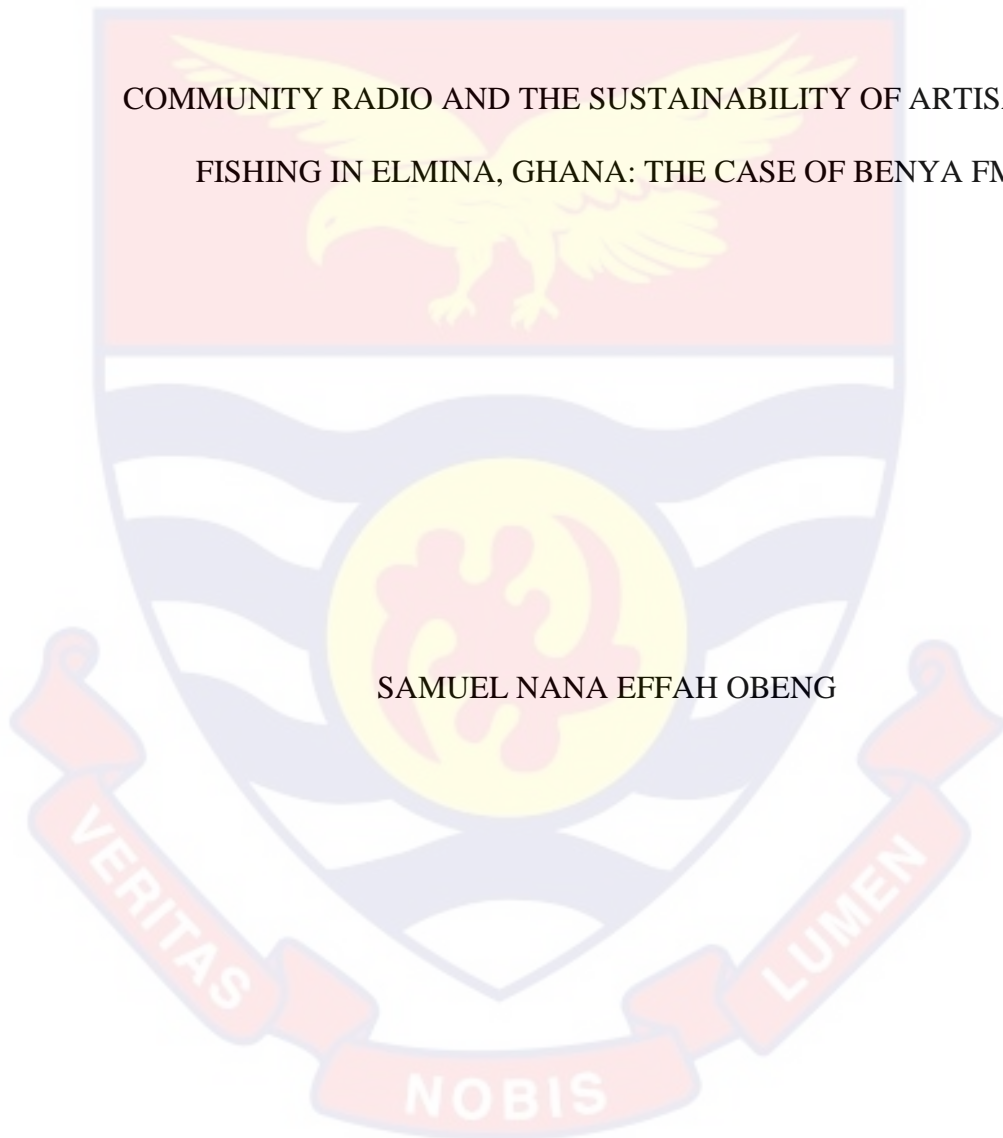


UNIVERSITY OF CAPE COAST

COMMUNITY RADIO AND THE SUSTAINABILITY OF ARTISANAL
FISHING IN ELMINA, GHANA: THE CASE OF BENYA FM

SAMUEL NANA EFFAH OBENG



2023



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University of Cape Coast

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COMMUNITY RADIO AND THE SUSTAINABILITY OF ARTISANAL
FISHING IN ELMINA, GHANA: THE CASE OF BENYA FM

BY

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Thesis submitted to the Department of Communications Studies of the Faculty
of Arts, College of Humanities and Legal Studies, University of Cape Coast,
in partial fulfilment of the requirements for the award of Master of Philosophy
degree in Communications Studies

OCTOBER 2023

DECLARATION

Candidate's Declaration

I hereby declare that this dissertation 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

I hereby declare that the preparation and presentation of the dissertation were supervised in accordance with the guidelines on supervision of dissertation laid down by the University of Cape Coast.

Supervisor's Signature: Date:

Name:

ABSTRACT

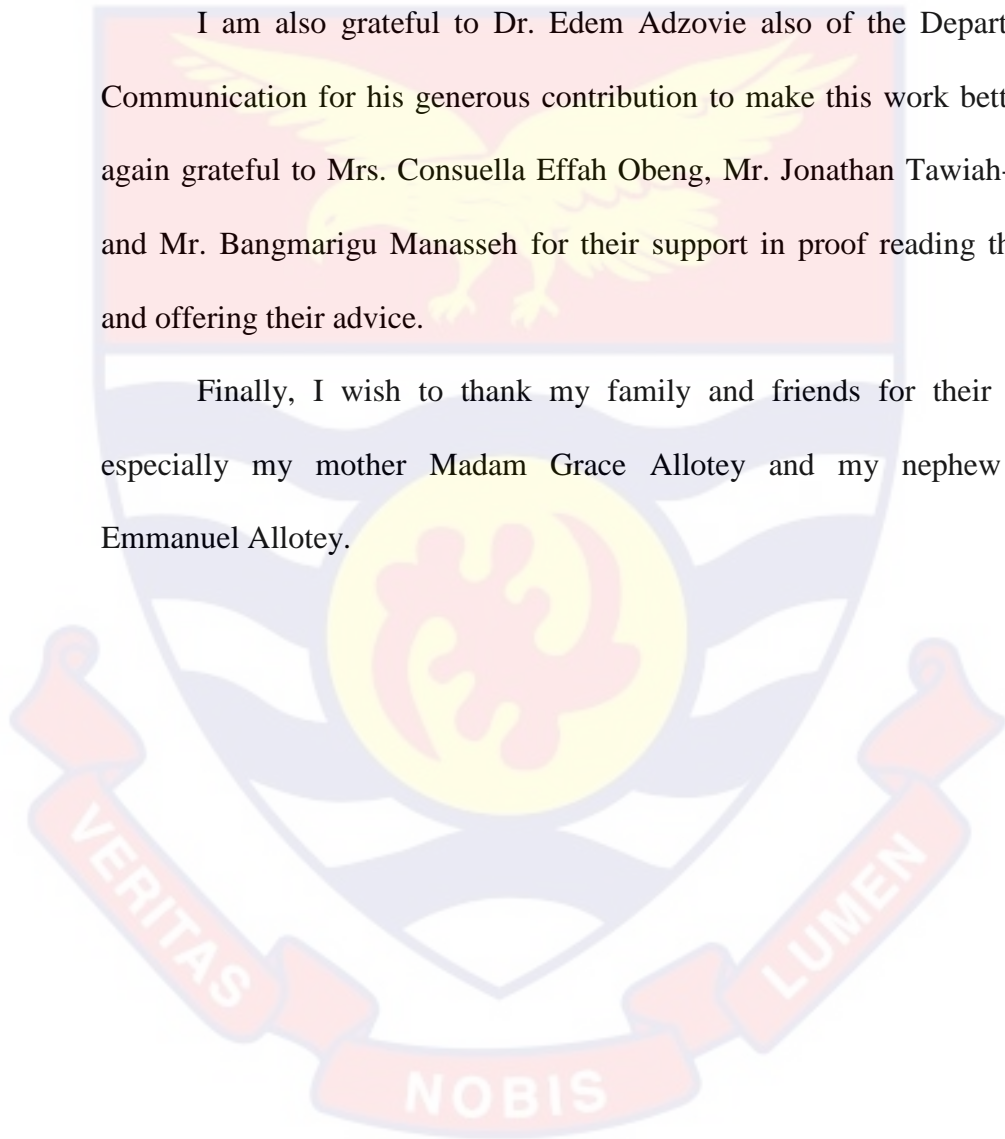
The development of media outlets like radio has increased the fishing industry's access to cutting-edge marketing strategies while reducing its reliance on intermediaries. The fishing sector does, however, encounter significant difficulties, such as a lack of coordination between authorities and fishermen regarding the requirements and regulatory processes. The objective of this study was to assess the contribution(s) of radio (programs on radio) in sustaining artisanal fishing in Elmina, Ghana. The Corporate Social Responsibility (CSR) theory and the Agenda Setting theory provided the theoretical foundation for this study. The case study design of the Qualitative research paradigm was employed. Using a semi-structured interview guide, a total of twenty (20) participants were interviewed. Additionally, the data were arranged into themes in accordance with these objectives using thematic coding and content analysis. The study discovered that conscious music aired on the radio serves as a kind of teaching and learning tool for fishers in addition to radio programs. Also, despite several objections, the study found that radio has a favourable impact on fishers. Further, the findings also suggest that most fishermen listen to radio. The findings also revealed that Benya FM interacts with Elmina's artisanal fishers through phone ins, messages, and outdoor broadcast. The study discovered that the fisheries program serves as a forum for fishermen to discuss their concerns before the government takes action to address them. Last, the study brought to light some methods that a radio stations can adopt to sustain the artisanal fishing industry. These included getting fishermen' attention and educating them about the importance of fishing responsibly, bringing important issues to the notice of the appropriate authorities, broadening their media, and lowering the cost of fishing equipment.

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Finally, I wish to thank my family and friends for their support, especially my mother Madam Grace Allotey and my nephew Master Emmanuel Allotey.



DEDICATION

To my mother, Madam Grace Allotey and to my wife, Mrs. Consuella Effah

Obeng



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CHAPTER ONE

INTRODUCTION

Background to the study

The Johann Gutenberg's revolution, which was characterized by his invention of the printing press in 1450s, was a milestone that moved the newspaper industry in Europe into a mass media status (Dominick, 2005). However, the development of radio as a media was facilitated after the World War I due to technological advancement. To Dominick (2005), the shift from using radio as a point-to-point communication device to a point-to-many broadcasting medium caught many by surprise (Serwoonor, 2016). Radio became a popular medium in the 1920s for broadcasting sports, music, talk, and news. Radio as a mass medium has contributed immensely to the development of communities by encouraging socialization, broadcasting important national issues, bridging the distance boundaries among communities and nations and facilitating national debates and discussion. Since the development of radio in the 1920s, it has operated as a public or private institution (Serwoonor, 2016). Public radio stations are owned and managed by the public, while commercial radio stations are owned and managed by private individual or groups. Unlike public radio stations, which rally behind public interest, the commercial radio stations are mainly for profit.

The notion of communication as a corner stone in development has prompted the need to specialized radio channels to spearhead development communication at the community level (Mefalopulos, 2008). This idea of communication as a backbone of all developmental efforts has led to the

establishment of community radio stations in recent times (Mefalopulos, 2008). In simple terms, community radio is a radio station owned and operated by a community, and it has the interest of the community at heart (Seidu, Alhassan, & Abdulai, 2011). One key relevance of radio in public space has been the enhancement of effective communication among people.

Every organization is built on the foundation of effective communication. In view of this, poor communication leads to a number of issues in the chain of interactions (Ismail & Khalid, 2015). Additionally, according to Aris and Burghim (2009), the media industry is divided into a variety of sectors, including print (newspapers, magazines, journals, and books), production (movies and music), advertising (billboards, flyers, and signposts), and internet (websites, and social media platforms such as Instagram, Twitter, Facebook et cetera.). Hoag (2008) adds that traditional print media (newspapers, journals or magazines, and books), traditional electronic media (television, radio, telecommunications or cable), movies, video games, recorded music, advertisements, and internet applications for any of these media are also considered to be media.

Further, the media have had significant impact on many facets of consumer behaviour, including awareness, information acquisition, opinions, attitudes, purchasing behaviour and others as part of its duties in efficiently disseminating information. Also, the media serve as a vehicle for disseminating news and entertainment to a sizable and diverse population. The media have already made a difference by raising social awareness and by giving people simple ways to live their lives (Rajan, 2011). For example, the electronic media or the broadcast media, which includes many aspects such as

telephones, radios, and televisions, was viewed as an extremely important turning point in the history of communication (Lee, 2009).

Moreover, an audio medium such as radio, which is a form of media, helps with the transmission of information throughout the entire nation (Singh & Pandey, 2017). The most compelling medium for participatory communication and development for more than 50 years has been radio (Gumucio-Dagron, 2001). Gumucio-Dagron (2001) believes that radio is without a doubt the kind of communication that is most commonly used worldwide and has always been the best driver of change. Further, Singh and Pandey (2017) add that this audio medium has a far wider audience than only urban areas, reaching even the most rural parts of Ghana. As such, this audio medium of mass communication is more advantageous to those who reside in rural areas. This is evident from the various radio programs that focus on small-scale enterprises, farming, forestry, fisheries, and other aspects of rural life that serves this segment of the population and have aided rural residents in their day-to-day activities. The focus of the current study is on the fishing industry, particularly the artisanal or small-scale fishing sector.

Aheto et al. (2012) state that there are various types of artisanal fishing, including sedentary to migrant fishers, part-time to full-time fishing activities, subsistence to commercial, and non-advance to specialized fishing. Additionally, canoes or wooden boats with inboard or outboard motors are often used (Quagraine & Chu, 2019). Artisanal fishing, according to Batista, Fabr e, Malhado, and Ladle (2014), use straightforward conventional methods and techniques to catch fish. Simple traps, conventional boats, and other tools fall into this category. Although attempts to improve the

effectiveness of conventional fishing techniques were made in the mid-1980s, researchers have found that the artisanal fishing industry is still in decline due to a variety of factors. These factors include irregular fishing techniques, illegal fishing gear, bad governance, political interference of premix fuel, and seasonality (that is the non-availability of alternative source of income for fishers) (Ishak, 1994; Lawson, 1984).

According to Payne and Rippingale (2000), fishing is one of the few land-based professions that is frequently the preferred option. In poorer nations, fish makes for roughly 19 percent of the protein consumed (Aheto et al., 2012). Additionally, 2.6 million Ghanaians rely heavily on fish resources either directly or indirectly (Nunoo, 2018). This shows that artisanal fishing is a significant means of subsistence and a global source of food security (Ngwenya & Mosepele, 2007).

The artisanal fisheries industry is in crisis all around the world (Coulthard, 2012). Numerous fish stocks are threatened by the toxic combination of increasing negative effects of climate change, illegal, unreported, and unregulated (IUU) fishing, overfishing, and pollution (Asiedu, Okpei, Nunoo, & Failler, 2021; Lima, Canales, Wiff, & Montero, 2020; Song et al., 2020; Sumaila, 2019; Petrossian, 2015). Also, one of the biggest issues the artisanal fishing business is currently facing, according to Rahman (2017), is marketing. Ismail and Khalid (2015) discovered a sizable number of intermediaries in the fishing sector, who often begin at conventional landing locations and pass the product along to vendors, agents, exporters, wholesalers, and other agencies before it reaches consumers.

Further, Ismail and Khalid (2015) noted that the introduction of social media gave the Malaysian fishing industry a greater access to advanced marketing methods, which decreased reliance on intermediaries. This demonstrates the media's immense capacity to go above and beyond these fundamental duties and engage society to bring about positive change. However, the goal of the current study considers the positive change radio brings to the artisanal fishing industry not from the marketing dimension but to ascertain how the media, specifically radio, contributes to the survival of the artisanal fishing industry. This study focuses on the radio station, *Benya FM*, in an attempt to understand how it (Benya FM) helps in the sustenance of the artisanal fishing industry which is on the verge of extinction in Elmina, in the Central Region of Ghana.

In Ghana, Seidu et al. (2011) studied how community radio (Simile Radio) was used to improve the livelihood of people in the Dagbon region. They discovered that community radio made it possible for farmers and small-scale business enterprises to learn how to grow their businesses and improve their living standards. This shows that the impact of radio, especially community radio, could equally have role to play in improving other aspects of society, and in the context of this study, the conditions of fishing in coastal regions of Ghana.

Ghana's fishing industry provides roughly 1.2 percent of the country's gross domestic product (GDP) and has about 20 per cent of the countries workforce (Quagraine & Chu, 2019), suggesting that the industry employs about 2.5 per cent of the total population (Aheto et al., 2012). Nevertheless, the artisanal fishing industry is fast declining due to some widespread,

numerous stressors brought on by both human activity and the climate (Amadu, Armah, Aheto, & Adongo, 2021). Sadly, minimal attention is being given to the effective role the radio can play in reviving the declining industry. Hence, a justification to investigate the potential of community radio in sustaining the artisanal fishing industry in Ghana.

Statement of the problem

Ineffective communication on regulatory procedures and requirements between authorities and fishermen is a major contributor to the difficulties facing fisheries management (Ismail & Khalid, 2015; van Densen & McCay, 2007). Due to this, stakeholder trust may be low, which may make it difficult to manage the resource successfully (Kaplan & McCay, 2004). These issues are especially severe in the artisanal or small-scale fisheries industry since they are frequently mismanaged (Jacquet & Pauly, 2008; Salas, Chuenpagdee, Seijo, & Charles, 2007). However, effective communication can improve fisheries management techniques (Ismail & Khalid, 2015; Gutiérrez, Hilborn & Defeo, 2011; Hartley & Robertson, 2008).

In Ghana, Okyere (2022) assert that, out of over two hundred small communities along the five hundred and twenty-eight kilometer stretch of coast line, the major indigenous livelihood of occupants revolves around activities such as fishing, fish processing, canoe making or carving among others. The artisanal fishing industry in Elmina dates back to the 1400s (Aheto et al., 2012). A Ghana marine canoe frame survey in 2016 found that, with an estimated population of 112,435 people which constitute 7.1% of the regional population, about 75% of the population derive their livelihood directly from fishing or other activities that depend on fishing which includes processing

and trading of fish and the building of canoe (Aheto et al., 2012). The 2016 survey did not give specific details on the district or regional statistical decline in the artisanal fishing sector in Ghana. It however observed that, comparing the total numbers of fishermen nationwide, between 2013 and 2016, about 31,637 fishermen in Ghana have abandoned the trade. This constitutes 22% decline.

Although previous studies (Asiedu et al., 2021; Lima et al., 2020; Song et al., 2020; Sumaila, 2019; Rahman, 2017; Petrossian, 2015) have shown the downward slide in the artisanal fishing sector despite its numerous benefits to the fishing industry, health, and the wider economy, the ability of the media to ensure the sustainability of artisanal fishing sector has not received much scholarly attention.

Interestingly, radio stations situated along the coast air innovative programs that seek to enhance the quality of life of the people they serve. A classic example is a fishmonger's program on Radio Ada that samples the views of fishmongers in the community on their trade and discusses their challenges (McKay, 2005). However, this radio program addresses gender related challenges in the fishing sector but not the challenges which threaten the sustainability of the industry.

In Elmina, two out of the four radio stations operating to serve the people, have dedicated time for fisheries related program on air. These radio stations are Benya FM and Ahomka FM. Unlike Ahomka FM, Benya FM has allocated a day and a time specifically for fisheries content whereas Ahomka FM has as part of its farmers (crop farming) program, a fisheries topic which is discussed on any other day. The artisanal fishing is a revered culture of the

people in Elmina which manifests in the attention it is given, such as celebrating the act/art as a festival. Surprisingly, artisanal fishing appears to be on the decline, and may become extinct if care is not taken. It is therefore imperative to conduct a study to ascertain how radio (and in this case, radio programs) are or could be used as conduit in reviving or sustaining the practice to save it from becoming extinct.

Research objectives

The main objective of this study is to assess how radio (program/content) contributes to the sustenance of artisanal fishing in Elmina, Ghana.

The study will specifically;

- 1) Assess the impact of radio on artisanal fishing in Elmina.
- 2) Examine how Benya FM engages artisanal fishers in Elmina.
- 3) Analyze the relationship between Benya FM's fisheries program and the sustainability of artisanal fishing in Elmina.

Research questions

- 1) What is the impact of radio on artisanal fishing in Elmina?
- 2) How does Benya FM engage artisanal fishers in Elmina?
- 3) How does Benya FM's fisheries program promote artisanal fishing sustenance in Elmina?

Significance of the study

The research adds to the limited body of literature that has overlooked the part that the media can play in preserving artisanal fishing in Elmina. Understanding and appreciating the limitations of the media strategies used to target artisanal fisheries is beneficial. The study will contribute to existing knowledge in the field of media and fishing industry relationship in Ghana.

Also, the present study provides a theoretical support to the application of normative theories of media such as agenda setting. The use of this theory in the present will aid the researcher to analyse data and at the same time suggest fresh angles that the theory could be useful in its application within the media to benefit the fishing industry.

Additionally, the study informs all relevant parties about the proposed strategic measures to be used in enhancing the value of artisanal fisheries' services through the media. As Seidu et al. (2011) discovered how community radio improves livelihood among people in Dagbon regions, the present study focuses on how radio contributes to improving livelihood among people in the coastal regions.

Delimitation

The present study is delimited by its geographical focus. Even though there are several fishing communities along the coast of Ghana, Elmina happens to be the study's focus area. This is because the selected radio as case reaches the Elmina enclave thereby extending the study to other fishing communities might not be justifiable since the radio frequency does not reach such communities. Therefore, the study excluded other fish landing sites along the coast which includes Cape Coast, Saltpond, Komenda among others. Also, the study is delimited by number of participants in that the researcher is focusing on artisanal fishing meaning other methods of fishing among people in the coast might not be considered because the researcher is focusing on artisanal fishing within the Elmina enclave.

Organization of the Study

The thesis is organized into five chapters. The background to the study, the research problem, the research objectives, the research questions, the study's significance, and the study's structure are all covered in Chapter One of this study. In addition, Chapter Two provides relevant literature on the media with special emphasis on radio. The three sections of the chapter are conceptual review, theoretical framework, and empirical review. In the conceptual review section, it discusses how different researchers have defined terms like radio, sustainability, artisanal fishing, and the media's contribution to the sustainability of the artisanal fisheries industry. Additionally, the corporate social responsibility theory, and the agenda setting theory served as the foundation for the study's theoretical framework. The empirical review highlights recent studies that are pertinent to the research questions. These are categorized into three groups: the diverse media sources accessible to artisanal fishermen, the influence of media on the artisanal fishing sector, and media strategies used to reach out to artisanal fishers. The research methodology is covered in Chapter Three, which includes; study area, research approach, research design, population, sample and sampling techniques, data source, data collection instruments, data collection procedures, data processing and analysis, and ethical considerations. Chapter Four presents and discusses the findings/results of the study. The final chapter, Chapter Five, includes summary, conclusions, recommendations, and some suggestions for further research.

CHAPTER TWO

LITERATURE REVIEW

Introduction

This section examines pertinent literature on how the media sustain artisanal fishing industry. A conceptual framework, a theoretical framework, and an empirical review section make up this chapter. The conceptual overview section demonstrates how academics have defined several fundamental terms in media and marine studies, such as media with specific emphasis on radio, sustainability, artisanal fishing, and the media's role in the sustainability of the artisanal fisheries industry.

The corporate social responsibility theory and the agenda setting theory, which served as the study's theoretical framework, have been covered in this section. An empirical review summarizing current literature pertinent to the study concludes the chapter. These are divided into three categories: the various radio stations available to artisanal fishermen, the influence of radio on the artisanal fishing industry, and media outreach strategies of *Benya FM*.

Conceptual Review

The works that have a direct bearing on the subject of using the media to support the artisanal fishing industry are the focus of this section of the literature review. The section opens with an overview of the media as a general concept.

The concept of Radio and Community Radio

According to Bacot, McCabe, and Fitzgerald (1998, p. 130) the media play an important role as the “gatekeeper of information”. This shows how the media's coverage of issues can affect how the public perceives the policies of

all three levels of government, frequently by focusing public attention on particular issues. As such, media seem to be the main source available for the public to obtain news and associated information.

Further, the media comprise diverse groups stemming from contemporary to traditional media. Traditional Ghanaian media have been around for a while and have been used as a form of communication, especially in rural areas of the country where contemporary forms of media are either underutilized or completely absent. According to Bonney (2013), newspapers and magazines served as a means for communication in Ghana's traditional media. Prior to that, Ghanaian communities had become accustomed to indigenous media, which was characterized by the use of gongs, dance, drum beats, singing, and town criers as information and communication technologies for communicating messages at the time (Scannell, 2009).

In the 1990s, contemporary media, sometimes known as new media, first appeared. However, media was made possible by the internet and later became well-known after web 2.0 was released, which improved its capabilities and enabled quick feedback, which is not possible with traditional media. Also, Kietzmann, Hermkens, McCarthy, and Silvestre (2011), who go into further detail, clarify this by saying that contemporary media relies on mobile and web-based technologies to provide highly dynamic platforms through which individuals and groups share, co-create, discuss, and alter user-generated material. Ghana is not an exception to the changing nature of the media industry brought about by the most major advancements in media technologies. It appears that despite the upheaval in contemporary media, which includes social media platforms like Facebook, Twitter, and Instagram

as well as new media like mobile phones, the internet, and computers, the traditional media continue to play a role in the dissemination of information to a sizable portion of the population in the country (Bonney, 2013; Castells & Cardoso, 2006). The present study however, concentrates on radio as a form of media.

Radio is viewed as an audio medium for reaching a large audience with information (Idebi, 2008). The information appears to be transmitted by electromagnetic waves. In other words, the sound might travel across and be received by these waves (Sambe, 2008). Further, Idebi (2008) defined radio as the process of employing electromagnetic waves to transmit and receive information through the airwaves. As such, it relates to the practice of broadcasting programs so that listeners can hear them (Idebi, 2008).

According to Uyo (1987), the word “radio” derives from the Latin word “radius,” which means “radius rays.” This suggests that radio is a device that beams electromagnetic signals out to a dispersed audience who then receive them using an antenna on a receiving set. Sambe (2008) continues by stating that radio involves the transmission of information through electrical waves. Further, according to BBC English Dictionary (1992, p. 946), “radio is a method of transferring sound over a long distance using electrical signals”.

Additionally, radio is one of the most significant forms of communication, according to Apuke (2014). Spoken words, songs, and other forms of communication signals can be transmitted to any location in the world through radio. In the current phase of technological evolution, today’s radio broadcasts can be accessed on countless digital platforms such as computers, smartphones, portable players among others (Laor & Steinfeld,

2018). In their desire to meet digital-age competitors, Laor and Steinfeld (2018) observed that traditional radio stations broaden their scope to meet a wider target audience using the internet for online streaming of content, uploading their content on the station's website and on various social media platform such as Facebook. This makes locally aired content readily and easily accessible for indigenes. The origination of radio in Ghana, dates back to 31st July 1935 from a wired relay station in Accra under the leadership of the then Governor of the Gold Coast, Sir Arnold Wienholt Hodson (Gadzekpo, 2018). According Gadzekpo (2018, p. 164), it was the governor's desire to have audience in the Gold Coast listen to "a grand opera from Berlin" and provide news about what is happening in Westminster. Radio ZOY, which was the name given to this broadcasting service begun with part-time staff whose responsibilities were to translate and announce news in Fanti, Twi, Ga, Ewe and later Hausa.

It is essential to note that from the discussion above, radio is primarily explained using two basic concepts. First, it serves as a channel for sending electronic signals to dispersed or reactive audience. Second, it is a box that the receiver owns and uses to trap electronic signals so they can be picked up by the antenna and receive a message. The industry needs to conduct a full evaluation of its model in the upcoming years in light of the present radio dynamics (Mart et al., 2015). However, it is noted that radio has not yet been able to adapt to the needs of modern society as the technology and media contexts have advanced at far greater speeds than radio (Soengas, 2013). Although it is thought that the industry has begun to shift recently, in terms of

organization, content, audience, and finance, it has remained mostly unchanged (Bonet, 2017).

Moreover, radio delivered online has expanded the number of live and delayed broadcast choices (Martinez-Costa, Moreno, & Amoedo, 2018). The new Internet radio sector appears to be far more complicated than the analogue one because local market components, whose dynamics are influenced by linguistic limitations, interact with new global market logics. Podcasters, online radios, audio content, aggregators, independent producers, et cetera, have all emerged online in response to the radio industry's passivity, and they have started processes of renewal in terms of formats, narratives, organizational practices, marketing, broadcasting formats, or cooperative production. These new change agents are crucial because they speed up change because traditional media then adopts their innovations once they have been tried and tested online (Campos-Freire, 2015). However, radio is seen for the purposes of this study as an audio medium for disseminating information that is carried by electromagnetic signals to a vast audience. One form of radio that usually impacts communities is the community radio.

The Meaning and Fundamentals of Community Radio: Benya FM

There is the need to understand the fundamentals of community radio. These fundamentals are the distinctive features of community media from other media categories such as commercial media.

According to Shukla (2017), community radio acts as a viable and trustworthy alternative to mainstream media and it can be used as a platform to enable participation of communities. It can be seen as a channel to document and keep languages and cultures alive on a daily basis, and can be

employed as a means to promote values of access to education, economic and social justice, against class, gender, race, caste-based violence, and transparency in governance. Shukla (2017) adds that in terms of development, it can help the masses with respect to health, literacy, and income. It can provide access to useful, localized, contextual information, a source of job opportunities and enhance skill and capacity building. Community radio stations in Ghana include Simile Radio in Savelugu, Eagle Fm in Nalerigu, Benya FM in Elmina among others. The role of community radio in spearheading development in the communities is far-fetching and worth discussion.

Community media is supposed to provide a 'voice for the voiceless', to make possible diversity of opinions and to stimulate people to begin to think critically in order to identify and provide solutions to their problems (Faila & Alhassan, 2017). Community radio must ensure meaningful participation of all stakeholders in the ownership, decision making as well as production and distribution of the community radio. Such a dialogic communication will empower all stakeholders to contribute to change through raising community-based ideas to deal with community's developmental issues. White and Chiliswa, (2012) argue that the staff of community radio should have an understanding of how the station works to achieve developmental goals. The staff should be capable of moderating discussion to elicit valuable ideas from stakeholders and ensure the voiceless are heard in the process. Faisal and Alhassan (2017) posit that there is the need to build in staff adequate skills needed to enhance participatory dialogue and debate on critical issues of concern to the larger community.

Fundamentals of Community Radio

Community Radio as Participation Platform

To begin with, community radio encourages community participation in the management and programming of community radio (Ibrahim & Mishra, 2016). Unlike commercial radio stations which are managed and operated by private entities and individuals, community radio stations ensure that the community members are part and parcel of the content development, the operation of the radio stations, and the creation of programmes that benefit the community as a whole. One key factor that facilitates development is the need for participation. Participation allows the beneficiaries development projects to have a say in how and when development projects can be implemented (Faisal & Alhassan, 2017; Singh, 2010). The famous incident of road constructors having a problem with a village in the north because the constructors wanted to pull down the tree the rural inhabitant considered as their sacred tree explains how beneficial programmes can face adverse opposition from rural community, if their participation is not sought through the use of community radio. In fact, through community radio, the problems of a rural community are brought to bear and development activities can be tailored towards meeting the community problems. The reportage in Benya FM usually features the community members and stakeholders to discuss issues that are relevant to the community.

Through community participation in community radio, there is always opportunity for literate community members to use the channel as a tool for educating the community members in areas such as health, agriculture, livelihood, social life among others (Lush & Uργοiti, 2012). This is normally

done in the rural members local dialect. These activities can help promote development without stress since the community members will be included in the pre-project stage up to the post-project stage. In the commercial radio stations, this is not possible because the station exists to make profit. Anything that seems to hamper their profit-making opportunity is a threat to commercial radio stations and since community based development programmes may not interest vast audience, the commercial radio tends to focus on national issues rather community issues (Lush & Urgoiti, 2012). According to Alhassan, Andani and Abdul-Malik (2011) case study on Simile radio, the authors discovered that community radio in Africa could play a significant role at the grassroots level for rural development. They observed that radio can provide a set of participatory communication techniques that support agricultural extension efforts by using local languages to communicate directly with farmers and listeners' groups. Not only this, there is participation of the marginalized in community radio stations. Community radio station acts as a voice for the voiceless in rural areas. For instance, Alhassan, et al. (2011) observed that daily gender related programmes aired on Simli Radio have helped to 'soften' the grounds for female voices to be heard in and across the Dagbon state on some topical issues that affect the family and community generally. So, through the participatory role of community radio station, it is better suited in promoting development activities in rural areas than commercial radio station which is better suited in making profit than promoting community interest. Also, community radio station feature of promoting community interest helps facilitate development activities in the rural areas.

Community Radio as Community Ownership

One main feature of community radio station is that it is community-owned, meaning the people of the community are the owners of the station (Singh, 2010). Since it is community owned, community interest is at the heart of community radio operation. The programmes are developed with the community members in mind, and the national news are broadcasted with the community members in mind and the media personalities are chosen with the community members in mind. For instance, Simli Radio has been used to improve awareness and knowledge of solutions to community development problems within various sectors including culture, rural development, education, hygiene and sanitation, agriculture, and local governance, particularly among rural people living in the Dagbani speaking districts (Alhassan, et al., 2011). This localised programming ensures that issues of community interest are broadcasted to ensure attitudinal change and empowerment for action. Community based programming and content development is key for successful development activities therefore community radio station is effective in promoting development activities in rural areas than commercial radio stations.

Community Radio as Not-for-Profit

Community radio station is not for profit (Serwoonor, 2012; 2016; 2017). It is owned and operated by the community therefore making profit is not the prime motive of community radio. This sometimes informs why they do not run advertising since their source of funding is donations from community members and sometimes government support. Serwoonor (2017) found that ATL FM, for instance, has been prohibited by the NCA

not run advertising beyond certain limits. This is so because of the not-for-profit license awarded to community radio stations (NCA, 2007). Because community radio is not a profit-making entity, it is focused on driving the community interest in terms of development, empowerment and involvement of community rather than making profit from its programming and operations. This not-for-profit feature of community radio station frees it from the headache of sacrificing community development on commercial grounds (Mohammed, 2013). This however is the hallmark of commercial radio stations which kill politically laden stories, multinational sensitive stories and personality-based stories for the sake of inviting more advertising and sponsorship from stakeholders (Alhassan et al., 2011). This does not promote community development activities; rather it hampers it.

Community radio stations on the other hand empower the community members' businesses and the creation of business in order to provide a stable source of funding for their programming. For instance, Alhassan et. al. (2011) found that the activities of Simli Radio have promoted the economic activities of its clients in and around the catchment area. The station has provided a forum for Small and Medium Enterprise (SMEs) to reach out to the larger population by undertaking advertisements at very affordable fees during business promotion segments. This so to speak is the core of community development activities because economic emancipation is the driving force that establishes political emancipation and consequently development activities. It is quite a change of narrative that ATL FM is currently in a

dilemma of adopting business model to stand the competition with other media houses (Serwoonor, 2017). This has shifted the operation of the station towards profit-oriented programming rather than development-oriented programming as expected from community radio. Serwoonor (2017) found that syndicated content as well as music, entertainment and sports have taken a chunk of the programming time leaving no time or slots for development programmes that impact the students and lecturers of the university.

It might be understood that community radio stations are challenged with lack of expertise, resources such as advanced technological equipment for news gathering and reporting and lack of support from government (Serwoonor, 2012). These factors are mitigating the developmental role that community radio stations are playing therefore rendering them as victims for political and business tycoons' manipulation. To free them from this all-important role, some scholars are proposing government support for community media to acquire advanced equipment for their operation (Mohammed, 2013; Lush & Urgoti, 2012). Others are calling for reconsideration of the legislation and policies that limit the financial sustainability of community radio station including campus radio stations (Serwoonor, 2016; Lush & Urgoti, 2012). Likewise, professional training seminars can help increase capacity building of community radio stations' workforce. Therefore, it is expedient that government turn focus to community media especially radio as a development partner in carrying development activities to rural

communities because it encourages participation, community interest and non-profit outreach.

The concept of sustainability

The term “sustainable” first appeared historically among people who were concerned about the environment, and the majority of the literature and assessment tools reflect this focus (Cobb, 1998). However, Cobb (1998) adds that without social justice, there cannot be enduring establishments and societies. When the term “sustainability” was first used in forestry, it meant never taking more from a forest than it produces in new growth (Wiersum, 1995). In 1713, the German word “Nachhaltigkeit,” which means “sustainability,” was first used in this sense (Wilderer, 2007). Natural resource preservation is a constant issue according to Solow (2014, p. 163)

“If ‘sustainability’ is anything more than a slogan or expression of emotion, it must amount to an injunction to preserve productive capacity for the indefinite future”.

However, a concept like this must be contrasted with the socioeconomic aspect of people’s hopes for a better life, such as welfare, well-being, development, or a concept of a like nature.

But today, sustainability is frequently understood in terms of three factors: social, economic, and environmental (Purvis, Mao, & Robinson, 2019; Younis & Chaudhary, 2017). This is reflected in how the United Nations defined sustainability as

“Meeting the needs of the present without compromising the ability of future generations to meet their own needs” (United Nations Brundtland Commission, 1987).

Similarly, AtKisson (1998) argues that sustainability is the optimal situation to be in. Similar to democracy, it is a noble objective that is yet to fully realize. The three interconnected elements that make up sustainability are the environment, society, and the economy. These elements interact in surprising and coevolving ways that cause further change and unexpected results.

Additionally, the distinction between economic and social development is necessary because material advancements alone are insufficient indicators or protectors of human well-being (Gibson, 2001). The same author adds that for a good measure, cultural and a political pillar might also be included, further suggesting that the three aspects or “pillars” mirror the disciplines of people who study sustainability. By the way, Gibson (2001) himself rejects the notion of pillars entirely and proposes seven principles as a possible foundation for sustainability. These principles are integrity, sufficiency and opportunity, equity, efficiency, democracy and civility, precaution, and immediate and long-term integration.

First, concerning integrity, Gibson (2001) holds the view that individuals must build interpersonal interactions to preserve the biophysical systems’ integrity in order to preserve the essential life-support functions that are necessary for maintaining human well-being.

Further, he added that the principle of sufficiency and opportunity makes sure that everyone has access to enough for a decent existence and that everyone has the chance to pursue improvements in a way that does not jeopardize the chances of sufficiency and opportunity for future generations. According to this study, it is critical for fishermen to stop illegal fishing. This will be of a great benefit to both the fishers and their descendants in the near

future. Also, the principle of equity ensures that everyone has access to sufficient resources and makes wise decisions that help close harmful inequalities in opportunity (and health, security, social acceptance, political power, etc.) between the rich and the poor (Gibson, 2001). This ends the power struggle over the allocation of premix fuel and other issues pertaining to inequality in the fishing industry.

Moreover, Gibson (2001) adds that efficiency lessens the total demand for resources, including energy, and other pressures on socio- ecological systems, while democracy and civility enhances individuals' ability to use sustainability principles by implementing more intelligent and well-rounded administrative, commercial, customary, and personal decision-making procedures. Additionally, precaution serves as a design for surprise, manage for adaptability, acceptance of uncertainty, and prevent even incompletely understood risks of catastrophic or irreparable harm to the foundations of sustainability. Last, immediate and long-term integration applies all sustainability tenets at once, looking for mutually beneficial outcomes (Gibson, 2001).

However, the Triple Bottom Line concept, which was developed by Elkington (1994), is where the notion of sustainability having three dimensions comes from. Elkington (1994) envisioned the concept of the bottom line, which derives from the field of management science, as a way to operationalize corporate social responsibility. Care for the environment (land and water bodies) and being kind to people, as by providing facilities for the disabled, should be added to the traditional bottom line (profit) (the social dimension).

Sustainability, according to Rowe (2002), is a vision for a world in which people are reasonably healthy now and, in the future, communities and countries are safe, peaceful, and flourishing, everyone has access to economic opportunity, and the integrity of the biosphere that supports life is restored and maintained to the extent required to achieve these goals. To realize this vision, it is necessary to address all aspects of sustainability. Further, sustainability is defined as a process that contributes to the development of a thriving economy and a high standard of living while acknowledging the need to preserve natural resources and safeguard the environment. It represents the idea that the world should remain as it is now for future generations to enjoy (Clough, Chameau, & Carmichael, 2006). According to Jucker (2002), sustainability is attained when everyone on earth lives comfortably without sacrificing the standard of living for future generations.

Again, the definition of sustainability is to remain or continue in the current stage also in future (Maude, 2014). Additionally, eco-friendly living has gained popularity, but more is required, as well as a decline in our standard of living in terms of material goods (Bartolini, 2014). The socioeconomic system must take responsibility for this, but we are hampered by our own selfishness (Bartolini, 2014). Information and education are therefore crucial for the transition to sustainability (Birdsall, 2014). However, for the purposes of this study; sustainability may be described as preserving wellbeing for a prolonged, maybe endless period of time.

Artisanal fishing

According to Decoster and Garcés (2001), the term “artisanal” may have diverse meanings in various techno-economic, political, cultural, and

social situations. For instance, in Madagascar, the concept of what is artisanal in an economic sense is particular to fishing operations, albeit the notion may also have social implications. They further clarified that the term “artisanal” applies to mechanized fishing for both the domestic market and the global market. Additionally, the term “artisanal” is used in Fiji, along the Southern Pacific Ocean to describe fishing operations that only target the local market, making it market-specific. Also, it refers to traditional fishing vessels in Madagascar, including those whose designs were imported and used during colonial rule (Decoster & Garcés, 2001). As a result, the concept is craft-specific.

According to Griffiths, Robles, Coppola and Camiñas (2007), artisanal fishing varies by region, time and place. These variations include ecological such as depth of water and nature of sea bed, biological (e.g., the target species, its behavior and availability to the fisherman), and economic (e.g., the possibilities of the fishermen to acquire and maintain specific qualities and quantities of gear, up-to-date boats and boat equipment). When terminologies like traditional or subsistence fisheries are employed here and there, the desired definition is not always made clear. It is possible, and even desired, to designate multiple artisanal fisheries in the area of interest due to the diversity of gears, ports, and target species. Seisay (2006) (as cited by Mawundu & Thorisson, 2011) further classified artisanal fishery into five minor segments. The segments are artisanal ring-net fishery which targets small pelagic species, artisanal inshore driftnet fishery, artisanal offshore large surface and mid-water driftnet fishery, artisanal hook and line fishery, cast-net and beach seines

Additionally, many artisanal fisheries are, in essence, “personal” fisheries (Griffiths et al., 2007). Also, according to Farrugio and Le Corre (1983), artisanal fishing generally refers to any small-capital exploitation, most frequently the fishermen’s property; it is frequently a “coastal fishing” seeking to exploit areas which can be reached in a few hours from the ports or beaches where the fishermen are based.

Additionally, the smallest viable fishing units within a nation or region that are dynamic and constantly changing can be broadly referred to as artisanal fishing. This idea is used to describe a wide range of small-scale local fisheries that are labour-intensive, dependent on seasonal changes, and have relatively low capital requirements. These fisheries primarily sell their catch and byproducts to domestic markets and for subsistence consumption (Food and Agricultural Organization [FAO], 2004; Farrugio, Oliver, & Biagi, 1993). Colloca, Crespi, Cerasi, and Coppola (2004) add that artisanal fisheries in the maritime environment are mainly limited to the continental shelf (200 meters or less depth), harvesting the fishing grounds that may be accessed within a few hours from the base of the fishermen. These fleets often consist of a lot of small tonnage vessels, centered on a lot of harbours and shelters.

Minor subsectors of artisanal fishing include artisanal ringnet, artisanal inshore driftnet, artisanal offshore large surface and midwater driftnet, artisanal hook and line, castnet, and artisanal beach seines fisheries (Seisay, 2006). The small pelagic species such as the *Ethmalosa fimbriata* and *Sardinella maderensis* are the main targets of artisanal ring-net and driftnet fisheries (Mawundu & Thorisson, 2011). The large offshore driftnet fishery mostly targets sharks, rays, and barracudas, whereas the hook and line fishery

primarily target demersal species. Canoe fishermen who utilize purse seines, various entangling and gill nets, encircling nets, long lines, and hand lines make up the majority of the artisanal fishing industry. These are the prime fishing seasons because they primarily catch small seasonal pelagic fish, whose populations peak as a result of an offshore upwelling of water that brings nutrients to support their food chain between December and February and July and September (FAO, 2010). Some year-round artisanal fishermen fish, but many also work in small businesses, subsistence farming, lagoon fishing, sand mining, or stone quarries (Mensah & Antwi, 2002).

Moreover, the artisanal and small-scale sector typically possesses some of these characteristics. According to Decoster and Garcés (2001), artisanal fishing involves the use of small craft and simple gear of great differences, but significantly low capital intensity; fishers work as share-workers or owner-operators of their fishing units and reside in decentralized and spatially dispersed settlements. Also, they fish in close proximity to their home towns in relatively near-shore waters in single, day or night operation; supply local and neighbouring area markets; depend primarily on subsistence fishing. The fishing equipment used by small-scale fishers in developing countries has remained mostly intact, with the exception of modest motorization of canoes and the addition of nylon nets. Decoster and Garcés (2001) add that artisanal fishing includes highly specialized fishing methods like cast nets and handlines; small-crew activities like putting traps or pots in lagoons, estuaries, or near shore waters; venturing for sedentary species in reefs and lagoons; and labour-intensive purse-seining, and shore-based beach-seining activities.

However, Demuynck (1994) takes a step further and offers a good summary of the common traits of artisanal fishing as they are described in the literature. Artisanal fisheries can be described as having universal features which includes relatively simple technology, employs small number of operators or crew and utilizes relatively little money (Seki & Bonzon, 1993; Tvedten & Hersoug, 1992).

For the purposes of this study, I employ a broad definition of artisanal fishing as a traditional fishery that is primarily for local consumption, involves fishing households (as opposed to commercial fishing industries), uses relatively little capital and energy, relatively small fishing vessels (if any), and entails short, close-to-shore fishing trips (FAO, 2012). This definition was used because it encompasses key features of artisanal fishing around the world. For local use or export, artisanal fisheries might be subsistence or commercial.

Radio's contribution to the sustainability of the artisanal fishing industry

While there may be a rising social awareness of the advantages that could result from the use of the media platforms such as radio in sustaining artisanal fishing in communities that engage in the practice, unequal consideration has been devoted to actual or potential dangers, particularly with regard to technologies that aim to increase the efficacy of fishing activities. Artisanal fisheries, according to Johnson (2006, p. 751), have a particularly “iconic” role in discussions of fisheries and international development because “they stand for counter narratives of social justice and ecological sustainability”. He further observed that artisanal fisheries rely on indigenous

technologies that have organically grown over time to fulfill local food demands.

Local technologies also take into account the environment in which they are used, the relative abundance of fishing resources, and the intricate, traditional resource use rights that “promote indigenous forms of resource management predicated on sustainability of harvests over time rather than on short-term economic gain” (Bailey, Cycon & Morris, 1986, p. 1271). Technology transfer has also resulted in a change in values because it frequently leads to the perception that traditional institutions and technologies are “primitive and inefficient,” and consequently, are irrelevant for the purposes of participating in the rapidly expanding global markets for certain varieties of fish (Kurien, 1998, p. 3). This demonstrates the role that technology plays in sustaining the artisanal fishing sector.

In this context, radio as a form of mass media is crucial for educating the public, increasing awareness, and fostering the development of environmental competence. Its primary function would be to help the public understand that environmental challenges are not unrelated to their daily lives as well as their means of subsistence.

It is important to also note that radio plays a significant role in disseminating information pertaining to biodiversity conservation, clean fish handling, weather forecasts, global warming, natural disaster forecasts, pollution in coastal waters, bio-cycle theory, and the use of aerial photography for the location of prospective fishing zones in the sea (Dahal et al., n.d.). These details could be closely tied to how people live their lives and how society as a whole function. If the media, particularly radio, adopts

participatory approaches to communication and information dissemination in this way, it may not only help humanity overcome the challenges brought on by natural and man-made catastrophes, but more so in maximizing the potential of various resources available in a sustainable way.

Theoretical Framework

Two theories, the corporate social responsibility theory, and the agenda setting theory served as the theoretical foundation for this study.

Corporate Social Responsibility (CSR) Theory

In accordance with the definition of Corporate Social Responsibility (CSR), Bowen (1953) views the theory as one that outlines the obligations, choices, and actions a businessman must take in light of societal goals and values. The stockholder theory and the social contract theory, which are both significant theoretical approaches to the CSR idea, were previously created (Carroll, 2008). These two perspectives made up the two most fundamental schools of thought on CSR, and research was done to see where they shared similarities and which one provided a better theoretical understanding of CSR (Kanji & Agrawal, 2016; Bebbington, Larrinaga & Moneva, 2008).

The 3C-SR model was created in the 1960s by Adam Richards, Karon Meehan, and John Meehan. According to the model, CSR is made up of three key tenets:

- ethical and social commitments,
- connections with partners in the value chain network, and
- consistency of behaviour to build trust (Meehan, Meehan & Richards, 2006).

They argue that the business’ legal, ethical, and economic elements all affect the formation of commitments. Also, they viewed connections as an intricate network that builds value chains in business activities. Last, consistency fosters predictability, loyalty, and trust (Meehan, Meehan & Richards, 2006). However, in order to attain successful corporate citizenship, where effective CSR is built on the foundation of effective corporate citizenship, companies must engage in activities that tie its connections, consistency, and commitments in the global market. The link between the 3Cs discussed above is depicted in Figure 1 below.

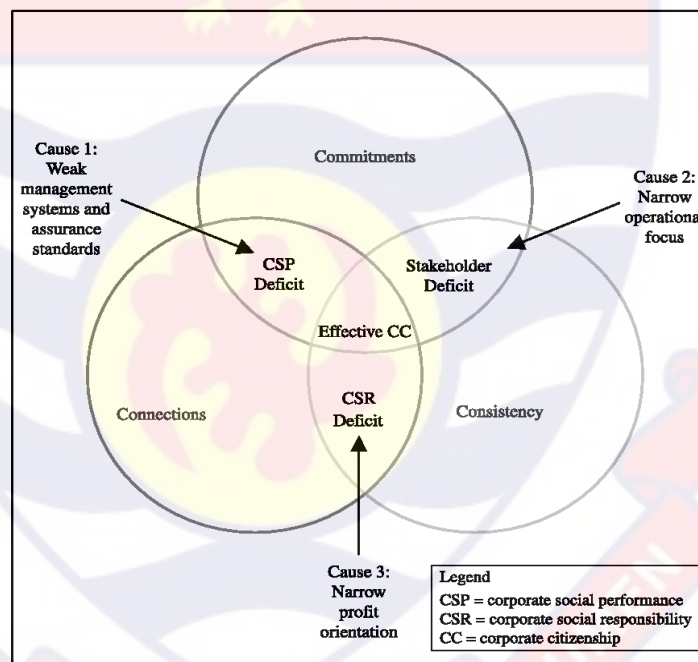


Figure 1: 3C-SR Model
Source: Kanji and Agrawal (2016)

Carroll (2008) examined and discussed more than 25 distinct approaches to the concept of CSR. Neo-classical economists, on the other hand, had agreed that CSR provides a reasonable, economic foundation for “doing good” (McWilliams & Siegel, 2001). CSR behaviour today typically takes the form of corporations providing assistance to other organizations or

people in a variety of areas, such as humanitarian, medical, and social problems, environmental causes, cultural and heritage protection, charitable endeavours, and sport-related efforts. Additionally, the growing theoretical foundations emphasize that CSR is a driver for corporate and societal advantages (Camilleri, 2015; Porter & Kramer, 2015; Falck & Heblich, 2007).

Every business is set up to maximize profits and organizations all over the world are made to contribute financially or in other ways to the expansion and sustainability of their organizations (Krisnawati, Yudoko, & Bangun, 2014). According to Friedman (1970), as profit is the most crucial factor in every business, its sole goal is to contribute to the shareholder's wealth growth. However, as businesses exist within communities, their operations must adhere to the societal goals and values (Bowen, 1953). Nonetheless, the underlying tenet of CSR is that companies have a duty to work toward addressing the demands of a larger wide variety of stakeholders (Waddock, Bodwell, & Graves, 2002; Clarkson, 1995).

Application of the Theory

According to the theory, organizations and businesses have a role to perform in society even though they need to generate a profit in order to survive. Regarding this study, it is important to be aware of the roles that radio stations notably Benya FM plays in sustaining the artisanal fishing sector in Elmina. It appears that the media, and for that matter radio (Benya FM) may employ all the resources at its disposal to save a collapsing industry that provides the majority of people in the community with their primary source of income, whether directly or indirectly. This is truly the case in that it is legal for the media to serve the various communities in which they operate. This

theory also confirms if programs done on radio stations meet the needs and aspiration of the people they serve. In their quest to assess the social responsibility of Radio Nigeria, Abuja on its immediate audience, Ngonso and Chukwu (2021) deduced that FRCN programs did not meet the needs of the rural dweller hence the programs were not socially responsible to its rural audience engagements. A situation, which was largely due to the use of English as the primary language which inhabitants found boring.

As a normative theory of media, social responsibility theory provides justification for the media to operate in a professional and ethical manner that will lead to the defending and promoting of public interest. By using this theory in the present study, the researcher seeks to ascertain if Benya's FM programming and engagement of community members could result to the FM achieving its social responsibility obligation to the community.

Also, the theory provides basis for media to give back to society in terms of kind beyond the broadcasting. Therefore, this theory provides basis for understanding some of the empowerment interventions, educative seminars and many other initiatives taken by Benya FM to achieve their goal of contributing to community building.

Agenda-setting Theory

McCombs and Shaw (1972) coined the term agenda-setting. McCombs and Shaw (1972) offered empirical evidence in their study on the agenda-setting role of the media that the media shapes the public's view of significant issues. The public agenda is typically defined as the circumstance when ratings, audience share, studies, market research, surveys, and audience consumption habits align the media with what the society wants to watch or

listen to at a specific time (Littlejohn & Foss, 2009). Krugman (1963) asserted that the mass media must cater to the desires of their audiences in order to advance the public agenda. He continued by saying that it is also important to understand what draws and sells to media audiences. This brings us to the media agenda, which is the second stage of the agenda-setting theory.

According to McCombs and Shaw (1972), the agenda setting theory rests on two fundamental tenets. They include;

- The press and media do not reflect reality, they filter and shape it.
- Media concentration on few issues and subjects leads the public to perceive those issues as important as any other issue.

The aforementioned principles highlight the critical role the media plays in concentrating on a smaller number of issues or topics that the general public perceives as being extremely significant to all other issues.

Further, researchers such as McCombs and Shaw (1993), Walgrave and Van Aelst (2006), and Roberts & McCombs (1994) suggest that when a government intentionally promotes its policy through the agenda-setting of the mass media, especially during electoral campaigns or governments flagship programs, it is largely referred to as policy agenda. This agenda-setting theory, according to Littlejohn and Foss (2009), describes the relationship between what the media portrays as a problem and how its audience responds to it. This is thought to be part of the media agenda. According to Roberts and McCombs (1994), the media agenda is also improved when it is influenced by the news agenda of other news agencies.

Last, Colistra (2012) believes that shaping and pruning of the media agenda also revealed several tags that might have an impact. These tags,

according to Colistra (2012), include advertiser pressure, in which the advertiser actively uses the media in an effort to have a major impact on the public. Other pressures include those related to the economy, organizations, executives or owners, and staff size.

Application of the Theory

In this context, my research examines what drives the agenda set on Benya FM during their fisheries programs, the main agenda type utilized on their fisheries programs, its effects on the fishing community, and how it helps sustain the declining industry. In this light, the research aims to determine how much time Benya FM spent on air in the Central region, discussing concerns related to artisanal fishing in Elmina. Further, the research was conducted on the subject of Elmina's artisanal fishing and how the locals there react to concerns related to it.

Uses and Gratification Theory

Overview of Uses and Gratification Theory

Developed in the early 1940s, the uses and gratifications theory (Katz and Blumler, 1974) aims to explain why people use specific media, the needs that motivate their use, and the benefits they receive from doing so. The theory was first put up in the 1940s to explain why people decide to watch the wide variety of media that was accessible at the time. At the moment, the hypothesis is based on two assumptions about media. In the first place, it suggests that the viewers are active media consumers because they select the preferred content to watch. The second hypothesis is that media users and consumers are increasingly aware of the variables influencing their choices (Kasirye, 2008).

The Uses and Gratifications Theory (UGT) is a theoretical framework that aims to explain why and how individuals actively search out particular media to fulfill particular needs. According to Baran and Davis (2010), UGT is an audience-centered method of comprehending mass communication. According to UGT, people utilize media to satisfy particular needs and goals, including information, escape, social contact, relaxation, and diversion. Additionally, UGT makes the assumption that media consumers are informed, driven, and active in their choices of media. UGT has been used in a variety of media environments, including social media, video games, mobile phones, the internet, and television. Other researchers, including TAM 2 (Venkatesh & Davis, 2000), UTAUT (Venkatesh et al., 2003), and TAM 3 (Venkatesh & Bala, 2008), have also expanded and altered UGT. The main concepts of UGT are to examine the behavior or action of selecting and consuming different types of media content or platforms. Media use can be influenced by various factors, such as availability, accessibility, affordability, convenience, or preference (Foss, 2010). Media use can also vary in frequency, duration, intensity, or purpose.

Furthermore, uses and gratification theory focuses on media gratifications derived by users, in this case students. This refers to the benefits or rewards that media users obtain from their media use. Media gratifications can be classified into four categories: cognitive (e.g., information, knowledge, learning), affective (e.g., emotion, mood, pleasure), personal integrative (e.g., self-esteem, identity, credibility), and social integrative (e.g., social interaction, belongingness, support). Media gratifications can also be

distinguished between manifest (i.e., conscious and explicit) and latent (i.e., unconscious and implicit) ones (Foss, 2010).

Again, uses and gratification focuses on media needs of users. This refers to the underlying motivations or reasons that drive media users to seek out specific media gratifications. Media needs can be derived from various sources, such as individual characteristics (e.g., personality, values, interests), social factors (e.g., norms, roles, expectations), or situational factors (e.g., goals, tasks, problems). Media needs can also be influenced by the perceived availability or suitability of alternative means of gratification (Ardèvol-Abreu, 2015).

Lastly, the media results are the main focus of usage and enjoyment. This has to do with how media use affects media consumers and society as a whole. The effects of media can be either beneficial or harmful, deliberate or accidental, immediate or long-term, individual or group-based. At several levels of analysis, media outcomes can also be examined, including cognitive (awareness, knowledge, attitude), emotional (feeling, pleasure, enjoyment), behavioral (activity, involvement, communication), and social (connection, influence, change).

Relevance of Uses and Gratification Theory

Uses and gratification theory is relevant for many reasons. First, the theory provides justification for understanding media users' needs. According to the Uses and Gratifications Theory (UGT), the first requirements are related to cognitive needs such as the desire for knowledge and information as well as the need for exploration and curiosity. This requirement emphasizes that people select specific media because they are merely looking for information

and facts, and that particular media is known for providing facts. A continuous television program about learning a particular skill, for instance, might be broadcasted to users who are interested in learning more about the skill to watch that particular program because it will provide them with some satisfaction. Secondly, UGT is relevant because it predicts users as active consumers of media products and tools rather than passive consumers as suggested in the mass society theories of media. According to the UGT, people have a great deal of control over the media's influence on them and the decisions they make about the media. Theorists, Katz, Gurevitch, and Haas (1973) also divided the uses and gratifications hypothesis into many categories, such as affective, cognitive, personal, integrative, and tension-free requirements. People are therefore, in control of the media tools they use, how they use them and the extent they will allow the media products or tool to influence them to make changes.

Finally, UGT provides several assumption for understanding media use among users. UGT proposes that media influence on behaviour is through psychological factors. The psychological orientation of users such as their acceptance or denial of media narrative predicts the influence of media on the users. Also, media usage is goal-oriented.

Even though critics are of the view that not all media users are conscious their needs and gratification for using media, the theorists of UGT (Katz, Gurevitch, and Blumler, 1974) made the supposition that media consumers are conscious of the wants and pleasures they hope to derive from consuming media. The theory's principal criticism, however, is on the supposition that everyone is aware of their own needs and pleasures and that

the theory is general. After all, it is almost impossible for people to be aware of all of their needs and desires because some of them arise when they utilize media platforms and were not previously considered. Second, the theory merely discusses how users are aware of the requirements and reasons they utilize the media, but it ignores the media's power. Highlighting the power of the media is important because it is the one that influences the user to choose it; otherwise, if the user's chosen media did not have good content or engaging content, the chances are that they would not have selected it to satisfy their needs. The many media outlets, particularly social media, provide a variety of possibilities for communication and other uses of the platform to make sure that the program has changed the audience's perspective and made them happy.

In the present study, the theory will guide the researcher in understanding how community radio audience learn about artisanal fishing through the radio programmes. Also, the theory will provide how audience get informed through the programmes of the station.

Review of Empirical Studies

There are studies in the field of radio and community development that are relevant to the present study. A study conducted by Khan et al. (2017) looked at the function of community radio in community development in Bangladesh. In order to understand how community FM radios in Bangladesh, especially in its remote, rural areas, contribute to the growth and requirements of the surrounding communities, researchers were interested in examining the significance and usefulness of these radio stations (Khan et al., 2017, p. 95). The research methods included a context analysis of secondary data obtained

to understand a complete picture of community radio in Bangladesh. This analysis led to recommendations from the researchers on how to best improve community radio stations, particularly for tough areas, to actually help people and all those communities.

Furthermore, traditional radio in Bangladesh had a history of political impacts and being utilized for political propaganda. Khan et al. (2017) discovered that community radio acted as “the voice of vulnerable and marginalized population of [the] community, facilitate[d] rural development and agricultural promotion, ensure[d] local level good governance and accountability, [provided] disaster preparedness and management, ensure[d] gender equality, community empowerment as well as protect[ed] the local and community culture” (p. 101).

Kankam and Attuh (2022) conducted a study on the topic “the role of community radio in information dissemination towards youth development in Ghana.” A qualitative research approach was employed for the study, and two community radio stations were chosen. Forty-two participants, including two program managers, four radio producers, and thirty-six youth, agreed to participate in the data collection utilizing semi-structured interviewing techniques. The study found that the youth development of the young people living in the stations’ listening areas was aided by the youth-focused programs that was broadcast on both community radio stations. The findings also showed that community radio gives young people the chance and platform to interact with political leaders for development while also entertaining themselves.

Hermansky (2022) conducted a study on how community radio impacts community development in the United States of America (US). This study investigated the development advantages of community radio in the US using a case study of FM community radio stations licensed by the Federal Communications Commission (FCC) to assess the function of community radio in communication and information sharing as well as fostering long-term social change and development. Using mixed-questionnaire digital surveys and supplemental virtual interviews, information was gathered from 55 community radio stations in the US to meet the case study's objectives. The results showed that community radio stations in the US are a communication and information-sharing tool that helps communities overcome issues brought on by the digital divide. The results also showed that community radio benefits local communities directly by supporting grassroots activities, fostering a sense of community, empowering local residents, and, among other things, fostering diversity and inclusiveness. Community radio could prove to be a useful tool for communities to achieve sustained social change and development if given the right support to overcome obstacles and assure the sustainability of the field.

Moreover, Abdulrauf and Ayinde (2022) examined radio's role as a tool for educating the general public about the importance of maintaining a clean environment in the Ilorin metropolis. The Development Media Theory served as the theoretical foundation for the investigation. The study used a survey methodology, and respondents were given a questionnaire to fill out. To choose respondents, quota sampling and incidental sampling techniques

were used. Tables were also used to examine the data using descriptive statistics (frequency and percentage).

The results showed that the majority of respondents (64 percent) frequently tune in to radio programs about environmental cleanliness. Additionally, the majority of respondents (65 percent) concur that radio programs about sanitation make them more aware of environmental cleaning. Fifty-four percent of respondents concur that sanitation programs on radio were successful. But the majority of respondents (54%) want radio stations to put twice as much effort into educating listeners about environmental sanitation. The study suggested that a specialized desk, to be known as the environmental and climate desk, be established, furnished with scientific and investigative journalists, and maintained for the effective and efficient dissemination of information on hygienic practices, the weather, the climate, and other environmental issues.

Salia, Nsowah-Nuamah, and Steel (2011) carried out a study in Ghana on “The effects of mobile phone use on the artisanal fishing industry in the Effutu Municipality of Ghana.” The researchers engaged with fishermen and other supply chain actors on how they purchased inputs and sold seafood as well as their opinions on the effects of mobile phones and found that, better access to current information led to increased market efficiency and decreased price fluctuations. The study also discovered that by using mobile phones, fishermen were able to increase their incomes, diversify their markets, feel safer at sea, and maintain close contact with their families and other fishermen. The study also supports the idea that making current technical innovations like mobile telephony available to a low-income, primarily

illiterate populace can improve their capacity to manage their businesses profitably and to deal with hazards.

The study confirms that a modern technological innovation (mobile telephony) can be made accessible to a largely illiterate, low-income population with positive effects on their ability to manage their business profitably and to cope with risks. One area of further work to enhance these effects would be development of applications suitable for artisanal fisherman, such as readily accessible reports on local weather conditions and prices, or reporting illegal trawling operations. Given that cell phone towers cannot be located at sea, improving coverage will depend on the providers developing technologies to extend the signal farther, or locating more towers close to the sea. Since it was not feasible in this study to obtain direct data on prices before and after introduction of mobile phones, further research to investigate the impact of mobile telephony on artisanal fishing (or other occupations with variable prices) in other countries could usefully be done on a randomized experimental basis with tracking of prices before and after provision of mobile phones to those selected.

Ahmed (1992) also conducted a study on the impact of new technology on the traditional fishing communities of coastal areas of Bangladesh based on case studies of two marine fishing villages - one village exposed to new technology and the other not. He used a comparative analysis of the two villages, covering a total of 189 sample families and found that a great majority of fisherman have had very little access to new technologies. The study did advise, however, that policies and programs to guarantee fishermen's access to water bodies, credit, boats, fishing gear, and market

facilities be adopted and executed through effective organizational setup with beneficiaries' involvement.

In another study, Barlian, Pradipto, Buana, and Suprpto (2020) concentrated on the significance of artisanal fisheries' entrepreneurial attitude in creating sustained competitive advantage through the use of IOT technology. In the Indonesian province of Banten, 106 artisanal fishers from the communities of Pandeglang and Lebak were interviewed for this study. According to Barlian et al. (2020), artisanal fisheries entrepreneurial approach has a significant impact on technology. The authors also estimated that technology would significantly contribute to artisanal fishing's development of a sustainable competitive edge, benefiting not only the fishermen but also the community and environment.

Mckay (2005) carried out a study on the topic "3 fishers and radios: a case study of Radio Ada in Ghana." The study employed the qualitative research method. The study revealed how community radio gives rural women the chance to engage in radio programming, allowing them to share information about their livelihoods, have a voice in their villages, and discover ways to improve their communities. The study also found that through broadcasting in the local dialect, discussing family and marital concerns, and providing a place for locals to advertise communal activities, Radio Ada is also boosting culture, identity, and community. Finally, Radio Ada is giving fishermen and fishmongers a platform for expression and communication. Fishmongers talk to the men in their area, and the men in turn hear what the women are saying on the radio.

Last, Ismail and Khalid (2015) conducted a study on the topic “‘fishing’ for content in social media: A qualitative approach.” The study used a qualitative research methodology to determine the characteristics of effective social media content. The results provided some expected yet significant information for the Malaysian fishing industry that could aid the sector in raising public knowledge of fish consumption, enhancing the marketing of fisherman markets, influencing consumer behaviour, and ultimately reducing the need for middlemen.

Studies on Community Radio Stations and Sustainability

Lush and Uργοiti (2012) explored the sustainability of community broadcasting by using Namibian stations as a case study. The authors investigated this by exploring three main sustainability areas that is social sustainability, institutional sustainability and financial sustainability. Based on evidence collected through consultative meetings and discussions with media stakeholders, Lush and Uργοiti (2012) found that community ownership and community participation greatly influence social sustainability of community broadcasting. On the other hand, Lush and Uργοiti (2012) found the sticking to the not-for-profit strategies of relying on reinvesting generated revenue could lead to financial sustainability. Lush and Uργοiti (2012) discovered that local programming as well as developing the policies, structures and regulations that will make the community broadcasting stable.

Also, Singh (2010) studied Vivek High 90.4 FM of an Indian campus to ascertain how the participatory communication aspect of community radio is ensured as well as the system of content generation, methods of resource generation and the extent of community participation. Using observation,

interview and focus group discussion as data collection instruments, Singh (2010) revealed that campus radio station is a balance of participative, somewhat participative and authoritarian system. This means that Vivek High 90.4 FM allows some moderate level of participation in terms of content creation rather than decision making and production entirely. Singh (2010) discovered that the students consider themselves as listeners rather than producers of the content of the radio station. Finally, Singh (2010) found that the station allows no community contribution for funds rather the school control and owns revenue mobilization for the operation of the station.

The findings of Singh (2010) confirm the fact that full participation where citizens are empowered is missing in campus radio stations. Moreover, the author's findings reveal school authority financial contribution to the sustenance of the radio station leads to their total control of the decision making and production of the station. It therefore stands to reason that he who pays the piper calls for the tune is happening in the case of community radio stations on campuses. This is risky in that it reduces community radio on campuses to purveyors of the dominant coalition of the campus ideologies and whims rather than the collective view of the community on situation that affect their lives. Such a situation might not lead to full realization of the benefits of community radio station as tool for empowerment and development of community members. This calls for further investigation in the impact of the community radio on stakeholders.

Gagliardone (2015) explored the role of mobile technology through community radio impact on governance. The author drew his theoretical insight from the liberating technology agenda. Using evidence obtained

through observation in over two months of immersion in community radio stations (Pamoja radio and Radio Nam Lolwe) of Kenya, Gagliardone (2015) discovered finally that the use of mobile phones to participate in radio programming is largely among a cohort of selected few who are associated with governance indirectly. Also, Gagliardone (2015) found that the issues raised through the community radio stations were not addressed by the government, rather the government depended on ethnicity and other factors to determine addressing of citizens grievances.

The finding of Gagliardone (2015) of the indirect influence of government officials in the participation of citizens in community media is quite insightful in understanding the power of government in determining the narrative. This indirect involvement in the community narrative has great influence on entrenching the hegemonic messages purported by government for the community members. That in essence defeats the purpose of community where individuals are empowered to tell their own story and contribute to their development through participatory communication. The current study will draw from Gagliardone (2015) findings to understand how the bureaucratic nature of the community radio station affect the participation of the artisanal fishermen in the programming and production.

Mohammed (2013) investigated the challenges posed to community radio stations in Ethiopia. Using secondary data from radio stations, Mohammed (2013) found that the concentration of ownership in the hands of government has reduced the media in Kenyan to a propaganda tool rather than a developmental tool. Moreover, Mohammed (2013) discovered that Ethiopian radio stations were equally engaged in manipulation of the audience rather

than empowering the audience to participate in production and distribution of content.

Okinyi (2017) discussed the role of community radios in Kenya in ensuring the participation of communities in development projects. Okinyi (2017) ascertained that the 20 community radio stations contributed significantly to building peace in Kenya after the post-election disputes in Kenya in 2007 to 2008. Beyond the peace communication through the community radio stations, Okinyi (2017) also found that the radio stations engaged in providing agricultural information, health education as well as entrepreneurial training for community members thereby empowering to contribute to development in the community. However, Okinyi (2017) called on government to assist in reducing the policy and legislation challenges that hinder the establishment and operation of community radio stations in Kenya.

The recommendation of Okinyi (2017) brings to bear the impact of government regulation in community radio operation even in Ghana. For instance, Serwoonor (2016) found the regulatory body, National Communication Authority, change in ownership regulation of campus stations as literally reducing the campus radio stations to commercial ventures under high bureaucracy of university administration rather than the ownership and control of students and lecturers. Such a regulation could lessen impact of campus-based stations, except empirical evidence is discovered to back recommendations for change in policy.

Empirical Studies on Community Radio in Ghana

Faisal and Alhassan (2017) explored the level of participation and satisfaction of community members at Tamale Gaafii's FM. The authors

sampled 150 participants and elicited information through interviews and questionnaire. Using participatory communication theory, Faisal and Alhassan (2017) discovered that community members were limited to the listening stage of participation in the Gaafii's FM production. This meant that programme design stage which involves decision making and the production stage which involves content creation were left to the managers and workers of the station. Faisal and Alhassan (2017) found that the community members only participated in the station's content creation through mobile phone in times. In a detail finding by Faisal and Alhassan (2017), it was discovered that 42% of the participants could not participate because of lack of mobile phones while the others could not participate due to lack of interest as well as illiteracy. Also, Faisal and Alhassan (2017) found that the level of satisfaction of participants was below average and many did not feel the impact of the Gaakii FM station on their lives.

This implies that community radio stations are not actually living to their name because production and decision making is left to the select few thereby denying the community participation in programming and production. This calls for investigation of impact community based stations since literacy and technological devices will not be a challenge in affecting participation at different stages of the community radio station.

Ibrahim and Mishra (2016) investigated the importance of online college radio as an educational tool for undergraduate students. The authors sampled 150 participants who participated in a survey about the importance and preferred content they want from college radio. Using participatory communication model and uses and gratification theories as guide, Ibrahim

and Mishra (2016) found a micro-dynamics and localized necessities for online college radio in that they discovered college radio was important in informing students about their student events news and programmes. Ibrahim and Mishra (2016) revealed that the students preferred content that addresses their educational and news need. Ibrahim and Mishra (2016) concluded that the massive support for college radio is as result of their expectation of information and education content from the radio.

Ibrahim and Mishra (2016) have disclosed how college radio can fulfill its role in providing educational content, and how it can augment the learning process among students through participatory means of learning and information sharing. However, it is not certain if every college radio is living to this expectation, hence the need for the present study.

Dominick and Paul (2017) investigated how citizens' participation in community radio programming is capable of meeting the needs of the community. Using interviews, and focus group discussion, Dominick and Paul (2017) discovered that Simile Radio and PAD radio instituted listening clubs, community fora (out of broadcast), phone in segments as well as panel discussion for community members as ways to include in them in the community radio programming. Moreover, Dominick and Paul (2017) found that the increase participation of community members in the radios programming has resulted to change in attitudes and active involvement of members of the community in development projects.

From the work of Dominick and Paul (2017), one can deduce that when community radio stations ensure active participation of their audience, there is higher level of impact in the community members. Such strategies as

listening clubs and panel discussion equally empowers the community members to participate in the programming and generation of content for the radio station.

Empirical Studies on Campus Radio Stations in Ghana

Serwornoo (2012) explored the challenges posed by broadcasting policy to the sustainability of community radio in Ghana. The researcher used ATL FM as case study. The thesis of the study was to ascertain how the National Communication Authority's policy on community radio especially ATL FM has affected the station's funding, reach and programming. Serwoonor (2012) used semi-structured interviews, observation, document analysis and a survey as instruments to gather data from participants. Serwoonor (2012) discovered that there was low participation of audience in the programming and content generation of ATL FM. The author also discovered that out of the total of one-hundred and sixty-eight hours (168) weekly air time, only nine hours and thirty minutes are dedicated to development programmes. This implies that a chunk of the airtime is dedicated to non-development programmes. Aside the programming, Sewoonor (2012) also found that the NCA has limited ATL FM to broadcast within 5Kilometers radius and the station is not expected to generate advertising revenue beyond their operational expenses. Based on these relevant findings, Serwoonor (2012) made a profound recommendation for ATL FM to focus on developmental programmes that will benefit their major stakeholders such as students and lecturers. Also, the author called for open discussion between NCA and campus stations to ensure the regulations are not serving as hindrance to the success of campus radio stations. The findings of

Serwoonor (2012) points to the lack of impact of the station on stakeholders due to the overwhelming attention of the station on non-development programmes. Even though the call has been for reconsideration of this phenomenon in the station for almost a decade today, there has not been any empirical investigation to ascertain how community radio stations, like Benya FM, have heeded to this expert call for return to fundamentals of community radio stations: community ownership, control and participation.

Moreover, Serwoonor (2012) studied the challenges faced by the community radio station (ATL FM) in campus (University of Cape Coast) Ghana. The author investigated through interview with key stakeholders of the station and found that the station is pressured to engage in commercial advertising as a way to sustain their cost of production and distribution. In fact, Serwoonor (2012) found challenges in terms of professionalism of the staff as well as pressure from national stations for hosting their content. In such a study, Serwoonor (2012) found that these challenges affected the sustainability of the stations as community owned entity. The influence of national stations in the content and production is gradually affecting the attention given to local stations. The challenges posed to ATL FM reveal that the profit interest of the stations is actually stripping the stations of its original intent of contributing to raising student presenters, and contributing to make learning and education of students and lecturers through playing the information role of the station.

Serwonoor (2016) conducted a study on the changes that the National Communication Authority of Ghana regulation has brought to the operation of ATL FM of the University of Cape Coast. Using longitudinal ethnography as a

method and participatory communication as a model, Serwoonor (2016) discovered that new regulation of National Communication Authority that turned the ownership right of ATL FM to the university administrative power has led to loss of community ownership of the station by the students. Serwoonor (2016) discovered that the new policy weakened the prevailing power dynamics and excluded students and lecturers from participating in the core activities of campus radio broadcasting. This brought the station under the bureaucratic entanglements and vigorous commercial interests with much attention on professionalism and quality incentives over the community sphere that ensures participation and deliberation among stakeholders.

The work of Serwoonor (2016) demonstrated the loss of grip of the community nature of the ATL FM station. Thus, the rise of commercial interest has neglected the extent to which the major stakeholders such as students and lecturers are reaping from the station. There is a growing low participation of students and lecturers in the production and distribution of the station because of the high dependence on professionals and low dependence on the students as workers (Serwoonor, 2016). The findings of Serwoonor (2016) have revealed that there is a growing need to investigate whether the stakeholders of the stations are feeling the impact of the station. Despite the rich evidence on community radio stations, especially campus stations, by Serwoonor (2012, 2016), there is still a lot more that is not known by other community radio stations, hence the present study focus on Benya FM.

In study by Nartey (2013), the author investigated the role of two campus-based radio stations, that is ATL FM and Eagle FM, in the educational broadcasting to students. Nartey (2013) selected 200 student respondents to

elicit their views on the impact of the programmes on their education. Using questionnaire, the author found that over 80% of the students found the programming of both stations to be less contributing to their knowledge of the programmes of study. In terms of participation, Nartey (2013) found the stations allow their audience to participate through phone ins, Facebook and WhatsApp but there is nothing beyond the participation through the media. Moreover, Nartey (2013) found the stations to be operating as hybrid community radio stations because they are not fully owned and managed by the major stakeholders of their 'campus community.' The author found that the financial constraint is a major challenge facing the stations as community media.

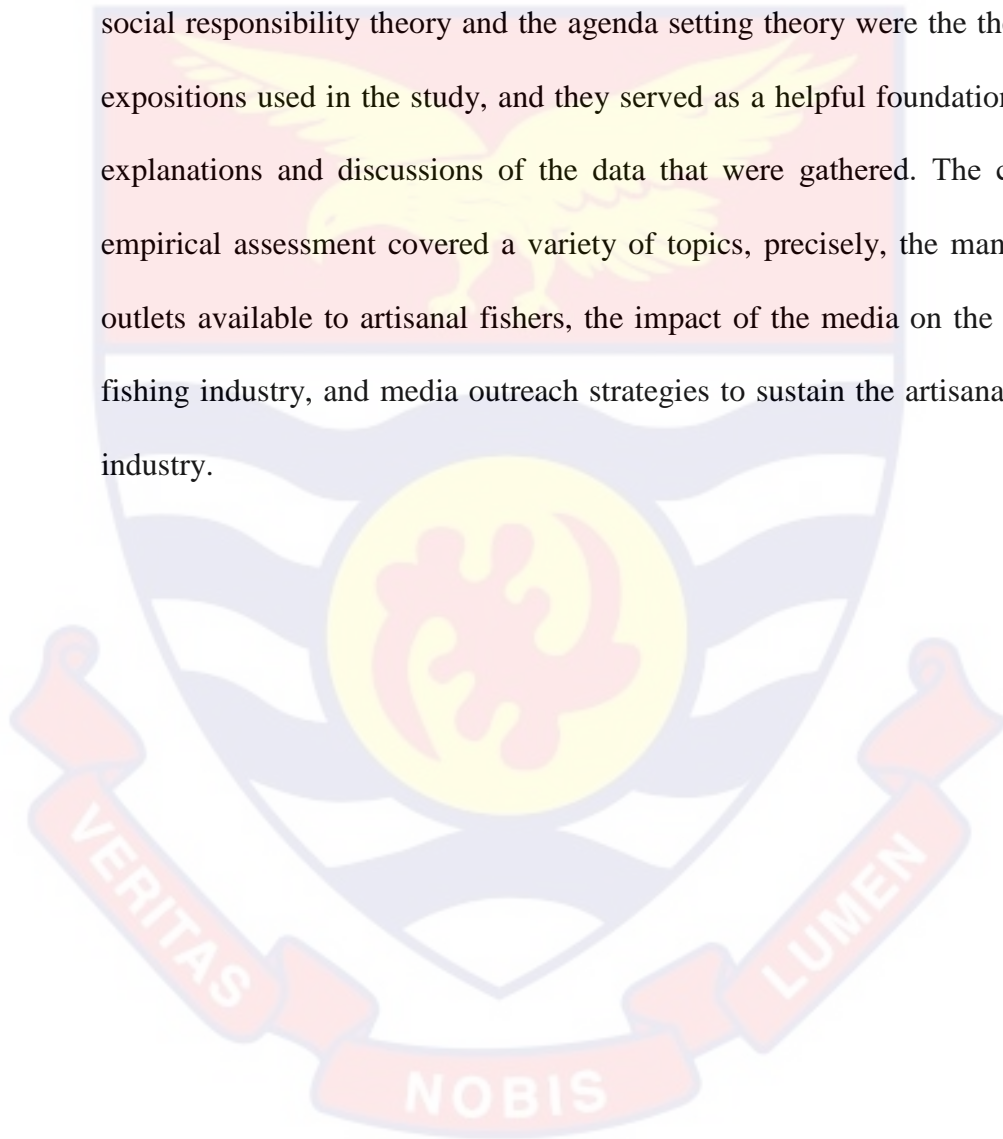
It is no wonder Nartey (2013) called for a redefinition of the campus radio station through changes in the ownership, production and distribution dynamics of the radio stations. It has been almost decade now since this called was made, the campus radio stations impact on stakeholders is still not felt as expected (Serwoonor, 2016). As easy as it could be to state that there is little impact, the best is to explore the benefits through empirical research, hence the need for this study as follow on Nartey's call for redefinition of campus community station whether they have been redefinition that is impactful to the stakeholders. Is it possible that other community radio stations might be using similar strategies? The present study will add to the literature on community radio.

Serwoonor (2017) investigated the dilemma ATL FM has found itself in adopting business model to run a community radio station. Using secondary data and interview with managers of the station, Serwoonor (2017) discovered

that the pressure from external competition and the high cost of production have forced the station to disrespect the epistemological frames of campus-based radio station. The station is further adopting survival strategies that could keep the station stand the cost and external demands of running a radio station. In this, Serwoonor (2017) found that the station is giving 60% its broadcasting time to individual programmes such as sports, music and entertainment as a bait to attract listenership and generate revenue from the market. Aside the individual programmes, the station also engaged in syndication (30% of its programming), that is streaming or airing recorded content from media giants such as Joy FM, BBC, and VOA, ways to establish partnership for technical and monetary gains. The attention on individual programmes as well as syndication has neglected the extent to which development programmes are aired in the station for the benefit of the students and lecturers and administrative staff who are the primary audience of this station. Serwoonor (2017) found that the students and lecturers are not included in programming in that about 20 full time staff as well as 15 part time workers are running the programmes of ATL FM, thereby leaving no space for what the manager called ‘amateurs.’ ATL FM that far is engaging in business model rather than community-based income generation hence the programmes are more commercial rather than community. These findings of Serwoonor (2017) reveal the growing decline of the focus on the epistemological frames of the station which are community ownership, participation and oppositional narrative to hegemonic pressures. The present study seeks to explore if the same works within the fishing communities.

Chapter Summary

This chapter included the conceptual overview of radio, sustainability, and artisanal fishing, as well as the function of media in sustaining the artisanal fishing sector. The review has shown that local radio is capable of fulfilling its function to support the artisanal fishing industry. The corporate social responsibility theory and the agenda setting theory were the theoretical expositions used in the study, and they served as a helpful foundation for the explanations and discussions of the data that were gathered. The chapter's empirical assessment covered a variety of topics, precisely, the many media outlets available to artisanal fishers, the impact of the media on the artisanal fishing industry, and media outreach strategies to sustain the artisanal fishing industry.



CHAPTER THREE

RESEARCH METHODS

Introduction

This chapter highlights the research philosophy, methods, and procedures used for the study. It includes the research design, study area, population, sampling procedure, data collection instruments and data collection procedures. Further, this section captures data processing and analysis, and chapter summary.

Research Approach

The present study will be based on a qualitative research approach. According to Wimmer and Dominick (2011), qualitative research allows a researcher to investigate a behavior or phenomenon in a natural setting without the artificiality that surrounds experimental or survey research. Davidson, Fossey, Harvey, and Madermott (2002) opined that the primary concern of qualitative research is to engage in subjective meaning interpretation, social context portrayal, and the primacy of lay knowledge. The present study adopted qualitative research as an approach to allow an in-depth understanding of the role of community radio in achieving sustainable artisanal fishing.

Research Design

The researcher employed the case study design of the qualitative research paradigm. Case study according to Creswell (2013) zooms in on events surrounding a case in a contemporary context or setting, and conducts an in-depth study on a phenomenon. Creswell (2013) further states that in a case study, a researcher uses detailed, in-depth data collection procedures to

elicit rich and in-depth data from sources. In the present study, I chose the case study research design because in order to understand the phenomenon under study, I needed to conduct in-depth interviews, hence; the suitability of the case study approach to my study.

Furthermore, the primary goal of this study is to examine the role of radio in sustaining artisanal fishing, hence the case study design is thought to be the most appropriate. Using the case study method would enable me to gain a good knowledge of how radio could promote or could be used to promote artisanal fishing in Elmina, Ghana. According to Yin (2009), case studies allow for the use of several interactive information sources. Finally, a range of fishermen and stakeholders were questioned, allowing for a comprehensive examination of the issue.

Data were gathered from those who had direct involvement in the creation, hosting, and management of Benya FM's fisheries program. This phenomenon seeks to echo the assertion made by Auerbach and Silverstein (2003) which seeks to establish that in qualitative research, the experts are the research subjects rather than the researcher.

Gabrielian, Yang and Spice (2008, p. 142), state that qualitative research is a "situated activity that locates the observer in the world" in which the researchers "attempt to make sense of, or interpret, phenomena in terms of the meanings people bring to them" in contexts such as those found in nature. This shows that the present study will consider making meaning from the views presented by the participants of the study.

Study Area

In addition to being called “La Mina” by the Portuguese and “Edina,” “Anomansa,” or “Amankwaa Kurom” by its native Fantes, Elmina is an ancient town in present-day Ghana. The town, located on the south coast of Southern Ghana in the Central Region, is a significant small fishing community and the district capital of the Komenda/Edina/Eguafo/Abirem (KEEA) municipality (Ashun, 2017). The town, which is situated on a south-facing bay on Ghana’s Atlantic Ocean coast, 12 kilometers (7.5 miles) west of Cape Coast, was the first European settlement in West Africa (Yarak, 2003). According to Arthur and Mensah (2006, p. 302), Elmina’s population is expected to reach 49,300 by 2025 with an annual growth rate of roughly 2.3 per cent.



Figure 2: Overview of Elmina township. Source: Brand Elmina

The Edina Bakatue and Edina Bronya are two wonderful festivals that are celebrated in the Elmina community. The Bakatue Festival commemorates the “opening” of Benya Lagoon, making fishing the primary economic activity it is closely related to. Every year on the first Tuesday in July, Bakatue is observed (Ashun, 2017). In honour of the ancestors, Edina Bronya, also called

“Elmina Christmas”, is observed. (Ashun, 2017). These two festivals increase the need for fishing because of the influx of visitors and the growing economic demands.

Elmina served as the study’s focus area. Elmina fishing harbour in the Central Region, is Ghana’s third-largest fish landing site. Elmina’s fishing activities are primarily artisanal. Tema and Sekondi’s are primarily focused on industrial and semi-industrial fishery. Despite the artisanal character of the fisheries industry in Elmina, it contributes to around 15 percent of the nation’s overall fish yield (Aheto et al., 2012). Although fishing is the main industry, Elmina also has other industries such as salt mining, canoe and boat manufacturing, trading, and tourism (Ashun, 2017).

Population

Artisanal fishers who live in Elmina, fishmongers, chief fisherman, host of Benya FM fisheries program and programs manager of Benya FM served as the target population for the study. These individuals are thought to be locals who have direct connection to artisanal fishing. They are also up to speed on pertinent information and understanding in matters relating to fishing and the contribution of radio, in particular to the sustainability of artisanal fishing activities in the study areas.

Furthermore, due to their in-depth knowledge of the operations of fishermen in the fishing town of Elmina, their dedicated airtime slot on fisheries program and the importance the media play in sustaining the artisanal fishing industry, radio presenter and programs manager from Benya FM were targeted. For relevant data, I specifically targeted this set of people. Moreover,

there were too many people there for me to interact with. Consequently, a sample was chosen for the study.

Sampling Procedure

Fishers, fish processors, radio programs manager and radio host were chosen as study participants using convenience and purposive sampling techniques. Convenience sampling approach were used. Radio host and radio programs manager from Benya FM who are knowledgeable about the activities of fishers in the fishing town of Elmina were purposively chosen for the study.

Twenty (20) participants (n=20: 15 artisanal fishers, 2 fishmongers, 1 chief fisherman, and 2 Benya FM staff [Program host and program manager]) were sampled for the study. These two individuals are the hem of decision making regarding programming. The inclusion of fishmongers and chief fishermen also gives a richer and diverse perspective on the artisanal fishing in Elmina. Although twenty (20) participants may be regarded a small number, Myers (2000) argues that when performing qualitative research, a small sample size is frequently accurate to provide in-depth and helpful data.

Data Collection Instrument

Semi-structured interview guides served as the instruments for data collection. The guides were divided into four (4) sections, with the first section focusing on the participants' socio-demographic backgrounds. Age, educational background, occupation, religion, ethnicity, average monthly income, marital status, number of children, family size, and length of experience were just a few examples of the background data. The second component focused on the influence of media on the artisanal fishing industry,

and the final section included questions concerning media outreach strategies for artisanal fishers.

All questions on the interview guides were open-ended, which enabled participants to freely express their opinions, perspectives, and other thoughts on the subject, which other tools like the questionnaire might not be able to do.

The instruments were designed to be flexible and capable of eliciting the data required to address the research problem and achieve the study's aim and objectives. All study participants were asked pertinent questions regarded crucial to the research questions such that the reality that emerged was a common reality among the study participants (Wolgemuth et al., 2015). All of the open-ended questions on the interview guides included probes when necessary. This was to ensure that concerns were thoroughly addressed.

Data collection method

The study employed in-depth interviews as a data collection method. The in-depth interviews were conducted mainly with fishers and Benya FM radio hosts or presenters. Creswell (2009) states that qualitative interviews entails conducting in-person or face-to-face interviews with study participants. These interviews contained few unstructured and usually open-ended questions that were meant to obtain the participation thoughts and perspective on a subject matter (Creswell, 2009).

Data collection procedures

Data were mainly collected from primary sources. Information was obtained from artisanal fishermen in Elmina and radio presenters at Benya FM whose program targeted the fisheries sector. To augment the field data, academic journals, government documents, prior dissertations and online sources were also used. A letter of introduction was collected from the

Department of Communication Studies, UCC and sent to the local leaders of the fishing community in Elmina, to inform them of the objectives of the study.

After receiving permission, I set up a meeting with study participants to ascertain their availability so that I could visit them at a time and day that worked for both of us. The study participants were informed that they could choose to discontinue the interview session at any time (Nordstrom, 2015). Before the interview, the participants were informed of the purpose of the study, and their written consent was then requested. Through face-to-face interviews, the experiences and viewpoints of the selected participants were elicited. Each interview session lasted for about forty-five minutes (45mins).

With the consent of each study participant, field notes were made together with audio recordings of the data obtained through face-to-face interviews. This was to ensure that all crucial details were captured. Data were stored on my laptop and an external hard drive to preserve data. The interviews lasted for at least forty-five (45 mins) and it was usually conducted in the first language Fante.

Data processing and analysis

Field data were electronically captured and then transcribed into word-text format. To do this, I listened to the recordings and transcribed the content verbatim. This supports Bryman's (2016) assertion that it is generally best to record and later transcribe qualitative interviews. This is due to the fact that during interviews, the researcher is expected to pay close attention, follow up on conversations with questions about intriguing topics, check for clarity and call the interviewees' attention when something unusual happens. When the researcher is not distracted by having to focus on writing interviewees'

responses, they can be done perfectly (Bryman, 2016; Ritchie, Lewis, Nicholls & Ormston, 2013). To guarantee that all of the responses and data provided were accurate for each of the questions offered to participants, the transcription of the data were double-checked and edited.

The deductive coding method was employed in coding data gathered.

In accordance with the three main study objectives, the transcribed data were then divided into themes. The themes were generated by the researcher under the guidance of theory and empirical literature. The statements given by the participants were utilized as evidence to support the themes that constituted the findings. The analysis involved not only evaluating and synthesizing the research findings, but also contrasting them with the reviewed literature and theory to see how they relate to one another.

After coding, themes under research question 1 were i) radio as source of information ii) radio as source of education c) radio as source of entertainment and iii) radio as a behavioural change agent. For research question 2, the themes were i) outside broadcast ii) phone in and iii) messages. Further, research question 3 had four themes that sought to understand the relation between Benya FM's fisheries program and artisanal fishing sustenance in Elmina. They were i) selection of topics ii) selection of guest iii) feedback and iv) leaks.

In all, 20 interviewees were engaged for this study and were given codenames such as fisher 1, fisher 2, fisher 3, fisher 4, fisher 5, fisher 6, fisher 7, fisher 8, fisher 9, fisher 10, fisher 11, fisher 12, fisher 13, fisher 14, fisher 15, fishmonger 1, fishmonger 2, chief fisherman, program host and program manager.

Table 1: Summary of Results

Research Question	Themes	No. of interviewees	Extract
a) Impact of radio on artisanal fishing in Elmina	I. radio as a source of information	5	<i>... For instance, today's weather report that we heard on the radio showed that fisherman can head out to sea.</i>
	II. radio as a source of education	6	<i>Because of what we learn on radio, we have now understood new and better ways of fishing which helps us get more catch and also preserve our water</i>
	III. radio as a source of entertainment	4	<i>We listen to music on radio and sing along to cheer us up and to make us more active and energetic. This makes us finish the work in no time</i>
	IV. radio as a behavioural change agent	5	<i>The fisheries radio show has helped us change the way we handle rubbish at the seashore. Now, I personally gather all the trash with my women here and throw them into the nearest rubbish bin.</i>
b) how Benya FM engages artisanal fishers in Elmina	i) phone in	4	<i>I call into their fisher's program to express my thoughts and sometimes ask questions where I need clarification.</i>
	ii) messages	3	<i>Their WhatsApp line is very active. When you put information on it, they attend to it and give you feedback</i>
	iii) outdoor broadcast	3	<i>I like it when they do the program outside. We are able to see the guest they bring on air and even ask them direct questions after they are done with the program.</i>
j) the relationship between Benya FM's fisheries program and artisanal fishing sustenance in Elmina	i) selection of topics	4	<i>Before a topic or subject is discussed, we go to the artisanal fishers to look out for their major concern and a topic they will be interested in. We want to be relevant and attractive to the artisanal fishers in Elmina since it is our domain so when they hear their issues discussed on air, it gives them hope and the confidence that we are their voices.</i>
	ii) selection of guest	2	<i>Selection of guest is largely based on the topic for discussion. We do engage the senior fishermen on some of the topics to be discussed. Some</i>

iii) feedback	4	<p><i>of them come into the studios whereas others join via phone in. The fishers sometimes inform us on who best they think is responsible for a particular issue and the need to get that individual on radio to clarify a particular issue. (Program host)</i></p> <p><i>They listen to us when we make suggestions into the shows. The last time we complained about what should be done to encourage the younger ones to go into fishing. It was discussed and I was very happy.</i></p>
iv) leaks	1	<p><i>Owing to our good relationship with the artisanal fishers and the fact that they know we project their interest, they sometimes give us information on some illegalities happening in and among them. We hide their identity and probe the allegations when made.</i></p>

Ethical Considerations

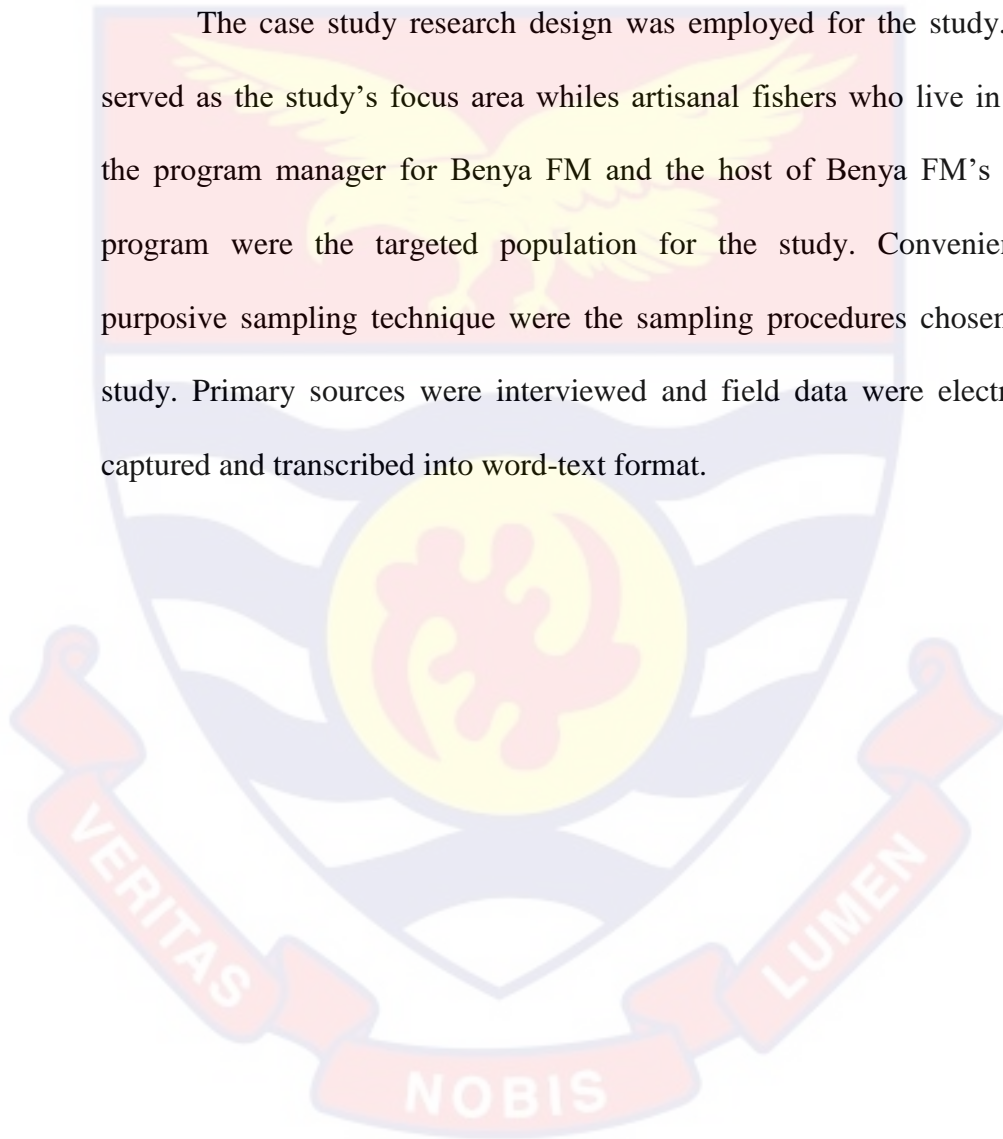
Ethical consideration of the present study focuses on ensuring every participant and data used are within the precincts of ethical way of conducting research. The researcher focused on ensuring that the Kantian principles of informed consent, anonymity, confidentiality and minimal risk. Regarding informed consent, the researcher sought permission from the community leadership and stakeholders through artisanal fishing association and community traditional rulers. In addition, the researchers ensured that all participants were clearly educated about the purpose and focus of the study, and they were giving opportunity to willingly consent to take part in the study. This was done through written letters, phone calls and announcement depending on the participants' schedules. Also, the information that was provided by participants was treated for academic purpose to ensure confidentiality. In the same vein, the researcher ensured there is commercial commitment or use of the data provided by the participants. The data was not disclosed to third party who does not have shared relations with the present study. Finally, participants were assured anonymity because any forms of their identification in the study was omitted to ensure their identity remain anonymous. The study was also structured in such a way as to ensure that it does not interrupt their schedule nor affect them in any way negatively.

Aside the participants ethical consideration, the researcher ensured Wimmer and Dominick (2011) ethical concerns of falsification, plagiarism and fabrication are avoided in analyzing the data. This was ensured through engaging independent coders and ensuring that information is well crosschecked by third parties to ensure accuracies at all cost.

Chapter Summary

This chapter brought to light the research philosophy, methods and procedures used for the study. This included the research design, study area, population, sampling procedure, data collection instrument, data collection procedures, data processing and analysis.

The case study research design was employed for the study. Elmina served as the study's focus area while artisanal fishers who live in Elmina, the program manager for Benya FM and the host of Benya FM's fisheries program were the targeted population for the study. Convenience and purposive sampling technique were the sampling procedures chosen for the study. Primary sources were interviewed and field data were electronically captured and transcribed into word-text format.



CHAPTER FOUR

RESULTS AND DISCUSSION

Introduction

This chapter is divided into two parts. The first part presents the results of the study according to research questions. The second part discusses the results. The results of the study were presented under the three research questions and their respective themes.

Results of the Study

Research Question 1: What is the impact of radio on artisanal fishing in Elmina?

The researcher sought to find out how radio (radio program) impact artisanal fishing in Elmina. From the analysis of the data, four themes emerged which are radio as a source of information, radio as a source of education, radio as a source of entertainment and radio as a behavioural change agent.

Radio as a source of information

One of the basic function of media is to inform the public. In the case of the community, the information function of media must be tailored to community needs. In the present study, the researcher discovered the information role of Benya FM was very effective because the station employed the local language, thus Fante, to communicate its local programmes to the community members. This serves the community members better because of the low educational level of artisanal fishermen. This is rightly captured in the words of the interview as follows:

*You see, when it comes to Elmina, most fishermen
are not educated, so radio program on Benya FM*

is good for us. They speak fante which most, if not all of us, understand since it is our language. We get information about illegal fishing and other fish related issues on radio every day (Fisher 6).

This excerpt demonstrates that the effectiveness of Benya FM as information medium to the community members anchored on its use of local dialect in broadcasting. This is consistent with the ideas of Serwoonor (2016) that community radio must be owned by the community members in its broadcasting of content in the language that the people understand.

The information role of Benya FM could be categorized into three sub-themes, which are general information, specialized information and fishing related information. On the general information, the researcher discovered that participants relied on Benya FM programming to know what is happening around the world. Five interviewees (chief fisherman, fisher 6, fisher 2, fisher 15 and programs manager) expressed how they gained information through radio programs. The following extracts capture chief fisherman's view on the impact of radio on world news.

Radio helps us a lot. We mostly tune in to evening news in order to know what is happening in the world around us.

This assertion by the interviewees indicate their expectation of community media to be voice of the world to them in their local community. Therefore, beyond the fishing related information, community members are interested in happenings around the world.

Another information function played by Benya FM was the communication specific relevant information to community members. This has to do with basic knowledge on issues of relevance to the community members such as the use of fuel, marketing charges, and many others. For instance, one interviewee indicated that;

Usually, I enjoy listening to radio stations like ATL FM and Benya FM. They are really helpful since they provide us with information on topics like premix fuel, saiko, and others that are relevant to our line of work (Fisher, 2).

This interviewee express how specialized information from Benya FM equally benefits his line of work indirectly. This implies that community radio station must include special programs that are relevant indirectly to the community members the stations are serving.

On the information role of Benya FM on fishing, the researcher found insightful evidence from the data gathered. It was discovered that fishermen relied on Benya FM for information on weather, which is key in predicting fishing time and bumper harvest. For instance, one interviewee indicated:

Also, with the fishing program on Benya FM, it helps us know what exactly goes on in our working field... For instance, today's weather report that we heard on the radio showed that fisherman can head out to sea (chief fisherman).

Further, regarding radio's programs serving as a source of information, two fishers mentioned the ways in which radio has helped them. They said the following:

Benya FM's fishers program provided me with information on alternative jobs I can do when they close the sea (Fisher 15).

This fisher 15 response indicates that the special programs on fishing by Benya is making the station meet the information need of the community members. This is based on the station empowering community members to explore other options of livelihood aside fishing.

Still on the information role of Benya FM on fishing, another interviewee had this to say:

Radio has lots of impact on artisanal fishing. Through our fisheries program, we are able to inform the public on government programs and policies on their trade. Fishers are provided information on new models or forms in which they can operate a lot better for maximum results (programs manager).

This excerpt shows that fishermen are largely dependent on radio to know policies of government that impact their operation. For instance, prices of fishes, limit on fishing import and many other government interventions are broadcasted through the radio stations to community members. The information function of Benya FM is a proof that the station is fulfilling its social responsibility to the community by remaining as promoter of the

community interest through its general, specialized and fishing information function. The next theme derived from the data is radio serving as a source of educational impact.

Radio as a source of education

Learning is an ever-unending practice; hence, fishermen consider the programmes of Benya FM as having an educational impact on their lives. The educational function of Benya FM had impact on three areas of the fishing industry of Elmina: illegal and legal fishing practices, marketing fishes, and water conservation.

Based on the information gathered, six interviewees (fisher 5, fisher 2, fishmonger 1, fisher 7, fisher 6 and fishmonger 2) shared their opinions on how the fisheries program on radio acts as a source of education to them. One of them indicated that listening to the fisheries program on radio has helped him acquire knowledge about acceptable and sustainable fishing related activities. He revealed the following:

I learn so much from radio. Now, I know illegal unregulated and unreported fishing issues. I advise that we avoid the use of monofilaments and DDTs to make our water safe. Also, fishers should listen to radio more often to learn new ways of doing things (Fisher 5).

This is evident that the radio station has successfully corrected community members use of illegal fishing methods such as DDTs, monofilaments among others. It is evident from the results above that radio helps spread awareness of issues related to illegal fishing and its

consequences. This is akin to the agenda setting function of media where the media predicts what the people should talk about and perhaps act on through constant broadcasting of such content to the public. This also confirms the public responsibility of the media to protect public interest and ensure proper behavior among people.

Aside educating fishermen against illegal fishing methods, Benya FM also teaches the fishermen on legal fishing methods. For instance, fisher had this to say:

Because of what we learn on radio, we have now understood new and better ways of fishing especially from older fishers which helps us get more catch and also preserve our water (Fisher 2).

The excerpt illustrate indirectly that the radio station brings older fishermen as experts to educate the younger ones on proper fishing methods. The programs have impacted the knowledge of the fishermen such that they harvest more and conserve the water at the same time.

Regarding educating community members on marketing of fish, the researcher discovered that Benya FM educated market women on marketing prices, sales location and proper smoking methods. For instance, an interviewee was of the view that:

Radio helps women as well. It makes us aware of our immediate surroundings specifically the market place where to sell the fish. We are taught

to clean to avoid houseflies and prevent contamination of the fish (Fishmonger 1).

This ensures that market women have the best of sale through proper treatment of the fish. For instance, a fish monger expressed her excitement on how she gained education on the use of a locally manufactured oven. This is what she had to say:

It was through the fisheries program on Benya FM that taught me how to use the “Ahotor” oven by CEWEFIA. After learning how to use it and manage it, I can boldly say that I have had a lot of benefits. Financial benefits and health benefits as well. Now my customers are safe, my family is also safe when they eat my smoked fish (Fishmonger 2).

Regarding the preservation of water, the researcher discovered that radio educates fishermen on water conservation methods. This was noticed in the data when interviewee indicated how music inform them on the need for cleanliness at the ocean. A fisherman believed that some of the music played on radio stations are very educative. For instance, the song about illegal fishing by Kofi Kinaata. He stated it as follows:

We learn a lot from music as well. An example is Kofi Kinaata’s song which thought me that keeping the shore clean is vital for our health and that of the fish stock. Also, the use of monofilaments, toxic chemicals, light, and other

illegal fishing methods should be stopped (Fisher 7).

This shows that conscious music aired on radio is another source of teaching and learning process for fishermen in addition to radio programs. Another fisher had this to say

Their education on light fishing has been great. They got us to understand that, light fishing does not necessarily destroy our fishing trade but its abuse is the issue, so their program has been very helpful (Fisher 6).

The next theme derived from the data is radio serving as a source of entertainment.

Radio as a source of entertainment

The results of the study showed that listening to radio can provide fishers with entertainment in the form of music or songs. Four fishers (fisher 3, fisher 7, fisher 10 and fisher 4) gave the following account of their experience:

We listen to music on radio and sing along to cheer us up and to make us more active and energetic. This makes us finish the work in no time (Fisher 3).

Two other fishers provided the following account in a similar manner:

Without music, you will quickly get drowsy and tired. You cannot feel tired or depressed while there is music. Because I have a lot of work to do,

I must stay awake and so the songs I listen to on radio helps me (Fisher 7).

I love the song they play before they start the fisheries program. I have even used it as my ringing tone. It is very nice and it puts some spirit in me and makes me feel proud about the work I am also doing to help mother Ghana (Fisher 10).

Another fisher stated this as follows:

This place is not like an office environment. We all sing together when a song is played on the radio since we like to do things together here. As we get deep into the song, this distracts us from the stress associated with the work (Fisher 4).

Artisanal fishing usually involves communal efforts therefore, music provides the complimentary function for keeping each member of the community amused to carry out the energetic exercise of fishing. The next theme derived from the data is radio serving as a behaviour change agent.

Radio as a behavioural change agent

When asked the impact of radio in the artisanal fishing industry, five interviewees (fishmonger 1, fisher 5, program host, fisher 8 and fisher 11) provided the following responses:

The fisheries radio show has helped us change the way we handle rubbish at the seashore. Prior to that, we leave rubbish at the seashore or the fish market because there isn't rubbish bin at the

seashore or fish market. Now, I personally gather all the trash with my women here and throw them into the nearest rubbish bin (Fishmonger 1).

Additionally, a fisher also spoke about his experience with illegal fishing methods and how listening to radio programs like “Afarikua” on Benya FM has encouraged him to switch to legal fishing methods. He expressed the following:

In the past, I was just focused on increasing my catch and had no concern about how engaging in illegal fishing might impact water quality. We felt it was appropriate to employ monofilaments and other illegal fishing techniques to increase our catch because the Chinese were trawling in our waters and depriving us of our livelihood. Premix fuel is pricey; thus, you will lose money using it, hence sticking to illegal means to gain. I now have confidence, thanks to the “Afarikua” program that the Chinese trawlers will be stopped and so we will resume fishing ethically to help protect our waters (Fisher 5).

The host of the Afarikua program thought the program had changed the unapproved behaviour of some fishers at shore. He said the following:

It is through this program that the fisherfolks have stopped using DDT and Dynamite. It has also helped minimize the use of wrong nets for fishing. I

go to them and explain to them why they should not use these things (Program host).

Buttressing the above, two other fishers said the following:

Previously, I use dynamite and light fishing for my catch. An initiative inherited from my master however the fisheries program on radio convinced me to stop in order to provide healthy fish for myself and my customers (Fisher 8).

Sometimes when we go fishing, we don't get any catch. Coming back to see your family hungry and looking helpless was not an option so I use carbide and other substances to kill the fishes. When they float on the sea, I am able to get something to sell and get money home but through the "Afarikua" program, I have stopped and developed other ways to cater for the family. Now, I have opened a shop for my wife, she can also sell to support the family small small (fisher 11).

Research Question 2: How does Benya FM engage artisanal fishers in Elmina?

This section of the study sought to identify the ways in which Benya FM engages artisanal fishers in Elmina. Specifically, it sorts to find out strategies employed by Benya FM in ensuring that the artisanal fisher's thoughts and concerns are heard. Ten of the interviewees gave varied responses under the three themes developed from the data and are captured

below:

Phone in

One of the core fundamentals of community radio is participation. Through phone ins, the community members are able to add their voice to the discourse on radio. The phone in is identified as an effective engagement strategy between community radio and their audience (Nartey, 2016). In the present study, four of the interviewees (fisher 8, fisher 2, fisher 9 and fisher 4) expressed how they are engaged on Benya FM. The following extracts capture their views:

I call into their fisher's program to express my thoughts and sometimes ask questions where I need clarification (fisher 8).

Another fisher had this to say:

When they open the phone lines, I sometimes run to get credit to call because sometimes I want to share my thoughts on a particular topic and because I didn't know that it will be talked about, I have to be fast to buy credit and call otherwise, I will miss them (fisher 2).

This excerpts indicate the extent to which members of the fishing community goes to participate in the radio programmes. It cost them money and time, yet they enjoy doing it to bless others.

Nevertheless, some of the members had challenges that hindered their participation through phone in. A fisherman indicated that owing to network related issues, he hardly calls into the program:

I don't always call into the program because sometimes when you call, the line will be busy throughout. It is only when you are fast or lucky that's when your call will go through so with me, I don't call often (fisher 9).

Additionally, another fisher hinted that his supervisor calls during the fisheries program to express his thoughts:

My master calls most often. This is because he is experienced and understands the job much better. He sometimes calls to correct them when they are not stating the facts. I don't call. I ask my master if I don't understand anything (fisher 4).

From this excerpt, it is evident some of the fishermen may not participate through phone because they feel they do not have the required expertise to engage in the phone in. The interviewee 4 rightly asserted that the master phone in because the master is experienced and understands the job much better.

Messages

Another engagement strategy employed by Benya FM was through messages. This involves using text messaging or WhatsApp message to share one's view with the radio station. For instance, three of the interviewees (fisher 7, fisher 13 and fisher 5) had this to say:

They give us the opportunity to send text messages. Sometimes when the phone line is busy,

I ask my son to send text message for me. This is read on radio and I feel excited about it (fisher 7).

They use to ask us to put a voice note on their WhatsApp page to enable those of us who didn't go to school to also have a say in the show. When we send the voice, they sometimes play it on radio but now they have stopped doing that one. When they bring it back it will help us because some of us don't know how to type the English (fisher 13).

Their WhatsApp line is very active. When you put information on it, they attend to it and give you feedback (fisher 5).

Nartey (2016) found text messages as effective because it is less credit consuming and network demanding. The radio station employed this medium to allow audience participate in programs. The use of WhatsApp pages indicate the reliance on social media to compliment to the mobile technology of calls and texting. The use of text messages added more community members to the programming of Benya FM, thereby increasing engagement.

Outdoor broadcast

Aside the phone in and text messages, the radio station also engage the audience through outdoor broadcast. This is more of taking the broadcasting to the audience at where they work. It was clear from the data acquired that Benya FM engages the artisanal fishers in Elmina through multiple ways. Three of the interviewees (program host, fisher 6 and fisher 1) had this to say:

As part of our strategies in engaging the artisanal fisher, we sometimes bring the fishers program to the artisanal fishers at Bakano in Elmina where most of them mend their nets. We set up tents, bring our console and transmit live outside the studio. This attracts them and they are able to share their thoughts directly on a subject (program host).

I like it when they do the program outside. We are able to see the guest they bring on air and even ask them direct questions after they are done with the program (fisher 6).

Doing the program at Bakano gives us the opportunity to see and understand what goes on in the studio. During that time some fishers even abandon their work to listen and watch what they are doing. It is very interesting (fisher 1).

This is seen to be bringing the experts to the door steps of the community members so that the community could easily interact with the expert. This outdoor engagement provided easy access and opportunities for fishermen to participate directly in the programming.

Research Question 3: What is the relationship between Benya FM's fisheries program and artisanal fishing sustenance in Elmina?

This section of the study comprises four themes. These include the selection of topics, selection of guest, feedback and leaks. Nine of the

interviewees gave varied responses under the four themes developed from the data and are captured below:

Selection of topics

The information acquired in this section makes it quite evident that Benya FM consults fishermen when making decisions on the topics to be discussed on the fisheries program. Four of the interviewees (programs manager, fisher 3, fisher 4 and fisher 14) had this to say:

Before a topic or subject is discussed, we go to the artisanal fishers to look out for their major concern and a topic they will be interested in. We want to be relevant and attractive to the artisanal fishers in Elmina since it is our domain so when they hear their issues discussed on air, it gives them hope and the confidence that we are their voices (Programs manager).

The program manager succinctly opines the community-own assumption of community media, thus Benya FM, and the station management is achieving this participation through involving community members in program topics selection. This is key to realizing what Serwoonor (2016) called regaining the community ownership of community media from the commercial interest programming.

This involvement of fishermen in the topics selection has made the programming relevant to the community members. For instance, fisher 3 stated that:

The “Afarikua” program is a very good program. The topics discussed are very relevant to our current situations. I am not surprised because the owner of the station is a fisherman himself so he understands our challenges (fisher 3).

Even the program title being in Fante is indicative that the program is owned by the people and it is specifically for them. For instance, fisher 4 and 14 recounted the following experience:

The host is mostly seen here sitting among us and chatting with us. I understand his father is also a fisherman and he also has a canoe so he is very interested in our issues. He comes over almost every week to see how our business is doing. He is very good. He should continue to put our specific issue out there and get the government to support us (fisher 4).

The program participants are usually the fishermen thereby making them feel part and parcel of the programming of the station. The closeness of station management and workers to audience makes the audience feel represented. This fulfills social responsibility theory of media demands for professionalism in the practice of media. For instance, the interviewee indicates how the host of the programs relate with them:

Last month, he came here (the program host) to ask us what we will want to have him discuss on radio. We told him about the premix issues and

the closed season. He indicated he will be inviting the big people to the studio to have it done. He has done the premix and I am hoping to hear the closed season too (fisher 14).

Selection of guest

The program guest is a person who is regarded as expertise in the field of program content. The invitation of such people makes them share their relevant knowledge with others. Concerning who appears as guest on the fisheries program, two of the interviewees (program host and fisher 8) had this to say:

Selection of guest is largely based on the topic for discussion. We do engage the senior fishermen on some of the topics to be discussed. Some of them come into the studios whereas others join via phone in. The fishers sometimes inform us on who best they think is responsible for a particular issue and the need to get that individual on radio to clarify a particular issue (Program host).

Fisher 8 also had this to say:

It is inspiring to hear the challenges of other fishers on radio and how they are able to overcome those challenges. I have not had the opportunity to be on radio but when I hear other fishers on radio, I am excited because I know they represent me (fisher 8).

The use of fishermen to address fishing related issues anchors the position of community media as the voice of the voiceless.

Feedback

The fisheries program on Benya FM occasionally receives reactions from its listeners. When questioned about the fisheries program, four of the interviewees (program host, fishers 7, 12, and 3) responded as follows:

At least, once every month, we go back to the fishers who are our target audience to assess the “Afarikua” program. Their input is captured in future episodes of the program (Program host).

Further, some interviewees expressed satisfaction that their suggestions had been taken into account. They stated the following:

They listen to us when we make suggestions into the shows. The last time we complained about what should be done to encourage the younger ones to go into fishing. It was discussed and I was very happy (Fisher 7).

You see the segment where they do the weather report? That was my suggestion. Previously, they only do the discussion but when I told them that we need updates on weather at sea among others, I observed that it was introduced into the program (Fisher 12).

For me, I see myself as the one the program belongs to because initially, I struggle to call in

when they activate the phone lines but I made a suggestion to the host when he came here that they should increase the time for the phone in segment and if possible, add another phone line to enable some of us to call in. Now, they have two phone lines and some time too has been added to it (Fisher 3).

The next theme derived from the data is leaks given to the fisheries program.

Leaks

An interviewee made the following comment on how other fishers leak illegalities in their trade to the program host to be aired on the program:

Owing to our good relationship with the artisanal fishers and the fact that they know we project their interest, they sometimes give us information on some illegalities happening in and among them. We hide their identity and probe the allegations which are made (Program host)

Discussion of Results

This section discusses the results presented in the study and provides empirical literature to corroborate or contradict the results.

The impact of radio on artisanal fishing in Elmina

Research question 1 sought to examine the impact radio has on artisanal fishing in Elmina. The data acquired suggests that radio serves as a

platform for information, a source of education, provides entertainment, and acts as a behavioural change agent.

Radio as a source of information

From the results, radio serves as a source of information sharing as indicated in the responses of five interviewees (The chief fisherman, fisher 6, fisher 2, fisher 15, and the programs manager).

When people become informed on what goes around in their working environment, it helps in their decision making. In his case, the chief fisherman revealed how news broadcast on radio acts as a valuable information-based platform for fishing communities. Using the knowledge provided on radio, fishermen can do their jobs more effectively. This is consistent with Hermansky's (2022) assertion that community radio stations serve as a medium for communication and information exchange that aids communities in overcoming their challenges.

Further, the advantages of listening to weather forecasts on the radio were also acknowledged by the chief fisherman. It is noteworthy that reliable and timely weather forecasts are essential for organizing and carrying out fishing safely all over the world. By giving important details and cautions, this promotes health and safety of workers (Finnis, Shewmake, Neis, & Telford, 2019). Therefore, it may be possible to lessen the susceptibility of people to the effects of extreme weather by having access to timely and accurate weather forecasts (Antwi-Agyei, Dougill, & Abaidoo, 2021; Alley, Emanuel, & Zhang, 2019; Singh et al., 2018). Radio stations and other media platforms might be used for this purpose to keep fishermen safe at sea.

Moreover, the usefulness of radio or how it meets the requirements of the uneducated were also stated by fisher 6. Fisher 6 expressed his excitement on his ability to imbibe information spoken in his local dialect on radio. This corroborates the assertion made by Mmusi (2005) that radio is recognized for delivering communities current local and global information in their native languages.

It is clear that information is a useful tool in the fishing industry. Particularly in remote regions, the appropriate information is likely to result in social and economic change (Morris & Shin, 2002). This could be traced in the captured extract of the programs manager and fisher 2 who respectively revealed that governmental policies and programs that seek to add value to the services of the fishers, addressing issues relating to premix fuel and saiko are made known to the fishers through the fisheries program. Theoretically, this reiterates the theory of corporate social responsibility, which takes the form of businesses offering support to other organizations or individuals in a range of contexts, including societal issues like saiko. This serves as a driver for business and societal benefits (Camilleri, 2015; Porter & Kramer, 2015; Falck & Heblich, 2007), and satisfies a greater array of stakeholders' demands (Waddock, Bodwell, & Graves, 2002; Clarkson, 1995). As such, the artisanal fishing industry in Elmina is significantly supported by Benya FM.

Fisher 15 was excited about the information he had on the alternative jobs he can venture in during closed seasons. This is consistent with Hermansky's (2022) assertion that radio facilitates long-term social change and development and provides information. In this light, information about alternative jobs for artisanal fishers is likely going to help with the

sustainability of the industry since survival during closed seasons would not be a major issue to deal among fishers. Providing adequate information to fishers will equip them to face the challenges of contemporary fish production such as processing, marketing, and distribution, artisanal fishermen need a diversity of fishing information and knowledge (Annune, Ezeani, & Okafor, 2014).

Last, Benya FM programs manager acknowledged radio's impact on the artisanal fishing industry. He added that they are able to tell the public about government initiatives and regulations affecting their industry through their fisheries program. By doing so, the public and the government are more closely connected. This supports Hermansky's (2022) claim that radio, a vehicle for communication and information sharing, aids communities in bridging the gap between the general populace and the government. Finally, he said that the fisheries program offers knowledge on new models or ways that they might work significantly better for best results. This raises public awareness and encourages the implementation of beneficial initiatives within the fishing industry (Ismail & Khalid, 2015). Therefore, the knowledge gained will aid in revitalizing Elmina's fishing industry.

The aforementioned results suggest unequivocally that listening to radio is common among fishers. This reflects the assertions made by Agwu and Anyanwu (2000), and Philip and Udoh (2011) that radio is an effective tool for disseminating information.

Radio as a source of education

The results extracted from six interviewees (fisher 5, fisher 2, fishmonger 1, fisher 7, fisher 6 and fishmonger 2) in this section, make it very

evident that radio plays a significant role in educating fishermen. It is imperative to note that mass media, specifically radio, are means of informal education (Jurin, Roush, & Danter, 2010). This is exhibited in the narrative of fisher 5 when it came to light that he was educated on matters such as illegal unregulated and unreported fishing issues.

Likewise, it is evident that radio educates and makes fishmongers more aware of issues related to sanitation and hygiene. Their ways of life significantly change as they maintain their hygiene practices as elaborated by fishmonger 1. This validates Abdulrauf and Ayinde's (2022) assertion that listening to radio programs about hygiene increases individuals' awareness of environmental sanitation and hygiene issues. In this instance, the frequent discussion of concerns relating to environmental, sanitation and hygiene shapes the opinions of fishers on these issues. Theoretically, this corroborates the McCombs and Shaw's (1972) agenda setting theory which holds that the media influences how the public view pressing issues. This contributes to the success of sanitation programs aired on radio.

It is important to highlight that radio in particular appears to play a significant role in shaping a good society to improve its lifestyle and lead it in the right direction. This might be explained by the media's constant efforts to side with reality and important information. As a result, Dwivedi and Pandey (2013) argue that the media is the best tool for promoting awareness in contemporary society, whether it be political, social, or economic. It educates us about our rights, raises awareness of social ills, informs us about what is happening in the world around us, and uses undercover operations to expose corrupt politicians and violent criminals. This remains true for the fishing

industry as well, as radio plays a crucial role in discussing pressing matters affecting the sector. This raises awareness and can result in beneficial improvements for the fishing industry as alluded to by fisher 2.

Moreover, through radio stations, fishermen learn new technologies and fishing methods employed by other fishers. This is consistent with Anyanwu's (1978) assertion that through radio teaching, fishermen have learnt to work more productively, even while using new facilities and technology that require new strategies to increase food security. This also supports Ismail and Khalid's (2015) assertion that media heavily influences public education regarding fish consumption and ways to advance the fishing sector.

Radio is still among the most economical ways to spread awareness and encourage the adoption of the novel sustainable development concepts (Nabusoba, 2014; Guenthner & Swan, 2011) such as sustainable development goal 14 which looks at the conservation and sustainable use the oceans, seas and marine resources for sustainable development. This could be identified in his (fisher 2) desire to employ new and better ways of fishing to improve his catch and to preserve the oceans.

In addition to radio programs, fisher 7 mentioned that conscious music played on the radio gave them some insights about their operations. Notable is the fact that music acts as more than just pleasure for people; the lyrics also act as a helpful memory aid, encourage participation, and work well as a teaching approach (Zagerman, 2018). As a result, when music addresses topics pertinent to the fishing industry, some fishermen memorize it, which guides them in their day-to-day activities. The song about illegal fishing by Kofi Kinaata is a prime illustration.

Radio as a source of entertainment

Music appears to be a source of entertainment to some members of society. This helps them release tension, kill boredom, and keep them busy with leisure activities. According to a study by Addo (2013), music can be used as a coping mechanism for stress.

The results in this section tends to suggest that in settings where music is not played or songs are not sung, people develop lazy work attitudes. For his part, fisher 3 explained that music on radio cheer fishers up and gets them to work more actively and energetic. This is consistent with earlier research that has demonstrated that listening to music while working regulates one's mood or helps an individual to relieve tension and anxiety (Lonsdale & North, 2011; North, Hargreaves, & Hargreaves, 2004).

Further, music has also been linked to mental health issues like depression, autism, post-traumatic disorders, and so forth (Carr et al., 2012; Gold, Solli, Krüger, & Lie, 2009), as well as a significant impact on improving recovery rates following surgery (Hole, Hirsch, Ball, & Meads, 2015). This agrees with the assertion made by fisher 7 that fishers do not feel tired or depressed when there is music. As such, it is important to note that music plays a major role in fostering collaboration and increase productivity in some workplaces. As highlighted by fisher 4, without music, some fishers get stressed up and could be easily distracted.

Last, the results within this section demonstrate how important music is to the fishing industry. It is important to realize that music encourages patriotism among fishers.

Radio as a behavioural change agent

The information broadcast on radio affects society in diverse ways. For instance, a church radio station that represents and stands for society's values, objectives, and culture might advocate for abstinence, forgiving others, and upholding moral principles in society.

The results in this section recounted above imply that radio is a powerful medium for influencing behavior. According to the aforementioned experiences, sensitization programs help fishermen abandon their unethical old habits as in the case of fisher 5, fisher 8 and fisher 11 and replace them with morally better ones. This is consistent with Hermansky's (2022) assertion that radio has a significant impact on communication and information sharing as well as long-term social change and development.

How Benya FM engages artisanal fishers in Elmina

Radio provides a forum for fishermen to express their opinions on matters affecting the fisheries sector. This is in line with the claim made by Khan et al. (2017), and McKay (2005) that community radio serves as the voice of a community's marginalized and at-risk population. Likewise, this supports the contention made by Kankam and Attuh (2022) that radio provides the opportunity and platform for people to communicate with elected officials for development.

The themes below discuss how Benya FM engages artisanal fishers in Elmina as extracted from the results.

Phone in

The results in this section imply that fishers have the option to call during the fisheries program to voice their opinions and, if necessary, request

clarification on fishery related issues. This could be seen in the response of fisher 8 when he said that he calls into the fisheries program to express his thoughts and sometimes ask questions where he needs clarification. The interactive nature of a phone-in program is anticipated to provide a listener a sense of belonging and prevent him or her from being a passive receiver of information and ideas transmitted by the radio (Eze, 2014). This indicates that radio serves as a voice for the fishermen.

According to Alabi (2014), electronic media may now communicate with their audiences, understand their demographics, and get immediate and delayed response from them. Pool (1983), cited in Willems (2013), claims that traditional media, such as radio and television, have made some attempts to include audience participation in their programming. Further, with phone ins, listeners are invited to voice their opinions over the phone, typically in relation to a specific topic for debate after the presenter or host has left the line open for any interested listeners to do so utilizing mobile devices (Eze, 2014).

The urge as exhibited by fisher 2 to rush out to get call credit to enable him express his opinion on a particular subject during the phone in segment reinforces Kunreuther's (2012), as well as McKay's (2005) assertion that radio plays a significant role in promoting fishers' right to information and community involvement by amplifying their voices and conveying their opinions in the development process. Also, this resonates with Khan et al.'s (2017, p. 101) claim that community radio acts as "the voice of vulnerable and marginalized population of the community..." This, however, indicates how important radio programs on fishery related issues are to fishers' ability to make a living.

Fisher 9 also complained about the line mostly being busy. As such he is discouraged from joining the program more frequently. This implies that most listeners make an effort to express their opinions about the programs' topics. It also affirms the assertion made by Willems (2013) that mobile phones have quite radically expanded the number of potential listeners that are able to call into a programme. Moreover, fisher 4 made it clear that he learns from his master by frequently seeking explanations on topics he does not understand. This considerably aids them and their fishing careers. This is due to the fact that they get to listen to the experiences of older fishermen who have the chance to speak on radio programs related to them. In doing so, fishermen are able to better understand their industry. Fishing practices and yields can therefore be improved with the relevant information and experience (Uzezi, 2015).

Messages

Text messaging has significantly impacted how people communicate. Text messaging is a quick, simple, practical, and easy way of multitasking (Grinter & Eldrige, 2001). Text messaging is used to schedule meetings, express love, avoid oral communication, and stay in touch with friends and family (Leung, 2008).

According to the results in this section, fishers are given the chance to express their opinions and concerns via text and WhatsApp messages as indicated by fisher 7. This implies that radio serves as a platform for fishers to express their opinions through text messaging. This supports the claim made by Kunreuther (2012) and McKay (2005) that radio plays a crucial role in supporting fishers' right to information and community engagement by

amplifying their viewpoints and communicating their thoughts in the development process. In supporting this assertion, Cole-Lewis and Kershaw (2010) brought to light that even if a phone has been turned off, messages will be delivered when the phone is turned back on. As such thoughts and viewpoints of the ordinary fisher would still be expressed and may gain the needed attention.

Additionally, fisher 13 said that WhatsApp voice notes are important since they provide uneducated people the opportunity to take part in the fisheries program. This suggests that both educated and uneducated listeners can participate during radio programs. This levels the playing field so that everyone's concerns may be addressed, regardless of educational level. This resounds with Khan et al.'s (2017, p. 101) assertion that community radio acts as "the voice of vulnerable and marginalized population of the community..."

Outside broadcast

The results in this section show that Benya FM occasionally decides to move its studios to the community. According to fisher 6, fishers find it easier to engage because they can see the host and other guests on the program. This allows fishers the chance to ask questions directly and receive prompt responses from the host or other guests on the program. This shows the importance of face-to-face communication. As many theorists put it, face-to-face communication is the gold standard of communication (Clark & Brennan, 1991; Rutter, 1987; Kiesler, Siegel & McGuire, 1984; Short, 1976).

From the results above, the program host italicized some logistics Benya FM has to secure, as part of their efforts to transmit the fishery program from outside. This brings additional cost to the station. It also exposes

company assets to potential damages and accidents when console and other outdoor broadcast equipment are brought out. However, this validates Bowen's (1953) Corporate Social Responsibility (CSR) theory, which describes the duties, decisions, and actions a business must take in light of societal objectives and values. This shows that despite their need to make profit in order to survive in a competitive market, organizations and businesses still have a role to play in society. This complies with their CSR, which aims to benefit the wider society.

How does Benya FM's fisheries program promote artisanal fishing sustenance in Elmina?

It is clear from the evidence gathered in this part that Benya FM consults fishermen when making choices on how to administer the fisheries program. Additionally, Benya FM gives fishers in Elmina the chance to talk about issues that concern them and their line of work in their studios. This offers fishers a platform from which to address the right authorities with their complaints and suggestions. This is so because radio serves as the voice of the community on social, economic, political, and cultural issues (Kunreuther, 2012). However, this section discusses issues related to Benya FM's way of selecting topics, guests, feedback and information leaks to help sustain the fisheries sector in Elmina.

Selection of topics

Based on the results in this section, it has come to light that Benya FM contacts fishermen when deciding what subjects or topics to cover on the fisheries program. This might be as a result of their extensive understanding of

their field and the issues that surround it. However, it is worth asking fishers for ideas on the topics to be covered.

Further, this offers the opportunity and platform for fishers to set a professional agenda. Unlike the public agenda as indicated by McCombs and Shaw (1993), Walgrave and Van Aelst (2006), Robert & MacCombs (1994) which seeks to promote government policies, the professional agenda in this instance, Benya FM permits fishers to use the media to try to sway the public's opinion (Colistra, 2012). This reinforces McCombs and Shaw's (1972) agenda setting theory.

Fisher 3 mentioned that topics discussed were quite relevant at any given instance. Since the opinions of fishers were sought before choosing a topic for discussion, it is not surprising that there are topics that addresses the present issues fishers are facing.

Further, fisher 3 also mentioned that the owner of Benya FM is a fisherman. This makes him completely aware of the activities of fishers. Also, fisher 4 noted that the host is often seen sitting among them and interacting with them. This demonstrates the value Benya FM places on the issues facing fishers. Also, this makes it easier to have firsthand information about fishers' concerns.

However, fisher 4 urged the host to voice their concerns on radio so that the government would take notice and support the fishing industry. This lends credence to the agenda setting theory. This is due to the possibility that fishers' shaping and pruning of Benya FM's agenda may be seen as significant advertising pressure that will affect the general population. This shows that the

issues facing fishers become a major issue that requires the attention of numerous stakeholders when people are exposed to them frequently.

Selection of guests

The program host indicated that guests are invited based on the topic for discussion. He continued by saying that they involve the senior fishermen on some of the issues to be discussed. This might be explained by the way society views elderly people as the embodiment of knowledge and wisdom (Dei, 1994; Ocholla-Ayayo, 1976). Due to societal restraints on disrespecting the elderly, Africans are socialized to value their elders or leaders. They are therefore the initial point of contact in situations like this.

Further, the program host mentioned that occasionally, fishermen will let them know who they believe to be most responsible for a specific issue and that they should be called on the radio to clarify the situation. The statement strongly suggests inviting knowledgeable persons to participate in panel discussions in order to take their wellbeing into consideration. However, they believe that this would help meet their needs and improve their lives as hinted by fisher 8.

Feedback

According to the program host, he visits fishers at least once every month to evaluate the “Afarikua” or fisheries program. This is done to assess the program’s performance and learn about the many improvements that could be made. The aforementioned account makes it quite evident that educative fisheries programs play a significant role in the attempt to teach fishers how to fish properly in order to minimize environmental pollution and a variety of health effects on both fishers and consumers.

Fisher 7 and fisher 3 expressed satisfaction on how their suggestions and inputs on the fisheries program is taken into consideration and implemented. On his part, fisher 12 took responsibility for the implementation of the weather reports on the fisheries program. This resonates with Willems (2013) assertion that input from listeners occasionally also feeds into decisions radio producers make with regard to content, hereby suggesting that audiences are contributing to content production.

Leaks

The program host indicated that he occasionally receives information about illegal activity in the fisheries sector from fishers. Their identities are hidden, he continued, and more inquiries are made in order to better understand the highlighted issues. This affirms the claims made by scholars that those who leak or disclose information to the press have an agreement with the journalist that the source's name will not be disclosed (Tiffen, 2020; Thompson, 1995; Ericson, 1989; Bok, 1982; Sigal, 1973). However, regardless of where the information comes from, it will be evaluated for its newsworthiness and reliability (Schlesinger, 1990) and will typically come from individuals with access to such information, like fishers and shareholders within the fishing industry.

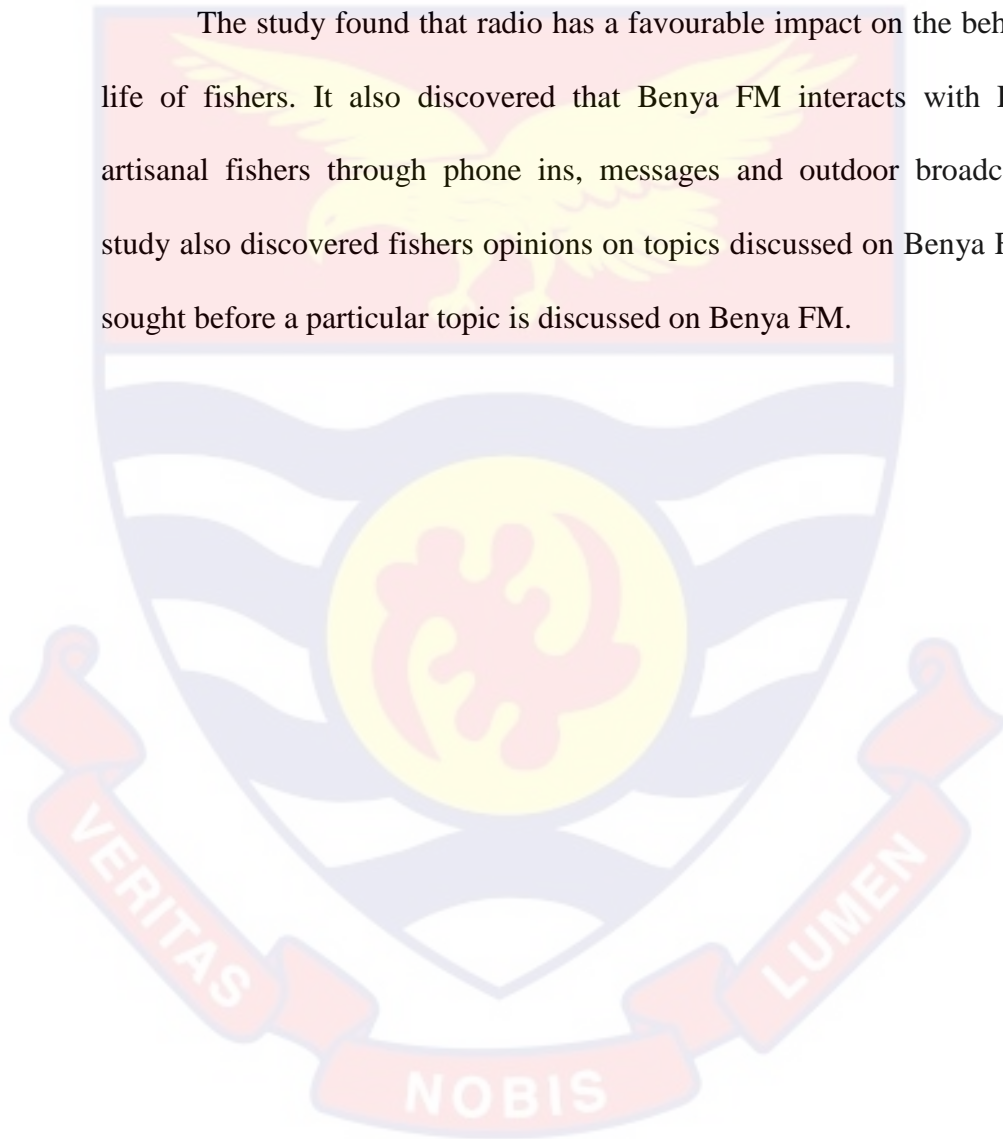
Last, according to the aforementioned statement, Benya FM could act as an intermediary to convey information from fishers to the government and other stakeholders. This upholds the principle of corporate social responsibility, which holds that businesses have an obligation to make efforts to address the needs of a bigger or wider range of stakeholders (Waddock, Bodwell, & Graves, 2002; Clarkson, 1995). In the end, this may guarantee

fishers the answers to the majority of their problems and generate a consistent stream of income for them.

Chapter Summary

This chapter presented the results of the study according to research questions and discussed the results.

The study found that radio has a favourable impact on the behavioural life of fishers. It also discovered that Benya FM interacts with Elmina's artisanal fishers through phone ins, messages and outdoor broadcast. The study also discovered fishers opinions on topics discussed on Benya FM were sought before a particular topic is discussed on Benya FM.



CHAPTER FIVE

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

The primary goal of this study was to assess how radio contributes to the sustenance of artisanal fishing in Elmina, Ghana. This chapter contains the summary, conclusions and study-related recommendations.

Summary

This study was conducted using a qualitative research methodology because this allowed interviewees to give the researcher a thorough account of their experiences and feelings regarding the problem through interviews. The study's purpose was to assess how radio promotes artisanal fishing in Elmina, Ghana.

Further, the only instrument used to gather data from the study interviewees was a semi-structured interview guide, which was developed around the three specific objectives of the study. Interviewees in the study included fishmongers, chief fishermen, fishers, programs manager and program host. Moreover, thematic coding and content analysis were used to organise the results into themes in accordance with the three research questions for the study.

However, this study entailed three research questions. These include:

1. What is the impact of radio on artisanal fishing in Elmina?
2. How does Benya FM engage artisanal fishers in Elmina?
3. How does Benya FM's fisheries program promote artisanal fishing sustenance in Elmina?

Key Findings

The following are the study's main findings:

- The study found that conscious music aired on the radio serves as a kind of teaching and learning tool for fishers in addition to radio programs. The study also found that radio has a favourable impact on the behavioural life of fishers.
- It was found that listening to radio is common among fishers. The study also discovered that Benya FM interacts with Elmina's artisanal fishers through phone ins, messages, and outdoor broadcast. As a result, it was evident that most fishers utilize radio as a medium of sharing their opinions on a subject and also obtaining knowledge and information in their immediate surroundings.
- The study found that fishers are interested in the "Afarikua" program on Benya FM, which is targeted at fishers. The study found that the fisheries program acts as a forum for fishers to voice their issues, after which the government takes it up to deal with them.
- Finally, the study discovered that Benya FM seeks the opinions of fishers before deciding what subjects to cover on the fisheries program. The study found that Benya FM engages senior fishermen on some of the issues to be discussed. As a result, fishers have the opportunity to advance their knowledge in their line of work.

Conclusions

First off, the artisanal fishery industry's development and sustainability are as a result of a number of factors that are crucial to its transformation and improvement. According to the results gathered, local radio stations are

thought to be more effective change agents. They have the most recent knowledge of the artisanal fishery sector needed to assure its sustainability. However, the fishermen were adamant that their industry will improve as a result of these local radio programs.

It was thought that because local radio stations speak for local residents to guarantee that their concerns are heard. Further, it is crucial that fishers participate in decision-making, and those with significant experience must make themselves available to assist create policies that will benefit them.

Recommendations

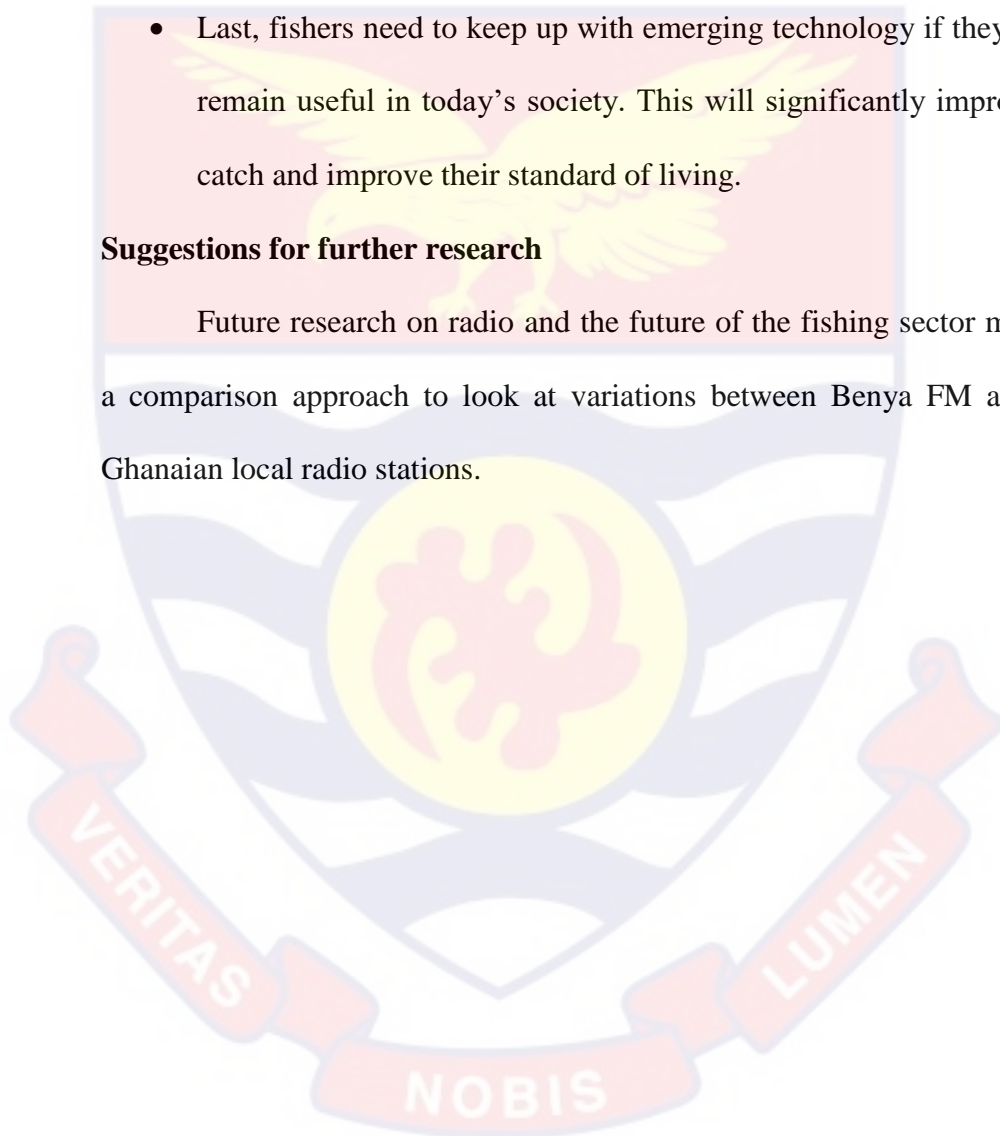
Based on the findings, the researcher recommends that:

- Local radio and television stations should air more fisheries-related programs to inform fishers, stakeholders and the general public about concerns related to the fishing industry.
- Governmental agencies like the Fisheries Commission should provide fishermen with easy access to the numerous fisheries regulations in a language they can comprehend. These organizations should prioritize fighting for IUU-related issues.
- Further, in order to facilitate work and improve fishers' livelihood, the government in conjunction with the Ministry of Fisheries and Aquaculture must implement more cutting-edge education and training programs using local radio stations such as Benya FM. Providing education and training programs would enhance fishers' abilities and skills, and they would be more devoted to the training and more motivated to perform effectively afterwards. They will, however, gain information and skills that would improve their profession.

- Senior fishermen must commit to lifelong education and training of other fishers in order to ensure the employment of responsible fishing techniques. Additionally, since most fishers have requested their intervention, the government may work expediently towards making a significant difference in the lives of fishers.
- Last, fishers need to keep up with emerging technology if they want to remain useful in today's society. This will significantly improve their catch and improve their standard of living.

Suggestions for further research

Future research on radio and the future of the fishing sector might use a comparison approach to look at variations between Benya FM and other Ghanaian local radio stations.



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APPENDICES

APPENDIX A

PROPOSED QUESTIONS

For Benya FM Fisheries Program Manager

1. What prompted the need to design a fisheries program on Benya FM?
2. Is the program meeting its objective?
3. What time and day is allocated to the fisheries program and why?
4. Is the program repeated?
5. If “yes”, when is it repeated? If “no”, why is it not repeated?

For Benya FM Program Host

1. What is the name of the fisheries program you host on Benya FM?
2. How is the program structured to meet the needs of the artisanal fisherman?
3. Do you take feedback from the ordinary fishermen?
4. How is feedback taken from the artisanal fisherman?
5. Have you made any effort to visit the artisanal fishers on site?
6. What were your observations on the activities of the fishers as against your fisheries program?
7. Were there any gaps you had to adjust your program to address?
8. How do you engage artisanal fishermen on your fisheries program? E.g., selection of topic for discussion etc.
9. What success stories have your program had in its efforts to sustaining the artisanal fishers’ sector?
10. What have been your major challenge in your effort to sustaining the artisanal fishing industry
11. How have you addressed such challenges?

12. Is there a future for the artisanal fishing industry?

For Artisanal Fishers

1. What is the state of artisanal fishing in Elmina?
2. What are some of your major challenges?
3. How are you addressing these challenges?
4. Do you listen to radio?
5. How often do fishers in Elmina listen to Benya FM?
6. Where and when do the artisanal fishers mostly listen to Benya FM?
7. What program do you listen to on Benya FM?
8. Do fishers in Elmina go on Benya FM's fisheries program to educate and inform fellow artisanal fishers on safe practices?
9. Has Benya FM's fisheries program helped the artisanal fishermen in anyway?
10. How have you used Benya FM's fisheries program to address your concerns and challenges?
11. What can Benya FM do to help sustain the artisanal fishing industry in Elmina?