



## ARCHIVAL MATERIALS

Pg. 1. **Mass Broadcasts** – What has happened in your country regarding mass broadcasting-public broadcasts, radio, and television? Do you have any stats on number of radios and televisions? Do you have any studies on the communication effectiveness of any mass broadcast approaches – e.g. has an NGO or Government sponsored educational programmes on television.

Pg. 9. Are there any special activities with Satellite television that have relevance here.

Pg. 10. **Regulation** – What do the current regulations say about radio and television. Is a community television a possibility? What would have to change to be able to run a community television?

Pg. 17. Do we know why the national and regional television stations don't broadcast more development content.

Pg. 20. **Local Broadcasts** – Are community radios allowed? What do you know about them? Any studies on their effectiveness. Do you know anything about their running costs?

Pg. 24. **Development Education** – are there currently development initiatives that community television would so obvious enhance if it were available.

- **Mass Broadcasts** – What has happened in your country regarding mass broadcasting- public broadcasts, radio, and television? Do you have any stats on number of radios and televisions? Do you have any studies on the communication effectiveness of any mass broadcast approaches – e.g. has an NGO or Government sponsored educational programmes on television.

### **Stats on number of radios and television**

The NCA as at September 2002, a total of 119 radio stations has been approved across the country, although only 58 are operational. The regional breakdown of approved radio stations is as follows;

|                      |    |
|----------------------|----|
| Greater Accra Region | 22 |
| Ashanti Region       | 31 |
| Central Region       | 9  |
| Eastern Region       | 10 |
| Western Region       | 12 |
| Brong Ahafo Region   | 15 |
| Volta Region         | 6  |
| Northern Region      | 7  |
| Upper East Region    | 4  |
| Upper West Region    | 3  |

Included in these statistics are five community radio stations – Radio Ada, Radio-Peace in Winneba, Radio Progress in Wa, Royals-FM in Wenchi and Meridian in Tema. Not all are on air, and some of the statistics include GBC’s radio stations across the country, but still the competition is formidable.

### **Television**

Ministry of Information records also show that the National Communications Authority (NCA) has, as of June 2002, approved 18 television stations out of which only eight are currently operational.

### **Newspapers**

Records at the General Post Office (GPO), where all newspapers are supposed to be registered, show 58 new print media were registered as at September 2002 and records at the Ministry of Information indicate that there are some 55 newspapers currently on the newsstands. However, the Private Newspaper Publishers Association of Ghana (Prinpag) puts its membership at 63, thus we can assume that there are at least that number of privately-owned publications on the Ghanaian market.

### **Main Reference**

1. Gadzekpo, Audrey. “*Ten Years of Constitutional Rule – Challenges of the Ghanaian Media*”: (Keynote presentation at GJA workshop, Greenland hotel, Swedru, December 9-10, 2002.

2. “Positioning Radio Ghana to meet the Current Competition”: (Seminar organised by GBC on 23-24 November, 2002.

**Study on the Communication Effectiveness of Mass Broadcast Approaches**

**Radio**

A content analysis of the Ghana Broadcasting Corporation (GBC) Radio1 programming schedule for a one-week period in the January-February 1990 issue of the radio and TV Times yielded a total of 346 programmes. Altogether, GBC Radio 1 transmission totalled 6,343 minutes or 105.7 hours per week. Radio 1 transmission breaks from 9:05 PM to 12:19 P.M. on weekdays and between 11:15 PM and 11:59Am on weekends. No reasons were attributed to the break in transmission, but it was assumed they were necessary to preserve the radio equipment and to provide adequate time to switch to different wavelengths and frequencies, [Typically transmission lines have to be changed to avoid losing the use of the meter band as demanded by international regulators]

The findings presented in Table 10.8 describe the types of language used in the radio’s programming. It shows that the ‘mixed subcategory – a combination of the indigenous languages – had the highest with 29.5 percent, and Hausa had the lowest with 4.3 percent. The rest were ; English -16.5 percent, Akan-10.7 percent, Ewe – 9.2 percent, Ga – 8.1 percent, Nzema – 6.4 percent, Dagbani – 4.9 percent, and unspecified – 10.4 percent. The reasons the ‘mixed’ languages subcategory ranked the highest is that most of the radio programs were usually alternated to provide variation for listeners. For example, the combined morning devotion and national pledge that usually begin transmission are in different language each day of the week. Also the morning music that immediately follows the morning devotion is in a different ethnic language every day of the week. The idea is to provide broad language representation in the programming offered since Ghana is a country of ethnically diverse people. Furthermore, English ranked second for the simple reason that all school broadcasts are in English and so are the brief newscasts on the hour. Akan single-handedly ranked the highest among the ethnic languages used in the broadcasts because it is the language of the majority. It is indeed not surprising that Hausa ranked the least; it is not an indigenous Ghanaian language but is widely used as a trade and commerce language.

Table 10.8  
Distribution of GBC Radio 1 Programmes by Languages

| <i>LANGUAGE</i> | <i>FREQUENCY</i> | <i>PERCENT</i> |
|-----------------|------------------|----------------|
| English         | 57               | 16.5           |
| Akan            | 37               | 10.7           |
| Ga              | 28               | 8.1            |
| Ewe             | 32               | 9.2            |
| Hausa           | 15               | 4.3            |
| Nzema           | 22               | 6.4            |
| Dagbani         | 17               | 4.9            |
| Mixed           | 102              | 29.5           |
| Unspecified     | 36               | 10.4           |
| Total           | 346              | 100%           |



The most prominent program on GBC Radio 1, as indicated in Table 10.9 was news (39.9%) followed by entertainment/culture (19.1%) and community (10.1 %). The national radio station also devoted 9.2 percent of its broadcasts to information, 6.6 percent to youth, and 0.9 percent to other entertainment. Furthermore, 4.6 percent of the broadcasts were devoted to religion, 1.4 percent to education, and 8.1 percent to the other category. Newscasts undoubtedly topped all the programme subcategories because they were broadcast more frequently – usually every hour.

Table 10.9  
Distribution of GBC radio 1 Programmes by Type of Broadcast

| <i>PROGRAM CATEGORY</i> | <i>FREQUENCY</i> | <i>PERCENT</i> |
|-------------------------|------------------|----------------|
| Information             | 32               | 9.2            |
| Entertainment/Culture   | 66               | 19.1           |
| Youth                   | 23               | 6.6            |
| Other Entertainment     | 3                | 0.9            |
| Community               | 35               | 10.1           |
| News                    | 138              | 39.9           |
| Religion                | 16               | 4.6            |
| Education               | 5                | 1.4            |
| Others                  | 28               | 8.1            |
| Total                   | 346              | 100%           |

Generally, GBC Radio 1 carries a few English programs such as news and commentary, newsreel, experts from the Ghanaian newspapers, and school broadcasts. The major program types are health, sports, music, religion, adult education, and rural broadcast. Funeral announcements in the ‘mixed’ indigenous languages also feature prominently. Some of the specific programmes on GBC Radio 1 are *Music in the Country Side vein*, a variety of traditional music for funerals, outdooing, and other social functions; and *Programme Parade*, an informative programme in English which is alternated with the local ethnic languages. Other programmes are; *Hen Ara Nkonkonko* (Akan, meaning we by Ourselves), a programme which aims at preparing the country’s youth to assume the role of future leaders; *Kunenka Nawa* (meaning How May Ears Do You Have?), a roundup of topical events in Hausa; *Te Oyaa Tee* (How are You?) a radio doctor’s talk show in Ga; and *Nyonu Afedzikporlawa* (Entertainment for Women), a housewives’ favourite in Ewe.

In summary, the findings for radio reveal that a significant amount of programming time was devoted to news more that the rest of the subcategories studied. Because it is a domestic network, a substantial portion of the programs on Radio 1 are locally produced. Thus , the fact that indigenous language are used more frequently in Radio 1 programming is indicative that more Ghanaian will be sufficiently informed and also will understand the messages that come to them.

## Television

A Survey of GBC-TV programme schedule for the week under review yielded 131 programmes. Television transmission for Saturday and Sundays usually begins at 6:45PM and ends at 10PM, whereas transmission on weekdays normally runs from 5:45PM and 11PM. In addition, on public holidays GBC-TV operates on a weekend programming schedule (i.e. from 6:45AM to 10PM). Television transmission on weekdays does not start until 5:45 PM because of the general assumption that most of the Ghanaian audience works during the weekdays (i.e. 9AM to 5PM), and the evening is more suitable for programming.

Another reason is probably to prevent wear and tear of equipment and a final reason is lack of suitable and adequate programmes to show during the morning hours. Television broadcast in Ghana is for the minority who live in urban areas. Frequent breakdown of transmission equipment, as well as lack of power and electricity, make it impossible for those in the remotest parts of the county, who constitute the majority, to enjoy television services. In addition, because of the peculiar terrain in certain parts of the country, television signals do not carry well to these areas. However, by 1993 modernization and expansion programs have reached nearly 95 percent of the country's land surface and a considerable portion of the population, over 80 percent.

GBC-TV programming includes news and commentary, musical and variety shows, drama, feature films, sports and educational programming. Some of the specific programmes are; *Showcase*, a local drama presented in the indigenous language; *Science World*, a series designed to explain scientific innovation and inventions and their effects on everyday lives; and *Hobby Time*, a programmed designed to teach children how to make handcrafts. Others are; Our Health, a programme meant to educate the general public on the health needs of the individual as well as the community; *Builders of Today*, a magazine programme for youth; and *Living Arts*, a cultural magazine that features contemporary arts and artists. The most popular entertainment programs are in the indigenous languages – although English is the main language of broadcast.

Table 10.10  
Distribution of GBC-TV Programs by Language

| <i>LANGUAGE</i> | <i>FREQUENCY</i> | <i>PERCENT</i> |
|-----------------|------------------|----------------|
| English         | 62               | 47.3           |
| Akan            | 3                | 2.3            |
| Ga              | 1                | 0.8            |
| Ewe             | 1                | 0.8            |
| Nzema           | 1                | 0.8            |
| Dagbani         | 1                | 0.8            |
| Mixed           | 11               | 8.4            |
| Unspecified     | 51               | 38.9           |
| Total           | 131              | 100%           |

Note: Although Hausa is also used in GBC-TV programming, it is not specifically mentioned in the *Radio and TV Times* sampled for this particular study.

Table 10.10 shows the frequency of languages used on GBC-TV each week. As expected, English represents the largest subcategory with 47.3 percent because it is the official language in the country. Unspecified language followed second with 38.9 percent, and the “mixed” indigenous languages placed third with 8.4 percent. Akan ranked fourth with 2.3 percent; and Ga, Ewe, Nzema and Dagbani tied at the bottom with 0.8 percent. Obviously, Akan once again accounted for more of the programmes on GBC-TV than the other ethnic languages because it is the language of the majority.

Table 11.11 presents the frequency analysis of the types of programme broadcast on GBC-TV. The others subcategory – an amalgam of weather forecasts, ads, announcements, program parades, programme summaries, and test patterns- accounted for more than a third (38.9 percent ) of the broadcast. GBC –TV also devoted 13 percent of its programming to newscasts, 9.9 percent to entertainment/culture, 8.4 percent to information, and 7.6 percent to youth activities, 9.6 percent of its programming to religion, 6.1percent to education, 5.3 percent to other entertainment, and 3.8 percent to community activities. A new feature for news presentation was introduced on GBC-TV in June 1990. For example, the 7PM newscast has been divided into two segments; local and international news. And the two segments, anchored by two readers, are interspersed with a two minute commercial break.

Table 11.11  
Distribution of GBC-TV Programms by Types of Broadcast

| <i>PROGRAM CATEGORY</i> | <i>FREQUENCY</i> | <i>PERCENT</i> |
|-------------------------|------------------|----------------|
| Information             | 11               | 8.4            |
| Entertainment/Culture   | 13               | 9.9            |
| Youth                   | 10               | 7.6            |
| Other Entertainment     | 7                | 5.3            |
| Community               | 5                | 3.8            |
| News                    | 17               | 13.0           |
| Religion                | 9                | 6.9            |
| Education               | 8                | 6.1            |
| Others                  | 51               | 38.9           |
| Total                   | 131              | 100%           |

In summation, GBC-TV programming tends to use English as the main language of broadcast rather than the six major indigenous languages; Akan, Ga, Ewe, Nzema, Dagbani, and Hausa. Although some of the television programs are imported, the station uses lots of indigenously-produced programmes. The findings indicate that the substantive programmes were geared more toward informing than entertaining the Ghanaian audience. Nevertheless, it was very difficult to determine exactly how GBC-TV programming was aiding in national development since the programming content was, in a way, too general and multifarious.

***Main Reference***

Asante, Clement E., “The Press in Ghana: Problems and Prospect”. University Press, Inc.: Maryland, 1996.

## **What has Happened Regarding Mass Broadcast/Public Broadcast**

### **Radio**

The colonial government, then headed by Governor Sir Arnold Hodson, established radio service in the Gold Coast on July 31, 1935. In a private bungalow in Accra, the British Broadcasting corporation (BBC) opened a small wired relay station called “ZOY” to relay its programmes to an estimated 300 listeners in the city. Twumasi (1981) says this broadcasting facility was extended when rediffusion (wired-radio) centers were opened in Kumasi, Secondi, Koforidua, and Cape coast.

The British colonial government established radio as a public services tool to bring information, education, and entertainment to a few Accra residents. But later it was used to counter the anti-colonial propaganda of the nationalist press in Ghana. In 1939, the government provided funds for a permanent building to house the radio station. It is said that during World War II Radio ZOY provided the public with accurate war information as well as the performance of the Gold Coast soldiers at the frontlines of the war. Between 1935 and 1945, Radio ZOY was administered by the Colonial Secretary’s Official and from 1946 to 1953, it was managed by the Information Services Department. In 1954, upon the recommendation of a commission established to advise the colonial government on how to improve radio broadcasting in the county, the gold Coast Broadcasting System (GCMS) was set up. Then in September 1962, the Ghana Broadcasting System became a full-fledged corporation and was renamed the Ghana Broadcasting Corporation(GBC).

Since its inception, GBC has undergone various restructuring and transformation exercises. For example, by 1973 GBC had been reorganized into seven divisions, notably sound (radio) programmes, television programmes, news and current affairs, engineering, administration, accounts, and common services. Again in 1973 GBC was reorganized – this time into 11 divisions consisting of sound programmes, television programmes, engineering, news and current affairs, administration, finance, technical services, commercial service, public affairs and publication, music and culture, and film production. Still, recent reorganization by the government has made GBC into only two divisions sound broadcasting (or radio) and television. However, there are other supporting services such as engineering, news and current affairs, and administration and accounts.

On June 1, 1961, Ghana inaugurated an external broadcasting system which linked the country with the outside world. The external service beamed on a 100-kilowatt transmitter to start a service that was primarily aimed at people in every part of Africa. This service carried messages of encouragement and support to other African countries fighting for their freedom and self-determination through the 1960s and 1970s. In addition, the external services also reached listeners in North America, Europe, Japan and Australia. The programmes were broadcast in Arabic, English, French, Hausa, Portuguese, and Swahili. This external broadcast station became “one of African’s ambitious international radio propa-ganda station, in keeping with Nkrumah’s ambitions to play a leadership role in the Pan-African movement’(Head and Kugblenu 1978, 126). The external was resumed in 1987 after several years of being inoperative due to technical and financial difficulties.



Currently, the Ghana Broadcasting Corporation (GBC) provides two domestic radio services; Radio 1 (also called GBC- 1) and Radio 2 (also known as GBC-2). Both operate from 5:30 am until 11:05pm. However, brief, periodic intermissions occur during transmissions. The transmission of Radio 3 (GBC-3) programs, which were heard on wireless only, has been discontinued because of shortage of material resources. On May 21, 1986, GBC began a new transmission on VHF-FM for the Accra-Tema metropolitan area, a gift from the Federal Republic of Germany to commemorate the corporation's Golden Jubilee which fell on July 31, 1985. At the time there were more than 2.5 million wireless sets in Ghana plus more than 64,000 wired loudspeaker boxes.

### **Television**

Television service was launched by Nkrumah on July 31, 1965, under the directorship of Mrs. Shirley Du Bois. In his inaugural address, Nkrumah noted that television "must reflect and promote the highest national and social ideals of our ideology and society" (Daily Graphic, August 2, 1965, 5). In fact, the objective was to use television to promote education and literacy, not entertainment. Currently, Ghana Broadcasting Corporation-television (GBC-TV) has a major studio center in Accra with transmitters at Ajankote near Accra, Kissi in the Central region, Jamasi in the Ashanti Region, and a relay station in Tamale in the Northern Region. The transmitters are linked by microwave to the main studio in Accra. In 1986 another transmitter was installed at Bolgatanga to serve the uppermost part of the country. In an effort to improve and modernize television transmission as well as to increase simultaneously broadcast coverage to almost all parts of the country, three new colour transmitters have been installed at Akatsi and Amedzofe in the Volta Region, Han in the Upper West, and Tamale in the Northern Region. The recent commissioning of another transmitter station in Sunyani in the Brong Ahafo region makes it possible for 95 percent of the country's land surface to be covered. Television programming starts weekdays at 5:55pm and ends at 11 pm. There is, however, a two-hour morning educational broadcast for schools. On weekends and public holidays broadcasts extend from 6:50 am to 11:50pm.

### **Wire Service**

The Ghana News Agency (GNA), the first wire service to be established in African south of the Sahara, was developed through the assistance of Reuter news agency of Great Britain in February 1957. GNA was established to correct the distortions about the African continent in the international media (Maja-Pearce 1990). Initially, it was formed within the Information Services Department but became a statutory corporation in 1960 with a board of directors appointed directly by the president of the head of state. GNA has regional and district offices throughout the country and initially had international bureaus in 10 foreign countries, including Lagos, London, Moscow, Nairobi, and New York. The agency's news service was subscribed to by more than 140 organizations and diplomatic missions. GNA has news exchange agreements with other international news agencies, including Reuters, agency France-Presse (AFP), and TASS. At its inception GNA carried 12,000 words daily and another 7,000 for Reuters, but these figures have increased dramatically in recent years.

*It must be noted that currently all the foreign offices of the agency has been closed down due to financial constraints.*

**The Film Industry**

The Ghana film Industry Corporation, (GFIC) was set up in 1964 and charged with the production of documentary films and newsreel to publicize and propagate government activities. The idea was to put on film/tape important historical events of Ghana for record purposes. Plans are now underway to restructure the corporation to enable it to operate as a full-fledged, regular film studio, capable of producing commercial films.

***Main Reference***

Asante, Clement E., "The Press in Ghana: Problems and Prospect". University Press, Inc.: Maryland, 1996.

- **Are there any special activities with Satellite television that have relevance here.**

#### **The Satellite television**

On July, the country's first satellite station near Accra was commissioned, making it possible for Ghanaians to see live the British royal wedding between Prince Charles and Lady Diana. Also, on March 6, 1986, Ghana, with the assistance of NEC Corporation of Japan, switched its television network to colour to keep abreast of modern television technology around the world. Moreover, for example, the former Soviet Union, the former Federal Republic of Germany, and, of course, Japan have all in various ways, contributed generously toward rehabilitation the broadcasting industry in Ghana. And in due course, Ghana hopes to gradually replace its nearly 52 relay stations that are currently in use with VHF-FM radio receivers to expedite its expansion program aimed at reaching more rural communities.

#### ***Main Reference***

Asante, Clement E., "The Press in Ghana: Problems and Prospect". University Press, Inc.: Maryland, 1996.

- **Regulation** – what do the current regulations say about radio and television. Is a community television a possibility? What would have to change to be able to run a community television?

## **Broadcasting Regulation – the Past and Present**

### **Definition**

Communication policy is defined as “a set of principles and norms established to guide the behaviour of communication system,” (Dias et. Al., 1979)

### **Past Media Policy**

Ghana has had a long media history dating back to 1822 when Governor Charles McCarthy set up the Royal Gold Coast Gazette and commercial Intelligencer, but from 1857 onwards it was a mainly indigenous press, which thrived and articulated the aspirations of Ghanaians. The press was central to the nationalist struggle and arrogated itself a crusading vision. Joseph Ephraim (J.E.) Casely Hayford (1903:181) argued that the newspaper was the “mouth-piece” of the people and likened the relationship between editor and reader to that of “a ready friend, on who sympathized with them in all their troubles and who would give his very life’s blood to ameliorate their condition.” Another nationalist, Joseph Boakye (J.B.) Danquah similarly characterized the newspaper as the spokesperson of the silent majority, counting among the duties of the newspaper “to serve as a linguist, an intermediary between the government and the people, the people and the government” (Times of West Africa, March 16, 1934). Both central figures in the long struggle for independence, Casely-Hayford and Danquah expressed and communicated their vision for a free and independent Ghana mainly through the newspapers they variously published and edited.

After independence civilian and military governments have continued to variously articulate their disparate visions for the media. However, to date we cannot claim to have a clear cohesive national media policy. Whatever policies that may have been fashioned out over the years has been balkanized and communicated sporadically through public pronouncements and declarations by either the head of state, Minister for information or senior government functionaries. We have also been able to glean media policy through the maintenance, enforcement or enactment of laws governing various aspects of communication, or through sporadic decrees.

Thus, for example Kwame Nkrumah’s vision for the media and clearly his government’s communication policy can be deduced from actions such as the establishment of the Ghana News Agency, whose mission was to counter negative coverage of Ghana and the continent by imperialist media. The addition of foreign language radio broadcasting in selected foreign language to neighboring African states; and the building up of local language broadcasts on state radio are also measures that suggest a deep belief in overcoming information dominance from the West, in furthering a pan-Africanist vision and in communication to citizens in their own languages. On the more negative side, we

can also determine the Nkrumah's communication policy was anti privatization of the press from pronouncements such as;

“It is part of our revolutionary credo that within the competitive system of capitalism, the press cannot function in accordance with a strict regard for the sacredness of the facts and the press, therefore, should not remain in private hands” (1963).

On another often cited occasion Nkrumah expanded on the revolutionary role he thought the media ought to play by explaining that the truly African media does not exist for the purpose of enriching its proprietors or entertaining its readers. He considered the media as an integral part of society that must carry forward a revolutionary purpose of establishing a progressive political and economic system upon the continent to work out its social and cultural destinies (Ainslie, 19966). To achieve these, Nkrumah and his government felt the media should be in firm state control. For instance, a criminal code (Amendment) act was passed requiring “newspapers and other publications which had been indulging in the systematic publication of matters calculated to prejudice public order or safety” to be submitted for scrutiny (censorship) before publication. Also schools and libraries Act 76 (1961) was passed to control cinematography exhibitions by previewing films. The False Reports and Seditious Acts were enhanced.

The progressive party government of Dr. Kofi Abrefi Busia, in line, with the free market economy principles it espoused, obviously did not agree with a policy that put the media only in state hands and thus during the brief years that they were in power the Progressive party repealed laws such as the Newspaper Licensing Act 1963, and allowed for private print media development. Thus we can deduce that media policy was predicated on a libertarian vision of the media's role in society. The attitude of the Third Republican Government of Dr. Hilla Limann was similarly benign, the tone for media policy set in his sessional address to Parliament on November 30, 1979:

“The Constitution provides for the establishment of the Press Commission to manage the state-owned media and to give the press the necessary independence and protection to enable it to perform its essential functions of educating and keeping the public properly informed and serving as a watchdog of the people's rights and liberties (Limann, 1979).

It is important to note that the Limann government underscored their commitment to improved communication by ushering in the use of satellite communication, and unlike neighbouring Nigeria, for example, took no measures to curb private use of satellite dishes.

### **Military Communication Policies**

In an attempt to restore civil liberties which Nkrumah had curtailed, the National Liberation Council sought to reverse many of Nkrumah's policies. The NLC lifted the lifted Nkrumah's of outgoing messages and ban on foreign correspondents, and set up a publicity secretariat to advise the government on the formulation and execution of the

regime's internal and external information and publicity policies. The role of the media was defined as "refining from giving prominence to unimportant matters, cheap sensationalism and overdramatising of trivial events"

In the areas of broadcast, the NLC promulgated a decree establishing new Ghana Broadcasting Corporation with the responsibility of undertaking social and commercial television, and providing impartial and independent service and affording equal time to all political parties "(NLCD 226). To generate revenue, the Television Licensing Decree (October 1996) was passed, requiring consumers to obtain a license before installing a TV set in their homes. Dealers, hirers and repairs of TV sets were also required to obtain a dealers license.

These relatively reasonable sounding policies, however, were contradicted by communication policies rooted in legal decrees and actions that smacked of interference. The prohibition of rumours Decree (NLCD 92) made it a crime to air any statement, even if true, that might cause disaffection against the NLC, the police or the armed forces. A two decrees were passed preventing anyone from taking legal action against the country. State-owned media and the state publishing Corporation as well as the owners, publishers or editors of the State owned defamation without authorization from the attorney-General (Asante, 1996).

In the area of telecommunications, the NRC regime passed the Telecommunications (Frequency Registration and Control) Decree, 19977) (SMCD 71) thus establishing the Frequency registration and Control Board. The functions of the FRCB were to allocate and control the use of radio frequencies and to approve and issue licenses to commercial and amateur radio operators, among other things. As in the case of the previous civilian regimes, however, no private broadcast licenses were ever granted.

The last military regime in Ghana of Flt. Lt. Jerry J. Rawlings, who staged a military coup in 1981, was characterized by politicians that were essentially intolerant of the press and individual freedoms. The Press Commission established during the civilian government of Dr Hilla Limann- whom the overthrew – was abolished and instead an advisory council set up to advise the Minister for information. Foreign music was described as cultural imperialism and thus banned from their waves. Illegal video operational were banned and video operators were required in submit their films to the Ministry of Information for censorship. A regulatory body, the Cinematography Exhibition Board of Control was set up and empowered by Nkrumah's Act 76 of 1961 to preview films. In addition, a law on defamations was passed in 1984.

A clue to PNDC government's communication policies can be determined from a given by the then Minister for information, Joyce Aryee;

"I do not see the press as laying outside of the political institutions that we have. This is where I see that people ought to realize the role of the media differs from county to county. In a situation like ours when we need to conscientise people

and where we have an illiteracy problem, you use institutions like the media to do the conscientisation” (African Contemporary Report, 1983, 84).

The conscientisation effort meant that private newspapers were randomly banned for “distorting news” fabricating stories” and also for being unpatriotic and unsupportive of the ideals of the 31<sup>st</sup> December Revolution (Asante, 1996).

The final overt policy act that sought to silence the media during this period was the passing of the Newspaper Licensing law (PNDC Law 211) in 1989 that revoked the registration of all newspapers and magazines published in the country and required that publishers re-apply to the Ministry of Information for registration.

### **Regulations under the fourth republic**

Communication policy in Ghana today is guided by article 12 of the Constitution which stipulates the freedom of the media, and which seeks to insulate the state-owned media from governmental interference. These freedoms are also backed by article 21, which guarantees freedom of speech and expression for all as well as freedom of information. The freedom of information stipulation, however, appears to contradict instruments such as Official Secret Oath, which prevent public officials from divulging information to journalists.

Chapter 12 of the constitution provides more than just assurances of press freedom however. It also provides guidelines for responsible journalism by stipulating a right to rejoinders and by establishing a Nation Media Commission. The NMC is charged with insulating state-media from Governmental interference, ensuring high journalistic standards and arbitrating grievances relating to the media.

The NDC government perhaps ushered in some of the most liberal policies as a the media is concerned. And while these policies were intermittently contradicted by the rigid enforcement of press laws. Including criminal libel and sedition, the communication atmosphere was one that was nonetheless freer than it’s ever been in addition to the proliferation of newspapers, there had been several private broadcast situations. The liberalization of the airwaves, a major policy departure from past governments, was no doubt helped by the constitutional provision stating that there should be no impediments put in the way of the media, either broadcast of print ( article 12), and by the general economic policy of privatization adopted by the government as part of Ghana’s structural adjustment and economic recovery programmes. Since July 1995, the Ghana Frequency Registration and Control Board has granted frequencies to operate broadcasting services to three free-on-air commercially supported UHF TV networks (none has as yet gone on air), 13 pay-per-view satellite (cable) re-broadcast service situations and 10 VHF-FM radio stations.

Furthermore, there had been the promulgation of the national Communication Authority Act on December 30, 1996, which established the national Communications Authority. The Authority regulate communications by wire, cable, radio, television, satellite and similar means of technology for the orderly development and operation of efficient

communications services in Ghana and to provide for related purposes. “Among its duties will be the allocation and regulation of frequencies, the promotion of research and development of technologies, the promotion of fair competition among communication providers, the ensuring of efficiency among communication providers and consumer satisfaction, the establishment of a national numbering plan and the assignment of numbers accordingly, among other things.

It is worth noting that a paper prepared by the Minister for information setting out the NDC Government’s policies in communication is instructive of the direction in which the Government hopes to take communication. Central to the policy, was the use of mass media for “social change, economic growth and cultural preservation and development”, and the “deregulation, decentralization and democratization of the media” The Minister envisioned decentralizing media, particularly broadcast media, by encouraging community radio stations to be set up by district assemblies, although one must point out the conflict between that vision and that of the Committee on Independent Broadcast that discourages district assemblies from acquiring radio stations.

### **Conclusions and Recommendations**

As lofty and progressive as these policy goals outlined for the future of communication in Ghana sound, there appears to be some serious gaps that need to be addressed. One such loophole can be found in the policy aimed at ‘democratizing the media by urban populations. While envisioning the need to widen the options and availability of the media, no policies have been laid down to actually encourage this. There is no community or rural newspapers in the country and, indeed, all the committees have been silent on this issue.

More importantly, there is no policy that speaks the language problem in our country, a problem that is continent wide; English still dominates the broadcast media in a country with a 60 percent illiteracy rate. While GBC has a local language, there is no such provision of TV, a media which is fast penetrating our rural areas. And while there are a few local language programmes, they constitute a small percentage of total programming on TV.

Chap movies and old American re-runs continue to dominate our television airwaves. Major programmes such as news are still only read in English and CNN, which GBC rebroadcasts at

When it comes to private broadcast, no policy guidelines encourage private stations to “democratize” for the sake of rural or illiterate people, and because there are no guidelines, the formats of most of the stations are very western oriented, with hardly any use of the local languages.

The committee on independent Broadcast in their report recommended giving priority to operators of local/community radio. Unfortunately, there are few takers as rural areas with little advertising base are hardly attractive to private investors. A few – but they are hardly enough – community stations are being planned by individuals with donor. His



leaves the burden of community broadcasting to the people themselves. If, as commended, district assemblies are not allowed to operate broadcast stations, alternatives must be found to help communities set up and run their own stations.

Media pluralism and the proliferation of other forms of communication might be the vision of both the framers of the constitution and government, but the capital to translate this into reality, especially in the disadvantaged areas where there is little incentive for private individuals, may mar this vision. It may be prudent that in tangent with the vision of inexpensive and readily available flow of information, certain economic measures such as tax breaks or reduced taxes on communication inputs be implemented.

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National Communications Act. 1996.  
NLCD 226 & 92

## **What needs to be changed in order to run community television**

### **Policy Issues**

The economics of purely private media do not create a media infrastructure that is all-inclusive. Poor and rural audiences are not served and thus the majority population is still marginalized. That is why the state ought to allocated resources to the media. The media must be seen as a resource that must be adequately shared, just like roads, electricity, etc. The pressure to turn public media into commercial media and to cut subvention, is fraught with dangers, and is sure to compromise content. It also begs the neo-liberal question, if state media is commercialized, then does the state have any business owning media?

An overarching question to be explored in this situation is what can the government do to help media grow? Is it feasible to lobby government for tax breaks, for example, or for the state to set up special distress funds, with conditionalities attached, to support media companies who are at risk of being defunct?

Also to be pondered is the assumption by democrats that privatization of broadcast will solve the problems of pluralism. This may not necessarily be true, for there can be quantity without pluralism. Is there a way that policy can promote diversity, for example, by prioritizing community radio?

Disagreements over the NMC legislative instruments suggest a need for a media policy dialogue and expedited action on a national media policy. We must avoid democratic backsliding and the danger of transforming self-regulation into state regulation, beyond what already exists. Thus, the question is how can we promote norms that make possible a meaningful discursive practice for media participants (both professional and non-professional), ones that observe certain protocols, ethics and rules of procedure, without needlessly restricting free expression?

How does the NMC see its relationship with media, as a mediator or a regulator? What do media practitioners think the relationship between NMC and the profession ought to be?

Finally it is important the process of issuing broadcast licenses is transparent in order to avoid cronyism or pressure from government in the allocation of frequencies. This is especially important as the market becomes saturated. Can the media monitor the process in some form, or lobby the authorities to devise a more transparent, accountable and equitable method of allocating frequencies?

Communication policy must address issues such as language and promote the settings up, for example of indigenous language newspapers. Policy must also aim at encouraging culturally positive content and promoting ways in which Ghana's aim at culture can be projected through the press.

More importantly, it must be pointed out that without adequate resources – financial and otherwise, the press will be unable to adequately reflect and promote the overall national development vision of Ghana. Thus, the final press policy that results from these deliberations must be complemented by a commitment on the part of government to provide the resources needed to address the deficiencies within the press system and the resources needed to strengthen the press – both state and private- as well as the commitment to create the kind of environment that allows the press to thrive.

1. Gadzekpo, Audrey. “*Ten Years of Constitutional Rule – Challenges of the Ghanaian Media*”: (Keynote presentation at GJA workshop, Greenland hotel, Swedru, December 9-10, 2002.

- **Do we know why the national and regional television stations don't broadcast more development content.**

### **Why the Television Stations don't Broadcast More Development News.**

The goals of development journalism are to promote grassroots, non-violent, socially responsible, ecologically sensitive, personally empowering, democratic, dialogical and humanistic forms of communication.

Ghana as a developing country has myriad problems of development not least of all are poverty, poor education and health, inadequate agricultural practices, lack of adequate infrastructure, poor social services, a lack of political maturity and accountability, conflicts, gender inequality, etc.

At the same time the country has had a poor history of political mobilization around these issues and that is why the idea of using the mass media to mobilize around poverty development issues has always been considered attractive. The media have the potential for reaching huge audiences (Ngugi 1995:5). Thus journalists must assume an educational role.

But before you can do that you need first and foremost to be informed about the issues yourself. You need to be knowledgeable and be in a position to understand what development means, how people are affected by government development politics and assess the merits and demerits of development policies.

Secondly, you need to reach the people most affected by development processes and to understand what their issues are. The rural area makes up by far the greatest portion of Africa, and is the least developed. To make development journalism meaningful we need to focus on the need and aspirations of the rural poor.

The reality however is that this constituency is unattractive to journalists. Journalists report the rural are from the safety and comfort of the town, making periodic forays into the rural area to cover specific events at which top politicians or governments or government officials are the main attraction. Urban mass media content in developing countries reflects and appeals to the needs and interests of the urban elite and especially of the government. Yet, the most basic and challenging aspects of the development problem is centered on the portion of the population that is least directly reached by urban mass media – those in our rural areas.

Development journalism has had a reputation as a euphemism for government propaganda and journalists who claim to practice development journalism are seen as having been co-opted to promote state programs and policies, in the name of mobilizing economic growth.

### **How to Change for the Better?**

Rather than focusing on the social significance of news, there is a tendency on the part of the media to personalize, politicize, infantilize, trivialize and dramatize social processes by fragmenting them and by failing to link policies, processes and actions, with events, happenings, outcomes and consequences.

If we look through newspaper pages and listen to airwaves, today we will no doubt find information that does some of the things I am suggesting, certainly development news. State media is particularly good at providing news that could be classified as such.

But we need to ask the following. How are we;

1. Monitoring and evaluating government programs and policies
2. following up stories to ensure that the public pronouncements of our politicians and public officials are translated into public actions
3. Providing a sense of cause and effect, mostly because many stories lack background and context. Very few stories are able to bring out the impact that various policies, programs and actions have on ordinary Ghanaians.
4. Highlighting innovation and success stories that will motivate people and inspire change.
5. Empowering the citizenry with information that could help them make informed choices and decisions. Presenting people with the various development options and letting them understand the pros and cons of these options.
6. Giving voices to the voiceless.
7. Signaling that development issues are important through placement and enhancement.

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### **Why TV station do not broadcast development news**

Traditional news values taught in journalism schools in Ghana and on the rest of the continent and reinforced in newsrooms, emphasize conflict, controversy, timeliness, novelty, rather than development or community interest news. In Ghana news values more likely to be driven by commercial and political interests rather than broad nation interests or the need to protect cultural values. Political and ethnic polarizations have affected the manner in which news is collected and disseminated and decisions on publication of some hard core news could sometimes be determined by ethnic or political sentiment than their newsworthiness (Norkefor, 2000:102). The prevailing news culture in Ghana generates two types of news generally – even-driven (coverage of speech events by prominent officials, or a negative happening, accident, murder, theft etc.) or scandal-driven, consisting of political exposes accompanied by copious opinionating. Seldom are feature, documentary and analytical treatments given to issues that are neither particularly controversial or overtly political. There appears to be no incentives for innovative reportage, thus, for example, when Ghanaian-born UN Secretary General Kofi Annan was awarded a Noble Prize last year the story was treated as a singular news event and generated only a few straight news reports of the fact as supplied by officialdom. A GBC reporter blamed poor coverage on the fact that they had been waiting for the government to react to the news by issuing a statement or an announcement before they could provide their own independent coverage. While BBC broadcast a special in-depth documentary on Kofi Annan to preempt the award, GBC did not, leaving Ghanaians to contend, once again with a western perspective on a subject that was in the Ghanaian purview.

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- **Local Broadcasts** – Are community radios allowed? What do you know about them? Any studies on their effectiveness. Do you know anything about their running costs?

## **A Study on Communication Effectiveness**

### **Introduction:**

Among the various forms of mass communication, radio has become, arguably, the principal actor in Ghana's contemporary social and political life. At least two reasons explain this pre-eminence. First is that people are able to speak, and be heard, in their own local languages. Secondly, radio is available to most people, while ownership and use of the medium cut across the social class barriers that constrain newspaper circulation and television ownership. It is for these reasons that rural-based radio has been identified as the most effective medium for propagating the democratic values of freedom of speech and expression; and of human rights and social justices. Furthermore, rural/community radio, by virtue of its unique interactive capacity, offers a singular opportunity for rural populations to be given visibility and voice and on the platform of the national development agenda.

### **Rationale:**

Accordingly, the Media Foundation for West Africa (MFWA) has sought to support and reinforce these potentials of rural radio stations in particular so as to make them more relevant to Ghana's evolving democratic experience. However, given that only anecdotal evidence existed to support the putative utility of radio as the preferred medium for propagating the values of democracy and for expanding the limits of free expression, MFWA decided to undertake a number of studies involving radio in general, and rural stations in particular. This way, we were able to provide purposes and direction to our subsequent radio-supported project programmes.

The following paragraphs attempt to present a composite synopsis of the results of three of the studies that the media Foundation has been undertaking.

### **The Audience Survey:**

The purpose of the audience survey was to gain insights into the media use habits, attitudes, preferences and orientations of rural respondents in general; and in particular, to sound out their impressions about the performances of the 'indigenous' or 'local' radio stations being studied as well as the motivations that underlie their listening habits. Six stations were involved in these studies. The location, community orientation and programme formats of the stations, were among the general criteria adopted for inclusion in this shortlist.

### **Method**

A standard audience survey interview questionnaire – translated into the dominant local languages within the study areas – was designed to elicit the relevant data. In all, 60 research assistants (10 for each station), mostly secondary school teachers, were involved in administering the questionnaire.

A total of 120 respondents, 200 for each station were sampled for the study and the responses thus obtained were collated and analyzed to draw descriptive conclusions regarding;

- a. Respondents' media use habits; and
- b. The demographic and socio-economic status variables that underpin those habits.

### **Aggregates of Results**

Based upon the tally counts, frequency and percentage distributions of the responses obtained, the following findings were made;

- Radio was the commonest medium among the rural populations studied; whilst only about four in every 20 persons (20.8) said that they bought newspapers, and just a little more than five in 20 (20.6%) owned TV sets, as many as 80.2% ( or about 16 out of every 20) of them indicated that they owned radio sets. Although all 1200 respondents listened to the radio, close to 70% of them did not read newspapers; and more than one-third of them (actually 37.6%) did not watch television.

In order to gauge the relative popularity of the stations studied, vis-a vis the spectrum of alternative stations whose signals spawned the local stations' respective areas of dominant influence, we asked listeners about their favourite station – or the station they listened to most.

- On average, 60% of the respondents always preferred the station with their locality.
- In nearly 40% of the cases, such indicators of community orientation as the location of the station, the language of broadcast and programme identity were the overriding motivation for listeners' preference for the local station.
- On the whole, more than 70% of the rural listeners favoured programmes in local vernacular, compared to less than 10% of them who preferred programmes in the English language.
- Close to two-thirds of the respondents (i.e. 64.5%) said that they listened to the local stations 'primarily for the news/current affairs, and educational programmes.' Compared to only 17% who indicated that they 'listened mostly for the music and entertainment, and wish[ed] there were less of the other programmes.'
- On the whole, rural stations attracted their largest audience patronage in the mornings (87.6%), and the least following in the afternoons 63.6%).

### ***Main References***

The study was conducted between December 20, 1999 and February 3, 2000. An MFWA supplement. Sponsored by the Royal Danish Embassy.

### **Radio and Television.**

The use of radio to tackle development problems in health, education, agriculture, has been carried out extensively in Ghana. Head and Kugblenu (1978, 128) say, "The program service provided by, for instance, GBC radio, emphasizes rural adult education, nation building, news and commentary, and school programs." Similarly, for television, a high-ranking Ghanaian official is quoted as saying, when it was first launched, that: "The programmes will be of a nature which will stress the traditions, culture, values, and way of life of the people of Ghana within the wider African setting. Television should accentuate the feelings of unity and brotherhood of Ghanaian" (cited in Bass 1969, 164). In fact, the "general availability of radio in many sparsely populated areas

It is interesting to note that since 1962 the Ghana Broadcasting Corporation (GBC) has been conducting research into audience reactions to its programs to ensure that such programs are targeted to meet the population's specific needs. Also GBC conducts the "Special Survey on General Trends" twice a year on any one study, and results are analyzed for its audience (Bled 1969).

Nevertheless, studies conducted on broadcasting in Ghana reveal that limited airtime is given to programs oriented to rural communities. For example, in 1979 Ansah found that the few hours of local programs broadcast are oriented more toward entertainment than systematic development information. Also Boafo (1988, 43 ) found that;

In 1985, the local languages station of the Ghana Broadcasting Corporation, GBC Radio 1, broadcast about 104 hours of programmes per week. Out of the number, 6 hours or 5.8% were given to rural broadcasting that is, broadcasting of programmes in the indigenous Ghanaian languages portraying local social activities and daily occupations of the rural people and general education programmes on agriculture, health, nutrition, home, management and other areas of rural development.

Citing figures for the Audience Research Unit of GBC, Boafo says the English language station, GBC 2 also gives just about an hour of its total broadcasts of 104 hours a week to agricultural and health programmes oriented to national development.

Schramm (1964, 164) says, "Television is an appealing vehicle for literacy teaching, because it can present sight and sound together and because it is new enough to be especially appealing." Unfortunately, television transmission in Ghana does not cover a wide spectrum of the populace. In fact, television broadcasting benefits only the urban areas where the estimated 250, 000 sets in the country are concentrated. In addition the programmes are basically entertainment oriented, neglecting the development needs and aspirations of the country.

It seems obvious from the above discussion that the media systems in Ghana need massive restructuring if they are to play the role of effective change agents while reaching a larger audience than merely the urban social classes. Eilers and Oepen (1991, 296) state; "In all African and most Asian countries, radio and television are stated-



owned. Not even radio, not to mention television, reaches the masses of Third World people living in rural areas, but instead they serve the elitist needs of urban minorities, “They note that the content of electronic media very rarely reflects development problems and needs of the rural majority, which not only lacks access but also the means for contributing to and participation in these media offerings.

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**d) Development education** – are there currently development initiatives that community television would so obvious enhance if it were available.

### **Community education**

Community education is, therefore, defined here as an educational process that encourages the utilization of all learning resources within the community (even when there is no school), for the purposes of mobilizing the community's resources for its own development. The definition reiterates Quainoo's (1995) observation that school generated learning is only part of the total learning that occurs through the network of educational agencies in the village; and it underlies the need to integrate the school into the community system. In addition, the interpretation recognizes the need for a learning model which effectively converts the school system to an education system (Fantini, 1978. again, this conceptualization affirms the underlying need, noted by King (1976), to recognize the differences between the social conditions of Western industrialized societies where the concept originated, and those of the developing societies, like Ghana, where a village may not have a school, and where also the educational focus is on functional basic education. Finally, given the adoption of a suitable educational delivery strategy such as Freire's problematization and conscientization which favour a liberation approach to community development, the definition incorporates the capacity of community education to engender community development, a term which is discussed below.

### **Community Development**

The significance of the process of community education lies in its ability to effect qualitative social change in the form of seeking solutions to the community's problems (Minzey & LeTarte, 1979). Fletcher (1980) explains that this qualitative change may be achieved through programs of compensation or positive discrimination by which a community education process may target a social problem such as poverty, alienation, or inequality of educational opportunity and tailor its programs toward the solution of the identified problem.

Armstrong, David, and Doyle (1975) describe this approach, which they perceive as interventionist, as target-centered and they distinguish it from their preferred man-centered alternative approach. In their view, the man-centered approach to community development is essentially an educational process, a view which ties in with community development as an integral part of community education. Community development is seen in this article in that perspective, the term is thus construed as the processes of a community's self-examination through its education for the purposes of improving its living standards by providing its members with the necessary skills for the utilization and transformation of the available resources to its benefit. This meaning discards the notion of intervention suggested by Fletcher and deemphasizes the role of external change agents. The definition instead makes room for education in the efforts to provide for the social advancement and well-being (Rose, 1967) of the village community. Thus, although community development is interpreted her form the Minzey and LeTarte self-

help approach, the emphasis is on indigenously stimulated development and not externally induced development.

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## **Community Education by Radio**

### **Modernization and village education by radio**

The period of the late 1950s to the mid -1970s was dominated by the modernization paradigm of development theory. From it the concept of village education by radio, represented in a variety of models and founded upon various assumptions, was developed as manifested in works by Rogers (1962). mcAnany (1978 and Meomeka (1981). The diffusion and 'Unesco-Schramm' models were popular among village educations. The

diffusion model, pioneered by Rogers, continued to inspire the design of models in the early 1980s, confidence in the newly discovered role for radio in rural education was so strong that practitioners, theorists and researchers projected it as 'the medium of the masses'.

Basically, the models assumed that massive rural education and development could only be facilitated in non-industrialized societies through the application of western media systems, particularly radio. They held firmly that: 'A country or locality which lacks some basic forms of mass communication, either a newspaper or radio, lacks a capacity to develop community projects and deal with community needs' (Stover, 1984, 7). Technology-based media were deemed to be educationally applicable in all socio-cultural contexts. This assumption negated from the outset the need for western-derived media systems to respond to local socio-cultural characteristics in non-western cultural contexts.

### **Criticisms**

In recent times, implications of such 'mass-oriented' education conducted through radio and other technological media within 'communal-oriented' village communities have been critically examined by scholars including Hedebrø (1982), Stover (1984), Aranba (1983) and Ely (1983). To these critics, modernization-induced rural educational radio broadcasting was characterized by linear one-way communication (in which the learner has no input or active participation role in lesson content and mode of presentation). To Governor Hodson who was responsible for introducing wired-broadcasting into Ghana (then the Gold Coast), the need for the colonial government to control information available to the community by excluding 'anti-government and communistic activities' was paramount (Ansah, 1985:4). Vertically, top-down, unidirectional, sometimes two-step, and impersonal flows of knowledge were encouraged. Mytton (1983:15) observed that throughout Africa, the radio is seen as providing an improved means of downward communication'. The point-to-point nature of radio broadcast communication meant geographical outreach limitations. Staffs were trained in western instructing methods. As noted by Stover (1984:68), developing countries often import along with equipment a sense of extravagant professionalism as well, acquired with technical skills through training'. The language of instruction was often foreign; where indigenous languages were used, air time was severely reduced as an offshoot of multi-language broadcasting.

Dependency resulted from the widely held assumption of a cultural polarity of a cognitive, analytical, scientific, abstract, written and production-efficient western industrialized culture in which knowledge was to be cultivated and nurtured for 'dissemination among non-cognitive, religion and superstition-dominated, subjective, non-scientific, concrete, orally based and subsistent village communities.

Despite these culture-related shortcomings, findings of summative evaluation of early rural radio education programmes, such as that in Ghana by Coleman and Opoku (1968) and Donkor (1979) failed to highlight implicit cultural constraints. They became rather the catalysts for further expansion of the modernization models. The Coleman and Opoku study in particular became 'a means of publicizing the success of the [Canadian-imported Rural Forum] experiment to other African governments' (Dodds, 1972:11). The

careful packaging marketing of the 'successes' (ignoring the culture-derived weaknesses) by Unesco gave the models the thrust sought by theorists to support the universality of the concept of rural education by radio,

This study found, as would be shown shortly, that the Ghanaian situation reflected more of the disabling features of modernization-inspired approaches to radio-based rural education put forward by the critics than the positive features attributed to it by the protagonists. The predominant Unesco-Schramm model encourage an exogenously developed radio education broadcasting in which the superimposition of western-originated radio programmes on Ghanaian village communities was the norm- a norm which developed right from the introduction of the first of such programmes, the Rural Radio Forum, from Canada. With hardly any limitations on format and content, transplantation implicitly and explicitly superimposed the western values of individualism, formalism, impersonalness and alienation-dominated social interaction patterns on communal, informal and interpersonal village communication patterns. Lecterns were often deluged with western-oriented news and music programmes while little local news and music were broadcast.

Because the success of programmes required the remoulding of the entire village educational setting on western social organization and communication model, artificial learning groups were created outside the indigenous natural social groups.