women may be able to take strategic life decisions on their own, to be able to put them into action they may need to negotiate their empowerment with the people surrounding them. In this context, their immediate family.

4.1.6   Purposefulness

Purposefulness is defined as having a sense of meaning in a person's life and knowing what to do with one's life (Jung, 2015). It has no relation with economic gain or benefits but satisfaction and fulfillment that a person's life has become impactful.

Purposefulness is the fifth highest theme with a frequency of 18 representing 8.1% of all issues. On *The Standpoint*, it emerged the fifth theme appearing ten times representing 9.5% whiles it appeared eighteen times representing 8.1% on Today's Woman. On both platforms, successful women expressed their sense of purpose and how fulfilling it was to achieve something great in life, especially when they were able to touch the lives of others in the process. On the *Extraordinary Mamaga* of *The Standpoint*, the guest who happened to be a politician when asked her reason for caring for other people's children explained that:

> *They don't have to be my children. They just have to be available to be taken care of and protected. Sometimes, there is resistance, sometimes there is conflict, sometimes there is betrayal. So those who avail themselves, you give what you have to give and if they run with it, praise God. It is just fulfilling to be able to contribute to the lives of others. Maybe that was why I was created (The Standpoint, extraordinary Mamaga episode, scene 2-SP25).*

This implies that the satisfaction she was getting from contributing to the lives of others was more important to her than what she could gain thus, being purposeful as a woman.

Similarly, another guest offered to acknowledge her counterpart for her commitment and selflessness towards abused kids and her investment in other people. She stated,

> *You asked whether she gets tired and she replied that she gets happily tired. Talking about the results that come with cases of abuse that she has worked with, indeed she is happily tired. But I also think happily tired too with what she has invested into people. She lived her life raising me right from the university. My understanding into human right, gender and all that is because I had her to raise me. And I am*

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not alone, there are many of us who she has taken care of (The Standpoint, abusing the future episode, scene 3-SP26).

The analysis revealed that since women have nurturing abilities, most of their contributions to humanity is done by nurturing other people, especially needy children so that they can have normal lives. To encourage women to contribute to humanity and to make their lives count, the host of *The Standpoint* urged women to find that deposit of greatness in them and to spread it across the world. In the episode *10,000 cedis in three weeks,* she urged that:

Every woman has something huge in them, something to give to the world. Let us forge on to find out what it is that has been deposited in you to give the world. Ask yourself what that one thing is that can make an impact in somebody's life. This is one of the reason's The Standpoint is here, to stretch forth hands to the woman who has been challenged and don't know what to do. That is why the girl in need foundation is there to support needy but brilliant young girls access education with ease. Let us be purposeful as women for God has trusted us with a lot (The Standpoint, 10,000 Cedis in Three Weeks episode, scene 5-SP27).
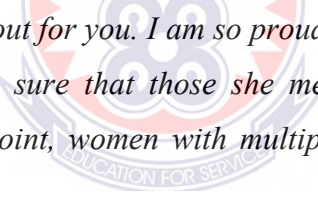
This is in line with Mandal's (2013) assertion that when women are able to build up their social relations and their positions in social structures, it makes them socially empowered. Hence, women's contribution to the community, the society and the nation at large through non- profitable means are what increases their social positions making them socially empowered.

4.1.7   Mentorship

Mentorship is the act of guiding younger people to become the best version of themselves (Johnson, 2015). Issues about mentorship has to do with mentorship

programmes for girls, guiding young women to make the right decisions, counseling sessions for people, and nurturing.

Mentorship emerged as the sixth highest theme with a frequency of 16 representing 7.2% of all issues identified on both programmes. It ranked fifth, occurring 10 times with a percentage of 9.5% on *The Standpoint*. On *Today's Woman*, Mentorship has a frequency of 6 and a percentage of 7.2%. mentorship is considered a key tool to developing a person. The goal of mentorship programmes discussed on the selected episodes was to empower young women on various fronts. It especially aimed at imparting knowledge and guiding them to avoid certain mistakes in life. This is indicated in the excerpt below as the host of *The Standpoint* expressed her joy seeing that people she called mentees were successful at their careers on women with multiple loves. She stated that:

> *I will be watching out for you. I am so proud of you. The pride of every mentor is to make sure that those she mentors become bigger and better (The Standpoint, women with multiple loves episode, scene 4-SP28).*

This affirms the claims of the agency model of women empowerment by Kabeer (2017), which states that once a woman is empowered, she can also empower another person until there is a collective group of individual women who are empowered to rise against unequal social structures.

On *Today's Woman*, there were female entrepreneurs who had offered to mentor young girls, to coach and train them in the various fields wherein they are interested. One of such women was a renowned fashion designer who happened to be a guest for the first episode of *Today's Woman.* She stated that:

> *After Christie Brown had launched, I guess people realized that I love fashion too, I could do this too. Maybe I have something to give the world, and so that brought about the mentorship programmes. I think we sparked something in our community (Today's Woman, episode one, scene 3-TW12).*

Again, a guest on the Standpoint expressed how she guided her students to make the right choices in life. She discussed that:

> *My students, I have about thirty-five mentees and a lot of them, the ladies will come to me: 'Mrs. Seshie I want to do this, how do you think I can do it?' There was one lady who came to me with an idea of packaging some soap. She asked me how to go about it and I had to call on friends to gather the appropriate data for her. I always talk to them and send them messages on our platform to encourage them to do better in life (The Standpoint, women with multiple loves, scene 5-SP29).*

From these two scenarios the guests expressed their involvement in other people's lives as mentors to ensure that they become successful in their field of interest.

However, other guests (especially on The Standpoint) discussed empowerment programmes they had structured to offer mentorship and coaching to young girls. On *Changing the Narratives* episode of *The Standpoint*, a guest called for support from other women to help organize mentorship programmes for girls to guide them from the social media distractions in our world today.

> *We still need to showcase our role models to our young ladies. I remember when my girl was going to school, she kept wanting straight hair because she says that her friends have straight hair. We need to show them how to love themselves, to love their skin, their hair and body. On social media, a lot of people are changing their skin and they don't know what the repercussions are skin cancer. We need to put mentorship programmes in place to guide our girls. We need to mentor*

our daughters and position our young ladies so we can have role models in them (The Standpoint, changing the narratives episode, scene 4-SP30).

This was a call to raise the young ones to become agents of women empowerment. Hence, the assertion that women empowerment is the collective process where women come together to facilitate the empowerment of others (Kabeer, 2017). When collectivity comes to play, it comes to affirm the epistemic privilege thesis of *The Standpoint* that when people come together to form an association, the knowledge they produce is unique.

On that same episode (changing the narratives) of The Standpoint, a guest declared her plan to pursue a mentorship programme to help position girls rightly in the society. This is how she puts it:

I am embarking on the 'she programmes' which is aimed at creating mentorship programmes to nurture young girls especially on the issues of sex and sexual abuse (The Standpoint, changing the narratives episode, scene 4-SP31).

More so, in one of the episodes of *The Standpoint* titled *The Extraordinary Mamaga*, the host of the programme also indicated that mentorship was what had brought her this far in life, and so took time to acknowledge those who mentored her in life. She stated that:

I had all these women, and some men in my life who were consciously and unconsciously mentoring me, and they made me believe that if you are picked out of a generation to do something, and opportunities come your way, it is not for you only. It is for you and the people that come your way (The Standpoint, the extraordinary Mamaga episode, scene 5-SP32).

This implies that when one woman is empowered, she can facilitate the empowerment of others (Kabeer, 1999).

4.1.8 Wellness

Wellness has to do with the lifestyle choices of individuals directed towards achieving full potential of the human body (Stoewen, 2015). The issue of wellness discussed on both programmes aimed at enhancing the wellbeing of women. The indicators were reproductive health, COVID-19 safety protocols, physical exercises, and stress management. The theme of wellness is the eighth theme emerging out of the selected episodes of the women empowerment programmes analyzed. It appeared 14 times representing 6.3% of all issues discussed. It is the least appearing theme on The Standpoint with a frequency of 4 and a percentage of 3.8%. Whereas it represents 11.8% of issues discussed on The Standpoint and a frequency of 10.

From the analysis, it was identified that discussion on wellness on the Today's Woman programme promoted certain activities as best practices for good health and wellness. Such practices included a change in diet where women were supposed to inculcate fruits and vegetables into their diet as often as possible. On episode seven of Today's Woman where the guest happened to be good with the preparation of some of the healthy foods, the platform was given her to demonstrate to the viewers how such foods are prepared. She also stated the benefits of taking in such foods. Here is an excerpt:

> *We encourage our women to stay healthy by eating well. Add a lot of greens to your meals. Spinach is good. Cucumber is fine for hydration and detox. It helps with the skin and hydration (Today's woman, episode seven, scene 4-TW13)*

On episode seven of Today's Woman, the guest shared an experience whiles the issue of dieting was being discussed. She stated that:

> *Fried yam and sausage is my favorite meal because it is the easiest to prepare. Sometimes when I get back from talking, all I want to do is eat and have some rest. But on weekends, I try to eat something healthy (Today's Woman, episode seven, scene 4-TW14).*

Another thing discussed under wellness is fitness. Exercising was highlighted as one of the best ways to stay physically fit as a woman. The host of Today's Woman got into a fitness center to demonstrate some basic exercises women could do to promote good health on episode one. She indicated that:

> *It is time for you to get yourself off that couch and get your blood pumping. You can start off with cardio, you can start with some stretches. Never forget to hydrate whiles exercising. Water is life (Today's Woman, episode one, scene 6-TW15).*

Another area discussed under wellness was creating a comfortable atmosphere in rooms and houses to promote a sound mind. A doctor who also specializes in interior decorations was invited to share her knowledge on the best colors for rooms on episode three of Today's Woman. She explained why some colors are best for rooms and why others are not. She stated that:

> *Research has shown that babies cry a lot in yellow rooms. This is because yellow tend to make people angry. Yellow is associated with anger (Today's Woman, episode three, scene 5-TW16).*

This signifies that what we see leaves an imprint on our minds and hearts so we must be conscious of our sight especially when we have control over it. She advised further that the use of white or blue promotes serenity in the home.

Lastly, issues on Covid-19 were discussed and women advised to practice all safety protocols in order to prevent the spread. Guest TW16 urged that:

> *Take good care of yourselves. Wash your hands under running water as often as you can. Wear nose mask wherever you go, even if you are within family as much as you can. Eat well, rest enough to boost your immune system and follow all safety protocols by all officials (Today's Woman, episode one, scene 1-TW16).*

Since wellness has to do with the overall wellbeing of a person including psychological, emotional, physical and mental, sharing knowledge on how to remain healthy and promote wellness is essential in the empowerment of women. When women are healthy, they can come together to produce epistemic knowledge.

4.1.9   Social limitations

Social limitations can be referred to as a restriction associated with social norms or barriers that limit women from engaging in certain activities or accessing some form of opportunities. Some of the issues discussed under social limitations were economic inequality, shaming women, sexism and gender stereotypes.

Social limitations emerged least among the nine themes identified with a frequency of 12 representing 5.2% of all issues. It had the least number of occurrences in *Today's Woman* with a frequency of five and percentage 5.9%. On *The Standpoint*, the theme of social limitations had a frequency of seven representing 6.7% of all issues discussed on the show. Where issues of social limitations were discussed, the guests and hosts of the programmes raised the issue of women being paid less at the workplace because of their gender.

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According to the OECD, *when it comes to wages, women earn 25% less than men. (The Standpoint, women and financial liberation episode, scene 4-SP33).*

Another issue raised under social limitation is the issue of shaming women. On the episode, changing the narratives of the standpoint, the guest stated that whiles she was young and had her menstrual flow in school, she was shamed for it by her colleagues such that she found it difficult returning to school. The host of The Standpoint in affirmation stated:

In some towns in Ghana, some girls do not go to school during their periods because when they get soiled, they will be teased at (The Standpoint, changing the narratives episode, scene 3-SP34)

Also, another guest on The Standpoint episode *Riding the Storms of Controversies* shared her experience on being shamed by saying:

When you are a woman at a certain age and you do not have a child, your opinion doesn't count. People shame you. Nobody care about what you are going through. So, all that noise about me not giving birth got to me and it was so annoying
(The Standpoint, riding the storms of controversies episode, scene 5-SP35).

On *The Standpoint*, during discussions on the *Gender Agenda* episode, women spoke about the harsh standards and unreasonable expectations for women in politics. The patriarchal nature of our political system ensures that men outnumber women at almost every table of power or authority. It fosters the perception that women are less qualified than men to take up leadership roles:

There are unreasonable expectations for women and even harsh standards for women in positions which require higher levels of respect.

> *Being a woman and pursuing politics is still a challenge because some*
> *of our people do not believe that a woman should take up leadership*
> *roles and they will always rise up against it (The Standpoint, Gender*
> *Agenda episode, scene 4-SP36).*

Sexism was one of the ways identified as a social limitation against women especially women in leadership and political roles. A female politician shared her experience on *The Standpoint* saying:

> *Some radio presenter said they should tell me that I should wear*
> *longer skirts. That Dr. Nduom should tell me to wear longer skirts and*
> *that here I was sitting next to him practically naked. But this was a*
> *skirt I wore at knee length and only my lower legs were showing (The*
> *Standpoint, Gender Agenda episode, scene 3-SP37)*

A successful female entrepreneur also shared her experience:

> *It is not easy being a woman in business especially in our part of the*
> *world. People have the notion that a woman's success is not dependent*
> *on how hard she worked but on the number of men in her life. And they*
> *use the term, she slept her way through. I have been at meetings where*
> *I have not been taking seriously because I am a woman, and what else*
> *could women offer (Today's Woman, episode six, scene 3-TW17).*

According to the standpoint theory, women's unique standpoint in the society provides validation for the claims that women have been oppressed. The experiences of women on the women regarding the limitations placed on them by the society is an indication of how oppressed women are in the society. Women coming together to share these experiences is to create the awareness that social limitations are not a thing of the past as some people may assume. It still holds and that is how marginalized women are in the country. The epistemic privilege they have as women is the knowledge they produce whiles sharing their stories on a common platform

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(Toole, 2019). However, the dominant team (the society or men) may be unaware of these limitations placed on women because of their social position.

4.2. RQ2. What are the perspectives of the production teams on how their programmes empower women?

This research question sought to investigate the perspectives of the production teams of the selected women empowerment programmes on how their programmes empower women. Through the interviews, and a thorough analysis of the data, four themes were identified. These were *motivation, education, mentorship* and *economic empowerment*. Four of the themes were derived from *The Standpoint (motivation, mentorship, education and economic empowerment) whiles three of the themes were derived from Today's Woman (motivation, education and economic empowerment)*. The discussions of the themes can be found below.
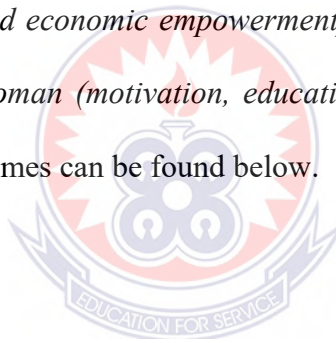
4.2.1 Motivation

From the interviews, it was realized that motivation is one of the ways by which the women empowerment programmes empower women. Motivation comes in the form of inspirational quotes to inspire women to put in adequate effort to change or improve their conditions. From the analysis, it was discovered that Women who are doing well in their businesses and careers are also given the platform to share their stories to encourage other women to assess their problems, identify solutions to them and put them into action. In support of this assertion, Tandon (2016) posit that when women are able to accept that they can put in the efforts to change and improve their conditions at an individual and societal level, they are psychologically empowered. Motivation gives women a kind of mental strength and satisfaction (Mandal, 2013).

This is what participant A said with respect to motivation:

> *People are able to engage in business activities and other things because of the messages we share on our platforms that motivates them. I woke up this morning only to find a message on my Instagram page from a woman inviting me to visit her farm. She said that she was able to cultivate the farm because of how The Standpoint has motivated her to do well for herself (participant A).*

The excerpt above gives a clear indication that some women pick seeds of motivation from stories that are shared and are able to do something meaningful and lucrative for themselves. This is in line with Aghazamin and Hunt's (2017) definition of empowerment as a multidimensional and dynamic process that provides humans (individually or collectively) with greater agency and the capacity to improve their quality of life. It also affirms the claim that when women are motivated to do something on their own, it gives them a sense of satisfaction (Mandal, 2016).

Participant 1 added that:

> *For me as a producer, as far as production is concerned, we seek to use the programme Today's Woman to encourage and inspire women. So, on the show, we have our first segment that targets young women between the ages of 25-35, motivating them to do something on their own for economical gain. Truly, it works because we get a lot of feedback on our social media platforms where women tell us that one person or the other shared a story, and through that they were motivated to establish this business on my own (participant 1).*

The above signifies that motivation is one of the main ways by which both The Standpoint and Today's Woman empower their audience. Women are able to relate more with the stories of successful women because they share the same social position with them. Hence, their understanding of what challenges they have or are

encountering. This confirms the claim of the situated knowledge theory that says that the knowledge produced by women is because of their standpoint as a marginalized group.

4.2.2   Education

To Ojobo (2012), education empowers women by improving their standard of living. He further asserts that educating a woman is the greatest investment towards women empowerment. From the interviews, education was identified as one of the ways through which women empowerment programmes on television empower women. Members of the production teams during the interviews explained how they use their platforms to educate women on various issues. Participant 2 revealed that:

> *So, we educate women on general wellness. We advise and teach women how to keep their hair, exercise, practice healthy dieting, we even teach them how some of these meals are healthily prepared. We teach them how to take care of their bodies, skin, and everything body. Since wellness goes a long way, we teach them how to keep their homes with fragrances, colors, and others. We do that using experts in these fields (Participant 2).*

On that same issue, another respondent said:

> *There are a lot of platforms that should be used to educate women on mental issues, issues of abuse, issues in marriage, hygiene and special diseases that affect women, and even how to make the right financial investments. But, for instance the church, sometimes they abuse women instead. The things they say to women, by the time they get home they are already depressed. Since these institutions will not educate our women, we use our platforms to do so. We bring in the right people to educate women on required subjects from time to time. And it has been very empowering. Lots of positive feedbacks (participant A)*

It can be noted from the above statements that the women empowerment programmes serve as platforms to educate women on broader issues. This may not be formal education since it does not involve students and teachers in a formal setting however, Feldush (2018) opines that television programmes such as these broaden the horizon of women and introduce them to an improved lifestyle which in turn gives them the confidence to make decisions concerning their health and wellbeing. On that same note, Gupta (2016) agrees to this assertion by stating that television programmes such as these have given more women the confidence to take strategic life decisions, to know and to stand for their rights as women. This implies that when women are exposed to knowledge or accurate information about issues relating to their health and wellness, they gain the confidence to make decisions to their own benefit.

Participant 3 shared this feedback saying:

> *We received feedback from a woman some few weeks ago who happen to be struggling with childbirth and going through emotional abuse by her in-laws. Until she watched one of our episodes where we were educating women on reproductive system and the processes involved in conception, there, she had the notion to take fertility tests with the husband and later realized there was nothing wrong with her. She shared this story with us to appreciate and encourage us not to give up on what we do because it is helping a lot of women make the right decisions in life (Participant 3).*

From this, the woman was able to decide for herself and even her spouse that the best way to deal with their problem was to go do a fertility test. Whatever information she gained from the programmes taught her the right thing to do and gave her the confidence to do so. This is how education empower women.

4.2.3 Mentorship

Another important issue people mentioned during the interviews is mentorship. Mentorship was defined in their submissions as guiding and grooming people to take the right path, make the right decisions and be in a better place in life. The analysis indicated that empowerment programmes were seen as platforms by which people could access some successful women who can mentor them to also achieve success in life. It was discovered that after the guests had shared their stories and mentioned some challenges they are going through, other people connected with them through the social media platforms to seek for mentorship. Through these programmes, the hosts have had numerous people they are grooming who may not just be women only, but men as well. Analysis revealed that on some occasions when women in need of mentoring were identified from comments on the social media pages, they were connected to women who have the capacity to guide them through life. These mentors may be people who may not have been easily accessible if not for *The Standpoint* and *Today's Woman*. Participant B explained that:

> *The number of lives we are touching through The Standpoint is very humbling. We do mentorship programmes as extension of the standpoint. We go to schools where we train young girls and young women, bring them here on quarterly basis, for maybe a day or two, no cameras, no phones, no nothing, we only talk and talk our hearts out. Because I see women do not get the platform to vent. They just keep appearances (Participant B)*

Similar to the above, Participant A disclosed:

> *People easily draw closer to me for mentoring after they have watched episodes of our programme. We try to keep the pace by programming them to receive such mentorship. And if you see some of these people today from when they needed guidance in life, you will be shocked at*

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> *how great they have become. God uses some of them to bless my life in*
> *strange ways (Participant A).*

The foregoing suggests that through the empowerment programmes, women receive mentorship from other women who are far advanced in life to shape and guide them towards their own success stories. In this context, women are used as agents to facilitate other women's empowerment through mentorship, hence, Vas, Pratley and Alkire's (2016) assertion that women empowerment is an agency where empowered women individually or collectively enhance the potentials of other women to empower them. This implies that when one woman is empowered, they gain the ability to empower other women. In agreement, participant A stated that:

> *The good thing is that when we empower women, they go out to also*
> *empower others and it goes on and on. And we get to know of it one*
> *way or the other. This is so satisfying such that it makes us want to do*
> *more (Participant A)*

This is described by Corneliussen (2021) as a kind of transaction whereby one person enhances the abilities of another person to feel competent and take action to achieve desired results.

4.2.4 Economic Empowerment

A careful analysis of the interviews revealed that the two programmes, *The Standpoint* and *Today's Woman,* contribute to the economic empowerment of women. This was done by recommending young women for jobs in areas that they qualified to be. Findings indicated that sometimes, individuals in the production team used their social capital to recommend young ladies for jobs so that they can be economically empowered. Participant B indicated:

> *We are always helping people. We help people to get jobs to do and we promote their businesses on our platforms. This is so that every young lady out there will benefit from our platform (Participant B).*

On the issue of recommendation, Participant 3 shared a story:

> *Eight years ago, during one of our productions. there was this lady called Cynthia who happened to be a graduate from a polytechnic with a diploma in food processing. Guess what, she was then a head potter who had no job to do and had to survive. She was from the north but lived in Accra and had a child. It was the host of The Standpoint programme who told us about her and asked if we could have her on our programme. So, we did a documentary for her and invited her to the studio. We made her up and interviewed her on our platform. Eventually, she got a lot of job offers after we made her share her story. She is now one of the managers of the Blue Skies' Food Processing Company. Meanwhile, this person had applied to various companies and had been denied employment but due to Today's Woman, she got a job at a prestigious company (Participant 3).*

Aside helping people to gain employment, the participants explained that they sometimes promoted the small businesses of young women who did not have the ability to sponsor the programmes. Participant A shared this:

> *There is this small company that deals in aloe vera base soap, who engaged me to be an ambassador to their product and to promote it on our programme. In that same season I had another company with a similar product that needed us to promote it. We can't do for both, obviously and this one is willing to pay three times the amount the small company offered. But we had to forgo the money because this is a small business. We see our platform as a place that can help others achieve their dreams. Some of these people we promote can achieve things we cannot achieve but if we are the catalyst to their success, why not (participant A).*

In view of this, Basargekar (2015) signifies that microfinance and self-help groups can afford women the resources for the promotion of economic activities among women which may lead to increased assets, monthly income, savings and decision-making ability relating to enterprises as well as reduction in vulnerability in case of emergency. In this instance, women empowerment programmes also focus on promoting economic activities among women though they are not a financial institution or a self-help group. The aim of the production teams is to ensure that as much as possible, they can help deprived women afford their basic needs and support small business owners who are women to become established and stable through their good will and financial assistance. This also support the assertion of Mandal (2013) that economic empowerment is the means by which poor and deprived people in the community are no longer deprived but can afford their basic needs.

4.3   RQ3. What is the gender make-up of the production teams of the selected talk shows and its implication to women empowerment?

This research question sought to find out the gender make-up of the production teams of the selected women empowerment programmes and examined its implication to the standpoint theory. Interviews were used to gather data to answer the research question. The table below presents the gender make-up of the production teams of the two programmes (*The Standpoint and Today's Woman).*

Table 2: The gender make-up of the production teams of the selected talk shows

Programmes	Male	%	Female	%	Total	%
The Standpoint	9	90	1	10	10	47.6
Today's Woman	6	54.5	5	45.5	11	52.4
Total	15	71.4	6	28.6	21	100

The production team is a group technical staff who play various roles to ensure that a programme is successfully aired. The production team consist of the executive producer, the producer, the studio manager, the technical crew (lighting and camera) and the director. It can be inferred from the table that there are more men than women involved in the production of both *The Standpoint* and *Today's Woman*. The total number of males in the production teams were 15 representing 71.4% of the entire production crew, whereas females were 6 representing 28.6% of the production crew. This implies that activities within the production teams are technical thus, an area dominated by men. According to Galie and Farnworth (2021), women empowerment is defined by the elements of decision making, negotiation and resistance. Vonimary (2018) indicates that women empowerment is a form of transaction where empowered women facilitate the empowerment of others. However, findings indicate that to carry out such empowerment programmes on television, technical people (mostly men) are needed to perform critical roles in the production teams. One of the participants explained that:

> *For the job we do, we do not have many women as camera people, we do not have many women as video editors. For a long time, our video editor was a woman, but she left just last year, and we got a guy. The nature of our job is too difficult for women. For example, we record on*

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> *Saturdays only- four programmes per day. Not many women can have the time to do that. Some may have family they need to take care of. Honestly, if we find a woman who can do any of these jobs, that is fine (participant A).*

The excerpt above indicates that there are naturally not many women in the technical fields regarding the roles the production team members play in Ghana. As such, men are required to perform such roles to get the productions going. Hence, the greater number of males than females in the production teams of the two programmes. Therefore Mokomane (2012) posits that women are expected to negotiate their empowerment with the people surrounding them in order to be empowered.

On *The Standpoint,* there were 9 males representing 90% of the production team and only 1 female representing 10% of the entire production team. The production team of Today's Woman recorded 45.5% of their production team members as females however, it was revealed in the interviews that all leading roles which involved the directing, selecting the guests, choosing the topics for discussion and producing the programmes were occupied by women. This is how the producer puts it:

> *The director, the executive producer, the producer, the voice over and the host are all women. We decide what topic to discuss, who to invite as a guest and how the programme should be done. However, the technical team which comprises of camera men, sound engineers and technical producer are men (Participant 1)*

The finding of men being more involved in the production of the two programmes implies that some men are interested in the empowerment of women. This resonates with Joore 's (2016) argument that the social position of a person cannot be objectively predetermined. She explained by saying that sometimes tables turn such that people who are expected to be in the dominant group (men) find themselves with

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the non-dominant group (women) helping to fight against the injustices and inequalities. To support this assertion, one of the participants stated that:

> *This is a team of young men who are committed to this programme so much that they come every time they are needed and are actively involved in all the processes towards the success of each episode. These are men I owe for three months, and they are just as punctual and okay with what they do (Participant A)*

Also, the findings indicated that though there were more women than men involved in the production of *Today's Woman* (performing lead roles) as compared to *The Standpoint*, the two programmes produced the same content which empowered women. This implies that when men and women work together as a team, irrespective of their gender roles and perceived stereotypes, they collaboratively work to produce better programme contents for the empowerment of women. This affirms the assertions of Demirezen (2018) which says though members of the dominant group (men) see things differently from the marginalized group (women), the differences in perspective strengthen and enrich the creation of knowledge leading to better ways of doing things.

The implication of the gender make-up of the production teams indicate that when men and women work together in a team, the differences in perspectives enrich the content of the empowerment programmes.

4.4   Chapter Summary

In this chapter the analysis of data was done, and findings discussed. The chapter presented the issues discussed on the women empowerment programmes in nine themes which were financial independence, resilience, spirituality, governance,

balancing of roles, purposefulness, mentorship, wellness and social limitations. It also discussed the perspectives of the production teams on how their programmes empower women. It was discussed that the two programmes empower women by motivating, mentoring, educating and economically empowering them. Again, the production teams were dominated by males contradicting the assertions of the standpoint theory that the social standpoint of a person cannot be changed.

CHAPTER FIVE

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

5.0   Introduction

This chapter comprises the summary and conclusions drawn from the study which aimed at examining the issues discussed on the women empowerment programmes and investigating the perspectives of the production team on how their programmes empower women. It includes a discussion of the limitations of the research study and offers recommendations for future studies.

5.1   Summary

Research on media and gender have focused on the media's misrepresentation of women from various dimensions including misrepresentation of women in politics and other leadership positions, disparities in their participation as consumers and producers of media among others. Though issues about women empowerment are of concern to researchers, it was discovered from the review that within the Ghanaian context, studies on women and radio exists but that of television and women are limited. As a results, this research was undertaken to examine issues discussed on the women empowerment programmes aired on television and investigate the perspectives of the production teams on how their programmes empower women. It also sought to explore the gender make-up of the production teams and its implications so far as the standpoint theory is concerned. The following research questions were used to realize the objectives of the study:

1. What are the issues discussed on the women empowerment programmes on Joy Prime and TV3?

2. What are the perspectives of the production teams on how their programmes empower women?

3. What is the gender make-up of the production teams and the implications on women empowerment?

To have a foundation upon which findings from this study were critically analysed, an extensive review of literature was carried out. Literature reviewed was organized under the following: the concept of women empowerment, the types of women empowerment, the role of television in the empowerment of women. as well as relevant literature on the theory used and its significance towards the topic of study.

The study adopted a qualitative research approach (Creswell, 2014) and a qualitative content analysis design (Meriam & Tisdell, 2016). Purposive sampling (Etikan et. al, 2016) was used to select the television stations and the women empowerment programmes studied as well as the participants of the study. Document analysis and interviews were the data collection methods employed. Document analysis was used to examine the content of eight (8) episodes each of *The Standpoint* and *Today's Woman.* Employing semi-structured interviews with open ended questions, the researcher engaged five (5) participants to find out their perspectives on the phenomenon being studied. Finally, thematic analysis was employed to describe the data in a thick rich manner (Braun & Clark, 2006). From the thematic analysis of the selected episodes, nine themes were derived to answer research question one. The themes are *financial independence, resilience, spirituality, governance, balancing of roles, purposefulness, mentorship, wellness, and social limitations.* Also, four themes - *motivation, education, mentorship* and *economic empowerment* - emerged from the thematic analysis of the interview data to answer research question two.

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5.2.   Main Findings

After analyzing the gathered data, the following were the key findings:

Firstly, the study revealed that the most common issues discussed on the two programmes were financial independence, resilience, spirituality, governance, balancing of roles, purposefulness, mentorship, wellness, and social limitations. The recurring themes were tabulated in a cumulative table by which they were ranked in percentages: Financial independence 49 (22.1%), resilience 47 (21.2%), spirituality 23(10.4%), governance 23 (9.9%), balancing roles 21 (9.4%), purposefulness 18 (8.1%), mentorship 16 (7.2%), wellness 14 (6.3%), social limitations 12 (5.4%). It was realized that issues discussed on both women empowerment programmes were done by bringing women over as guests to share their experiences and expert advice on these issues. Such discussions were meant to encourage, educate, and guide women to improve their lives.

Secondly, the research sought to investigate the perspectives of the production teams of the selected women empowerment programmes. Four themes emerged from the interviews. These were: *Motivation, education, mentorship* and *economic empowerment*. From the analysis, *The Standpoint* used their platforms to motivate, educate, mentor and economically empower women, whiles *Today's Woman* used their platform to motivate, educate, and economically empower women. With respect to education, on both programmes (*The Standpoint* and *Today's Woman*), experts on specific areas such as health and finances were hosted to educate women. Also, the participants revealed that they used their platforms to promote the businesses of other women especially small businesses which could not afford to pay for advertisements or sponsorships. More so, they used their goodwill to find jobs for qualified but jobless young ladies. Lastly, *The Standpoint* followed up on their audiences who

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needed mentorship after participating in their television programmes and offered such help to them.

The study showed that the production teams of the women empowerment programmes admitted that their programmes empower women.

The research also sought to investigate the gender make-up of the production teams of the women empowerment programmes and its implication on the standpoint theory. It was revealed in the study that in both programmes the number of men in the production teams exceeded the number of women. The number of men in the production team of *The Standpoint* was nine representing 90% of the entire crew with one female representing 10%. *Today's Woman* presented 54.5% of their production crew as males and 45.5% as females with the numbers six and five respectively. This implied that some men are interested in women empowerment programmes. It also indicates that when men and women work together, they are able to produce content that can empower women.

The general analysis revealed that there were less females in the production teams as compared to men. The total number of men in both production teams were fifteen representing 71.4% of the entire crew and six women representing 28.6%. However, the study indicated that *Today's Woman* had all their leadership positions in the production team being occupied by women whereas *The Standpoint* had one female among the entire production team. Despite the differences, the content they produced had the same recurring themes except that in some episodes, the discussions on similar themes were done differently. This implied that the standpoint of people changes and therefore cannot be predetermined based on gender. It also implies epistemic knowledge can be created with a collective group of people who are not

made up of the marginalized only, but who are ready to fight against all sorts of inequalities.

5.3 Conclusion

The findings of the study indicate that the voices of women are key in the empowerment of women. It confirms the assertions of the agency model which claims that for empowerment of women to be successful, women should be used as agents of empowerment. The experiences women shared around the issues discussed confirms that the standpoint of the marginalized allows them to produce knowledge which is unique to them. As identified with the standpoint theory, the standpoint of women(experiences) gave them enough information to empower other women.

The findings further indicate that the issues discussed on the empowerment programmes are able to help women improve their lives by identifying solutions to their problems and gaining the confidence to put those solutions into action. It identifies that there is the need for women to be empowered in all aspects of their lives-psychologically, spiritually, financially, educationally, and socially.

Also, the low participation of women in the production of the women empowerment programmes does not fully support the assertion that women are always the non-dominant group. It does not fully support the assertion of the epistemic privilege thesis that unique knowledge is created when marginalized individuals come together to form a group to fight for their liberation.

The higher number of men in the production teams of the women empowerment programmes as compared to women confirms the assertion that the standpoint of a person should not be prejudiced since standpoints can change by material life or

circumstances. Hence, men are not always members of the dominant group or women members of the non-dominant group.

5.4   Recommendations

Findings from the study confirm the assertion that the voices of women are powerful in the empowerment of women, and that issues discussed on the women empowerment programmes on television have a positive implication on women. The study suggests that most women are able to change their situations and improve their lives by being encouraged and motivated by successful women hosted on the programmes. Therefore, it is suggested that social institutions like religious bodies, NGOs and the government especially the Ministry of Gender, Children and Social Protection (MGCSP) should channel resources into the production of these programmes, and also recommend viewing of the women empowerment programmes to women.

The two programmes are currently produced in the English language. The producers of the programmes should also translate the episodes of the programme into some of the Ghanaian indigenous languages with the view to reaching a larger target audiences since they have access to a large number of listeners and viewer beyond the television into the social media landscape.

To do away with the notion that only women can empower women, and men are perpetrators of women's marginalization, sometimes, producers should allow men who believe in women and are spearheading women empowerment in diverse forms to also share their stories. This will encourage other men to understand that

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empowering women does not devalue them but makes the society a better place for all.

5.5   Limitations

The purpose of this study was to examine the issues discussed on women empowerment programmes on television as well as investigate the perspectives of the production teams on how their programmes empower women. Also, the study sought to investigate the gender make-up of the production teams of the selected women empowerment programmes. This was done by using content analysis and interviews to investigate the issues discussed on the programmes and how they empower women from the perspectives of the production teams.

The first limitation of the study is that the researcher chose to examine only two women empowerment programmes aired on television. Although the selected programmes have been in existence for over a decade and are aired on the most prominent television stations in Ghana, their content may not be enough to represent all women empowerment programmes in Ghana. However, the study has credible results that can serve as basis for further studies into women empowerment programmes aired on television.

Another limitation was the difficulty in getting to interview the production teams of the selected programmes. As a result, only two people from *The Standpoint* were interviewed as a representative of the production team and three people from *Today's Woman* interviewed. The researcher would have preferred to interview more people for varied opinions and ideas. Despite this limitation, the data were adequate for the analysis of the study, thus, the provision of credible results for further studies.

5.6   Suggestions for Future Studies

Future research can focus on the perspectives and views of audience on how the women empowerment programmes empower them. This area when investigated will justify the issues being discussed on these programmes as empowering enough. This will support or contradict the assertion of the agency model as well as this study which indicates that women are empowered by these programmes.

Other researchers can also look at women empowerment programmes aired in local languages to gain a broader insight into how these programmes empower women. The participation of women as viewers of women empowerment programmes as compared to men can also be studied.

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APPENDIX

INSTRUCTIONS:

Please find attached the guide for the interviews conducted.

1. What is the gender make-up of the production team?

2. Is there a particular criterion for the selection of people into production team?

3. What factors do you think accounts for the gender make-up of the production team?

4. Would you say as per your experiences in the production of this programme that women are interested in and willing to participate in programmes meant to facilitate the empowerment of women?

5. What do you seek to achieve with the production of the above programme?

6. Who are your target audience?

7. How does your programme educate both genders on the issues of women empowerment?

8. What has been the response and reaction of your audience towards this programme?

9. Have you made any major changes to the programme in order to achieve your aim of empowerment?

10. By what criteria are your guest speakers selected?

11. By what criteria are your topics of discussion selected?

12. By experience, would you agree to the assertion that the best way to empower women is through the voice of other women? How has this worked for you (production team)?