

Community Radio Handbook on Human Rights

Ghana Community Radio Network
in partnership with Deutsche Welle Akademie

August 2019

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Community Radio Handbook on Human Rights

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in partnership with Deutsche Welle Akademie
August 2019**

*Developed and written by
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**Drawing on community consultations in four communities
respectively served by four Community Radio stations –**

*Aminapa (Radio Ada), Larabanga (Radio PAD),
Obiri (Radio Peace) and Tainso (Radio Royals) -*

**a write-shop with members of the GCRN Executive Council
and other Community Radio station heads –**

Lydia Ajono (Radio Gurune, Bolgatanga, Upper East Region, and GCRN Executive Council Chair), Owoahene Acheampong (Radio Royals, Wenchi, Bono Region), Richard Alandu (Radio Builsa, Sandema, Upper East Region), Bismark Alimo (Radio Edubiaseman, New Edubiase, Ashanti Region), Richard Amoani (Radio FAWA, Fotobi, Eastern Region), Mohammed Balusalia (Radio Radford, Tumu, Upper West Region), Zaabelle Matthew (Radio PAD, Damongo, Savannah Region), Michael Nyarku (Radio Ahanta, Agona Nkwanta, Western Region), Erica Ofoe (Radio Ada, Big Ada, Greater Accra Region) –

**and the collective experience of member stations
of the Ghana Community Radio Network
and most especially the communities they serve**

**and against the framework
of the collaborative partnership with the Ghana desk
of the Deutsche Welle Akademie.**

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INTRODUCTION

Background

In mid-2018 the Ghana Community Radio Network (GCRN) and Deutsche Welle Akademie together decided to develop and publish a *Community Radio Handbook on Human Rights*. It is a project of fundamental import with a vision of accelerated betterment for the communities served by the two organizations and beyond.

Although teachings of sages of various faiths have echoed related values and behaviours across millennia, the concept of Human Rights was first fully articulated quite recently – to be precise, on 10 December 1948, in the Universal Declaration of Human Rights (UNDHR). That is only “three scores and 10”, which today, with increasing longevity, is conceivably within the lifetime of many grandparents.

In Ghana, the Constitution of the 4th Republic of Ghana, which is the first full national exposition of Human Rights, is even more recent. The people of Ghana approved it in a referendum on 28 April 1992, it was adopted by Parliament on 08 May 1992 and it was promulgated or entered into the force of law on 07 January 1993. It is often referred to as the 1992 Constitution, making it even easier to realize that it is only about the age of one young adult.

While historically relatively new or young, the UNDHR and Ghana’s 1992 Constitution are learning outcomes from centuries of bitter experience.

The UNDHR was forged out of the ashes of World War II (1939-1945) and just 25 years before then, World War I (1914-1918). Previous to these global-scale conflicts was an endemic history of warfare over centuries between nations and nation-states.

The 1992 Constitution of Ghana was also shaped by untoward forces that saw the country go through wave after wave of military rule. The centuries before were marked by tribal warfare and battles with colonialist powers.

Both the UNDHR and the 1992 Constitution have played tremendous roles in reversing the adverse trend of history.

The UNDHR has helped keep global peace, however frayed at times, and encouraged worldwide development, however uneven, for more than twice the period between the two global wars.

The 1992 Constitution laid the ground for an unbroken series of seven national elections to date and introduced a climate for the rule of law.

The *Community Radio Handbook on Human Rights* seeks to deepen these gains.

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Why Community Radio

Community Radio, as GCRN puts it, is “a different kind of radio”.

Community Radio is inherently about Human Rights – the democratic Right to Communicate of All. Beyond Freedom of Expression or the Right to Information, the Right to Communicate can be paraphrased as “the right to express one’s self and in addition, not only to be heard but also to have one’s socio-cultural and lived experience taken into account in discourse, decision-making and development at all levels.”¹

Structurally Community Radio embodies the Right to Communicate by consciously dedicating its portion of the airwaves and availing broadcast technology to those least able to communicate. Operationally, through the participatory approach practised by GCRN, it enables broadcast technology interlaced with continuing community engagement to give voice to those least voiced and facilitate the development of more equitable communities.

Thus, Community Radio is a singular vehicle for pursuing the goal of realizing Human Rights for all, especially those who tend to be left behind.

The process for developing the Handbook

The process for developing the contents of the Handbook evolved organically. Given the inherent objective of Community Radio to facilitate change that strengthens communities by starting from where they are, it became clear from the onset that a Community Radio Handbook on Human Rights could not just be a primer of handed-down concepts. Yet the process did not also have the luxury of resources, including time. Three steps were therefore arrived at: a quick desktop research, “rough-and-ready” community consultations and a write-shop. The Handbook in its present stage is the product of all three with further analysis and research by the editorial team.

Desktop research and emerging questions

With such a mammoth subject, a logical first step was a quick desktop search of the Human Rights situation in Ghana.

That led to a report of a workshop in March 2017 of a workshop of Ghana’s Civil Society Organizations to draft their input to the United Nations’ Universal Periodic Review (UPR) on the fulfilment of Ghana’s human rights obligations and commitments. GCRN was not among the CSOs invited to participate in the workshop, but the report is accessible online². The summary of the report reads in part:

¹ Paraphrased from the writings of Professor Cees Hamelink, communication scholar, then based at the International Institute of Social Studies, The Hague, Netherlands.

² <http://gh.one.un.org/content/unct/ghana/en/home/media-centre/news-and-press-releases/csos-review-human-rights-situation-in-ghana.html>

The UN Resident Coordinator informed the audience about the recent actions of the UN in Ghana on human rights, including a Human Rights Assessment workshop last year that identified three groups in Ghana who are most at risk of not having their human rights recognised and protected: LGBTI persons, intravenous drug users, and underage sex workers. Furthermore, UN interest in human rights in the past year also focused on Ghana's prison population and persons with disabilities.

The larger report clarifies that the question of “who are most at risk of not having their human rights recognised and protected” was prompted by the fundamental objective of the Sustainable Development Goals to ensure “no one is left behind.” It is a question that has always been at the heart of Community Radio and will also be addressed in this Handbook.

While the groups identified by the head of the UN in Ghana are of concern, apart from persons with disabilities, they do not represent the make-up of the communities served by Community Radio Stations in Ghana. These communities are mainly rural or semi-rural, with many of their populations concerned with eking out a living from subsistence agriculture or fishing, informal trading, small-scale artisanal activities and the like. They are among those whom various Ghana and UN statistical reports identify as being on the wrong end of Ghana's increasing inequality. They are also predominantly communities driven by traditional cultural mores that have on the one hand sustained cohesion and peace but on the other hand constrained equitable development.

For the communities such as those served by Community Radio the basic question thus also arises: what does “Human Rights” as a concept even mean to them? And further: what sense do they make of the guarantees and strictures of the 1992 Constitution around Human Rights? Also: what is the living experience of Human Rights in these communities? How might these experiences differ from group to group?

Community consultations

To get answers we turned to a sample of community members served by Community Radio stations.

The community consultations were held in October 2018. They were organized in one community each by four Community Radio stations, two in southern and two in northern Ghana. The communities in the south were: (i) Aminapa, a fishing/farming/salt-winning community in the Ada East District, (*Radio Ada*) and (ii) Obiri, a farming community in Gomoa West District (*Radio Peace*). Those in the north were: (iii) Tainso, a farming and forestry community in the Tain South District (*Radio Royals*) and (iv) Larabanga, a small trading community in the West Gonja District, that is the site of the oldest mosque in Ghana (and one of the oldest in West Africa) and also services the Mole National Park that is in its outskirts (*Radio PAD*). The communities are, respectively, located in the Greater Accra Region and the Central Region in the south and the Bono Region (which was then part of the Brong Ahafo Region) and the Savannah Region (then Northern Region) in the north.

All four communities speak different languages. In the case of the two northern communities, these languages even differ from that spoken in their respective regional capital. Aminapa, Obiri and Tainso all practise the Christian and traditional religions, while Larabanga is a Moslem community.

The consultations took the form of focus group discussions followed by a mini-community forum. The focus groups comprised: Children (Girls), 8-12 years; Children (Boys), 8-12 years; Young Women, 18-35 years; Young Men, 18-35 years; Adult Women, 40 years + (including opinion leaders); Adult Men, 40 years + (including opinion leaders).

The same set of guide questions for the focus group discussions and the mini-community fora was provided to the facilitation teams of each Community Radio Station. The main questions were:

- ❖ What is RIGHTS called in our language here and what might be some related proverbs or traditional sayings?
- ❖ What do you think of what the Constitution of Ghana says that “all should be equal under the law, and that there should be no discrimination regardless of age, gender, religion or any other condition? ”
- ❖ What cultural norms are in keeping or otherwise with the Constitution?
- ❖ What Rights are you able to exercise?
- ❖ Which group/s in your community is/are most or least able to exercise Rights?
- ❖ In particular, to what extent are you able to exercise the Right to Communicate?

Write-shop

The findings of the community consultations were presented to a write-shop also in October 2018 involving heads of 11 different Community Radio stations in nine of the then 10 Regions of Ghana. The heads of the stations are from their catchment areas and/or are deeply knowledgeable about the cultural communities they serve. They were thus in a position to compare the findings with the Human Rights situation in their respective areas and to assess the similarities and differences and share additional instructive experiences and insights.

The 11 Community Radio stations represented at the write-shop were *Radio Afram Plains* (Eastern Region), *Radio Ahanta* (Western Region), *Radio Breezy* (Central Region), *Radio Builsa* (Upper East Region), *Radio Edubiaseman* (Ashanti Region), *Radio Fawe* (Eastern Region) and *Radio Gurune* (Upper East Region), in addition to the four that organized the community consultations, *Radio Ada*, *Radio PAD*, *Radio Peace* and *Radio Royals*. The selection was made initially from the seven heads elected into the GCRN Executive Council, with others brought in to span as many of the then 10 Regions as possible. The one Region not represented was the Volta Region.

As earlier signalled, since the community consultations and the write-shop, specifically in February 2019, the number of Regions in Ghana was increased through a referendum and subsequent legislation from 10 to 16. Nine of these were represented at the write-shop.

Taken together, the main languages of broadcast of the 11 Community Radio stations at the write-shop comprise at least eight different languages. This is before taking into account, for example, the three distinct variations of the Akan language or the multiple languages of their catchment areas for which some of the stations also cater. The main language of the Volta Region, for example, is also served by one of the participating stations.

Themes or patterns from the consultations and write-shop

Four themes or patterns emerged from the community consultations and subsequent write-shop. The themes or patterns are:

1. Human Rights are not understood in their fullness – as equally applicable for all human beings, inalienable, universal and interdependent.
2. The moral authority of Constitutional guarantees for Human Rights is considerably watered down by the widespread experience of unequal development and by extension, the unequal ability to exercise citizenship rights.
3. Persistent cultural patterns and community practices are also at odds with the Constitution and related legal and regulatory frameworks, constraining and in some cases outright denying the exercise of Human Rights, most prominently of women, children and youths, and vulnerable groups such as PWDs and the aged.
4. While the Right to Communicate is basic to the realization of Human Rights and in particular the above three patterns, the exercise of this right is also limited by community norms and institutions and also government institutions at the local and national level.

Structure of the Handbook

The main community consultation questions, and the themes and patterns that emerged from them as well as from the write-shop, inform the structure of this *Community Radio Handbook on Human Rights*.

Accordingly, following the Introduction, the Handbook is divided into sections that:

1. Compare and contrast the concept of Human Rights from the perspective of community understanding and of formal Declarations, in particular the UNDHR and the 1992 Constitution.
2. Highlight the guarantees in the 1992 Constitution for the Human Right to equal development and how the communities' appreciation for Human Rights is undermined by their experience of the systematic deficiency in development amenities.
3. Demonstrate both the conflict between some cultural norms and Human Rights as well as the deeper understanding of Human Rights embedded in other cultural norms and their expression through proverbs.
4. Demonstrate in particular how the rights of women across various age groups are diluted, denied and violated by an inherently patriarchal ethos that cuts across patrilineal and matrilineal systems.
5. Show that the Right to Communicate is availed unequally across the various levels and intersections of society as well as the role of Community Radio in compensating for this imbalance.

Programming Guidelines

Finally, the Handbook will provide guidance on how Community Radio programming may facilitate the realization of Human Rights in ways corresponding to the identified deficits by:

1. Providing clear information and explanations on the concept of Human Rights.
2. Instituting programmes that enable duty-bearers to be accountable for the Human Right of equal development as defined and prioritized in practice by community members.
3. Facilitating participatory dialogic communication that enables community members to reflect on their varying aspirations for Human Rights and analyze how they may reconcile and realize them for stronger and more dynamic communities.
4. In particular, facilitating women to examine their situation and in a dialogic mode enable changes at the community level to enhance the exercise of their Human Rights.
5. Interweaving with all the above, an ongoing analysis of how the exercise of the Right to Communicate is being constrained and may be enhanced in practice in various ways.

SECTION 1
FORMAL HUMAN RIGHTS CONCEPTS
VIS-A-VIS COMMUNITY MORES AND EXPERIENCES

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1. COMMUNITY AND FORMAL UNDERSTANDING OF HUMAN RIGHTS

Objective: Compare and contrast the concept of Human Rights from the perspective of community understanding and of formal Declarations, in particular the UNDHR and the 1992 Constitution.

How do traditional, rural communities in Ghana understand Human Rights?

The community consultations sought to find this out by asking focus group participants to identify words and proverbs in their local language that mean or evoke the meaning of Human Rights.

- ❖ The specific question was: What is RIGHTS called in our language here and what might be some related proverbs or traditional sayings?

It has long been the experience of GCRN that many truths, especially deeper ones, are best and more fully expressed by the community members of its Community Radio stations through proverbs. The findings from the community consultations bear this out. Because the proverbs embody cultural norms, they are reported on in section 3 on “Community Norms and Human Rights”. This section is thus limited to the words cited.

The words and proverbs are drawn from the community consultations in Obiri and Tainso and in Aminapa.

The Obiri and Tainso communities respectively speak Fante and Bono Twi, while the language of the Aminapa community is Dangme. There are semi-official translations of the UNDHR in all three languages, although for Bono Twi these are for two more common variations (Asante Twi and Akuapem Twi). It is thus possible to compare and contrast the words and proverbs cited in the consultations with the full intended meaning of Human Rights. The fourth community, Larabanga, speaks Kamara, a tiny language, which is not among those that have been translated for the UNDHR. (A map showing the four communities can be found in section 6 on “The Right to Communicate and Community Radio”).

1.1 Community translations for Human Rights

Below is a table with the words or phrases cited in the three communities. Fante and Bono Twi are both Akan languages, so there are some similarities in the words/orthography. The English translations given by the respective Community Radio stations are alongside the words and phrases in brackets.

Local language words and phrases for Human Rights cited at the Community Consultations		
Obiri Fante language (Radio Peace)	Tainso Bono Twi language (Radio Royals)	Aminapa Dangme language (Radio Ada)
<i>Fa ho dze</i> (independence)	<i>Faahodie</i> (freedom)	<i>Adesa Heblo</i> (personal liberties)
<i>Ebenya akwanya</i> (having a way to do something / knowing what to do)	<i>Akwanya</i> (the right to do)	<i>Ye blo nya</i> (my right)
<i>Ebenya tum</i> (the power to do something)	<i>Onipa kyɛfa ne n'ahofadie</i> (human rights and freedom)	<i>Esu ye no</i> (my turn)
<i>Ebenya fa ho dze nna akwanya a ebantum aye bribi epe</i> (having the way and independence to do anything you like)		<i>Adesa hefami blonya</i> (to "protect" persons)

The words and phrases cited indicate an understanding of Human Rights. However, what seems to be common to them is the emphasis on personal or individual freedom or right or even entitlement. Missing is the root source for Human Rights or the sense of the shared condition of being human – that in, by and of itself confers dignity and equality and thus makes Human Rights universal, applicable and inalienable in their fullness to all without distinction.

To quote the current head of the United Nations in Ghana: "Human rights are universal in the sense that they belong to all human beings by virtue of our common humanity. We all have a right to live in dignity."³ Put differently, the words and phrases cited in the community consultations seemed to indicate that "my right" or "my turn", as in one of the foregoing translations, is not readily seen as a right or turn for all.

The seeming emphasis on the individual or "my right" and "my turn" is particularly striking against the background that the communities in which the consultations were held are, along with most rural communities in Ghana, are communal in structure and their way of life.

The universality and inalienability of Human Rights is clearly articulated in Article 1 and the first sentence of Article 2 of the UNDRH. (The 2nd sentence of Article 2 refers to the universality and inalienability of Human Rights regardless of the state of sovereignty of the physical location of a person or persons.)

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

³ United Nations Ghana Resident Co-ordinator, Christine Evans-Klock, in a statement to the March 2017 Civil Society Workshop on the UNDRH.

It is also made explicit in the 1992 Constitution, particularly in:

Article 17 - Equality and Freedom from Discrimination

(1) All persons shall be equal before the law.

(2) A person shall not be discriminated against on grounds of gender, race, colour, ethnic origin, religion, creed or social or economic status.

(3) For the purposes of this article, "discriminate" means to give different treatment to different persons attributable only or mainly to their respective descriptions by race, place of origin, political opinions, colour, gender, occupation, religion or creed, whereby persons of one description are subjected to disabilities or restrictions to which persons of another description are not made subject or are granted privileges or advantages which are not granted to persons of another description.

1.2 Semi-official translations

The UNDHR has been translated into over 500 languages. The UN Office of the High Commissioner for Human Rights (OHCHR) makes the translations available on its website but, apart from those for the six official UN languages, does not vouch for their quality and accuracy. The Handbook will not presume to do any such vouching either. Nevertheless, it is instructive to refer to the translations provided by the OHCHR and compare and contrast them, even if only rudimentarily, with the words and phrases from the community consultations.

In the table below are the semi-official translations of the Title and Article 1 of the UNDHR in Fante, Asante Twi and Dangme, along with their reverse translations back to English. The words for the key concepts of freedom, equality, dignity, and rights are also listed.

Semi-official translations of Title and Article 1 of the UNDHR Universal Declaration on Human Rights	
Article 1 - All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.	
Fante Title: <i>Adasa ndzinoa ho dawurbɔ</i> (things that as a human being you own by right) Article 1 - Asempɔw 1: <i>Wɔwɔ adasa nyina to fahodzi mu, na hɔn nyina yɛ pɛr wɔ enyimnyam na ndzinoa mu. Wɔmaa hɔn nyina adwen na tsibowa, na wɔwɔ de hɔn nkitahodzi mu ndzeyɛɛ da no edzi de wɔyɛ enuanom.</i> (All human beings are born into freedom and we are all equal in dignity and into rights. Everyone was given the power of reasoning and to determine what is right and wrong. So in our relationships it should show that we are brothers and sisters.)	<ul style="list-style-type: none"> • freedom - <i>fahodzi</i> • equality – <i>nyina</i> • dignity - <i>enyimnyam</i> • rights – <i>ndzinoa</i>
Asante Twi Title: <i>Adasamma yiedie ho anodisɛm</i> (things that as a community of human beings we own by right) Article 1 - Ahyɛdɛɛ 1: <i>Nnipa nyinaa yɛ pɛ. Na wɔde adwene ne nyansa na abɔ obiara. Eno nti, ɛɛ sɛ obiara dɔ ne yɔnko, bu ne yɔnko, di ne yɔnko ni.</i> (All human beings are equal. So everyone was created with a brain and intelligence. Because of this everyone should love their neighbour, respect their neighbour and show dignity to their neighbour.)	<ul style="list-style-type: none"> • freedom – (not translated) • equality – (not translated) • dignity – <i>enyimnyam</i> • rights - <i>yɔnko</i>

Dangme

Title: *Je tsuo blo nya tomi ke ha adesa he blohi* (global arrangements that lead the way to human rights)

Article 1 - Fieɛmi 1:

Adesahi tsuo ɔ, a bo me ne no feɛ no e ye e he, ne no tsuaa nɔɔ nge odehe si himi ke he blohi a blo fa mi. A bo me ke no se kɔmi ke he nule juɛmi, ne e hia kaa no feɛ no ne e na nyɛmi suɔmi ke ha no tsuaa no.

(All human beings are created free and everybody is entitled to an honourable structure for living. All are created with wisdom and a brain and it is necessary for everybody to have love for one another.)

- freedom – (not translated)
- equality – (not translated)
- dignity – (not translated)
- rights - *heblohi*

From the above, it becomes apparent that the key words of “equality” and “dignity” are missing from all the translations at the community consultations. The central word “rights” was cited only in Tainso (*kyɛfa*) and Aminapa (*heblohi*).

Equally notable, indeed more so, is that in the semi-official translations, while all four key words were translated into Fante, “freedom” and “equality” were omitted from the Asante Twi version. In the Dangme version the word *nɔɔ* seems to be offered as the translation for “equal”, but this is more commonly taken to mean “same” – which may negate the idea of being “equal” despite being different. Also, the word “rights” is translated differently in the title and in Article 1 of the Asante Twi version.

Pointers on correcting these lapses will be corrected in the Programming Guidelines.

2. HUMAN RIGHTS, THE 1992 CONSTITUTION AND COMMUNITIES

Objective: Highlight the guarantees in the 1992 Constitution for the Human Right to equal development and how the communities' appreciation for Human Rights is undermined by their experience of the systematic deficiency in development amenities.

The consultations in the four communities probed the perception of community members of the 1992 Constitution and Human Rights.

The specific question raised was as follows:

The Constitution of Ghana says that all should be equal under the law, and that there should be no discrimination regardless of age, gender, religion or any other condition.

➤ What do you think of what the Constitution has to say?

The responses were telling. While the consultations were qualitative and the communities quite disparate, a certain pattern emerged from the responses.

These responses can generally be classified into three:

- ❖ "The Constitution is good. We agree with it."
- ❖ "The Constitution is good, but"
- ❖ "The Constitution is not good."

Before going into the responses further, the sections of the 1992 Constitution directly relevant to Human Rights are first summarized below.

2.1 The 1992 Constitution and Human Rights

The Constitution of the 4th Republic of Ghana restored Ghana to democratic rule. Passed by a national referendum in May 1992, it is popularly referred to as the 1992 Constitution.

The 1992 Constitution is explicitly committed to Human Rights in the spirit of the Universal Declaration of Human Rights.

2.1.1 Preamble of the 1992 Constitution

Even starting from its opening, its Preamble, in the name of the people of Ghana, the 1992 Constitution states a "solemn declaration and affirmation of our commitment to ... The protection and preservation of fundamental Human Rights and Freedom"

2.1.2 Chapter 5 of the 1992 Constitution

In addition, Chapter 5 of the 1992 Constitution is dedicated to "Fundamental Human Rights and Freedoms".

It begins with Article 12, which states, in language very similar to that of the UNDHR:

- (2) Every person in Ghana, whatever his race, place of origin, political opinion, colour, religion, creed or gender shall be entitled to the fundamental human rights and freedoms of the individual

contained in this Chapter but subject to respect for the rights and freedoms of others and for the public interest.

It has 22 articles, running through to Article 33, which correspond very closely to those of the UNDHR, as can be seen below:

- Article 13 — Protection of Right to Life.
- Article 14 — Protection of Personal Liberty.
- Article 15 — Respect for Human Dignity.
- Article 16 — Protection from Slavery and Forced Labour.
- Article 17 — Equality and Freedom from Discrimination.
- Article 18 — Protection of Privacy of Home and Other Property.
- Article 19 — Fair Trial.
- Article 20 — Protection from Deprivation of Property.
- Article 21 — General Fundamental Freedoms.
- Article 22 — Property Rights of Spouses.
- Article 23 — Administrative Justice.
- Article 24 — Economic Right.
- Article 25 — Educational Rights.
- Article 26 — Cultural Rights and Practices.
- Article 27 — Women's Rights.
- Article 28 — Children's Rights.
- Article 29 — Rights of Disabled Persons.
- Article 30 — Rights of the Sick.
- Article 31 — Emergency Powers.
- Article 32 — Persons Detained Under Emergency Laws.
- Article 33 — Protection of Rights by the Courts.

2.1.3 Chapter 6 of the 1992 Constitution

Further, Chapter 6 of the 1992 Constitution on the “Directive Principles of State Policy” goes quite at length beyond outlining the principles of Human Rights. The entirety of Chapter 6 articulates specific conditions and initiatives for the realization of Human Rights that are directly tied to the agenda of equal development for all.

To quote only a few of the articles in Chapter 6:

34(2) The President shall report to Parliament at least once a year all the steps taken to ensure the realization of the policy objectives contained in this Chapter and, in particular, the realization of basic human rights, a healthy economy, the right to work, the right to good health care and the right to education.

35 (4) The State shall cultivate among all Ghanaians respect for fundamental human rights and freedoms and the dignity of the human person.

35 (5) The State shall actively promote the integration of the peoples of Ghana and prohibit discrimination and prejudice on the grounds of place of origin, circumstances of birth, ethnic origin, gender or religion, creed or other beliefs.

37(2) The State shall enact appropriate laws to ensure -

(a) the enjoyment of rights of effective participation in development processes including rights of people to form their own associations free from state interference and to use them to promote and protect their interests in relation to development processes, rights of access to agencies and officials of the State necessary in order to realise effective participation in development processes; freedom to form organizations to engage in self-help and income generating projects; and freedom to raise funds to support those activities;

(b) the protection and promotion of all other basic human rights and freedoms, including the rights of the disabled, the aged, children and other vulnerable groups in development processes.

37 (3) In the discharge of the obligations stated in clause (2) of this article, the State shall be guided by international human rights instruments which recognize and apply particular categories of basic human rights to development processes.

2.2 Community Consultation Findings on the Constitution

As indicated, there were in general three types of responses to the question:

The Constitution of Ghana says that all should be equal under the law, and that there should be no discrimination regardless of age, gender, religion or any other condition.

➤ What do you think of what the Constitution has to say?

The three types of responses can be summarized as:

- ❖ “The Constitution is good. We agree with it.”
- ❖ “The Constitution is good, but”
- ❖ “The Constitution is not good.”

Of the three types of responses, the second (“The Constitution is good, but”) was most predominant. The third (“The Constitution is not good.”) had two variants, and one can be regarded as an extension or a stronger version of the second.

2.2.1 “The Constitution is good. We agree with it.”

As a rule, the positive response to the Constitutional provision on Human Rights seemed to be more of a re-statement of concurrence with its principle. It was also a recognition that it provides space for the rule of law and enhanced equality.

The positive responses tended to come from the Aminapa community, which is one of the more disadvantaged communities in the generally marginalized catchment area of *Radio Ada*. This more upbeat assessment seemed to be the counter-point to the reservations also expressed by community members. Read in context, they seem to be the result not only of awareness of the rights framework but also of recent development interventions in the community. (These are recounted by community members under Chapter 5 on Community Radio and The Right to Communicate.)

- The Constitution is good. Everybody is equal when it comes to the law. It doesn't matter your status, we are all ruled by the same laws. (Young Women)
- Equal rights are good for us so that no one can cheat another. (Young Men)
- People can now go to court to seek redress when they are denied their privileges. (Older Men)
- The Constitution is good and has given me freedom, because I have my rights, no chief, rich person or soldier can molest me. Without this, people will deny me my freedoms. I only wish we knew more about these freedoms earlier. (Older Men)

Children in Aminapa also pitched in:

- We have started schooling here. Formerly it was not possible. (Girls)
- We enjoy the right to play, the right to go to church, the right to go to school and the right of protection from strangers.

Interestingly, the other positive response came from Larabanga, in the catchment area of *Radio PAD*. In Larabanga there were deeply conflictual views across generations genders and on Human Rights. The following statement was captured from Young Men in Larabanga:

- The Constitution is right. If it is followed people will stop bullying those below.

2.2.2 “The Constitution is good. but”

The reservations on the Constitutional provisions on Human Rights cut across the four communities and across all groups. The reasons cited for the “but ...” followed a similar pattern. They related to the assessment that the promise of equitable development inherent in the Constitutional provisions for Human Rights had not materialized. The dashed expectations expressed echoed the Constitutional agenda to promote “a healthy economy, the right to work, the right to good health care and the right to education (1992 Constitution, Chapter 6, Section 34-2).”

For example, even at Aminapa, the Young Women said:

- We agree with the Constitution but also think it should be extended to equal access to development and equal access to opportunities.

At Larabanga Young Adults were specific about the challenges of providing such equal opportunities.

- Yes, it is possible to give amenities and other needed items to disabled but the people are poor and also have inadequate knowledge of the laws. (Larabanga, Younger Adults)
- Yes, people can be employed in this community but there are no job opportunities. (Larabanga, Younger Adults)

The Adult Women of Aminapa additionally brought out deep-seated issues around the capture by private interests of hitherto communally accessible and managed resources.

- From infancy we had access to the Songor Lagoon where we collected salt and sold to take care of ourselves. Now that is not possible because of atsiakpo (illegal carving up of communal salt pans).

Community members in Obiri were very strong in their negative assessment of the Constitution and its provision on Human Rights and quite clear about the fundamental reason for this.

- This idea of equal opportunities does not apply to us.
- This does not exist in reality. This provision is not good because the leaders in Ghana are enjoying the money alone with their families without consideration of the poor.

Young Men and Older Women at Aminapa also underscored the role of duty-bearers:

- Our political leaders can provide us with our basic needs but are only refusing to tackle them. They always come to make promises during election time but fail to deliver. The District Assembly is also disappointing us.
- It is possible to exercise our rights here if the government and assembly officials do their work well.

2.2.3 “The Constitution is not good.”

The outright rejection of the Constitutional provision on Human Rights came from two quite different communities, Larabanga, in the catchment area of *Radio PAD* and Tainso, in that of *Radio Royals*. The reasons given were that the provisions on Human Rights upend traditional social and cultural norms, eroding the relationship between generations, in particular respect for elders, as well as gender identity.

The Older Men at Tainso were the most emphatic:

- We should not throw away our culture because the Constitution came to meet our culture.
- Modernity and Constitutional rights are eroding most of our cultural norms and this is creating problems confronting community today.

This was also echoed at Larabanga, perhaps surprisingly by the youth.

- It is not good for the Constitution to say so. If every one of us is treated as equal, children and subordinates will not respect elders.

Again, at Tainso:

- Child discipline is fading away, this because some children are able to go to the Commission on Human Rights to summon parents for disciplining him/her.

Perhaps an even more contentious issue was the Constitution and gender identity:

- Even though the Constitution says we are all equal and there should be no discrimination. Here we disagree with the Constitution because culturally, it is abomination to be gay or lesbian in this community. Even animals do not engage in such practice, so we should not allow this to stand as law. There should be a law to forbid it entirely from Ghana. (Tainso, Older Men)

2.3 Assessment by Write-shop Reference Group

Heads of Community Radio stations who participated in the Human Rights write-shop readily understood the main assessment by community members consulted that “**the Constitution is good, BUT**” They were unanimous in agreeing with it.

Below is a sample of their responses.

One put it this way:

- There is a Constitution, but how is it affecting our lives? People feel neglected. In our area there has been no single tarred road since independence (in 1957). We have these rights, but we don’t see them.

A second said:

- For my people the Constitution is an alien thing. It doesn’t have anything to do with their everyday lives.

A third added:

- Rights are not being implemented and there is inequity in the system.

A fourth detailed:

- In my area the Constitution is called the “Party Politics Book”. It’s supposed to help us develop, but it has rather taken our own hard work or our own development away from us. Development is focused on infrastructure – the community gives land for a regional hospital, but community members cannot afford to be treated there.

Party Politics is actually giving more punishment. It’s all about money. All the land has been sold so people can no longer farm because they no longer have farmland.

The “Party Politics Book” has divided us. It has cleared our system of leadership and imposed a leadership we don’t understand.

GCRN FINAL DRAFT

3. COMMUNITY NORMS AND HUMAN RIGHTS

Objective: Demonstrate both the conflict between some cultural norms and Human Rights as well as the deeper understanding of Human Rights embedded in other cultural norms and their expression through proverbs.

The question raised at the community consultations was: What cultural norms are in keeping or otherwise with the Constitution and its provisions on Human Rights?

3.1 Norms in keeping with the Constitution

In the responses on norms in keeping with the Constitution emphasis was laid on harmony, inclusiveness and respect:

- At Obiri this was expressed as follows: “We are a unit. Everyone is embraced.”
- At Aminapa the words used were: “We have equal respect for all categories of persons whether old or young.”

Examples of traditional cultural practices that promoted this positive behaviour were given:

- Some cultural norms that are good – we eat together.
- We enjoyed living with our parents, learning how to cook and eating together as a family.
- We follow our parents and copy what they do so we become farmers and fishers like them.
- Even if you have no parents, your guardian acts like a parent, and all children in the house or the community are treated as our children.

Other cultural norms pointed out at Aminapa as in keeping with the Constitution are:

- Right to Life: “The cultural beliefs in keeping with this include no killing in this community.” (Boys)
- Right to Property: “The cultural beliefs also include no stealing in the community.” (Boys)
- Freedom of Worship: “We have the same right to worship the god of our choice.” (Young Women)

3.2 Norms mitigating the Constitution

Conversely at Larabanga, freedom of worship was not permitted:

- Because it is a Muslim community as you grow you only practice what your parents do. Even if you want another religion the community does not allow other worship houses.

At Tainso the Older Men also highlighted the erosion of cultural norms that diminished the responsibility that comes with the exercise of rights:

- In the days of taboos observance, fear prevented community members from destroying natural resources irresponsibly.

On the other hand, various groups at Aminapa called for the abolition of taboos that to them take away from their right to livelihood:

- Our cultural tradition does not allow us to go to farm on Thursdays and Fridays. Economically this is not right. (Young Men)
- We arrive from the market late and we are not allowed to pound in the evenings, this is not a fair customary practice. (Young Women)

Taking a broader perspective, Young Women at Aminapa also said:

- Some of our cultural norms are against equality.

This last statement was echoed by one of the Community Radio station heads at the write-shop:

- Culturally, we believe that we are not all equal.

3.3 Proverbs around Human Rights cited by communities

As part of the probing, community members were asked to cite proverbs that captured their understanding of Human Rights.

It has long been the experience of GCRN that many truths, especially deeper ones, are best and more fully expressed by the community members of its Community Radio stations through proverbs. The findings from the community consultations bear this out.

The proverbs cited together with their literal translations are shown in the table below.

They bring out elements and nuances that are missing from the word translations documented in Chapter 1.

Proverbs relating to Human Rights cited at the Community Consultations
Fante (Obiri community) <ul style="list-style-type: none"> • <i>Ye wo adze nyinara ho kwan na ye nyinara na ofata yen.</i> (We have the freedom to do what we like but there are limitations.) • <i>Nyimpa adze ye ne dzi na ogye nna nye ma okomdzen.</i> (The one who owns something has the right to claim.)
Asante Twi (Tainso community) <ul style="list-style-type: none"> • <i>Obi nka obi kasaboa enhye ne yam.</i> (One cannot force another to put his/her speech inside the stomach or you can't gag me.) • <i>Ka na me nka bi.</i> (You speak and I speak.)
Dangme (Aminapa community) <ul style="list-style-type: none"> • <i>Atɛplɛ ke e fi nɛ mi nɛ akɛ he na.</i> (The cockroach says its excrement is part of the resources used in purchasing the cow.) • <i>Adoplegɔgɔ kpe mami.</i> (It is expert's sweet gonggong sound that satisfies the community.) • <i>Ke wɔ tsuo wa tlo Mau ɔ, pɔtɔtue bebae.</i> (When we carry God together, no one gets tired.) • <i>Nga sa, se e sipoku nɛ.</i> (The grass may be burnt but the roots thrive.) • <i>Magbi le bi.</i> (Communal wishes cannot feed children.)

It is striking, for example, to see how similar the proverb cited at Obiri - *Nyimpa adze ye ne dzi na ogye nna nye ma okomdzen* (the one who owns something has the right to claim) – is to the semi-official translation of the title of the UNDHR - *Adasa ndzinoa ho dawurbɔ* (things that as a human being you own by right.)

In the same Obiri, the proverb *Ye wo adze nyinara ho kwan na ye nyinara na ofata yen* (we have the freedom to do what we like but there are limitations) is a counterpoint to the highly individualistic translation of *Ebenya fa ho dze nna akwanya a ebotum aye bribi epe* (having the way and independence to do anything you like).

The two proverbs from Tainso speak to freedom of speech, or one of the rights rather than Human Rights as a whole. They are, however, also striking, given the finding across the four communities consulted on the restrictions to internal freedom of speech (documented more fully in Chapter 5).

The almost tactile proverbs cited at Aminapa point to insights missing from the translations. The explanations given by community members for the proverbs further demonstrate a profound understanding. For example:

- The proverb *Atɛplɛ ke e fi nɛ mi nɛ akɛ he na* (the cockroach says its excrement is part of the resources used in purchasing the cow) is a humorous yet highly didactic statement on equality, especially in a context where a cow is the most prized possession in contrast to the lowly cockroach.
- The image of grass and roots in the proverb *nga sa, se e sipoku nɛ* is explained as meaning: no matter what, everyone has a basic reason or right to life.
- The cryptic literal translation of *magbi le bi* – Communal wishes cannot feed children – is explained as meaning: my basic needs are my entitlements.
- Further, the meaning of the expert's sweet gonggong sound satisfying the community – the literal translation of *adoplegɔgɔ kpe mami* – was explained at the community consultation in this way: the practice of personal rights makes the practice of communal rights possible.

3.4 Words, proverbs, norms as stepping stones to Human Rights

Listening to and reviewing the words, proverbs and norms from the community consultations, participants at the write-shop confirmed similar understanding of Human Rights in their communities.

The community consultations signalled both limited and profound understanding of the concept of Human Rights. They showed that local-language words and proverbs as well as reference to cultural norms can provide vital stepping stones to deepening appreciation of the full meaning of Human Rights and pathways to their realization.

In particular, proverbs and norms that reinforce Human Rights need to be highlighted.

These will be explored in the programming guidelines of the Handbook.

GCRN FINAL DRAFT

4. INEQUALITY IN COMMUNITIES - WOMEN IN PARTICULAR

Objective: Demonstrate in particular how the rights of women across various age groups are diluted, denied and violated by an inherently patriarchal ethos that cuts across patrilineal and matrilineal systems.

The question raised at the community consultations that relates to this chapter is:

❖ In this community who has the least rights?

Across all four communities the answer was the same: PWDs, children and women. It was the situation of women which community members spontaneously outlined in greater detail. Participants at the write-shop also concurred that women as a demographic group had the least rights. At both the community consultations and the write-shop some harrowing details came up. They underscore that while great strides have been made in the advancement of gender equality, there are considerable swathes of women left out.

The relegation of women, like other groups with lesser rights in the communities, is tied in with the limitations to their freedom of speech and participation in decision-making and to leadership. This is discussed in chapter 6, on The Right to Communicate and Community Radio.

This chapter focuses on the other aspects of the relegation of women. The examples cited at the communities and at the write-shop consistently relate first and foremost to the reproductive function and role of women and the attendant beliefs and rituals around them. They also relate to their economic dependency because of the denial or withholding of basic resources (land, inheritance, finance, even literacy).

4.1 Relegation of women to reproductive function and role

4.1.1 Discrimination due to menses

Though women are prized for child-bearing and menses is part of its natural cycle, women are discriminated against during their menses.

- At Obiri a woman in her menses is not allowed into the chief's palace. If she does she will be made to provide a goat (as a fine).
- At Aminapa adult women noted: Some cultural practices frown on a woman in her menses. Women are marginalized during menstruation. They are not treated equally even though menstruation is a natural occurrence.
- Further, at Obiri, an explanation was offered for the discrimination: Women in their menstrual period are not permitted to mingle freely. This is because they are seen to be "unclean".

4.1.2 Widowhood rites

In all four communities some kind of widowhood rites was practised, some more onerous than others.

- “Widowhood rites are practised in Obiri but it is not negative. Widows are given someone from the late husband’s family who takes care of them by giving them some allowance on regular basis.”
- At Larabanga: “Culturally a woman is not allowed to go outside within 40 days of the death of her husband. The reason is that the funeral performances take place over 40 days and she must observe it. Also, it is believed the ghost of the husband will haunt the woman if she goes out before the time, meaning she doesn’t love him or might have slept with another man.”
- Aminapa: “We women suffer because we are asked to observe widowhood rites over a long period, some do it for 6 months or up to one year. The men do it for just one week or two; some men do not observe this rite at all as widowers.”

4.1.3 Other rites

- Female Genital Mutilation (FGM). Although FGM is prohibited under Ghana’s laws, it was established by the community consultation at Tainso that it is still widely practised there and has simply gone underground. Note: this was a revelation even to write-shop participants, as the practice was reported to be confined to other areas of Ghana.
- Puberty rites. The Tainso community consultation also confirmed this still annual practice: “Adolescents girls are paraded naked in open durbar every year during festivals to initiate them to adulthood every year. This is where men from the community and from other communities come and have the look at the nakedness of the girls and make their own choice to marry.”

4.1.4 Concubinage and forced marriage

- Many women in Tainso community live together with men for years without being married. Some actually live together in the same home for many years. Yet, the men do not perform the rites to legally marry the women. Note: this is referred to as “cohabitation”.
- At the write-shop it was reported that in the Upper West Region a young woman is at risk of being abducted from, say, marketplaces. She is taken to the village of the abductor and a fowl is then simply sent to her home to indicate: “We have her.” She is then considered “married”. It was further noted that this practice is “culturally accepted.”
- It was also reported at the write-shop that also in the Upper West Region a practice still persists where a woman is abducted from her marital home, taken to her abductor’s home and a white flag hoisted on the roof of the latter to signify victory.

4.1.5 Property and inheritance rights

- Customarily, a woman may not own land. For example, a statement from old women at Aminapa: “When we have a family legacy like land it is only the men who are given.” And another from Young Women at Tainso: “You can be an older woman, but land will be given to a younger man.”
- A woman does not also inherit property.

- A woman not inheriting also applies even in a matrilineal system, with the difference from a patrilineal system being that the men of the family inherit through the mother instead of through the father.
- At Tainso, it was also noted that in the not unusual cases where a man does not marry but simply co-habits with a woman, “in the event of (his) death, many of these women are neglected during the sharing of the man’s property.”

4.1.6 Child maintenance

The relegation of women and effective discrimination against them also impacts on children.

- Many men in Tainso community do not maintain their children, most especially in the event of divorce.

This reflects a nationwide challenge. While women often do not have independent economic resources – and the decision on whether or not to have children is still that of a man – it is not uncommon for men to set aside their responsibility to maintain their children.

4.1.7 Mindsets and attitudes

Even where practices against women may not be so overtly harmful, mindsets and attitudes are still quite prevalent and dominant that women are less than equal and/or need to be confined to a certain role or status. Examples are three statements from Aminapa.

- One thing difficult to observe is equality between husband and wife. It is not easy. Even the Bible says man is the head but here wives are richer than their husbands and are not accounting to their husbands. this is bad because men pay dowry, not women. (Older Men)
- Men go hungry when their wives go to work, there is no one to cook for us. Children are copying our wives, they are not respecting us. They are staying longer with our wives than us. (Older Men) Note: Aminapa is a polygamous community.
- At table men take fowl parts like the neck, legs, waist and the gizzard, this is our custom and it does not favour women. (Older Women)

4.1.8 Other issues

Other endemic issues that were not mentioned at the community consultations but brought out at the write-shop include: domestic violence, sexual violence and women trafficking.

4.2 Positive developments

While these stories and examples are harrowing, and their persistence disturbing, there are also encouraging developments at the community and the national level.

The report from the community consultations at Tainso notes that even adult men concur that the practices of Female Genital Mutilation and Puberty Rites need to be put to an end: “Culturally, we agree with the women that some of the practices demean them and there is the need to modify them to protect the women.”

Adolescent girls are also refusing to participate in the puberty rites, running away from home at festival time.

It was also reported that while the abduction and effective forced marriage of young women is “culturally accepted” (as reported above), the chiefs in this area of the Upper West Region have recently taken a stand against the practice and perpetrators are now taken to court.

Also, Ghana has adopted many laws to protect the rights of women and enhance their exercise. These include: the Intestate Law, the Property Rights of Spouses’ Bill and the Domestic Violence Act. Ghana is also a signatory to relevant international accords; foremost among them, CEDAW (Convention on the Elimination of All Forms of Discrimination against Women). Attention to these and their implementation at the District or community level will be brought out in the programming guidelines.

GCN FINAL DRAFT

5. THE RIGHT TO COMMUNICATE, COMMUNITY RADIO, THE SDGS

Objective: Show that the Right to Communicate is availed unequally in communities but is distinctively realized through Community Radio, leading to the greater realization of both Human Rights and the Sustainable Development Goals.

This chapter addresses the last two questions raised at the community consultations.

The first of these questions was:

❖ ***To what extent are you able to exercise the Right to Communicate?***

The Right to Communicate was explained as the right **to express one's self** and in addition, **to be heard** and beyond that, **to have one's views taken into account**.

The second question related to their Community Radio Station – whether they patronized it and how it could better serve them. A sub-question here was:

❖ ***What would you say to a restriction that a Community Radio Station limit its their broadcast to a 5-km radius? If this restriction were implemented, what impact would it have on you/community?***

As shown by the discussions in the previous sections, community members anticipated the question on The Right to Communicate. Chapter 2, in particular, recounts their assessment that the deficit in tangible developments in their communities and in their lives shows that they are not sufficiently taken into account by the powers-that-be. As articulated by a community member in Larabanga, “The Right to Communicate enables you express what is good and bad and above all enables decision makers to develop the right things for us because we tell people what we like and dislike; however, our views are not recognized at all.”

Similarly, the responses of community members on The Right to Communicate anticipated those on the significance of their Community Radio to them. The restriction to a broadcast transmission to 5 kms, which is being imposed on Community Radio stations in Ghana by the national regulatory authority, was new to them. As the relevant section below shows, the reaction across the four communities supports the import of their Community Radio station to their lives and aspirations.

The **Sustainable Development Goals, or SDGs**, were not raised per se at the community consultations. Clearly, however, both the expectations of community members in relation to Human Rights as well as the contradictions in the exercise of these rights both within and outside their communities are directly related to the SDGs. Human Rights are above all about the SDG slogan of “Leave No One Behind”. This is developed in a little more detail in the last section of this chapter.

5.1 Communities and The Right to Communicate

As indicated, their responses to the preceding questions at the consultations show that community members understand that the Right to Communicate extends, and should apply, beyond their boundaries and their internal relationships. When the specific question on the Right to Communicate was raised, however, community members at the four consultations communities spontaneously dwelt on it from the perspective of their experience in their respective communities.

Consistently, across the four consultation communities, there was a sharp divide in the response to the question between, on the one hand, Older Males and, on the other, all Groups *apart from* Older Males (Younger Males, Older Women, Younger Women, Boys and Girls).

This was true despite the disparate character of the communities. To recall, Aminapa, Obiri and Tainso are, to a greater and lesser extent, Christian and animistic while Larabanga is Moslem. Obiri and Tainso are matrilineal, while Ada is patrilineal. Even ecologically, they differ, with Larabanga in the savannah, Tainso in formerly the heart of Ghana's forest lands, Obiri in farmlands relatively close to the sea and Aminapa a coastal community.

The responses of the all the Groups *apart from* Older Men were summed up by the direct statement at Obiri:

- We believe we don't have the Right to Communicate.

This contrasted with the equally direct statement of the Older Men both at Obiri and at Aminapa:

- We have the Right to Communicate.

The Older Men at Aminapa expanded on their common statement.

- Since birth we have enjoyed many freedoms. We have been given ancestral lands and buildings, lived as family, used appropriate names and titles etc. As part of our rights, we have sent requests (to various institutions for assistance). We vote, we have opportunity to be elected into Unit Committee and the District Assembly. We have registered for health insurance etc.

By contrast, across the four communities Groups *apart from* Older Males brought out three dimensions that they considered necessary to the Right to Communicate and that they did not enjoy. These were: freedom of expression, participation in decision-making and representative and accountable leadership – indeed, all the dimensions necessary to achieve the Right to Communicate.

5.1.1 Limitations within communities to Freedom of Expression

As indicated, the dissatisfaction with the exercise of the Freedom of Expression was articulated by All Groups *apart from* Older Males. Some examples are given below.

The Children, for example, said:

- We are often asked to keep quiet when we try to express an opinion (Obiri).
- We wish parents will always ask us questions and allow us to speak our minds (Aminapa).
- When elders meet and you want to speak, you will entertain fear and this is making us not happy (Tainso).

As the practice is common, even reflexive, those in the other communities undoubtedly shared the hope of the Children at Aminapa that greater freedom of expression or dialogue might put a stop to their parents beating them.

The other groups “*apart from Older Males*” made similar statements to the Children, different only in degree and the relationship to those limiting their freedom of expression. Consistently those identified as limiting such freedom are the Older Males in the community.

5.1.2 Limitations to participation in decision-making

All in the four communities agreed that decision-making was the prerogative of the Older Males, especially the elders among them.

The Older Males put it as a matter of fact, with those at Aminapa for example saying:

- Currently, we the men take all communal decisions in this community.

It is a situation with which other groups expressed dissatisfaction, as indicated by the examples below:

- Older Women at Aminapa said: “The men are not involving us in decision making. They meet without us. The men think since they pay dowry to marry us they can take decisions without us. This is making it difficult for us to feel secure.”
- Their counterparts at Tainso echoed their statement: “Although women form the majority of the community’s population, we are not fairly represented in decision-making in this community. Always the minority of men decide for us.”
- The Young Males at Aminapa voiced their frustration: “The youth are not included in management but when it comes to communal labour we are called to work.”
- The Children at Tainso even cited a proverb to illustrate the position to which they’re consigned, likening themselves to a chicken with a knife to its neck: “We are able to speak among ourselves but when it comes to home or community decision-making we are not allowed to be part. In the community or home, when an elder offends you, they force you to accept the guilt. The situation is as the proverb says: ‘Akoko ne sekan emmo nkuro.’ (‘A chicken and a knife cannot argue.’)”

The statements of the Old Women at Aminapa and Tainso reinforce the finding, first brought out in chapter 2, that the system of patriarchy holds regardless of whether the communities are patrilineal (Aminapa) or matrilineal (Tainso).⁴

⁴ For clarity, patriarchy is defined as a system of society in which men hold the power and from which women are largely excluded from it. Patrilineal and matrilineal are determined by the system of descent and inheritance, with the former originating from the most senior male and the latter from the most senior female, in Ghana usually the sister of the most senior male.

Community members at Obiri also brought out relative wealth as another dimension to the hierarchical system that undermines the Right to Communicate:

- Community members at Obiri referred to this as “the attitude of those who have for those who do not have to suffer.”

5.1.3 Limitations to representation in leadership

As indicated, the groups *apart from* Older Males identified the patriarchal system and its leadership dominated by Older Males as underlying the limitations on their Right to Communicate.

- Speaking to the hold of Older Males, a community member at Larabanga said: “A section of leaders in the community takes decision and impose it on the community members.”

Community members at Obiri pointed out that even within this system there are layers:

- The chief and elders have more rights and among them the chief has more rights than the elders.

Community members signalled the need to expand leadership.

- Older Women at Aminapa noted: “Our women should have leaders and should be involved in communal decision making.”
- Younger Women at Aminapa were even more specific: “The men always say they are the head of the home. In the community too we have a chief but no queen-mother or women’s leader.”

The Young Men at Obiri also noted that “a younger person could have more rights if he or she holds position of authority in the community.”

5.1.4 Calls for change for the Right to Communicate for All

Across all four consultation communities community members made it clear that they would wish to see a change towards their fuller exercise of the Right to Communicate.

Calls were made for the Chiefs, Elders and Older Males in general to share some of their power.

Older Women, for example, traditionally a group content to be left out, made their demand very clear at Aminapa;

- The right to make decision is very important but the men meet without us. **We want to be included.**

Children also pointed out the need for their parents to change, to listen to them and not simply take decisions allow them some a.

At Larabanga a telling example was cited of the negative fallback from the lack of inclusion:

- Recently some bye laws were enacted without the opinion of stakeholders in the community and simply imposed on the community members to comply with. This led to a clash between the youth and some leaders within the community.

The Young Men at Obiri also complained about the impact on the limitations on the Right to Communicate to their efforts to strengthen themselves as a group:

- The youth at Obiri complained that issues discussed at one of their meetings got to the chief before the meeting was over. This angered most of them and since that time the youth have not met again. It has been almost a year now.

While the onus was placed on the Older Males, particularly the chiefs and elders to change, the other groups also noted the need for them to “influence” the change.

At least one group of Older Males openly accepted the need for change, at the same time underscoring the need for all to work together.

- The Older Males at Aminapa were recorded as saying: “We the elders and men of the community, need to change the decision-making process. However, we need the support of the community.”

5.2 Communities and their Community Radio Station

The feedback from the community consultations on what their Community Radio station means to them was very positive.

5.2.1 The role of Community Radio in the Right to Communicate

All four consultation communities are avid listeners of their Community Radio station. So much so that at Tainso a community member even established a “community information centre” or public speaker system to propagate the signal of *Radio Royals* more effectively to the community. Community members at Larabanga also spoke of mounting poles to be able to listen to *Radio PAD*.

As indicated, even ahead of the question being raised, community members were speaking of the role of their Community Radio station in compensating for the limitations on their Right to Communicate. The pattern of responses made it clear that this role was vital to their communities.

Its import is such that it even caused the different focus groups at Aminapa spontaneously and separately to describe *Radio Ada* in similarly astonishing terms as: “more or less our God (Young Women)”, “our only source of joy, pride and happiness (Young Men)”, “untouchable for us the people of this community (Older Women)”, “next to God for us here (Older Men)”.

While the same language was not used, the responses across the other communities all attested to the significance of their Community Radio for their communities. The reasons are similar. Community members at Obiri summed them up in this way:

- We hear what is happening around the Region and the country at large. The programmes enrich our life.

Analyzing them further, the reasons put forward at the consultations show that the four communities see their Community Radio stations as a unique resource that serves vital communication functions at three interconnected levels: internally, within their community; inwardly, from the outside world into their community; and outwardly, from their community to the outside world. In the process their Right to Communicate is enhanced and becomes a gateway to the achievement of other rights, to development.

- ❖ Their Community Radio station serves as a platform for the freedom of expression that they cannot exercise fully within their communities.
 - A young woman in Larabanga volunteered the information that while they are unable to do so at their community, she and her peers “express our opinion on *Radio PAD*.”
 - Community members at Obiri spoke about the “opportunity afforded by *Rádio Peace* to speak on issues affecting us in this community.”
- ❖ Their Community Radio station provides them information that is of relevance to their community and of tangible development benefit. For example:
 - Bushfires used to be rampant in the area of Tainso, leading to the decimation of the lush forest, but now: “The programmes on *Royals* have helped us stop bushfires, food is abundant this year, and helped us to revive our forest. There has been no fire in the area this year.”
- ❖ Their Community Radio station connects them to a range of stake-holders that enables the communities to build their capacity to meet their basic needs and move forward on their development aspirations.
 - We had a radio programme on children’s well-being with *Radio Ada* last year. We reported our lack of school, bad road, open defecation and water challenges. Instead of normal broadcasting, the station kept hammering on our rights to better living conditions so much so that within a short time some of the government departments and leaders started visiting our community. As a result we now have a big poly-tank for water storage, the MP for Ada has extended potable water recently, we have constructed a nursery for our children, the environmental department gave us support and each home has its own toilet facility. The station connected us to a benevolent group called “the Paddies” who conducted health screening, donated the poly-tank and provided cement for the construction of our nursery school. We have seen a little improvement on our bridge and road so the community health nurses visit us every instead of thrice in a year. GES (Ghana Education Service) has supplied free uniforms and operating school feeding for our children. Within the space of one year, even though we are paying the nursery teachers ourselves, we feel we have enjoyed more privileges as citizens than before. *Radio Ada* has also helped us to resolve the age-old conflict with the (neighbouring) Midie community.

It cannot be emphasized enough that the foregoing are only some examples of the role and impact of Community Radio stations in Ghana. In the interest of time, the four Community Radio stations just happened to be the four requested to carry out consultations with their communities for the Community Radio Human Rights Handbook. Similar consultations and other means of feedback have yielded similar results and more from the other member stations of the Ghana Community Radio Network.

5.2.2 The 5-km transmission restriction on Community Radio

In September 2012 the national broadcasting regulatory authority announced that it would limit Community Radio stations to a broadcast transmission radius of 5 kms. The rationale was not clear and neither was the extent of the commitment of the authority to enforcing the limitation. At a courtesy call in November 2017 representatives of Ghana Community Radio Network noted that, given the developmental role of Community Radio stations and the nature of the communities they serve, the transmission limitation was inappropriate or even untenable. The head of the authority replied: “Show us the logic (of why the 5-km broadcast transmission limitation on Community Radio is untenable).”

The responses of the four communities that participated in the community consultations showed why.

The four communities – Aminapa (*Radio Ada*), Obiri (*Radio Peace*), Tainso (*Radio Royals*) and Larabanga (*Radio PAD*) are shown in the map below.

All four communities are either beyond or, at best, at the edge of their Community Radio station's 5-km transmission radius.



The communities learnt about the broadcast transmission limitation for the first time when the consultation raised the question: *What would you say to a restriction that a Community Radio Station limit its their broadcast to a 5-km radius? If this restriction were implemented, what impact would it have on you/community?*

The responses were swift and unequivocal.

Obiri:

- “That will be wicked” was the response of a young man. “In one voice all the young men expressed their dissatisfaction.”
- “We will be starved,” said a young woman. “We will miss the news.”
- And an Older Woman said plaintively, “We will have nowhere to go announcing our lost animals and children.

Aminapa:

- “We are strongly against the 5km restriction. If that is done, we are doomed forever. Nobody will even know there is a community called Aminapa.” (Young Women)
- “It will do a great disservice to us. It will prevent our leaders from hearing our problems and if they cannot hear us, how will they help us?” (Young Men)
- “We are against that 5km proposal. It will cut our community off from the whole nation. (Our Community Radio station) makes us feel we are part of Ghana.” (Older Women)
- As for the 5km thing, the government should forget about it. Its introduction will bury the Dangme-speaking people. It will affect our sense of unity since through (our Community Radio station), we are able to hear from other Dangme-speaking areas and maintain our unity and diversity. (Older Men)

Tainso:

- Echoing the Young Men at Obiri, the Elders and the Young Men alike said: “This is a wicked law.”
- They wondered: “Why would the regulatory authority want to gag us?”
- “It will cut us off from the rest of the country.”
- They also said: “It will give us a number of lunatics and suicides because (our Community Radio station) relieves our stress.”
- And they asked: What does the 5km restriction means? Is government going to establish radio in each community? “

Larabanga:

- “The limitation of the radio broadcast to 5-km is very bad because it would not serve any purpose to serve some people and leave others.”
- (Our Community Radio station) is in town and they are already enlightening us, so they rather need to let the signals reach us more. We need more education. It is our right to be informed.”

- And most apropos. “We also heard about this Human Rights (sic) from (our Community Radio station), so you can imagine what it would be like if we know nothing about Human Rights. We rather think (our Community Radio station) should expand the coverage to the villages and hinterlands!”

5.3 The Right to Communicate, Community Radio and the SDGs

To recall the statement at the start of this chapter:

The **Sustainable Development Goals, or SDGs**, was not raised per se at the community consultations. Clearly, however, both the expectations of community members in relation to Human Rights as well as the contradictions in the exercise of these rights both within and outside their communities are directly related to the SDGs. Human Rights are above all about the SDG slogan of “Leave No One Behind”.

The Ghana Community Radio Network is developing a separate handbook on Community Radio and the Sustainable Development Goals that can be used as a companion piece to this handbook. This section is therefore only a brief summary review.

Each of the SDGs corresponds to a dimension of the goal of Human Rights.

Sustainable Development Goal 10 – Reduced inequality - speaks directly to the basic Human Rights principle that all are equal.

Many of the SDGs – SDG 1 (No Poverty), SDG 2 (End Hunger), SDG 3 (Good Health and Well-being), SDG 4 (Quality Education) and SDG 6 (Clean Water and Sanitation) – cover precisely those deprivations that made community consultation participants question the sincerity of Human Rights propositions.

SDG 5 – Gender Equality – seeks affirmative action to redress and right the subjugated position of women.

None of the SDGs can be achieved without SDG 16 and in particular three key SDG 16 indicators: SDG 16.6, SDG 16.7 and SDG 16.10.

SDG 16 - **Peace, Justice and Strong Institutions** – seeks to promote just, peaceful and inclusive societies.

The objectives of the three key indicators are: SDG 16.6 - Develop effective, accountable and transparent institutions at all levels; SDG 16.7 - Ensure responsive, inclusive, participatory and representative decision-making at all levels; and SDG 16.10 - Ensure public access to information and protect fundamental freedoms, in accordance with national legislation and international agreements.

SDG 16 – just, peaceful and inclusive societies - cannot be achieved without the attainment of Human Rights of All, especially of those left behind. The objectives of the three SDG 16 indicators are interlocking and crucial to the realization of Human Rights.

Together, they comprise the Right to Communicate. They are also precisely the objectives that are applied and realized practically and dialogically through Community Radio.

GORN FINAL DRAFT

SECTION 2
COMMUNITY RADIO HUMAN RIGHTS
PROGRAMMING GUIDELINES

GCRN FINAL DRAFT

GCRN FINAL DRAFT

6. BASIC GUIDING PRINCIPLES AND PROGRAMME FORMATS

Objective: Highlight the basic principles that underpin why and how Community Radio programmes facilitate the greater realization of Human Rights in and by their listening communities and correlate two recommended programme formats to the five thematic areas previously identified in the Handbook.

This chapter provides guidance on how Community Radio programming facilitates the realization of Human Rights in ways corresponding to the shared experiences of communities. The values of communities that reinforce Human Rights are highlighted.

The chapter begins by outlining the basic guiding principles that make Community Radio “a different kind of radio”.

It then summarizes two suggested programme format options - a “Human Rights Calendar”, which is conceived as a feature magazine programme, and a Phone-in-cum-phone-out-cum-discussion programme.

Thereafter, it highlights the issues that need to be addressed to cover the Human Rights “deficits” identified in the previous chapters and suggests how they might be addressed through Human Rights Calendar programmes.

In the next chapter practical tips, resources and examples are given for the development of the Human Rights Calendar and the phone-in-phone-out-discussion programmes.

While the guidelines aim to be comprehensive, they are not to be seen as exhaustive. It is expected that programming will be enriched by the stations’ own individual contexts and experiences, all the while observing the principles of responsible, issue-based programming.

6.1 Basic Guiding Principles

To appreciate the production of radio programmes on Human Rights, it is important for radio programme producers and community radio workers to grasp the concept of Human Rights. Thus to reiterate, these rights are rules formulated to regulate relationships between humans. Human Rights are indeed laws: laws that have been made by countries for themselves and for others. It is therefore a binding contract between countries. It thus behooves each country to abide by these laws.

Radio Programmes as discussed in this Handbook hinge on the two classifications of Human Rights:

- a. Civil and Political rights which include but are not limited to: the right to vote, right of association, the right to life among others.
- b. Economic, Social and Cultural rights. For instance, the right to health care and health generally, right to education and right to work among others.

The Ghana Community Radio Network (GCRN) *Programming Code* (Appendix A) is the fundamental guiding principle for radio programme development at a Community Radio station. Application of the Programming Code is expected to deepen the focus on the experiences, interests and aspirations of its listening community. While ensuring that community members are abreast of developments in their community, country and world at large, the selection, grading and packaging of issues to be broadcast are expected to be tailored to the needs of the community members. Given the character of Community Radio, the least voiced or marginalized in the community should always be given precedence.

- ❖ The radio programme should facilitate participatory dialogic communication that enables community members to reflect on their varying aspirations for development and analyze and resolve how they may reconcile and realize them for stronger and more dynamic communities.

- *Participation* is key in the development of radio programmes. It affords community members the opportunity to identify themselves with the radio programme. This approach is summed up by the lyrics of the second stanza of the Community Radio anthem:

*Together, we Plan
Together we decide
Together we implement
We work with our people.
Community Radio.*

These lines epitomize the whole discussion around participation. It supports community members' right to participate in and drive the process of development.

- Further as the word implies; *dialogic* is derived from two words, for instance, **dialogue** and **logic**. The basic understanding is that for any relationship to thrive, the parties must come to it without any preconceived notions and preconditions or with complete openness. Each person in the relationship must fully accept the other. Acceptance should be based on a common enabling environment created by the discussants: while putting one's views across, one also makes the effort to follow the other's train of thoughts in a coherent manner. Dialogic communication therefore implies the acceptance of each other's view during discussions. To achieve this, it is essential to:
 - ✓ To listen. For any dialogic communication to be successful, listening to each other should be key. If one party does not listen to the other, it will be impossible to communicate. Communication should encourage others to want listen and the other party must listen in a way that should encourage the speaker to speak.
 - ✓ Come to the conversation as equals. None of the parties should dominate the conversation or decide not to listen because one feels superior due to his or her status. It is important to encourage all parties to interact.
 - ✓ Dialogic Communication is often applied during community consultations by Community Radio stations and it should also be applied phone-in or phone-out programmes.

- ❖ The core of Community Radio programming is to give voice to the least voiced and marginalized which in turn empowers them to shape their own development. “Empowerment” here includes the provision of information on “content” as well as the “modalities” to access one’s entitlements (eg the existing laws on the rights of children, women, spouses, etc. and also the steps to be taken to avail of these laws.) At the same time, it must be kept in mind that while information is necessary for empowerment, only the people involved can empower themselves. This self-empowerment is facilitated by the participatory processes of Community Radio. In fact, institutional norms and certain social and political arrangements prevent women and children particularly in disadvantaged rural areas from exercising their fundamental human rights. Issues emanating from the community consultations conducted by Community Radio stations that form in this manual show among other issues that women are inhibited by limited access to a number of fundamental resources including land, information and to a large extent decision-making processes and are made dependent on men. It is thus ironical that women are nevertheless expected to exercise primary responsibility for maintaining the home.
- ❖ The Universal Declaration of Human Rights applies to all, irrespective of sex. It could be argued that rural women lack awareness of their rights. On the other hand even when they are aware of their rights their lack of access to a number of fundamental resources - central to which are communication resources - makes them weak to claim what is theirs by right. The complex systems of culture and religious practice limit women’s access to and control over resources. This represents a major obstacle to the extent to which women can claim and exercise their rights.
- ❖ The programme formats suggested in this Handbook address among other issues Women’s Rights. A participatory dialogic process is presented where women have the opportunity to talk about their issues on the same level - as equals, as guaranteed by the UNDHR and the Constitution of Ghana - with men. To reiterate, it is recommended that beyond providing clear information and explanations on the concept of Human Rights on radio programmes, Community Radio stations need pro-actively to avail themselves as a vehicle for the Right to Communicate - to facilitate women to examine their situation and in a dialogic mode enable changes at the community level to enhance the exercise of their Human Rights.
- ❖ Development should not be seen as a hand-out or a charity case but must be seen as a right. “The distinction is an important one. When something like development is defined as a right, it means that someone holds a claim, or legal entitlement, and someone else holds a corresponding duty or legal obligation. This means that Governments, and their agents, are accountable to people for fulfilling each obligations.... With a rights-based approach, effective action for development moves from the optional realm of charity into the mandatory realm of law, with identifiable rights, obligations, claim holders and duty holders.”⁵

⁵ United Nations. *Human Rights Training: A Manual on Training Methodology*. New York and Geneva, 2000. Paragraph 55 – “How does a “rights-based approach” to development differ from a “needs-based approach?”

- ❖ The rights-based approach thus takes in both rights-holders and duty-bearers. Both rights-holders and duty-bearers make up the totality of the context of the communities of Community Radio stations. Rights-holders may in general be considered the members of a community, keeping in mind always the disparities in their access to and ability to exercise their rights. Duty-bearers are at many different levels, depending on the right at stake; they may be parents, traditional authorities and, in relation to citizen rights, government agencies, especially at the local level the MMDAs (Metropolitan, Municipal and District Assemblies) and decentralized government departments and also IGIs (Independent Governance Institutions). Key IGIs with mandates to support citizens to understand and claim their rights include NCCE (National Commission on Civic Education), CHRAJ (Commission on Human Rights and Administrative Justice) and DOVVSU (Domestic Violence and Victim Support Unit).
- ❖ The rights-based approach is illuminated by the construct of 4 Just Powers: Power To, Power Over, Power Within, and Power With.⁶ Power To claim Rights, to act, to effect a change. Power Over – the many forces, overt (such as visible oppressors) and hidden (such as unquestioned cultural norms), that constrain Power To. Power Within – the inner dignity, confidence and sense of empowerment needed to exercise Power To but often repressed by Power Over. Power With – collective agency or ability to act or change a situation, which also needs to be preceded by collective awakening through collective analysis. These “4 Just Powers” can be woven into the dialogic process.

6.2 Two Recommended Programme Formats

Any and all programme formats can be used to address Human Rights.

Two programme formats are suggested in this Handbook: a “Human Rights Calendar (HRC)” and a Phone-in cum-phone-out-cum discussion programme. The HRC would be built around monthly occurrences and developments. Ideally, both programme formats should be adopted.

It is recognized that Community Radio stations are often constrained by financial resources. Nonetheless it is essential stations adhere to best practices of radio programme production that apply the participatory dialogic communication strategy and enable community members to reflect on and act towards their varying aspirations for development.

6.2.1 Programme Format A: Human Rights Calendar (HRC)

Duration per programme: 30 minutes to 1 hour.

Duration of programme series: Indefinite.

This is conceived as a weekly programme series with each segment comprising a feature magazine programme.

⁶ VeneKlasen, Lisa and Valerie Miller. 2002. *Power and Empowerment, PLA Notes*: 43, 39-41 (<https://pubs.iied.org/pdfs/G01985.pdf>).

The Human Rights Calendar provides “local content” for the programme series to be specific and relevant to each Community Radio station’s listening community.

The “calendar” may be based on the milestones in each community’s annual activities or international days that are particularly relevant to Human Rights as experienced in that community. Ideally, it should be a mix of both.

To develop “local content” it is recommended that each Community Radio station begin by conducting Focus Group Discussions (FGDs) among Older Women, Female Youth, Older Men, Male Youth, Boys and Girls and if exigencies would allow add the Chief and elders. Through the FGDs aim at (i) arriving at a basic understanding of how your community members understand and experience Human Rights and (ii) identifying a list of Human Rights-related issues or topics that are representative of the normal monthly occurrences in your catchment area. The FGDs should be audio-recorded for programme material.

To keep the discussions focused, a checklist is needed. The basic checklist was used for the community consultations documented in previous sections of this Handbook may be applied, with variations and additions as found necessary. The checklist can be found in Chapter 7, under Programming Guidelines.

A feature magazine programme is recommended as the format for its appropriate qualities: a “feature” focuses on a special topic, in this case Human Rights, and a “magazine” allows for a variety of sub-topics and a diversity of sub-formats. The limit of the sub-topics and formats lies only in the extent of the engagement of each Community Radio station with its community and the creativity of its producers. A tabular format is presented also in Chapter 7 to guide the development of a feature magazine programme; used imaginatively, the tabular format can be considered as both a creative and even participatory planning resource and a production tool.

6.2.2 Programme Format B: Phone-in, Phone-out and Discussions

Duration per programme: 1 hour.

Duration of programme series: Indefinite.

- The phone-in is a familiar format to Community Radio stations and, indeed, other types of radio stations. In a phone-in programme a moderator receives calls and interacts with callers from the station’s catchment area.
- The difference is that the suggested phone-in here would be focused on Human Rights.
- In addition, if resources permit, it is suggested that the programme also involves a phone-out, where the moderator places strategic calls to community members and others who can provide more insight on the issues raised.
- Whether a phone-out is carried out or not, a grounded discussion of the issues raised is necessary, so that the exercise is beyond the superficial, where callers (and the moderator!) simply love “listening to the sound of their own voices.”
- Connecting the phone-in-phone-out-discussion programme to the Human Rights Calendar feature magazine programme is a good way of ensuring that the appropriate Human Rights issues are addressed substantively.

6.3 Brief Outlines for Human Rights Calendar Programmes

The brief outlines below for Human Rights Calendar programmes are structured according to the objectives of the five previous chapters and the specific deficits in the understanding and practice of human rights identified in the chapters. Human Rights Calendar programmes are referred to from hereon as “HRC”.

6.3.1 HRC Programmes and the Concept of Human Rights

These programmes refer to Chapter 1 (“Community and Formal Understanding of Human Rights”) and its objective: “Compare and contrast the concept of Human Rights from the perspective of community understanding and of formal Declarations, in particular the UNDHR and the 1992 Constitution.” To quote the guideline at the end of the chapter, programmes would seek to address the deficits identified by providing “clear information and explanations on the concept of Human Rights.”

- Programmes are to interrogate community knowledge, beliefs and practices around rights, equality, dignity etc.
- A good beginning is to conduct focus group discussions/community consultations such as those carried out for the Handbook.
- Refer to the outcomes of the community consultations summarized in Chapter 1.
- Discuss in particular that the fundamental values of **dignity** and **equality** and “dignity” are shown to be missing from the common understanding of Human Rights.
- Take some cardinal practices that are considered inherent to the identity of the community (for example, the way of life of farmers, fishers etc.) and assess these in relation to the fundamental concepts of Human Rights.
- There are a number of calendar days on which to peg such programmes. First would be International Human Rights Day (10 December). There is also Ghana’s newly declared Constitution Day (7 January).
- Regular calendar events in the life of the community – taboo days, market days, etc - can form the framework for interrogating rights, equality and human dignity.
- In other words, every day is an opportunity to deepen the understanding of Human Rights.

6.3.2 HRC Programmes and Accountability of Duty-bearers

Chapter 2 of the Handbook (“Human Rights, the 1992 Constitution and Communities” has the specific objective to “highlight the guarantees in the 1992 Constitution for the Human Right to equal development and how the communities’ appreciation for Human Rights is undermined by their experience of the systematic deficiency in development amenities.” Community dissatisfaction centered around the failure of leadership to deliver on the Constitution’s promise of development. Hence, the end of the chapter signalled the need to institute “programmes that enable duty-bearers to be accountable for the Human Right of equal development as defined and prioritized in practice by community members.”

- To resolve the contradictions in the concepts of leadership from the understanding of the community against modern leadership prescribed by the Constitution, programmes can create space for the community to score the quality of leadership in practice.
- In particular, the following leaders and their services need to be assessed against community expectations – the MMDCE (Metropolitan, Municipal or District Chief Executive), Assembly Persons, Heads of Departments (that provide services) and the relevant Members of Parliament.
- Get the community to assess to what extent the governance system – both modern and traditional – helps to meet the aspirations and priorities of the community.
- Approaches such as budget tracking of Assembly revenue and expenditure can show if duty-bearers are delivering Value for Money.
- Apart from actual amenities on the ground, governance elements directly relevant to Human Rights that can be scored in relation to duty-bearers are: Tolerance and promotion of Unity in Diversity, encouraging Freedom of Expression and Participation of All especially of the least voiced, and Transparency and Accountability.
- Carry out these assessments regularly, not only at election time. Use the promises of duty-bearers to establish a timeline for delivery of amenities.
- The development deficits that communities decry can be linked to many International Day celebrations such as World Water Day (22 March), World Health Day, World Malaria Day (25 April) and World Environment Day (05 June).
- They can also, on an ongoing basis, be connected to the Sustainable Development Goals (SDGs). A special anniversary feature HRC programme can recall that the SDGs were launched on 25 September (2015) and, as the case may be, interrogate what has been achieved since.
- Following on the relevant section in the Handbook, an underlying objective of the programmes can be framed as aligning the development reality of communities with the promises of the Constitution that they may transition from “the Constitution is not good” to the Constitution is good, but ...” to “the Constitution is good.”
- To enhance sustainability, one of the IGIs can be considered as a strategic partner. Formal discussions and arrangements should be made to make the IGI see the partnership as a means of rendering a most needed service to the community.

6.3.3 HRC Programmes and Culture and Human Rights

In Chapter 3 (“Community Norms and Human Rights”) the Handbook sought to “demonstrate both the conflict between some cultural norms and Human Rights as well as the deeper understanding of Human Rights embedded in other cultural norms and their expression through proverbs. It pointed to the need for programming that “(facilitates) participatory dialogic communication that enables community members to reflect on their varying aspirations for Human Rights and analyze how they may reconcile and realize them for stronger and more dynamic communities.”

Programmes can bring communities to appreciate the core values of community relations and traditional governance that are in consonance with Human Rights – for example, care-giving, communalism (communal ownership, trusteeship, etc.).

- How relationship defines poverty – or the traditional notion of poverty as not only being material want but also poor human relations – is also a good foundation for discussing Human Rights.
- Proverbs, songs and idiomatic expressions that capture these norms and practices need to be documented and propagated.
- Ask for the definition of key human rights words like – rights, equality, freedom, dignity, liberty, peace, etc. in the local language.
- Find out how these have been expressed in proverbs, songs and stories.
- Also highlight proverbs and the like that emphasize tolerance and understanding to create an environment that enables dialogue across generations and promotes peaceful change.
- Ask the listening community to identify practical situations or recent occurrences that embody or otherwise negate such proverbs or sayings that promote Human Rights.
- Annual festivals celebrated by communities throughout Ghana provide obvious calendar events for promoting cultural norms and practices that strengthen Human Rights.
- International observances such as the World Day for Cultural Diversity for Dialogue and Development are also particularly apt.

6.3.4 HRC Programmes and the Rights of Women

To recall, of the many groups whose Human Rights are disadvantaged, the community consultations and the write-shop that informed the substance of the Handbook identified women as the most disadvantaged. Thus, Chapter 4 of the Handbook (“Inequality in Communities – Women in Particular”) sought to “demonstrate in particular how the rights of women across various age groups are diluted, denied and violated by an inherently patriarchal ethos that cuts across patrilineal and matrilineal systems.” Since change must start with those most affected, programming was called for that “in particular, (facilitates) women to examine their situation and in a dialogic mode enable changes at the community level to enhance the exercise of their Human Rights.”

- Programmes need first to enable women to reflect and speak, or give testimony, to their disadvantageded situation.
- They can then draw in the views of other community members that, ideally, also track and endorse the need for change.
- A powerful example of a programme broadcast on a Community Radio station that achieves the above two objectives can be found in the next chapter (Chapter 7). Programmes need also to unveil and interrogate systemic motivations, such as superstition and other cultural beliefs, for the relegation of women).
- Programmes can also underscore the disadvantageded situation of women by drawing out a catalogue of related rights violations from the community, Social Welfare Department, CHRAJ, DOVVSU, Courts, relevant NGOs etc.
- These programmes can build statistics and give regular updates on occurrences, departmental responses and the quality of justice in practice.
- There are also particular seasons, times, areas and places - festivals, camps and even schools, churches and homes - where certain violations tend to happen and young women in particular are at special risk and that need to be called out as rights infringements with who are perpetrators and victims clearly identified, even if, for legal reasons, not named.
- Widowhood has been identified including in the community consultations (and in the sample programme in Chapter 7) as a specific time mark when women's rights are violated.
- Programme material can be framed against the policies and legal guarantees adopted by Ghana; for example, also as noted in Chapter 4, the Intestate Law, the Property Rights of Spouses' Bill and the Domestic Violence Act. Ghana is also a signatory to relevant international accords; foremost among them, CEDAW (Convention on the Elimination of All Forms of Discrimination against Women).
- It can also be used to advocate for, and in the event of passage to monitor and promote, further empowering legal changes such as the Affirmative Action Bill pending before the Parliament of Ghana as of the time of the development of the Handbook.
- A number of international days have been instituted to advance the situation of women: International Women's Day, International Day of Elimination of Violence against Women and, of particular relevance to many communities served by Community Radio stations, Rural Women's Day.
- Noting again that the Human Rights of groups other than women are severely and systematically disadvantageded, programmes need to deepen knowledge on GESI (Gender Equality & Social Inclusion), which extends to women, children, youths, the elderly, PWDs and others.
- The above programming guidelines apply to all the other groups.
- International days that are of particular relevance to these other groups include: International Youth Day, International Day of Indigenous People, International Day of Old Persons, World Day of the Blind and World Day Against Child Abuse.

6.3.4 HRC Programmes and Community Radio

The objective of Chapter 6 (“Community Radio, the Right to Communicate and the SDGs”) is recalled: “Show that the Right to Communicate is availed unequally and is distinctively realized through Community Radio, leading both to the greater realization of Human Rights and the Sustainable Development Goals.” Also to recall, the chapter ends with the words: “Dedicated to availing the Right to Communicate to those left behind and to using it to realize greater equality, Community Radio is not only a vehicle for achieving Human Rights and the SDGs but also a right in itself.”

- Programmes need to emphasize what may have been taken for granted: that is, Community Radio needs to be projected as an indispensable resource and a basic tool for community members to access their information needs, services and means to exercise their basic Right to Communicate – without which other rights cannot be attained or exercised.
- **A thorough review of Chapter 6 provides the basic material for programmes to make the case for Community Radio and its intrinsic connection to the Right to Communicate.**
- In particular and to remind, communities are being denied their rights by the withholding of frequencies for Community Radio or, where they may have a Community Radio station, the regulation to limit its coverage area to a 5-km radius.
- Programme need to emphasize that these proscriptions mitigate against the realization of the Sustainable Development Goals (SDGs) and their summary goal to “Leave No One Behind”: those left behind tend to be in the periphery, outside a 5-km radius, and without their own communication resource, their own Community Radio station to assert and exercise their Right to Communicate, they will be left even further behind.
- Some communities have their own way of declaring “freedom of speech” in such forms as songs and festivals that can be utilized to connect the Right to Communicate with everyday life as well as to promote it.
- Some international dates to remind and create participation for the exercise of the Right to Communicate are: World Radio Day and World Press Freedom Day.
- The day of the founding of GCRN (4 December 1999) also needs to be observed as the start of the consistent championing of The Right to Communicate through Community Radio.

6.4 Further Notes on Phone-ins/Phone-outs and Human Rights

Below are a few additional notes on how phone-ins/phone-outs can, particularly in conjunction with the Human Rights Calendar programmes, contribute to deepening the understanding and practice of Human Rights.

- Callers are encouraged to discuss their personal experiences and the problems in their communities in relation to Human Rights. This could range from restrictions to one's freedom to unrepaired broken-down bridges and other examples of the lack of basic necessities for communities. It can immediately be noted that these experiences and problems relate to the various preceding chapters in the Handbook.
- Issues emerging out of this phone-in interaction could be information on violations and political issues (local government) – actual living conditions of rural populations.
- All issues raised by callers during the programme should be compiled. The information could be shared in a subsequent programme where other community members could be engaged, also through phone-ins, to discuss issues raised in the previous programme.
- Callers who wish to stay anonymous should be allowed to do so and must be respected, but the issues they raise must be genuine.
- Duty-bearers directly responsible for the issues raised could be invited to the studio or they could be reached through a phone-out to address the issues compiled from the previous programme.
- In addition, the phone-in should have a panel in the studio of respected opinion leaders or resource persons who are ready to support the change agenda for access to and exercise of rights. Ideally, there should be at least two people: a traditional authority such as a progressive chief and/or queenmother to speak to rights that are not accessible due to cultural inhibitions and a representative of an IGI to address issues of citizen rights. Ensure gender balance between the resource persons or at least among the moderator/s and resource persons.
- It is essential to encourage women/females to call into the programme. This can be enhanced by the provision of a second phone dedicated to women. The first phone will be used by all who call in as usual, but the second phone will be the station's extra, affirmative facility to bring in more women's voices. This would afford them the space and encourage them to interact in a dialogic mode with the moderator and the listening community, including their own immediate community members, to claim their rights.

Used with a view to knowledge-sharing-and-building rather than, as happens too often, simply filling air time, the phone-in/phone-out programme can yield the following benefits:

- The programme will open a space for discussions of the promotion and protection of specifically individual and collective rights.
- Even though not many people can get through onto the programme with their call, it still provides a space for individuals in a given community to voice their concerns and also affords other communities to learn about the challenges of others near them.
- The use of Community Radio is a creative way to highlight issues that people face.
- A significant feature of the programme is the information sharing with callers and listeners about their rights and what they can do about their situation.
- The interaction of the presenter, callers and duty bearers is crucial because without realising their rights and the resources they can claim, they become complacent to the violations.
- The programme through the facilitation of a participatory dialogic communication can also unite listeners around a common goal.

7. PROGRAMME DEVELOPMENT RESOURCES AND TOOLS

Objective: Provide resources, samples, tools and tips towards best practices in developing and broadcasting Community Radio Human Rights programmes.

Attention is called once again to the GCRN Programming Code, noted under the previous section on Basic Guiding Principles. While, for ease of reference, the Code is included as an appendix (Appendix A), it should be regarded as an integral part of the Handbook. Together with the UNDHR and the 1992 Constitution of Ghana, it should be considered as basic source and reference material.

Following are resources, samples, tools and tips for the two recommended programme options, the Human Rights Calendar (HRC) feature magazine programme and the Human Rights phone-in-phone-out-discussion programme.

The resources include a summary of other Human Rights not covered in Section 1 but on which Community Radio programmes should also be developed either following the formats suggested in this Handbook or any others flowing from the experience and creativity of Community Radio producers and their communities.

7.1 Gathering Material for the HRC Programme

The preceding section of the Handbook demonstrated that for Human Rights to resonate with communities and be perceived as attainable, they need to connect with their lives. As the previous chapter has also discussed, connection is not just a matter of giving information but rather starting from the living experience of communities and the various groups and individuals among them. It is this living experience that, conjoined with formal knowledge of Human Rights, forms the content for Human Rights programming.

The previous chapter also recommended community-level focus groups as a key way of drawing out such experience.

In this context focus groups are microcosms of the various demographic and/or occupational groups in a community. The composition of the groups is based on who are most affected by the thematic area or issue being explored. As earlier indicated, for the community consultations for this Handbook, to get as broad a perspective as possible of community-level experience of Human Rights, six focus groups were organized in each community according to gender and age.

Facilitated with empathy and deep listening, focus group discussions provide one of the most accessible way to collect programme material on burning issues such as Human Rights. To be productive they need to be guided by a checklist.

Below, as a sample, is the checklist used for the focus groups in the community consultations for the Handbook. The focus groups were conducted in the context of a mini-community forum, with forum participants breaking into groups and then gathering at regular points to exchange their discussion outcomes in plenary. Focus groups can be and often are conducted independently.

For purposes of programme development they should, with the permission of the participants, be audio-recorded not only for documentation but also for voice clips. These voice clips not only lend authenticity and credibility but also foster a sense of community ownership of the programme: the affected people themselves are not spoken for but speak themselves, thus at the same time enabling their exercise of the Right to Communicate.

GCRN-DWA TOWARDS HUMAN RIGHTS REPORTING HANDBOOK FOR COMMUNITY RADIO STATIONS	
FOCUS GROUP GUIDE / CHECKLIST <i>These focus group discussions were organized in four separate sessions in the context of a mini-community forum. The codes FG and P stand respectively for Focus Group Discussion sessions and for Plenary sessions, when the focus groups gathered together to share and discuss the outcomes of their discussions.</i>	
Code	Activity & Guide Questions
	PLENARY OPENING
	Ice-breaker (Appropriate activity)
	Introduction <ul style="list-style-type: none"> • Team and Mission • Why the Composition of the Focus Groups • FG Participants
	Preliminary Introduction to Human Rights Discussion <ul style="list-style-type: none"> • What is RIGHTS called in our language here? Let's come up with all the possible words or descriptions. What proverbs (or for children/youths especially) or songs or sayings are there that best express RIGHTS?
FG.1	The Broader Understanding of Human Rights
	<p>The Constitution of Ghana says that all should be equal under the law, and that there should be no discrimination regardless of age, gender, religion or any other condition.</p> <ul style="list-style-type: none"> • What do you think of what the Constitution has to say? • Cultural norms in keeping and those not in keeping with the Constitution. <ul style="list-style-type: none"> ○ The 'dos' and 'don'ts' of their cultural norms. • Which RIGHTS/freedoms/ liberties have you heard of that others exercise outside of this community? <ul style="list-style-type: none"> ○ Is it possible to exercise them here? ○ Why they are not experienced here? • Which RIGHTS are difficult to exercise? <ul style="list-style-type: none"> ○ Why? (Probe cultural practices that infringe the exercise of Rights. Eg Widowhood, Trokosi, etc)
P.1	PLENARY 1 – REPORTBACK OF FG SESSION 1

FG.2	FG Session 2 - Personal and Community Experience of Human Rights
	<ul style="list-style-type: none"> • Since your birth, what are some of the RIGHTS/freedoms (liberties) you have enjoyed/ exercised: <ul style="list-style-type: none"> ○ as a member of your family? ○ as a member of this community? ○ as a citizen of Ghana? • When you think of the various groups in the community, would you say the group that you represent has MORE or LESS Rights? <ul style="list-style-type: none"> ○ What are the reasons for your answer? ○ Who in this community is least able to exercise RIGHTS? ○ Can you explain your choice? ○ What do you think are the causes or is the cause of the limitation or inability in the exercise of Rights? • Share TWO occurrences (real stories) here – one positive and one negative - that will make others understand our experience with Human Rights.
P.2	PLENARY 2 – REPORTBACK OF FG SESSION 2
Code	Activity & Guide Questions
FG3	The Right to Communicate
	<p>The Right to Communicate is defined as the right to express one's self and in addition, to be heard and to have one's views taken into account or seriously considered.</p> <ul style="list-style-type: none"> • From your experience, is there anything like The Right to Communicate? <p>If YES,</p> <ul style="list-style-type: none"> • How is this exercised? • What are some of the issues you are able to talk about? <p>If NO</p> <ul style="list-style-type: none"> • Why are you not able to exercise this Right? • What is the importance of this right? • What would you wish were done to make the exercise of this Right more common? <p>Probe further:</p> <ul style="list-style-type: none"> • Access to and control of decisions on issues affecting their lives. Is your opinion respected by others? • Are you happy with the way things are in your community? • Are you able to participate freely? <ul style="list-style-type: none"> ○ If yes, Why is that? ○ If No, why is that? • Would you want to see any change? <ul style="list-style-type: none"> ○ If Yes, why is that ○ If No, why is that? <p>Finally,</p> <ul style="list-style-type: none"> • Who ensures that RIGHTS – ALL of the Rights mentioned - are observed/ exercised?
P.3	PLENARY 3 – REPORTBACK OF FG SESSION 3

P.4	Your Community Radio Station
	<ul style="list-style-type: none"> • Do you listen? • If you do how is it beneficial to you? • If you don't, why? • What information do you need most? • What can your Community Radio Station do to help provide the needed information? • What can the station do to make it easier for you and others to participate? • What would you say to a restriction that a Community Radio Station limit its their broadcast to a 5-km radius? • If this restriction were implemented, what impact would it have on you/community?
	<i>WRAP-UP AND LEAVE-TAKING</i>

7.2 Developing the HRC Programme

As indicated in the previous chapter, the Human Rights Calendar (HRC) programme is conceived as a half-hour feature magazine programme. A programme planning and production tool, the tabular guide or format, is presented below as a guide for developing the HRC feature magazine programme.

As a planning tool, the tabular guide helps to focus the mind on the various elements that need to come together as a vibrant whole to communicate the objective or the meaning of the programme. Where focus group discussions are used as programme gathering tools, these elements could be the outcomes of the discussions. Or conversely, the elements, or certain basic questions or themes, could themselves be the basis for the focus group discussion checklist.

7.2.1 A sample generic Tabular Guide

If, for example, the programme were to be the outcome of focus group discussions such as those guided by the above checklist used for the Handbook community consultations, an HRC programme on International Human Rights Day (10 December) might yield a tabular guide as follows.

Basic Tabular Guide for 30-minute Human Rights Calendar Programme			
Time	Duration	Item/Segment	Description
00:00	10 secs	Sig Tune	Should reflect theme
00:10	05 secs	Intro	Welcome & Title of Programme
00:15	15 secs	Menu	What listeners should expect
00:30		Link	
		Segment 1 – Vox Pop	Quick snap sound bites on the understanding of Human Rights by random community members selected with gender sensitivity
		Link	
		Segment 2 -Tutorial	A brief narrative on the origins of the UNDHR and its anniversary
		Link	
		Segment 3 -Tutorial	A brief narrative linking the 1992 Constitution of Ghana to the UNDHR
		Link	
		Segment 4 - Community Voices A	What community members think of Human Rights – “they are good”
		Link	
		Segment 5 - Community Voices B	What community members think of Human Rights – “they are good, but ...”
		Link	
		Segment 6 – Community Voices C	What community members think of Human Rights – “they are not good”
		Segment 7 – Resolution	Narrative/advice: “We are one community of the same human beings. How can the UNDHR become more real for all?”
28:00	20 secs	Outro/Wrap-up	
28:20	10 sec	Sig Tune	
28:30		End	

The tabular guide can also be a production tool or guide. In this case, the various elements would already have been gathered or prepared, ready to mix into a coherent programme. The segments can be more precisely timed.

Time in a tabular guide is expressed in minutes and seconds. That is 00:00 or zero minutes and zero seconds. The tabular plan always begins with 00:00. This is entered in the 1st column. The 2nd column indicates the duration of the segment. This is expressed in minutes and seconds; e.g. 15 secs, 20 secs or 1 min. Thus, if the 1st segment, which is normally the SigTune, is 10 seconds long, the 1st entry in the column for Duration should read: 10 secs. This is added to the time in the 1st column. The 2nd entry in the column for Time should then read: 00:10. And so on. The last entry in the 1st column indicates the length, or the end of the programme.

Note that in the above sample generic Tabular Guide the 30-minute programme ends at 28:30 (or 28 minutes, 30 seconds) to provide for such material as the station ID and time-check and station announcements.

Note also that the Link can be continuity or narration connecting one segment to another or it can be a bridging piece of music or sound effect. Segments may also flow directly into each other depending on the narrative flow, and provided that each segment can be readily distinguished from the other.

7.2.2 Tabular Guide of an actual production on Women's Rights

Following is a sample of a finished production represented in a full, detailed tabular guide. Apart from demonstrating the application of the tabular format to a feature magazine programme, it is a powerful example of a women's rights programme that is dialogic in conception, programme development approach and production. Its theme is the effective denial of women's rights through the practice of Widowhood Rites, one of the ills that came up strongly in the Handbook community consultations. The fact that the programme was produced and broadcast before the start of the Handbook development process only underscores how serious and persistent this Human Rights violation is. The programme illustrates the work of Community Radio stations. Like other such work, the programme was originally produced and broadcast in the station's local language of broadcast; the text was subsequently translated to English.

Tabular Guide for Feature Magazine Programme on Women's Rights <i>Text translated from the original Mfantse (Fante) to English</i>			
Time	Duration	Item/Segment	Description
00:00	10 secs	Sig-Tune	<u>SIG TUNE - MBAA MONNSOR /WOMEN ARISE/ BY DADDY LUMBA. IN, HOLD 10 SECS, FADE UNDER AND OUT.</u>
00:10	15 secs	Intro <i>Welcome & Title of Programme</i>	Narrator: You are welcome to our women's rights programme, <i>Mbaa Kyepen</i> . Thank you for tuning in. This is Radio Peace 88.9 MHz-FM. I am Efua Essilfua your narrator. Dodow Kyeame and Kwame Anamoah assisted in the production of this programme.
00:25	02:08 2 mins, 8 secs	Menu <i>What listeners should expect</i>	<u>IN POPULAR SONG ON THEME (WOMEN) MBAA MONNSOR /WOMEN ARISE/ BY DADDY LUMBA. 10 SECS, FADE UNDER.</u> Narrator: There are a number of issues which continue to discriminate against women. What can be done to put a stop to these discriminatory acts which affects the dignity of women? Women too have rights! If there should be any meaningful development anywhere in the world then, the rights of women must be respected! <u>FADE SONG UP BRIEFLY, THEN UNDER.</u> Narrator: Not long ago, the world gathered and seriously considered issues that affect women negatively. The conference passed a resolution that championed the rights of women. But despite several conventions, treaties and protocols, women are still discriminated against. These are in areas like culture, politics and also in trade. In our communities the women work very hard but are mostly poor. Women are indeed vulnerable. To ensure fairness, measures must be put in place to compensate for the historical and social disadvantages that prevent women from operating on a level playing field. Let's listen to a spot of music and when we return we will focus on the issue for today. <u>FADE SONG UP AND OUT.</u>
02:33	29 secs	Musical Interlude	<u>IN "MEYE OBAA"(I AM A WOMAN) BY AKOSUA AGYAPONG. PLAY FIRST 29 SECS OF TRACK</u>
03:02	35 secs	Link	Narrator: Thank you very much, Akosua Agyapong. Yes indeed we are <i>women and God created us very well</i> . Today on <i>Mbaa Kyepen</i> we are taking a look at Widowhood Rites. This custom seems to be part and parcel of our culture. Women are subjected to serious inhuman treatment all in the name of culture. Radio Peace has been in touch with some widows who have agreed to share their experiences with us. Let's listen.

03:37	01:43 1 min, 43 secs	Segment 1 <i>Widow 1 – Testimony 1</i>	<u>PLAY WIDOW ONE, TESTIMONY EXTRACT ONE.</u> Widow 1: I was taken through hell when my husband died and I do not wish that for any other woman. First, my in-laws accused me of being responsible for my husband's death and thought I was after his acquired possessions. How could that be? How can I kill a man I have children with? It is not possible! Second, I was confined alone in a room with my dead husband. It was scary. What if I had died too? These were tales we heard when we were kids growing up and I never knew the extent of it till it happened to me. Some of us women suffer a lot when our husbands die! I thought the right thing to do is to comfort widows. But what happened to me in the name of custom was that I was confined for weeks with my dead husband. That even affected my children who virtually starved because of my absence. Again, I was made to drink the bath water of my dead husband. I was told it was to prove my innocence. This act actually brought some enmity between my extended family and that of my husbands. My family could not understand why I should be subjected to such inhuman acts.
05:20	27 secs	Link	Narrator: Hmm Strange things happen. How could a human being be made to sleep with the dead and be made to drink its bath water? How come this practice is being allowed to continue? How can our country develop with this? Why should it be women to be forced to do things against their will? The wind of change is blowing in every corner of the world but some people seem not to be affected by this wind. Another widow agreed to offer her testimony. Let's listen to her too.
05:47	60 secs	Segment 2 <i>Widow 2 – Testimony 1</i>	<u>PLAY WIDOW TWO, TESTIMONY EXTRACT ONE.</u> Widow 2: At the death of my husband, he had travelled outside the community but still, his clan accused me of being responsible. I was tortured! The clan went ahead to pour libation invoking the spirits of my dead husband to kill me. Thank God I was not responsible for his death so I am still alive. When the corpse was brought home from the mortuary, I was forced to sleep in the same room with the dead under strict supervision. Again after the body was washed I was made to dress up the body alone and after, I was made to drink the bath water. It was hell for me! I was not allowed to say anything so they treated me very badly!
06:47	12 secs	Link	Narrator: Well, listeners, we've heard the stories of two widows and they are both not good. Women are indeed suffering. Let's take a listen to our third testimony.
06:59	23 secs	Segment 3 <i>Widow 3 – Testimony 1</i>	<u>PLAY WIDOW THREE, TESTIMONY EXTRACT ONE.</u> Widow 3: When my husband was alive I was the bread winner and after his death, in the name of a so called custom I was confined in a room for almost seven months. How my children were supposed to get by was my headache. We really suffered!
07:22	22 secs	Link	Narrator: Are the explanations given as the basis for these practices valid? Well let's pause here for a spot of music and when we return we will hear the voices of some men expressing their views on these practices.
07:44	01:15	Musical Interlude	<u>"GHANA MMAA" (Ghana Women) BY OKYEAME KWAME. PLAY FIRST 1.15 SECS OF TRACK.</u>
08:54	2 secs	Link	Narrator: Let's listen to views of some men on widowhood rites.
08:56	01:16 1 min, 16 secs	Segment 4 <i>Man 1 - Interview Extract</i>	<u>PLAY MAN ONE, INTERVIEW EXTRACT.</u> Man 1: My understanding of this is that, some women deliberately kill their husbands so they can inherit their property. So the widowhood rites are ways to deter other women from killing their husbands. The men, it is believed, are not capable of killing their wives so they are not taken through the rites.

			<p>Having said that, I must say, the practice is not right. It does not help the woman in question. For instance, the woman could be a farmer or trader and has to take care of her children. The practice also contributes to underdevelopment of Ghana.</p> <p>I will inform my wife not to perform any long widowhood rites when I am dead.</p>
10:12	12 secs	Link	<p>Narrator: Can it be true that a wife will kill the husband just because she wants to inherit property? I don't think this can be true. Let's listen to another.</p>
10:24	47 secs	Segment 5 <i>Man 2 – Interview Extract</i>	<p><u>PLAY MAN TWO, INTERVIEW EXTRACT.</u></p> <p>Man 2: What I know is that some families believe that a wife could kill the husband for his property. My mother was subjected to these practices when my father died. Due to her long confinement all her farm produce on her farm which included tomatoes got rotten. If this practice is a good thing, then I suggest that when a wife dies the husband should also be confined! If that does not happen, then the practice must be banned! In fact, this practice retards the progress of Ghana.</p>
11:11	19 secs	Link	<p>Narrator: Well all-in-all we have the men talking against the practice. But why is it still going on? Again, let's pause for a short spot of music and when we return we will find out what the widows think about the practice.</p>
11:30	02:20 2 mins, 20 secs	Musical Interlude	<p><u>IN AKOMA EDWE (Cool Heart) BY MARRIOTT INTERNATIONAL BAND. PLAY FIRST 2.20 SECS OF TRACK.</u></p>
13:50	10 secs	Link	<p>Narrator: Thanks for staying tuned in. Now let's find out from the widows what they think about the practice.</p>
14:00	54 secs	Segment 6 <i>Widow 1 - Testimony 2</i>	<p><u>PLAY WIDOW ONE, TESTIMONY EXTRACT TWO.</u></p> <p>Widow 1: Women often do not have the voice to express their views, that is why they are often treated badly. But we do not want to remain in this situation! We are often bread winners, tilling the soil, selling and providing food for the family. So if we are taken through such an ordeal, what do you expect to happen? We want these practices to be a thing of the past. We are tired!</p>
14:54	15 secs	Segment 7 <i>Widow 2 - Testimony 2</i>	<p><u>PLAY WIDOW TWO, TESTIMONY EXTRACT TWO.</u></p> <p>Widow 2: No, no, no! We are not comfortable with this practice and we ask for a stop to this.</p>
15:09	4 secs	Segment 8 <i>Widow 3 - Testimony 2</i>	<p><u>PLAY WIDOW THREE, TESTIMONY EXTRACT TWO.</u></p> <p>Widow 3: The practice must be banned outright! We have suffered enough!</p>
15:13	5 secs	Link	<p>Narrator: Is there anything widows can do to get themselves out of this situation?</p>
15:18	01:08 1 min, 8 secs	Segment 9 <i>Widow 1 – Testimony 3</i>	<p><u>PLAY WIDOW ONE, TESTIMONY EXTRACT THREE.</u></p> <p>Widow 1: Because of my experience I have organized a union of widows in my neighbourhood. We meet to discuss our experiences and we are trying to be a force to prevent such bad practices on other women. We have resolved that when the death of a colleague's husband occurs we will visit to console her and make sure that we do not allow her to be taken through what we have gone through. My fellow women let us be heard! Let us make the men know that we are just like them and they should know that when our husbands die we grieve for their death! I must say that with my experience, if I decide to marry again I will make sure that the man's family is liberal; otherwise I will not marry at all.</p>
16:26	17 secs	Segment 10 <i>Widow 2 –</i>	<p><u>PLAY WIDOW TWO, TESTIMONY EXTRACT THREE.</u></p> <p>Widow 2:</p>

		<i>Testimony 3</i>	Because of my experience, I have spoken to my fellow women and advised them not to allow themselves to be subjected to the unholy practice. I have advised them strongly!
16:43	44 secs	Segment 11 <i>Widow 1 - Testimony 3</i>	<u>PLAY WIDOW THREE, TESTIMONY EXTRACT THREE.</u> Widow 3: I was not comfortable with it and will never be happy with this practice. I ask all women to fight this negative practice! It is a useless practice and it should not be encouraged! All women should speak against it!
17:27	15 secs	Segment 12 <i>Widow 4 - Testimony 1 (Note: New Voice)</i>	<u>PLAY WIDOW FOUR, TESTIMONY EXTRACT ONE.</u> Widow 4: This practice is evil! Never again should this custom be allowed. I hate it!
17:42	16 secs	Link	Narrator: Now, having heard the women speak, I asked Ebusuapanyin Frank Ekwam of Gomaa Osamkrom, if it is right for women to be subjected to these widowhood rites.
17:58	24 secs	Segment 13 <i>Clan Head (Ebusuapanyin)- Interview Extract 1</i>	<u>PLAY CLAN HEAD, INTERVIEW EXTRACT ONE.</u> Clan Head (Ebusuapanyin): It is not right at all, especially in this time and age when the world is changing for the better. Considering that we are daily faced with economic challenges - the care of children, school fees to be paid, putting food on the table and so on - confining a widow after the death of the husband is not right. I ask for the intervention of government to stop the practice.
18:22	7 secs	Link	Narrator: What else can be done to stop the practice?
18:29	54 secs	Segment 14 <i>Clan Head (Ebusuapanyin) - Interview Extract 2</i>	<u>PLAY CLAN HEAD, INTERVIEW EXTRACT TWO.</u> Clan Head (Ebusuapanyin): What we could do is to say that enough is enough and encourage government to intervene. When government stamps it authority, we will all be bound by it. But you know some women are happy with the practice. When they are confined, they are given enough food and they grow fat. As such, some of them like being confined. Some had been heard saying after confinement that; "my husband has taken good care of me." I remember when my uncle died, his wife was confined for about three months and at the end of the period she had put on weight but suffered body pains. The time has come for the practice to be abolished to enable us focus on better things!
19:23	15 secs	Link	Narrator: Ebusuapanyin Frank Ekwam, thank you very much for your submission. We are certain that Nananom, family heads, and all stakeholders will join hands to make sure that women are no longer subjected to such practices.
19:38	8 secs	Sig Tune	<u>SIG TUNE IN, HOLD 8 SECS AND FADE UNDER.</u>
19:46	01:45 1 min, 45 secs	Wrap-up	Narrator: This is <i>Mbaa Kyepen</i> on Radio Peace. What we have heard informs us that through our traditions women are still subjected to practices which are shameful. There are even proverbs and sayings in our local language that demean women. For instance; "women are like crabs", "if a woman rears a sheep it is the man who sells it", if you do not fear woman you will not live long" and so on. We must note that there are laws that protect the rights of women. The time has come for women's rights to be respected. The Government, Chiefs, Clan leaders and stakeholders to develop a road map to take women away from the shackles of some outmoded cultural practices. I am Efua Essilfua. Dodow Kyeame and Kwame Anamoah assisted in the production of this programme. Also this programme was made possible with support from the Media Foundation for West Africa. We will be back next week with another topic on <i>Mbaa Kyepen</i> on Radio Peace 88.9 MHz-FM. Until then, bye for now.

21:31	10 secs	SigTune	<u>SIG TUNE FADE UP AND OUT.</u>
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NOTE: Technical instructions on a script are entered in CAPS and underlined, as above.

7.3 Tips for Phone-in Programmes

7.3.1 General Tips

The Guidelines below were first prepared by GCRN for the programme series “Community Participation in the 2012 Elections (CP2012E)”. They are reproduced below with a few modifications.

- **Duration**
To allow time for as many community members as possible to participate, plan on an hour-long phone-in.
- **Focus of Phone-in**
To keep the phone-in issue-based, apply the dialogic communication model and avoid straying into unnecessary debates.
- **Decorum**
 - Do caution callers and resource persons on the need for decorum, based on the agreed ground-rules for the programme.
 - Each programme shall be mindful of the GCRN Programme Code and ethics.
 - Each programme is premised on the participatory dialogic communication model.
 - Each programme will be conscious of the need to build and maintain peace.
 - Each programme will focus on issues.
 - There will be no abusive or obscene language.
 - There will be nothing that may be construed as libellous or defamatory.

7.3.2 Tips for the phone-in moderator

The conduct of especially the Moderator is crucial for maintaining the dialogic process of a Phone-in. Below are some tips for the Moderator to carry out h/er responsibility.²

- **Screen callers.** Other staff should first receive the phone call and briefly screen or ask callers what their question or statement is, and exclude malicious or incoherent callers.
- **Be alert.**
- **Maintain a friendly tone and keep good humour throughout.**
- **Balance the voices and, as necessary, project those least or less heard.** With two phones in use, at least alternate one for women and one for the rest of the listening community.
- **Cut off abusive callers.**
 - Be ready to interrupt and remind guests or callers when they become disrespectful or stray off the topic.
 - Have a piece of soothing music or a suitable pre-recorded message (e.g. jingles on) ready to play in case tempers get hot and a little time is needed for cooling off.

- **Distance the station** from any threat or offensive remarks that guests or callers make on air.
 - **Log all phone calls.**
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7.4 Other Human Rights Programme Topics and Resources

The write-shop of station heads towards the development of the Handbook agreed on the need to prioritize Women's Rights. As discussed in Chapter 4, they cited harrowing examples to buttress the findings in this regard of the community consultations and show that the restriction and violation of Women's Rights was endemic in other parts of the country.

The write-shop also outlined other areas of Human Rights that need to be addressed. Working in groups they divided these areas into other disadvantaged groups whose Human Rights are most threatened and into categories. For groups they identified: Children, Youths, the Elderly and PWDs (People with Disabilities and Other Minorities). The various categories of Rights listed were: Religious, Educational, Economic, Political, Infrastructure and Amenities, Security and the Penal System and Communication Technology. They brainstormed each area in relation to its Rights Framework, or relevant legislation, policy and resources, and its Community Context, or the extent to which the framework was being applied or realized on the ground.

The results of the write-shop's brainstorming are presented below in a table of notes. The notes should by no means be regarded as exhaustive or definitive, especially as the write-shop participants were not referring to any documents but working directly from their knowledge. In addition, because the focus was on enhancing Human Rights, the discussions under Community Context largely draw out the deficits. The table, however, offers a useful starting point for the development of programmes on various Human Rights areas and topics.

Other Human Rights Areas and Topics <i>Summary Notes of Group Work Brainstorming at Handbook Reference Group Write-shop</i>	
Children's Rights	
Rights Framework (Legal/Policy/Resources)	Community Context
<p>The Children's Act and various educational policies set out, promote and safeguard Children's Rights. Initiatives such as the School Feeding Programme seek to realize the Rights at the most practical problem. Specific violations such as Child Trafficking are also being tackled.</p> <p>GACA (Ghana Advocacy for Child Abuse) is heightening awareness of the need for Child Protection and calling out unacceptable behaviours.</p>	<p>Children have little Freedom of Expression and opportunity to participate. Generational change leads parents and other elders to complain about the "indiscipline" of children, even as they continue to address this with a purely punitive regime such as caning and denial of food. At the same time, the breakdown of community also erodes the previous sense and practice of co-responsibility summarized in the saying "it takes a village to grow a child." Child Labour needs to be curbed but what constitutes it also needs to be understood against traditional norms of shared household and occupational work. Children should have representation in leadership positions as a way of growing them; this recalls the Akan proverb: "A child who knows how to wash h/er hands eats with the elders."</p>
Youth Rights	
<p>The Children's Act applies to youths up to the age of 18. Enabling initiatives for older youths include the National Youth Policy, the establishment of a National Youth Council and the roll-out of a Youth Employment Programme.</p> <p>NABCO (Nation Builders Corps) has recently been introduced to address the problem of employment among fresh university graduates.</p>	<p>Key challenges that mitigate against Youths realizing their Rights are unemployment and/or underemployment and, in general, their low level of skills. Drug abuse among youths is also a matter of concern. Youth associations at community level and youth wings as part of religious and other organizations are vehicles for integrating Youths. xxx</p>

The Elderly	
There is a pressing need to pass the National Aged Bill and to establish a National Council on Aging, which is provided for in the Bill. Already into law is the Pensions Act. There are also associations that assist and/or advocate for the aged, including the Ghana Pensioners' Association, Help Aged and AGE (Association of Ghana Elders).	The elderly tend not to have their own resources, but they also tend to be increasingly neglected, including by their own children. Particularly vulnerably are elderly widows. Apart from economic support, they need to be provided social support, for example through community centres that can be a venue both for socializing and for resources. Communities can provide land for such centres.
PWDs and Other Minorities	
After strong advocacy by PWDs (People with Disability) the Disability Act was passed in 2006. It provides, among other things, for a District-level PWD Fund, which is to be drawn from 3% of the Common Fund of each MMDA (Metropolitan, Municipal, District Assembly). Ghana also has a Mental Health Act (2006), but implementation is even slower. There is as yet no separate legal provision for the protection of other minorities such as the mentally challenged, the congenitally deformed and albinos. Non-heterosexual relationships are proscribed by the law.	Over a dozen years after the passage of the Disability Act, its provisions are still not fully implemented. For example, there are still many facilities that are not PWD-friendly. While the situation has improved, many PWDs are still not able to access their 3% from their MMDA Common Fund. Other disadvantaged minority groups are even more ostracized than PWDs. Cultural norms restrict the movement in communities of albinos and mentally; for example, there is a town in the Eastern Region where albinos may not enter or even be born. People born with deformities are considered "spirit-children", to be shunned and even killed. Poverty makes the plight of this group worse.
Religious Rights	
Freedom of religion is protected by the Constitution. Interfaith Councils, institutions such as the Ghana International Centre on Law and Religious Studies as well as pro-Human Rights religious writings promote parity and interaction among the various established religions. There is also advocacy to roll back taxation of religious bodies. Traditional religion does not enjoy the same recognition as institutionalized religions.	There is an anti-culture stance among some religions that denigrates traditional beliefs. This leads to clashes between proponents of traditional and modern religions. At the same time, traditional religion can breed superstitious beliefs that counter Human Rights. Fundamentalism and such practices as occultism, including in boarding secondary schools, needs to be curbed. Important is this is religious education, which especially for the youth also needs to take in sex education.
Educational Rights	
Such policies as FCUBE (Free Compulsory Universal and Basic Education) and, more recently, Free SHS (Secondary High School) along with such measures as school feeding, and the capitation grant are helping realize the Constitutional guarantee for the right to education.	In practice, there have been improvements but the universal right to education is constrained by the lack of facilities and poor standards. There are fewer girl students at SHS. Teen-age girls who are pregnant are still being prevented from re-entering school. Especially in areas farther from the administrative centres heads absent themselves from schools. There are also many cases of abuse by teachers; this can take the form of sexual abuse especially of girl students and/or using students for labour in their households or farms. Some parents are still keeping their children away from school so they can be put to work farming, fishing or hawking. The practice of lesbianism/homosexuality in boarding schools was noted as a concern.

Economic Rights	
<p>A number of national and international laws, policies and regulations were cited. These included natural resources governance and management frameworks on the national level such as the Forestry Resource Management Act, Mining Act, Minerals Commission Act, the Oil & Gas – Local Content Law. These acts provide for SRAs, or Social Responsibility Agreements, for compensation to communities, capped at 5% of company profits. They also recognize Beneficial Ownership Title, or the equity rights of communities and persons even if legal title may be held by others. There are also various power and energy and manufacturing sector legislation or regulations. On the international level there is, for example, the International Law of the Seas with related national frameworks for access to the seas, in particular intended to manage competition between oil companies and fishing communities. There is also a national policy on closed season, for a fallow period to protect fishing stocks. Civil society is active in certain sectors, for example the CSO Oil-and-Gas platform which has produced a number of studies and position papers. Effort to rationalize and update the land tenure system is being made through such initiatives as the Lands Commission Acts, Land Use and Spatial Planning and the establishment of administrative institutions such as the Customary Lands Secretariat and the Stool Lands Secretariat.</p> <p><i>The basic question was asked: are laws, policies and regulations protective of the poor?</i></p>	<p>Many of the poor or most deprived of rights depend for their livelihood on subsistence agriculture or on the informal economy. Natural resources have become depleted. Mineable resources have been negatively impacted by both large-scale and small-scale mining practices; for example and respectively, surface mining by companies and illegal small-scale mining (“galamsey”). The traditional communal access of communities to these resources has been curtailed or outright taken away by privatization and lack of effective regulation. Communities that are evicted or due for eviction are promised alternative livelihoods that are non-existent. Exploitation and/or management of natural resources is dominated by foreign participation, with no or only limited compensation for the procurement of farms etc. SRAs are hardly observed or only as a token. The high rate of unemployment does not present the formal sector as a viable alternative for many. There are various labour and occupational (e.g. agriculture and fishing), but they lack sufficient clout to claim rights for their members and their sector.</p>
Political Rights	
<p>The Constitution guarantees universal suffrage. The Electoral Commission oversees elections according to a clear process. The Constitution and various laws also provide for decentralization of the government and many more Districts have been created in the last few years. A referendum has also led to the creation of six new Regions. Another referendum is anticipated on the repeal of the entrenched Constitutional provision that MMDAs (Metropolitan, Municipal and District Assemblies) must be non-partisan; if successful, it opens the way for the election of MMDCEs along political party lines. Meantime, the current law on the declaration of assets by public officials needs to be amended to be made more transparent.</p>	<p>Polarized partisanship, with the corollary practice of “winner-takes-all”, has permeated even local government and poses a key governance challenge. The monetization of election processes limits candidacies to those with means and makes it more difficult for women to participate, at the same time that it breeds corruption and patronage. Voter education needs to be strengthened. Political/election vandalism is also increasing and needs to be curbed. Another fundamental challenge is the lack of clarity and sometimes outright clash between traditional and modern systems of governance; this is demonstrated in the lack of clarity on the roles of chiefs vis-à-vis assemblypersons.</p>
Health Rights	
<p>Policies, resources and initiatives include the National Health Insurance Scheme (NHIS), the Patient’s Charter, the drive towards Birth Registration, the policy and campaigns for universal immunization and the establishment of CHPS (Community-based Health Planning and Services) compounds.</p>	<p>The NHIS needs to be more widely implemented and accessible. Some CHPS compounds are non-functional or with inadequate facilities and others are located far from communities to be served. Community Health Workers are inadequate and/or under-motivated. TBAs (Traditional Birth Attendants) fulfil a very useful function, but need to be certified. Beliefs and superstitions, such as around immunization, constrain communities from accessing health services.</p>

Infrastructure and Amenities	
<p>The Constitutional and legal provisions for government decentralization carry with them entitlements of amenities for communities. Implementation is also set out in the MMDA Medium-term Development Plan. The various plans are to be carried out by such agencies as the Urban Roads and Feeder Department, the Ghana Housing Authority, the Community Water and Sanitation Department. In addition to funds from central government, resources are to be drawn from Internally Generated Funds (IGF) of the MMDAs, a percentage of which is to go to capital investments. As an “antidote” to corruption at the local level, the Public Procurement Act includes procurement processes of Assembly.</p>	<p>On the whole, the state of infrastructure and amenities in communities is poor or very poor. Reasons include: lack of or inadequate community involvement in project initiation or design, election campaign promises that do not materialize, incomplete government projects, lack of continuity of government projects from one administration to the next, shoddy work in projects that are completed, lack of transparency in government projects. Some facilities are not used; for example, public toilets because of the fee set or the inconvenient location or socio-cultural reasons. Chiefs are not making land available for government projects, sometimes because they fear that the government will divert such land for their use rather than for the community. There are also cases, such as in Takoradi and Ahanta West, where no land is available for government projects because they have all been bought by private companies.</p>
Security and the Penal System	
<p>There is a judicial system in place together with a prison or penal system. Security institutions – the police and the army – are also established with roles and responsibilities. An Alternative Dispute Resolution (ADR) system has been established.</p>	<p>In terms of the legal system there are inadequate or no courts in some Districts. There is also inadequate or no pro bono legal aid services (and yet pro bono work is required for the renewal of lawyers’ licences). Understanding of the difference between civil and criminal cases needs to be enhanced. There is a perception of inequity/unfairness/bias in the delivery of justice. Politicians, chiefs and other powerful individuals tend to interfere in judicial processes. Chiefs also tend to abuse traditional arbitration (chiefs’ use of extrajudicial sanctions). ADR mechanisms are also concurrently inadequate. Women especially tend to fear going to courts.</p> <p>The police-citizen ratio is low. Police are also often perceived as untrustworthy. Some have been found to be involved in crime. The quality of the security services is compromised due to political partisanship in the recruitment and appointment of security personnel. Many communities have established watchdog committees as an alternative.</p>
Communication Technology	
<p>There is no Broadcasting law; advocacy for it started in 2004, but it has yet to be laid as a bill. The Electronic Communications Act (2008) regulates broadcasting in the country. It confers the power to regulate on the National Communications Authority (NCA). The National Media Commission is the Constitutional organ to safeguard the independence of the media and uphold media standards. The Electronic Communication Act also provides for the establishment of the Ghana Investment Fund for Electronic Communications (GIFEC), which is supposed to provide for universal access to communications, especially to rural and other underserved areas.</p> <p>In terms of the Internet there is a cyber-security policy. There are also policy guidelines on access of children to the Internet. The government is promoting, among others: E-health, E-agriculture, E-education, and E-business/marketing. The digitalization of the economy extends to the digitalization of terrestrial communication/broadcasting. A Right to Information Act, first mooted in 1994, was finally passed in 2019.</p>	<p>The absence of a Broadcasting Law means the airwaves are not recognized as a public resource to be allocated equitably and affirmatively. This ripples into the challenges outlined in Chapter 5, especially the difficulty of Community Radio applicants in getting frequencies and in the restriction of Community Radio stations to a 5-km broadcast transmission radius.</p> <p>The Digital Divide persists. While improving, some communities still have poor or no mobile phone networks. Women especially lack access to facilities for Internet communication and even mobile phones. Women are also constrained by lesser exposure to technology. Social media is being used predominantly by youths, especially males, with access to smartphones. Technology is also being used for illegal uses such as “sakawa” (scams, Internet frauds).</p>

CONCLUSION

The *Community Radio Human Rights Handbook* has been developed seven decades after the adoption of the United Nations Declaration on Human Rights in 1948. It comes at an opportune time, hopeful of making a positive difference.

Although gains have been made in maintaining global peace and achieving some basic indices of human development, democracy has become more fragile worldwide, if not outright threatened or extinguished. Human Rights seem to be retrogressing instead of progressing, with guarantees to freedoms that had been taken for granted – freedom of association, freedom of movement, freedom of expression, freedom of the press – increasingly diminished.

The Handbook also comes at a time when Ghana can rightfully applaud its achievement of over 25 years of unbroken Constitutional rule. Yet statistics increasingly highlight the growing inequity in the country, documenting evidence that the most basic rights are in practice denied to millions. The community consultations that generated content for the Handbook give flesh and blood to the statistics, in sum raising the questions: how real is the Constitution? how real are Human Rights? The responses tended to indicate a certain disenchantment with the failure to deliver Constitutional rights, particularly those relating to basic development indices. They also highlighted the clash between certain cultural norms and Human Rights. Though independently carried out in four quite different locations, the community consultations had the same assessment that women were the most disadvantaged in accessing and realizing their rights.

It is an underlying objective of the Handbook to enable Community Radio stations to enhance their work to make the Constitution and Human Rights more real for the communities they serve.

The initial chapters gave the background to the Handbook and sought to:

- Compare and contrast the concept of from the perspective of community understanding and of formal Declarations, in particular the UNDHR and the 1992 Constitution.
- Highlight the guarantees in the 1992 Constitution for the Human Right to equal development and how the communities' appreciation for is undermined by their experience of the systematic deficiency in development amenities.
- Demonstrate both the conflict between some cultural norms and as well as the deeper understanding of embedded in other cultural norms and their expression through proverbs.
- Demonstrate in particular how the rights of women across various age groups are diluted, denied and violated by an inherently patriarchal ethos that cuts across patrilineal and matrilineal systems.
- Show that the Right to Communicate is availed unequally but is distinctively realized through Community Radio, leading both to the greater realization of Human Rights and the Sustainable Development Goals.

The subsequent section on programming guidelines had the objective to:

- Highlight the basic principles that underpin why and how Community Radio programmes facilitate the greater realization of Human Rights in and by their listening communities and correlate two recommended programme formats to the five thematic areas previously identified in the Handbook.
- Provide resources, samples, tools and tips towards best practices in developing and broadcasting Community Radio Human Rights programmes.

The Handbook shows that Human Rights are lived experiences, and that they are meaningless if they are not experienced and lived. As indicated, those living them are referred to in a rights-based approach as rights-holders, and appropriately so. The Handbook also shows that while a core principle of Human Rights is equality, rights-holders are in fact not equal. For certain rights, as in the provision of basic amenities for a more dignified human life, levelling the field is clearly a key responsibility of duty-bearers. For others, the awakening to rights and their realization involve sensitive and steady navigation of a complex web of cultural norms and power relations, each often feeding into the other.

On the ground and enjoying a sense of ownership by and relationship of trust with their communities, Community Radio is well placed to facilitate the dialogic process. Regarded above all as the voice of the least voiced, it enables especially the most disadvantaged rights-holders to articulate their lived experiences and recognize and claim their rights. Yet the Handbook has also shown that the Right to Communicate needs to be brought to its rightful conclusion: that least heard voices are not only enabled to speak but also to be heard and taken into account by duty-bearers at every level. This process is also facilitated by the conjoining with other stakeholders such as national and district-level independent governance institutions whose mandate is also to protect and defend community rights.

The Right to Communicate is basic to all other rights. Because the Right to Communicate cannot be exercised without an appropriate communication resource – in the same way that freedom of speech remains ephemeral without the freedom of the press – Community Radio is basic to the Right to Communicate. The exercise of the Right to Communicate is therefore the right of communities also to have their own Community Radio station – and the right to access it where they are. Often, as has been demonstrated, where they are is beyond the arbitrary, 5-km broadcast transmission limit set by regulators. Where they are is often where those left behind are found. The right of communities to have and to access their own Community Radio station is therefore crucial to achieving the SDGs with its goal to “Leave No One Behind”.

Community Radio is a Human Right.

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APPENDIX A

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GCRN is the association of Community Radio stations and initiatives in Ghana.		

COMMUNITY RADIO PROGRAMMING CODE

Community radio is radio
that is about, for, by and of
a specific, marginalized community,
whose ownership and management is representative of that community,
which pursues a participatory social agenda
and which is non-profit, non-partisan and non-sectarian.

[Definition in the National Telecommunications Policy
of the Republic of Ghana (Ministry of Communications, 2005)
drawn from the Ghana Community Radio Network (2003)
and based on the African Charter on Broadcasting (UNESCO, 2001)]

Ghana Community Radio Network

COMMUNITY RADIO PROGRAMMING CODE

1. Basic Principle of Programming

Programming shall be in keeping with the character of Community Radio as a voice, resource and tool of marginalized communities that are actively working together towards development.

2. Context of Programming

At the heart of the Programming Code of the Ghana Community Radio Network (GCRN) is its participatory development philosophy. For Community Radio in Ghana, equitable and vibrant communities are the taproot of national and global development. Thus, they aspire to bring out and enrich the fullness of the lives of their communities, particularly those who have the least say at every level of interaction. Because of this perspective, taken as a whole, Community Radio stations may be considered to represent the fullest expression of diversity. Community Radio in Ghana draws inspiration from the words of the Ghanaian poet Kofi Anyidoho: “Development is the collaborative fruit of a people’s creative endeavour.”

A basic reference point of the Programming Code of the GCRN is the Constitution (1992) of the Fourth Republic of Ghana. It refers not only to Chapter 5 on Fundamental Human Rights and Freedoms and Chapter 12 of the Constitution on the Freedom and Independence of the Media, but even more directly relevant to its vision, to Chapter 6 on the Directives of State Policy, particularly those clauses that reiterate that equity and participation are central to democratic development. The GCRN Programming Code also refers to basic source documents such as the National Media Policy and the Broadcasting Standards of the National Media Commission.

3. Objectives of Programming

Though different Community Radio stations may, and should, depending on their specific contexts, use different phraseology, programming at a Community Radio station shall strive to achieve the following objectives with respect to its specific community:

- i. support equitable development
- ii. provide a forum for informed dialogue among community members and stakeholders
- iii. give voice to marginalized groups and concerns
- iv. affirm and strengthen cultural expression
- v. draw out and promote indigenous knowledge
- vi. promote transparent and accountable governance at all levels
- vii. encourage a just peace, promote tolerance and facilitate conflict-prevention
- viii. enhance responsible community, national and global citizenship.

4. Content of Programming

The content of programming at a Community Radio station shall:

- 4.1 Be predominantly local and originated by the station from within its listening community.
- 4.2 Be driven by the agenda of its listening community in a spirit of mutual harmony and concern for the well-being of all.
- 4.3 Celebrate the strengths of its listening community, particularly their:
 - Experiences and aspirations
 - Community-oriented values
 - Cultural heritage and traditions
 - Indigenous talents, knowledge and capacities
 - Initiatives and activities.
- 4.4 In particular give voice to and support the advancement of the most marginalized groups in its listening community; ie those who are disadvantaged due to poverty, gender, age, disability or any other factor.
- 4.5 Support the development of its listening community by:
 - Highlighting their development priorities
 - Facilitating the flow of requisite information and communication
 - Highlighting self-reliance, creativity and community-driven responses
 - Providing a platform for community-based institutions
 - Contributing to the responsiveness and effective performance of local development and educational institutions and agencies, both governmental and non-governmental
 - Promoting transparency and accountability in the provision of services and resources.
- 4.6 Link with other initiatives to address cross-cutting issues such as equitable access to basic resources, environmental sustainability, and HIV-AIDS.
- 4.7 Assist its listening community to understand and evaluate external developments in relation to their values and priorities.
- 4.8 Enhance the awareness of and facilitate access to relevant scientific and technological developments.
- 4.9 Be characterized by relevant, accurate information and clear distinction between information and opinion.
- 4.10 Ensure editorial independence and eschew partisanship and sectarianism.

5. Language

Language at a Community Radio station shall be regarded as an expression of the life and culture of its listening community as well as a vehicle for its effective participation in shaping the development agenda.

- 5.1 Programming at a Community Radio station shall be predominantly in the language/s of its listening community.
- 5.2 Programming shall be used as a platform to further develop the usage and the richness of the language/s of its listening community.
- 5.3 Courtesy, simplicity and authenticity shall be hallmarks of the usage of all languages used for broadcast.

6. Music

Music at a Community Radio station shall perform the same function as language.

- 6.1 Traditional music of the listening community shall be given prominence.
- 6.2 Ongoing composition and performance of music in indigenous forms and languages shall be encouraged.
- 6.3 Lyrics of all music shall adhere to the same guidelines as spoken language.

7. Formats and Presentation

Format and presentation at a Community Radio station shall be vehicles for promoting its cultural and development objectives.

7.1 Formats

- 7.1.1 Special importance shall be attached to formats that draw from the oral traditions of its listening community.
- 7.1.2 Formats such as drama that not only nurture creativity but also facilitate giving voice to marginalized groups and concerns shall be especially prized.
- 7.1.3 Dialogic formats that promote informed and reasoned discussion shall be used liberally.
- 7.1.4 Formats that encourage interaction around development issues, such as face-to-face fora with officials, shall be used on a regular basis.
- 7.1.5 News and public affairs programmes shall be characterized by responsible journalism. Community news and analyses of regional, national and world news from a community perspective shall be given due prominence.
- 7.1.6 Phone-ins shall be used judiciously as an instrument of, not a substitute for, programming, and especially when utilized for discussion, shall be hosted with balance, judgment and decorum.

7.2 Presentation

- 7.2.1 Presentation shall project the character of the community.
- 7.2.2 Presentation shall promote informed reasoning and dialogue.
- 7.2.3 While exercising neither fear nor favour, presentation shall demonstrate and encourage a spirit of tolerance, sensitivity to privacy and respect for human dignity as well as positions of authority.
- 7.2.4 Presentation shall be a model of positive community values and mores.
- 7.2.5 Issues that are likely to generate conflict shall be handled with particular sensitivity, balance and tact, with the objective of bringing opposing stances to a point of dialogue.

8. Programme Development and Production Processes

The participation of its listening community, especially those most marginalized, is core to the programming of a Community Radio station.

- 8.1 Programmes shall as far as possible be produced with the active participation of members of the community, especially those who have the least access.
- 8.2 As appropriate, they shall be accompanied by participatory research processes and tools that enable marginalized groups to share more freely of their experience, knowledge and talent.
- 8.3 In this process producers based at a Community Radio station shall act as facilitators for implementing the ideas of the group driving the programme.

9. Syndication

In keeping with the character of Community Radio and to promote the greatest diversity in broadcasting in the country, the use of syndicated material shall be limited to those produced by other Community Radio stations and development, information and education material from public radio stations.

10. Specific negative practices

Programming operations and processes at a Community Radio station shall be informed by the same reasoned judgment and critical analysis that it seeks to enhance among its listening community. Nevertheless, the following are included as reminders of negative practices that Community Radio stations shall shun:

- a) Offending good taste or decency
- b) Personalizing criticism instead of focusing on issues
- c) Using words contemptuous of, casting aspersions on, or otherwise denigrating any individual, group or institution
- d) Making defamatory remarks or and/or suggestive innuendos and half-truths
- e) Inciting violence or anti-national attitudes
- f) Encouraging superstition or blind belief.