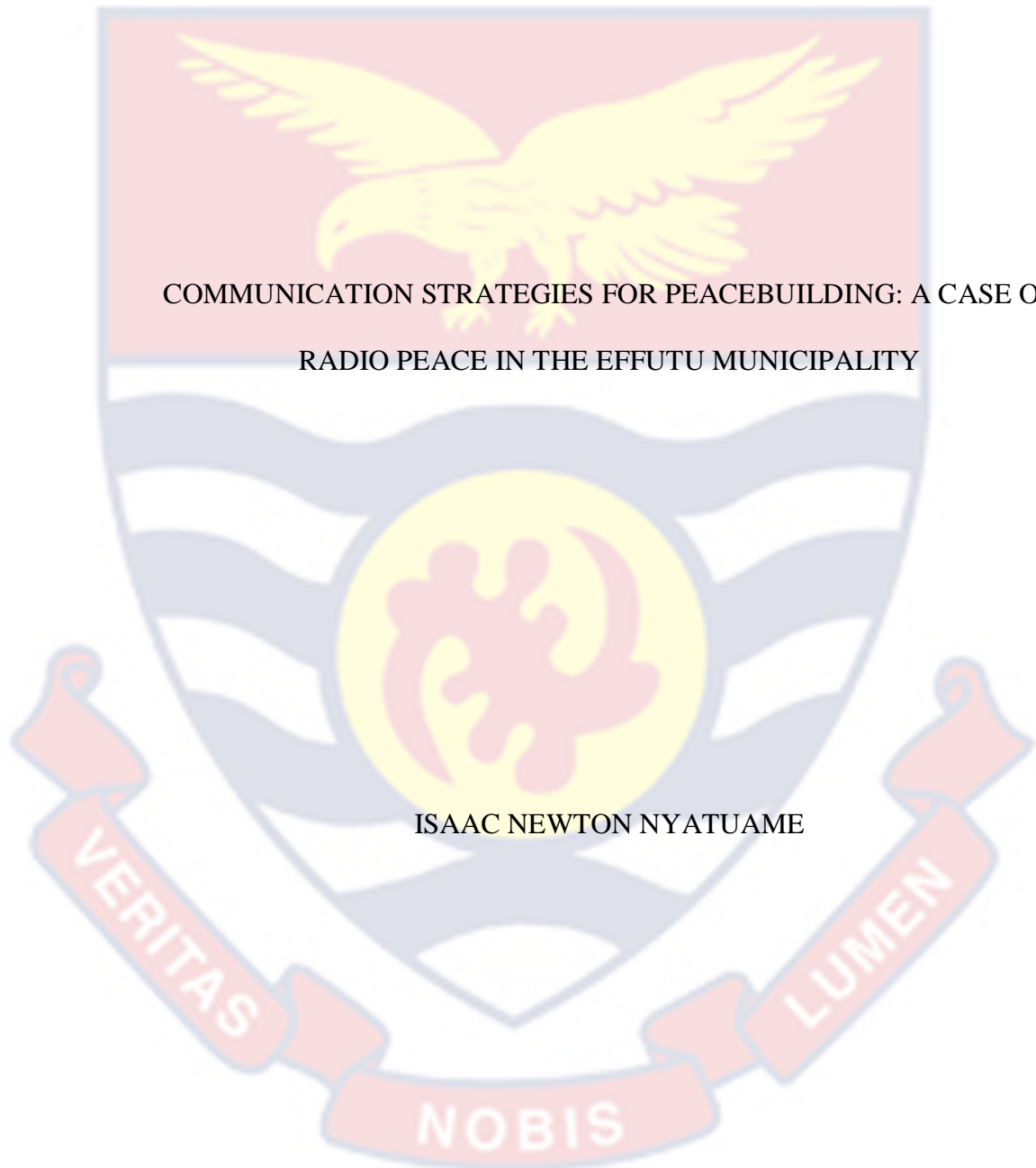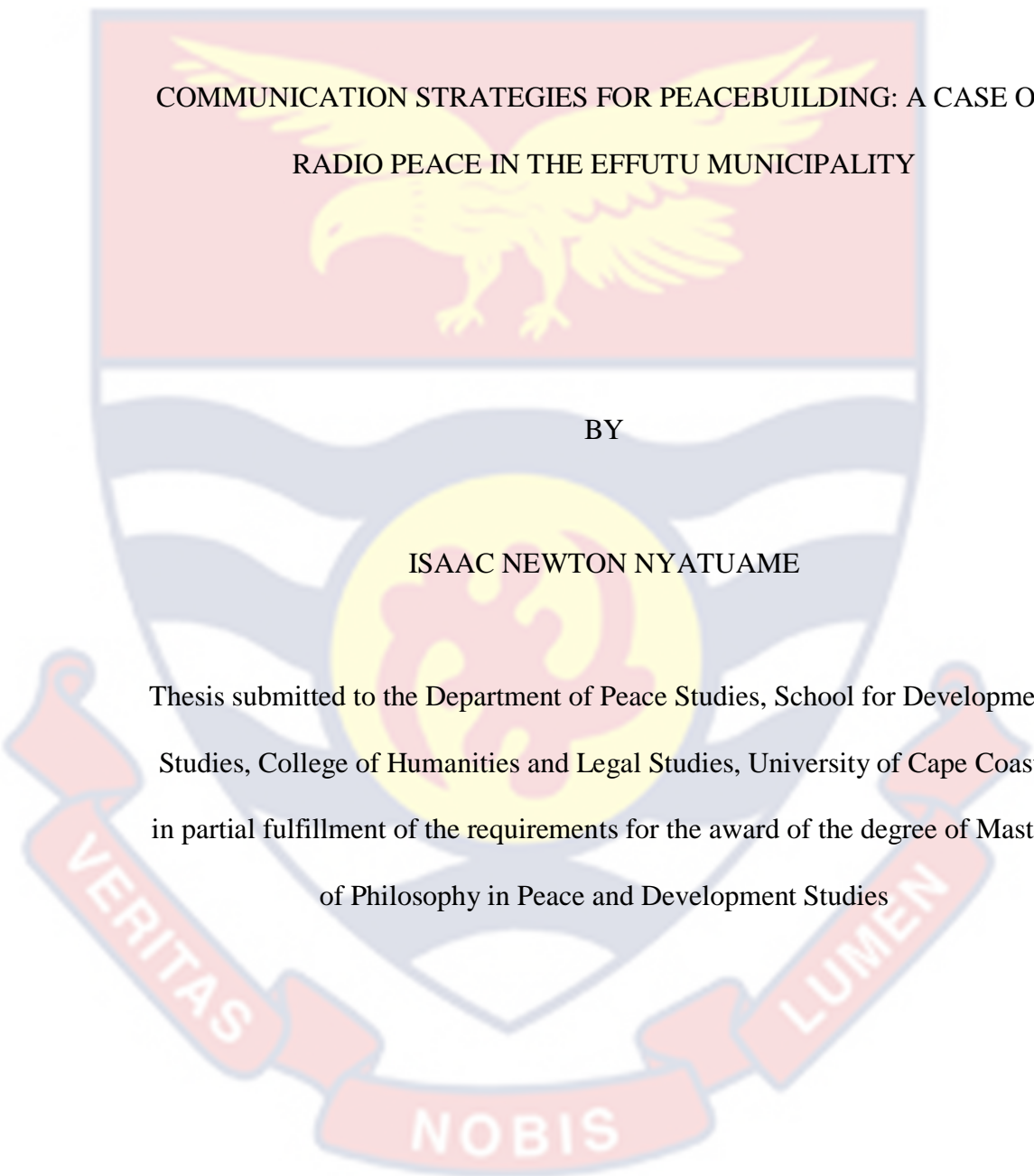UNIVERSITY OF CAPE COAST

COMMUNICATION STRATEGIES FOR PEACEBUILDING: A CASE OF

RADIO PEACE IN THE EFFUTU MUNICIPALITY

ISAAC NEWTON NYATUAME

2023

UNIVERSITY OF CAPE COAST

COMMUNICATION STRATEGIES FOR PEACEBUILDING: A CASE OF

RADIO PEACE IN THE EFFUTU MUNICIPALITY

BY

ISAAC NEWTON NYATUAME

Thesis submitted to the Department of Peace Studies, School for Development

Studies, College of Humanities and Legal Studies, University of Cape Coast,

in partial fulfillment of the requirements for the award of the degree of Master

of Philosophy in Peace and Development Studies

APRIL 2023

DECLARATION

Candidate's Declaration

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

Candidate's Signature: …………………………   Date:…………………….

Name:…………………………………………………………………………...

Supervisor's Declaration

We hereby declare that the preparation and presentation of the thesis was supervised in accordance with the guidelines on supervision of thesis laid down by the University of Cape Coast.

Supervisor's Signature: …………………………   Date:…………………....

Name:…………………………………………………………………………...

Co-Supervisor's Signature: ……………………   Date: …………………

Name:…………………………………………………………………………

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ABSTRACT

Despite the potential of Communication for Peacebuilding (CfP) for global peacebuilding efforts, the nature of communication strategies used by the media in peace communication and their effectiveness for peacebuilding in Ghana has not been adequately explored. This study fills this gap by examining the communication strategies employed by Radio Peace in peace communication and their effects on promoting peace in the Effutu Municipality. Adopting a qualitative approach and a case study design, the study collected data from the research participants in the Effutu Municipality using interview guide and focus group discussion (FGD) guide. The purposive sampling technique was used in selecting participants from the management of Radio Peace, community leaders and opinion leaders at Effutu Municipality. The convenient sampling technique was further used in selecting community members for both interviews and FGDs in the Effutu Municipality. The analysis revealed that through its radio programmes such as *Hyewbo* and *Wo su ka bi*, Radio Peace had become a communication tool in facilitating the peace process in the Effutu Municipality. The findings demonstrated that communication strategies such as focus-group discussions, public forums, community engagements with traditional leaders, durbars, phone-ins segments, and the creation of jingles by the radio station in peace communication have engendered meaningful dialogue and inclusivity. This bottom-up approach has engendered participatory discussions among the people to define problems affecting their peace and finding solutions to them. The study recommended that all stakeholders, particularly from the media

landscape within the municipality support the peacebuilding efforts of Radio Peace.

KEY WORDS

Communication

Communication Strategies

Communication for Peacebuilding

Community Radio

Effutu Municipality

Peacebuilding

Winneba Chieftaincy Conflict

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DEDICATION

To all those who promote a culture of peace in a world engulfed by war and

violence.

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LIST OF ACRONYMS AND ABBREVIATIONS

AMARC	World Association of Community Radio Broadcasters)
C4D	Communication for Development
C4P	Communication for Peace
CfP	Communication for Peacebuilding
CSOs	Civil Society Organisations
EMA	Effutu Municipal Assembly
FGDs	Focus Group Discussions
GJA	Ghana Journalist Association
GoG	Government of Ghana
GSS	Ghana Statistical Service
ICTs	Information and Communication Technologies
MFWA	Media Foundation for West Africa
NGOs	Non-Governmental Organisations
NMC	National Media Commission
NPC	National Peace Council
NCA	National Communications Authority
OECD	Organisation for Economic Co-operation and Development
SMART	Specific, Measurable, Achievable, Realistic and Timely
SFCG	Search for Common Ground
ToC	Theory of Change
UN	United Nations
UNDP	United Nations Development Programme
UNESCO	United Nations Educational Scientific and Cultural Organisation
WW I	First World War

CHAPTER ONE

INTRODUCTION

This chapter provides background to the study by discussion the social responsibility function of community media in dealing with conflicts. This study stems from the research problem that little visibility in research and scholarship is given to Radio Peace's role in promoting peace in the Effutu Municipality. Considering this, the study explores the role of Radio Peace in promoting peace in the Effutu Municipality. Therefore, this chapter discusses the background to the study, the statement of problem, the research objectives, as well as significance of the study. The chapter concludes with delimitation, organisation of the study as well as chapter summary.

Background to the Study

Peacebuilding has become a guiding principle of international intervention in the periphery since its inclusion in the United Nations Agenda for Peace in 1992. The United Nations Secretary-General, Boutros Boutros-Ghali, defines peacebuilding as "action to identify and support structures which will tend to strengthen and solidify peace to avoid a relapse into conflict" (p. 11). Galtung's (1967) definition of peacebuilding as a fundamental change in society's institutions to address the underlying causes of violent conflict serves as a foundation for the UN's current view of peacebuilding.

Peacebuilding is the key to ensuring sustainable development and improvement of the quality of lives of people. Thus, the overarching goal of peacebuilding is addressing the root causes of the conflict and rebuilding

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institutions and infrastructures to consolidate peace and avert any violent conflicts in the future (Boutros-Ghali, 1992; Galtung, 1967).

In the practice of peacebuilding, communication and media become essential. Communication is a process of exchanging meaning through shared symbols, signs, and actions (Dominick, 2002). When conflict breaks, communication serves as a major medium through which negative feelings and perceptions are discovered and corrected or modified among the parties (Abu-Nimer, 2003). Abu-Nimer notes further that to alter the perceptions of a particular people in a conflict situation, "effective communication is a necessary process, regardless of the nature and type of the conflict" (p.16). Thus, communication stands out as a key strategy of conflict management (Best, 2006). This is because many non-violent conflict management methods, such as collaboration, negotiation, and dialogue, as well as third-party interventions like mediation, conciliation, arbitration, and adjudication, largely depend on effective communication (Best).

Communication is central to peacebuilding and promoting meaningful dialogue to overcome and transform conflict and establish sustainable peace (Spadacini, 2013). Thus, conflict escalates when ordinary communication channels break down, or information is manipulated to serve the interests of specific groups and to demonise others (Spadacini). In line with this, Spadacini (p.23) states that "open dialogue and communication are central to building peace and to promoting inclusive education that fosters values essential for nurturing positive relationships and harmony." According to Spadacini (2013), without meaningful and inclusive communication, there is no resolution to a conflict and, therefore, no durable peace. This affirms

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Lederach's (1998) position that the foundation of the peacebuilding process is the development of relationships and trust, which is a derivative of dialogue. What Lederach acknowledges here sheds light on the efficacy of communication in peacebuilding and conflict transformation, which should not be taken for granted.

This overarching role of communication in peacebuilding underscores the emerging field of Communication for Development (C4D) in Peacebuilding which Spadacini (2013) defines "as a social process that fosters dialogue and meaningful conversations to reduce and prevent the risk of conflict or relapse into it" (p. 4). Spadacini's definition lays the foundation for what Hoffman (2014) conceptualises as Communication for Peace (C4P) to showcase the role communication and media play in peacebuilding. Thus, C4P work has its roots in the philosophy and practice of Communication for Development (Chi & Wright, 2009). The United Nations General Assembly in 1996 defined C4D as a two-way communication framework that enables dialogue and that allows communities to speak out, express their aspirations and concerns and participate in the decisions that relate to their development (United Nations, UN, General Assembly Resolution 51/172 Article 6, 1996). Besides, C4D is considered a "multi-faceted, multi-dimensional, and participatory process through which people are empowered to control their own destinies" (Servaes, 2007, p.500). In this sense, it considers the people's culture and the perspective of local communities to whip up their interests and win their trust.

By linking C4D to peacebuilding and conflict transformation, Baú (2014a) notes that "C4D addresses development from a peacebuilding

perspective, utilising participatory methodologies for media production to allow communities to re-establish peace and relationships in the aftermath of civil war or communal violence" (p. 1). C4D in peacebuilding has engendered change among participants in conflict settings. For instance, participatory photography was used in Kenya as a peacebuilding tool to carry out peace projects (Baú, 2015). The project contributed to initiating an understanding of the different experiences of the conflict among participants who belonged to different ethnicities. Similarly, media projects and communication designs were carried out in Sierra Leone in the aftermath of the 1991-2002 civil war to foster healing, reconciliation, and rebuilding of peace among the local community members (Baú, 2018).

Significantly, C4D uses participatory strategies that promote community engagement and participation in the peace process and help to facilitate the legitimacy of peacebuilding interventions. The C4D approach is a bottom-up process based on dialogue and inclusivity, which engenders citizens' engagement in peacebuilding, thereby strengthening the reconstruction process at the end of the violence (Baú, 2016). Kalathil, Langlois, and Kaplan (2008) argue that peacebuilding goals must necessitate a comprehensive approach toward communication in which message dissemination is replaced with a more holistic, participatory approach that involves dialogue with stakeholders. This situates the present study within the participatory communication paradigm, which falls within the C4D framework. At the base of the C4D framework is participatory communication which utilises the media to empower people to participate in their own development to address their priority problems (Servaes, 2007). In addition,

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Baú (2014a) asserts that "participatory communication allows their [people's] local knowledge and perspectives to come to the surface and thus influence the development process" (p. 267). This generally supports Mac Ginty and Richmond's (2013) position that peacebuilding initiatives must embrace a 'local turn' in rebuilding peace. This ensures legitimacy, local ownership and consensus-building in the peace process, as local community members tend to accept whatever decision they make.

In line with this, C4D in peacebuilding thrives on participatory media tools that help transform a conflict situation into sustainable peace (Spadacini, 2013). Such media tools include participatory theatre, participatory media (community radio), Information and Communication Technologies (ICTs) and new media platforms which are used in transforming conflicts and reconciling communities (Baú, 2014a). Furthermore, the participatory nature of C4D in peacebuilding provides safe spaces for addressing both the causes and consequences of conflict by engendering an inclusive peacebuilding process based on dialogue (Baú, 2014a) and keeping communities in conflict settings abreast of issues regarding their own peace (Baú, 2016).

One of the channels for communication, especially at the mass communication level, is the media. The media continue to play essential roles in the affairs of the global community. Howard (2003) defines the media as "several mediums or channels used in an organised fashion to communicate to groups of people" (p.4). According to Dominick (2002), media is a channel for communicating, analysing, and disseminating information of interest to the public. In case of this study, the term media refers to 'traditional' mass media (newspapers, TV, radio) that are primarily used to facilitate mass

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communication (Betz & Williams, 2017). These media outlets are often referred to as mass media or communication media because they are used in mass communication to disseminate information to large heterogenous scattered audiences (Baran & Davis, 2012).

Communication strategies are well-planned series of actions to achieve specific communication objectives such as to "disseminate information, carry out media campaigns, or advocate for a reform" (Mefalopulos, 2008, p. 13). Thus, based on a specific media project being a peace education during an outbreak of violence or before an electioneering period, "a [communication] strategy will be designed to define the communication program aimed at helping to achieve the project goals" (Mefalopulos, p. 13). To be successful, "communication strategy must identify the appropriate approaches, techniques, and tools to engage stakeholders in the process leading to change" (Mefalopulos, p. 97). In this regard, communication strategies for peacebuilding are media programs, activities or interventions purposely designed to engage and articulate the voices of people on issues affecting their peace. Furthermore, these strategies must be participatory to create a safe space for conflicting parties to dialogue and resolve their differences.

From a C4D perspective, community radio is thus considered a useful participatory communication tool for peacebuilding. In theory, community radio facilitates a bottom-up (Servaes & Malikhao 2005, p. 193) process by creating shared spaces for public discussion and ensuring inclusive participation of the local community in its programming. Community radio is a form of participatory media representing a strong voice for peace in the communities they serve (Chi & Wright, 2009). Since community radio has a

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close connection with the community, they play constructive roles in promoting peace in conflict-affected areas where they are situated. This role of community radio in peacebuilding is backed by the multi-track diplomacy approach, which posits that for a conflict to be resolved comprehensively, all the nine tracks or actors, namely government, non-governmental organisations (NGOs), businesses, private citizens, research, training, and education, activism, religion, funding and communications and the media must be involved (Diamond & McDonald, 1996). Multi-track diplomacy is a system-based approach to peacebuilding that facilitates the transformation of deep-rooted social conflict by identifying several actors and activities that contribute to peacemaking and peacebuilding processes (Diamond & McDonald). This systemic approach emphasises the role of non-state actors, including the media, in the peacebuilding process. Thus, it could be considered the media's agenda-setting function, shaping public opinion on issues that affect the public. By discussing the narratives and grievances of those involved in a conflict, the media ensure equal representation of diverse voices (Zyck & Muggah, 2012). Consequently, this influences public perceptions and attitudes towards the peace process (Wolfsfeld, 2004).

In Ghana, the role of the mass media in promoting peace in the country's democratic space has been recognised. The 1992 Constitution of Ghana acknowledges and guarantees the freedom and independence of the media by explicitly insulating the media from any form of interference and censorship. As a result of this, the Ghanaian media have been at the forefront of consolidating the country's democracy by contributing to ensuring peaceful and successful elections, especially in the Fourth Republic (Arthur, 2010). As

the fourth estate of the realm, the media continue to play an important role in safeguarding the country's democratic principles by acting as a watchdog and performing its monitoring functions (Arthur). In efforts to promote peaceful elections in Ghana, the media play vital roles such as disseminating information, agenda-setting and educating citizens on political issues. This is usually done by employing communication strategies such as television or radio discussions, call-in sessions, presidential debates, public engagements, media workshops for political parties or genres such as radio or television drama and entertainment in which the media educate the public on the need to promote peace during and after the election.

Radio Peace is a community radio station in the Effutu Municipality. It is situated within the context of a protracted chieftaincy conflict in Effutu Municipality and has a deliberate programme to promote peace in the area. On its inception, Radio Peace, in collaboration with traditional leaders, started a peace initiative to promote peace in the area (Mrutu, 2008). According to Alumuku (2006), this initiative had a strong impact on the communities as the subjects expressed willingness to work together with their leaders to bring peace to the area.

The Winneba Chieftaincy Conflict

The Winneba chieftaincy dispute is among the longstanding disputes in the Central Region. This conflict dates to the mid-1970s and is between the royal rival gates (the Ghartey and the Ayirebi-Acquah) concerning who has sovereignty over the Effutu Traditional Area and should occupy the paramount chiefship position as the Omanhene of Effutu Traditional Area. The two royal lines spring from the Otuano Royal House, the only family with the traditional

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prerogative to install chiefs in the area. Thus, the two gates become the bedrock of royalty in Effutu Municipality. The succession and ascension to the throne of Winneba's paramount chiefship position is a rotational system (Yahaya, 2016). However, according to Yahaya, this rotational system has been abused by the two royal families, thereby leading to disagreements over who has the sovereignty to occupy the office of the paramount chief when the stool becomes vacant. In addition, the system has been abused to the point where one gate never trusts or acknowledges that when the stool becomes vacant, the other gate must succeed (Ohene-Amoh, 2016). Also, the Otuano royal family felt their customary rights were encroached on by some people who installed chiefs without their knowledge or consent (Yahaya).

However, the current conflict reignited in 1993 after the death of Nana Ayirebi Acquah IV and his successor Nana Ghartey VI. Consequently, there was an urgent need for the Winneba paramount chiefship position to be occupied by one of the candidates from the two royal houses. Amid this, there was an installation of Ayirebi Acquah V aby "illegitimate kingmakers", which infuriated a member of the Otuano family to install Nana Ghartey VII as the Omanhene, the paramount chief of the area (Yahaya). This situation, according to Yahaya, exacerbated the chieftaincy succession dispute in Effutu Municipality. According to Kendie, Osei-Kufuor and Boakye (2014), the dispute always sparks during the celebration of the annual Aboakyer Festival, when the paramount chief is expected to perform a significant traditional ritual by stepping on the animal caught by the two warrior groups (Asafo company) to commemorate the event.

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Aside from the entrenched positions of the two royal houses, the two sides have also aligned themselves with the two main political parties in the country (the New Patriotic Party [NPP] and the National Democratic Congress [NDC]). This has resulted in politicising the conflict, which has protracted the conflict and negated efforts by successive governments to resolve the conflict (Yahaya). According to Ohene-Amoh (2016, p. 20), "disputes and conflicts including political intrusions and chieftaincy crisis" usually spring up during the Aboakyer festival. The recurring nature of the conflict has derailed the development efforts in the area as "the Chiefs, who are pivotal in terms of developmental projects, are constantly engaged in conflicts and are therefore unable to mobilise resources for developmental activities" (Ayensah, 2013, p. 10).

Despite several attempts made by the Effutu Traditional Council, the Central Regional House of Chiefs, the National Peace Council (NPC), the state courts, successive governments, and other social and religious organisations, the dispute remains unsettled. It keeps recurring mainly during the Aboakyer festival (Yahaya, 2016). Due to the prolonged litigation between the two sides, lasting peace is yet to be achieved. However, Yahaya (2016) considered these measures a top-down approach that requires external institutions and agencies and further suggested a bottom-up approach that engages the parties in meaningful dialogue to resolve the dispute and restore the rotational system between them. Considering this, the role of Radio Peace, a community radio situated in a conflict setting, is thus pertinent in using its broadcasting station to bring the parties together to resolve their differences and educate and inform the people on issues relative to the conflict. This

would help the people to appreciate the issues and work together with relevant stakeholders to find amicable ways of resolving the dispute peacefully.

Statement of the Problem

Worldwide, there have been studies on Communication for Development in Peacebuilding and communication for peacebuilding (see Baú, 2015; Hoffmann, 2014; Spadacini, 2013; Viso, 2011). However, these worldwide studies do not sufficiently pay attention to research on communication for peace in Africa. For instance, Súilleabháin (2015) asserts that Communication for Peacebuilding is an understudied concept in Africa. Furthermore, little visibility has been brought to this field of research and scholarship in Ghana and Africa, especially in the media and communication in peacebuilding. This is because the role of media and communication in post-conflict reconstruction, including peacebuilding, remains relatively under-examined and unexplored (Baú, 2017; Kalathil, Langlois & Kaplan, 2008). Concerning the Ghanaian situation, Gyamfi (2009, p. 1) asserts that "most conflicts in the nation have not felt much of the impact of the media in the resolution of the conflicts." Likewise, Mensah, Boasiako and Acquah (2017) affirm the inability of both scholars and practitioners to explore the potential of the media in conflict and conflict resolution in Ghana. Hence, there is a paucity of literature on the role of communication and media in peacebuilding in Ghana and Africa.

Meanwhile, there is evidence of community radio stations contributing significantly to resolving conflicts and promoting peacebuilding in Ghana. One such station is Radio Peace at Winneba. The practice and role of Radio Peace is thus considered pertinent to this study due to the vital role it plays in

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addressing certain development needs, such as advocating for clean water and electricity for deprived communities within the municipality. Radio Peace is situated within the Effutu Municipal Assembly, which has been struggling with a protracted chieftaincy conflict for decades. According to Ohene-Amoh (2016), not only has the Winneba chieftaincy conflict retarded the socio-economic development of the Effutu Municipality, but it also led to a loss of assets valued at several millions of Ghana cedis. Asante and Blewushie (2021) also affirm that the socio-cultural activities of the community have been affected negatively, leading to low patronage of the Aboakyer festival. As a result, Ohene-Amoh recommends the need for education and understanding to help restore peace in the area.

Radio Peace is a community radio station in the Effutu Municipality, precisely in Winneba. It is situated within the context of a protracted chieftaincy conflict in Winneba and has a deliberate programme to promote peace in the area. On its inception, Radio Peace started a peace initiative to promote peace in Winneba (Mrutu, 2008). According to Alumuku (2006), this initiative had a strong impact on the communities as the subjects expressed willingness to work together with their leaders to bring peace to the area. However, there is inadequate information on the nature of such peace communication strategies to determine their effects on peacebuilding efforts in the area.

As a premier grassroots community radio in a conflict-ridden community, Winneba, Radio Peace engages directly with its community members by applying participatory methodologies such as focus group discussions and community forums, designing and producing radio

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programmes with community voices aimed at promoting development and peace in Winneba (Mrutu, 2008). Mrutu provides glimpses of the participatory communication strategies employed without necessarily dealing with the cascading effect(s) on peacebuilding and communication for development. Therefore, one key area of this investigation is to ascertain how Radio Peace uses various communication strategies to encourage peacebuilding in Effutu Municipality.

Despite the efforts of Radio Peace to provide a platform as a community radio station for stakeholders in the Effutu Municipality to dialogue and build sustainable peace, our knowledge of communication strategies employed by the radio station for peacebuilding in the area is limited. In essence, this study fills the gap in research by exploring the role of Radio Peace in peacebuilding in Effutu, Ghana, by examining the communication strategies employed by the station to promote peace in the area.

Research Objectives

The general objective of the study was to explore communication strategies used by Radio Peace in peacebuilding efforts in the Effutu Municipality.

Specifically, the study sought to:

1. Describe communication strategies for peace and conflict issues that Radio Peace employs for peace communication.

2. Examine the effects of Radio Peace programming on peacebuilding efforts in Effutu Municipality.

3. Analyse the challenges facing Radio Peace in their peacebuilding efforts.

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4. Assess the effectiveness of communication for peacebuilding.

5. Recommend a sustainable communication strategy for peacebuilding.

Research Questions

Considering the above objectives, the study intended to answer the following questions:

1. What are communication strategies for peace and conflict issues employed by Radio Peace for peace communication?

2. What are the effects of Radio Peace programming on peacebuilding efforts in Effutu Municipality?

3. What challenges are facing Radio Peace in their peacebuilding efforts?

4. How effective is communication for peacebuilding?

5. How can the peacebuilding efforts of Radio Peace be sustained in the Effutu Municipality?

Significance of the Study

The research would be of immense significance to national development, policymakers, communication and media practitioners, and researchers. First, the study would expand and provide strategic plans to enhance the media's role in promoting peace and development in Ghana. The study would also help policymakers, especially the Government of Ghana (GoG), with valuable information for enhancing policy guidelines and procedures that ensure that the mass media are utilised effectively in conflict prevention, management, and sustainable peace in Ghana. More importantly,

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the study would be of help to policymakers and media regulatory institutions in Ghana, like the National Media Commission (NMC), Media Foundation for West Africa (MFWA) and the Ghana Journalist Association (GJA) to bring some level of sanctity and sanity to the Ghanaian media space, especially in media reportage on conflict and violent incidents.

The study would also assist the Ghanaian media in reporting conflict and violent incidents. In addition, the media could be more circumspect in their reportage of conflict issues by focusing on the peacebuilding approaches. Finally, the result and the findings of the study would add up to the knowledge and literature on Communication for Peacebuilding, particularly on the media's impact on peacebuilding and be relevant for expanding the frontiers of knowledge in the field of communication and media and peace research in general and peace journalism in Ghana. In addition, it would serve as useful reference material for other researchers who would like to delve deeper into the area.

Scope of the Study

This study focused on community radios that used their platforms for peace communication, conflict management, resolution, and peacebuilding efforts. Therefore, there was no attempt to discuss civil society organisations (NGOs), Faith-based or religious institutions, or traditional institutions that engage in peacebuilding using communication media. Other communication channels, including the new media technologies, were also excluded since there is a lack of censorship and gatekeeping, unlike the traditional media that are usually censored. The focus was specifically on Radio Peace, a community

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radio station in Winneba in the Effutu Municipality that uses its communication platform to promote peace amid the Municipality's Chieftaincy conflict.

The periodic scope of the study covered the year 2000 to 2022. The reason was because of the inception of the new millennium and its influence on the works of traditional media organisations like Radio Peace. The new millennium has brought widespread changes in new media technologies, impacting traditional media tremendously. Also, though the Winneba Chieftaincy dispute started in the 18th century, many of its manifestations occurred in the 21st century.

Organisation of the Study

The thesis is structured into five chapters: Chapter One introduces and puts the study in perspective. It provides a general introduction to the research. The background of the study provides a discussion on the need for Communication for Peacebuilding, particularly the community radio phenomenon in Ghana, and the rationale for the study. It then proceeds to analyse the extent of the problem and further provides the purpose and objectives for the study as well as research questions, the significance of the study and scope. Chapter Two contextualises the study by conceptually reviewing related concepts such as peacebuilding, Communication for Development, communication strategies, and relevant literature. Next, the chapter reviews existing literature and theories such as the social responsibility theory of the media, participatory communication theory, agenda-setting theory, framing theory, multi-track diplomacy approach and conflict transformation theory that are relevant to the study. It then presents conceptual

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and theoretical frameworks for the study. Chapter Three presents the research methodology adopted for the study. The chapter also presents the research approach adopted for the study, considering research design, population, sampling and sampling procedure, data collection and data analysis. Chapter Four presents the relevant data collected in the field. This chapter dwells on the analysis and discussion of the data. The analysis and discussions consider the initial research objectives, questions, and theoretical underpinnings of the research. Finally, chapter five focuses on the summary of the key findings of the study. It presents a summary of the study and the conclusions drawn from the findings to offer recommendations for consideration and further research.
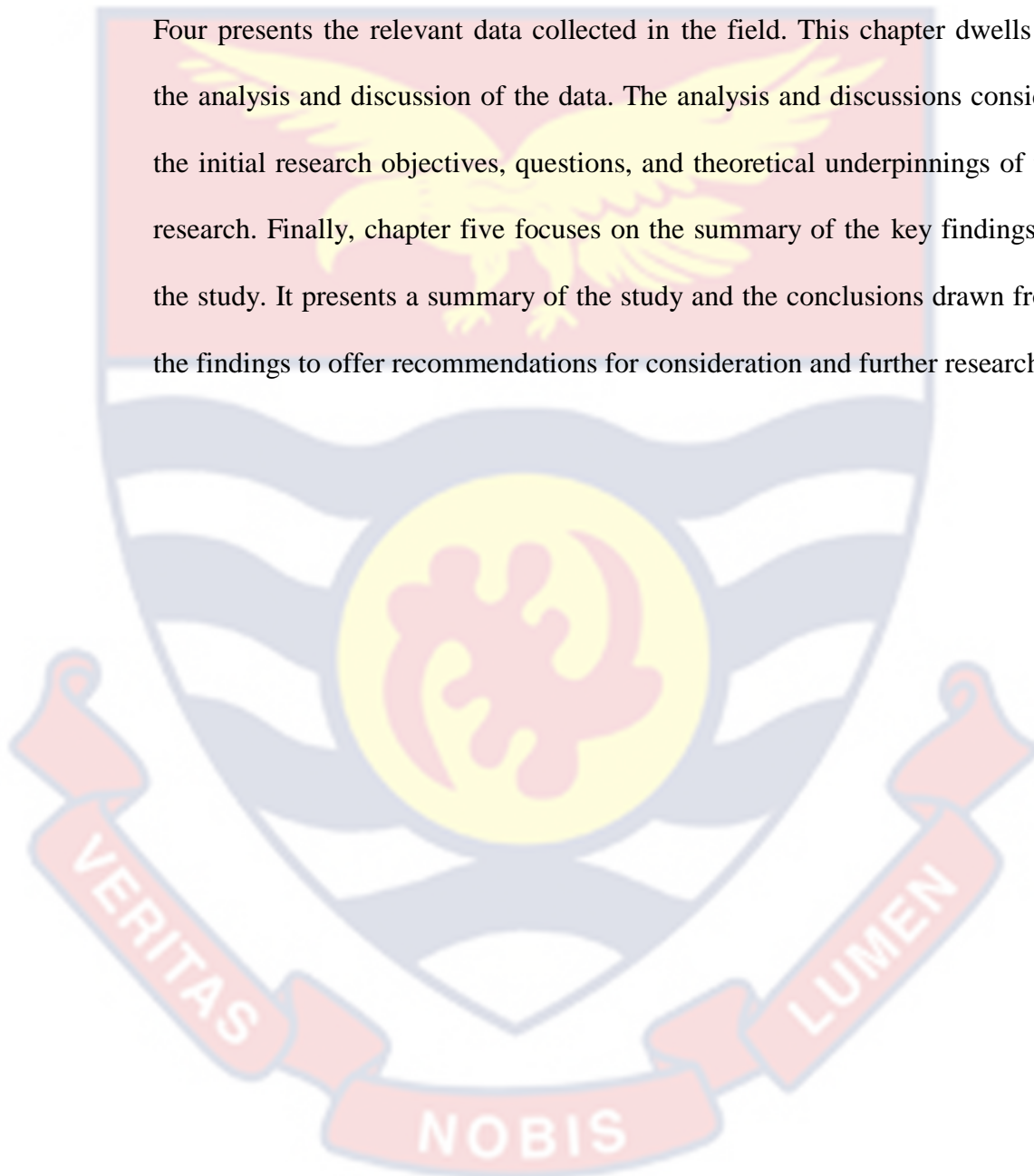
CHAPTER TWO

LITERATURE REVIEW

Introduction

This chapter contextualises the study by discussing the theoretical and conceptual frameworks underpinning the study. The chapter then proceeds to review related literature available in the study. Next, the chapter delves into the theoretical foundations that underpin the study by delineating and expounding on the Social Responsibility Theory of the media, Participatory communication theory, Agenda-setting theory, and Framing theory to understand the normative roles of the media fully. The discussion would further expand the theoretical explanations by using the Conflict transformation theory and Multi-Track Diplomacy to fully appreciate the media's role in peacebuilding. In addition, the chapter discusses the following concepts: Communication for Development in Peacebuilding, Media and Peacebuilding and Community Radio and Peacebuilding and Conflict Transformation – that inform the proposed study. Finally, the study reviews empirical studies related to the current study.

Theoretical Framework

Social Responsibility Theory of the Media

Siebert, Peterson, and Schramm formally developed the social responsibility theory in 1956 in their book "Four theories of the media". As

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one of the normative theories, the social responsibility theory compels the media to act for the benefit of society at large. Thus, media practitioners are challenged by this theory to develop new ways of serving their community to promote development and peace.

First, the theory proposes that media adhere to the professional journalistic code of ethics and are concerned with the normative foundations of the role of journalists in society. The theory tasks the media to set high or professional standards of informativeness, truth, accuracy, objectivity, and balance (McQuail, 1987). This theoretical approach emphasises "the need for an independent press that scrutinises other social institutions and provides objective, accurate news reports" (Baran & Davis, 2012, p. 115). According to Baran and Davis, the theory "imposes a burden on media practitioners" to adhere to the highest standard of professionalism in their reportage. By adhering to these obligations, the media minimise violence and promote reconciliation among conflicting parties to embrace peace. This is in line with the practice of peace journalism advocated by Galtung (1997).

In addition, this theory tasks the media to perform its normative responsibility to society by contributing to peace. The theory underscores the media's role as a promoter of peace in society. This theoretical explanation encourages peace actors, including media practitioners, to promote peace in society by avoiding whatever might lead to crime, violence, or civil disorder or give offence to minority groups (Baran & Davis, 2012). According to Wolfsfeld (2004), the goals of journalism working in conflict-ridden areas should be to provide as much information as possible about the roots of the problem and to encourage a rational public debate concerning the various

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options for ending it. Thus, to be socially responsible, journalists must refrain from unethical practices that tend to create hate, distrust, and violence among people or between communities (Wolfsfeld). However, this theory does not fully support the media, and it has been criticised due to its call for media freedom and government control simultaneously. Moreover, this does not fully insulate the media from external control as it is supposed to be in a democratic system. Consequently, the government can manipulate the media in discharging their watchdog roles.

Participatory Communication Theory

One theoretical perspective of C4D that has increasingly impacted the work of development communicators is the participatory communication approach (Servaes, 2007). This theoretical perspective was developed by Freire (1996) in his book "Pedagogy of the oppressed" which calls for dialogic communication and empowerment of the poorest and the most disadvantaged in society. Freire's pedagogical approach is based on dialogic and two-way communication, which "emphasises that participation should comprise the public's inclusion in all the stages of communication systems' production" (Baú, 2016, p. 356).

Mefalopulos (2008) defines the participatory communication paradigm as "the horizontal, two-way model of communication, creating a constructive environment where stakeholders can participate in the definition of problems and solutions" (p.5). The main purpose of this approach is to create access to information and facilitate the active engagement of stakeholders in decisions over critical issues that affect their lives (Mefalopulos, 2008). Participatory communication theory is driven by the following tenets: dialogue,

participation, cultural identity, and empowerment (Kloppers & Fourie, 2018). In addition, to Baú (2015), the dialogic aspect of this type of communication, as well as its capacity to lead to group problem-solving, allows for a more inclusive approach to the discussion of issues important to the community. This is significant because it allows the voiceless, the disadvantaged or the aggrieved to speak and be heard.

Again, participatory communication thrives on the participation of people in issues affecting them. This undergirds Tufte and Mefalopulos' (2009) argument that to be genuinely participatory and truly effective, communication must give equal opportunities to all, especially those who have been affected. Baú (2015) also affirmed that communication must allow for what he terms the "human connection" and encourage people "to have a say on matters that affect them" (p. 807). When community members are recognised and given the voice to speak, they tend to support in addressing any problem that bothers their development. The participatory nature of the communication strategy engenders cooperation and support from the local people, ensuring the success of any development initiative. Mac Ginty and Richmond (2013) emphasised the need to build local capacity to counteract structural powers exerted by elites. They emphasised the participation of the people in the peacebuilding process.

Significantly, this approach thrives on interactive and participatory media, which encourages the participation and empowerment of local people in matters that affect them. In this sense, participation should be employed in peacebuilding efforts to ensure community members' inclusiveness, empowerment, and citizen engagement in decision-making. This encourages

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rebuilding peace from the bottom-up (Baú, 2016) and buttresses the fact that participatory communication is crucial for peace after conflicts as it helps build sustainable peace. Again, applying participatory communication to peacebuilding efforts helps to unearth "a more strategic framework for Communication for development to engage citizens in peacebuilding" (Baú, p. 355). This supports the idea that the goal of peacebuilding is to create a meaningful dialogue with stakeholders and conflict actors to resolve their differences. In line with this discussion, the participatory communication model is, thus, pivotal in facilitating the active participation of local actors, including communities, in peacebuilding works of the media. The relevance of this theory in informing the media to pay attention to the local dimension of peace by whipping up the enthusiasm of the local actors and increasing their assertiveness in the peace process is thus brought to bear.

Agenda-Setting Theory

Agenda-setting theory was formally developed by McCombs and Shaw (1972). This theoretical approach assumes that "media agenda influences the public agenda" (McCombs & Valenzuela, 2014, p. 1). The underlying premise of the theory is that if the media devotes significant attention to a particular news item by reporting it frequently, the public will consider it significant. This is predicated on the idea that the media does not tell individuals what to think, but rather what they should think about. The media does this by assigning some level of significance to the issues covered in the media. Thus, "the more media coverage accorded an issue, the greater the level of public concern for that issue" (Iyengar, 2017, p. 3). This stance sheds light on the agenda-setting function of the media in which media audiences are more

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inclined to ascribe importance to an issue if it is reported more frequently or prominently in news outlets. The media only shows the public what it considers to be a significant issue.

In the case of the Ghanaian media, Arthur (2010, p. 209) argues that "the media has also disseminated information, engaged in agenda setting, created political awareness and been a vehicle for political education and civic education and promotion, in particular, educating the electorate on the need to contribute to free, fair and peaceful elections". Thus, the more salience the media attach to a particular issue or topic, the more the public talks about that issue or topic. The media thus set the agenda on issues or topics of saliency or importance for the public to talk about. Thus, the media agenda influences the public agenda when issues we discuss with our friends and loved ones are based on whatever we see, read, hear, or listen to from the media.

In the context of peace communication, the agenda-setting function has under-girded the work of the media. Oyero, Joshua and Aduradola (2013) stated that "the implication of agenda-setting to peacebuilding is that media mirror peace as their agenda in a conflict environment and maintain the same in peaceful communities by such creative, consistent and continuous presentations that would aid conflict resolution and endear peace in people's minds" (p. 97). In this sense, the theory underlines the need for the media and media practitioners to creatively package their content and assist in promoting peace in society. As a source of information for people, the media can play a pivotal role in the peace process by a way of influencing public perceptions and attitudes toward denouncing violence and building sustainable peace.

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Theories Underpinning Peacebuilding

This section further expands on some theories that explain peacebuilding. One of such theories that is relevant to the study is conflict transformation theory.

Conflict Transformation Theory

Conflict transformation theory is one of the theories of peacebuilding that has been championed by conflict theorists such as Galtung (1967) and Lederach (1995). Conflict transformation was introduced by Lederach (Best, 2006). From the lenses of Lederach (1995),

"Conflict transformation must actively envision, include, respect, and promote the human and cultural resources from within a given setting. This involves a new set of lenses through which we do not primarily 'see' the setting and the people in it as the 'problem' and the outsider as the 'answer'. Rather, we understand the long-term goal of transformation as validating and building on people and resources within the setting (p.212)".

From the foregoing statement by Lederach (1995), a conflict transformation is a wide-ranging approach that includes various actors within the conflict context whose roles are very important in the peacebuilding initiative. Miall (2004) also asserts that "people within the conflict parties, within the society or region, affected, and outsiders with relevant human and material resources all have complementary roles to play in the long-term process of peacebuilding" (p. 4). These preceding explanations solidify the overarching need to unearth the role of local communities in the peacebuilding process. This is because conflicts do not just happen to people; people are

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active participants in creating situations and interactions they experience as conflict. In this sense, the parties in a dispute are the most important resource in resolving the conflict. Thus, the interests of these parties are crucial in the transformation of the conflict.

Also, conflict transformation considers conflict as a socially constructed cultural event and calls for "cultural relevance" in transforming conflict; thus, ensuring that "cultural modalities and resources for handling conflict in a given setting are not only important to identify but should be seen as foundational for building a comprehensive, transformative framework" (Lederach, 1995, p. 213). Culture is, therefore, considered a foundation and seedbed for transforming relationships and promoting peace in a conflict-affected community. The theory advocates for the reliance on the knowledge and cultural forms available within the conflict setting instead of relying on outsiders' knowledge and culture (Lederach). It proposes that the local actors have the most significant responsibility and the greatest opportunity to transform their own conflicts (Miall, 2004). As such, it encourages building local structures and using them to mitigate violence and promote peace. This theoretical position underlines the study's rationale to ascertain the communication strategies to engender community participation and use the local people's knowledge in the peacebuilding process. This helps to reduce violence and increase the community's consciousness and response to problems that affect them.

From the theoretical explanation above, it can be said that this theory falls under the auspices of the bottom-up peacebuilding perspective. This is because conflict transformation's main strength lies in its shift from the

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international to the local, where local community members are included in mitigating conflict and promoting peace in their communities. Tonah and Anamzoya (2016) rightly affirm this by saying, "conflict transformation approach places a stronger emphasis on the empowerment of local peace constituencies" (p. 8).

Multi-Track Diplomacy Approach

The multi-track diplomacy approach was introduced in 1992 by Diamond and McDonald as a systems approach to peace (Best, 2006). Best emphasises the fact that the approach allows "different parties and stakeholders have to be, and are usually involved, with conflict management and transformation" (p. 11). The approach goes beyond the idea that delivering peace is solely the responsibility of the state through its machinery of government to involve non-state agencies as well including the media. The approach emphasises the importance of involving all parties and stakeholders in the peacebuilding process.

This systemic approach to peacebuilding considers an array of actors and participants that should be involved in conflict management and transformation and the peacebuilding process. According to Best (2006), there are at least nine tracks of conceptual and practical frameworks that assist and work in peacebuilding. These tracks are government, professional conflict resolution, business, private citizens, research, training and education, activism, religious, funding, and public opinion or communication and media. Thus, the underlying idea is that for a conflict to be completely resolved, all these actors must be involved in the peacebuilding process. This is because each track or actor in the system contributes a certain level of synergy,

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viewpoint, and resources, all of which are critical in the peacebuilding process (Diamond & McDonald, 1996).

To build lasting peace, it is worth stating that all the various tracks must be involved since no one track can build a peace process that will last. The role of the non-state actors including the media is emphasised under this theoretical approach and thus, it is very important in the peacebuilding process. Suffice it to say that this theory fits well into the present study as it helps to understand the role of various actors including the media in peacebuilding.

Conceptual Review

This section of the chapter fully appreciates the following terms and concepts: Peacebuilding, Communication for Development in Peacebuilding, communication strategies, communication strategies for peace communication and peace communication strategies, and challenges confronting peace communication and how they apply to the study.

The Concept of Peacebuilding

The concept of peacebuilding is better understood when it is juxtaposed with peacekeeping and peacemaking. Galtung (1967) distinguished 'three approaches' to peace in the 1960s. According to Galtung, peacekeeping aimed 'to halt and reduce the manifest violence of the conflict through the intervention of military forces in an interpository role'; peacemaking was 'directed at reconciling political and strategical attitudes through mediation, negotiation, arbitration and conciliation' mainly at an elite level; and peacebuilding addressed 'the practical implementation of peaceful social change through socio-economic reconstruction and development'. In addition,

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in distinguishing peacebuilding from peacekeeping and peacemaking, Brahimi (2000, p.3) states that peacebuilding "involves activities undertaken on the far side of the conflict to reassemble the foundations of peace and provide the tools for building on those foundations something that is more than just the absence of war". This kind of peacebuilding is what Galtung (1967) refers to as "positive peace". To achieve the goal of peacebuilding, the root causes of conflict should be eradicated to prevent a return to violence.

Peacebuilding involves operational, systemic, and structural interventions that address holistically both the immediate, intermediate, and long-term risk factors that may precipitate future violent conflict in an emerging society (Ahiawe, 2013). It thus involves reconciliation, reintegration, and self-sustaining communities in a post-conflict environment. Peacebuilding thus encompasses two different but simultaneously complementary tasks: on the one hand, the negative task of preventing the resumption of hostilities and on the other, the positive task of addressing the root causes of the conflict (Galtung, 1967).

Peacebuilding is not new in Africa. History tells us that Africa is the cradle of humanity. This assertion suggests the existence of rich and diverse indigenous resources and institutions of conflict resolution and peacebuilding dating back centuries (Karbo, 2008). What is new is the exportation and 'imposition' of peacebuilding and development interventions based on the 'Liberal Peace Project'. Liberal peacebuilding is based on the view that democracies are less likely to go to war. Therefore, it calls for the building of strong liberal [political] democratic institutions "which ensure political representation and a market economy guarantee sustainable economic growth

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and provide basic public goods, are necessary conditions for establishing durable peace" (Natorski, 2011, p. 4). This approach thus underlines the top-down emphasising external interventions in peacebuilding efforts.

However, the liberal peacebuilding approach has been vehemently criticised due to its neglect of local turn and "external" and "top-down" imposition of peacebuilding solutions" and power dynamics that influence the peacebuilding efforts process (Natorski, 2011, p.4). Paris (2010) states liberal peacebuilding fails "to take into account domestic local conditions and appropriately engage local stakeholders in externally steered peacebuilding efforts" (p. 347). Mac Ginty and Richmond (2013, p.746) also affirm that "the local turn is seen as an affront to 'liberal peace'". Thus, to ensure the local turn, and foster stability and legitimacy, Barnett (2006) advocates for Republican peacebuilding, which calls for local participation in peacebuilding efforts. Unlike liberal peacebuilding, republican peacebuilding emphasises deliberative processes "which allows space for societal actors to determine for themselves what the good life is and how to achieve it" (Barnett, p. 90). The study thus aligns with republican peacebuilding, which goes beyond the International or state levels to include the local community and their inclusion and participation in peacebuilding initiatives. This affirms Galtung's call for a bottom-up at a local or community level rather than a top-down approach in peacebuilding interventions. It encourages the involvement of local resources and knowledge and participation in finding a lasting solution to the root causes of their conflict.

Communication for Development (C4D) in Peacebuilding

The concept of Communication for Development has recently attracted widespread attention in peace and development. Over the past few decades, the role of C4D has advanced with the international community, including the United Nations, and national governments rapidly recognising the relevance of communication for development. This resulted in many international organisations, research communities, governments and policymakers beginning to propagate C4D as a panacea to achieving the Sustainable Development Goals (SDGs) and incorporating it into the development agenda.

C4D in peacebuilding has attracted significant attention from communication and peace studies researchers. However, in recent times, attention has shifted from the role of communication in development and "the focus from the role of the media in conflict interventions to that of communication in peacebuilding" (Baú, 2016, p. 815). The root of the concept of communication for peace is traceable to Hoffman (2014). In her work on Conceptualizing' Communication for Peace', Hoffmann conceptualised the idea of C4P from C4D. Thus, Hoffman argues for a shift of focus from the concept of communication for development and sets out towards what she terms 'communication for peace', focusing on public information and technology (Baú, 2016, p. 804).

Hoffman (2014) acknowledges the historical precedents or relevant theory regarding engagement with communication's role in peacebuilding. Hoffman recognises that "communication and media are a 'cross-cutting issue' in peacebuilding"; however, she observes that "this 'gut feeling' seems

yet not to have brought forth deep and self-reflective engagement with the assumed roles and benefits of communication, it is very conception and, its proper place within organisational structures or systematic analysis and evaluation" (p. 7). According to Hoffman (2014),

> Communication is seen essentially as a tool rather than an end in itself and conceptualised as a form of transferring knowledge and ideas, in some instances acknowledging the need to listen, but more often than not merely in order to sustain intended outcomes, rarely as an interactive process that could engender emancipations (p. 34).

Hoffman (2014) concludes that "while Communication for Development is a relatively well-developed and theorised area of inquiry, there is of yet no equivalent body of knowledge and enquiry of what could be termed 'Communication for Peace'" (p. 11).

Baú (2017) observes that applying C4D in conflict prevention, conflict reduction and post-conflict reconstruction interventions is relatively new. However, its recognition in recent times is due to its crucial role in reconnecting broken communities, informing citizens and involving them in reconstruction processes, and enabling all groups in civil society to have a voice in decision-making (Baú, 2016). According to Baú, recognising the role of C4D as a crucial instrument for peace after a conflict is essential for establishing a stable and positive co-existence between groups that were engaged in violence.

Baú (2015) highlights the key areas in which C4D can play a role in the aftermath of conflict, with a focus both on the community and at the

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national level. According to Baú (2016), C4D strengthens the peacebuilding process at the end of the violence by engendering a bottom-up approach based on dialogue and inclusivity. This is important to the study because it helps unearth the communication interventions or strategies employed under C4D to connect the local community to participate in their peacebuilding activities.

Peace Communication

One of the fathers of peace studies who advocated for the term "peace journalism" was Galtung (1997). Galtung tried distinguishing "war journalism" from "peace journalism" approaches. He suggests that "war journalism" emphasises media reportage during the conflict, which has a value bias towards violence and violent groups. According to Gadzekpo (2017, p. 34), war journalism is based on the notions that "negative news sells" and "media reports are violence-laden". Thus, war journalism is considered violent and propaganda reporting biased toward violence and violent groups.

In correcting this notion of media reports being biased toward violence, Galtung (1997) advocated for "peace journalism", which calls for journalists to be conflict-sensitive and responsible for reporting conflicts. Peace journalism is defined as "a normative mode of responsible and conscientious media coverage of conflict, that aims at contributing to peacemaking, peacekeeping, and changing the attitudes of media owners, advertisers, professionals and audiences towards war and peace" (Shinar, 2007, p. 2). This means that the practice of peace journalism requires that journalists report conflict stories in a detailed, balanced, and objective manner and not just focus on the conflicting actors but also on focusing on the underlying causes of the conflict and actively help to find lasting solutions to

them (Mare, 2017). In line with this, Galtung, Lynch and McGoldrick (2005) used "peace journalism" as a remedial approach that encourages journalists to report conflict in a very objective and balanced manner to prevent conflict and promote peace in conflict settings. In peace journalism, the emphasis is on promoting mutual understanding and setting agenda for conflict resolution than de-escalating the conflict through sensational news reporting (Musa, 2015).

However, peace communication goes beyond peace journalism. Galtung's (1997) idea of positive peace underlines the practice of peace communication, where peace is achieved through addressing underlying causes or structural problems to prevent relapse into violence. In achieving this, peace communication employs "a distinct suasory characteristic feature, operating within a context composed of cultural warrants that form the bases for justification of actions" (Blake, 1998, p. 309). In this regard, communication aims to persuade people to work together to resolve their differences. According to Kumar and Semetko (2018), "peace communication is a form of civil communication that reduces the potential for violence between groups, conflict, and even all-out war between nations. Such communication entails collective concerns for well-being rooted in shared culture, history, and values" (p. 615). It is a mediated communication that is aimed at promoting peace by engaging actors in dialogue and promoting reconciliation. In conflict prevention and management, the media become information providers and interpreters, watchdogs and gatekeepers, policymakers and diplomats, peace promoters, and bridge builders (Bratic & Schirch, 2007). Peace communication, thus, employs media-related

interventions which provide the conflicting factions with safe spaces for meaningful dialogue to settle their differences peacefully.

To achieve conflict transformation and peacebuilding efforts, the peace communicator uses communication strategies to persuade the parties to resolve conflicts. Thus, peace communication can be explored through persuasive communication processes (Blake, 1998). This encourages media and communication tools to promote peace initiatives in conflict societies by engaging local people to find a lasting solution to their conflict problems and achieve sustainable peace. In this case, peace communication becomes a normative role of media and communication in ensuring social good by eliminating social conflicts and promoting peace and stability through inclusivity and meaningful dialogue.

Factors Driving Peace Communication

According to Kumar and Semetko (2018), peace communication in media fosters civil discourse, emphasises shared culture, values, and collective well-being, and works to reduce violence and conflict. First, non-violent communication and responsible journalism underscore peace communication. Non-violent communication is an approach to communication that is based on principles of non-violence which include respect, clarity, empathy, compassion, attentiveness, self-responsibility, empathy, and the common good in mind (Rosenberg, 2005). Thus, peace communication goals are achieved when the media reports are non-violent focused, objective, and balanced. It ensures that media reports during conflict are not biased towards violence. This includes ensuring that media practitioners report conflict events as neutrally and accurately as possible and do not take sides (Eze, 2017).

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According to McCullum-Lawrence (2014), non-violent communication is one avenue of conversation offering an advanced tool for those seeking a lifestyle of harmony maintenance.

Another factor that drives peace communication is shared cultural values. Appreciating cultural values in the media discourse or designing media programmes that promote peace helps win the people's trust and legitimacy. Media and communication must resort to the use of customs and traditions of the conflicting parties in promoting peace. Thus, the media must be culturally sensitive by adhering to the cultural values of the conflicting parties and ensuring balance in its reportage. In ensuring cultural sensitivity in media reporting during the conflict, Mare (2017, p. 36) advises that "Information should explain the historical and cultural roots of the conflict, give voice to all of the actors, explain how common people suffer implicit violence, inform if there are any actors willing to negotiate, and, above all, understand peace as a search for and delivery of solutions". Thus, it requires that during the conflict, the media practitioners transcend cultural and ethnic biases and ensure that the conflicting parties' grievances are fairly and accurately reported.

Dialogue is a key factor essential to peace communication. Dialogue is communication characterised by mutual respect, openness, and eagerness to listen to and understand each other (Musa, 2015). This is why peace communication encourages media and communication strategies that promote dialogue among parties toward a peaceful settlement of their conflicts. According to Kumar and Semetko (2018), communication and media channels must create civil dialogue that stresses common culture and values, communal well-being, and efforts to reduce violence and conflict for peace dividends to

accumulate. Thus, media-related interventions engender dialogue and mediation processes which help to incorporate the voices of all the actors involved in the conflict and "prevent negotiations from overlooking or bypassing issues that are relevant to the transformation of the given conflict" (Legatis, 2015, p.14). Furthermore, media dialogue helps to build trust and understanding among conflicting parties, which encourages sustainable peacebuilding. This helps to build "peace-sustaining structures in conflict-ridden societies from the bottom up" (Legatis, 2015).

Finally, peace communication cannot thrive without the support of the people, especially the conflicting parties. Thus, when people are involved in communication and media programming that is geared toward peacebuilding, it reposes confidence in them to work together with the relevant stakeholders and "to be able to eschew negative inclinations such as self-interests and dangerous cultural practices or beliefs" (Okigbo, 2016, p. 80). According to Spadacini (2013), the participation of the people highlights the importance of the cultural identity of local communities and leads to communication strategies, not just inclusive of but emanating from the local people themselves. This encourages the bottom-up approach to ensure the legitimacy of the peacebuilding processes.

Radio and Conflict

The information communicated through the media has a significant impact on public discourse. The call-in show on the radio often allows people to engage with issues, share their views, and make their voices heard. As a communication tool for disseminating information in many societies, the radio can change public perceptions on various issues. For example, amid violent

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conflicts, what is being aired or communicated on radio stations can influence the dynamics of the conflict either positively or negatively – helping to resolve or escalate the conflict. The media can be used to end violence, help better understand conflict situations, and foster a fast and amicable resolution of conflicts. According to Kuusik (2010), a lack of information can make people desperate, restless, and easy to manipulate at any stage of a conflict. Therefore, the media can be destructive in escalating conflict if it fails to report the conflict accurately.

Various literature on radio and conflict in Africa have projected the destructive role of the radio. For example, Yanagizawa-Drott (2014) reveals that radio was used as a medium for promoting the Rwanda genocide. With regards to the 1994 Rwandan Genocide, for instance, Donohue (2012) examines how hate speech through extremist Hutu radio station, Radio Miles, incited genocide leading to the ethnic cleansing of the Tutsi minority. According to Donohue, while the airing of these messages alone did not trigger genocide, they created a social atmosphere that legitimized the ethnic hatred that eventually removed any social sanctions preventing the genocide. Also, Akpan, Ering, and Olofu-Adeoye (2013) postulate that the media reportage of the conflict phenomenon in Nigeria is culpable in stoking conflicts and making reconciliation difficult for conflict parties.

Wolfsfeld (2004) asserts that the media can be used for propaganda to incite hatred, spread rumours, and artificially create tensions. Wolfsfeld thus urges journalists to abide by their ethical obligation to encourage reconciliation between hostile populations. Furthermore, according to Wolfsfeld, journalists working in conflict zones should strive to provide as

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much detail as possible about the causes of the conflict and promote rational public dialogue about the different options for resolving it. This is in line with the practice of peace journalism, which calls for a more balanced perspective, sensitive coverage, and reporting on war and conflicts from journalists.

Musa (2015) attributes the under-reporting of conflict by the traditional media to the failure of journalists to engage their craft with a sense of responsibility. Instead, to Musa, "journalists are tuned into thrill-seeking chases of violence or passive spectators who report the casualty rates of conflicts with detachment and indifference" (p. 33). Therefore, he argued that the traditional role of media had not served the task of transforming and resolving ethnic conflicts effectively.

Media Portrayal of Conflicts in Ghana

Bukari (2017) examines media discourse in farmer-herder relations in Ghana and identified the media as one of the constellations of actors that play significant roles in the escalation of farmer-herder conflicts in Ghana, especially in Agogo. Media discourse on farmer-herder conflicts in Ghana portrays and frames Fulanis as the main constellation actor that exacerbates the conflict. The media do this by constantly framing and portraying Fulanis as aliens, violent, and instigators of farmer-herder conflicts in Ghana. By focusing on the atrocities and gory activities of Fulani at the expense of the residents, the media became biased, irresponsible, and unethical in its reportage. Also, Bukari mentioned that media discourse suggested that conflicts have intensified between farmers and Fulanis without providing data and evidence to support such claims. This pessimistic portrayal of the farmer-herder conflicts in Ghana by media explains how the media framing can

further escalate conflicts rather than de-escalating them. In line with this, the study suggested that media discourse on such conflicts must be objective, balanced, and responsible to create an enabling environment for peace.

While a vast amount of literature exists on the destructive role of the media in conflict escalation, its role in preventing and managing conflict and promoting peace has been understudied. However, Kuusik (2010) argues that using community radios can help reduce the danger of manipulation and inflammation of ethnic tensions which usually trigger violence. It thus justifies that there is a gap to be filled by examining the role community radio can play in resolving conflict in Ghana.

Community radio as a Participatory Communication tool for Community Development

According to Mefalopulos (2008), community radio stations have the following characteristics: they have community ownership, and orientation, they are nonprofit, and they are independent. This underlines why the community radio "programs perform public services for their constituencies, elicit listeners' views and concerns, enable community members to comment on wrongdoing, facilitate dialogues with local government officials over the air, and encourage continuing discussions of issues among themselves" (Mefalopulos, p. 183). This discussion is geared toward the development of the community. Therefore, an open space is created to enable the community members to contribute to the discussion on issues affecting them freely. As a result, community members tend to play a pivotal role in raising issues affecting them and bringing solutions to addressing these issues.

To achieve community participation in its programming and operations, community radio relies on volunteers from the community in all its day-to-day activities and programs (Mefalopulos, 2008). This offers insight into the operation of the community radio and its participatory nature. It indicates that the community radio is wholly owned, controlled, and managed by the community. As a result, it employs various strategies and approaches that are participatory to engage community members in their own issues. This explains why community radio uses participatory methods and strategies to engage the community members on issues affecting them. Myers (2011, p.11) highlights that:

> Participatory programs can take the form of talk shows, round-table discussions, reading listener letters or texts on the air, and broadcasts from public locations. Local people comment by phone, by SMS, or in person on the issues of the day, on the station's programming, or they just send greetings to friends and family members.

Myers (2011) provides a comprehensive overview of the participatory nature of community radio by identifying ways to engage community members on critical issues affecting them. Not only does it justify why community radio is participatory media to use for community participation, but it also gives practical perspectives on how it can be used to impact community development prospects.

According to Mrutu (2008), community radio stations in Africa have established themselves as effective media capable of serving the rural communities in which they are located by addressing their occupational needs.

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Thus, it was revealed that community radios in Africa had benefited society greatly by bringing citizens and societies together, partly through religious activities, as well as by resolving land and other community conflicts, fostering education, health, and democracy, and assisting governments in fighting corruption and other forms of crime. Mrutu recognises Radio Ada in Accra, Radio Progress in Wa, and Radio Peace in Winneba as community radios that have performed admirably.

Community radio as an Agent of Peacebuilding

The community radio station is a platform for identifying and analysing problems and their solutions, thereby determining development inputs that truly meet local needs (Fraser & Restrepo-Estrada, 2002). Ufuoma (2012) attests that the participatory platform of the community media has led to citizens' empowerment and facilitation of the political, economic, and social development of the country's democracy at the grassroots. Thus, it ensures that marginalized communities are now able to question policies.

As a powerful medium for the dissemination of information in the community, community radio serves as a voice for the voiceless and is at the heart of communication and democratic processes within societies (Kaushik, 2020). It is considering this that Nnah (2020) acknowledges how community radio can be used to reach isolated communities that are having communication difficulties in the rural areas and can be used to play an important role in educating the isolated communities on several issues including peace education. This could be done by creating a diversity of voices and opinions, encouraging open dialogue and the democratic process, and promoting civil society, good governance and professional responsibility

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human rights, peacebuilding, conflict management and crimes (Nnah). To achieve strategic communication for peacebuilding, Bloh (2010) suggested that community radio should generate issue-based programmes that are important to rural communities' needs. The diversity of voices that are considered in the peacebuilding process makes it easy for the community to return to peace.

More significantly, despite extant literature showing that the media can be a source of violence, other studies have shown that community radio can serve as an agent of peacebuilding in the community in which it is located (Chi & Wright, 2009; Sarr, 2000). Acknowledging the importance of community radios in sustaining and promoting peace, Mr Julius Banda, the UNESCO Representative in South Sudan, said: "The peace radio is a very powerful tool for peace. Community radios can be and have been proven to be an effective tool for rural communities to participate in matters affecting them, and a platform where citizens can access information" (United Nations Development Programme, UNDP, 2020).

Again, Sarr (2000) claims that the nature of the community radios makes them potentially significant in contributing to peacebuilding better than any other approach. This, according to Sarr, is because their "programs are based on good beliefs, traditional modes of trial and conflict resolution, and attitudes and behaviours that follow socio-cultural values and other modes of conflict management, can help to gradually remove barriers to the advent of a lasting peace" (p. 107). Inferring from AMARC's (World Association of Community Radio Broadcasters) work regarding the role that community radios played during the peacebuilding process in Ivory Coast and Liberia,

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Sarr notes that "community radio stations will increasingly have conflict prevention, management, or transformation as their major activity" (p. 107).

Furthermore, according to Chi and Wright (2009), community radio is widely recognised as the only independent and reputable source of news information in the communities it serves. Chi and Wright regarded community radio as a powerful voice for peace in the communities it serves. As a result, the radio stations' programming directly targets topics such as community inclusion and nonviolent conflict resolution, which has a significant impact on the communities they serve. This explains why many scholars have developed an entrenched enthusiasm for community radio's role in peacebuilding and conflict transformation processes.

Communication Strategy (ies) for Peace Communication

Mefalopulos and Kamlongera (2004) define communication strategy as a well-planned series of actions to achieve specific objectives through communication methods, techniques, and approaches. In distinguishing between "communication strategy" and "communication approach", Mefalopulos (2008) refers to the former as "a specific communication focus, or coherent set of tactical actions (for example, institutional strengthening, social marketing, community mobilization, edutainment, and so forth) aimed at achieving a certain objective", whereas, the latter denotes "the overall design of the communication program, which might include one or more communication approaches and objectives" (p. 119). Mefalopulos and Kamlongera (2004) state that:

The communication strategy is designed to achieve the set communication objectives. In order to determine the relevance of

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these objectives, consider a number of factors such as information from secondary sources, project objectives, community needs, opportunities, problems, possible solutions (NOPS), the people's culture and perceptions of the issues.

From the above explanation, it can be deduced that communication strategies are therefore designed based on well-defined, specific, and appropriate objectives based on research, as well as in-depth knowledge associated with the causes of the problems (Mefalopulos, 2008). In considering a communication strategy, specific goals must be established before designing the strategy. These objectives will assist in determining how to approach the problem. To ensure the effectiveness of the strategy, the communication objectives must be SMART (specific, measurable, achievable, realistic, and timely). Based on this understanding, a successful communication strategy identifies the appropriate approaches, techniques, and tools to engage stakeholders in the process of leading to change. For instance, Mefalopulos (p. 196) notes, "Communication strategies are instrumental for behaviour change to fight stigma and prejudice with the goal of real social inclusion".

Mefalopulos and Kamlongera (2004) add that communication strategies are designed with the community so that their priorities and aspirations will be adequately considered. This, in turn, eliminates the use of improper communication methods, idioms, platforms, or materials. Using communication strategies helps to get the right messages disseminated through the right channels to the right targets at the right time. Wilkins (2014) claims that effective information sharing, critical skill development, and collective

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action require communication strategies, platforms, and processes. As a result, the design of a communication strategy aimed at resolving conflicts over an environmental issue is likely to be dominated by participation communication for dialogue facilitation and advocacy communication to advocate for policy changes (Wilkins).

Existing studies (Bratic & Schirch, 2007; Himelfarb & Chabalowski, 2012; Viso, 2011) claim that communication and media strategies and approaches can help achieve conflict prevention and peacebuilding goals. Justifying the significance of communication strategies in peacebuilding, Bratic and Schirch (2007) add that "the media can help achieve goals in conflict prevention and peacebuilding when paired with approaches or strategies" (p. 13). According to Bonde (2006), media and communication strategies are among the most important peacebuilding and conflict prevention tools. As a result, to preserve long-term peace, the media must serve as a platform for conversation, critical control, and knowledge for citizens, allowing them to participate actively in democracy and development.

Finally, Spadacini (2013) admonishes that peacebuilding initiatives incorporate "communication strategies, not just inclusive of, but largely coming from, the traditional 'receivers'" (p. 6). This ensures that community members are at the centre of their peace process. Howard (2012) also mentioned popular music, soap operas and call-in shows, community radio and video projects, street theatre, wall posters, or concerts as media and communication strategies employed by some journalists to facilitate peacebuilding dialogues needed in their communities.

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Empirical Review

This section of the chapter reviews existing related studies that are relevant to the current study.

Fox (2019) explored how community radio contributes to social change. Fox argued that though community radio remains a unique communication platform under digital capitalism for expanding the project of media democratisation, there is a lack of in-depth analysis of the community radio experience and a dearth of understanding of its functionality as an actively transformative tool for greater equity in society. By employing case studies of two radio stations in Melbourne and Lospalos and conducting forty semi-structured interviews with practitioners, and seventy listener questionnaire respondents, the author revealed community radio's amplification of media participation, communication rights, counter-hegemony, and media power — in effect, its distinct regenerative voice. The study also affirmed radio's role as a change agent, peacebuilder and empowerer, showing the transformative potential of community radio beyond profit imperatives. Finally, the study also revealed that the radio has helped in a post-conflict environment to establish peace and communicate peace.

Gustafsson (2016) investigated the work of community radio stations, Pamoja FM (Kibera) and Koch FM (Korogocho), in connection with the post-election violence in 2007–08 and the general election in 2013 in Kenya. The study examined how these community radio stations work together with their community during elections and times of heightened tension. The study found that civic education and discouraging tensions and violence are the two most important tasks performed during elections. In terms of community

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participation, the study discovered that the stations created an opportunity to interact with different groups, potentially reaching a wider and more varied audience. The stations did this by organising and participating in different forums. These forums strengthened the interaction between the stations and the community members. According to the study, this encouraged people who would not normally phone into the studio to have a voice and to air their views, questions, and concerns. More significantly, it served as a unique occasion for the stations to probe deeper and be informed about increased tensions. The study, thus, concluded that the way the radio stations consistently serve the community makes them respected and accepted as the voice of their community.

Akande (2016) looked at participatory media practices in conflict communities. The study argued that there is a rise in participatory media approaches at all levels of conflict management due to the complexities of contemporary violent conflicts in Africa that are accompanied by the need to engage more holistic models of conflict management that prioritise social structures and relations. For instance, participatory photography was used in Kenya to create an avenue for dialogue in post-conflict communities. In contrast, participatory theatre was employed in Nigeria for social change in post-conflict communities. The study revealed that participatory media provide ample opportunities to challenge elitist communication models and create space for interactive processes that reinforce a sense of shared identity in communities affected by violent conflicts.

Acknowledging the media's fundamental role in informing the masses, Moges (2016) examined the media intervention in conflict situations and their

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challenges in peacebuilding and peace promotion. The study noted that much attention has not been brought to the role of the media in conflict transformation or peace promotion and to identifying the media's challenges in intervening in peacebuilding. The study further argued that by exploring the challenges of the media in conflict reporting, the study claimed that journalistic intervention plays a significant role in promoting peace values and peacebuilding in every country. The study holds that the media either contribute positively or negatively in times of conflict based on how the media are managed. The way stories are framed determines the agenda the media want to set. The media, therefore, have the power to shape the public's views in times of misunderstanding. The study, however, asserted that when the media wrongly handle and write stories in an irresponsible and unprofessional manner during conflicts, there will not be a possibility of de-escalating the conflict. The study found that the media can play roles in limiting violence and creating peace depending on how the media content is framed. Thus, the media's framing of stories must be geared towards losing tension between the opposing factions during the conflict.

Like Mensah, Boasiako, and Acquah (2017), in exploring the role of the mass media in conflict resolution in Tuobodom, discovered that language choice in media reports helped the media to contribute to the resolution of the conflict in Tuobodom. Through the quantitative approach, the study further found that the media helped solve the conflict in Tuobodom through peaceful negotiation and psyching up the actors involved in the conflict through the various media platforms. The study further indicated that the media must adopt a multi-dimensional approach in educating people in the conflict

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resolution process since most of the local people are not well educated to understand the level of discussion on the television station, and most often, the discussion is done in the English language which is a disadvantage.

Gyamfi (2009) analysed the causes of conflict in Ghanaian societies and the role communication play in managing conflicts and suggested possible measures for mediation. The study looked at the role communication plays in exacerbating conflicts and suggested communication strategies that promote productive conflict management. The study further examined how verbal and nonverbal communication plays a crucial role in conflict escalation. The study established that how information is communicated can affect the transformation of conflict as good and effective communication can promote peace, and offensive or unclear communication can lead to the escalation of conflicts. Thus, conflict management provides insight into how different styles of communication can either exacerbate or help resolve conflicts. Firstly, the study revealed that the use of unclear language could lead to the escalation of conflicts. Thus, it suggested that the parties to a dispute or conflict be made to select their language, so they are not misinterpreted. Secondly, the study found that media reports of conflict situations in different parts of the country are full of many biases and prejudices, which tend to cause more problems. The study recommended that during festivals, the community's chiefs, elders, and opinion leaders use the occasion as a platform to educate the people about the need for ethnic, political, and religious tolerance. Politicians of the various political parties during campaigns should also use such platforms to promote peace rather than division. The study recommended that effective

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communication channels must be explored in reconciliation, negotiation, collaboration, and dialogue during conflict management.

By referring to myriads of studies that have shown the media's role in the escalation of violence, Legatis (2015) emphasised the media's constructive potential roles and the contributions journalists have made to peacebuilding. The study asserted that the media has the potential to contribute to peacebuilding when they actively engage with local actors for peace. Focusing on the constructive potential of the media, the study contextualised the work of media and journalists as actors in peacebuilding processes. The study drew on examples of cases of conflict from the Democratic Republic of the Congo (DRC) and Sudan and discussed how the new media technologies had added an addition to how peacebuilding processes can be opened and made more inclusive – especially locally – by high-quality reporting. The study asserted that peacebuilders work with media and journalists "as equal partners" rather than perceiving them solely as strategic instruments. Thus, media and journalists have the power to make peacebuilding more inclusive and, thus more sustainable. The study considered the work of media and journalists as one of the instruments in the orchestra of practice-oriented peacebuilding. Significantly, they bring some synergies in strengthening and building peace-sustaining structures in conflict-ridden societies by encouraging a bottom-up approach.

Ouma, Kinya, Sangai and Oluoch (2018) investigated community radio programming and peace promotion in political campaigns in Kenya. By contextually analysing both programme genre and broadcast content of three community radio stations in Migori County, the study sought to find out the

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roles community radio stations play in political violence prevention in Migori County. The study proved that community radio is a powerful tool whose massive potential should be harnessed well to promote development and enhance peace and cohesion. They also noted that community radios could positively transform the mindset of residents living in the communities they serve on peacebuilding and transformation during campaigns.

Chi and Wright (2009) assessed the role of community radio in peacebuilding and development in Liberia and Sierra Leone. The study found that community radios significantly impact their communities' development through relationships with local and international non-governmental organisations. The study found that the community stations had a positive and engaged relationship with the local government and civil society organisations. Overall, the study found that community radio plays a central role in disseminating development-related information and improving development outcomes through partnerships at all levels. The study discovered that sensitisation and awareness programmes were often cited as audiences' favourites, as was interactive public forum programming. Most listeners credited community radio stations with improving basic living conditions and encouraging community responsibility and pride. According to the report, the stations also positively contributed to peacebuilding in their communities. Listeners reported a high impact from peace and nonviolent conflict resolution programmes. The study concluded that community radio does play a strong role in local peacebuilding. Radio stations' promotion of inclusive development processes has a broad impact on promoting sustainable peace.

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Baú (2018) explored the impact of media productions whose content is led by the views and voices of local communities in post-conflict countries and discovered that enabling community members to be the drivers of local peacebuilding processes using their knowledge, experience, communication and media skills can be a more effective avenue for groups to uncover a healing practice that comes from within rather than without, and which can ultimately transform trauma. According to the researcher, communication is important to help people make sense of their realities and engage in dialogue, both within their social network and with other communities. Individuals are allowed to tell their stories and express their feelings by directly or indirectly involving people in the production process. However, it is important to acknowledge that issues of power can determine whose voices are being heard and what stories are being told. The media, therefore, tries to give equal opportunity to both sides to ensure fairness in the quest for peacebuilding.

Examining communication for development in peacebuilding, Baú (2016) found that the participatory form of development communication is crucial in setting in motion mechanisms that change internal power dynamics and open the path towards positive social change. The study further posits that communication for development can be helpful in the development of media interventions that are strategically designed to address the development issues that affect post-conflict societies. Baú (2016) agreed with Baú (2018) that the participatory form of communication for development plays a key role in peacebuilding in societies where there are conflicts. According to Baú (2016), reframing citizens' engagement through a participatory communication for development approach allows the beginning of rebuilding peace from the

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bottom-up and placing the voice of local communities at the centre of the reconstruction process. This promotes the involvement of different groups of society in having a say in decision-making at various levels. The study also revealed that communication for development design for citizen engagement in peacebuilding facilitates the inclusion of different stakeholders and the creation of a space for their interaction.

Employing a qualitative interpretive, critical approach, Musa (2015) examined how the traditional and new media respond to ethnic conflicts in Nigeria's Middle-Belt region, which has experienced long-standing ethnoreligious and political conflicts. The study looked at contrasting and complementary roles of traditional and new media in ethnic conflict transformation in that region. Using a peace journalism media-ecological model and incorporating a spiral of silence, priming, agenda-setting, and framing theoretical frameworks, the study analysed the (dis)functional roles traditional and new media play in conflict exacerbation, resolution, and mediation. By applying these theoretical explanations, the study proposed that both traditional and new media embrace a new ethic for ethnic conflict reporting, suitable for professional and citizen journalists. The study also encouraged the media to adopt the ethos of peace journalism and development journalism to do well in conflict transformation and furthering development in society. The study thus concluded that the media set an agenda for peace and development by avoiding sensationalism and partisanship.

In his study on "Community radio regulation and its challenges in Ghana", Ufuoma (2012) emphasised that the emergence of community radio into Ghana's media landscape has altered the country's political economy of

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communication. Thus, the participatory nature of the medium has resulted in citizens' empowerment and engagement in the political, economic, and social development of democracy in Ghana. The study identified that through participatory programmes like live phone-in segments, marginalised or deprived communities can raise concerns about national policies. As a participatory communication strategy, the phone-ins allow community members to contribute to issues affecting their community's well-being. As a result, the views expressed during these participatory programmes have helped to promote accountability and transparency within government circles and the corporate world. Ufuoma reiterated that community radios allow community members to initiate and design programmes that are beneficial to them. This ensures that community members participate actively in debates as panellists or through phone-ins, which helps strengthen the democratic process at the local government level.

In another study, McKay (2009) studied how community radio in Ghana facilitates community participation in natural resource management. Specifically, the study found that through moonlit durbars (occasions where communities gather under the full moon to celebrate community stories, proverbs, dancing, and singing), community radio stations used focus groups as a participatory communication approach to increase community participation in natural resource management. These focus group discussions help to whip up the enthusiasm of the community members by providing them with the opportunity, especially those marginalised like women and children, to share their views with other community members. The study concluded that by forming different focus groups in the community, they had seen greater

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participation of community members in natural resource management. As a participatory communication tool, community radio facilitates dialogue among stakeholders in different communities. The participatory platform of the medium makes it a useful tool for encouraging reflection and discussion among stakeholders and communities on issues that affect them. Through this platform, the media will engage in more dialogue with the local community members and address their concerns. This preceding discussion justifies the relevance of community radio as a useful participation communication platform in addressing issues that affect the community's social, political, and economic development with peace and security not exempted.

Betz and Williams (2017), in exploring the role of the media as an instrument for peace in conflict-prone settings, affirmed that media could serve as a driver of peace in varied ways. They stated that the media could be an instrument for peace by bringing conflicting parties together (serving as a bridge between parties in peace negotiations); helping to improve governance; increasing knowledge of complex issues; providing early warnings of potential conflicts; serving as an outlet for people to express their emotions; and stimulating and motivating people to take action to promote peace. The study concluded that the media could best serve as an instrument for peace by accurately presenting and addressing the narratives and grievances of people involved in the conflict and ensuring their voices are heard.

Baú (2015) examined the effects of C4D interventions in post-conflict settings. By applying a Theory of Change (ToC) to C4D in peacebuilding, the study identified the levels of change and how they can contribute to sustainable peace. The study identified individual, relational, and public

attitudes and social change. By examining the effects of the application of media and communication in post-conflict realities with a C4D approach, the study postulated that media and communication promote peace at the individual level by affecting the knowledge, attitudes, and behaviours of a critical mass of people. Thus, the study further explained that individuals would develop a positive attitude toward their social environment and discover their ability and motivation to be initiators of peace among their and other groups if they are allowed to share their experiences through the media and have a direct communication channel with different groups and decision-makers in the reconstruction process. On a relational level, the media promotes peace by acting as a channel for information between opposing groups, eliminating prejudice and stereotypes. Again, the media can help to promote peace by changing and influencing public attitudes and fostering greater tolerance in society. To end, the study established that access to media and communication channels could assist in articulating and initiating the change necessary to rebuild the social fabric. Previous literature is therefore important to understanding the effects of radio programming on peacebuilding.

Finally, acknowledging that radio stations in conflict zones help peacebuilding through their programming, Maina (2013) studied communication strategies Kenyan community radio stations employed in fostering social cohesion and integration in Kenya. The study also found that community radio in Kenya is a significant tool for promoting development among different communities. The study's results have shown that community radio's communication strategies in fostering social cohesion and integration

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are programming content geared toward the local area, community projects that encourage people to come together and public forums where communities are provided with opportunities to express themselves.

Despite the potential of community radios in peacebuilding efforts in conflict-affected communities, Maina (2013) found that their impact is restricted as they lack a distinct identity as vernacular or ethnic commercial FM radio stations. Regardless of their good communication strategies in mitigating conflicts and sustaining peace in communities, they lack a distinct identity and are mistakenly labelled as vernacular or ethnic commercial FM radio stations.

Also, Nnah (2020) mentioned that community radio stations are hampered in their role of managing rural violence in Oguta LGA, Imo state, because of a lack of financial sustainability, shortage of staff due to poor remuneration, intermittent power supply, lack of synergy with relevant authorities or agencies, and inadequate community support or participation. In line with this, the study recommended that the community and other agents of development in the social support and fund community radio operations for sustainability.

While Naaikuur and Diedong's (2012) affirmed the strengths of community radio stations in mobilising community members and external stakeholders to resolve problems facing communities and their members, Serwornoo (2017) revealed some key challenges facing community radio in Ghana. Serwornoo (2017) identified financial constraint as a challenge faced by community radio stations in Ghana and attributed this to the fact that regulatory agencies like the National Communication Authority (NCA) refuse

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to appreciate the unique and critical roles played by community radios in the growth and development of their communities. The study also contributed to the inability of successive governments to support community radios.

Finally, there is limited use of community radio in peacebuilding efforts by communities. According to Chi and Wright (2009), community radio's impact often relies on the government's cooperation. Community radio stations are making limited use of their power as media outlets to compel government participation in media.

Conceptual Framework

The study's conceptual framework, as shown in Figure 1, was designed to illustrate the role of Radio Peace in facilitating a peacebuilding process that starts from the people at the community level. It showcased Radio Peace's constructive roles and potential to contribute to sustainable peacebuilding by engaging the local people in matters affecting their peace and development. To effectively fulfil its communication objective, the radio should be culture-sensitive by incorporating the culture and values of the people of Effutu in its communication. This included the use of the local language to engage the people.

Specifically, it demonstrated how community radio could promote peace in a conflict-ridden community like Effutu Municipality. The study was guided by this proposed conceptual framework which shows how Radio Peace can promote peace through its programmes and activities within the Effutu Municipality and its effects on the peace in the area.

Concerning the conceptual framework, Communication for Peacebuilding, as an emerging concept, showcases the role of communication

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in promoting peace. Thus, it looks at the media's constructive function in generating peace issues during the conflict. The radio, in its attempt to find a lasting solution to the pressing issues affecting the peace and development of the communities it serves, engaged the community leaders and community members in the discussion. This happens using communication strategies that are inclusive and participatory-oriented. Therefore, communication strategies that engender dialogue, such as focus group discussions, forums, durbars, and peace education campaigns, are encouraged. In addition, radio station programming must include live discussions, phone-in segments and the creation of jingles, radio drama etc. The media's involvement of the community members in issues affecting their peace helps them feel a sense of belonging and ownership of the peacebuilding process. As a result, there is legitimacy and consensus-building among the various actors involved in the conflict, which goes a long way to help address the underlying causes of the conflict, undermining the peace in the area.

The participatory communication strategies by the media stimulate local participation in the peace process, which leads to positive change in attitudes and behaviours of the people and sustainable resolution of the conflict. This led to sustainable peacebuilding and conflict transformation. Thus, this conceptual framework guided the current study in exploring the role of Radio Peace in promoting peace in Effutu Municipality.

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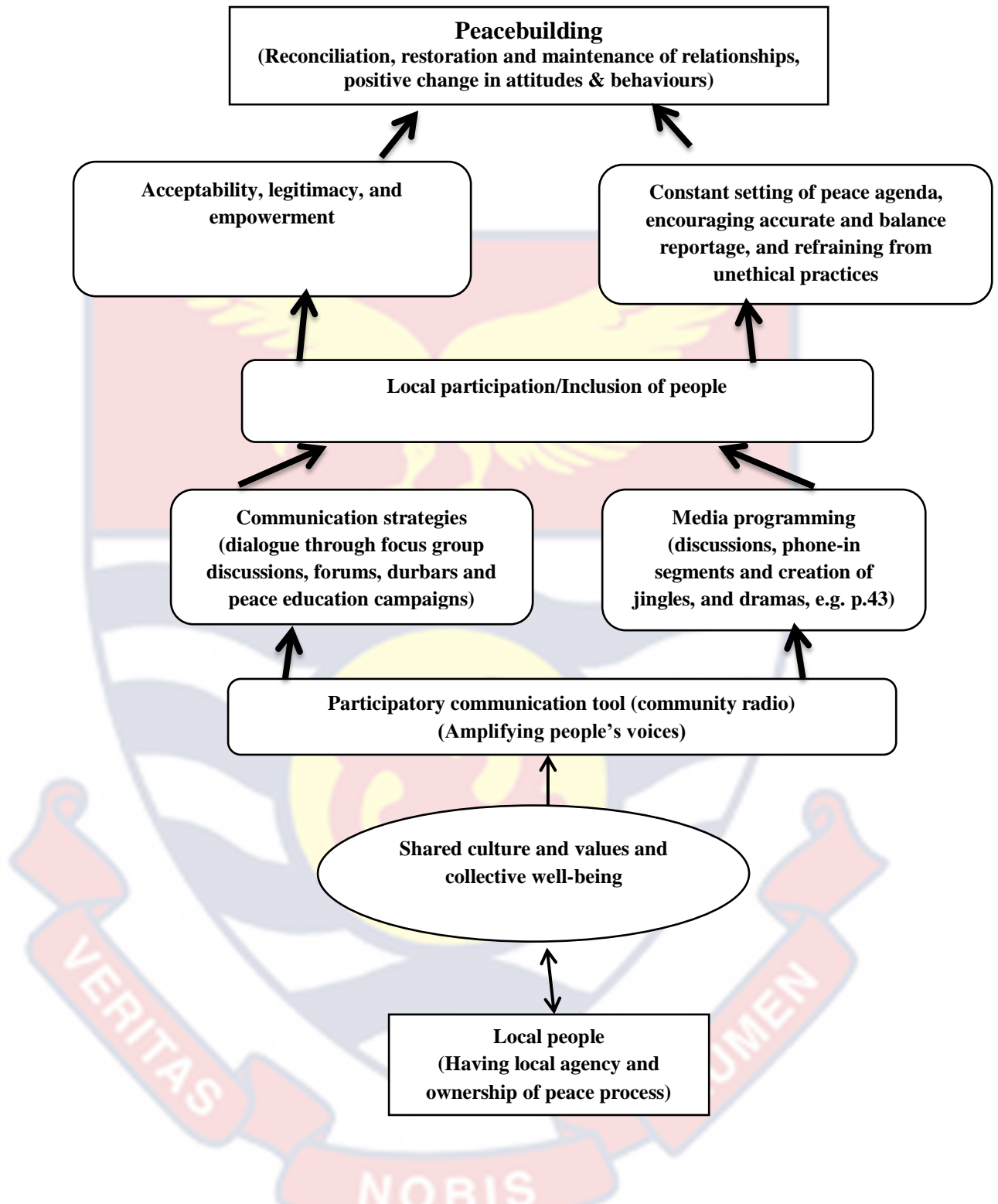
Figure 1: Conceptual Framework for Communication for Peacebuilding

Source: Adapted from the works of Baú (2015, 2016 & 2017) and Kumar and

Semetko (2018)

Chapter Summary

This chapter has explored the relevant concepts, related literature and the theoretical foundations that underpin the study. The chapter discussed the participatory communication theory, agenda-setting theory, and framing theory to fully understand the normative roles of the media as an agent of peace. Further, the chapter explored the theoretical explanations of the conflict transformation theory and the multi-track diplomacy theory to fully appreciate the concept of peacebuilding as well as reviewed empirical literature.

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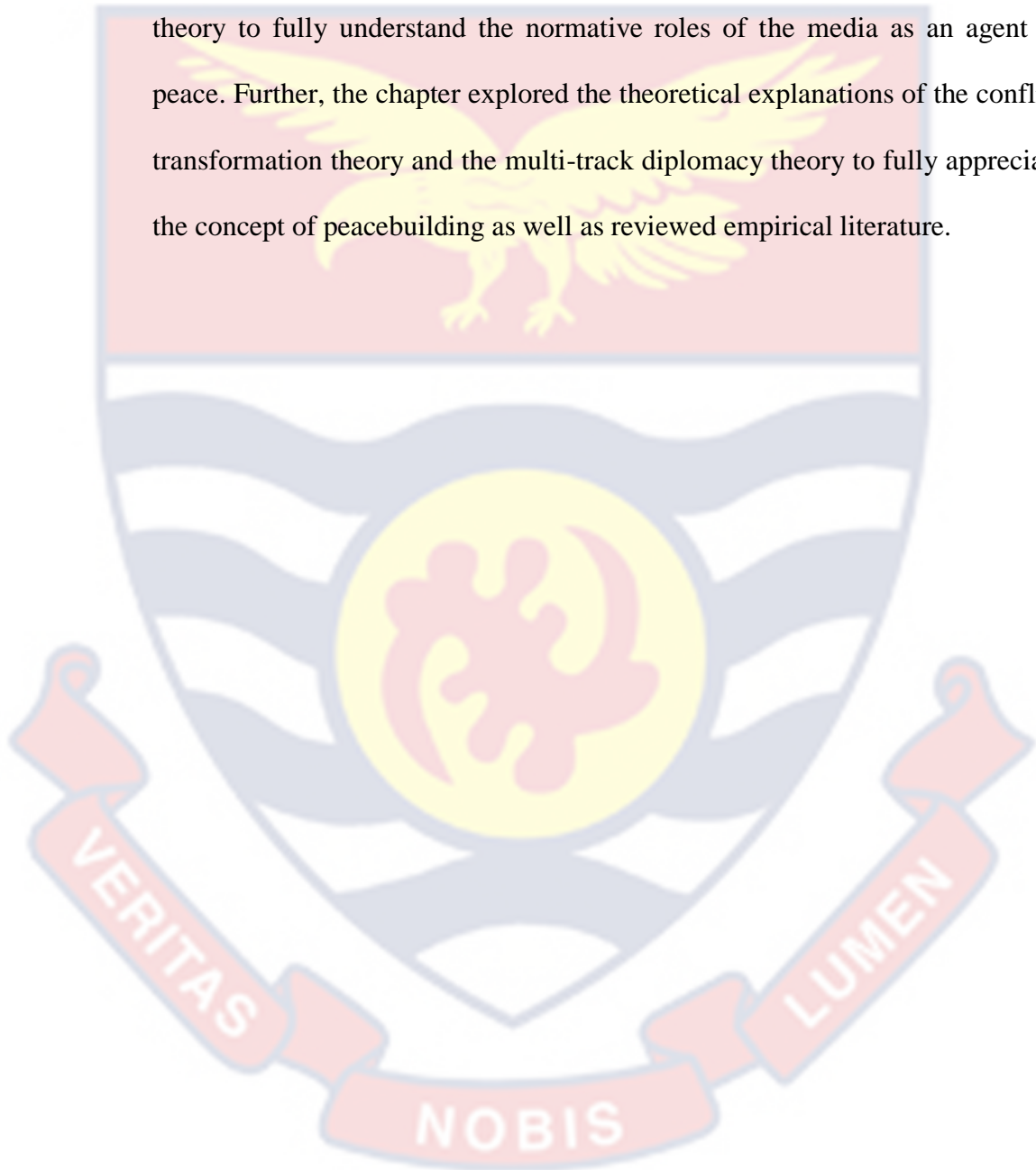
CHAPTER THREE

METHODOLOGY

Introduction

This chapter covers the methods and research procedures used to collect and analyse the data for the study. The range of activities undertaken during the research process is discussed in the chapter. Attention was given to examining the research design, research philosophy and approach, study area, sources of data, target population, sampling and sampling techniques used, research instruments employed, data collection procedures and ethical considerations, and data analysis presentation. The chapter also detailed the data collection procedure, data analysis procedures, the researcher's position in the entire process, the study limitations, and the suggested solutions.

Research Design

This study adopts the case study design as the research design. Therefore, the case for the current study can be considered exploratory, descriptive, and explanatory. The case study design is particularly suitable for exploratory investigation when the variables of the phenomenon under study are unknown and difficult to understand (Meredith, 1998). In this case, the communication strategies for peacebuilding, their effects on peacebuilding, and possible challenges facing peace communication are relevant variables unknown to the researcher. Thus, selecting a case study as a design will enable the researcher to explore the phenomenon under investigation in its natural context (Crowe, Cresswell, Robertson, Huby, Avery & Sheikh, 2011). This design is also particularly important to explanatory investigation to provide answers to the "why" and "how" questions that underpin the phenomenon

under study. Descriptively, the design is useful for the researcher to have an insight into the programmes and activities of Radio Peace that are related to peace communication. This would enable the researcher to critically explore and evaluate the effectiveness of the programmes and activities of Radio Peace to peacebuilding efforts in Effutu Municipality. This research design is adopted because 'Communication for Peacebuilding' is a contemporary or growing concept, and to gain an in-depth understanding of its impact on peacebuilding, the case study strategy is most appropriate. Finally, a case study is appropriate because it is a common framework for conducting qualitative research (Stake, 1995). It is vital because it enables the researcher to explore the intricacy of peace communication from Radio Peace and thoroughly evaluate its effects on peacebuilding efforts within the context of Effutu Municipality based on the people's perspectives.

Research Philosophy

Every research approach needs a philosophical assumption that guides the practice of the research (Creswell, 2014). The philosophical assumption proposed for this study is the constructivist or interpretivist paradigm. This philosophical paradigm is associated with the qualitative research approach and is chosen for this study because it is based on the idea that reality is socially constructed; that is, people construct their understanding and knowledge of the world through experiencing things and reflecting on those experiences (Honebein, 1996). This encourages the researcher to seek and establish the meaning of the phenomenon under investigation by the research participants. In the quest to find the true state of the situation under study, the

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researcher engages in activities as they are carried out by participants in the natural settings so that he experiences it himself or sees others experiencing it.

Research Approach

A qualitative research approach informs the study. According to Creswell and Creswell (2017), research studies that investigate the quality of relationships, situations and activities are referred to as qualitative. Astalin (2013) defines qualitative research as a systematic scientific inquiry that seeks to build a holistic, largely narrative description to inform the researcher's understanding of a social or cultural phenomenon. This definition implies that data and meaning emerge naturally from the research context.

Thus, the qualitative nature of the proposed study stems from the view that it seeks to investigate the communicative role of community radio in shaping the peacebuilding process in Effutu Municipality. The researcher will therefore need to rely on responses from media practitioners within the context of their lived experiences to ascertain how their communication strategies related to peacebuilding issues in the study area. The views and experiences of research participants in such a social context are thus essential to understanding the meanings conveyed in the media in Winneba. In that respect, the type of media and communication strategies used by research participants relative to the situations and activities of peacebuilding and conflict transformation processes in the area determine the quality of their role in the holistic understanding of a such sociocultural phenomenon.

Profile of Study Area

The study area is the Effutu Municipality. Effutu Municipality is one of the 216 administrative districts in Ghana and one of the 20 districts in the Central Region. It is situated between latitudes 5°16' and 20.18" N and longitudes 0°32' and 48.32'W of the eastern part of the Central Region (Ohene-Amoh, 2016). The municipality lies between the Gomoa East District to the western, northern, and eastern flanks. On the southern flank is the Gulf of Guinea. According to the data from the 2021 Population and Housing Census (PHC), the Effutu Municipality has a total population of 107,798 (made up of 54,723 males and 53,075 females) which represents 3.8 per cent of the population of the Central Region. The municipality has 14 settlements clustered around the Municipal capital, Winneba (Ghana Statistical Service [GSS], 2010).
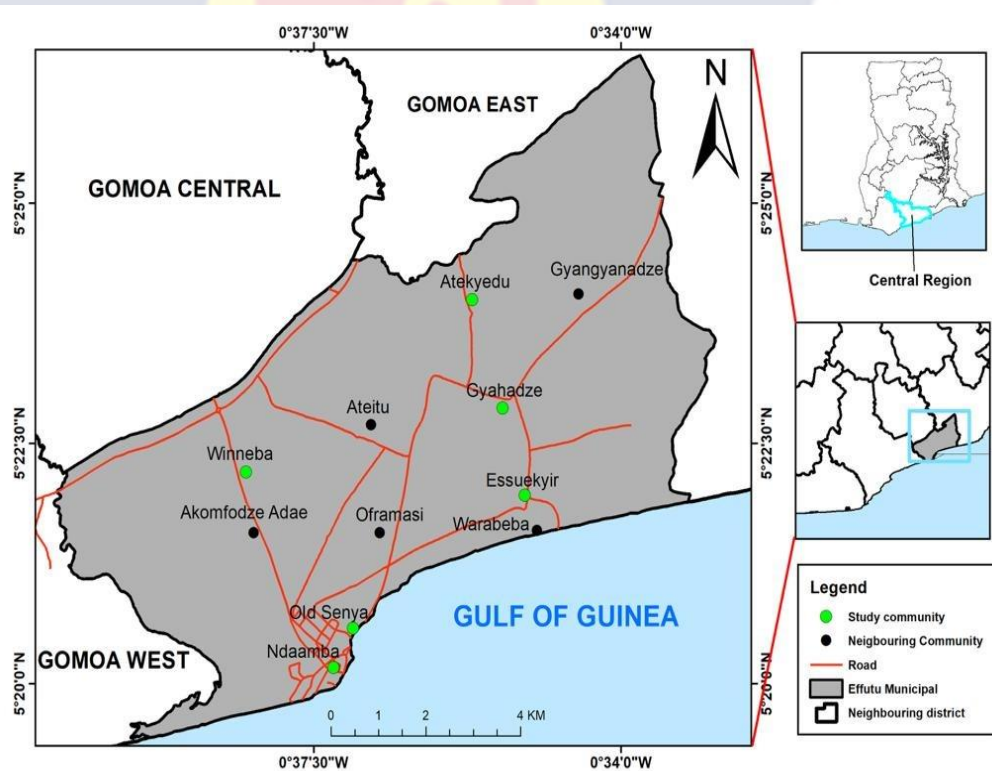
Figure 2: **Map of Effutu Municipality**

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Source: Carthographic Unit (2022): Map of Effutu Municipal showing the study area.

Administratively, Winneba is the capital of the municipality. It is a town renowned for several specialized institutions of higher learning such as University of Education, Winneba, Community Nursing Training College, Winneba School of Business, Police Training School, and many others. Traditionally, Winneba is known as 'Simpa', which was derived from the name of the leader of the Effutus, 'Osimpa', who led the Effutus of the Guan ethnic group from the Northern part of Ghana to their present location (GSS, 2010). The people of Winneba celebrate the famous Aboakyer festival, which derives from the annual sacrifices of an antelope made to Penkye Otu, the god of the people. The festival allows the people to reaffirm their commitment and allegiance to their god and king. It is also the greatest source of attraction to tourists. The municipality is mainly inhabited by the Effutus, who are among the Guan-speaking group of the country (GSS).

Traditionally, the district has only one paramountcy, named Effutu, which is headed by the Omanhene (the paramount chief), who hails from the royal family. The Effutu paramount seat is in Winneba, meaning whoever becomes the chief of Winneba is automatically the paramount chief (Yahaya, 2016). The Effutu Municipality is considered the study area because it has been battling a protracted chieftaincy dispute which is yet to be resolved. This conflict has been retarding development in the area for decades. According to Boateng and Afranie (2020), "the slow socio-economic growth in Winneba is primarily attributed to the long-drawn-out conflict between the Ghartey and Ayirebi-Acquah gates" (p. 35). As a result, the celebration of the Aboakyer Festival has, over the years, been tainted due to an unresolved chieftaincy

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dispute. In 2017, the President of Ghana, His Excellency Nana Addo Dankwa Akufo-Addo, intervened by setting up a committee to settle the protracted chieftaincy dispute at Winneba (Afful, 2017). The chieftaincy conflict and its other related matters are having a serious effect on the peace and stability of the area, which is retarding development in the area (Ohene-Amoh, 2016).

Finally, the area is selected because it is where Radio Peace, the subject of enquiry in this study, is located. Furthermore, Radio Peace is selected because of its proximity to the Winneba Chieftaincy conflict and because the radio station started a peace initiative to resolve the conflict in the area (Mrutu, 2008). So, as part of its programming, the radio station aims at promoting peace by assisting the community in resolving conflict in the area. It is thus crucial to examine how the station works with the community during times of heightened tension in Effutu Municipality. But, more importantly, it is essential to explore the role of the station in sustaining peace in Effutu municipality.

The Case Study (Radio Peace)

The case for this study is Radio Peace. Radio Peace is a community radio station in Winneba. It is in the rural community of Gomoa Adam in Winneba, about 80km east of Cape Coast, the regional capital of the Central Region, and 65 km west of Accra, Ghana's capital. Since its establishment in 1999, the radio broadcasts to more than 700,000 people in and around Winneba (Newman, 2017). According to Mrutu (2008), Radio Peace in Winneba boasts adequate coverage of a radius of 70 kilometres and an audience of 1.8 million.

The station is registered with the Registrar General's Department as a Company Limited by Guarantee. It is non-profit, non-sectarian and non-partisan. As a community radio station, Radio Peace engages directly with its community members by applying participatory methodologies in its engagements (Ghartey-Tagoe, 2020). With its primary focus on developing communities in Winneba, Radio Peace aims to assist marginalised and deprived communities to reduce superstition, ignorance and illiteracy, disease, poverty, and conflict and to give voice to the voiceless (Ghartey-Tagoe).

The station's vision is to be a centre of excellence for community broadcasting, broadcast training and research and to see marginalised communities enjoying a more fulfilling life. Therefore, the station works closely with rural and marginalised communities to give voice to the voiceless, thereby assisting community members in shaping their own development. It also recognises the need to collaborate with like-minded organisations, institutions, and individuals to achieve its objectives. The station plays music, ranging from traditional songs to hip-hop. Still, its primary focus is development, particularly within the poor rural communities' home to more than 52% of Ghana's population (Newman, 2017).

According to Mrutu (2008), the name "Peace" was chosen for the station by the founders because the area had many conflicts among the chieftains. Mrutu asserts that "the major achievement of the station was an invitation to all the chiefs in the region to come to the radio station and pledge on air, their desire to work together for peace" (p. 46). According to Alumuku (2006), this move by the chiefs had a strong impact on the communities as their subjects expressed their willingness to be committed to working together

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for peace since their leaders were calling daily for peace initiatives to be undertaken in Effutu Municipality. It is in line with this initiative of the station that the current study seeks to explore the place and role of Radio Peace in working together with communities in Effutu Municipality to ensure peace in Winneba and the entire Effutu Municipality. Significantly, the study will explore what Radio Peace has done in the past and continues to do to sustain peace in the area. Specifically, the communicative role of Radio Peace in promoting peace during the chieftaincy conflict in Effutu Municipality was explored.

Sources of Data

The study involved data from both primary and secondary sources. Primary data is original data obtained from research respondents in the field for the research problem at hand (Yin, 2003). In line with the preceding explanation, the researcher collected the primary data using the interview guide and focus group discussion (FGD) guide. The interview guide was used to collect data from the community radio practitioners of Radio Peace, opinion leaders and community members who listen to the radio station in Effutu Municipality. Whereas FGD guide was used to elicit views from residents in Winneba, Atekyedu and Essuekyir. The primary sources of data were collected from the management of Radio Peace, community, and opinion leaders and community members in Winneba, Atekyedu, Essuekyir, Gyahadze, Ndaamba and Old Senya. Opinion leaders included senior citizens, district assembly members and educationalists related to the two royal families and served as resource persons on Radio Peace programmes. Also, secondary data were obtained from books, newspapers, articles, written reports, web

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pages and other relevant materials relating to Radio Peace's contribution to peacebuilding and conflict transformation in Winneba. Specifically, secondary data were collected through the programme outline obtained, documents related to the study, and information from the radio station's websites, online publications, or articles. These documents complemented the primary data that was gathered from the field.

Target Population

Population refers to the larger group from which a sample is drawn for the study. Bryman (2016, p. 187) defines the population as "the universe of units from which the sample is to be selected". The population is thus the study's target group of people that it intends to study. The target population for the study comprises workers [Station Managers, Editors and Reporters] of Radio Peace, community leaders or opinion leaders related to two royal families, Gharteys and Ayirebi-Acquahs, and community members of Winneba, Atekyedu, Essuekyir, Gyahadze, Ndaamba and Old Senya, who listen to the radio programmes.

Sampling

A sample size of 42 participants was drawn from the population. This research sample comprised 8 radio practitioners from Radio Peace, 4 community leaders and opinion leaders, 18 residents of Winneba, Atekyedu, and Essuekyir who participated in focus group discussions (FGDs), and 12 community members who listen to the radio were interviewed in Winneba, Atekyedu, Essuekyir, Gyahadze, Ndaamba and Old Senya communities within the municipality. The constructivist paradigm of inquiry for the research primarily influenced the determination of this sample size. It is essential to

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state that how the sample size is selected is not crucial to qualitative research. According to Ary, Jacobs and Razavieh (2002), the number of respondents does not matter in qualitative research but rather the representativeness of the sample size and the quality of the findings. Concerning this research approach, the focus is on selecting a sample that exhibits qualities relevant to the research demands. It, therefore, boils down to the quality of the attributes reflected in the sample rather than the sample size. The study also considered views from relatives of the Ghartey and Ayirebi-Acquah, the Otuano family, and the representatives of the two Asafo companies who serve as resource persons on Radio Peace programmes.

Table 1: Sampling of Research Respondents

Respondents	Specific Respondents	Sampling Procedure	Number
Management/Workers of Radio Peace	Station Manager, Editors, Reporters, Journalists, and Volunteers	Purposive sampling	8
Community leaders	Chiefs, traditional leaders, religious leaders, educationalists, senior citizens and local Assemblymembers	Purposive sampling	4
Community members	Residents of Winneba, Atekyedu and Essuekyir sampled for FGDs	Convenient sampling	18

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Community members	Listeners of the Radio Peace	Convenient sampling	12
Total			**42**

Sampling Techniques

The study employed a non-probability sampling design and technique. The main non-probability sampling methods used are purposive and convenient sampling techniques. According to Williams (2007), "purposive sampling refers to a process where participants are selected because they meet criteria that have been predetermined by the researcher as relevant to addressing the research question" (p. 562). This sampling technique was employed to select the management of Radio Peace (Station Manager, Reporters, Editors, Journalists, and Volunteers) and community leaders (Chiefs, traditional leaders, religious leaders, senior citizens, educationalists and local Assemblymembers) of Effutu Municipality for the study. This specific sampling technique was used because the various sampling units (elements) satisfied certain criteria of interest for the study. A convenient sampling technique was used to sample residents of Winneba, Atekyedu and Essuekyir who participated in FGDs. Each FGD was made up of 6 participants. In all, 18 participants were sampled from the three communities. This sampling technique was helpful to the researcher because it helped in selecting participants who were easily accessible or available, especially when it was difficult getting participants to participate in the study. However, acknowledging the limitations of this technique, the researcher sampled participants with in-depth knowledge of the phenomenon under investigation, especially those who listen to Radio Peace programmes and are abreast with

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issues regarding chieftaincy disputes in the municipality. Finally, a convenient sampling technique was again used to select 12 community members from Winneba, Atekyedu, Essuekyir, Gyahadze, Ndaamba and Old Senya who were listening to the Radio Peace programming at a particular time for the study. This is because the rationale for the sampling was not based on its representativeness, but rather the focus was on gaining information from participants (the sample) who were available to provide the needed information.

Research Instruments

The instruments that were employed to elicit data from the respondents were the interview guide and focus group discussion (FGD) guide. First, the researcher used an interview guide to solicit responses from the respondents because it helped him to probe in-depth and obtain adequate information that is important to the study's objectives. Justifying the relevance of the interview guide as an instrument for data collection, Walliman (2011) asserts that "interviews are more suitable for questions that require probing to obtain adequate information" (p. 99). Interviews allowed the researcher to probe more deeply and obtain in-depth information that provided answers to the research questions posed by the researcher in Chapter One.

In addition, data were also gathered using focus group discussions (FGD) guide. For the purpose of the study, the researcher conducted one separate FGD in three different communities. The participants of FGDs were residents of Winneba, Atekyedu and Essuekyir in the municipality. Each FGD lasted for an average of 45 minutes, and each group was made up of 6 community members (mixed with both males and females). The essence of

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this method was to "provide a setting where participants can talk with one another, build upon each other's ideas, and explore the range of perspectives and experiences within the group" (Creswell, 2014, p. 196). The discussions were done in both Fante and English. The researcher facilitated the meetings and was assisted by his field assistants fluent in the Fante language. Before the discussions, the researcher arranged with the community leaders and the management of Radio Peace, who assisted in preparing the participants for the discussion. The FGD guide (see Appendix D) consisted of open-ended questions which encouraged the participants to express their thoughts and feelings openly and honestly. The FGDs were particularly useful for the study because they helped to elicit rich and detailed responses from the participants and helped for a deeper understanding of participants' perspectives, experiences, and attitudes towards the subject. However, the researcher could not conduct FGDs in all the communities visited because of the difficulty in organising community members due to unwillingness on the part of some community members to participate in the study.

Aside from the primary data that was gathered from interviews and FGDs, secondary data were elicited from documentary data (radio station documents). Specifically, the radio station's websites and documents that are related to peace communication in the area were accessed from the radio station with the permission of the head of the station.

Data Collection Procedures

The first step was to obtain introductory letters from the Head of the Department of Peace Studies, my supervisor, and the Director of the Ethical Review Board of the University of Cape Coast (UCC) and present them to the

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Station Manager of Radio Peace and community leaders in Winneba, Atekyedu, Essuekyir, Gyahadze, Ndaamba and Old Senya as a formal introduction and to elicit their consent. After eliciting their consent, the researcher subsequently visited Radio Peace and sampled communities in Effutu Municipality to seek permission from the community leaders and establish the needed rapport with the research participants. During this visit, the researcher presented an official document (letter of introduction as mentioned above) explaining the study's intended purpose to each research participant, after which further explanations were offered.

After the researcher followed up on all these modalities to establish the required agreement, he conducted his interviews. The researcher personally interviewed the respondents, and two field assistants assisted him. Ahead of the interview, the researcher explained the entire study to the field assistants and trained them on audio recording. The researcher also took the field assistants through the interview guide and explained the most salient things to record. The interviews were conducted after normal work hours. This ensured that their working hours were not interrupted and allowed the researcher to get more cooperation from them. The researcher used one and a half months to collect the data, a period which was from 6th August, 2021 to 26th October, 2021.

Ethical Considerations

The researcher complied with the ethical concerns and code of ethics. First, the researcher sought Ethical clearance from the Ethical Review Board of the University of Cape Coast to approve the topic as researchable, beneficial, and without harming the participants involved. The researcher also

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established rapport and agreement with the research participants and explained to them the intended objective of the study.

After the researcher explained the purpose of the study, the consent of the research participants was sought concerning their participation in the study. The researcher assured the participants of utmost privacy and confidentiality and strictly adhered to that. Furthermore, assurances were given to the participants to indicate that their participation and responses would be treated with professionalism and confidentiality.

Data Analysis and Presentation

The study employs in-depth analysis and interpretation of interviews and FGDs and documents. The qualitative data from the interviews and FGDs were audio-recorded, translated, and transcribed. As argued by Miles and Huberman (1994) concerning thematic content analysis, the responses were manually categorised into themes based on the research questions and objectives. Thematic content analysis aided in organising the data from interviews and documents for the generation of categories related to themes. Bryman (2016) defines a theme as "a category identified by the analyst through his/her data; that relates to his/her research focus (and quite possibly the research questions)" (p. 580). The researcher employed keywords (communication strategies, peace and conflict issues, effects of Radio Peace programming, challenges, and effectiveness of communication for peacebuilding) from the research objectives and research questions to generate thematic lists to create categories of responses. This is followed by coding of qualitative responses and re-reading of the responses to ensure the double-checking of transcriptions for their accuracy.

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Chapter Summary

This chapter dealt with all the procedures involved in collecting data from the field. The chapter discussed the research designs (research approach and philosophy guiding the study), the study area, the case involved, sources of data used, the target population, sampling and sampling techniques, research instrument employed in the data collection, the data collection procedures and ethical considerations made.

CHAPTER FOUR

RESULTS, DISCUSSIONS AND ANALYSIS

Introduction

The chapter presents and discusses the results of data gathered from the research field. In this chapter, the data collected on communication for peacebuilding in Ghana, focusing on Radio Peace in Effutu Municipality using interviews, and documents are presented and discussed. The collected data was analysed and discussed according to the thematic areas of the research objectives. These themes are peace and conflict issues communicated through Radio Peace, communication strategies that are employed by Radio Peace, the effectiveness of the communication for peacebuilding in Effutu Municipality, the effects of Radio Peace's programming on peacebuilding efforts in Effutu Municipality, the challenges facing Radio Peace in their peacebuilding efforts and the enablements for peace communication in Ghana. The results and discussions are orderly presented in accordance with the objectives of the study.

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Peace and Conflict Issues Communicated by Radio Peace to Promote Peace in Effutu Municipality

The purpose of the first research question was to find out the rationale behind the establishment of Radio Peace and to identify issues or programmes related to peace and conflict which are communicated through the station. This would help understand from the respondents' perspectives [media practitioners, community leaders and community members] why Radio Peace is a Communication for Peacebuilding (CfP) tool. This is done by identifying issues that the station communicates to promote peace and development in the Effutu Municipality.

The data from the interviews conducted show that since its establishment, Radio Peace has been premised on peace and development and has focused on addressing issues related to chieftaincy conflicts in the region. As a result, the station has contributed immensely to bringing peace and development to Effutu Municipality. Concerning peace and conflict issues communicated through Radio Peace and how they contributed to peacebuilding in Effutu Municipality, the respondents observed that the radio station's programmes and activities aimed at promoting peace since chieftaincy conflicts were retarding development in the area. Thus, respondents identified chieftaincy conflicts and their related problems as issues communicated by the station. For instance, in an interview with a media practitioner from the station, he explained:

> *And, per the population census at that time, Central Region was said to be the third poorest region in the country. Even though it had most of the top secondary schools like those in Cape Coast and other places, illiteracy was very high and then also, we had a lot of problems. We had over 86 chieftaincy disputes in the Central*

Region at that time so we thought that bringing the radio station to the Central Region would help resolve some of these things. So basically, the radio was set up to address the needs of deprived people and to see how to use it as a tool to bring about development and stuff. That's the reason behind choosing Central Region (Station Manager, Winneba, October 12, 2021).

In support, an opinion leader alluded to this:

Before the establishment of Radio Peace, there were always issues of chieftaincy disputes. This made coronations or enstoolment difficult. With regards to the empirical status, the establishment of Radio Peace saw a gradual diminish in conflict regarding chieftaincy and festivals (Interview with a chief in Winneba, August 6, 2021).

As revealed above, the rationale behind the establishment of the station in Winneba was deep-rooted in the use of the radio station to promote peace and development in the region. By acknowledging the existence of chieftaincy disputes and their effects on peace and development in the region, the station was committed to ensuring that community members do not hide behind chieftaincy disputes to disrupt the peace and retard development in the area. The foregoing is in line with the principles of social responsibility theory which emphasises the role of media for the greater good of society (Baran & Davis, 2012). By fulfilling this obligation to the Effutu Municipality, Radio Peace has acted as a socially responsible media organisation that cares about the general good of the communities it serves.

Similarly, a community leader also stated that the station was established to promote peace due to chieftaincy conflicts in the region. According to the respondent, the purpose of establishing Radio Peace was to promote peace in Winneba and the Central Region at large. She mentioned that there were chieftaincy disputes all over the place, therefore it was necessary to establish Radio Peace to assist the community to bring peace. As

a result, the station's name "Peace" symbolizes its purpose of bringing peace to the chieftaincy conflicts in the region, not just in Winneba. So, Radio Peace is working on reducing conflicts in the area through peace education, as well as encouraging development to eliminate the underlying causes of the conflict in the area. The obligation of journalism is not only to provide information for public discourse but also to promote peace by easing social conflicts in society. This supports Bratic and Schirch's (2007) position that in conflict prevention and management, the media must act as information providers, peace promoters and bridge builders.

In a focus group discussion at Winneba, one of the members who is an ardent listener of Radio Peace confirmed that the use of the name "Peace" for the station was due to the chieftaincy disputes and land disputes that characterized the area at the time. She avers this:

> *The name "Peace" was used for the station because of the chieftaincy disputes and other related conflicts such as land struggles that were in existence at the time. As a result, the founder thought it wise to adopt the name, "peace" to at least serve as a metre-rule for limiting conflicts and by extension, to help promote peace (A community member in a focus group discussion at Winneba, August 16, 2021).*

From the above responses, it is evident that the radio station was established to promote peace and development in the Effutu municipality and the Central Region. The identified contribution of the radio station affirms the emergence of C4D in peacebuilding as stated by Spadacini (2013). Such an emerging concept undergirds the role of community radio in making people aware of problems affecting their development and assisting them in finding solutions. This has also been affirmed by Baú (2014a) who expounds that "C4D addresses development from a peacebuilding perspective, utilising

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participatory methodologies for media production to allow communities to re-establish peace and relationships in the aftermath of civil war or communal violence" (p. 1). C4D has always been concerned with the use of participatory communication platforms like the community radio for community mobilization to encourage community participation through creating awareness of their development problems and providing the platforms for community members to suggest ways to solve them.

Also, the respondents acknowledged that the station contributes to peace through its programming which aims at addressing the development challenges of communities as a means of addressing the underlying causes of the conflict in the area. The station does this through organizing programmes designed to promote development in the area and improve the standard of living of the people. This contribution of Radio Peace to peace and development in Effutu Municipality is in line with the practice of peace journalism as advocated by Galtung (1997), which calls for media and media practitioners to take an active role in finding solutions to conflict. By advocating for peace in Effutu Municipality, Radio Peace has played a positive role in peacebuilding as a driver of peace (Betz & Williams, 2017). In an interview with one of the media practitioners, he asserts as follows:

> *We [Radio Peace] believe that if people are poor, conflict is likely to be generated. Poverty and all that generate conflicts. Very small things irritate people. So, we [Radio Peace] started with the idea that development is always the pre-requisite for peace and therefore if we are dealing with any program at all, we must engage the people and make them understand what is happening. So even bringing about peace, we began by advocating for development projects for the communities (Interview with the Station Manager, Winneba, October 12, 2021).*

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The role of the media and communication as a catalyst for development in addressing conflict in conflict-ridden communities has been highlighted by Bloh (2010). The media act as agents of peacebuilding by identifying the needs of the people and engaging the relevant stakeholders to address them. According to Bloh, for Community Radio to achieve strategic communication for peacebuilding, it must generate issue-based programmes that are important to communities' needs. Radio Peace is a C4D oriented station which is aimed at addressing pressing issues that trigger conflicts in the area. In an interview with a community senior citizen, he stated:

> *Instead of organizing a whole programme or section to just discuss the problems causing the conflict, they believe that if the developmental needs of the communities are met, the conflict will be over. They believe that things that people want must be provided to avoid conflicts. And that principle informs how the station approached the conflict. Today, you will hear them addressing one issue in the community: tomorrow, in another community (Interview with an educationalist, Winneba, October 16, 2021).*

The above information acknowledges that the station's programming is intended to promote development as a remedy to addressing conflict situations in the area. It was evident that Radio Peace's programmes are development-oriented to address the developmental needs of the people. For example, a respondent stated that the radio station organised a focus group discussion with Ankoasa Kokodo to know their needs and later helped the community to get piped water. This explains that the station is working with the deprived communities to bring them up to a standard that will improve their living conditions. This philosophy appears to be driven by C4D, which addresses people's development needs by involving them in meaningful dialogue (Bau,

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2015). C4D is built on participatory methods that recognise local knowledge and people as major actors in their own change.

As the reviewed literature shows, C4D employs participatory communication strategies through which people are empowered to be at the center of their own development. For example, the respondent from the radio station indicated that they conducted a series of programmes on Sustainable Development Goals (SDGs), which included community outreach through focus group discussions. He gave an example of a village in Effutu Municipality named *Silva Krom*, which many people were unfamiliar with. Also, the community has several development challenges, including a lack of potable water and electricity. As a result, there were several confrontations between the people of *Silva Krom* and their community leaders. However, through the constant engagement between the radio station and the community leaders, the people of *Silva Krom* now have pipe-borne water, ending the rift between them and their traditional leaders. This affirms Bau (2018), who mentioned that communication helps people make sense of their realities by engaging in a dialogue. In this case, Radio Peace can be considered a C4D tool that provides the people of Effutu with a voice, encourages participation, and fosters social change and transformation. As a station driven by a bottom-up approach, Radio Peace is concerned with working with the people at the grassroots to find meaning to issues affecting them by creating shared spaces for public discussion.

Akin to the above, an opinion leader also affirmed this by observing that the radio station started by attempting to bring development to the people so that the people themselves shape their own development. According to him,

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the radio does this by organising programmes on-air or going to the communities and asking them about their needs. This affirms Fox's (2019) position that community radio focuses on development in the local community as part of its duty to ensure social change. The radio thus facilitates the development of the community as described here by the respondent:

> *The radio station believes that development is the people's own understanding of the direction they want to take their community and how they want it. So, if they go into a community that does not have water, they do advocate for standpipe water for them and if the people are provided with the water is a big development for those people. And once these things are provided, they feel satisfied which cuts down some of their problems (Interview with a traditional leader, Winneba, August 6, 2021).*

From the perspectives of all respondents, Radio Peace is concerned with promoting peace by creating awareness of problems affecting the communities and mobilizing community members to encourage community participation in their own development. From the responses, Radio Peace has helped unearth critical issues of concern to the people of Effutu and has adopted measures to address them. Consequently, Radio Peace's programmes and activities in Effutu Municipality have indirectly contributed to promoting peace in the area. The station alleviates poverty and related problems that encourage people to engage in violence by ensuring community development. This is what Galtung (1967) refers to as "peacebuilding", which is in line with his concept of "positive peace". In this sense, peacebuilding is achieved when all the root causes of the conflict, which include development challenges faced by the communities, are dealt with. Suffice it to say that the work of Radio Peace is underpinned by the Communication for Peacebuilding philosophy, which is rooted in the practice of C4D. As affirmed by Chi and Wright (2009),

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community radio plays a central role in disseminating information related to development and in improving development outcomes through partnerships at all levels.

Furthermore, Radio Peace has assisted in resolving the conflict between the chiefs and assembly members through its radio programming. Realizing that the introduction of the decentralized government system was bringing conflicts with the traditional roles of tribal chiefs and elders and causing confusion with regards to which officials should help address challenges in their communities, the radio station initiated a *Community participation in Local governance* programme to help communities connect directly with their elected officials and to find the right persons to help them address their development problems. In an interview with a media practitioner at the station, he stated:

> *Our programmes are people-centred and aimed at addressing developmental problems in their communities. There was some power rift between the chiefs, elders, and the Assembly members. Initially, it looked like the district assembly concept did not factor in other local governments like the traditional system of government. So, there were conflicts between assemblymen and chiefs. When we started radio peace, for instance, the first major program we did was called Community Participation in Local Governance. This was because when we did our fomite research, we realized that the communities have been cut off completely from the district assembly concept. They didn't understand what the district assembly concept was, and we thought that to be able to generate real programs, we needed to do what we call Community Participation in Local Governance. Through these discussions and community engagements with communities, there has been that kind of understanding and distribution of roles and now chiefs can participate in assembly discussions and communities can demand, for example, whatever they should be given (Interview with the Station Manager, Winneba, October 12, 2021).*

The above information suggests that the local governance programme is one of the early programmes organized by the station to solve the conflict between the local and traditional governance systems. Through the programme, the station aimed at bridging the gap between the community members and the local government authorities to enable them to discuss relative to their development. Thus, the community radio served as a means of promoting good local governance practices at the local level by bringing the government closer to the people, holding duty-bearers accountable and encouraging active participation of community leaders and members in local government activities. This is attested to by Bau (2016), who reveals that the application of C4D in the peacebuilding process must be aimed at reconnecting broken communities, informing citizens, and involving them in reconstruction processes, and enabling all groups in civil society to have a voice in the decision-making. In a focus group discussion at Winneba, a community member also reiterated the station's role in educating the people on Local governance and how it facilitated the active participation of the community members in local governance in their areas. The interactiveness of the radio programming programmes has boosted the participation of the community members in local government by helping the people to understand the concept of local governance. He stated the following:

> *They have aired several programmes to educate people on the concept of the District Assembly. When they started broadcasting, their programmes were intended to educate the community about their District Assembly, and their civil rights, especially during elections, informing the community on important government projects. All the above mentioned are good but perhaps the most important role that Radio Peace plays or has played over the years that has contributed to the development of Winneba and other communities is serving as the mouthpiece or the voice of the*

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community (A community member in a focus group discussion at Winneba, August 16, 2021).

The above responses suggested that the station was committed to promoting peace and development through community consultation and participatory democracy. This encourages meaningful participation of the community in matters affecting its development and collaborating with relevant authorities to improve them. Through its activities and programmes, the station has led the communities in Effutu municipality to identify problems facing them and find lasting solutions to them. Correspondingly, Chi and Wright (2009) confirm that community radio stations ideally have a positive and engaged relationship with local government through their interactive and public forum programming. As affirmed by Betz and Williams (2017), one of the roles of the media as an instrument for peace in conflict-prone settings is helping to improve governance. The media's role in engendering the active participation of citizens in local governance is thus critical for conflict prevention and peacebuilding. A community leader attested that through *Radio Peace*, the pressing needs of the community have been relayed to the appropriate people, which in turn, brought about positive results. This sheds light on community radio's role as a change agent, peacebuilder and empowerer as stated by Fox (2019) to show the transformative potential of community radio which goes beyond profit imperatives.

As a community radio station and one that is mainly committed to the course of improving its communities, Radio Peace has undertaken a lot of projects that are all geared toward the development of Winneba and its surrounding communities. This underscores why community radios must consider the preferences of the communities they serve when deciding their

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programming formats and content (Fraser & Restrepo-Estrada, 2001). This is in line with Musa's (2015) call for the media to adopt the ethos of peace journalism and development journalism to do well in conflict transformation and furthering societal development. By promoting development, the media help people to address the underlying issues causing the conflict.

Moreover, the station promotes peace through its programming. Though Radio Peace does not have a specific peace programme, all its programmes and activities aim to promote peaceful co-existence among the people in the Effutu municipality. Through the interviews with the respondents, two programmes (*Hyewbo* and *Wo su ka bi*, which can be translated to English language as "be active" and "share your views or concerns" respectively) have been identified by the respondents as programmes aired by the station which have engendered peace in Effutu Municipality. A media practitioner averred:

> *We've been trying to do this by constantly preaching about peace and engaging the community often. Through our "Hyewbo" and "Wo su ka bi" morning shows, we try to bring topics that engender dialogue among our listeners and help them address their concerns. Most especially, issues that affect the peace and security of the area. In this respect, we educate the public, especially the youth, on the dangers of allowing conflicts to destroy the peace of the area (Interview with a Radio Presenter, Winneba, August 6, 2021).*

As established above, radio programming has engendered dialogue which increases the community members' awareness of the causes of violence in the area. It thus helps people to think and discuss issues affecting their peace critically. Betz and Williams (2017) identified this as one of the roles of the media in conflict prevention and peacebuilding. Similarly, a community leader affirmed that these radio programmes helped reconcile the two factions

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to perform a common ritual together. In addition, he observed a reduction in violence in the area after the radio station started these programmes.

For instance, a community member mentioned the role of the station in improving security in Ekumfi Essuehyia. A respondent narrated a situation where a newly completed Police Station, which was built with taxpayers' money in Ekumfi Essuehyia in the Central Region, was abandoned for years and had been turned into a block factory despite the security problems that had bedevilled Ekumfi district because of the lack of a police station in the area. Through the *Hyewbo* radio show, the indigenes brought the issue to the fore, and the station followed up on it and constantly advocated for the commissioning of the building for use by the community. In another focus group discussion held at Atekyedu, one of the group members recounted how the radio station programming had impacted the peace process in the communities in Effutu Municipality. She stated:

> *Putting up Radio Peace was to bring peace to Winneba. There were chieftaincy disputes everywhere and thus it became prudent for something of this sort to be established to help preach about peace. And since they came into existence, there has been peace in Winneba now unlike before….Their programmes involve everybody and it has forced the factions to accept each other (A community member in a FGD at Atekyedu, August 16, 2021).*

She also mentioned the station's role in promoting peace in Effutu Municipality before, during and after the celebration of the Aboakyer festival. She noted:

> *If Aboakyer is coming up, you will hear them preaching about peace, the need to create peace and the need to make sure that things happen in their right ways. If it is time for Aboakyer, they do programmes to bring the feuding factions together. Sometimes, they make leaders of the two Asafo groups talk on*

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the radio and assure the people that there will be peace during the occasion. They educate youth and encourage them not to indulge themselves in acts that will disrupt the peace in the area (A community member in a FGD at Atekyedu, August 16, 2021).

From the above statements, it was evident that the station has helped to promote peaceful co-existence among the people by encouraging them to eschew all forms of violence before, during and after the festival. Furthermore, it has been observed that Radio Peace encourages the youth not to be manipulated in a bid to disrupt efforts at maintaining peace in the area. All the respondents acknowledged the significant roles the station has played and continues to play in its efforts to promote peace and development in the area. Owing to the work of Radio Peace in Effutu Municipal Assembly, the station is accepted and accorded due respect as the voice of the community. Gustafsson (2016) attested that the consistency of community radios in serving their communities makes them respected and accepted as the voice of their community. It is, therefore, not surprising that Radio Peace is considered the voice of the people of Winneba and its surrounding communities.

Furthermore, the respondent mentioned that Radio Peace had facilitated peace among some communities and coastal belts through public education on illegal sand winning. According to the respondent, realising that unlawful sand mining is generating conflicts among the communities in the coastal belts due to how tidal waves had crushed some communities in the district, Radio Peace started public education to help curb the menace. In an interview with a media practitioner, he affirmed this:

When its sand winning which is bringing the conflict in that area, we do programmes to educate people on the need to stop that practice. We collaborated with communities to minimize

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illegal sand wining to stop the conflict. This programme was to draw attention to the deteriorating rate of illegal sand winning and to educate the community about the dangers associated with the menace (Interview with the Station Manager, Winneba, October 12, 2021).

It can be deduced from the responses that the radio station is committed to promoting peace and development in the Effutu Municipality. This is achieved through radio programming and community forum, which have aided the active participation of the community members in community development and helped address issues that could lead to conflict in the area. This confirms the ideas of Chi and Wright (2009), who revealed that community radio plays a strong role in local peacebuilding through its active participation in diffusing potential violent crises and its inclusive development processes that have a broad impact on promoting sustainable peace.

Communication Strategies Employed by Radio Peace for Peace Communication in Effutu Municipality

This second research question sought to analyse the communication strategies used by Radio Peace and their effectiveness in promoting peace in Effutu Municipality. To answer questions regarding Communication strategies employed by Radio Peace in peace communication in Effutu municipality, responses from the media practitioners, community leaders and community members in Effutu municipality were analysed.

To start with, certain themes emerged from the interviews relative to the communication strategies used by Radio Peace for peace communication in Winneba. This study sought to ascertain whether these strategies are premised on C4D in peacebuilding and aligned with the participatory communication paradigm for strategic communication. Appropriately, the

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predominant themes that emerged are aligned with the participatory communication paradigm underlying the core of C4D in peacebuilding. It was discovered that focus-group discussions, public forums, engagement with traditional leaders, durbars, community outreaches, phone-in discussions and jingles for peace were some of the communication strategies that emerged from the study. Spadacini (2013) supports using both traditional and new communication methods in communicating for peace. According to Spadacini, the new communication tools complement traditional methods by allowing people to voice their own stories. For instance, a media practitioner alluded to focus group discussion as a communication strategy in designing programmes for the station. He, at length, opined that the discussions were held in focus groups, which allowed for a deeper understanding of the phenomenon. Women, men, chiefs, and elders were divided into five focus groups, followed by assembly members and unit committees, and finally, the youth.

According to the respondent, the radio station formed teams for each of the five focus groups, and these teams had focus group talks about developing programming for the station. First, the groups went through facilitation training courses to help them become discussion facilitators. The discussions were to ask simple questions like "what was the most significant thing or need the people desired?" and then score the most important issue in the community. Following that, the staff and members of the groups went on to the next round of discussion, which focused on seeking a sponsor to help the community with the new project. Members of the community highlighted a gap during this round of the focus group discussion. He cited a case where from the focus discussion, it was discovered that community members were

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ignorant of the concept of a District Assembly. As a result, the radio station collaborated with the community to design a radio programme to educate the people on the concept of District Assembly.

This experience of Radio Peace's engagement with the community provides insight into the communication strategies used by the radio station to ensure community participation in local governance and peacebuilding initiatives. This supports Fox's (2019) assertion that the practice of community radio aimed to establish healthy and peaceful communities to build a strong democracy. By facilitating community participation in local governance, Radio Peace has become a tool for promoting democracy and peace at the grassroots. Similarly, a community leader confirmed the adoption of focus group discussions to brainstorm and come up with issues that are affecting the communities and find lasting solutions to them. This strategy not only engenders the active participation of community members in the affairs of their community but also encourages them to embrace whatever issues come up from such discussions. Though the station knows the community's problems, this communication strategy is used to empower the community members to have a say on how they want their community to move forward (Naaikuur & Diedong, 2012).

Also, the station's communication strategy allows all groups in the community to be heard, including women. For instance, a community member observed that women are not allowed to express themselves in most communities, especially with men. So, focus group discussions allowed them to talk and express themselves. That is, through Radio Peace, the voices of marginalised groups like women are heard and considered. Fox asserted that

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community radio, in theory, prioritises the voices of the marginalised (p. 26). This is relevant in whipping up the interest of all community members toward building consensus and legitimacy for sustainable peace.

Another communication strategy identified during the interviews was using a public forum to engage community leaders such as Assemblymen, Members of Parliament, and traditional leaders. For example, a religious leader attested to this:

> *During the electioneering period, they [Radio Peace] go into the community and have discussions with the people. They provide a platform for the assembly members and the Member Parliament (MP) to enable them to talk with the communities. Sometimes, the station asks them to send peace messages to the people ahead of the election. Before the Aboakyer festival, they bring leaders of Asafo groups to the station or come to us [chiefs] to preach peace to the people ahead of the festival.... The radio station became a conduit through which the voice of the voiceless can be heard and their issues are addressed (Interview with a religious leader, Essuekyir, October 12, 2021).*

The use of the media to engage the local people in the peacebuilding process was affirmed by Bau (2016) as essential in promoting peace. Bau established that Communication for Peacebuilding is a strategic framework that allows citizens to have a say in peacebuilding processes. That is, the media creates a meaningful dialogue among the people, which helps mend relationships, transform conflict, and establish sustainable peace. In addition, an opinion leader mentioned playing gospel songs and having bible discussions on the need for peace on air as strategies employed by the radio station to promote peace. As confirmed by Diedong and Naaikuur (2012), community radio in Ghana is a communication tool that enables people in

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communities to communicate within themselves and with the people making the decisions that affect them.

Another communication strategy employed by Radio Peace to engage the local communities toward peacebuilding was the performance of edutainment programmes during durbars, festivals, and community outreaches. The respondents argued that such occasions are used for promoting peace as they allow community leaders to send peace messages to the people and allow various groups, including schools in the community, to stage plays that carry peace messages. For instance, in an interview with the station manager, he reported this:

> *Also, we engage the Chiefs to find out whether there's any ongoing conflict. With this, Radio Peace intentionally organizes a durbar where the chiefs and the members will be present. During such meetings, we try our best to settle such conflict through various conflict resolution methods, and at the end of the day, peace will prevail. For instance, we make our schools perform plays at the durbar and these plays are mostly geared towards promoting peace. And so, when they've enjoyed every bit of the play, we then teach them the lessons that can be learned from that play. In the end, they will see the need to come together as one and live as one people too. We also invite MPs or MCEs into these durbars. Our prime aim is to give way for them to talk to the people about the need to promote peace (Interview with the Station Manager, Winneba, October 12, 2021).*

The above responses affirmed the use of durbar and festival grounds as occasions to promote peace. It is a way of holding the community leaders accountable and making sure they pledge peace. From the above discussion, it is crystal clear that such occasions provide an enabling environment for conflict resolution. For instance, plays performed by schools during these occasions inform, educate, and entertain the gathering. Such plays are

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edutainment, that is, education and entertainment programmes that are planned to stimulate behavioural and attitudinal change among the people to achieve an intended objective: to engender peace and development in the area. This is highlighted by Mefalopulos (2008), who postulates that "communication strategies are instrumental for behaviour change" (p. 196). This is because the rationale for designing these communication strategies for peace communication is to achieve some desired objectives, which include a positive change in attitudes and behaviours of the people toward sustainable peace in Effutu Municipality.

Aside from the drama shows, the respondents also mentioned using jingles to promote peace. For example, a community member said this during an interview:

> *Radio peace also makes jungles depict the need to spread and promote peace. These jingles become so easy for even children to sing along. Jingles for peace promotion are essential because, as soon one recalls the verses in the jingles, then his or her mindsets probe toward promoting peace. During elections too, we write songs to promote peace (Interview with a community member, Gyahadze, August 16, 2021).*

The above response implies that Radio Peace has embraced edutainment (education and entertainment) as a strategy for peace communication. By using drama shows and jingles to promote peace, Radio Peace intends to create a culture of peace through education and entertainment to influence people's attitudes, behaviours, and opinions to promote peace in the Effutu traditional area. This instrumental role of the media in shaping the public's attitudes, beliefs and behaviours accentuates the position of the agenda-setting and framing functions of the media.

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In complementing their outdoor programmes, the station also adopted phone-in segments to allow their listeners the freedom to call and express themselves. The station does this by setting up a controversial question and asking the listener to comment. This strategy triggers the people to share their views on the question on board through call-ins, which helps promote peace. According to Spadacini (2013), applying these communication strategies (tools) to peacebuilding contributes to greater knowledge about changing conditions on the ground, the needs of communities that are enduring or have endured violence, and even increased contact and understanding between opposing groups. Furthermore, this ensures that the listeners (community members) become active participants and contribute to the radio station's agenda toward promoting peace in the area. Thus, the use of these participatory communication strategies is to engage the people at the grassroots to stem violence and embrace peace. For example, a media practitioner at the station mentioned:

> *We try to create debatable questions which in turn, trigger the interests of the people to share their knowledge on the promotion of peace with Radio Peace. There's also a phone-in session where listeners also call to share their views on the topic at hand. If listeners bring forth or report any issue, Radio Peace in collaboration with the members of the community and the leaders of the community now sits as one family to resolve these issues. Sometimes we call on the relevant stakeholders or authorities on-air and interview them. We also do follow-ups by going to the residents of the stakeholders in the community and broadcast from there (Interview with a Journalist, Winneba, August 6, 2021).*

In an agreement to this, an assemblywoman in the area (Winneba) affirms this:

> *As for that, I must commend them for that. Through the radio station, Radio Peace will try to explain and solve problems that can generate conflicts. People are given the chance to also*

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share their views on such issues. They have programmes like "hyewbo" and others. That programme has helped a lot in the sense that it calls for everyday preaching of peace on the radio. Radio Peace has also given airtime to the Municipal assembly to also come on air to also speak about peace. Then, they allow people to phone in and ask a question. They don't tolerate insults and always advise their listeners to ask their questions without insults (Interview with an Assemblywoman, August 6, 2021).

The responses above are evidence of Radio Peace's significant role in encouraging community participation in promoting peace and development in the area. By entreating its listeners to ask questions devoid of insults, Radio Peace has projected itself as a station that stands for peace and is ready to promote peace through peaceful dialogue. Though Radio Peace does not have a specific programme intended to promote peace, its programmes are concerned with peace and development. For example, by disseminating news, playing gospel gospels, preaching shows and others, the station ensures peaceful coexistence among the people. Thus, through these radio shows, the people are encouraged to resolve conflicts among themselves and maintain peace. For instance, it was indicated by a media practitioner in an interview:

Radio Peace has helped in maintaining peace through its periodic announcement, preaching of peace, and provision of news on anything that informs and educates the people on the need to live in peace. In Winneba, for instance, chieftaincy conflicts and other disputes are tarnishing the reputation of the town. So, we came to understand that conflicts are a result of the lack of knowledge among the people. So, providing that kind of knowledge will help the people to appreciate the need for peace. So, our founder started in 2007 by educating and informing them about the conflict and the need for peace (Interview with a Journalist, August 6, 2021).

The above responses from the respondents suggest that disseminating information during conflict is essential. This underscores why the multi-track

diplomacy approach considers the media and communication significant actors in peacebuilding and conflict transformation. As the last track on the multi-track diplomacy approach indicates, the media plays a vital role in linking all other actors together and ensuring they work together to promote peace. By providing a platform for the public to express their views and grievances amid conflict, the media performs its role in the realm of the voice of the people. The media further engage, inform, and educate the people on the need to eschew all forms of violence and embrace peace. More importantly, since communication is considered the lifeline during the conflict, "once communication is lost, parties risk getting into a deeper crisis that cannot be easily resolved" (Best, 2006, p. 104). Thus, a lack of information during conflict can worsen the conflict situation. The foregoing highlights Radio Peace's critical role in averting and removing conflict situations in Effutu Municipality. It justifies why the media should be considered a catalyst for peace. As a communication tool for peacebuilding, the media utilises several strategies to enable the people in conflict-inflicted societies to be part of the discussion towards resolving their problems.

Aside from the phone-in segments, the station also engages with peace agencies like the National Peace Council (NPC), National Commission for Civic Education (NCCE), Asafo groups, Youth Parliament in Winneba, and the Christian Council in Winneba to preach peace. For instance, the station collaborated with these agencies to organise peace education programmes to promote peace in Effutu Municipality. Among the various groups engaged and involved in promoting peace in Effutu Municipality was the leadership of the

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feuding factions in the Winneba Chieftaincy conflict. A media practitioner at the station states this:

> *We have programmes like "Wo su ka bi", "Dwene wo daakye" and other programs to promote peace. We have a programme here with NCCE on Wednesdays that focuses on peace in the area. Also, we have collaborated with the National Peace Council in promoting peace in the area. They are with us here and they come here anytime we call them. They are for peace, and they give education purely on peace. They sometimes come to the youth program and talk about peace and nothing else. They come on Wednesdays, they come to give us an education on the constitution and everything about promoting peace. They come here purposely for promoting peace. We also invite the Christian council of churches to our programmes at the station (Interview with an Editor, Winneba, August 16, 2021).*

In the above response, it was expounded that the station collaborated with some relevant peace agencies like the National Peace Council, National Commission for Civic Education, and the Christian Council of Churches in Winneba to promote peace in the area. A media practitioner also mentioned Radio Peace's engagements with the Asafo groups in resolving the conflict between them. This dialogic communication is critical in giving the parties a voice to tell their own stories, explain their needs, and argue for the changes they desire Fox (2019), which is significant for contributing to supporting the peace process in Winneba. According to the respondent, the station's founder started engaging the two Asafo groups, Tuafo and Dentsifo, in 2007. He mentioned how the radio station engaged the leaders of the two Asafo groups in consultation meetings to resolve their differences. He said:

> *...For instance, last year, we brought the Omanhene of Winneba to Radio Peace to preach to the people about peace. Through our communication with the Omanhene, he promised on-air to collaborate with all stakeholders to bring an end to the dispute (Interview with a Journalist, Winneba, August 16, 2021).*

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The above responses provided sufficient grounds to argue that Radio Peace is geared toward promoting peace and development in Effutu Municipality. The station has performed this role in contributing to peace and development through the constant engagement with community leaders, youth groups, state agencies like the NCCE, NPC, etc., and Asafo groups whose interests are entrenched in the Winneba Chieftaincy conflict. This supports Spadacini's (2013) definition of Communication for Development in peacebuilding "as a social process that fosters dialogue and meaningful conversations to reduce and prevent the risk of conflict or relapse into it" (p 4). Thus, the activities and programmes of the station are intended to create an enabling environment for people to live comfortably and in peace. In affirmation of the earlier responses, this is what a community leader said:

> They [Radio Peace] have had collaborations with us [traditional authorities] and the National Peace Council over the years. And sometimes, they give us the chance to send a peaceful message to the people before the Aboakyer festival. They come to our palace or invite us to their station to talk to the people ahead of the celebration. ...I will say that the Founder of the station, Ghartey-Tagoe started this engagement with the two Asafo groups (Tuafo and Dentsifo) back in 2007 but initially it didn't work because of the positions of some leaders. But the station never gave up. Today, we are seeing the green light (Interview with a Queen mother, Winneba, August 6, 2021).

The above responses underscored the commitment of the radio station to promoting peace. The respondents attested to the collaborations and the engagements the management of the station has had with the conflicting parties and third parties like the NPC and NCCE, whose roles are equally significant in resolving the conflicts in Effutu Municipality. The respondents also mentioned the radio discussions as platforms created by the station to engender positive dialogue on the need to ensure peaceful co-existence before,

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during, and after the celebration of the Aboakyer Festival. These communication platforms are essential in transforming the relationship between conflicting parties. This affirms Lederach's (1998) calls for transformative mediation, where dialogue becomes a way of taming the conflict and reducing violence. Relationships involve the whole fabric of interaction within the society where the conflict occurs and beyond other societies (Miall, 2004). As such, Lederach (1998) argues that these relational aspects of the conflict are crucial. This is because the chieftaincy conflict in the area creates a buffer zone among the conflicting parties. If there is an obstruction in communication, it can easily trigger conflict and remain a critical hindrance to peacebuilding efforts. The work of Radio Peace thus provides a unique opportunity for parties to deliberate on issues affecting their peace and find lasting solutions to resolve their grievances.

Significantly, the interactive platform provided by the station allows the leaders to address the various segments of the community, especially the youth, who are mostly used as weapons for the perpetration of violence during the celebration of the Aboakyer Festival. A media practitioner also mentioned collaborations the station had with youth groups in the area. In an interview with the media practitioner, he related thus:

> *When such issues happen, we go out and talk to the youth. We also collaborate with the Youth Parliament in the area to promote peace. The main purpose of the Youth Parliament is to help to promote peace and engage the youth in things that will bring general peace to Winneba. The purpose of this initiative is to completely eradicate conflicts by always preaching about peace. They interact with everyone. They go into the community and do everything to help promote peace (Interview with a Radio Presenter, Winneba, August 6, 2021).*

Similarly, a traditional ruler also alluded to the above statement by the station. He attested to this:

> *They ensure that some of the youth who take up the mantle and who cause confusion and others would be spoken to. They tell them to be careful not to fall into the hands or the place of the law. They also informed them that the festival is not for enjoyment but for them to ensure that by maintaining it will bring a good report to the town and Central Region itself. So, the youth particularly are advised to be careful, comport themselves, not engage in war or confusion that will end them in prison (Interview with a Queen mother, Winneba, August 6, 2021).*

The station's engagement with youth groups is crucial in transforming the conflict. This helps them to understand the complexities and the root causes of conflict and assists the relevant stakeholders to find a lasting solution to their problems. The above information calls for the involvement of local populations in the peacebuilding process. This supports Legatis' (2015) argument that media's constructive potential to contribute to peacebuilding depends on the degree to which media actively engage with local actors for peace. Legatis called for an inclusive approach in peacebuilding where peacebuilders see the work of the media and journalists as constructive in transforming conflict. It thus urged peacebuilders to see media practitioners as "equal partners" instead of regarding them solely as strategic instruments.

> *In fact, Radio Peace is not in Winneba alone but Gomoa East, Gomoa Akyempim, Gomoa Edwumako, and some of our areas. Radio Peace has been doing well. As far as I'm concerned, I know not only the Aboakyer they're promoting but they're advising the youth and the advice goes across the board to even all the people in the traditional area of Gomoa Akyempim (Interview with a traditional ruler, Winneba, October 15, 2021).*

Also, the station used peace games as an avenue to promote peace in the area. An assemblywoman narrates this:

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> *Oh! Radio Peace has been promoting peace. The songs they play on the radio are about peace and some stories they narrate on air are all about peace. Sometimes, they call in prominent citizens to recount their stories and send peace messages to the public through their programmes…. They also promote peace through peace games they organise for the youth. The station organises football matches to be played and other games and they will be there to supervise. Some of the workers at the Radio station play the role of referee during the matches (Interview with an Assemblywoman, Winneba, August 6, 2021).*

The foregoing is in line with Legatis (2015) position that "media and journalists have the potential to make practical peacebuilding more inclusive and thus more sustainable" (p. 3) through their work. Legatis affirmed the media and journalists' constructive potential in peacebuilding. According to Legatis, the media and journalists can shape the public agenda to embrace peace by "using journalistic practices such as prioritising information, inserting lead sentences, choosing interview partners, agenda-setting and framing" (p. 6). Furthermore, the media can promote peace in conflict-ridden societies by serving the public with accurate and constructive information and stimulating public discussions on issues that can promote peace. This encourages adopting a bottom-up approach where the local people are at the centre of their own peace. Legatis alluded that through the bottom-up approach, the work of the media and journalists creates synergies which strengthen and build peace-sustaining structures in conflict-ridden societies.

By creating an open dialogue through focus group discussions, community forums and with relevant peace agencies and parties involved in the conflict to understand the conditions that created the conflict, the station has achieved its aim of assisting the stakeholders to be sensitive to the context of the conflict which is very significant in understanding the underlying causes

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of the conflict (Tonah & Anamzoya, 2016). This media's work is rightly affirmed by the conflict transformation theory, which emphasises the empowerment of local peace constituencies (Tonah & Anamzoya). Based on this theoretical approach, the conflicting parties and third-party persons with significant human and material resources are the most important resource in resolving the conflict (Miall, 2004). Thus, they have the responsibility and the opportunity to transform their own conflicts since they are active participants in creating situations and interactions they experience as conflict (Lederach, 1998).

Finally, the various participatory strategies employed by the station in engaging the stakeholders to peace in the area are driven by the C4D philosophy, which encourages the use of a range of participatory tools and methods in creating safe spaces for parties to discuss issues related to their development. This corresponded with Wilkins' (2014) position that the design of a communication strategy aimed at resolving conflicts concerning an environmental issue is likely to be dominated by participatory communication for the facilitation of dialogue and may necessitate advocacy communication to lobby for policy changes. Thus, the responses aligned with the practice and philosophy of C4D as they are informed by the participatory communication paradigm as supposed to. Significantly, the station's role in addressing the communities' development needs to reduce the conflict situation in Effutu Municipality is thus brought to the fore.

Effectiveness of the Communication Strategies for Peacebuilding

This study also sought to elicit information from the respondents on the effectiveness of the communication strategies used by Radio Peace in its

radio programming to promote peace and development in Effutu municipality. In addition, the study aimed at determining whether the communication strategies are based on SMART objectives and participatory. To be considered SMART, the researcher assessed whether the communication strategies were well-planned and participatory to engage the community members to address conflict issues affecting their development.

Hence, it is a means of determining whether these communication strategies used by the radio station achieved the intended objectives. A communication strategy is designed to achieve the set communication objectives (Mefalopulos & Kamlongera, 2004). Thus, its effectiveness can be determined by whether it achieved the intended objective, which in this case is peace and development. The study set out to determine whether these communication strategies for peace communication are participatory in nature, to determine their usefulness in peace education, and to examine their efficacy in alleviating violence and building relationships to promote peace.

The respondents revealed that the communication strategies served as early warning and early response (EWER) mechanisms for the community members to report any signs of impending conflict to the necessary law enforcement agencies. The crux of this is that communication strategies have helped people know what factors can contribute to sustained peace, reduce violence, or prevent the outbreak of violent conflict in the community. For instance, in an interview with one media practitioner, he noted that:

> *Because of our constant visits to these communities, they usually make us aware in case there's any conflict ongoing. We chance on this and act accordingly to what must be done (Interview with a Radio Presenter, Winneba, August 6, 2021).*

The above statement implies that the constant community entry programmes organized by the station serve as an early warning and response system which helps prevent the conflict from escalating. This supports Betz and Williams' (2017) assertion that media can provide peace by providing early warnings of potential conflicts and creating awareness for relevant stakeholders to address the conflict. Early warning systems are important for preventing violent conflicts and for peacebuilding. Thus, they help prepare stakeholders to respond to early warning signs and enable them to be proactive and respond to a conflict before it escalates. In an interview with a traditional ruler, he affirmed that he relied on the station's reportage to act in his area. He stated:

> *I came to meet Radio Peace. I was very careful about it, and it became part and parcel of my reign. Sometimes when there seems to be any form of bad deeds going on in society, we use the Radio to make people aware of such deeds. Also, people who manipulate others to suit their whim and caprices are made known through Radio Peace. Anytime I hear the station reports on any bad deed in my area, I call on my Linguist and my council members and delegate them to investigate the deed and act. Because of this, many people in my area thought I was part of the management board of the station. But that's not true. I just like them, particularly because of the name of the station. So, I thought it wise to collaborate with them and bring peace into our community* (Interview with a traditional ruler, Winneba, October 15, 2021).

From the above statement, it is vividly clear the constructive role Radio Peace is playing in promoting peace in Effutu Municipality. The respondents testified that ever since the station came into existence, his ruling in that area has been made very easier. The respondent affirmed that Radio Peace programming makes him proactive in addressing any bad happening in his community. He hears things that have been happening in his area on the

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radio and this allows him to act, even sometimes summoning some of his sub-chiefs to handle those things. This has brought a lot of rest to his own community.

Aside from serving as early warning and early response mechanisms for community leaders and law enforcement agencies to respond to early warning signs, the radio programming has helped sustain peace in the area. When I asked about the effectiveness of the communication strategies to promote peace, the respondents succinctly opined that the communication strategies used by the station had created an enabling environment for peace. According to the respondents, Radio Peace represents an embodiment of peace in Effutu Municipality since its programmes have encouraged the active participation of community members in addressing issues affecting their peace. For example, in an interview with a community leader in Gomoa, he says this:

> *Oh! I can't specify but as long as the radio media which always talk about peace when there is a conflict not within one particular area but also in towns like Winneba, Mfantseman, Gomoa because we all got problems and at the end of the day they see through and peace is maintained so I think their presence has also helped maintain that kind of peace they are advocating (Interview with a traditional ruler, Gomoa Assin, October 15, 2021).*

The above information acknowledges the conflict situation, and the significant role of Radio Peace is playing in maintaining peace in Effutu Municipality. From the above response, the respondents emphatically stated the radio station's contribution to peace extended beyond Winneba where the station is located. However, the radio station's activity has been a catalyst for peace in the entire Effutu Municipality. This has encouraged the building of relationships between the conflicting parties (members of Asafo groups who

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are at the center of the Winneba chieftaincy dispute). Building healthy and quality relationships is at the heart of conflict transformation. This underlines a tenet of the Conflict transformation theory which state that for conflict to be resolved and relationships restored, there must be a sustained dialogue among the conflicting parties to bring changes in the personal, relational, structural, and cultural dimensions of the community (Lederach, 1995). In answering questions on the impact of radio programming on averting violence and building relationships among the feuding parties, a media practitioner at the station says:

> *Winneba has two Asafo Companies: Tuafo and Dentsifo which are very important in the resolution of the Chieftaincy conflict in Winneba. The confusion is not caused by these two companies but rather it was a result of the split of the Tuafo company all because of misunderstanding. And because these people are not at peace, when for instance there's is a festival, Radio Peace tries to bring them together by preaching peace to them. We make them aware that when there's no peace, there won't be any proper development and thus if they want our community to develop as they wish, then they must come together as one…Through our constant engagements with the two Asafo groups, we now have the Tuafo family that is divided because of conflict to merge as one family. And since the other Asafo Company saw that the other side has now come together, they willingly proclaimed to also come together to forge for development (Interview with a Journalist, Winneba, Friday, August 16, 2021).*

In support of the above, a community leader recounted the following:

> *If not for the peace programmes organized by Radio Peace, the situation would have been worst. Gradually, the two families are coming back to their senses that it is good for them to be at peace (Interview with a religious leader, Ndaamba, October 12, 2021).*

It is clear from the above responses that Radio Peace's programming has positively impacted the peace roadmap drawn by the radio to resolve the conflict by bringing the conflicting parties together to smoke the peace pipe.

The participatory nature of the communication strategies employed by the radio station has produced appropriate and effective interactions among the main actors in the conflict. By constantly engaging the parties in dialogue, the radio station helped to bring an amicable settlement of disputes among the Asafo groups, who were the center of the conflict. This affirmed Bratic and Schirch's (2007) argument that the media can help achieve conflict prevention and peacebuilding when it uses appropriate approaches or strategies that engender meaningful dialogue among the actors.

Again, the effectiveness of the communication strategies was seen in the usage of the local language. Using the Indigenous language as a medium for discussion helps maintain the identity of the communities they serve and encourages the active participation of the community members in discussions. In answering questions on the effectiveness of the communication strategies, the respondents revealed further that the use of the local dialects enhanced the active participation of the people in the radio programming, especially programmes that focus on the peace and development of their communities. A media practitioner says this:

> *To serve the community better, a language policy was drafted up to aid in programming using the dominant language of the Awutu-Efutu-Senya district which are Mfantse, Awutu, and Efutu. All these languages were allocated some percentage during programming so that no one in the community feels left out. English was also added because Winneba was seen as a cosmopolitan town. Mfantse was allocated 80%, Efutu and Awutu is 10% and English is 10%. Programs held at the station included sanitation, marriage counselling, and health programs which were normally broadcast (Interview with a Radio Presenter, October 12, 2021).*

In agreement, a community member affirmed this:

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> *Language usage has really helped a lot. Most of their programmes are in local dialects, either Effutu, Mfantse or Awutu. Depending on the community they visit, they use the language that the community uses. Because of this, when issues are brought up, we are encouraged to participate in discussions (Interview with a community member, Old Senya, August 16, 2021).*

The above information gives credence to the station's readiness to engage the large membership of the communities in the radio programming. It was discovered that Radio Peace station actively interacts with the grassroots it serves to ensure that all participants in the production and presentation of programmes. The use of the local dialects stimulates the active participation of the people in radio programming and discussion. By complying with the National Media Commission's directive or guideline regarding the use of local language in broadcasting, Radio Peace broadcasts 80 % of its programmes in Mfantse, Awutu, and Effutu, and the remaining 20 % in English, which makes it easier for community members to participate in radio discussions on issues affecting the community freely. Thus, broadcasting in the local dialect encouraged the local people's participation in radio programming discussions. Legatis (2015) supported the involvement of local actors by the media in its assistance in peacebuilding and conflict transformation processes. This affirmed Mensah, Boasiako, and Acquah's (2017) assertion that the media's language choice helped the media contribute to the resolution of the conflict. Thus, using local dialects helps most of the local people who are not well educated to understand the English language to be part of the discussion toward resolving their own conflict.

Also, the choice of language used by the media is equally part of its agenda for promoting peace in the area. From the responses, it was clear that

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the radio station encouraged decent language that engenders positive values and supports peace in the Effutu Municipality. However, the media's accommodation of hateful words can degenerate into conflict. A typical example was Radio Mille in Rwanda and its role in the 1994 Rwandan genocide. Donohue (2012) stated that using hate speech through Extremist Hutu radio stations incited genocide. According to Donohue, the airing of these hate messages created an atmosphere that legitimized ethnic hatred, which eventually removed any social sanctions that could prevent the genocide from happening. In an interview with the Station Manager, he notes the following:

> *Our use of language was that we are not going to use any profanity or anything that will offend people's sensibilities. So as much as possible, our language use is measured. For example, you don't talk about suicide and bring in specific names. Also, the language used should be one that is embraced by the community and does not offend people (Interview with the Station Manager, Winneba, October 12, 2021).*

Besides the use of decent languages in radio programming to instill good moral and community values in the people to create enabling environment for peace, the respondents also observed the radio station's adherence to ethical journalistic standards. The respondents revealed that the radio station's adherence to the non-partisan ethos and responsible journalism principle has helped the station to gain the public trust as an authentic voice of the community for peace and development. Drawing lessons from the case of Radio Mille in Rwanda, Radio Peace has adhered to the journalistic principle to avoid sensationalism and speculative journalism which tends to create divisions and trigger violence among the people.

> *Stretching that too, we thought that within language and news, for instance, if there is a problem in Winneba (a fight between two factions in Winneba), the question is whether to run to the station*

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or not because my training in journalism tells me that the speed with news is very essential but in community radio, you have to address the question whether the speed is really essential for broadcasting. If I rush to the studio to report that two people are fighting and that it's between two Asafo groups like The Denkyifo and Tuafo, the question is, are you going to generate more fights or disturbances by running to announce the news or what? So, we have this we call slowness in the news for which other people don't agree. Slowness is essential because other people in another part of the town might not have heard about that fight going on but the way you report it can attract other people to go and join. So ethically, we are measured in the way we report some of these things (Interview with the Station Manager, Winneba, October 12, 2021).

The above information affirms Bratic and Schirch's (2007) argument that media as a communication organ can use suitable strategies to reduce the negative impact of conflict. In this sense, Radio Peace has served as a third-party intervener providing accurate, balanced, fair, and free information that can lessen the negative impact of the conflict (Musa, 2015). This underscores the practice of peace journalism and peace communication. As Galtung (1997) advocated, peace journalism must address the root causes of the conflict rather than escalate it. This affirms that the radio station's peace communication promotes positive peace in the Effutu Municipality. In an interview with a community chief, he attested that Radio Peace ensures the highest standard of journalism by ensuring balance, truth, and accuracy in their news reportage. He said:

Radio Peace is a station which the founder himself has been on the radio before. So, information and anything is on maturity. They won't give you any information that will bounce or end up in court or anything of that sort. I make the radio become part and parcel of my palace, any information that I will hear from their place, I'll act. Normally, I even send my linguist to go and inform anybody whose name has been mentioned badly on Radio Peace. So, they

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have been working hand in hand since then (Interview with a traditional ruler, Winneba, Friday, October 15, 2021).

The above response affirmed the responsible reporting of Radio Peace. The respondent also attested that Radio Peace does all the due indulgence before reporting its stories. As a result of the station's accurate reportage, he also affirmed that they have never been involved in any court case. This demonstrates the position of the social responsibility theory, which entreated media practitioners to adhere to the highest standard of professionalism in their reporting (Baran & Davis, 2012). The crux of the theory is that "the media should avoid whatever might lead to crime, violence, or civil disorder or give offence to minority groups" (Baran & Davis, p. 116). According to Wolfsfeld (2004), media practitioners have the ethical obligation to "refrain from practices that raise the level of hate, distrust, and violence between communities" (p. 5). In an interview with a media practitioner at Radio Peace, he affirmed the station's strict adherence to the journalistic principle. In his own words, he says:

> *Radio Peace is known for its accurate reportage and how we delve deep into finding the nitty-gritty of all their stories before we come on air. We will never give news that will eventually be in court. We investigate and make sure the news is going to the right channel and proper place. As a result, we have helped to promote peaceful co-existence among the peace…I remember this story, we were in the studio one day and there was a chief known as Gyateh Kuma that's way back in 2000 and they came to the studio and said that that chief has been overthrown and this chief was supposed to be of the other side of the divide. This means that if we are a Ghartey, that other chief is presumably a Henry Acquah and so they came to the studio thinking that we have caught a big fish and therefore we will go straight to announce it, but we didn't because we were not there neither to deal with situations that could cause problems. They were surprised that we didn't and over time, they came to understand what the radio really was about (Interview with the Station Manager, Winneba, October 12, 2021).*

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Drawing from the above statement, it can be deduced that Radio Peace stands for peace, and its programming has helped to avert possible misunderstandings in the area. From the above response, it was clear that by reporting objectively, the radio station has created an enabling atmosphere for peaceful coexistence and development in the Effutu Municipality. However, this station has been circumspect in reporting stories. It ensures that its stories are accurate, balanced, and unbiased because the content the media is serving the public during conflict can escalate or de-escalate the conflict. Therefore, the media's framing must promote peace rather than escalate the conflict. The foregoing explanation affirms Moges' (2016) argument that when the media handle stories in an irresponsible and unprofessional manner during conflicts, there will not be the possibility of de-escalating the conflict. Therefore, the media must be cautious in its reportage amidst conflicts to avert violence and create an atmosphere for peace to prevail. This supports the agenda-setting theory's position that the media can promote peace during the conflict by shaping the public agenda toward embracing promoting peace.

Furthermore, the effectiveness of the communication strategies can be seen in how it does not interfere with chieftaincy disputes. The radio station adopts a non-interference approach in its peace communication. Though it is known that timeliness or currency is a priority in journalism, Radio Peace does not value timeliness as a principle above accuracy in its report. The station ensures that due diligence is done in investigating the stories before they are broadcast on air. It ensures that the station maintains its standard of responsible journalism by setting high professional standards of informativeness, truth, accuracy, objectivity, and balance (Baran & Davis,

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2012). These journalistic principles underpin Radio Peace's work and are encouraged by the Social Responsibility function of the media, which outlines certain ethical obligations the media should perform for the public good. These ethical obligations serve as an ideal standard for the media and media practitioners in performing their responsibilities to their communities (Baran & Davis). A media practitioner avers that:

> *I have also indicated that one of the communication strategies is not to broadcast everything that you see at once. You need to hold on for a while and make sure that what you are hearing or seeing is probably after the fact. It's a community radio rather than a commercial so, we are not running to tell the story down the consequences. You must think of the consequences if you rush to tell the story. Normally, we do not broadcast conflicts but rather preach peace and work with necessary authorities to make the systems work to resolve them before we begin to talk about them on air. Conflicts among community chiefs or politicians for instance are resolved through outside broadcast (Interview with the Station Manager, Winneba, October 12, 2021).*

It is clear from the above response that the radio station is committed to broadcasting peace in the area. Clearly, Radio Peace promotes a culture of peace and non-violence through ethical and responsible journalism. The respondent further explained that it is prudent to talk about the conflict but not the nitty-gritty of the conflict. Discussing the nitty-gritty of the conflict on air can degenerate into conflict. As a result, the station strictly adheres to a non-partisan ethos by serving the public as a neutral arbitrator and mediator. The non-interference approach adopted by the station affirms Musa's (2015) position, which urged the media practitioners to set an agenda for peace by avoiding sensationalism and partisanship. According to Musa, the media must concern itself with social responsibility by committing to the ethos of peace

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journalism and development journalism. A community leader at Ateitu also alluded to the earlier statement and said this:

> *Their programmes can't be compared to other Radio stations in our area. They will never give news that will eventually be in court. They investigate and make sure the news is going to the right channel and proper place (Interview with a traditional ruler, Ateitu, October 15, 2021).*

It is clear from the above statement that Radio Peace can be considered a responsible media platform that cares about the peace of the community it serves. As a result, the station ensures the highest standard of journalism in its reportage. This supports Musa's (2015) call for the media to find the balance between creating awareness about conflicts, while not sensationalizing them. Another instance relates to the work of the station in Gomoa Mampong, a community near Winneba. In sharing his response on his experience of Radio Peace's intervention in promoting peace in the area, one media practitioner notes as follows:

> *The people of Gomoa Mampong, which is a community close to Winneba had a problem with their MP, Quarm. The people felt that the MP had remained unconcerned about his promise of providing them with electric poles. This issue was bringing unrest among the youth in the community. We then met with the MP and the youth and finally, everything was stabilized. After resolving the issue, we did our broadcast (Interview with the Journalist, Winneba, August 16, 2021).*

Evident in the above responses of the respondents further highlight the third-party intervention approach adopted by the station to resolve the dispute between the Member of Parliament and the youth. The use of mediation to bring the two parties together to resolve their issues is largely driven by effective communication. This conflict management strategy adopted by the radio station was supported by Best (2006). According to Best, the media and

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communication represent a key strategy for conflict management. Again, the media practitioner cited an example where the station served as a mediator to resolve a dispute between a chief and his people:

> *There was a time a sub-chief under the Akyempim area had serious issues with his members and therefore, we had to send people to that community (Gomoa Togo) to find out what the issue was. We realized that this sub-chief had part of his palace so filthy with cobwebs and other things which made the people believe that he was engaged in some occult things. The community did not rest and wanted to destroy that place. So, when we discovered the issue, we said something about it in terms of what the community was trying to do but not the details. We gave the details to the Akyempim chief who is the overlord and what he did was call that sub-chief and the elders in that community for a meeting. At the end of the day, some reasons were arrived at, and the palace was cleaned (Interview with the Station Manager, Winneba, October 12, 2021).*

As regard observations made, the various strategies and approaches adopted by the station in promoting peace are largely underpinned by Communication for Peacebuilding. This concept thus uses participatory communication strategies which foster dialogue and engender meaningful conversations towards averting the risk of the conflict or relapsing into it. This is evident in the use of third-party interventions by Radio Peace. Best (2006) alluded to the fact that most of the non-violent methods of conflict management such as collaboration, negotiation, and dialogue as well as third party interventions like mediation, conciliation, arbitration, and adjudication are largely dependent on effective communication.

Effects of Radio Programming on Peacebuilding Efforts in Effutu Municipality

The purpose of the objective was to find an answer to research question four concerning the effect of Radio Peace's programming on

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peacebuilding efforts in Winneba, specifically regarding behavioural or attitudinal change at the individual and societal levels. Baú (2015) suggested that media can promote peace at the individual level by affecting the knowledge, attitudes, and behaviours of the people, whereas, at the societal level, the media help promote peace by changing and influencing public attitudes and fostering greater tolerance in society.

The data from media practitioners, community leaders and community members in Effutu municipality and documents related to Radio Peace's works on peace and development that were examined demonstrated that Radio Peace programming had brought peace. The data showed that before the establishment of the radio station, the tension between the feuding factions was heightened. But since the inception of Radio Peace in the area, violent clashes caused by chieftaincy conflict have drastically reduced. Radio Peace, thus, became a driver of peace in Effutu Municipality, as supported by Betz and Williams (2017). First, the data from the interviews and documents reviewed demonstrated that Radio Peace is useful for promoting social cohesion and creating awareness for peace. In response to a question on the effect of radio programming on the promotion of peace in Winneba, an opinion leader narrated this during the interview:

> *I remember there was one instance, just before the old man [Ghartey-Tagoe, the Founder of Radio Peace] passed, that the people [two conflicting parties] said they won't celebrate the festival. This became a very strange message to the whole community since there was no peace. Then suddenly, the regional minister came to Radio Peace to announce that they will celebrate it to forestall progressive peace in Winneba. By way of achieving this, the regional minister used the Radio Peace platform to invite the two factions with their "Asafo Companies" to come and spread peace messages and tell the public they'll celebrate the festival in good faith. The two feuding factions were all given the same time*

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to share peace messages to the people. Thus, this collaboration with the "Asafo Companies" and Radio Peace, in the long run, helped to bring peace (Interview with a religious leader, Winneba, August 16, 2021)

Similarly, a community member recounted this:

Yes, please! Radio Peace has come to promote peace before, during and after our annual festival. Before the establishment of Radio Peace, there was a very fierce tension whenever it was time to celebrate the Aboakyer festival. All sorts of bad behaviour went on. With the emergence of Radio Peace, it has managed to get to the level of the community members and to speak to them directly about the effects of fighting among themselves and the need to promote peace (Interview with a community member, Winneba, August 16, 2021).

The above information shows Radio Peace's pivotal role in consolidating the two Asafo groups to bring peace to the people of Effutu. Acknowledging the significance of the celebration of the Aboakyer Festival to the peace and development of the Effutu people, Radio Peace provided the various stakeholders with the platform to create awareness of the festival and to spread peace messages to the people before the celebration. The respondent, a member of one of the feuding factions, stated that the station gave them equal opportunity to send peace messages to the people ahead of the festival's celebration. He further acknowledged the impact of that in setting the agenda for peace. This is in line with Baú (2018) that the media can promote peace by giving equal opportunity to both sides to ensure fairness in the quest for peacebuilding. Also, Betz and Williams (2017) affirm that media can serve as an instrument for peace by bringing together different groups to discuss issues that may lead to violence. Thus, radio station becomes a medium of peace used by the actors and stakeholders to encourage the people to abstain from

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violence and embrace peace. As a C4D tool for peacebuilding, Radio Peace has engendered peace and development by nurturing social cohesion through creating awareness of the celebration of the Aboakyer festival.

Secondly, the data from the interviews revealed that Radio Peace has helped to build relationships between the conflicting parties and transform the conflict for sustainable peace in the area. This was narrated by the Station Manager during the interview:

> *Before my father's death, the chieftaincy issues were coming up so much and so radio peace talked about them. My father led a whole team to have discussions on these chieftaincy matters from the Asafo groups. Barely two weeks ago, the two Asafo groups met to resolve their conflicts and a whole ceremony was done at that time. Radio Peace then began to broadcast from the beginning to the end what the situation was like, what the nitty-gritties were and how far they have come (Interview with the Station Manager, Winneba, October 12, 2021).*

The above response clearly states that these Asafo groups have resolved their differences and reunited for the betterment of the Effutu traditional area. The respondents noted the importance of the radio programming of the station in promoting building relationships and ensuring peaceful co-existence among the people. Specifically, the station's contribution has yielded a positive result by helping reduce violence in Winneba and encouraging the feuding factions to mend their relationships. Thus, Radio Peace has become a catalytic tool for peace through creating awareness for peace and promoting peaceful co-existence among the people. In a focus group discussion at Essuekyir, one of the group members mentioned this:

> *Now, the two factions are seen on public occasions performing traditional rituals together. This has never happened for a very long time. For many, this is the beginning of peace in Winneba,*

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and they are happy (A community member in FGD at Essuekyir, August 16, 2021).

The above information indicates that peace is coming back to Effutu municipality. The coming together to perform traditional rituals signifies that the two Asafo groups are prepared to give peace a chance. As observed by the respondent, this event has brought some excitement to the people because they have waited so long to see such an event happening now. Affirming the role of Radio Peace in resolving the differences between the two Asafo groups (Tuafo and Dentsifo), a community leader attested that the station should claim part of this success. He asserts:

> *Yes, that's it but it's a process that had begun years ago. This is because these things do not just take two to three days to fashion out. It is something that has been with Winneba for years, so seeing a result like this is something that Radio Peace could claim part of (Interview with a traditional ruler, Winneba, October 12, 2021).*

In support, a community member also alluded to the contribution of Radio Peace in restoring peace in Winnena and how that has helped in the continuous celebration of the festival. The respondent notes as follows:

> *For now, there's peace in Winneba. So now, in Winneba this has been achieved and subsequently, we have been having these peaceful Aboakyire Festivals. And the case where chiefs were made to sit home when there were fights had all ceased. Aboakyire has been happening without much of a problem now and I think the radio peace has contributed a great deal (Interview with a community member, Atekyedu, Monday, August 16, 2021).*

The above responses justify the significant contributions of Radio Peace in promoting peace in the Effutu traditional area. Furthermore, the work of Radio Peace in bringing the two feuding parties to smoke the peace pipe is in line with Baú's (2015) assertion that "creating an understanding, opening a

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dialogue and re-establishing relationships between groups who fought during a conflict is the starting point to achieving sustainable development after civil violence" (p. 802).

Furthermore, data from the respondents suggested that Radio Peace has become an agent of social change as there has been an attitudinal and behavioural change among the people towards peace. By adopting these participatory engagements with the youth groups, the radio station has significantly affected individual and group behaviour and attitude to work together to resolve their problem (Mefalopulos, 2008). A community member has this to say:

> *I will say that the violence has come down. Before, whenever there is a chieftaincy dispute, you will see the youth throwing stones and doing a whole lot of things. Since the station started broadcasting peace and educating the people, their attitudes have changed. For a long time now, we have not seen anything like that, because the station goes to their communities and talks to them (Interview with a community member, Gyahadze, August 16, 2021).*

Also, unlike before, the feuding groups are now seen performing communal labour together. This explains why Betz and Williams (2017) referred to the media as a "motivator for peace" (p. 13). According to Betz and Williams, the media encourage conflict prevention and peacebuilding by motivating people to act and participate in community events. This has been achieved through constantly setting of peace agenda through radio stations.

Similarly, Radio Peace has accomplished this by emphasising or putting much salience on its peace messages which have yielded a positive result by changing people's attitudes and behaviour to mitigate violence. Thus, the media promote peace by constantly framing peace messages to shape the public agenda to embrace peace. The foregoing information implies that it can

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promote peace depending on how the media content is being framed (Musa, 2015). Further, in answering questions on the effects of radio programming on peacebuilding in Winneba, a media practitioner mentioned:

> *In our quest to promote peace in our community, we organize communal labour for all. During this period, the two factions, with their representatives or chiefs, worked together to sanitate the environment. Thus, this strategy by Radio Peace has gone a long way in promoting peace since the two conflicting groups can now come together to work for a common goal (Interview with an Editor, Winneba, Monday, August 16, 2021).*

The above information is a conviction that the effort of Radio Peace in promoting peace has brought a significant change in the people and the entire Effutu community. The preceding explanation supports Baú's (2015) postulation that the media can be used to effect changes in attitudes and behaviour of individuals to discover the motivation to initiate peace among other people. At the societal level, it is evident that the people are ready to work together to bring peace to the community. This is obvious in how community leaders have come together to mobilise their members to sanitise the environment and perform traditional rituals for the common good of the community. It is considering this that Baú (2015) argues that the media can help to promote peace by influencing public attitudes and fostering greater tolerance in society.

Challenges facing Radio Peace in their Peacebuilding efforts in the Effutu Municipality

In this section, the objective was to find an answer to the fifth research question, which is concerned with the challenges confronting Radio Peace in a bid to promote peace in the Effutu Municipality. Specifically, information

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from media practitioners and community participants in Effutu Municipality and text of documents related to problems facing Radio Peace were analysed to determine challenges encountered in peace communication in Effutu Municipality.

The data demonstrated that the station was constrained by several challenges, including a lack of trust, financial constraints, inadequate staff, limited radio spectrum frequencies for community radios in Ghana, and a lack of technological tools for outdoor broadcasting, especially during the COVID-19 outbreak. The first challenge encountered by Radio Peace initially was the lack of trust in the station's management. Data from the respondents revealed that, initially, when the station started its work, some sections of the community doubted the professionalism of the station and taunted and labelled the radio station as belonging to the Gharteys, one of the factions in the Winneba Chieftaincy conflict. This distrust could be attributed to the longstanding difference between the two conflicting groups (the Gharteys from the patrilineage and the Ayirebi-Acquahs from the matrilineage), which has made it difficult for them to trust each other and therefore making them appear not to be ready for a dialogue (Ayensah, 2013). Such differences tend to make parties create suspicion or a lack of trust for persons related to their opposing factions (Ayensah). For the opposing factions, the radio station was considered to belong to the side of the Gharteys since the station's Founder was a Ghartey. Consequently, this initially affected the station and the support it needed from the community. In an interview with the Station Manager, he stated this:

> *Let me tell you this story when we started the radio station in Winneba, we had a slight difficulty. The difficulty had to do with*

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our name. The name was Ghartey Tagoe, the Ghartey in there suggested that we belong to a faction which is the Ottano family. The Ottano family install chiefs with the name, Ghartey the first, Ghartey the second and so on. The truth of the matter is that we were not of that faction because if you go into history, we are more of a maternal lineage while Winneba is of a patrilineal lineage even though we had connections with royalties. We are from the woman's side so there is no way we can be on the side of the chieftaincy. But we thought that it is better to make sure the truth is told about what the situation is (Interview with the Station Manager, Winneba, October 12, 2021).

In an agreement, an opinion leader, during the interview, confirmed this:

In the beginning, some people thought the station belonged to the Gharteys, one of the factions involved in the conflict. So, some families did not want to listen or participate in programmes organised by the station. They even publicly express their resentment for the station. But that did not prevent the station from constantly involving them in its activities and programmes. Within time, they began to appreciate the works of the station and actively involved themselves and their activities (Interview with a senior citizen, Winneba, August 6, 2021).

From the above responses, it can be deduced that the radio station faced challenges regarding suspicions of belonging to one of the factions in the Winneba Chieftaincy conflict. The respondents explained that the major challenge encountered was the misinterpretation or the misunderstanding of the actual mission of the community radio to the people of the communities it served. The chieftaincy disputes in Effutu Municipality made the people doubt the mission of Radio Peace. Due to the conflicts between the two royal families (the Gharteys and the Ayirebi-Acquahs) over the right to ascend the Effutu royal stool, some factions alleged that the initiators of Radio Peace who are Gharteys were there to defend their family's position. This sort of suspicion affected the work of the station at the onset, especially in

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contributing to peace education in Effutu Municipality. In an interview, one of the volunteers of Radio Peace narrated this:

> *Sometimes going to the towns to preach about peace has become difficult because of the surname of my husband, i.e Ghartey. The other faction refuses to listen to whatever we have for them. This has posed a challenge for us in preaching about peace in the Winneba community (Interview with a volunteer of Radio Peace, Winneba, Friday, August 6,2021).*

Lack of trust in the station by some community members was identified as one major challenge that hindered the station's work in promoting peace in the area. In addition, the chieftaincy dispute in the area has made some people not trust the radio station's work. Hence, the station lacked the support of some community sections and the credibility it needed as an authentic voice of the community. A respondent succinctly noted how that had affected the station's role in preaching peace to the Winneba community.

> *One challenge the station faced when they started broadcasting was mistrust from some people or families who did not like the Gharteys. Initially, they thought the station was established to give Ghartey's authority. So, they began ridiculing the station in the community. But, over time, the works of the station have given the people the evidence that they really meant what they were advocating (Interview with an Assemblywoman, August 6, 2021).*

From the above response, the respondent explained that the station faced resentment from some families that did not like the Gharteys and saw the station as a sign of authority for the Ghartey royal family. However, the station's contribution to maintaining peace among the various factions made the community rally behind the station. Despite the challenge, the radio station continues to offer its services to the community through meaningful dialogues which engender peace and development. Through the constant community engagements with the conflicting parties and the relevant stakeholders, the

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radio station has created some level of awareness among the community members regarding the significant role of the station in setting an agenda for peace and contributing to development in the community. Considering the significant contribution of the station to the community, the people have come to embrace the radio station as their own station.

Again, Radio Peace is riddled with financial constraints. In answering questions on the challenges hindering Radio Peace in promoting peace in Effutu municipality, respondents revealed that the station has been confronted with financial constraints in its bid to promote peace. The radio station lacks the financial support to pay for electricity bills or minimum allowances to volunteers. Inasmuch as the radio station is prepared to create a platform for the conflicting parties and the relevant stakeholders to resolve their differences, it has been faced with financial problems. For instance, the respondents mentioned that Radio Peace's main income source is social and funeral announcements. However, with the outbreak of COVID-19, which has restricted public gatherings, the station has not received any funeral announcements, thus greatly affecting other activities of the station. The Station Manager recounted this:

> As for challenges, they are many. The truth of the matter is that community radio operation is not easy. It is not easy because it is quite an academic exercise. The challenge is that there is not really money to be gained in community radio and therefore we tend to collaborate with volunteers and part-timers... Before, we have faced the issue of power cuts and therefore were not able to do works effectively as we wanted them to be done. We would have worked outside the scene all right, but power cuts were making the broadcasting difficult. I was able to make connections with a group in Germany and through some negotiations, we had a solar. So now, we have solar which is augmenting our effort from the national grid. Another challenge we used to face was that we were

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on rented premises. But now, we are on our own premises which is making it much easier to work (Interview with the Station Manager, Winneba, October 12, 2021).

Concerning the financial problems facing the station, an opinion leader also recounted this to support the earlier response:

In terms of finances, they are lacking because they don't engage in commercial activities. I am so close to them that people think I'm a member of Radio Peace, but I just get close to them to know their needs and problems. The community people do not contribute financially to support the station. Radio Peace has been easily accessible to the grassroots communities, over the years, unlike the other commercial radio stations and yet people don't send their advertisements to Radio Peace for them to also get money. To me, the advertisement obtained by Radio Peace does not commensurate with the active participation of the community members. People are eager to participate in radio talk shows, but when it comes to advertising it's the otherwise. If there's the need to advertise, these community members will not send it to Radio Peace, but rather, will send it to other radio stations because the latter has a wide listenership and therefore, I will entreat them to widen their listenership so that people will enjoy every package they have for the society (Interview with an educationalist, Winneba, August 6, 2021)

As stated above, the station is confronted with a lack of funds due to the lack of advertisements or commercials to generate revenues to support the station's programming. The respondents mentioned that due to the orientation of the station as community radio, it does not rely on commercials for income. They, therefore, rely on donor funding or benevolent support from non-governmental organizations and some community members. According to Nnah (2020), the lack of financial sustainability of the community radio hampered their role in managing rural violence, especially since they cannot recruit volunteers and train them due to poor remuneration. One respondent further revealed that the financial constraint of the station made it extremely

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difficult to pay its utility bills and pay minimum allowances to volunteers. Serwornoo (2017) also revealed that the financial dilemma community radio stations face in Ghana threatens their existence. However, the respondents also entreated the station to increase its listenership to attract advertisements from the community members.

From the above explanation, it was evident that lack of community support has been a major factor affecting the station's financial sustainability. Though the station is ready to contribute meaningfully to impact the development of the community, it has been hampered by finances due to a lack of community support. The respondents mentioned that although the community members enjoy participating in the radio station discussion, they barely support the station with funds. This, according to Nnah (2020), is a major challenge facing community radios in managing rural violence. Nnah, thus, advised that communities and development agencies support community radios in their effort to promote peace in their communities. Naaikuur and Diedong (2012), however, attributed the inability of the communities to support community radios to the poverty in most communities. Naaikuur and Diedong argue that "since the majority of listeners of community radio in Ghana are the poor, illiterate segment of the population, they find it difficult to contribute money to support the running of the station, even if they were to fully understand that such financial support was expected of them as owners of the community radio" (p. 142).

Another challenge confronting the station is inadequate staffing due to the unavailability of volunteers. The absence of volunteers has also affected the effective functioning of the radio station. It is well-known that community

radio stations depend on volunteers from the community they serve to function as the community's mouthpiece. However, the information gathered from the respondents has proven that the radio station is grappling with the challenges of volunteers leaving the station after they have been trained and are equipped with the necessary skills and knowledge. While some volunteers leave after submitting letters of resignation, others leave without informing the radio station's management. This, according to Serwornoo (2017), explains why community radios are getting the needed recognition from regulatory agencies like the NCA for their uniqueness and contribution to the country's development. In answering questions on challenges facing the station, a media practitioner at the station says this:

> *To ensure professionalism and strict adherence to the core principles of community radio, we train our workers especially, the volunteers who we rely on. It is difficult getting volunteers to train and sometimes, even, the ones we trained leave the work without notice to the station. So, it is difficult getting dependable volunteers to work the station (Interview with a media practitioner at Radio Peace, Winneba, Friday, August 6, 2021).*

It can be clearly deduced from the above responses that the inability of the station to get reliable and trustworthy volunteers to train for broadcasting has been a major challenge facing the station. As a core principle, community radios rely heavily on volunteers from the community for various activities such as producing and presenting on-air programmes and community news, mobilizing resources, operating and managing the station, empowering the listening audience to request topics to be discussed on the air, holding regular community feedback to improve programming, involving youth in operating and managing the station (Mefalopulos, 2008). Radio Peace, however, is hampered by the problem of getting volunteers to assist in the gathering and

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production of news. This, according to Naaikuur and Diedong (2012), is due to community members' lack of understanding of the concept of voluntarism. They argued that most community members seemed not to understand the concept of volunteerism. In sharing his view on this problem, a community leader notes this:

> *Their challenges have been with getting permanent volunteers from the community to work with the station. The volunteers hardly stay long at the station. They come and within a short time, they are gone. Meanwhile, the station spends huge monies to train them (Interview with a traditional leader, Winneba, Friday, August 16, 2021).*

From the responses, it was clear that the station is riddled with staffing challenges due to the unavailability of volunteers. This could be attributed to the lack of understanding of the concept of community radio. These volunteers get disappointed because they do not know what community radio entails. According to Naaikuur and Diedong (2012), when community members fully understand the concept of community radio, it becomes easy to find volunteers who would like to offer their skills and talents voluntarily to the radio station. Thus, Naaikuur and Diedong advise community radios to create the necessary environment for people to understand the philosophy and functions of community radio. The underlying fact is though communities hardly support the community radios financially due to poverty, they are often eager to volunteer labour when called upon (Naaikuur & Diedong).

Again, the evidence from the data suggests that a lack of professional expertise to support the radio station's broadcasting is a challenge. For instance, the station manager alluded to this:

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Getting the actual people to do a programme perfectly as needed is also another challenge. We just finished a program on migration and this migration thing is bringing unrest to a lot of people in Winneba and in the Central Region especially Mumford and other places… We need to prepare a report on it, but we did not have the requisite people to help. (Interview with the Station Manager, Winneba, October 12, 2021)

In support of this, an opinion leader and retired lecturer revealed this:

They are not able to mount adequate resource persons for the current affairs program. For almost two years now, there is a programme called "Wo so kabi" of which only two predictable panellists have been hosting this programme. Whenever I see this, I feel offended (Interview with an educationalist, Winneba, August 6, 2021).

The above information implies that the station lacked experts or professionals who could support it with their expertise to improve the production and broadcasting of the radio programmes for the benefit of the listeners and society at large. According to Naaikuur and Diedong (2012), heavy reliance on non-professional staff can compromise quality. Furthermore, this may decrease the radio's listenership since most educated elites may not be interested in listening to the programmes on the radio.

The Enablements for Sustaining Peace Communication in Effutu Municipality

Unlike the fourth objective, the fifth and final objective sought to find possible ways to sustain the peace communication efforts of Radio Peace. Data from media practitioners, community leaders and community members in Effutu Municipality relative to Radio Peace's works in peace communication were analysed.

In answering questions on this, respondents revealed that the radio station must win the trust of the people station as an authentic voice for the

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people. This can be achieved by serving the community's interest and not just the interest of a few well-known people. Furthermore, the radio station should utilise innovative participatory strategies to mitigate conflict and promote community peace. For example, the respondents mentioned that the station must constantly invite the leaders of the two feuding parties to educate the public on peace and the impactful application of radio in sustaining peace in the Effutu traditional area. According to Kumar and Semetko (2018), for peace communication to achieve peace dividends, it must create meaningful dialogue among the conflicting parties. In an interview with an opinion leader, she said this:

> *The station must win the trust of the people if they want to see the peace for which they are advocating. Though the station has done a lot of peace works to sustain the peace we have today, some still see the station as belonging to the Ghartey. So, they do not want to have anything to do with them. That is why the radio station must be seen constantly inviting the leaders of the two groups to peace talk shows on the radio station. I believe this can tell the people that the station stands for peace and does not support any faction (Interview with a religious leader, Winneba, August 6, 2021).*

Agreeably, for a communication strategy to be effective, there must be no barrier or hindrance to the communication. In this regard, distrust becomes a barrier that obstructs the message being communicated by the station to promote peace. In support, a community member also stated this:

> *I believe if the people trust the station, they will wholeheartedly assist them in promoting peace and development in the area. So, they should continue doing their best to sustain the peace we are having (Interview with a community member, Winneba, Friday, August 6, 2021).*

The above responses indicate that the station must earn the community's trust. The respondents revealed that the station must be circumspect in its reporting and always maintain accuracy, balance, and

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fairness in reporting stories, especially during community conflicts. By reporting stories ethically and professionally and taking a neutral position on issues, the media will win the trust of the people and fulfil its obligation of avoiding whatever might lead to crime or violence. This supports Musa's (2015) argument that peace communication must create a dialogue characterised by mutual respect, openness, and eagerness to listen to and understand the other. The social responsibility theory of the media accentuates the need for the media to provide objective, accurate news reports. Under this theory, the media is tasked to perform its responsibility of maintaining social good "by prioritising cultural pluralism – by becoming the voice of all the people – not just elite groups or groups that had dominated national, regional, or local culture in the past" (Baran & Davis, 2012, p. 115). This is one measure through which the media can promote peace in Effutu Municipality.

Again, the station must collaborate with relevant educational institutions to invite academic experts to be part of the panellists for the radio discussions. The respondents revealed that this would help increase the quality of the radio discussions and their listenership to attract community support and participation. According to the respondent, most community members would like to support the station by bringing announcements that will generate income for them. Still, due to the low listenership of the station, they are not motivated to do that. In an interview with an opinion leader and retired lecturer, he revealed this:

> *There are always two sides to a coin. And for almost three years now, these two panellists who are being identified with one political party, come, and always talk and what do you think will happen? I think Radio Peace by way of showing its neutrality to promote peace should invite university scholars from Winneba*

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University to come and give fair or unbiased contributions and solutions to issues happening in the country. If the issue has to do with politics, you find somebody with political science education to come and give education or insight on that. These people will become in their presentation and will also give professional knowledge of the issues at hand (Interview with an educationalist, Winneba, August 6, 2021).

The above statement suggested that the station must improve the quality of its radio programming by involving academic experts in radio discussions. A respondent suggested that the station should rely on media experts and academics from the University of Education, Winneba, to bring their professional knowledge and unbiased perspectives to deepen the radio station's discourse. The respondents further revealed that inviting these academic experts to the programme would help bring some level of objectivity to the discourse, which would engender peace. Communication and Media and Peace Studies educators are thus also encouraged to design courses in the field of Communication for Peacebuilding to deepen knowledge of best media practices in alleviating conflict and promoting peace. This would deepen the understanding of both students and media practitioners on media's role in peace and conflict and how media can be used in peacebuilding efforts.

Furthermore, it has been revealed that the radio station should organise an orientation programme for the community to educate and make them abreast of the concept of community radio and its critical role in promoting peace and development in a community. Creating such an understanding of community radio among the community folks will help them to accept the station as theirs and appreciate the need to support the station financially or through volunteerism to impact the sustainability and growth of the station.

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This supports Kumar and Semetko (2018), who stipulated that peace communication should create civil dialogue to reduce violence for peace dividends to be achieved. The foregoing explanation is in line with the station's objective to serve as an institution that trains would-be practitioners and community members on the operations of the station. Below is the response from the station manager of the station to affirm this expectation:

> *Every year, we do plan what we want to achieve. The radio station itself is hoping to be a kind of institution that will train community members towards our whole objective. We are making sure that we have this training institution that will inculcate into people the idea of what community is and how we can build peace and development within the community. If the people understand what their relationship with the assemblies is, the blocking roads and burning tyres during coming elections will all cease. We will keep doing those kinds of programmes to make sure that the people appreciate their relationship with the district assemblies, their role as an individual and for the community (Interview with Station Manager, Winneba, October 12, 2021).*

Similarly, a community leader suggested the need for the radio station to educate the community on the concept of community radio and how it differs from the commercial stations. He said:

> *I still believe that most people do not understand the principles of community radio. Instead of supporting the station in its fundraising activities, they sometimes insist that the station start generating its own revenues through commercialization. However, we know that community radios are not for profit so they do not run commercials, unlike others…So, the people must be educated on the community radio and how it is different from the commercial ones (Interview with an educationalist, Winneba, Friday, August 6, 2021).*

The above information emphasises the need for the station to orientate the community on the concept of community radio. Just as alluded to by the station manager, the community members must be enlightened on the community radio and its core principles. By educating the people on the community radio ownership, programming, financing and management and its

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role in mitigating conflict and promoting peace and development in the community, they would appreciate and contribute sustain its existence by prioritizing the needs, concerns, and interests of the station. It is worth stating that the sustainability of the community radio depends on the support of the community.

Finally, there was a call on the government, district assemblies and non-governmental organizations (NGOs) to support Community radios in Ghana. The respondents appealed to the governments to fund community radio by factoring their needs and concerns into the annual budget. For them, governments should see community radio stations as the authentic voice of the community and a catalyst for development in the community. A media practitioner says this:

> *For us the media, we are doing our part and we think the government is supposed to do its part. It is all about education. We will make sure to preach about peace each day… We really need government and NGOs to come to our aid because the community members are not supporting us. So, if the government is coming to support us, it is the best (Interview with a Journalist at Radio Peace, Winneba, Friday, August 6, 2021).*

A community member also supported this by saying this:

> *We are suggesting that the station be supported by the government. I would plead with the government to add all community radio stations to their yearly budget to help in the operations of the various community radio stations. With this, I believe everything will work out perfectly for all of them (Interview with a community member, Winneba, August 16, 2021).*

In summary, there was a call for the government to reach out to community radios and fund their activities since they are complementing the efforts of district assemblies at the local level. The respondents suggested that there should be funds allocated in the yearly budget for community radios to

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ensure their sustainability and the development of the communities they serve. It was also suggested that district assemblies and NGOs should cooperate with community radios to ensure the active participation of community members in their programmes. With regards to the promotion of peace, there was a call for peace agencies to liaise with community radios to whip up the interest to increase community participation in peacebuilding processes initiated by these agencies.

The effort of the Radio Peace thus can be considered to an end. Thus, the work of Radio Peace encouraged the active participation of community members in sustaining peace in Effutu Municipality. This has been achieved through the creation of awareness and constant consultative meetings and engagement between the feuding factions and peace agencies to encourage them to eschew violence and embrace peace. The radio station has also created an enabling environment for meaningful dialogue through its participatory platforms which increase the receptiveness of the community participants in promoting peace in the Effutu traditional area.

Chapter Summary

This chapter has presented and discussed the findings obtained after analysing the field data. The first objective identified chieftaincy, development and local governance challenges as issues communicated by Radio Peace. The station communicated these issues through its programmes, such as *Hyewbo* and *Wo so ka bi*, which can be translated to English language as "being active" and "share your views or concerns" respectively. The study also identified focus-group discussions, public forums, engagements with traditional leaders, durbars, community

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outreaches, phone-ins segments, and jingles for peace as communication strategies used by the radio station to promote peace in the area. The data further demonstrated that these communication strategies served as early warning and early response (EWER) mechanisms for the community members to report any conflict traits to the necessary law enforcement agencies. The third objective, which sought to examine the effects of radio programming on peacebuilding, revealed that radio programming of Radio Peace has helped to bring together conflicting parties by reducing inherent tensions, which provides an atmosphere for addressing the causes of violence. The fourth objective identified a lack of trust, financial constraints, and inadequate staff as challenges facing Radio Peace peacebuilding efforts in Effutu Municipality. Finally, the chapter recommended some measures to sustain peacebuilding in Effutu Municipality which included: financial support, community trust for Radio Peace, improvement in radio programming and the need for all hands to be on deck to support Radio Peace's peacebuilding efforts in Effutu Municipality. The next and final chapter summarises the study, draws conclusions, and offers recommendations for further research.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Introduction

Studying Communication for Peacebuilding (CfP) is useful for deepening and broadening knowledge acquisition in the study of peace and conflict transformation. CfP, as an emerging concept in media and peace research, showcases the role of the media in mitigating conflict and promoting peace. Hence, this study explored CfP in Ghana within the context of community radio (Radio Peace) in a conflict-stricken community like the Effutu Municipality of Ghana by examining the communication strategies designed to promote peace in the Effutu municipality.

In this regard, the study performed several tasks to achieve the objectives of the study. First, the study examined the issues of peace and conflict communicated through Radio Peace to promote peace in the Effutu municipality. Furthermore, the study analysed the communication strategies employed by Radio Peace and their effectiveness for peace communication. Significantly, the study examined Radio Peace's programming on peacebuilding efforts in the Effutu Municipality. Additionally, the study sought to analyse the challenges facing Radio Peace in their peacebuilding efforts in the Effutu Municipality. Finally, the study examined ways in which

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communication for peacebuilding by Radio Peace can be sustained in the Effutu Municipality.

Another crucial strand of the study was methodology. The study was conducted in the Effutu Municipality and employed the case study design in the qualitative research approach. The following different categories of participants were targeted: workers [Station Managers, Editors and Reporters] of Radio Peace, community leaders or opinion leaders and community members who listen to the radio programmes. Purposive and convenient sampling techniques were used in selecting various categories of participants that were involved in the study. Specifically, the purposive sampling procedure was used in sampling key informants such as workers [Station Managers, Editors and Reporters] of Radio Peace, and community leaders or opinion leaders. The main instrument for data collection were the interview guide and focus group discussion (FGD) guide. The data collected using the interview and FGD guides therefore constituted the primary sources of data for the study. These were transcribed, codified, and thematically analyzed in relation to the research questions and objectives.

Summary

Following the analysis, the following present the key findings of the study based on the research objectives:

Peace and conflict issues communicated by Radio Peace for peacebuilding in Effutu Municipality

The data showed that the rationale for establishing Radio Peace was to foster peace in the municipality that had been engulfed in several chieftaincy disputes. Realizing these chieftaincy disputes were retarding development in

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the region, the station was primed to address chieftaincy disputes by creating a platform to promote meaningful dialogue with the conflicting parties to resolve their differences and build lasting relationships.

Additionally, the data revealed that the station discusses issues related to the development of the Effutu Municipality. Radio Peace designed issue-based programmes to address communities' concerns and needs. Recognising that development challenges are further escalating the conflict situation in the municipality, the station committed itself to address the development challenges of communities within the municipality as a remedy to alleviating the underlying causes of the Chieftaincy conflict in the area. Suffice it to say that Radio Peace's work in Effutu Municipality is motivated by the Communication for Peacebuilding philosophy which is engrained in the practice of Communication for Development. Radio Peace became a catalyst of peace and a tool for community development in Effutu Municipality by contributing to address pressing issues in the community that trigger conflicts in the area. For instance, in its bid to promote community development, the radio station has helped communities to curb illegal sand winning, which was generating tension among some coastal communities in Effutu municipality. It has assisted the people of Silva Krom in Winneba to address their water and electricity challenges which were creating disputes between the community and the Municipal Assembly. It has helped to resolve disputes between communities and the Municipal Assembly by educating the people on the concept of local government through its programme, "Community participation in Local governance". This programme encouraged communities

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to connect directly with their duty-bearers to help them address their development problems.

Furthermore, the data disclosed that the station's programmes, Hyewbo and Wo so ka bi, have given voice to the voiceless and helped to engender peace in the Effutu municipality. These programmes have helped the communities to build strong and trustworthy relationships with their leaders.

Besides, peace education and peacebuilding issues are also discussed on the radio. It was revealed that the station organizes discussions among the conflicting parties and peace agencies like the NPC, NCCE and Christian Council of Churches before, during and after the celebration of the Aboakyer festival to engender peace in the area.

Communication Strategies Employed by Radio Peace for Peace Communication in Effutu Municipality

The data identified focus-group discussions, public forums, engagements with traditional leaders, durbars, community outreaches, phone-ins segments, and the creation of jingles for peace as communication strategies used by the radio station to promote peace in the area. The findings indicated that these communication strategies are driven by the participatory communication paradigm, which is at the root of C4D for peacebuilding. Through these participatory communication strategies, the station has created the platform for community leaders, youth groups, state, and peace agencies like the NCCE, NPC etc., and Asafo groups whose interests are entrenched in the Winneba Chieftaincy conflict to preach peace to the people. They served as a platform through which the station engenders positive dialogue among the

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people of the Municipality to ensure peaceful co-existence before, during, and after the celebration of the Aboakyer Festival.

Effectiveness of Communication for Peacebuilding in Effutu Municipality

Regarding the effectiveness of communication strategies for peace communication in the Effutu Municipality, the data revealed that the communication strategies served as early warning and early response mechanisms for the community members to report any traits of conflict to the necessary law enforcement agencies.

Also, they helped the radio station to promote a culture of peace and non-violence through its ethical and responsible journalism. By means of their communication strategies, the station strictly adheres to a non-partisan ethos by serving the Effutu Municipality as a neutral arbitrator and mediator in the Chieftaincy conflict. By adhering to the highest standard of journalism in its reports on the Chieftaincy conflict in the area, the station has helped to de-escalate the conflict and lessen its negatives on the municipality.

Likewise, the efficacy of the communication strategies employed by the radio station was seen in the active participation of the community in peacebuilding initiatives organised by the station through public forums or live studio or outside broadcast discussions. The participatory nature of the programmes has encouraged meaningful dialogues between the two Asafo groups – Tuafo and Dentsifo – involved in the Winneba Chieftaincy conflict.

Effects of Radio Peace's programming on peacebuilding efforts in Effutu Municipality

The data clearly showed that the participatory nature of the radio station has been leveraged by the relevant peace agencies to help improve the

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peacebuilding effort. To the extent that the Chieftaincy conflict situation has improved in the Effutu Municipality since the establishment of the station, Radio Peace has largely achieved its purpose of promoting peace in the area. Radio Peace thus has become an agent of social change as it encourages attitudinal and behavioural changes among the people towards peace.

The data also showed that the radio programming of Radio Peace has helped to bring together conflicting parties by reducing the tensions inherent in which it provides an atmosphere for addressing the causes of violence. Radio Peace has played a pivotal role in resolving the conflict and building peace by de-escalating conflict behaviour, changing attitudes, and transforming relationships among the conflicting parties. Since the peacebuilding process is fundamentally based on the creation of relationships and trust which is achieved through meaningful dialogue, Radio Peace has made a significant contribution by creating open communication spaces for community members to be at the center of their own peace and constructively build relationships. The work of Radio Peace has de-escalated the Chieftaincy conflict situation in the Effutu Municipality, leading to peacebuilding processes.

Challenges facing Radio Peace in their peacebuilding efforts in the Effutu Municipality

The findings of the study indicated that despite the pivotal role of Radio Peace in promoting peace and development in the Effutu Municipality, the station is grappling with some challenges which include lack of trust, unavailability of volunteers, and lack of funds to support its programming.

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These challenges are hampering the efforts of the station to promote peace in the area.

Enablements for sustaining of peacebuilding efforts of Radio Peace in the Effutu Municipality

To sustain peace communication in the Effutu Municipality, the findings revealed the need for Radio Peace to be ethically responsible and culturally sensitive in their peace communication. In addition, there is the need for the public to trust the work of the media, particularly Radio Peace, in the discharge of its duties. This is because the people are likely to support the station's role in promoting peace if they trust the work of the media, specifically Radio Peace. This could be achieved when peace communication creates a civil dialogue that stresses common culture and values and communal well-being among the people, including the conflicting parties. Besides, there is the need for Radio Peace to improve the quality of its programming by involving academic experts to be part of the panelists for radio discussions. Also, Radio Peace must organise an orientation programme for the community to enlighten them on the concept of community radio. Finally, there is the need for all stakeholders to get involved. The government, the Municipal Assembly and non-governmental organizations must support Radio Peace in diverse ways for their commitment towards the communication for peacebuilding work in the Effutu Municipality of Ghana.

Conclusion

The study demonstrates how Radio Peace, a community radio situated in the Effutu municipality which has been greatly embroiled in a prolonged Chieftaincy conflict, plays a key role in the peacebuilding process of the area.

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The study has discussed issues on peace and development through its programmes to address community concerns and needs. The radio station considers addressing the development challenges of communities as a remedy to alleviating the underlying causes of the conflict in the area. It could thus be concluded that Radio Peace's work in Effutu municipality is driven by the Communication for Peacebuilding philosophy which is engrained in the practice of Communication for Development.

Radio Peace employed different, suitable, participatory, and complementary communication strategies to promote peace in the area. These have made it easy for community members to participate in peacebuilding initiatives organised by the radio station to promote peace in the Effutu municipality. The mode of participation of the community in the peacebuilding initiatives engenders peaceful co-existence among the people and encourages them to come together to find unified resolutions to their differences. Thus, the communication strategies used are motivated by the participatory communication paradigm, which is at the root of C4D for peacebuilding. By utilizing these participatory communication strategies in its peace communication, Radio Peace has adopted a bottom-up approach to encourage the engagement of the community members in finding lasting solutions to problems affecting their peace.

The communication strategies of Radio Peace served as early warning and early response mechanisms for the community members to report any traits of conflict to the necessary law enforcement agencies. Also, the efficacy of the communication strategies can be seen in their participatory nature which has engendered a meaningful dialogue among the feuding parties toward

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peacebuilding among the main actors in the conflict. It could also be said that the effectiveness of the communication strategies is seen in the strict adherence to a non-partisan ethos and responsible journalism. Thus, the communication strategies ensure that the radio station serves the public as a neutral arbitrator and mediator in the Chieftaincy conflict.

Moreover, the radio programming of Radio Peace has promoted a culture of peace and non-violence in the Effutu municipality. As a C4D tool for peacebuilding, the station ensures that its radio programming engenders peaceful coexistence and social cohesion instead of exacerbating violence and de-escalating the conflict in the area. The radio station has become an agent of social change as it encourages attitudinal and behavioural changes among the people towards peace. Further, the radio programming has helped to resolve misunderstandings, disturbances and power rifts among chiefs, assemblymen and community members. For instance, the Community Participation in Local Governance radio programme has helped in resolving the conflict that existed between the chiefs and assemblymen. The programme became a launching pad for community participation in local governance which helped them to hold duty-bearers to check and account for their people. Radio Peace is therefore complementing the efforts of local government by introducing specific programmes suitable for facilitating community development.

However, despite the crucial role Radio Peace is playing in promoting peace and development in the Effutu Municipality, the station is confronted with several challenges that hamper their peacebuilding efforts.

Emerging from the study are key findings with implications for the practice of peacebuilding, and peacebuilding discourses within the broader

frame of Communication for Development. To this extent, the study has extended the frontiers of knowledge in peacebuilding literature in Ghana, and peace communication scholarship in Africa, particularly on communication strategies for peacebuilding, the concept of community radio, and radio programming.

Recommendations

Based on the findings and conclusions of the study, the following recommendations have been put forward for consideration:

First, there should be a radio programme deliberately designed by Radio Peace and other media houses to promote peace in Effutu municipality. Through this radio programme, issues related to peace and conflict can be discussed to strengthen and sustain the peacebuilding effort of the station. It could be in the form of an education-entertainment programme purposely designed to promote peace among the people of Effutu municipality and its environs. Also, Radio Peace should ensure that its communication strategies maintain and or engender active participation of community members in discussions regarding peace and development in the area. This would ensure that no segment of the community feels relegated or excluded from the peacebuilding efforts of the station.

Besides, the work on peace communication in the Effutu municipality by Radio Peace can be improved if the station receives the needed support and encouragement from all stakeholders to sustain their efforts in the community. This sustainability of the peacebuilding agenda of the station in the Effutu community can be achieved through the incorporation of peace programmes as part of their programming; adhering strictly to responsible journalism;

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improving the quality of programming and whipping up the interest of the citizens to support their peacebuilding efforts for sustainable peace to reign.

Again, Radio Peace should establish a collaboration with the School of Media and Communication Studies, University of Education, Winneba (UEW), to occasionally invite communication and media experts to be guests on its radio programme discussions. This would enhance the quality of the radio programming and whip up the interest of the community members in participating in the radio discussions. This could serve as an additional strategy to complement and improve the quality and standards of already employed strategies to enhance sustainable peacebuilding communication strategies of Radio Peace in the Effutu municipality.

In addition, for the purposes of building capacity for its staff, particularly concerning radio programming for peace building, Radio Peace should consider collaborating with the School of Media and Communication Studies or any Communication or Peace Studies Department at UEW. This would facilitate industry-academia relationships between the parties and further sustain processes of knowledge sharing between industry-academia partners and stimulate the needed cross-fertilization for their mutual benefits. Specifically, capacity building workshops for peace building could be initiated and sustained by both parties to enable academics, students, and media practitioners in the Effutu municipality to benefit from this arrangement to gain in-depth knowledge on how to use the media to mitigate conflict and promote peace.

Though Radio Peace has encouraged community mobilization and participation in the radio programming which has brought some level of peace

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and development to the Effutu municipality, such participation is yet to be seen at the level of volunteerism and financing for the station. The study thus recommends that the Effutu Municipal Assembly and the entire township of Winneba should support Radio Peace with funds to complement the station's role in promoting development at the local government level. The radio station should also consider running a training programme for community members to equip them with knowledge of the ownership, operation, management, programming, broadcasting, and financing of the community radio. This would enable the community members to appreciate the concept of community radio and the need to serve as volunteers for the station.

Moreover, there is the need to sustain the peacebuilding efforts of Radio Peace to consolidate the gains of their peace communication efforts in Effutu municipality thus far. All stakeholders, particularly from the media landscape in the entire Effutu municipality should get onboard to support and enhance the efforts of Radio Peace in that regard.

Suggestions for Further Studies

To enhance knowledge acquisition and advance the development of Communication for Development in Peacebuilding as a field of study in Ghanaian scholarship and research, the study suggests that similar studies should be replicated in other conflict-prone communities in Ghana like Bawku, Yendi and Alavanyo and Nkonya among the others. Specifically, further studies should examine the effects of media framing on escalation and de-escalation of conflict in Ghana.

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APPENDICES

APPENDIX A

UNIVERSITY OF CAPE COAST

SCHOOL FOR DEVELOPMENT STUDIES

INTERVIEW GUIDE FOR MANAGEMENT OF RADIO PEACE IN EFFUTU MUNICIPALITY

Dear Sir/Madam,

My name is Isaac Newton Nyatuame, an M.Phil. student reading Master's in Peace and Development Studies at the University of Cape Coast (UCC). In partial fulfillment of the requirements for the award of the degree of Master of Philosophy (Peace and Development Studies), I am researching on the topic: "Communication for Peacebuilding in Ghana: A case of Radio Peace in Winneba".

To achieve the research objective, there is the need to elicit information from the management of Radio Peace, community leaders and community members or participants in Winneba concerning the phenomenon under study.

This interview guide is designed to solicit information on the above research topic, and it is solely for academic purposes only and would be treated with the utmost confidentiality. I would therefore be grateful if you could kindly take a few minutes to answer the following questions.

Thank you.

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INTERVIEW GUIDE

A. **Bio-data / Demographic Information**

1. Position/Status……………………………………………………

2. Age (range): 16-24 (   ); 25-35 ( ); 36-46 ( ); 47-60 ( ); 61 and above ( )

3. Level of education: Primary (); Secondary ( ); Tertiary ( ); others specify:……………………………………………………………

4. Gender: Male ( ) / Female ( )

5. What are your motivations for working for Radio Peace, and not any other station?

6. How long have been in Radio Peace?...

B. **History of Radio Peace in Effutu Municipality**

7. How did Radio Peace come into existence? (Probe for founding fathers and source of existence)

8. What were the reasons for the establishment of Radio Peace in Winneba? (Probe for details)

9. How long has this radio station been in existence?

10. How were the community leaders involved in its establishment? (Probe for the role of chiefs, opinion leaders and administrators in its establishment)

11. What are the ethical principles that Radio Peace is built on? (Elaborate on this ethical underpinning and how it plays out in practice)

12. How are the communities orientated on this ethical underpinning?

C. **Issues/Programs relative to peace and conflict communicated through Radio Peace in Effutu Municipality**

13. What is the vision and mission of the radio station?

14. Does the vision and mission of the radio station have anything to do with how to resolve the Winneba Chieftaincy conflict? (Elaborate on some measures the station is putting in place to resolve the conflict in the area)

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15. What are the conflict issues or programmes that are discussed on Radio Peace? (Mention and explain how these programmes have contributed to building peace in the area)

16. What are the activities that were done by chiefs on your radio to bring about peace in Effutu Municipality?

17. Was there a pledge by the chiefs on the radio station during its inception to help to bring peace to Winneba? (Measures Radio Peace put in place to ensure that the chiefs are committed to bringing peace in Effutu Municipality)

18. How are the communities engaged by the radio on how to promote peace in the area? Mention some of the ways through which the communities have been involved in the peacebuilding process in the area)

19. What do you think is the impact of such programs on the peacebuilding process in the area?

D. Communication strategies employed by Radio Peace in Peace Communication during the Chieftaincy conflict in Effutu Municipality

Here: Communication Strategies for Peacebuilding can be defined as those interventions or strategies used by the media to engage or articulate the voices of people on issues affecting their peace. These strategies are participatory in nature and involve the use of dialogue to reconcile opposing or conflicting parties, ensuring social change, and promoting sustainable peace.

Peace communication, on the other hand, can be defined as the use of media and communication tools to preach peace reduce violence and promote sustainable peace during the conflict.

20. What does Radio Peace do to encourage the people to embrace peace during the Winneba Chieftaincy conflict?

21. Are there any strategic plans or programmes aimed at engaging the people during the conflict to promote peace in the area? If yes, could you mention them?

22. How are these communication strategies employed by Radio Peace to promote peace during the Chieftaincy conflict in Effutu Municipality?

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23. What have been the benefits of communication strategies towards peace in Winneba?

24. How are the communication strategies participatory in nature?

E. **Effectiveness of the Communication Strategies for peace communication in Effutu Municipality**

25. How effective are communication strategies? (Explain how they are effective)

   i.   In terms of ensuring peace in the area

   ii. In terms of peace education in the area

   iii. In terms of reduction in violence in the area

   iv. In terms of maintenance of relationships in the area

26. How are these communication strategies for peace communication participatory in nature? (Thus, do they engage the people in discussions/dialogue)

F. **Effect of radio programming on peacebuilding in Effutu Municipality**

27. What are the possible effects of radio programming on peacebuilding in Effutu Municipality?

   i. In terms of behaviour or attitude change (Individual level)

   ii. In terms of societal/structural change (Probe for laws, programmes, projects, institutions, and norms)

G. **Challenges facing peace communication in Effutu Municipality**

28. What are some challenges facing the radio station in its objective to promote peace in Effutu Municipality? (Probe for the specific challenges)

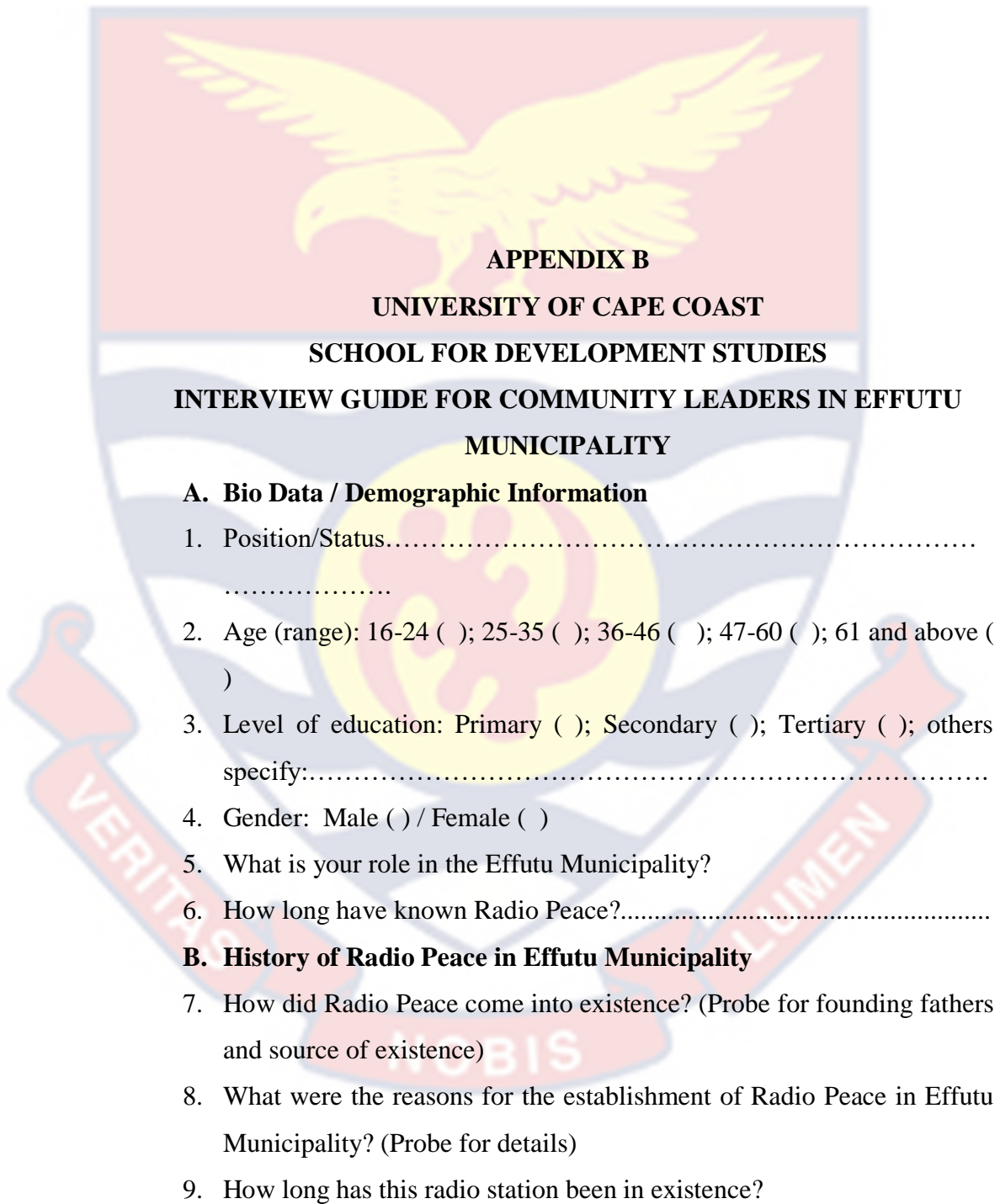H. **Ways to improve peace communication through Radio Peace in Effutu Municipality**

29. How do you see the future of Peace Communication in Effutu Municipality?

30. How can peace communication be improved in Effutu Municipality? (Explain how peace communication can be improved in the Ghanaian media)

31. What measures is Radio Peace putting in place to improve its peace communication in Effutu Municipality?

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Thanks for your participation.

APPENDIX B

UNIVERSITY OF CAPE COAST

SCHOOL FOR DEVELOPMENT STUDIES

INTERVIEW GUIDE FOR COMMUNITY LEADERS IN EFFUTU

MUNICIPALITY

A. Bio Data / Demographic Information

1. Position/Status…………………………………………………………
   ……………….

2. Age (range): 16-24 ( ); 25-35 ( ); 36-46 (   ); 47-60 ( ); 61 and above ( )

3. Level of education: Primary ( ); Secondary ( ); Tertiary ( ); others specify:……………………………………………………………….

4. Gender: Male ( ) / Female ( )

5. What is your role in the Effutu Municipality?

6. How long have known Radio Peace?..

B. History of Radio Peace in Effutu Municipality

7. How did Radio Peace come into existence? (Probe for founding fathers and source of existence)

8. What were the reasons for the establishment of Radio Peace in Effutu Municipality? (Probe for details)

9. How long has this radio station been in existence?

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10. How were the community leaders involved in its establishment? (Probe for the role of chiefs, opinion leaders and administrators in its establishment)

11. What are the ethical principles that Radio Peace is built on? (Elaborate on this ethical underpinning and how it plays out in practice)

12. How are the communities orientated on this ethical underpinning?

C. Issues/Programs relative to peace and conflict communicated through Radio Peace in Effutu Municipality

13. What is the vision and mission of the radio station?

14. Does the vision and mission of the radio station have anything to do with how to resolve the Winneba Chieftaincy conflict? (Elaborate on some measures the station is putting in place to resolve the conflict in the area)

15. What are the conflict issues or programmes that are discussed on Radio Peace? (Mention and explain how these programmes have contributed to building peace in the area)

16. What are the activities that were done by chiefs on your radio to bring about peace in Winneba?

17. Was there a pledge by the chiefs on the radio station during its inception to help to bring peace to Winneba? (Measures Radio Peace put in place to ensure that the chiefs are committed to bringing peace in Winneba)

18. How are the communities engaged by the radio on how to promote peace in the area? Mention some of the ways through which the communities have been involved in the peacebuilding process in the area)

19. What do you think is the impact of such programs on the peacebuilding process in the area?

D. Communication strategies employed by Radio Peace in Peace Communication during the Chieftaincy conflict in Effutu Municipality

Here: Communication Strategies for Peacebuilding can be defined as those interventions or strategies used by the media to engage or articulate the voices of people on issues affecting their peace. These strategies are participatory in

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nature and involve the use of dialogue to reconcile opposing or conflicting parties, ensuring social change, and promoting sustainable peace.

Peace communication, on the other hand, can be defined as the use of media and communication tools to preach peace to reduce violence and promote sustainable peace during conflict.

20. What does Radio Peace do to encourage the people to embrace peace during the Winneba Chieftaincy conflict?

21. Are there any strategic plans or programmes aimed at engaging the people during the conflict to promote peace in the area? If yes, could you mention them?

22. How are these communication strategies employed by Radio Peace to promote peace during the Chieftaincy conflict in Winneba?

23. What have been the benefits of communication strategies towards peace in Winneba?

24. How are the communication strategies participatory in nature?

E. Effectiveness of the Communication Strategies for peace communication in Winneba

25. How effective are communication strategies? (Explain how they are effective)

    i.   In terms of ensuring peace in the area

    ii.   In terms of peace education in the area

    iii.   In terms of reduction in violence in the area

    iv.   In terms of maintenance of relationships in the area

26. How are these communication strategies for peace communication participatory in nature? (Thus, do they engage the people in discussions/dialogue).

F. Effect of radio programming on peacebuilding in Effutu Municipality

27. What are the possible effects of radio programming on peacebuilding in Winneba?

    i.   In terms of behaviour or attitude change (Individual level)

    ii.   In terms of societal/structural change (Probe for laws, programmes, projects, institutions, and norms)

G. Challenges facing peace communication in Effutu Municipality

28. What are some challenges facing the radio station in its objective to promote peace in Effutu Municipality? (Probe for the specific challenges)

H. Ways to sustain peace communication efforts of Radio Peace in Effutu Municipality

29. How do you see the future of Peace Communication in Ghana?

30. How can peace communication be improved through Radio Peace in Effutu Municipality? (Explain how peace communication can be improved in Effutu Municipality)

31. What measures is Radio Peace putting in place to improve its peace communication in Effutu Municipality?

APPENDIX C
UNIVERSITY OF CAPE COAST
SCHOOL FOR DEVELOPMENT STUDIES
INTERVIEW GUIDE FOR COMMUNITY MEMBERS IN EFFUTU MUNICIPALITY

A. Bio Data / Demographic Information

1. Position/Status…………………………………………………… ………………

2. Age (range): 16-24 (   ); 25-35 (   ); 36-46 (   ); 47-60 (   ); 61 and above (   )

3. Level of education: Primary ( ); Secondary ( ); Tertiary ( ); others specify:……………………………………………………………

4. Gender: Male ( ) / Female ( )

5. What is your role in the Winneba community?

6. How long have known Radio Peace?...

B. History of Radio Peace in Effutu Municipality

7. How did Radio Peace come into existence? (Probe for founding fathers and source of existence)

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8. What were the reasons for the establishment of Radio Peace in Winneba? (Probe for details)

9. How long has this radio station been in existence?

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11. What are the ethical principles that Radio Peace is built on? (Elaborate on this ethical underpinning and how it plays out in practice)

12. How are the communities orientated on this ethical underpinning?

C. **Issues/Programs relative to peace and conflict communicated through Radio Peace in Effutu Municipality**

13. What is the vision and mission of the radio station?

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18. How are the communities engaged by the radio on how to promote peace in the area? Mention some of the ways through which the communities have been involved in the peacebuilding process in the area)

19. What do you think is the impact of such programs on the peacebuilding process in the area?

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D. Communication strategies employed by Radio Peace in Peace Communication during the Chieftaincy conflict in Effutu Municipality

Here: Communication Strategies for Peacebuilding can be defined as those interventions or strategies used by the media to engage or articulate the voices of people on issues affecting their peace. These strategies are participatory in nature and involve the use of dialogue to reconcile opposing or conflicting parties, ensuring social change, and promoting sustainable peace.

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24. How are the communication strategies participatory in nature?

E. Effectiveness of the Communication Strategies for peace communication in Effutu Municipality

25. How effective are communication strategies? (Explain how they are effective)

   v. In terms of ensuring peace in the area

   vi. In terms of peace education in the area

   vii. In terms of reduction in violence in the area

   viii. In terms of maintenance of relationships in the area

26. How are these communication strategies for peace communication participatory in nature? (Thus, do they engage the people in discussions/dialogue)

F. Effect of radio programming on peacebuilding in Effutu Municipality

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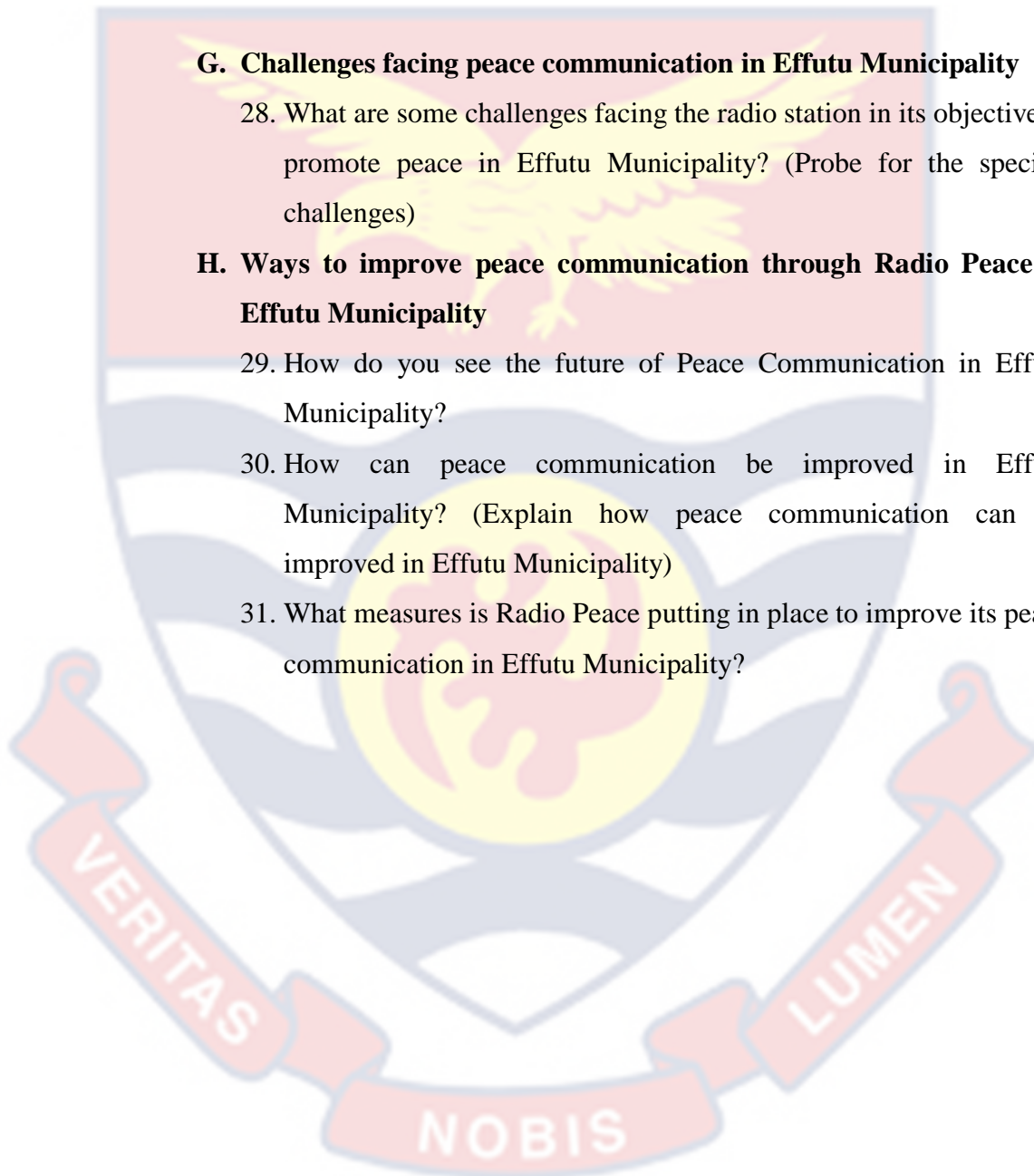
27. What are the possible effects of radio programming on peacebuilding in Effutu Municipality?

iii. In terms of behaviour or attitude change (Individual level)

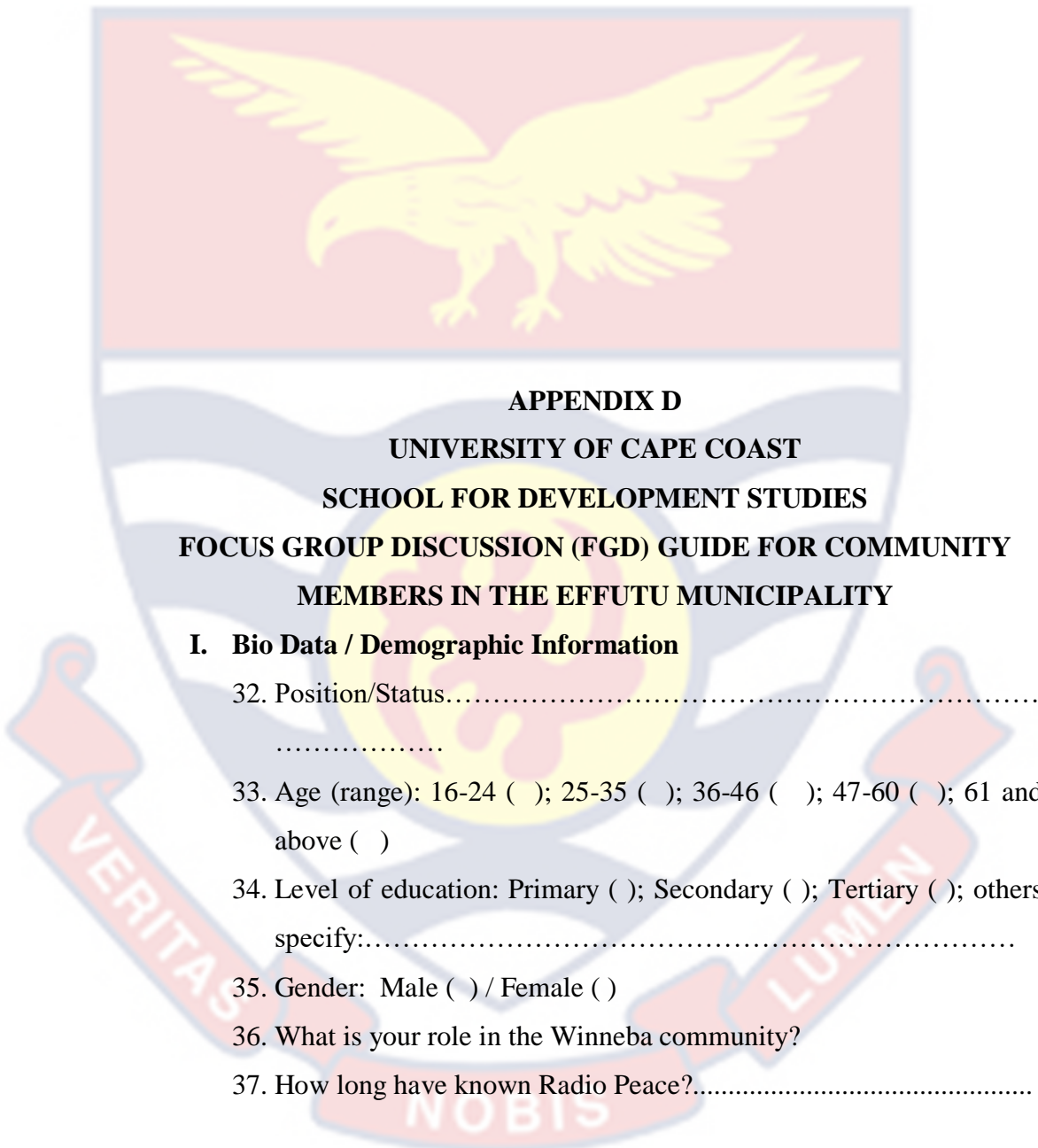iv. In terms of societal/structural change (Probe for laws, programmes, projects, institutions, and norms)

G. Challenges facing peace communication in Effutu Municipality

28. What are some challenges facing the radio station in its objective to promote peace in Effutu Municipality? (Probe for the specific challenges)

H. Ways to improve peace communication through Radio Peace in Effutu Municipality

29. How do you see the future of Peace Communication in Effutu Municipality?

30. How can peace communication be improved in Effutu Municipality? (Explain how peace communication can be improved in Effutu Municipality)

31. What measures is Radio Peace putting in place to improve its peace communication in Effutu Municipality?

APPENDIX D

UNIVERSITY OF CAPE COAST

SCHOOL FOR DEVELOPMENT STUDIES

FOCUS GROUP DISCUSSION (FGD) GUIDE FOR COMMUNITY MEMBERS IN THE EFFUTU MUNICIPALITY

I. Bio Data / Demographic Information

32. Position/Status……………………………………………………
………………

33. Age (range): 16-24 ( ); 25-35 ( ); 36-46 (   ); 47-60 ( ); 61 and above ( )

34. Level of education: Primary ( ); Secondary ( ); Tertiary ( ); others specify:…………………………………………………………

35. Gender: Male ( ) / Female ( )

36. What is your role in the Winneba community?

37. How long have known Radio Peace?...

J. History of Radio Peace in Effutu Municipality

38. How did Radio Peace come into existence? (Probe for founding fathers and source of existence)

39. What were the reasons for the establishment of Radio Peace in Winneba? (Probe for details)

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40. How long has this radio station been in existence?

41. How were the community leaders involved in its establishment? (Probe for the role of chiefs, opinion leaders and administrators in its establishment)

42. What are the ethical principles that Radio Peace is built on? (Elaborate on this ethical underpinning and how it plays out in practice)

43. How are the communities orientated on this ethical underpinning?

K. Issues/Programs relative to peace and conflict communicated through Radio Peace in Effutu Municipality

44. What is the vision and mission of the radio station?

45. Does the vision and mission of the radio station have anything to do with how to resolve the Winneba Chieftaincy conflict? (Elaborate on some measures the station is putting in place to resolve the conflict in the area)

46. What are the conflict issues or programmes that are discussed on Radio Peace? (Mention and explain how these programmes have contributed to building peace in the area)

47. What are the activities that were done by chiefs on your radio to bring about peace in Effutu Municipality?

48. Was there a pledge by the chiefs on the radio station during its inception to help to bring peace to Effutu Municipality? (Measures Radio Peace put in place to ensure that the chiefs are committed to bringing peace in Effutu Municipality)

49. How are the communities engaged by the radio on how to promote peace in the area? Mention some of the ways through which the communities have been involved in the peacebuilding process in the area)

50. What do you think is the impact of such programs on the peacebuilding process in the area?

L. Communication strategies employed by Radio Peace in Peace Communication during tthe Chieftaincy conflict in Effutu Municipality

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Here: Communication Strategies for Peacebuilding can be defined as those interventions or strategies used by the media to engage or articulate the voices of people on issues affecting their peace. These strategies are participatory in nature and involve the use of dialogue to reconcile opposing or conflicting parties, ensuring social change, and promoting sustainable peace.

Peace communication, on the other hand, can be defined as the use of media and communication tools to preach peace to reduce violence and promote sustainable peace during the conflict.

51. What does Radio Peace do to encourage the people to embrace peace during the Winneba Chieftaincy conflict?

52. Are there any strategic plans or programmes aimed at engaging the people during the conflict to promote peace in the area? If yes, could you mention them?

53. How are these communication strategies employed by Radio Peace to promote peace during the Chieftaincy conflict in Winneba?

54. What have been the benefits of communication strategies towards peace in Winneba?

55. How are the communication strategies participatory in nature?

M. **Effectiveness of the Communication Strategies for peace communication in Effutu Municipality**

56. How effective are communication strategies? (Explain how they are effective)

ix. In terms of ensuring peace in the area

x. In terms of peace education in the area

xi. In terms of reduction in violence in the area

xii. In terms of maintenance of relationships in the area

57. How are these communication strategies for peace communication participatory in nature? (Thus, do they engage the people in discussions/dialogue)

N. **Effect of radio programming on peacebuilding in Effutu Municipality**

58. What are the possible effects of radio programming on peacebuilding in Effutu Municipality?

v. In terms of behaviour or attitude change (Individual level)

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vi.   In terms of societal/structural change (Probe for laws, programmes, projects, institutions, and norms)

O. Challenges facing peace communication in Effutu Municipality

59. What are some challenges facing the radio station in its objective to promote peace in Effutu Municipality? (Probe for the specific challenges)

P. Ways to improve peace communication through Radio Peace in Effutu Municipality

60. How do you see the future of Peace Communication in Effutu Municipality?

61. How can peace communication be improved in Effutu Municipality? (Explain how peace communication can be improved in Effutu Municipality)

62. What measures is Radio Peace putting in place to improve its peace communication in Effutu Municipality?

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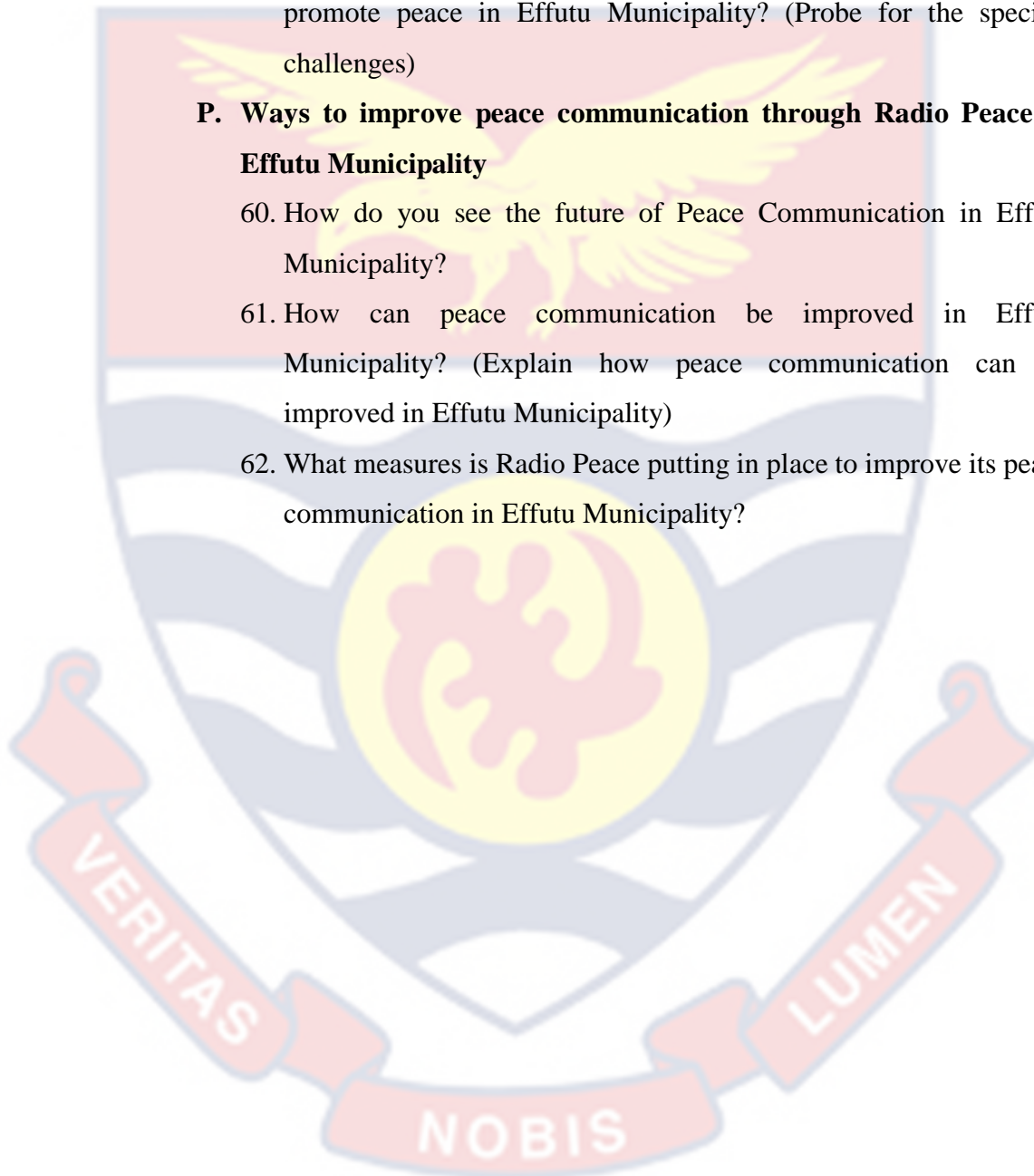
APPENDIX E
ETHICAL CLEARANCE

UNIVERSITY OF CAPE COAST

INSTITUTIONAL REVIEW BOARD SECRETARIAT

TEL: 0558093143 / 0508878309
E-MAIL: irb@ucc.edu.gh
OUR REF: UCC/IRB/A/2016/1260
YOUR REF:
OMB NO: 0990-0279
IORG #: IORG0009096   21ᵀᴴ FEBRUARY, 2022

Mr. Isaac Newton Nyatuame
Department of Peace Studies
University of Cape Coast

Dear Mr. Nyatuame,

ETHICAL CLEARANCE – ID (UCCIRB/CHLS/2021/62)

The University of Cape Coast Institutional Review Board (UCCIRB) has granted Provisional Approval for the implementation of your research titled **Communication for Peacebuilding in Ghana: A Case of Radio Peace in Winneba.** This approval is valid from 21th February, 2022 to 20th February, 2023. You may apply for a renewal subject to submission of all the required documents that will be prescribed by the UCCIRB.

Please note that any modification to the project must be submitted to the UCCIRB for review and approval before its implementation. You are required to submit periodic review of the protocol to the Board and a final full review to the UCCIRB on completion of the research. The UCCIRB may observe or cause to be observed procedures and records of the research during and after implementation.

You are also required to report all serious adverse events related to this study to the UCCIRB within seven days verbally and fourteen days in writing.

Always quote the protocol identification number in all future correspondence with us in relation to this protocol.

Yours faithfully,

Samuel Asiedu Owusu, PhD
UCCIRB Administrator

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APPENDIX F
LETTER OF SUPPORT

UNIVERSITY OF CAPE COAST
COLLEGE OF HUMANITIES AND LEGAL STUDIES
SCHOOL FOR DEVELOPMENT STUDIES
DEPARTMENT OF PEACE STUDIES

Telephone: 0332-096510
Website: ids.ucc.edu.gh
E-mail: peace.studies@ucc.edu.gh

UNIVERSITY POST OFFICE
CAPE COAST, GHANA

Our Ref: DPS/SM/5/V.1/

22nd September, 2021.

Your Ref:

The Chairperson
Institutional Review Board Secretariat
University of Cape Coast
Cape Coast

Dear Sir/Madam,

A LETTER OF SUPPORT: ISAAC NEWTON NYATUAME

We forward herewith the attached application for ethical clearance for the above named student who is a level 850 Master of Philosophy (Peace and Development) student. The applicant's registration number at the School for Development Studies is **SD/MDS/19/0002.**

Counting on your usual cooperation.

Thank you.

Yours faithfully,

HEAD
DEPARTMENT OF PEACE STUDIES
SCHOOL FOR DEVELOPMENT STUDIES
COLLEGE OF HUMANITIES & LEGAL STUDIES
UNIVERSITY OF CAPE COAST

Dr. Kwadwo Addo Tuffuor
HEAD

Encl:

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APPENDIX G
INTRODUCTORY LETTER

UNIVERSITY OF CAPE COAST
COLLEGE OF HUMANITIES AND LEGAL STUDIES
SCHOOL FOR DEVELOPMENT STUDIES
DEPARTMENT OF PEACE STUDIES

Telephone: 0332-096510
Website: ids.ucc.edu.gh
E-mail: peace.studies@ucc.edu.gh

UNIVERSITY POST OFFICE
CAPE COAST, GHANA

Our Ref: DPS/SM/5/V.1/86

19th July, 2021.

Your Ref:

The Chairman
Institutional Review Board (IRB)
University of Cape Coast
Cape Coast

Dear Sir/Madam,

INTRODUCTORY LETTER- MR ISAAC NEWTON NYATUAME

I write to introduce to you, **Mr Isaac Newton Nyatuame**, who is an M.Phil. student reading Peace and Development Studies at the Department of Peace Studies, University of Cape Coast and working on the thesis titled: **"Communication for Peacebuilding in Ghana: A Case of Radio Peace in Winneba".**

Mr. Nyatuame is my supervisee and he is currently at the data collection stage of his research work. I would therefore be most grateful if you could grant him ethical clearance to enable him to proceed with the collection of data.

Thanks for your consideration and support.

Yours faithfully,

Dr. Patrick Osei-Kufuor
Senior Research Fellow
Vice Dean
School for Development Studies
UCC

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