

**LISTENERSHIP OF SELECTED FM RADIO STATIONS  
A Survey of Koforidua Residents**

**By**

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**A Thesis Presented to the School of Communication Studies,  
University of Ghana, Legon  
In Partial Fulfillment of the Requirements for the  
Master of Philosophy Degree in Communication Studies**

**INTEGRI PROCEDAMUS**

**June, 2009**

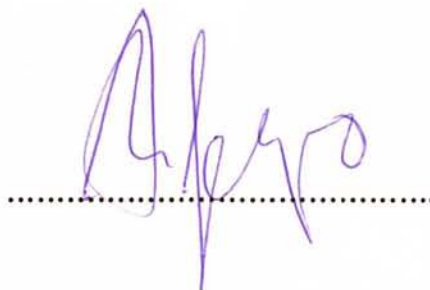
## Declaration

I declare that this thesis is my original work, written under the supervision of Dr. Audrey Gadzekpo of the School of Communication Studies. This work has not been presented in part or whole to any institution for any purpose.

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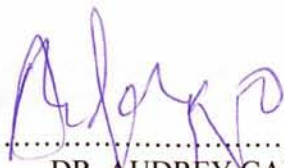
## CERTIFICATION

**THE SCHOOL OF COMMUNICATION STUDIES, UNIVERSITY OF GHANA**

The undersigned certifies that she has read, approved and recommended to the School of Communication Studies this dissertation entitled:

**LISTENERSHIP OF SELECTED FM RADIO STATIONS  
A Survey of Koforidua Residents**

In partial fulfillment of the requirements for the  
Master of Philosophy Degree in Communication Studies



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### **Abstract**

This research was primarily designed as survey to find out what motivations informed listeners' patronage of selected FM radio stations within the Koforidua municipality. The quantitative and qualitative approaches were used in this study, which was conducted from March 11 to 20, 2004. Five (5) suburbs, within the Koforidua Municipality, namely, Betom, Srodae, Adweso Estates, Old Estates and Effiduase, were purposively selected. A structured questionnaire, consisting of 26 closed-ended questions, two of which were matrix questions, and 12 open-ended questions, elicited responses from 200 respondents that indicated what needs the respondents used radio to gratify. Ten listeners were selected for individual in-depth interviews to augment the findings. Majority of the respondents stated that their main reason for listening to FM radio stations was to obtain information on public affairs and education. Most respondents tuned in to radio at dawn primarily because of morning devotion. News was the overriding reason why listeners tuned in to radio in the morning. The findings further revealed that the respondents spent relatively more time listening to radio over the weekends than they did during the week. A little above one-third of respondents had phoned into radio programmes. It was evident that majority of the respondents listened to the external radio stations more than they did the local FM radio stations. Good presentation, experienced presenters, timeliness, amplitude, current information and news, current affairs, and educative programmes were attributes that made most respondents prefer the external FM radio stations to the local ones.

## Dedication

This dissertation is dedicated to the four persons I cherish most in life.

Mrs. Joyce Annor- Antwi, my wife;

Gibson Annor-Antwi, my first son;

Philip Annor-Antwi, my second son and

Joycelyn Annor-Antwi, my one and only daughter.

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To the God of all grace, whose strength sustained me throughout my MPhil programme to the end of this dissertation, I express my unqualified gratitude. Eternal God, may your name be glorified.

## Chapter One

### INTRODUCTION

#### **1.1 Background Statement**

Communication can be defined as the deliberate or accidental transfer of meaning (Gamble and Gamble, 2004; Brydon and Scott, 2000). It occurs any time an individual observes or experiences behaviour and attributes meaning to that behaviour. It does not matter whether the behaviour is intentional or unintentional, conscious or unconscious. The most vital conduit, through which messages pass from a message sender to a receiver, is the channel of communication (Gamble and Gamble, 2004). Radio is a typical example.

For communication channels such as television, viewers may be afforded the opportunity to create meaning from both the verbal and non verbal cues transmitted by panel discussants, for instance. Listeners of radio programmes, however, may be only able to attribute meaning based exclusively on their perceived interpretation of the messages transmitted by radio presenters or discussants. In the latter case, listeners may be denied the opportunity of constructing meaning based on the combination of verbal and nonverbal cues of radio programme hosts and guests (Fill, 2005).

In spite of the apparent disadvantage that radio as a communication channel may have in relation to television, radio may play a remarkable role in the transmission of information and culture (Parajulee and Chautari, 2007). Compared to television, radio is portable and much more affordable. It has a much wider reach and enables people to send words, music, codes and other signals over long distances.

Since the late 1800s when radio was invented, it has played a tremendous role in the lives of humankind. Communication between two far distant places became quicker and much more affordable than stringing telegraphic wires. While ship-to-ship and shore-to-shore radios began saving several thousands from disaster at sea, radio entertainment broadcasts penetrated people's homes. Soldiers in the field were able to keep in touch with their loved ones (Pagewise, 2002). Between the mid-twentieth century and the turn of the century, it was estimated that the number of radio sets in sub-Saharan Africa had grown from about one million to over 100 million (Fardon and Furniss, 2000). It follows therefore that broadcasting has been the most well known use of radio.

Additionally, radio is the main medium of mass communication that makes news of events and activities available to the widest possible audience (Compaine, 2005). It is by far the most diversified and dispersed of the media. In the performance of these functions, radio feeds the people with information about the past, the present, as well as the future. As a result, radio makes it possible for individuals and communities to readjust themselves in ways best suited to their situations. Radio may also be a means of entertainment and companionship for people of different age groups. Listeners of radio derive various forms of rewards and satisfaction for their varied needs.

The type of communication that occurs between the message senders (programme hosts) and receivers (viewers and listeners) is linear (Gamble and Gamble, 2004) for both television and radio talk show programmes; it is limited by the lack of feedback. As a result, the audiences of the electronic media are unable to bring their fields of experience to bear on the issues and topics that are discussed on such media. However, as Curran (1990:7) has noted:

Audiences perceive mass-communicated meanings differently... are selective in our exposure to the media, that the meanings we take from the media are influenced by our attitudes, our experience, our peer groups, membership of sub-cultures and so on.

Except in situations where audience members are able to phone in and contribute to a television or a radio discussion programme, the feedback component of the communication process may be lost.

Between March 2004 and December 2006 when this study was being conducted, the Ghanaian media landscape had been characterised by the multiplicity of both the electronic and print media.

The proliferation of FM radio broadcasting, particularly, had come as a result of the liberalisation of the airwaves. For example, as of December 2006, one 129 FM stations, out of the 137 radio broadcast licenses granted by the National Communications Authority (NCA), were operational in Ghana (NCA, 2007). For Accra, 23 out of the 25 authorised stations were operational. For the Eastern Region, 7 out of the 14 approved FM stations were operational. Three of these FM stations, *Eastern FM* and *Star of the East FM* (privately owned) – the official registered name of the *Koforidua Polytechnic FM* – and *Sunrise FM* (owned by the Ghana Broadcasting Corporation), were located in Koforidua. Additionally, the majority of the FM stations to which the National Communications Authority (NCA) had allocated frequency to operate did broadcast far beyond the limits set by the NCA. Residents of towns could therefore tune in to radio stations situated far beyond their regional boundaries.



## 1.2 Selected Radio Stations

Previous research conducted by this researcher in March 2002 and October 2002 indicated that other than *Eastern FM* and *Sunrise FM* (both situated in Koforidua), residents of Koforidua could receive radio transmission from FM radio stations located in Accra and Tema. The stations were *Radio Gold FM*, *Uniiq FM*, *Peace FM*, *Choice FM*, *Adom FM*, *Joy FM* and *Channel R FM*. These stations were chosen for study because the researcher considered them to provide a wide spectrum of programmes, which afforded listeners different rewards and satisfactions; attributes that formed the theoretical framework for this research. The next sub-sections highlight the characteristics of the selected FM radio stations.

### 1.2.1 *Eastern FM*

*Eastern FM* was established in June 1998. Mr. Owusu Acheampong, a radio technician who worked with Radio Z in Switzerland, owned it. The station reached a wide area, which included towns like Oda, Asamankese, Suhum, Nkawkaw, Nkwatia, Adukrom and Accra, besides Koforidua. It transmitted its programmes through a D. B. Electronica Telecomunicazioni SPA VHF FM Transmitter, Model PE GHZ. When it was first established, the station was named *Radio Z FM*. When the partnership deal between Mr. Acheampong and *Radio Z* (Switzerland) was reviewed, it was renamed Eastern 105.1. Initially, the studios were situated on top of the Obuotabiri Mountain at Koforidua. In August 2001, the studio was relocated to the private residence of the owner at Atekyem, a suburb of Koforidua. The reasons for its relocation were convenience and the security of both staff and resource persons, who worked and closed very late at night. At the time of conducting this research, it had been relocated at the marketing centre of the Koforidua municipality, on the first floor, west wing of the Tutuwa House.

### **1.2.2 *Sunrise FM***

*Sunrise FM* is sited within the premises of the Koforidua Ghana Broadcasting Corporation (GBC) regional office, located on the Effiduase–St. Joseph’s Hospital road. The station, which broadcast in Twi, Krobo and English, started full transmission in March 2002. This researcher, who did his graduate diploma internship at the *Sunrise FM* in June 2002, found out that about three out of every four programme-hosts were not professionally trained broadcast journalists.

As of April 4, 2005, 10 out the total of 41 staff were described as professional presenters. The professional qualifications of staff ranged from diplomas in journalism, higher national diplomas and first degrees. The station had a staff development policy, which included the organisation of in-service (on-the-job) training for staff. Others were offered study leave to pursue higher education. However, interns, who acquired skills in broadcasting, left after a while and joined other private radio stations where they could receive better remuneration.

The vision of the station, according to the Regional Director, Mr. D. K. Nkrumah, has been to ensure the presentation of educative programmes. Rendering quality, reliable and trustworthy radio broadcasting services to the people, formed the station’s mission statement. It was the editorial policy of *Sunrise FM* to present unbiased programmes and news. The station transmitted its programmes out of a five-kilowatt RVR transmitter.

### **1.2.3 *Radio Gold FM***

Radio Gold broadcasts on 90.5 MHz. It is located at the Laterbiokorshie, a suburb of Accra. It has coverage of about 80 km, transmitting from 0530-2400 hours.

Local/international news (English), variety music, social/public announcements including advertisements, religious/educational programmes (including talks/discussions and interviews), and sports programmes constituted the station's programme format (GHANAWEB. 2007).

#### **1.2.4 *Peace FM***

The *Peace FM* radio station started test transmission on 25th May, 1999 playing Ghanaian music on 104.3 MHz. The station, which is located at the Mile 7 Junction, Achimota – Accra, began with presenters from some other stations in the city, who came in to voluntarily help with the presentation of music during the test transmission period (*Peace FM*, 2005).

*Peace FM* aims at showcasing Ghanaian music, culture and traditions. As part of its vision and mission, the management of the station is committed to improving the socio-cultural life of Ghanaians, and the world as a whole. The main target audience was 18 years and above; a wide range of target audience cutting across all socio-economic classes. The local touch given to its programmes has expanded its net to include other target groups left out in the industry hitherto. The station transmits on a 5kw transmitter, with a transmission reach within 150km radius from the transmitter sited near John Teye Memorial School on the Accra-Nsawam road.

The programme outline includes “*Kokrokoo*” and “Peace Power Sports”. “*Kokrokoo*” is a morning newspaper review programme conducted in the local Akan dialect. The naming of this programme mimics the cockcrow. Lead stories mostly from the print media are picked by the host and discussed by different categories of discussants with diverse

backgrounds. English versions of the texts read directly from the dailies are translated and reviewed for the benefit of the uneducated in the society. The stories are picked from dailies, bi-weeklies and weeklies on the local front.

“*Kokrookoo*” blends Ghanaian music and bits of information picked locally and internationally. The tit-bits are often very weird and funny news items that are always presented in such a way as to trigger debate among listeners. The objective of creating debate among listeners through the use of media content points to the personal identity dimension of needs gratification discussed in chapter two (2.3.1).

The sports programme, code-named “Peace Power Sports”, features latest sports information presented in the local Akan language. Disciplines such as soccer, athletics, tennis and boxing are covered in this programme.

“Working Time on Peace” is designed to go mid-tempo between the 10am and 12 noon. Ghanaian music presented uninterrupted is to provide a means of relaxation for listeners, who may, within that time block, be engaged at their various jobs and workplaces. Hence the name, “Working Time On Peace”.

### **1.2.5 Joy FM**

*Joy FM* was a part of the Multimedia Broadcasting Company (MBC), which obtained its Certificate of Incorporation on February 20, 1995 and Certificate to Commence Business on 27th February 1995 (GHANAWEB, 2006). The MBC group, which is now made up of the *Joy FM*, *Luv FM*, *Adom FM* and *Myjoyonline* platforms started with just *Joy FM* with staff strength of five.

The Administrative Centre of the station was located at 355 Faanofa Rd, Kokomlemle. The studio was moved to Kokomlemle on 6th March 1995 when the station started 24hr service. With the full day service, came programmes such as the Super Morning Show, Cosmopolitan Mix, Lunch Time Rhythms, Drive Time, Multi-track Show, Joy Slow Jam and Continuous Jams (an overnight programme). Another regular favourite of the JOY family of programmes was Front Page - weekly current affairs talk programme that was first aired on 4th July 1995.

In brief, *Joy FM* was broadcast on 99.7 Mhz with a transmission reach within 150 km radius. Its programme format covers local/international news in English, variety of music, social and public announcements (advertisements), religious and educational programmes (talk shows, discussions and interviews) as well as sports programmes.

### **1.3 Statement of the Problem**

Figures released by the Radio Joint Audience Research (RAJAR) on February 2, 2006, revealed that, despite increasing competition from commercial radio stations,

the number of people listening to BBC Radio Wales and BBC Radio Cymru has risen yet again. 449,000 people were tuning in to Radio Wales every week during the last quarter of 2005 – an increase of 65,000 over the previous quarter and a 22,000 increase since last year. The share of all listening in Wales also increased to 9.6 per cent from the previous quarter's 9.4% (BBC, 2006:1).

Again, Julie Barton, Editor, Radio Wales, was quoted to have said:

These are great figures in the face of stiff competition, an increasingly crowded market-place and challenges over DAB and FM. I'm really proud of what we've all achieved (BBC, 2006:1).

The figures and remarks quoted above suggest that competition from external FM radio stations can seriously impact on the operations of local FM stations, if the latter do not take pragmatic measures to offset the challenge.

In a workshop organised by the Ghana Community Radio Network, and held on the premises of Radio Ada on November 4, 2002, participants raised issues on the interference that FM stations located outside their communities were causing their local FM stations. They wondered why the National Communications Authority was not enforcing the rules that governed frequency allocation and the operation of FM radio stations, as far as their limited radii of operation were concerned. This observation seemed to have been reinforced by the then Minister of Communications and Technology, Mr. Albert Kan Dapaah, at the inauguration of a new Accra-based FM station. Speaking at the inauguration of *Happy FM* station in Accra on Friday, September 5, 2003, the then Minister of Communications and Technology, Mr. Kan Dapaah urged operators of radio stations in the country not to exceed the limits assigned to them by the National Communications Authority (NCA). This was to assure their continued existence on the airwaves considering the fact that “the NCA provides licences with clear and explicit instructions to service providers not to exceed limits assigned them, and that there were penalties for operators who infringed licensing regulations” (Eshun, 2003: 16).

The apparent caution notwithstanding, there seems to be no evidence regarding the application of the penalties to any defaulting FM radio station.

Research on radio listenership has indicated that the philosophy, station format, programme format and presentation, demographics such as age, sex, level of education,

social status, religious affiliation, among others, influence what radio station one listens to (State of the News Media, 2005). The fact that listeners in Koforidua apparently indicated preferences for different FM stations just over a period of seven months suggested that different motivating factors influenced those listeners to patronise those stations.

As the profile of *Peace FM* (1.2.4) suggested, radio stations target different segments of audiences. Additionally, different programme formats appeal to listeners in peculiar ways and listeners have different reasons for tuning in to or phoning in to particular programmes.

In one very dated study (Avery and Etu, 1979), for instance, respondents ranked radio medium-high in providing information and entertainment, medium in overcoming loneliness and releasing tension, and low in providing an escape and a way to self-learn. This study is an attempt at finding the extent to which the foregoing variables – programme format and presentation, plus listeners’ demographics – influenced the extent to which respondents within the Koforidua municipality patronised FM radio stations.

#### **1.4 Research Questions**

This research focused on the residents of Koforidua and how they listened to both local and external FM radio stations. The following questions guided the research:

1. Why did respondents listen to FM radio stations?
2. What did the various groupings of respondents look out for in their favourite radio programmes broadcast on the FM stations?

3. What were the main FM stations respondents listened to at different times of the day, how often and why?
4. How much time did the respondents spend listening to their favourite FM radio stations during weekdays (Monday to Friday) and over the weekends (Saturdays and Sundays)?
5. Had any respondent phoned in to a radio programme, if so, why?
6. Which categories of FM radio stations, local or external, did the residents of Koforidua prefer, and why?
7. Which categories of respondents listened to radio during late night?

### **1.5 Significance of Study**

The Ghanaian media landscape, at the time this research was being carried out, was replete with the multiplicity of both the electronic and print media. The proliferation of FM radio broadcasting, particularly, had come as a result of the liberalisation of the airwaves. The multiplicity of these channels of mass communication had afforded the people of Ghana the opportunity to become active participants in the discussions of topics relating to all nuances of public concern. Through the vehicle of phone-in programmes the public could give feedback in reaction or response to what journalists, government functionaries, and members of the public said on air. As Ansu-Kyeremeh and Karikari (1998:8) have noted:

One remarkable characteristic of the emerging pluralist media in Ghana is the total departure from the one-way communication format that the technology-based media employed. Almost all the radio stations in Accra (and many of those outside the capital) have phone-in programmes.

Besides the phone-in programmes, another type of two-way communication format emerged on the media scene in the course of this study. It was the SMS texting dimension, in which case listeners used the text message function on their mobile phones

to send feedback to programme presenters. On some occasions, radio programme hosts responded to such text messages or picked highlights for further discussions.

Furthermore, the proliferation of the electronic and print media, coupled with their concomitant programme content and appeal, had led to the creation of audience segmentation and varying audience longevity. The resultant effect was that radio stations, for instance, had to compete with one another for listeners' attention at any point in time.

It was therefore expected that the findings of this research would provide useful information for advertising agencies, to help them decide on which radio stations to advertise what product, service, or idea, in order to obtain the widest reach at minimum cost. The different radio stations that were to be studied could as well use the research findings to introduce changes in their programme format and content, in order to refresh their stations and make them more appealing to their specific target listeners. The research findings would aid the producers at the stations to identify what their audience looks out for, find out if they were reaching their target audience and decide whether or not to modify the presentation format, or content of the programme.

Stated differently, the findings would serve as a guide to radio programming and the creation of new programmes. For the new Ghana Broadcasting Corporation (GBC) FM station, *Sunrise FM*, which started transmission after its inauguration on March 30, 2002, and the *Eastern FM* (both situated in Koforidua), the research findings would inform their policy planning. Finally, the research would contribute to knowledge about radio stations and their uses.

## 1.6 Research Hypotheses

Two hypotheses were set for this research as follows:

1. There was likely to be a relationship between gender and how often a respondent listened to radio at dawn.
2. One's gender was likely to influence the one's preference for local or external FM radio stations.

## 1.7 Delimitation

Those surveyed in this study consisted of male and female respondents in the five suburbs within the Koforidua Municipality, namely, Betom, Srodae, Adweso Estates, Old Estates and Effiduase. The study focused on residents who were 18 years and above. It was conducted from March 11 to 20, 2004. Prospective respondents who indicated they were less than 18 years old were not interviewed.

## 1.8 Definition of Terms

The following terms have been operationally defined and used accordingly in this dissertation.

Afternoon	- The time between 12:00 noon and 5:00 pm.
Audience Longevity	- The average time span that an audience spends listening to a preferred radio programme. For example, 30 minutes could be considered the audience longevity for a programme that often lasts for 30 minutes.
Audience Segmentation	- The categorisation of the audience into demographic elements such as age group, educational level, gender, ethnic or cultural background, etc.

Clear Reception	- Good quality radio broadcast signals that allow for easy tuning in by listeners.
Companionship	- Virtual presence of a radio presenter, discussant(s), musicians, etc., around a listener via the channel of a radio set.
Current Affairs Programmes	- Programmes that address topics and issues that have occurred during a given day or in recent times, within and/or beyond the immediate locality of a listener.
Dawn	- The time before 6 o'clock in the morning.
Education	- Development of one's character, mental powers, capacity building, etc.
Entertainment	- Discussion, music or drama programmes that afford listeners the opportunity to be amused, laugh, smile and/or express happiness.
Evening	- The time between 5:00 pm and 7:00 pm.
External FM Radio	- FM radio stations situated outside the geographical boundaries of the Koforidua township.
Information	- Finding out about relevant events and conditions in respondents' immediate surroundings, society and the world; seeking advice on practical matters or opinion and decision choices; satisfying curiosity and general interest learning; self-education and gaining a sense of security through knowledge.
Information on Public Affairs	- Issues that generally border on the social, economic, developmental and political concerns of a member of the general public.
Killing Boredom	- Mitigating the influence of tiresomeness and dullness on a listener.
Late Night	- The time after and beyond 10:30 pm.
Local FM Radio	- FM radio stations located within the geographical boundaries of the Koforidua township.
Morning	- The time between 6:00 am and 12:00 noon.

Morning Devotion	- Religious programmes that include some preaching, prayers and exhortation.
Night	- The time between 7pm and 10:30 pm.
Patronise	- Actively participate by listening to and/or phoning in to any or all of the informative, educative, entertaining and discussion programmes on radio by a member of the public.
Popular Music	- (Also pop music); music that appeals to a wide public, e.g., highlife, rap, etc.)
Programme Format	- The substance and items contained in the programme(s) that are transmitted on radio.
Radio Ownership	- Personally possessing a radio set, either through buying it or temporarily using it without anyone's attempt or intention to dispossess a user.
Radio Listenership	- Active participation in any or all of the informative, educative, entertaining and discussion programmes on radio by a member of the public.
Relaxation	- Reduction of tension in an individual coupled with the calming down of the one's nerves and promotion of recreation.
Religious Music	- Music (popularly called gospel music) that essentially appeals to the spiritual sensibilities of people of Christian persuasions and affords them their expected solace and emotional satisfaction.
RQSN	- Respondent Questionnaire Serial Number; an acronym used to identify the respondents whose open-ended responses were quoted directly from the questionnaires.
Talk Shows	- Radio discussions between host and panel discussants without public phone-ins.
Tune in	- To physically turn on the on/off knob of a one's radio set with the intent of actively listening/participating in any radio programme with high level concentration.



## **1.9 Organisation of the Study**

This document contains descriptions of the processes used in and the results that emerged after carrying out this study. The first chapter gives brief background information on FM radio in Ghana in general, with emphasis on stations in the Koforidua Municipality and *Peace FM*. It also states the research problem. Chapter Two discusses the uses and gratifications as well as the selective perception and exposure theories, all of which formed the context in which this study was situated. Some related studies on FM radio listenership around the world, within Africa and Ghana have been presented in Chapter Three. The methodology used to conduct the study is explained in Chapter Four. While Chapter Five presents the results of the investigation, Chapter Six comments on and analyses the findings. In Chapter Seven, conclusions emerging out of the study are outlined and recommendations for future use listed.

## **1.10 Summary**

This chapter has highlighted the problem statement and objectives that guided the research design. It also delineated the significance of the study and the hypotheses. The next chapter discusses the theoretical framework that forms the bedrock of the research.

## Chapter Two

### THEORETICAL FRAMEWORK

#### **2.1 Introduction**

Chapter One, among others, dealt with the problem statement, research questions that directed the research design. This chapter discusses the three theories: uses and gratification, selective perception and selective exposure – all of which form the context in which this research was situated. An attempt is made to explain the main themes of the three theories and to determine which aspects of those themes will guide the study.

#### **2.2 The Uses and Gratifications (U & G) Theory – Background**

The uses and gratifications theory is an influential tradition in media research developed from the Functionalist theory by well-known sociologist researchers (Siraj, 2007), including Jay Blumer and Elihu Katz (1974). The functionalist paradigm insists on media effects towards people. An example is the ‘hypodermic needle’ or ‘bullet theory’ aimed at a passive audience (Severin & Tankard, 1997). It was the custom to believe that mass communication was like a hypodermic needle or a bullet from a gun. The media were therefore assumed to have powers of influence over its audience. Practitioners used this model from the 1920’s to the 1940’s. However, in the middle of the 20<sup>th</sup> century, a shift occurred that led the mass media to further develop and understand the idea of uses and gratifications. Up to the point where most communication research was inquiring, “What do media do to people?” Katz, in 1959, suggested asking the question, “What do people do with the media?” (Severin and Tankard, 1979).

The uses and gratifications approach to the study of mass media effects thus advocates the examination of communication from the point of view of the audience member. It focuses on what uses audiences make of media and what gratifications they gain from exposing themselves to the media.

Furthermore, it presents the use of media in terms of the gratification of social or psychological needs of the individual (Blumler and Katz, 1974). According to Maslow's hierarchy of needs, audience members have varied needs driven by diverse emotional or cognitive forces (Coon, 2002). The hierarchy of needs include physiological/survival, safety, social, esteem, as well as self-actualisation needs. In their quest to finding gratifications for any or all of their needs, audience members resort to different sources, including the mass media.

One could at this point argue that the mass media therefore compete with other sources of gratification. According to Chandler (2005), gratifications can be obtained from a medium's content (for example, listening to a specific radio programme), from familiarity with a genre within the medium (for instance, watching soap operas), from general exposure to the medium (for example, listening to radio), and from the social context in which it is used (for instance, listening to a radio commentary on a football match with friends who support one's team).

Uses and Gratifications theorists stress that people's needs influence how they use and respond to a medium. For example, Zillmann and Bryant (1994) in an early study showed the influence of mood on media choice. They argue that boredom encourages the choice of exciting content and stress encourages a choice of relaxing content. List (2005) seems

to support Zillmann and Bryant's position when he states in his findings about radio in general, "When people are alone, they often listen to radio" (List, 2005: 12). List notes that the later it is at night, the more likely people are to be listening alone – unless they are young. List's observation appears to suggest that older listeners are more likely to be alone during late night than their much younger counterparts. He therefore attempts to establish a relationship between one's age, his/her likelihood to be lonely especially late at night, and thus use radio to gratify his/her need for companionship. The same radio programme may gratify different needs for different individuals. Different needs are connected with individual personalities, stages of maturation, backgrounds and social roles.

This study investigated the categories of respondents who listened to radio during late night. Individual in-depth interviews were used to find out why such people used radio during such times. Furthermore, the researcher investigated the extent to which respondents' mood could influence their media choice: for example, how boredom or loneliness encouraged the choice of entertaining content. Some authors have explained that loneliness begins with the recognition that the interpersonal relationships we have are not the kinds we would like to have. Loneliness can therefore be considered a result of perceived discrepancy between desired and achieved social relationship (Gamble and Gamble, 2004).

Additionally, after the quantitative survey had been conducted, individual in-depth interviews were used to gather additional qualitative data (Blaxter, 2006) on the variables of boredom and loneliness and how they influenced respondents' preference for particular

radio stations and/or programmes. The analysis of the survey findings guided the design of the interview questions for this study.

### **2.2.1 Uses of Audiences**

The term, uses, suggests that rather than being passive, members of the communication process are active, and that they make conscious efforts to be exposed to the media. Rubin (1994) has stressed that audience activity is the foundational concept of the Uses and Gratifications approach. Active in this sense implies that the audience takes active part in selecting what media it will expose itself to. By so doing, the audience is not passive, because the act of selecting corresponds to a desired need or gratification. Researchers have begun studying the manner in which other new media – including cable television – offering expanded user choices, relate to the user's search of uses and gratifications. Cable television, for instance, has been noted to provide new and varied avenues for the audience to become active. Cable viewers adopt various strategies to cope with the increased number of choices.

One strategy of viewers is the narrowing of one's regular watching to a subset of available channels, which also matches up with one's interest. Lang *et al.* (2005) call this subset "channel repertoire." The researcher investigated how respondents used the channel repertoire, as it related to the multiplicity of FM radio stations and the diverse programmes that they transmitted to the listening public.

Furthermore, this author explored the extent to which respondents actively and consciously selected FM radio stations that they considered to satisfy their felt needs. The question items that elicited their responses to why they listened to radio, included

variables such as education, information, entertainment, relaxation and companionship. The findings resulting from the survey on why they used radio have been presented in Chapter Five of this research. Discussions of the findings have been captured in chapter six.

### **2.2.2 Reasons for Media Use**

Audiences have different reasons for their use of media. Edwards (2003) drawing on McQuail's (1987) work, has offered the following four typologies of common reasons for audiences' media use. They are Information, Personal Identity, Integration and Social Interaction, and Entertainment.

The first typology – Information – applied to the audience member finding out about relevant events and conditions in their immediate surroundings, society and the world. It also included seeking advice on practical matters or opinion and decision choices; satisfying curiosity and general interest learning; self-education and gaining a sense of security through knowledge. The second typology, Personal Identity, related to the audience member finding reinforcement for personal values; finding models of behaviour; identifying with valued other (in the media); or gaining insight into one's self.

The third typology, Integration and Social Interaction, concerned an audience member gaining insight into circumstances of others; social empathy; identifying with others and gaining a sense of belonging; finding a basis for conversation and social interaction; having a substitute for real-life companionship; helping to carry out social roles or enabling one to connect with family, friends and society.



The typology of Entertainment pertained to the audience member escaping, or being diverted, from problems; relaxing; getting intrinsic cultural or aesthetic enjoyment; filling time; or emotional release.

McQuail's (1987) identified typologies of common reasons for media use, informed the labels this researcher listed for questions two (q.2) and nineteen (q.19), both of which are presented in the research questionnaire in Appendix I.

### **2.3 Gratifications of Audiences**

The term, gratifications, refers to the rewards and satisfactions, which audiences experience. It therefore helps to explain motivations behind, and preferences of media use (Bryant and Davies, 2006; In: Bryant and Vorderer, 2006). The theory posits that the public chooses which types of media they will expose themselves to, based on certain gratifications or some sense of personal satisfaction that they expect to receive from that media source. As Underwood (2005) has observed, the desire to satisfy a spectrum of needs motivates the choices that people make. This assertion underpins why the uses and gratifications approach best suits the investigation of how people use the media to gratify their needs.

However, Blumler and Katz (1974) have argued that audience needs have social and psychological origins that generate certain expectations about the mass media, leading to differential patterns of media exposure, which result in both the gratification of needs and in other (often unintended) consequences. This suggests an active audience making motivated choices, which it expects to gratify its needs. This view of the uses and gratifications theory seems to add other dimensions as it includes the following three

elements. Firstly, it suggests that media use is goal directed and as a result the audience is active. Secondly, the audience member takes the initiative to connect his/her need gratification with his/her media choice. Thirdly, the media compete with other sources of need satisfaction.

Other authors (Ebersole, 2000; LaRose, et al., 2001) stress that the uses and gratification approach is a media investigation methodology, which is based on a functional model that attempts to discover motivation systems and their implications in media use. In fact, Ruggiero contends that the “uses and gratifications has always provided a cutting-edge theoretical approach in the initial stages of each new mass communications medium: newspapers, radio and television ...” (2000: 3). In other words, the theory concentrates on how people use media rather than how media use people. It is the act of selection that affords the media less power to influence.

Additionally, the uses and gratification theory is anchored on the assumption that the mass media constitute a resource from which audiences derive satisfaction for their diverse needs. Dominick (2004) notes that the uses and gratification model suggests that audience members have certain needs or drives that are satisfied by using both non-media and media sources.

### **2.3.1 Various Categories of Need Gratifications**

McQuail et al (1972) have listed four categories of need gratifications. The classifications are Surveillance (information about things which might affect one or will help one to do or accomplish something), Personal Identity or Individual Psychology (value reinforcement or reassurance; self-understanding; reality exploration, etc.), Personal

Relationships (social utility of information in conversations; substitute of the media for companionship), and Diversion (escape from routine and problems; emotional release).

### **2.3.2 Classifying Individual Needs and Media Use**

Katz et al, (1973) have listed another five categories of need gratifications that are based on social and psychological functions of the media. They are:

1. Cognitive needs (acquiring information, knowledge, and understanding)
2. Affective needs (emotional, pleasurable, or aesthetic experience)
3. Personal integrative needs (strengthening credibility, confidence, stability, and status)
4. Social interactive needs (straightening contacts with family, friends, etc.)
5. Tension release needs (escape and diversion)

By the categorisation of need gratifications, the authors suggest that individuals use the media to connect or disconnect themselves from others.

There seems to be some similarities between some of the categories stated by the two groups of authors. For instance, 'Diversion' (McQuail et al, 1972) and 'Tension release needs' (listed by Katz *et al*) denote the same meaning of disconnecting oneself from others. Additionally, 'Cognitive needs' (Katz *et al*, 1974) and 'Surveillance' (McQuail *et al.*, 1979) connote the same meaning – getting information on, getting knowledge from, and understanding, the world around us. That is to state, connecting oneself with others. This researcher used some of these categories to guide him in the design of the question items in the questionnaire used in gathering data.

For instance, the cognitive needs category (acquiring information, knowledge, and understanding) informed the framing of questions two (q.2) and 19 (q.19) in the survey questionnaire. For q.2, “Why do you listen to the radio?” the labels which were provided included “For information on public affairs” and “For education.” Information and education were considered to be variables that bordered on the cognitive needs of respondents. The tension release category helped in the choice of labels such as “for companionship (to keep me company),” “For killing boredom,” “For entertainment,” and “For relaxation,” for question two (q, 2). Entertainment, relaxation and killing boredom were considered to be tension releasing variables. The affective category also guided in the choice of labels such as, “I feel excited to imagine that my friends/relatives hear my voice on air,” and “I just want to hear my own voice on air,” both of which were assigned to question nineteen (q.19) on the survey questionnaire. Question 19 read, “If YES, what is your main reason for phoning in to radio programmes?”

Underwood (2005) seems to agree with McQuail et al (1972), who pointed out, “it is very difficult to connect a given need with a particular type of media content, since media use may be considered to provide at one time or another all the profits named. As probably applicable as Underwood’s position might be to the respondents who were investigated in this research, an attempt is made to discuss the four categories of needs listed by McQuail. Besides, some submissions as to how respondents could use radio to gratify them have been presented.

A critical assessment of the two concepts shows an exciting relationship seemingly existing between Maslow’s Hierarchy of needs and the categories of needs gratifications listed by McQuail (1972) and Katz *et al* (1973). The next section attempts to discuss these

perceived relationships between Maslow's hierarchy of needs and McQuail and Katz's (1973) categories of needs.

### **Surveillance**

Surveillance (like Katz *et al*'s cognitive need) denotes the need to obtain information about relevant events and conditions in our immediate surroundings, society and the world. The media in this regard, is looked upon for a supply of information about events happening around the world (Hanes, 2000). Against the background of Maslow's hierarchy of needs, surveillance can be seen as dealing with the respondent's need for security – which constitutes Maslow's physiological/survival and safety needs illustrated in his pyramid of needs. According to Maslow (Chapman, 2004) survival or satisfaction for psychological needs is humanity's primary concern. Given that it is possible for most people in today's society to maintain life, or satisfy psychological needs with the least difficulty, people soon become concerned with several forms of security or safety needs.

The unknown poses a source of danger to one's survival. Knowledge, and more knowledge, about our environment create a sense of security for us. Commenting on Maslow's safety needs, Underwood (2005) argues that it is well known, however, that a child will not start to investigate unless it feels secure. But the urge for safety is in itself a motivator for exploration - when you know 'what's out there' in the world, your insecurity is reduced, the world is more certain and 'safe'.

It could be argued therefore, that the need for knowledge most probably predisposes us to use such media fare as newspapers, newspaper review programmes on radio, television and radio news programmes, current affairs programmes, as well as books, to gratify this surveillance need.

## **Personal Identity**

Personal identity pertains to finding out who we are, what we are like and how we compare with others (Underwood, 2005). It relates to situations where the viewer is able to compare their life with the lives of characters and situations in the electronic media, to explore, re-affirm or question their personal identity (Hanes, 2000). Although people tend to explore their personal identities as they interact with other people, they can use the media to gratify that need as well.

In much the same way, people could use the media to compare themselves with valued others (Cohen, 2006; in Bryant and Vorderer, 2006) – mentors or role models such as presenters, anchors, et cetera, in radio programmes. News, for example, could be used in a similar manner. A listener may switch on the seven o' clock evening news, with his/her main need seemingly being for surveillance. However, the listener could start commenting on the main protagonists in the news item. In this case, it may seem the obvious use of the media texts is not essentially our primary use. Hence, it could be argued that although a person may listen to the news in order to be informed about current issues happening around the world, in addition, the one could be listening for other reasons such as personal identity than for surveillance.

## **Personal Relationships**

Personal relationships pertain to situations where the audience member gains companionship, either with the characters in television or radio, or through conversations with others about television or radio (Hanes, 2000). Personal relationship can be discussed in the context of a person's use of the media to gratify those social needs. As established by Maslow's hierarchy of human motivations, a person's drive to achieve a

sense of belongingness leads him/her to develop a relationship with others. A relationship in this context could be explained as a meaningful connection (Gamble and Gamble, 2004).

Humans experience a variety of social connections during the course of their lives. As Gamble and Gamble, (2004) observe, with the inception of technological advancement, it was feared that much less emphasis would be placed on personal relationships. However, theorists argue that to make up for the isolation engendered by machine-made barriers, people feel a greater need to develop warm, personal relationships. Technology, therefore, is not eliminating people's need for relationships. Conversely, it may assist in fostering relationships, even love. Gamble and Gamble (2004) have noted that when people's person-to-person contacts are deficient, they feel alone, and seek substitutes for such contacts. On some occasions, for instance, they may resort to the company of professional contact persons, such as radio talk show hosts and physicians – some of whom feature as resource persons on such radio programmes.

The media, in this context, may be used to find out how other people live in their various cultures. An audience member can identify with characters in the media and gain a sense of belonging. People can use media as a source of material to converse with other people about (Underwood, 2005). The media, especially television, can be considered to serve as a focal point for communication between family members, who sit together in front of the television, criticising characters in it and jointly making judgmental remarks about the behaviour they see. Similarly, colleagues travelling on a staff bus and listening to a newspaper review programme on radio could also engage in conversation, and sometimes argue about the views expressed by some discussants on radio.

Maslow's third level of needs, love and belonging, simply described as basic needs (Coon, 2002) in his hierarchy of needs, addresses McQuail's (1987) personal relationship typology, which by definition, is essentially similar to the social integrative needs (strengthening contacts with family, friends, et cetera) category of functions of the mass media developed by Katz *et al* (1973).

### **Diversion**

Diversion implies any form of escaping from the pressures of everyday life (Hanes, 2000). It includes entertainment, relaxing, as well as emotional release (Underwood, 2005). It is by import similar to the tension release needs category of the functions of the mass media expounded by Katz *et al* (1973). Sometimes, people use the most obviously relaxing and escapist media such as music programmes on radio. The diversion concept, however, does not appear to have any bearing on Maslow's hierarchy of needs or vice versa. The next theory – Selective Perception - is discussed in the next sub-section.

## **2.4 Selective Perception**

Several definitions have been ascribed to the term Selective Perception. Wells et al. (2000) have captured in the abstract of their book 'Advertising Principles and Practice,' their definition of selective perception. They explained:

Selective perception is the process where we screen out information that does not interest us, and keep that which does. We selectively expose ourselves to information that reaffirms our views. We selectively distort the information when it does not meet our beliefs (2000: 103).

On their part, Gamble and Gamble (2004) defined selective perception as the means by which one decodes experience in a manner that follows one's beliefs, expectations, and

convictions; the inclination to distort one's perceptions of stimuli to make them conform to our need for internal consistency or closure. The foregoing definitions of selective perception outlined above reinforce the notion of active control that audiences have in their use of the media, as already explained under the uses and gratifications theory.

Selective perception denotes that different people may react to the same message in very different ways. While some people may consciously select stimuli (messages from radio) that affirm their already upheld notions or expectations, others may employ their ability to use their senses in manners that reinforce their frames of reference (idiosyncrasies, biases, political, religious and cultural values, et cetera). Still others may respond to stimuli that are consistent with their self-concepts. Some people construct meanings from stimuli in ways that reaffirm their beliefs, convictions, and values.

#### **2.4.1 Content and Relationship Dimensions of Messages**

Every message has a content and relationship dimension (Dabbish *et al.*, 2005; Rothwell, 2000). While the content dimension refers to what is actually said or done, the relationship dimension refers to the manner in which that message defines and redefines the association between individuals (Durham and Kellner, 2006). Considering the fact that people's perception of messages transmitted by others is informed by their peculiar fields of experience, a communicator cannot assume that his/her message will have the same meaning for all receivers. This is because audience members have different frames of reference through which they filter differently messages a communicator sends (Lucas, 2001).

In addition, the relationship aspect of a message that a communicator transmits (as in the case of radio presenters or talk show hosts) to the audience, suggests that as information

travels back and forth when presenters engage in communication with the public, both parties affect each other and develop relationships with one another.

Such relationships are likely to inform a listener's selection of a given radio station. Again, listeners are predisposed to follow radio stations and/or radio programmes because of the relationships that are established between the public and their favourite presenters. List (2005), however, found from his research on radio audience that "audiences don't follow presenters to other stations." According to List (2005:18):

When a well-liked presenter moves to a different radio station, you'd expect the audience to follow. But that usually doesn't happen: most listeners stay with the station, not the presenter. For example, when Clive Robertson, one of Sydney's most popular announcers, moved from 2BL to 2DAY-FM, 2BL's audience share dropped 1% and 2DAY-FM's rose the same amount. A year later, he moved back to 2BL - and 1% of the total audience moved back with him.

An observation made by Potier (2005) seems to generate debate on whether or not audience members follow their favourite radio presenters to other stations. In an article entitled "Parachute Radio comes to Campus," Potier (2005) stresses that talk show programmes that Christopher Lydon – former National Public Radio talk show host – held in places including Ghana, indicated that although he had left a former radio station, regular callers who were familiar with Lydon were among the audience members who engaged in conversation with him. Potier (2005:2) notes:

Lydon concluded his concise lecture with an expansive question-and-answer session, launched with a familiar invitation: 'This is the moment when we go to our callers.' For nearly 45 minutes, he fielded questions from and engaged in conversation with audience members, many of them familiar as former regular callers to 'The Connection'.

### 2.4.2 Perception

At the core of different audience reactions to media stimuli is the concept of perception: how our fields of experience such as values, needs, beliefs, attitudes, preferences, and idiosyncrasies, influence what stimuli we select from the environment and how we ascribe meaning to those stimuli. Selectivity plays out, as media users also tend to explore the message. Selective perception further describes how media audience members tend to misperceive and misinterpret persuasive messages in accordance with the receivers' predisposition.

It may be deduced from the two theories explained above that different listeners perceive media content differently. Their perceptions may vary in accordance with their individual needs, attitudes, interests, as well as psychological factors. In this regard, McCombs, *et al* note that, "people's personal experiences, as well as their motivations and interest in seeking additional information transform media messages" (1991: 65). The authors appear to imply that feedback, which the audience provides on the media messages it receives, is based upon their subjective interpretations, and eventually influences the content of subsequent media messages. Furthermore, the relationships that are established between radio presenters and the public may inform the selective perception of their audiences.

Having discussed selective perception, the next section reviews the concept of selective exposure.



## 2.5 Selective Exposure

In their article titled, “Selective Exposure and Lyndon B. Johnson’s 1966 ‘State of the Union’ Address,” James McCroskey and Samuel Prichard remarked on selective exposure in simple terms:

We select that which we like, or, more formally, “people generally tend to expose themselves more readily and more often to messages expressing views compatible with their own attitudes than to messages espousing incompatible views (2005:1).

Gamble and Gamble (2004) define selective exposure as the selection of stimuli, which reaffirm existing attitudes, beliefs, and values; the tendency to shield ourselves from new experiences. In much the same way, people tend to ignore or diminish the significance of those experiences that are incongruent or dissonant with their existing attitudes, beliefs, and values. People tend to expose themselves selectively to messages and other experiences. Few persons will frequently go to events that do not represent their personal interests. Even members of a specific audience tend to choose to use only the specific information that meets their own purposes and expectations. Listeners tend to pay attention to the content of a message that supports their existing attitudes and avoid the content with which they disagree. Several studies have supported the selective exposure hypothesis.

In an earlier study that Diab (1966) conducted, for instance, he realised that Arab students were more predisposed to listen to radio stations and read newspapers that expressed views engendering Arab unity compatible with their own. Humans tend to expose themselves selectively to stimuli.

## 2.6 Summary

This chapter has so far discussed three theories that formed the framework in which the research was situated. It has touched on the various categories of need gratifications, discussed the selective perception and selective exposure theories of media effects and drawn out relevant elements that informed the design of questionnaire that was used in gathering data. The next chapter – Related Studies – re-examines some studies that related to the research.

## Chapter Three

### RELATED STUDIES

#### **3.1 Introduction**

The previous chapter discussed the theoretical framework in which the research was situated. In this chapter, the researcher draws on studies that relate to aspects of the topic under investigation – Listenership of Selected FM Radio Stations: A Survey of Koforidua Residents. They include listenership profile of some American, African and Ghanaian FM radio stations; radio listenership by gender, channel and hour; radio content and programming; as well as studies made on some of the variables such as loneliness and religious radio programmes, which were used in this research. The relevant points delineated from the related studies guided the design of the questionnaire used in gathering data for the research.

#### **3.2 FM Radio Listenership in America**

In an American Radio News Audience Survey conducted by the Radio Television News Directors Foundation (RTNDF) in the year 2000 on radio news listening patterns, 15 percent of respondents cited local events as their motivation for selecting their radio news station (RTNDF, 2004). In that survey, another 15 percent indicated specific coverage and presentation formats as reasons for selecting their radio news station. About one in ten (12%) respondents cited accuracy, a similar number (11%) indicated timing, and/or experience (10%) as their motivations for selecting news stations.

Other minor reasons that the respondents gave for selecting particular radio stations (representing less than one in ten) included: Newscasters (8%), weather/traffic (7%), entertainment (6%), and reception (3%).

The findings outlined by the RTNDF research seem to reinforce the fact that listeners patronise radio for different reasons. In comparing a 2000 audience survey with a similar one conducted in 1982, the RTNDF researchers noted, although the proportion of radio listeners who have a station they listen to especially for news is similar to that recorded in 1982, the factors that informed their selection of news stations have changed somewhat.. Local coverage and accuracy now figure more outstandingly in the selection process, while timing figures less significantly.

This study, among others, explored and compared the motivations of residents in Koforidua who listened to radio, with the motivations of listeners studied in the RTNDF research.

### **3.2.1 Radio Listenership by Gender**

Other observations from the RTNDF survey revealed that one's gender was likely to influence one's choice of a radio station for news. For example, it was noted that a little more than half of men (55%) were more likely than women (42%) to identify a station for news. Another research conducted in 2002 on 100.4 FM Cape Town South Africa indicated that male listenership was on the increase, although female listenership dominated with 57 percent being female and 43 percent being male (Radio 786, 2002). The difference between the Cape Town research and RTNDF's is that the ratio of male-female listening patterns in the American research was almost the exact reverse for the

South African study. This study attempted to find out how gender was likely to influence one's choice of a radio (FM) station.

### **3.2.2 Radio Listenership by Residential Location**

A person's residential location also showed a similar trend. As the RTDNF research indicated, residents of the Northeast (58%) and Midwest (51%) were more likely than residents of the West (44%) and South (42%) to identify a station for news (RTDNF, 2004). Besides gender, this research, on the listenership of selected FM radio stations by Koforidua residents, tried to find out how the suburb where one lived was likely to influence one's choice of FM radio station.

### **3.2.3 Age, Education, and Household Income**

All the variables of age, education, and household income, according to the RTNDF research, had a positive correlation with identification of stations for news. A similar observation was made on age by the researchers from Radio 786 in Cape Town; it was realised that:

The figures indicate an increase in the younger adult listeners' category, with 29% in the age category 25-34 years old and 12% of the listeners in the category 16-24 years old. Older listeners still dominate the listenership with 37% in the age category 35-49 years old and 22% of the listeners being 50 years & older (2002:1).

In this research on how Koforidua residents listened to selected FM radio stations, however, there was a slight deviation. Instead of finding out how household income, for instance, correlated with the selection of radio stations for news, it was the relationship between one's age and listening patterns that were investigated.



### 3.3 FM Radio Listenership in Africa

In a study funded by UNESCO and conducted by the Centre for Advanced Studies of African Society (CASAS) on listeners surveyed in Ghana, Mali and Senegal, it was found out that listeners appreciated African language broadcasts; wanted more programming in African languages and considered them to have a number of positive impacts (Prah, 2005). The researchers of the study used both questionnaires and individual in-depth interviews. Although the sample, fewer than 400, was too small to offer a statistically correct representation of national public opinion, the Director of CASAS, Kwesi Kwaa Prah (2005: 1) argued, “It was possible to obtain impressions about the relative strength of opinions between countries and within the samples in each country”.

Three out of every four respondents indicated that they believed African language FM broadcasting had a positive social impact, mainly on community radio and local FM, which invited listener participation.

They listed the following among other positive impacts of FM radio on the public. First, African language FM broadcast afforded the illiterate audience the opportunity to access information and to contribute on social issues through call-in programmes. Second, FM radio played a critical role in educating illiterate people and also made young people more aware of local traditions.

The UNESCO sponsored study further showed some listener remarks on radio programme presentation and format. For example, while most respondents were highly satisfied with the presentation of African language programmes, others noted that presenters appeared to take sides on the issues they discussed. Additionally, entertainment

was found to be the respondents' favourite radio programmes (Prah, 2005); an observation that seems to show how the respondents used radio to gratify their needs of diversion (McQuail et al, 1972). Some of them remarked that there was too much religious programming.

The fact that some respondents complained about too much religious programming seems to suggest that they would be selective in exposing themselves to such programmes; a reflection of audience selective exposure to radio programmes, in this regard. The findings of the UNESCO study reinforce the fact that audiences use radio to gratify such needs as Maslow outlined in his hierarchy of needs, which were discussed in the previous chapter.

For the illiterate listeners, radio was used as a tool to meet their surveillance needs discussed in chapter two. Language, however, appeared to be the instrument that facilitated their drive to be educated as well as participate in discussions on radio.

In another study conducted in South Africa (Radio 786, 2002), it was found that there had been a phenomenal growth in radio listenership since 1995 when the station started broadcasting. The station's listenership was seen to have grown from 61,000 listeners in June 1996 to 135,000 listeners in June 2000; representing more than a 100 percent growth in four years. The study also assessed how the variables of gender, age, and income of respondents influenced their listenership of FM radio.

While male listenership was on the increase, female listenership dominated with more than half (57%) being female and less than half (43%) being male. The figures indicated

an increase in the younger adult listeners' category, with 29% in the 25-34 years old age category and 12 percent of the listeners in the 16-24 years old category. Older listeners still dominated the listenership with 37 percent in the 35-49 years old age category and 22 percent of the listeners being 50 years and older. Although the age categories used by the researchers in the Radio 786 study guided this research, different age categories were used.

### **3.3.1 Listening Trends according to Time and Programmes**

The following observations were also made on the listening trends of listeners studied in Radio 786 research in Cape Town (Radio 786, 2002). First, between 36,000 and 46,000 listeners indicated they listened to radio on Friday between 12:00 noon and 2:00 pm. This period corresponded with the Friday obligatory prayer (*Jumah*) which Muslims attended. Inherent in this observation is a reflection of how one's need for religious satisfaction could motivate him/her to listen to radio programmes. The foregoing observation suggests that the listeners in the Radio 786 research gratified their social interactive needs discussed in the previous chapter.

Second, between 20,000 and 25,000 listeners indicated that they listened to radio between 7:30pm and 10:00 pm on Thursdays. This period included the Thursday evening traditional *Thikr* (congregational prayer recital) which was a common practice amongst Muslims of the Western Cape.

Third, Monday to Friday between 6:30am and 8:30am approximately 10,000 and 20,000 listeners tuned in to News Reviews & Analysis, Radio 786's morning drive news & current affairs programme. This slot also featured four News Broadcasts at 6.30am,

7.00am, 7.30am and 8.00am. This finding seems to support the surveillance need motivations espoused by McQuail *et al* (1979) that was discussed in chapter two, in which case, people use media products such as news to obtain information.

Fourth, approximately 10,000 and 20,000 listeners tuned in to Straight Talk, Radio 786's evening drive news and current affairs programme from Monday to Friday between 4.30pm and 7.30pm. The listeners seemed to gratify their surveillance needs during this time block.

Fifth, Monday to Sunday the period 9.00am to 11.30am showed a hive of activity with a zealous listenership. In this period the following programmes were broadcast:

- a. 9.00am - 10.00am, the very popular phone-in programme Requests & Messages, with an average listenership of 20,000.

The listeners seemed to gratify their social interactive needs during the 9.00am - 10.00am time block.

- b. 10.00am - 10.30am, the kiddies programme, an average listenership of 20,000.
- c. 10.30am - 11.30am, Women's Forum, with an average listenership of 25,000 with Fridays to Sunday showing a further increase in the listenership hitting the zenith at 32,000.

Sixth, Monday to Sunday listenership declined (with the figure between 8,000 and 19,000 listeners) in the late evening after 10.00pm when the late night edition of Requests & Messages was broadcast. The decline could be attributable to the selective exposure of listeners, some of whom might have decided not to expose themselves to the media content transmitted during this time block.

Finally, Saturday and Sundays 8:00am – 2:00 pm had a solid stable listenership of between 15 000 and 28 000 listeners, indicating that Radio 786 enjoyed a substantial weekend listenership. Listenership showed a slight decline after 2.00pm on Sundays, but remained relatively constant on Saturday only starting to decline after 7.00pm.

### 3.4 Highlights of Previous Research on Selected FM Radio Stations

In his first research, titled “The Attitude of Married Persons to Marriage Discussion Programmes on the *Eastern FM* Radio – A Case Study of “*d* *Keteke*,” this researcher observed that about one in every 20 respondents (4%) who were interviewed in the survey, indicated that *Sunrise FM* was their favourite radio station. *Eastern FM* represented the most favourite radio station for a little over half (53%) of the respondents. *Peace FM* was rated the second most favourite radio station for a little more than a quarter (27%) of the respondents. *Radio Gold FM*, *Adom FM* and *Uniiq FM* recorded a total of 16 percent, representing less than one-fifth of the responses (Annor-Antwi, 2002).

In the second research titled, “A Survey of Public Opinion of Koforidua Residents on the Performance of President Kufour’s Administration - January 2001 to October 2002,” *Peace FM* and *Adom 106.3FM* both topped the list of favourite radio stations for 100 respondents interviewed; each station registered almost a quarter (24% and 24% respectively) of respondents. *Radio Gold FM* was second with a little less than a fifth (19%). *Uniiq FM*, *Choice 102.3 FM* and *Joy FM* together recorded far less than one-fifth (16%) (Annor-Antwi, 2002).

Similarly, Eastern 105.1 FM and Sunrise 106.7 FM, both located in Koforidua, together recorded far less than one-fifth (16%) of respondents. A closer look at the media preferences of the respondents in both research indicated that *Eastern FM* and *Sunrise FM* were facing serious competition from the Tema- and Accra-based FM stations. It was clear that *Adom FM* (Tema-based), for instance, had made a remarkable in-road into the listening preferences of Koforidua residents, having increased from a 2 percent favourite-radio response rate in the March 2002 research, to 24 percent in the October 2002 research. *Peace FM* dropped just three-percentage points from the first to the second research (27% and 24% respectively). *Eastern FM* (Koforidua-based) recorded a sharp fall from 53 percent (in the first) to an 11 percent favourite-radio response rate in the second. *Sunrise FM* (Koforidua-based) moved just one percentage point up between the first and the second research (4 percent and 5 percent respectively).

### 3.5 Media Convergence

Media convergence – the merging of mass communications outlets (print, television, radio, the Internet along with portable and interactive technologies through various digital presentation platforms) influences how audiences use media fare. The phenomenon of convergence has led to the production of mobile phones, which had FM radio, text, video and camera functions. As Jensen (2009:1) maintains:

The public breakthrough of the internet and mobile telephones over the past decade has challenged received notions of both ‘media’ and ‘communication.’ Traditional categories of ‘mass’ and ‘interpersonal,’ ‘mediated’ and ‘unmediated’ communication, now appear untenable in the face of the World Wide Web, peer-to-peer communities, chat, and instant messaging.

Listeners may easily use their mobile phones for multi-purpose functions such as tuning in to radio stations of their choice at any time and/or location, so long as they could obtain good radio reception. It may as well be relatively easier for listeners to phone or send text messages as feedback into a radio programme and participate in a discussion. As Baines (2006:1) notes: “You could place a call to a friend on your mobile and they could pick it up on their TV set-top box”.

### **3.6 Listener Motivations**

Brady (2003) noted that, for many, listening to the radio fills the void that daily routines create and helps them subdue their loneliness and social isolation. Brady’s (2003) observation seems to suggest that loneliness is one of the factors that motivate people to listen to radio. This observation fits in well with the gratifications aspect of the uses and gratifications theory.

Furthermore, some audience research findings suggest several factors that motivate listeners to patronise radio. For example, Elliot and Quattlebaum’s (1979) earlier research claim that many people, among other motivations, listen to radio in order to kill the void that daily routines create. In one study, they found that respondents gave radio a medium-high ranking in providing information. They gave entertainment a medium ranking for overcoming loneliness and releasing tension. However, they rated radio low in the provision of an escape and a means for “self-learn.” The study conducted by Elliot and Quattlebaum (1979) also indicated that besides killing boredom or loneliness, listeners of radio patronised it as a means of entertaining themselves. This observation seems to support the diversion need gratification developed by McQuail et al (1972) discussed in the previous chapter.

In this study, the variables of information on public affairs as well as entertainment were employed to assess which category of the respondents at the various parts of the educational ladder listened to radio, based on those variables. The responses were expected to show why respondents selected particular FM radio stations. Besides the gratifications outlined in the studies so far reviewed, other studies have shown that people patronise the media for guidance.

In a survey conducted on the impact of information on economic development among a sample of Colombian farmers, Grunig (1969) observed that information searching among the respondents was linked to problem-solving, decision-making and good management.

### **3.7 Radio Programme Format**

Radio programme format had also been noted as a variable that influenced listeners in their choice of radio stations as well as radio programmes. In a study conducted in 1987 on 159 radio listeners from a mid-western American metropolitan area, Armstrong and Rubin (1989) obtained findings that suggested that talk-show radio provided callers with an accessible and non-threatening alternative to interpersonal communication.

#### **3.7.1 Talk Show and Phone-In**

Armstrong and Rubin (1989) used questionnaires, which respondents filled in and mailed to the project director in postage paid envelopes. Respondents ranged in age from 11 to 80 years. The data so gathered revealed several relevant patterns of motivations, which respondents listed for listening to and phoning in to talk radio programmes. It was noted that callers listened to talk radio for more hours per day and considered it as very important, than did non-callers.

The primary reasons assigned for listening to talk radio were that radio was convenient, it offered exciting entertainment, provided information, and was relaxing. Callers were motivated than non-callers to listen to talk radio in order to seek and share information. Callers, however, did not seek companionship from listening any more than non-callers. Listening to radio itself, rather than calling, might meet desires for companionship, which might require less active participation and involvement than information seeking for gratification.

Armstrong and Rubin's (1989) study could not be generalised for the population out of which the sample of 159 respondents was selected. This was because they used the purposive sampling technique, which implies that not every person was given an equal chance of being selected. Armstrong and Rubin were of the opinion that,

Talk radio enables callers to communicate with the outside world, get quick answers to questions, express opinions, and simply talk to the other people. In short, talk radio allows for interpersonal communication (1989: 84).

The statement was seen as relevant to the Ghanaian situation where some preachers, as well as radio talk show hosts, allotted some of their programme time to telephone interactions with the public.

The next section discusses listenership of FM radio stations in the University of Ghana.

### **3.8 Listenership of FM Radio Stations in the University of Ghana, Legon**

In 1997, Vera Doku carried out a survey on the listenership of FM radio stations within the University of Ghana Community (Doku, 1997). She selected her study setting for reasons of convenience, time constraints, and cost effectiveness. Her survey was conducted on 150 respondents made up of lecturers of the University whose minimum-

maximum qualification stretched between a Master of Philosophy (M. Phil) and a Doctor of Philosophy (PhD). Her sample units also included the top-level staff of the University of Ghana (UG) as well as the middle level staff (technicians and administrative staff) whose qualifications ranged from City and Guilds certificates to diplomas from the polytechnics. The third category included in her sample unit was the low-level staff (unskilled labourers, typists, messengers, and clerks). Students of the university were not included because they were on vacation at the time of the research (Doku, 1997).

Doku's (1997) research showed that respondents' listenership of FM stations was high. For example, *Joy FM* enjoyed an overwhelming listenership followed by the then Radio GAR. She argued that *Joy FM's* overwhelming listenership (50.3%) was possibly attributable to the fact that it was the first privately owned FM station to start operating in Accra. Although *Radio Univers* was situated on the Legon university campus, the results indicated that it did not enjoy as much listenership (10.4%) as *Joy FM*.

The above observations seemed to suggest that the mere nearness of a radio station to a community does not guarantee that members of that community will be influenced by its proximity to patronise it. This assertion seemed to be supported by Annor-Antwi's (2002) previous research conducted in March 2002 and October 2002. As mentioned in Chapter One, *Adom FM* (a Tema-based radio station), for example, had made a remarkable in-road into the listening preferences of Koforidua residents. There was an increase in listeners' preference for *Adom FM* from a 2.0% favourite-radio response rate in the March 2002 research, to 24 percent in the October 2002 research. *Eastern FM* (Koforidua-based) recorded a sharp fall from 53 percent (in the first) to an 11 percent favourite-radio response rate in the second. *Sunrise FM* (Koforidua-based) moved just

one percentage point up between the first and the second research (4% and 5% respectively). This research, which primarily focused on Koforidua residents, explored whether or not the factors that motivated listeners within the University of Ghana community in 1997 to listen to FM radio stations, applied to listeners who were surveyed in Koforidua in 2004.

The literature review, situated in the three theories of Selective Exposure, Selective Perception and the Uses and Gratifications, guided the researcher in the formulation of the methodology and questionnaire design that were adopted for this survey.

### **3.9 Summary**

This chapter has discussed related studies based on three theories – uses and gratifications, selective perception and selective exposure – that formed the framework for this research. The next chapter shows the steps that were taken to elicit responses needed for the analysis of the listenership of Koforidua residents in FM radio.

## Chapter Four

### METHODOLOGY

#### 4.1 Introduction

Following the foregoing literature review, this chapter discusses the sampling strategies adopted in selecting the 200 participants, (Table 1). Additionally, it shows how the data were gathered, analysed and presented. Furthermore, constructs such as epistemology, ontology, validity, reliability, and triangulation are reviewed.

#### 4.2 Epistemology, Ontology and Methodology

Epistemology refers to knowledge – which all research is about – and to the idea that each research study is to contribute to the body of knowledge itself (Opie, 2004). Willig (2001: 2) notes:

Epistemology is ... concerned with the theory of knowledge. It attempts to provide answers to the question, ‘How, and what, can we know?’ This involves thinking about the nature of knowledge itself, about its scope and about the validity and reliability of claims to knowledge.

From this perspective, epistemology seems fundamental to the research endeavour as all researchers ask questions about knowledge (Morrison, 2007; In: Briggs and Coleman, 2007). The epistemological foundation deals with the issue of knowledge and the relationship between the knower and what is to be known. The notion of how the researcher can best learn the desired knowledge or understandings of a study, informs the selection of the appropriate methodologies (Grogan and Simmons, 2007; In: Briggs and Coleman, 2007). In this case, it may be posited that the researcher seeks to *know* the *reality* being described.

This ‘reality’ is what is referred to as *ontology* – a concept that deals with the issue of what the nature of reality is and asks: “What is there to know?” (Willig, 2001: 13). The nature of reality is crucial because reality affects how a researcher can ‘know’ the educational phenomenon being studied in a given context. Ontology and epistemology therefore affect the methodologies that undergird a researcher’s work. This makes methodology very important to the research enterprise because it provides a justification for the approach a researcher adopts in conducting a research.

### **4.3 Research Design**

The methods for gathering data vary and any chosen method is informed by the purpose for which the information is being collected, the researcher’s expertise and the time and resources available. Furthermore, other practical considerations such as confidentiality and ethics may rule out some methods in certain circumstances (Robson, 2002). The research instrument is designed according to the objectives of the research. Using the most effective method is also fundamental as it determines the nature and quality of the findings.

Research design, according to Oppenheim (1996:6) denotes “the basic plan or strategy of the research, and the logic behind it, which make it possible and valid to draw more general conclusions from it”. Put differently, the research should indicate how the sample would be drawn and from which population. It must also demonstrate what sampling units it must include, what comparisons would be made between what variables, what variables will be measured at what time and intervals, and how these measures (nominal, ordinal, interval or ratio) will be related to the external events.

Research design focuses on making the research problem researchable by setting up the enquiry in a manner that will generate specific answers to specific questions. Good research design should make room for the drawing of valid deductions from the data with regards to generalisation, association and causality.

The essential characteristic of any research report is to make a claim to knowledge (Bassey, 1999:89, in Briggs and Coleman, 2007:309). In other words, the report must show to their readers that the researcher has the authority to speak or write on the selected topic. Persons who read must do so with the assurance that the research has been correctly executed, built upon existing research findings with the fundamental understanding, the data gathered has been comprehensively and thoughtfully analysed; that the conclusions take due cognisance not only of the research findings but also previous knowledge and the limitations imposed by the size of the research (Briggs and Coleman, 2007:369). The sampling techniques adopted for this study aimed at ensuring the drawing of valid conclusions.

This survey was intended to find out which local and external FM radio stations residents of Koforidua listened to, to what extent variables such as radio programme format and presentation, as well as respondents' demographic characteristics influenced their listenership of FM radio stations. The research was intended to explore what motivations informed their listenership of FM radio stations. For this dissertation, five (5) suburbs, within the Koforidua Municipality, were purposively selected. They were Betom, Srodade, Adweso Estates, Old Estates and Effiduase.

Table 1: Research Areas and their Corresponding Sample Sizes

Area of Research	Total Registered Voters	Total Registered Voters (%)	No. of Sampled Respondents
OLD ESTATE	3364	11.27	11
BETOM	8012	26.80	27
EFFIDUASE	2304	7.72	8
SRODAE	7909	26.50	26
ADWESO	8262	27.71	28
TOTAL	29851	100	100

(The numbers of sampled respondents per area were calculated from data as of March 2002 provided by the Electoral Commission - Koforidua - on registered voters from the selected suburbs. The absolute figures of the averages were used.)

#### 4.4 Sampling Technique

The respondents were sampled in accordance with the figures listed in Table 1 above. The table shows the distribution of research areas and their corresponding sample units for the study. The registered voters' list was considered more appropriate than the data obtained on the 2000 Population and Housing census, which gave a summary report of final results as of March 2002. According to the census results, the population of Koforidua residents stood at 87,315. The census figure lumped together all categories of people, i.e. children, young adults and the aged, without specifying the percentage of residents who were 18 years and above. (This research focused on residents who were 18 years and above). The population census data, however, indicated that more females (52%) than males (48%) were counted in Koforidua during the census (45,216 and 42,099 respectively). The population census ratio of 48:52 guided the researcher in the sampling. The researcher used the sampling technique explained below to locate, identify, and select prospective respondents for the administration of the questionnaires.

Stratified random sampling was considered the most appropriate strategy for the selection of the respondents. The reason is that given the strata of different suburbs under study

their corresponding population proportions, such proportionate sampling (Robson, 2002) allows for a reflection of the relative numbers in the population. This explains why, for instance, for Old Estates, 11 respondents were slated to respond to the questionnaire. As Robson (1998:138) has noted:

... in some circumstances stratified random sampling can be more efficient than simple random sampling, in the sense that for a given sample size, the means of stratified samples are likely to be closer to the population mean”.

In all, 200 eligible voters – 108 males and 92 females – (adults of 18 years and above) were studied. Within each stratum, systematic sampling with a random beginning was used to select the houses from the selected areas.

For a given area, for example Old Estate, the researcher used the street system to identify houses for the study. Principal streets or alleys were identified and their directions established. The first house was randomly selected. The researcher then moved in the north-south or east-west direction and entered every fifth house to talk to the first male or female he met. When he found that a prospective interviewee was qualified, (an adult of 18 years and above) he then administered the questionnaire. The remaining 10 houses, and for that matter, the remaining 10 respondents, were selected in a similar manner, except that the choice of a male or female were alternated, to reflect the male to female ratio of 48:52.

In the event that any or some did not want to be interviewed, the researcher moved to the next house and continued in that order until a willing prospective respondent was located. Twi and English were the languages used in the administration of the questionnaires. All

prospective respondents in all the areas purposively chosen were selected in similar manner.

#### 4.5 Sampling Error

Sampling error is an estimate of the range of possible errors in the survey results attributed to random sampling alone. The size of the actual sample, the probability level used with the data analysis, and the estimate of the heterogeneity of the population under study, are the three main factors involved in the estimation of sampling error. Generally, the larger the sample size, the smaller the estimated sampling error and vice versa.

Statisticians assume that the maximum population heterogeneity in estimating sampling error is 0.25 (that is 0.5 x 0.5), giving every subject a 50–50 chance of being selected in sampling. The sampling error (the proportion of error we are prepared to accept) for this research will thus be calculated according to the formula below:

$$\text{Sampling Error} = \pm 1.96 * \frac{\sqrt{(0.25)}}{\sqrt{N}} \text{ (for a 95\% level of confidence)}$$

With N as the sample size of 200, 1.96 is used because for a confidence level of 95%, samples fall within plus or minus 1.96 standard deviations from the sampling distribution mean. Thus, the calculated sampling error is  $\pm 0.0693$ , i.e., plus or minus 6.93 percentage points.

#### 4.6 Quantitative and Qualitative Approach

The quantitative approach was used in this survey, which was conducted from March 11 to 20, 2004. Quantitative research, Bryman (2008:697) notes, places emphasis on “quantification and analysis of data”. The preceding definition appears to exclude from a quantitative research data that are not in the form of numbers. On the contrary, open-ended questions in a questionnaire (a quantitative instrument) may request for responses that are non-numerical. Such open-ended responses in a survey, may lead to an in-depth study of individual cases. As Blaxter *et al* argue, “Quantitative approaches (e.g. large-scale surveys) can collect (non-numeric) data through open-ended questions” (2006:65). To the extent that such non-numerical responses are included in a quantitative research, it could be argued that Bryman’s definition seems restrictive.

Bryman (2008:697) also explains qualitative research as usually emphasising “words rather than quantification in the collection and analysis of data”. This seemingly restrictive definition precludes the analysis of qualitative data by use of quantitative approaches. As Blaxter *et al* contend, “qualitative data often includes quantification (e. g. statements such as more than, less than, most, as well as specific numbers)” (2006:65). To illustrate, the open-ended responses that a researcher collects in an individual in-depth interview could be coded using a coding guide, after which they are analysed through the use of the SPSS software to obtain statistical outputs. These outputs, which are numerical and therefore quantitative in character, could then be described in frequencies and charts. In this regard, a qualitative approach may be deductive and inductive (RMKB, 2006).

Considering the abovementioned explanations presented on both quantitative and qualitative approaches, the question is which approach should a researcher take on?

Blaxter et al (2006) stress that there are differences and similarities between both approaches. The answer thus lies in the approach, which the researcher considers more appropriate in dealing with the research questions being asked. If the questions are quantitative, quantitative methods may be appropriate. Conversely, qualitative approach must be used to answer a research question that is qualitative.

The foregoing notwithstanding, the method adopted should be determined by the objectives of the research, noting the context, ethical and practical issues. It must be noted that while quantitative data can be more reliable, objective and generalisable to the population, qualitative data could be unwieldy in coding and ungeneralisable (Blaxter et al, 2006). Nonetheless, valuable data may be obtained from a qualitative data. A research needs to be reliable and valid; otherwise it is valueless.

The researcher has to decide whether it is the quantitative methodology or the qualitative methodology, which will offer the best understanding into the research being carried out. In some cases both methods may be used, which is referred to as Triangulation.

#### **4.7 Triangulation**

According to Leary (2004: 57), triangulation, also referred to as “converging operations”, is a vernacular term used in the context of navigation and surveying, for the technique of determining the location of an object based on its relationship to points whose positions are known (Leary, 2004). For Bryman (2008:700), “it is the use of more than one method or source of data in the study of a social phenomenon so that findings may be cross-checked”. It is the combination of the results of two or more rigorous investigations

conducted to produce a more comprehensive representation of the results than either study could alone (Tashakkori and Teddle, 2003).

In the views of Briggs and Coleman (2007), triangulation means a comparison of several sources of evidence in order to establish the accuracy of information of phenomena. Patten (2005) makes a distinction between data triangulation and method triangulation, explaining data triangulation as the use of multiple sources to collect data on a research topic. For instance, for a qualitative study deriving from findings based on a quantitative survey on what motivate people to listen to radio, a researcher might interview the youth, adults, male and female respondents. To the extent that diverse sources give similar information, the data could be described as corroborative.

Additionally, methods triangulation implies the use of different methods such as questionnaires, interview and focus groups to gather data. For example, a researcher may conduct individual interviews with students concerning their use of the internet to support their learning and then have the same participants give data through a focus group discussion.

Therefore, in data triangulation, two or more types of participants (such as lecturers and students) are used to gather data on a given research topic. Conversely, in methods triangulation, only one type of participants (such as students) is used to gather data on a research topic.

These perspectives suggest that triangulation is primarily a means of checking data to establish its validity. Stated differently, triangulation, be it by data or method, is a quality

control measure adopted to enhance the credibility, validity and reliability of research data. From the various definitions of triangulation, it is apparent that the notion of triangulation lends itself to a “multi-methods” (Briggs and Coleman, 2007: 100) approach.

In this research, triangulation was used. The survey was complemented by the interviewing of 10 respondents selected by purposive sampling, for more depth and detail.

#### **4.8 Instrument for Data Collection**

The main instrument used in this research was a structured questionnaire, which the researcher administered himself. It consisted of 26 closed-ended questions, two of which were matrix questions and 12 open-ended questions. They all elicited responses that showed respondents' reasons and motivations for patronising FM radio stations.

#### **4.9 Method of Data Collection**

The researcher administered all the 200 questionnaires in accordance with the guidelines described earlier in section 4.4. The houses and the people were selected as planned. No respondent was interviewed at any place other than in his or her home.

#### **4.10 Data Analysis**

The data which were gathered were coded, using a coding guide for the open-ended responses. After the coded responses had been fed into the computer and cleaned, the Statistical Package for the Social Sciences (SPSS) software package was used in analysing the data. The findings, as indicated in the next chapter, were described using

figures, frequencies, graphs, and percentages. Additionally, both chi square test and t-test were used to test the hypotheses so as to make inferences to the population from which the sample was selected.

#### **4.11 Procedure for Selecting Ten Respondents for In-depth Interviews**

Following the analysis of the quantitative data, the researcher selected all the 135 questionnaires that represented the 67.5% respondents who were aged 18-35 years. Their serial numbers were written on pieces of paper, which were placed and tossed up and down in a cup. Ten pieces were selected at random, one after another, and their corresponding questionnaires that indicated the house numbers of the respective respondents were noted. The researcher then followed up on the ten respondents in the respective houses and held individual in-depth interviews with them. The respondents were asked open-ended questions to elicit their views on the findings. As they spoke, (not as a group, but one at a time on separate occasions), both mental and thumbnail notes were made and jotted down in a note pad. The detailed record was written soon after each interview. In cases where the expected respondents were not available, the researcher picked on a person within the age bracket and conducted the interview. It was, however, ensured that the respondent was picked within the particular suburb.

#### **4.12 Summary**

This chapter has described in detail the methods used in selecting respondents, instruments used in gathering data and the processes employed in analysing them. The next chapter describes the findings made after the research has been carried out.

## Chapter Five

### FINDINGS

#### 5.1 Introduction

The research aimed at finding out the motivations, uses and gratifications that informed when, how and why respondents of the Koforidua New Juaben Municipality patronised FM radio stations. This chapter captures summaries of responses that the 200 respondents gave to questions listed in the questionnaire used for the survey conducted from March 11 to 20, 2004. Their views highlighted on what, in listening to FM radio stations, they looked out for. Additionally, their responses showed how frequently respondents tuned in or listened to specific FM radio stations at different timeframes from Mondays to Fridays and on weekends. The responses indicated which FM radio stations they listened to at the various timeframes per day. Majority of the respondents listened to FM radio because of public information and announcements – particularly on matters regarding education. While the respondents indicated that their preferred timeframe of listening to radio was mostly at dawn due to the morning devotion on FM radio, news became the paramount reason why they preferred FM radio. The responses that respondents gave to the survey questionnaires have been described in frequency distributions, figures, percentages and graphs.



#### 5.2 Demographic Features

Gender: As indicated in Table 2 below, the analysis of responses showed that although the researcher aimed at a male to female ratio of 48:52 (informed by the list of registered voters – Table 1), more males (54.0%) than females (46.0%) ended up being interviewed.

The researcher realised that more males than females were predisposed to respond to the questionnaires. Although the actual male-female ratio of 54:46 after the survey deviated from the intended pre-research ratio of 48:52, the observation seemed to reflect a pattern in the attitudes of male and female respondents in Koforidua towards answering survey questionnaires.

Table 2: Gender (Compared with this Researcher's October 2002 Research)

Gender	March 2004 Research		October 2002 Research (%)
	Frequency	Percent	
Male	108	54	59
Female	92	46	41
Total	200	100	100

In the previous research conducted within the same municipality, the researcher realised that the percentage of male respondents was also higher than that of females. The pattern of male-female responses compared positively to a radio listenership research conducted in the USA in March 2000 by Geo Media (2000) on how listeners patronised Georgian State Radio. In that research, more males (58.9%) than females (41.1%) also responded to the questionnaires.

The findings of this research further revealed that within gender, a relatively higher percentage of females (70.7%) than males (66.7%) listened for information on public affairs. However, the reverse was the case when compared with the total number of respondents (137) who indicated that they listened to radio for information on public affairs. The reason was that there were more males 72 (52.6%) than females 65 (47.4%). It could be argued therefore that when it came to seeking information, males used radio to

satisfy their cognitive needs more than their female counterparts did. More males (9.0%) than females (3.0%) listened for education.

### **5.3 Age Bracket of Respondents**

A little more than two-thirds (67.5%) of the respondents fell within the 18-35 year age bracket; an indication that young people, including students, largely populated the area where the research was conducted. As indicated in Figure 1 above, about one out of ten (11.5%) respondents was aged 46 years or more. This observation suggested that the 46+ years age group did not patronise FM radio as much as the much younger age group did.

The observation, however, compared differently from the Georgian State Radio research conducted in the USA. In that research, far more than a third (40.3%) of the respondents was aged between 16 and 44 years, unlike the Koforidua research in which about eight out of every ten (83.5%) respondents were aged between 18 and 45 years.

Furthermore, it was realized that 26.3 % of the listeners for whom information of public affairs was the main motivation fell within the 18-25 year age bracket. Within that age bracket, about the same percentage of males (26.4%) as females (26.2%) listened to radio mainly for information on public affairs. It could thus be deduced that as far as the 18-25 year age group of listeners was concerned, there was gender balance in their use of radio to access information. Within the 26-35 year age bracket, more males (40.3%) than females (35.4%) used radio as the means of obtaining information on public affairs. The respondents in this second age bracket constituted 38.0% of the total number (137) of respondents who indicated that they listened for information on public affairs. Within the second age bracket, more males (40.3%) than females (35.4%) listened to radio mainly

for information on public affairs. Comparing the 36-55 years age group with the age group (18-35 years) from which a sample was selected for the individual in-depth interview, more respondents (64.3%) from the younger group listened for information than their older counterparts (24.8%).

#### **5.4 Formal Education, Occupation & Income**

About six out every ten (57.0%) of the respondents had obtained either primary or secondary education. In contrast, far less than a third (27.0%) of them had obtained either post secondary or university education. Given that far less than one tenth (7.0%) of the respondents were either lecturers or teachers, while more than three-quarters (79.5%) were business persons, dress makers, labourers or farmers, one could deduce that the area of the FM radio listenership research was not much sophisticated. An analysis of respondents' monthly income seemingly supports the above deduction.

While slightly more than four-fifths (81.5%) of respondents received a monthly income of between zero and 600,000 cedis, a little more than one-tenth (12.5%) received between 601,000 and one million cedis. Additionally, about one out of every twenty (6.0%) respondents obtained one million or more cedis at the end of every month.

#### **5.5 Entertainment, Companionship, Killing Boredom**

For most males and females, companionship, killing boredom were not strong motivations for them to listen to radio. However, for the few who felt motivated, the need category of diversion (a form of escaping from the pressures of every day), played out in the responses fielded by that cluster of respondents of this research. Diversion includes entertainment, relaxation, as well as emotional release (Underwood, 2005).

Nearly one out of every five (17.5%) respondents listened to radio either for the purpose of entertainment, killing their boredom or keeping themselves company. The open-ended responses brought to the fore the use of radio music as a means of entertainment and assuaging the boredom some respondents faced. They stated, “I love music; it relaxes me; it relaxes my mind (RQSN: 101); it kills the boredom I face (RQSN: 73); I like gospel music which soothes away my sorrow and encourages me (RQSN: 121); it makes me feel relieved when I am in problems and also it encourages me (RQSN: 41); because I get encouragement from listening to music and I learn a lot from the music since it soothes my sorrow; to me music is a medicine; it kills the boredom I face ” (RQSN: 49) A graduate of a senior secondary school assigned unemployment as a contributory factor to his boredom, which he used radio music to deal with (RQSN: 62).

Sports programmes came out as a means of entertainment for more males (92.9%) than females (7.1%). This finding suggests that ‘sports’ was a programme that appealed to the diversion need gratifications of mostly men than women. Close to a quarter (24.5%) listened either for the purpose of education or entertainment, while one out of every twenty (5.0%) listened to radio as a means of killing their boredom or keeping themselves company.

## **5.6 Respondents’ Reasons for Listening to Radio**

When asked why they listened or tuned in to FM radio stations, about seven out of every ten (68.5%) respondents cited information on public affairs as their main reason. By information on public affairs was meant issues that generally bordered on the social, economic, developmental and political concerns of respondents. About a quarter (24.5%) listened either for the purposes of education or entertainment, while one out of every

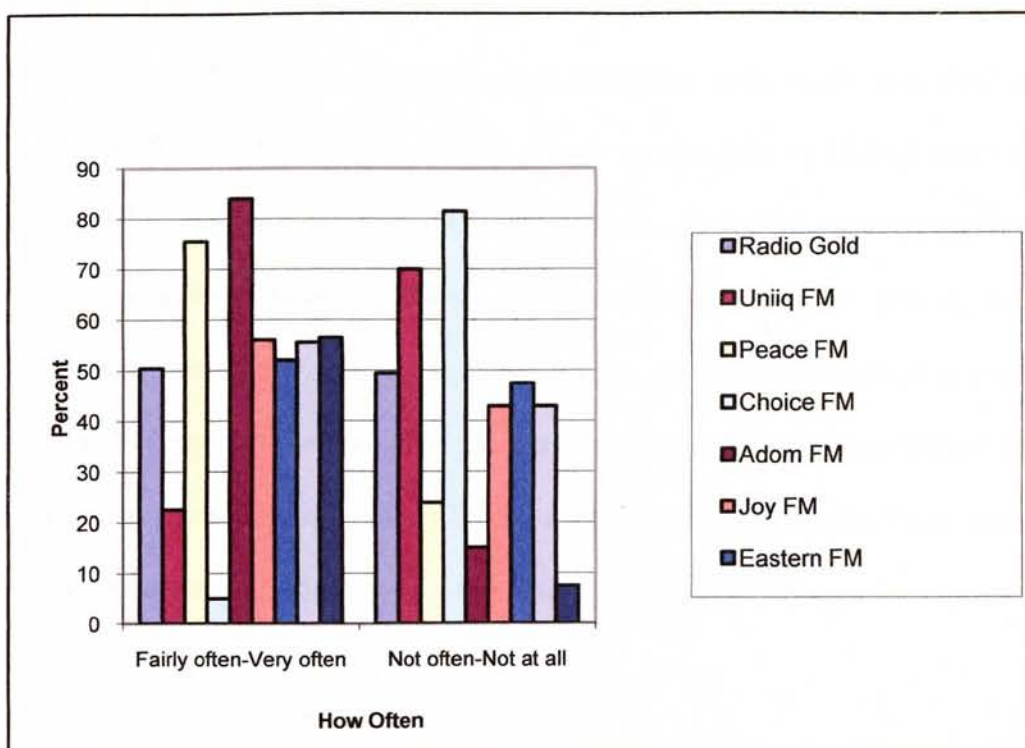
twenty (5.0%) listened to radio as a means of killing their boredom or keeping themselves company (Table 3).

Table 3: Why Respondents Listened to FM Radio

Reasons	Frequency	Percent
For information on Public Affairs	137	68.5
Education	24	12.0
Entertainment	25	12.5
Companionship	5	2.5
Killing Boredom	5	2.5
Other	4	2.0
Total	200	100

### 5.7 Frequency at which Respondents Tuned in or Listened to Various FM Radio Stations

Figure 1: How often Listeners Listened to or Tuned in to FM Radio Stations

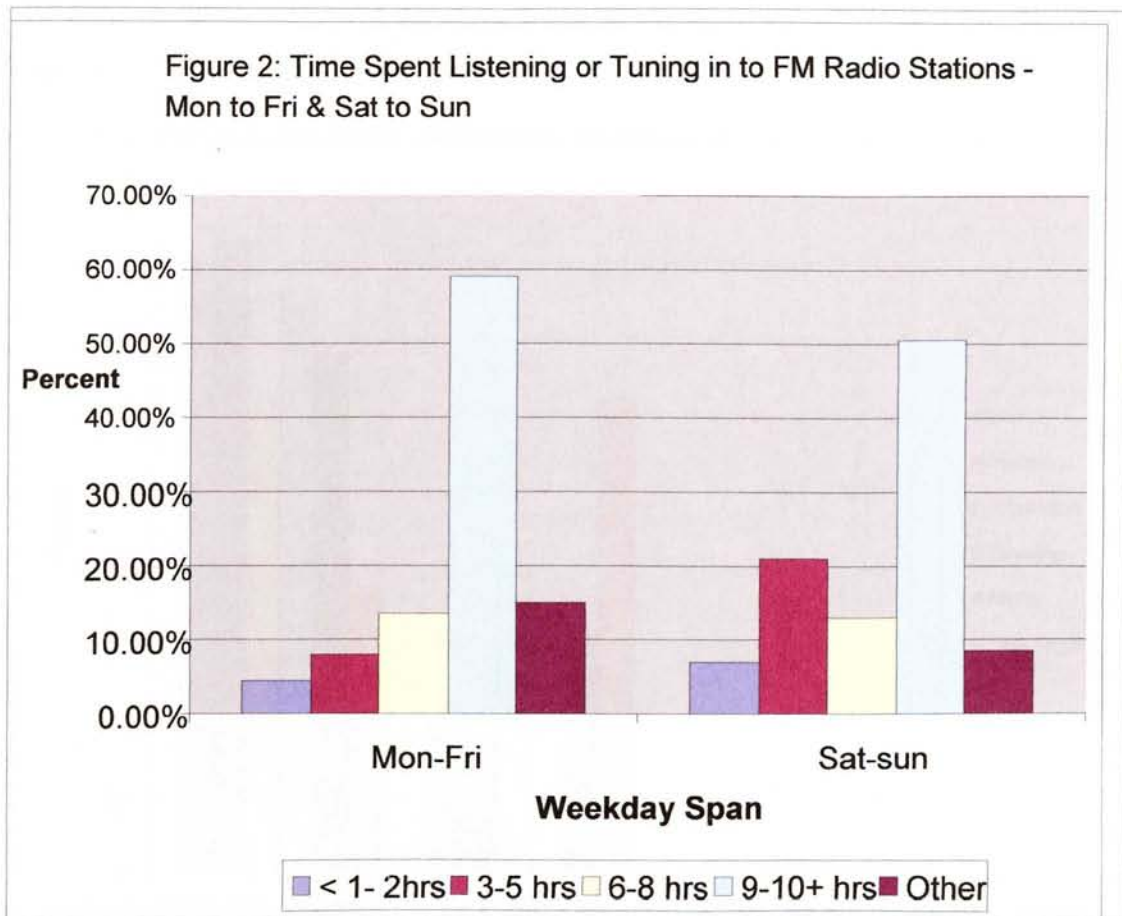


When asked how often the respondents tuned in or listened to their favourite FM radio stations, majority of them cited *Adom FM* (84.0%) and *Peace FM* (75.5%) as the radio stations they often patronised. On the average, about half of them indicated that they often patronised other stations such as *Happy FM* and *Koforidua Polytechnic FM* (56.5%), *Joy FM* (56.0%), *Sunrise FM* (55.5%), *Eastern FM* (52.0%), and *Radio Gold FM* (50.5%). In contrast, about one-fifth (22.5%) of respondents indicated that they often tuned in or listened to *Uniiq FM*. *Choice FM* was the FM radio station they listened to the least often, as only one out of every 20 (5.0%) respondents indicated they often patronised it (Figure 1).

## 5.8 Radio Set Ownership

Almost all (92.5%) of the respondents either owned or had radio sets. Far less than a tenth (6.5%) indicated that they neither had nor owned a radio to which they tuned in or listened. It was apparent that most of the respondents could afford to buy a radio set, the prices of which seemed affordable. Of the number (187) that owned radio sets, there were more males (56.2%) than females (43.8%). Close to two-thirds (65.4%) were aged between 18 and 35 years, about a quarter (23.8%) between 36 and 55 years, while about a tenth (10.2%) was aged 55 years and above. In terms of educational background, about a fifth (21.7%) had attended a primary school or none, 35.1% had obtained secondary education, and 28.0 percent post secondary to university education. About a fifth (21.1%) indicated their occupation as students, 12.4 percent as public servants, 7.6 percent as labourers and more than half (51.4%) as either traders, artisans, or other.

**5.9 Time Spent Listening to FM Radio from Monday to Friday**



Far more than half (59.0%) of the respondents spent nine or more hours listening to radio from Monday to Friday; an average of two hours per day. More than a tenth (13.5%) said they spent between six and eight hours listening to radio over the same period. Slightly more than a tenth (12.5%) listened to radio for five hours or less from Monday to Friday. About half (50.5%) of respondents indicated that they spent more than nine hours listening to radio over weekends (Saturdays and Sundays); that is an average of five hours per day over weekends. The average time spent per day during week days was two hours (Figure 2).

### 5.10 Frequency of Listenership by Time Blocks

Figure 3: Listenership by Timeframes

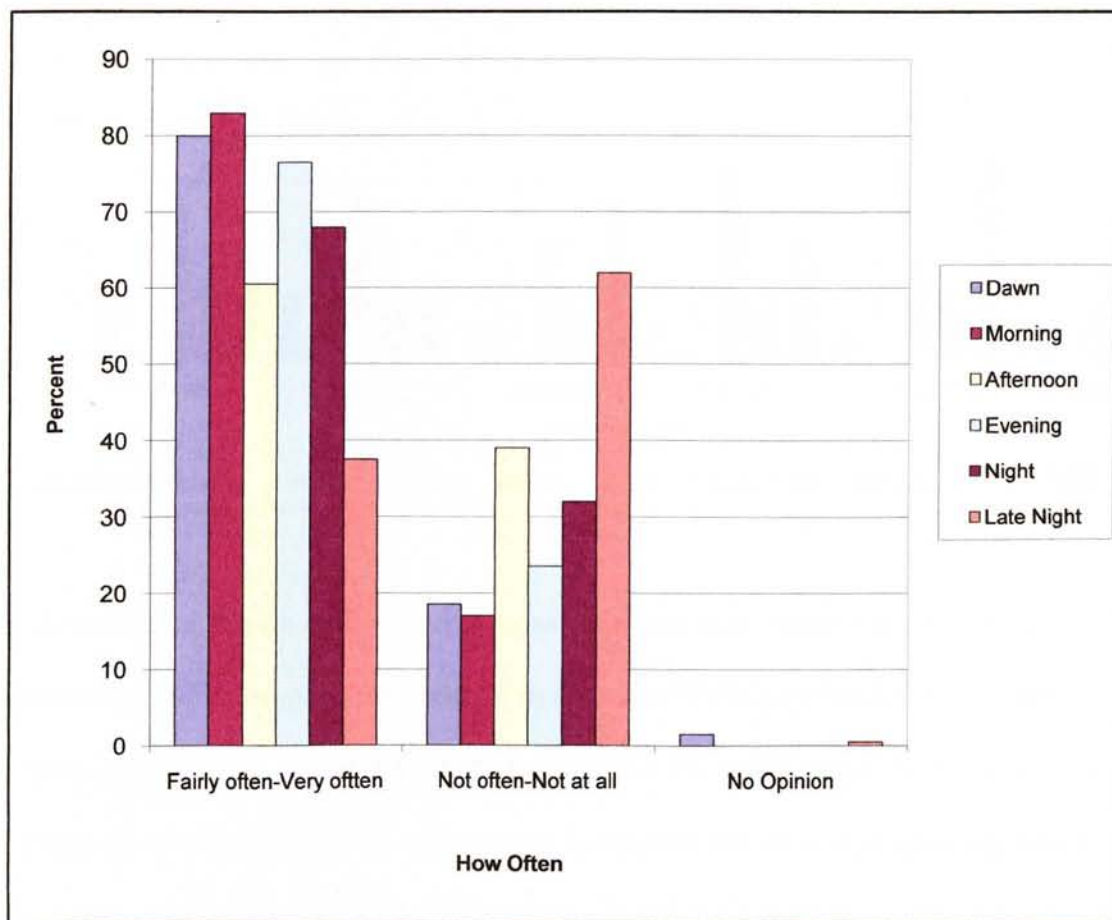
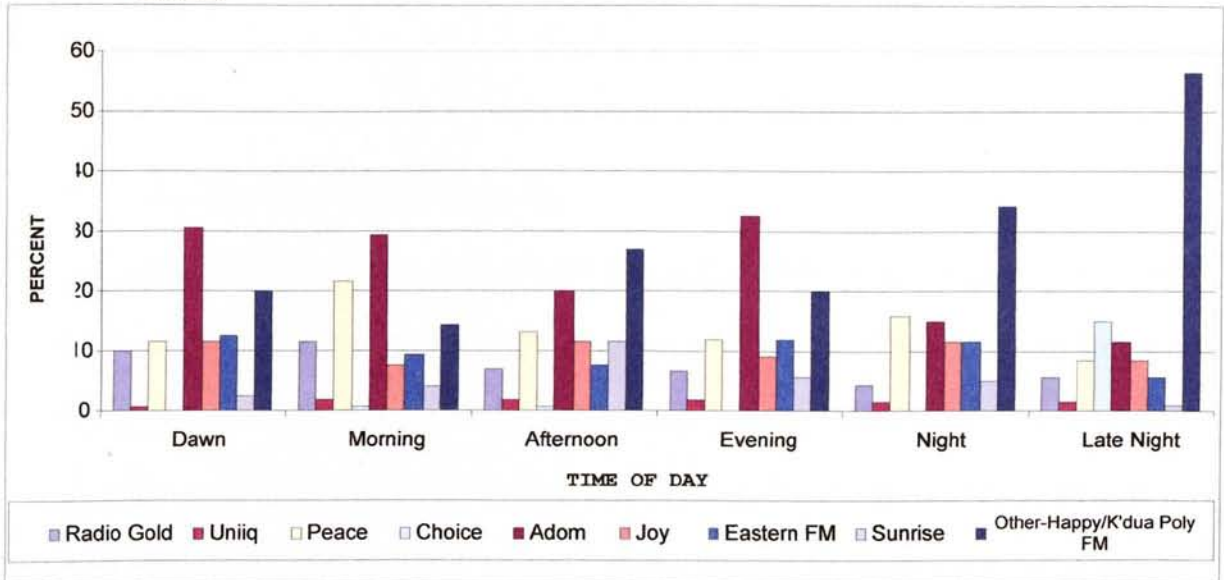


Figure 3 shows that dawn (80.0%) and morning (83.0%) represented the periods of day during which majority of respondents most often listened to FM radio. Respondents listened to radio more often in the evening (76.5%) than in the afternoon (60.5%). However, they indicated that they listened to radio less often in the night (68.0%) than they did in the evening. Late night represented the period of day they listened to radio the least often. Generally, mornings represented the time of day they tuned in to radio most often.

### 5.11 Main Radio Stations Respondents Listened to at Different Times of Day

Figure 4: Main FM Radio Station Respondents Listened to at Different Time Blocks



As described in Figure 4 above, responses indicated that *Adom FM* was the main FM radio station, which respondents listened to at dawn (30.5%), before 6:00 am, followed by *Eastern FM* (12.5%), *Peace FM* and *Joy FM* (11.5% each) respectively. Again, *Adom FM* was the main radio station respondents listened to in the mornings (29.0%), between 6 am and 12 noon. *Peace FM* (21.5%) was the second main radio that respondents listened to in the mornings. In the afternoons (from 12:00 noon – 5:00 p.m.), *Adom* (20.0%) FM station was the station most patronised. However, other stations (27.0%) such as *Happy FM*, *Koforidua Polytechnic*, were the main stations that some respondents indicated they mostly listened to. Slightly more than one out of ten (13.0%) listened to *Peace FM*, *Joy FM* and *Sunrise FM* (11.0% each). During the early evening (5:00 pm – 7:00 pm), *Adom FM* (32.5%) emerged as the main FM radio station to which respondents listened the most. *Happy FM*, *Koforidua Polytechnic FM* stations among others, came out as the main FM stations, which respondents listened to both at night (34.0%), after 7:00 pm -10:30 pm, and late night (56.5%), beyond 10:30 pm. Across the board from dawn to late night,

*Choice FM* was the main radio station respondents patronised the least often. Just three out of the 200 respondents scored it as their main station for morning, afternoon and late night.

### **5.12 Sleeping with or without Radio**

About six out of every ten respondents (56.5%) indicated that they sometimes slept with their radio sets turned on. For the first category, a lot of them loved to enjoy late night music programmes on radio as they got lost in their sleep. The rest (43.5%) turned off their radio sets before they slept. Many of this category of respondents, cited cost of monthly electricity bill as their reason. Others wanted to sleep with the minimum distractions. The analysis of the open-ended responses on sleeping with or without radio has been treated in detail in the next chapter.

### **5.13 Main FM Radio Station Listened to or tuned in to on Weekends**

When asked what the main FM radio station they patronised on weekends was, a quarter (25.0%) of the respondents cited *Adom FM*, while *Peace FM* represented the most favourite station for about a fifth (17.0%) of respondents. *Joy FM* was the most preferred station for more than a tenth (13.5%) of them. *Eastern FM* and *Sunrise FM* (both local FM stations) were the favourite stations for one-fifth (20.0%) of respondents. The pattern of responses for the question above underscored their responses to a question, which elicited answers for their preferences for either local or external FM radio stations. About four-fifths (81.0%) indicated preference for external FM radio stations as opposed to the remaining one-fifth (19.0%) that preferred local FM radio stations. From all indications, *Adom FM*, an external radio station, had made a remarkable inroad into the listening preferences of residents in Koforidua among whom the research was conducted.

**5.14 Most Preferable Programme Format on Favourite FM Radio Station**

Table 4: Most Preferable Programme Format on Favourite FM Radio Station

Programme Format	Frequency	Percent
Opportunity to phone in	8	4.0
Interesting programmes	102	51.0
Presenters who speak clearly	16	8.0
Popular music (highlife, rap, etc.)	14	7.0
Religious music	28	14.0
Good presentation	17	8.5
Clear reception	6	3.0
Other	9	4.5
Total	200	100

Table 4 above indicates that close to two-thirds (65%) of respondents looked out for interesting programmes and religious music from the FM radio stations for which they had the highest preference. Good radio presentation (8.5%), presenters who speak with clarity (8.0%), popular music (7.0%) and the opportunity to phone in (4.0%), were other motivations that informed what respondents looked out for from their favourite FM radio stations.

### 5.15 Most Favourite Radio Programme

Table 5: Listeners' Favourite Radio Programmes

Favourite Radio Programme	Frequency	Percent
Morning Devotion	64	32.0
News	39	19.5
Music	33	16.5
Talk shows (radio discussions between host and discussants)	14	7.0
Current affairs programmes	24	12.0
Phone-in programmes	4	2.0
Sports programmes	14	7.0
Other	8	4.0
Total	200	100

Morning Devotion emerged as the radio programme which respondents liked the most; about three in ten (32.0%) indicated such a preference. News followed second for about one-fifth (19.5%) of respondents, with music and current affairs representing an average of 14 percentage points each as respondents' favourite radio programme. Sports and talk shows were not popular with most respondents as far less than a tenth (7.0%) cited each as their favourite radio programme. Phone-in programmes were the least popular radio programme, with only two percent respondents ticking it as their favourite. Table 5 above indicates the details.

## 5.16 Respondents' Phone-in Experiences

Table 6: Respondents' Reasons for Phoning into Radio Programmes

	Frequency	Percent
I feel excited to imagine that my friends/relatives hear my voice on air	4	2.0
I just want to hear my own voice on air	5	2.5
I just want participate in such programmes without being seen by others	31	15.5
It gives me the opportunity to interact with the outside world	17	8.5
It gives me quick answers to questions	9	4.5
Other	9	4.5
Total	200	100

Nearly two-thirds (64.5%) of respondents stated that they had never phoned in to a radio programme. The remaining one-third (35.0%) had phoned in. This observation suggests that most respondents either did not have easy access to telephones or were not just interested in phoning in to radio programmes.

### 5.16.1 Respondents' Reasons for Phoning In

For those (35.0%) who had phoned in to radio programmes, about half (15.5%) of them wanted to participate in such programmes because they did not want to be seen by others. About a quarter (8.5%) of them stated that phoning in gave them the opportunity to interact with the outside world. The rest (9.0%) either felt excited to imagine that their friends/relatives heard their voices on air; they wanted to hear their own voices on air, or obtain quick answers to questions that bothered them. (See Table 6).

### **5.17 Conclusion**

This chapter has so far described the findings from the data gathered. The next chapter discusses the findings within the context of the research questions, theoretical framework, and related studies.

## Chapter Six

### ANALYSIS AND DISCUSSIONS

#### 6.0 Introduction

The previous chapter described the findings, which emerged out of the survey data analysed by the SPSS software. This chapter discusses those findings as they relate to the seven research questions for the study. The discussion, as Neuman (1997) puts it, is not a selective emphasis or partisan interpretation; rather, it is a candid discussion of what is in the results so that a reader can study the data and arrive at different interpretations. We agree with Grosf and Sardy who, cited in Neuman (1997), cautioned, “The arrangement of your presentation should reflect a strict separation between data (the record of your observation) and their summary and analysis on one hand, and your interpretation, conclusion and comment on the other” (1985:386).

Consequently, the major findings have been analysed, with the analysis deriving from the individual in-depth interviews that were conducted on 10 respondents, who were randomly selected from the 18-35 year age group. To the extent that a particular age group was selected, the selection could be described as purposive. Neuman (1997:206) has noted that, “purposive sampling occurs when a researcher wants to identify particular types of cases for in-depth investigation. The purpose is less to generalise to a larger population than it is to gain a deeper understanding of types.” This position agrees with the researcher’s intent to obtain insights into the views of the 18-35 year age group, which constituted the largest category (67.5%) of respondents. We were more interested in eliciting deeper insights and understanding than generalising their responses to the larger population. This explains why the ten respondents were chosen to assist in exploring

further what must have accounted for the findings of the survey. The responses that were elicited in all the individual in-depth interviews have informed the following discussions in accordance with the seven research questions. Additionally, the discussions have been done against the backdrop of the theoretical framework and related studies in which the research was situated. The hypotheses for the research have also been tested.

## **6.1 FM Radio Listener Motivations**

### **6.1.1 Information on Public Affairs**

The first two research questions were aimed at finding out why respondents listened to FM radio stations. They again focused on delineating what the various groupings of respondents looked out for in their favourite radio programmes broadcast on the FM stations.

Three survey questions (2, 16, and 17; Appendix I) were posed to field responses expected to address these two objectives. Generally, it was observed that many FM Radio listeners tuned in to radio for education, entertainment, news, and sports. This observation relates positively with the elements of the uses of gratifications, namely, surveillance, socialization and diversion (McQuail *et al.* (1972). As was indicated in the previous chapter, about 80 percent of the respondents stated that their main reason for listening to FM radio stations was to obtain information on public affairs and education. Information on public affairs bordered on issues that generally related to the social, economic, developmental and political interests and concerns of the respondents.

The fact that information on public affairs, was the greatest reason why the largest majority (68.5%) of respondents' listened to radio, suggests that the quest for information

was a major need that the respondents used radio to satisfy. This surveillance (McQuail et al, 1972) or cognitive (Katz *et al.*, 1973) need was gratified through their listenership of news (19.5%), current affairs (12.0%) and talk-show (7.0%) programmes. In the individual in-depth interviews, it emerged that radio's "freshness" – most commonly associated with being broadcast live – accounted for its appeal to the respondents, who generally expected their favourite radio stations to bring them the latest breaking information, and topical discussion.

The respondents, in the individual in-depth interviews, stated among others, "... I want to be updated (RQSN: 2)"; "know what is going on in the country and the world at large (RQSN: 50)"; "know what is going on around the sports world (RQSN: 56)"; "get to know what is happening in and outside the country (RQSN: 69)"; "it helps me know much about what is happening (RQSN: 73)"; "it educates me on the issues that are happening around me (RQSN: 33)"; "they give information on things that are happening and also I learn to cope with them (RQSN: 68)"; "because I want to be more current on issues discussed in and around the world (RQSN: 115)"; "it gives information about what I wouldn't have heard (RQSN: 185)."

These findings support the assertion made by McQuail et al (1972) in their surveillance category of need gratifications. As mentioned in chapter two, surveillance represents the need to obtain information about relevant events and conditions in our immediate surroundings, society and the world. Furthermore, the findings reinforce Hanes' (2000) position that the media is looked upon for a supply of information about events happening around the world.

A study, conducted by the Knowledge Agency on behalf of Ofcom in October 2005, supports the findings of this research. In the Knowledge Agency research, one of the questions for which answers were sought was, “What elements of radio are most important to radio listeners, and how important?” The findings indicated that news and information were rated as highly important (84%). Discussions around this subject suggested that the immediacy of radio was an enduring strength. Information in the Ofcom research was defined to include,

... local and national news bulletins and reports to keep people well informed; local and national weather reports; traffic and travel information; information about the local community (events, schools, etc.) and programmes that people would feel they had learned something from (Radio – Preparing for the Future, 2005: 13).

Similar to the findings of the Ofcom research, the respondents of this research, in their quest for information, intrinsically “wanted to be updated (RQSN: 14); be able to know what is going on in the country and the world at large (RQSN: 73); to be aware of what is happening in the world (RQSN: 107).” Information concerning a respondent’s local environment motivated him to listen to radio.

Unlike in the Ofcom research, however, no respondent listened to radio for the purpose of knowing about national weather reports or traffic and travel information. This is an indication that they did not depend on radio to regulate or manage their travel schedules. This could be cultural too, as radio stations do not regularly give out this kind of information.

### **6.1.2 Preferred Programme Format**

Nearly two-thirds (65%) of the respondents looked out for interesting programmes and religious music from the FM radio stations for which they had the highest preference. Good radio presentation (8.5%), presenters who speak with clarity (8.0%), popular music (7.0%) and the opportunity to phone in (4.0%), were other motivations that informed what respondents looked out for in their favourite FM radio stations.

### **6.2 Main Radio Stations Respondents Listened to during Daily Time Zones**

The third objective for this research was to identify the main FM stations respondents listened to at the different times of the day, how often they listened and their reasons for doing so.

Research Question 3: *What were the main FM stations respondents listened to at the different timeframes of the day, how often and why?*

Responses to seven question items focused on the main radio stations they tuned in to at dawn, morning, afternoon, evening, night and late night. The question that asked how often respondents listened to radio was a matrix. (Appendix I: q.7). The relevance of these questions, which were informed by the second objective, was that listeners had varying needs and gratifications at different times of any given day.

With the several FM radio stations transmitting different programmes, listeners would have to be selective in their choice of stations and programmes during the different timeframes of the day to gratify their needs. Selective exposure therefore would be the underlying principle that would inform their selection of any programme from a particular radio station during a given time zone.

The data collected revealed that *Adom FM*, an external radio station, was the main FM radio station, which respondents listened to at dawn (30.5%), before 6:00 am. *Eastern FM* (12.5%), a local FM radio station, was the second main station listened to followed by *Peace FM* and *Joy FM* (11.5% each). *Adom FM* was the main radio station respondents listened to in the mornings (29.0%), between 6 am and 12 noon, followed by *Peace FM* (21.5%) and *Radio Gold FM* (11.5%) respectively. For the afternoons (after 12:00 noon – 5:00 p.m.), the respondents indicated that they mostly patronised Happy, Koforidua Polytechnic (27.0%) and Adom (20.0%) FM stations respectively. Interestingly, *Adom FM* (32.5%) was the main FM radio station which respondents patronised most during the evening. Happy FM, Koforidua Polytechnic FM stations among others, came out as the main FM stations, to which respondents listened both at night (34.0%) and late night (56.5%). Across the board from dawn to late night, *Choice FM* was the main radio station respondents patronised the least often. Just three out of the 200 respondents scored it as their main stations for morning, afternoon and late night.

The analysis of the findings indicated that the respondents had different FM radio stations, which they mostly patronised at different time zones of the day. *Adom FM* appeared to have the greatest appeal for the respondents at dawn.

### **6.3 Programmes and FM Stations mostly Listened to at Dawn**

**Morning Devotion:** Morning devotion was the primary reason, which most respondents gave for listening to *Adom FM* radio station and all the other stations at dawn. Out of the number (64) of respondents who listened to the morning devotion programme, 37.5 percent listened to *Adom FM*, 22 percent to *Eastern FM* and just six percent to *Peace FM*.

This observation was corroborated by responses to the question on what respondents' most favourite radio programme was. As was indicated in the previous chapter, about three in ten (32.0%) indicated that morning devotion was their most favourite programme. The open-ended responses given for listening to the various radio stations at dawn reflected the respondents' gratification of their spiritual needs through patronising the morning devotion programmes.

Morning devotion was operationally defined as religious programmes that include some preaching, prayers and exhortation. During such dawn radio programmes, the stations play religious songs, followed by some discourse or exhortation based on a scripture read from the Bible. Then on some occasions, the preachers, after preaching, allow some time for listeners to call in and present a prayer request or a comment on the topic preached on. The preacher then prays for the caller or corroborates the caller's comment with a scripture.

For *Adom FM*, some respondents mentioned Reverend Owusu Ansah's programme as their reason for listening to the dawn programme. One respondent indicated, "I am enthused with Rev. Owusu Ansah's programme (RQSN: 3)". This suggested that some respondents listened because of particular personalities. A woman stated that she was "only interested in religious programmes and gospel music and my favourite station" (RQSN: 102). *Adom FM* was noted for that. According to her, such programmes helped her to "impart virtues into my children and that has made my children not to go wayward (RQSN: 102)." A respondent's application of her use of religious media (morning devotion) on the training of her children, shifts the social interactive (Katz, Gurevich and Hass 1973) or personal identity (Hanes, 2000) needs to another level.

Creasman (2000) has proposed a typology referred to as community for uses and gratifications he draws on the work of Eire (1990) to help conceptualise. Eire (1990: 59) has postulated that any spiritual experience must also "take the social dimensions of the experience into account." He further argues that the individual experience should be related to its setting. The concept of community thus attempts to understand how one's network of relations, and the depth of those relations, inform and influence one's media choices. Creasman then concludes that,

The term 'community' involves moving beyond the mere 'social interaction' variables that dominate much of the uses and gratifications literature ... 'Social Interaction' connotes an emphasis on the needs of the individual, but 'community' shifts the focus of need fulfillment to common needs among several religious media consumers (2000: 8).

We agree with Creasman's (2000) position that beyond the social interactive, people use the media to gratify their community needs. A critical appraisal of all the open-ended responses, followed up with the individual in-depth interviews, revealed that almost all the respondents, no matter which FM radio station they listened to at dawn, did so because they enjoyed the preaching, music and exhortation that were broadcast. The responses generally portray the respondents as very religious people who use the morning devotion programmes as a platform on which to build their spiritual lives.

Some of their comments were, "I love to listen to the word of God (RQSN: 1)"; "when I listen, it uplifts my spirit in the Lord (RQSN: 9)"; "I want to be spiritual (RQSN: 17)"; "it strengthens my religious life (RQSN: 34)"; "it inspires my Christian life (RQSN: 99); it increases my commitment to God (RQSN: 198)"; "when I listen, it helps me change my way of life to the better (RQSN: 171)"; "it increases my Christian faith (RQSN: 153); it inspires my devotion (RQSN: 83)"; "because it helps me study the word of God (RQSN:

20)”; “because the preaching exhortation helps my Christian faith to grow (RQSN: 167);” “it helps me live right and to give good training to my children (RQSN: 129);” “to check my lifestyle and to live right (RQSN: 76)”. Others remarked: “mostly, I am not able to go to church at dawn so I use that as a substitute (RQSN: 139);” “it helps me to pray and have my quiet time with God (RQSN: 38);” “everybody needs God’s word before the day begins; it encourages and consoles; because I get inspired for the day’s work” (RQSN: 121).

From the foregoing remarks made by the respondents, it could be argued that the listeners used the morning devotion programmes on radio to create a ‘church in their bedrooms’, in fact, a substitute for attending church services at dawn. As one respondent put it, “I am not able to go to church at dawn so I use that as a substitute (RQSN: 79).” In the comfort of their bedrooms, therefore, respondents engaged in very religious interactions with radio. While some used morning devotion as a means of building their spiritual lives, others used it as a springboard of motivation to begin each day’s work. For some, it was a means of spiritual reflection before confronting the vicissitudes of life in the day. For others, patronising the morning devotion radio programme helped them in giving good training to their children.

A cross tabulation revealed that more females (57.8%) than male (42.2%) indicated that the dawn morning devotion was their favourite programme. This finding suggests that relatively more female respondents than males satisfied their spiritual needs through patronising the dawn radio programmes.

Inherent in the gratification of the spiritual needs of respondents outlined above, was their desire to engage in a continuing relationship with God. The general theme of a sense of spiritual uplift, was underscored by remarks such as, “I want to be spiritual; when I listen, it uplifts my spirit in the Lord (RQSN: 179)”; “it increases my Christian faith (RQSN: 189)”; “it inspires my devotion (RQSN: 97)”; “because it helps me study the word of God (RQSN: 141)”, reflects the gratification of the spiritual needs of respondents.

As explained in Chapter 2 of this research, personal identity relates to discovering who we are, what we are like and how we compare with others (Underwood, 2005). It pertains to situations where the audience is able to compare their life with the lives of characters and situations in the electronic media, to explore, re-affirm or question their personal identity (Hanes, 2000). To the extent that preachers, during morning devotion radio programmes espoused the positive virtues of some bible characters and the attributes of God, it could be argued that the respondents, who patronised the programme, were thus motivated to investigate their personal identities as they interacted with other bible characters, who constituted the central themes of the sermons. The respondents in a sense used the media to gratify that personal identity need as well and used the media to compare themselves with “valued others” (Underwood, (2005) such as bible characters and God.

Furthermore, within the context of personal relationships, which pertain to situations where the audience member gains companionship, either with the characters on radio, or through conversations with others about television or radio (Hanes, 2000), the respondents could be described as using the morning devotion programme as a means of gratifying those social needs. As established by Maslow’s hierarchy of human

motivations, a person's drive to achieve a sense of belongingness leads him/her to develop a relationship with others. A relationship in this context has been explained as a meaningful connection (Gamble and Gamble, 2004). By listening to words of exhortation, the respondents established personal relationships with the various preachers as well as the bible characters and God, who is the core object of their faith. Furthermore, the phone-ins on religious programmes contributed to that relationship.

#### **6.4 Programmes and FM Stations mostly Listened to in the Morning**

As mentioned earlier in this chapter, about three in ten (29%) of the respondents who tuned in to the various FM radio stations in the mornings preferred *Adom FM*, followed by *Peace FM* (21.5%) and *Radio Gold FM* (11.5%) respectively. As to what respondents mostly preferred in their favourite FM radio stations, news was second after morning devotion for about one-fifth (19.5%) of respondents. Music and current affairs, representing an average of 14 percentage points each, followed as respondents' third favourite radio programme. Sports and talk shows were not popular with most respondents as far less than a tenth (7.0%) indicated each as their favourite radio programme. Phone-in programme was the least popular radio programme, with only four out of a hundred respondents ticking it as their favourite. The percentage of respondents that expressed interest in news (19.5%) and music (14.0%) compared inversely with a research conducted by the American Radio News Audience Survey (2000).

When in the American Radio Audience Survey research respondents were asked on an open-end basis why they listened to their favourite stations, nearly three in five (58%) respondents who selected radio stations identified music as the reason. Roughly one-third as many (21%) identified news. Other reasons cited by at least one in ten respondents

Although this research did not investigate the other sources of news for respondents, a comment made by a female respondent explaining why she listened to radio in the morning is insightful to discuss. She remarked, "...I do not buy newspapers so I listen to news on the radio (RQSN: 110)." Another respondent said because the prices of newspaper had shot up, she found the radio set the only means by which she got information about what was happening in and around the world.

The above comments on using radio as a substitute for newspapers bring to the fore a latent pecuniary reason, which explains why radio is a preferred medium for accessing news. Turning to radio news was much cheaper than accessing news from newspapers.

The research conducted by the American Radio News Audience Survey (2000) also investigated which media respondents turned to first for news. It was realised that radio was their first choice though their preference for radio was not motivated by pecuniary considerations. While 24 percent chose radio for "lively exchange of opinions on issues," 10 percent did so for breaking events, 7.0 percent sports scores and recaps.

Besides news and newspaper reviews, it was realised that some respondents liked the sports news and music that interspersed the morning programmes of all the radio stations. Some respondents indicated, "I listen to gospel music (RQSN: 42)" and "... because of their music (RQSN: 182)".

For others, the type of language used was the main reason why they listened to their favourite stations. Some respondents commented, "*Peace FM* is my favourite station in the morning, because I listen to their news in Akan (RQSN: 164)". Akan was a local

included entertainment/relaxation (13%), personalities (12%), and weather/traffic/sports (11%).

Majority of the respondents for whom *Adom FM* was a favourite radio station listened primarily for information through the station's newspaper reviews. Their open-ended responses reflected this pattern. Some respondents indicated *Adom FM* was their favourite station in the morning because of or for: "... their newspaper review; information, news and sports; newspaper reviews (RQSN: 45). Others remarked listened "because they review the essential newspaper items and allow phone in calls which expresses dissenting views (RQSN: 125)"; or "because of news and paper review (RQSN: 18)"; "I listen to strange happenings (RQSN: 67)"; and "because I listen to current affairs (RQSN: 66)." Their desire for information, which they used radio to gratify, underscores the surveillance need gratification principle described by McQuail et al (1972). The trend of seeking information through news and newspaper reviews, was similar to the other radio stations namely, *Peace FM* and *Radio Gold FM*.

For *Peace FM*, the respondents indicated that the following motivated them to tune in the morning: "They educate people (RQSN: 73); "they bring out first hand information (RQSN: 35); "because of the programmes and newspaper review (RQSN: 158)". The foregoing comments seem to corroborate a comment made in a report by the American Radio News Audience Survey (ARNAS) on examining the use, perception and future of radio news. The ARNAS (2000) report indicated that Radio news is seen as a simple and germane way to stay abreast of the day's events.

language. The observations made out of the UNESCO (2005) research conducted by the Centre for Advanced Studies of African Society appears to support the language reason attributed to the listenership of FM radio stations in this research. As referred to in chapter three, listeners appreciated African language broadcasts and wanted more programming in African languages.

Discussions on politics also informed the selection of radio favourite radios stations in the morning. A respondent, who listened to *Adom FM* stated, “They interview people on political affairs.”

In addition to sports, music and local language, good radio reception was another contributing factor that informed some respondents’ selection of particular FM radio stations. Limited reception compelled some respondents to tune in to particular stations. It could be deduced that the type of FM radio a respondent listened to, to some extent, was controlled not by his/her sheer interest in that radio station per se, but that they had no option of selecting other stations. On that score, it could be argued that such users of radio used it as a medium of escape – referred to as diversion by McQuail et al (1972).

The issue of clear reception was typical of respondents who could access transmission from only the local FM radio stations. A section of them remarked, “My radio is not able to get good reception from the other station (RQSN: 171)”; “for better reception; the reception is clear (RQSN: 57)”; “because that is the station my radio can be tuned to (RQSN: 4)”; “clearer reception than those outside town (RQSN: 20)”; “because that is where my little radio set gets clear reception (RQSN: 31)”.



## 6.5 Programmes and FM Stations mostly listened to in the Afternoon

The findings, as noted in chapter five, indicated that in the afternoons (from 12:00 noon – 5:00 p.m.), *Adom FM* (20.0%) was the single most patronised station. However, as a group of other stations (27.0%), *Happy FM*, *Koforidua Polytechnic FM* among others, were the main stations that respondents indicated they mostly patronised. Slightly more than one out of ten (13.0%) listened to *Peace FM*, *Joy FM* (11.5%) and *Sunrise FM* (11.5%).

It was evident from the open-ended responses, which the respondents who patronised *Adom FM* radio did so for entertainment, music, companionship and interesting programmes. Some commented they listened because “...of interesting programmes (RQSN: 142)”; “I listen to news and entertainment programmes (RQSN: 177)”; I like their “*Ofie Kwan So*” programme (RQSN: 184)”; “to keep me company” (26-35 yrs female student).

The general trend of listening to afternoon programmes for entertainment and relaxation characterised responses given for listening to the other radio stations in the afternoon. For *Joy*, *Peace* and *Gold FM* stations, some respondents indicated they enjoyed the “cool music often played (RQSN: 56),” citing some of the programmes such as “*Ofie Kwanso*” on *Adom FM* and Lunch Time Rhythms on *Joy FM*. To that end, it appears the *diversion* (McQuail *et al.*, 1972) dimension of needs gratification informed respondents’ listenership of the afternoon programmes on radio.

Some respondents listened because of topics on politics discussed, news or education, and the presenter’s style. Others did so just because they liked the station and their

programmes, felt like listening to that station, or liked the programme during the afternoon.

### **6.6 Programmes and FM Stations mostly listened to in the Evening**

In the evening (after 5:00 pm – 7:00 pm), *Adom FM* (32.5%) emerged as the main FM radio station, which respondents patronised most. Similar to the afternoon programmes, it was evident that listeners patronised their favourite programmes mostly because of entertainment and music. One could therefore argue that the respondents were more prone to satisfying their diversion (McQuail et al, 1972) need in the evening more than the other cognitive, personal identity or personal relationship needs (McQuail et al, 1972) that people use the media to gratify.

### **6.7 Programmes and FM Stations mostly listened to in the Night and Late Night**

*Happy FM* and *Koforidua Polytechnic FM* stations, among others, came out as the main FM stations, which respondents listened both at night (34.0%), after 7:00 pm -10:30 pm, and late night (56.5%), beyond 10:30 pm. Of the 72 respondents, who indicated that they listened to radio very often in the night, about 72 percent was aged between 18 and 35 years, while 19.5 percent were aged between 36 and 55 years. In effect, the younger category of respondents listened to radio more often than the older group. This finding does not support List's (2005) attempt to suggest that the later it is at night, the more likely people are to be listening alone – unless they are young.

It was apparent that in the night, *Peace FM* (16.0%), *Adom FM* (15.0%), *Joy FM* (11.5%), *Eastern FM* (11.5%) and the other stations satisfied the respondents' diversion needs more than their cognitive, personal identity and personal relationship needs

(McQuail et al, 1972). Some indicated that they patronised the night and late night programmes because: “I fill time when I listen to them (RQSN: 39); “because of their continuous highlife sounds and other educative programmes transmitted at that time (RQSN: 50”]; and for “preaching by pastors as well as all night programmes (RQSN: 193)”.

Others stated: “because of Fiifi Banson’s programme at that time (RQSN: 84)”; “they play old time music (56-65 yrs old male)”; “for entertainment and educative programmes (RQSN: 78)”; and “because of hip-life songs (RQSN: 192)”. Some listened “because of preaching by Rev. Gabriel Ansah on the ‘N’asem University’ (RQSN: 44)”; “there is prayer during that time and I like praying ; for religious programmes (RQSN: 101).” To the extent that some listened “because of preaching,” one can argue that the personal identity (McQuail et al, 1972) need motivated some respondents to listen to the night programmes. As one respondent’s commented: “After a day’s load of activities and hassle, I love to unwind by listening to non-argumentative programmes such as music and others that relax me, I need some music to make me have a deep sleep (RQSN 2)”.

## **6.8 Time spent Listening to FM Radio during Weekdays and Weekends**

The fourth research question aimed at finding out how much time the respondents spent listening to their favourite FM radio stations during weekdays (Monday to Friday) and over the weekends (Saturdays and Sundays).

Research Question 4: *How much time do the respondents spend listening to their favourite FM radio stations during weekdays (Monday to Friday) and over the weekends (Saturdays and Sundays)?*

Two question items (q.5 and q.6: Appendix I) addressed the third question. Weekdays (Monday to Friday): As indicated in the previous chapter, nearly two in three (59.0%) of the respondents spent nine or more hours listening to radio from Monday to Friday. This translated into an average of 120 minutes of listening per week day. Their varied reasons included the desire to know what is going on in the nation, dealing with boredom and obtaining sources of entertainment. It was evident that these listeners satisfied their need for information and entertainment by spending an average of two hours per day listening to radio.

More than a tenth (13.5%) indicated they spent between six and eight hours (an average of between 72 and 96 minutes per day) listening to radio over the same period. Slightly more than a tenth (12.5%) listened to radio for five hours or less from Monday to Friday; an average of 60 or less minutes per week day.

## **6.9 Listeners' Phone-in Habits**

The fifth aim of the study was to find out if any respondent had phoned in to a radio programme and if so, why.

*Objective 5: Had any respondent phoned in to a radio programme, if so, why?*

The findings indicated that while nearly two-thirds (64.5%) of respondents had never phoned in to a radio programme, the remaining one-third (35.0%) had. This observation suggests that most respondents either did not have easy access to telephones or were not just interested in phoning in to radio programmes. For those (35.0%) who had phoned in to radio programmes, about half (15.5%) of them wanted to participate in such programmes without being identified. About a quarter (8.5%) of them stated that phoning in gave them the opportunity to interact with the outside world. The rest (8.5%) either felt

excited to imagine that their friends/relatives heard their voices on air; they wanted to hear their own voices on air, or obtain quick answers to questions that bothered them.

The reasons the respondents gave reflected their need for belongingness, which was referred to as the Personal Relationships need in Chapter 3. Personal relationships relate to situations where the audience member gains companionship, either with the characters in television or radio, or through conversations with others about television or radio (Hanes, 2000). In this context, it could be argued that the respondents who phone in to radio programmes used the media to gratify those social interactive needs. This argument is supported by Maslow's hierarchy of human motivations, which states that a person's drive to achieve a sense of belongingness leads him/her to develop a relationship with others.

#### **6.10 Sleeping with or without Radio**

As mentioned in Chapter 5 more than half of the respondents (56.5%) indicated that they sometimes slept with their radio sets turned on. For the first category, a lot of them loved to enjoy late night music programmes on radio as they got lost in their sleep. An analysis of their open-ended responses highlighted other reasons that explained why they slept with radio. While for some, the radio was used as a wake up clock early the next morning, for others, the radio was a virtual companion. Still others used the music as a tranquilliser that assuaged their fatigue experienced much earlier in the day. They indicated: "I would be bored if the radio is not on or switched off; I prefer leaving it turned on; It a quiet way of tuning in to the stations I like; I sometimes forget to put it off and also I enjoy late night music; to help me keep wake a times and also for companionship; I sometimes join in the all night programme they organise."

Some simply forgot and slept as they conceded, “I do forget; I forget to put it off; in the course of listening, I sometimes sleep with the radio; the programmes are interesting and I just forget; I feel like leaving it tuned on for dawn; at times I listen to all night programmes and sleep in the process; because of fatigue; I don’t realise the time I sleep while enjoying most of my favourite programmes; because I sleep in course of listening; I sleep unaware while listening to music and preaching; sometimes the desire to listen to a particular programme schedule late in the night makes me sleep while the programme is on.”

The rest (43.5%) turned off their radio sets before they slept. For this category of respondents, many of them cited cost of monthly electricity bill as their reason. Others wanted to sleep with the minimum distractions.

### **6.11 External FM Radio**

The sixth research question, which was addressed by the seventh research question, asked what listeners looked out for in both the external and local FM radio stations.

*Objective 6: Which categories of FM radio stations, local or external, did the residents of Koforidua prefer, and why?*

About four out of five (81.0%) of the respondents indicated that they preferred the external FM radio stations to the local ones. Their reasons were insightful as they brought to the fore major themes, which included currency of news, timeliness, current affairs, and information. This observation is supported by the explanations they gave for preferring the external to the local FM radio stations, which includes the elements of timeliness, currency of news, information and current affairs. Besides, the respondents indicated that good presentation, experienced presenters were other factors that informed

the respondents' preference for the external FM radio stations. Another respondent gave a reason that there was mediocrity with the local FM station and that the external stations were more competent with qualified presenters. The comments on inexperienced presenters seem to give credence to the observation this researcher made at the *Sunrise FM* radio station. As mentioned in chapter one, about three out of four of the staff members were not professionals.

Besides good presentation, good and experienced presenters, the respondents were attracted by the good quality and educative programmes. To the extent that the respondents listed timeliness, amplitude (Watson, 1998) and interest as their basis for preferring the external radio stations, one could argue that they had a sense of the criteria for newsworthiness. Wolverton (2002) lists importance, interest, controversy, uniqueness, timeliness and proximity as the six criteria for newsworthiness.

### **6.12 Movement of Radio Presenters vs. Audiences Preference Shifts**

As to why particular FM stations were a preference, the open-ended responses indicated that well-liked presenters who left one FM station for the other led to a shift in listener preference from one station to the other. The job relocation of certain radio presenters from one FM station to another had a corresponding effect on some respondents' listening preferences. Such respondents indicated that they shifted their preference from particular stations to those to which their favourite presenters changed jobs. Favourite presenters, through their programme presentations, provided the gratifications, which informed their listenership of such radio stations.

For instance, during the individual in-depth interviews, some respondents mentioned Abeiku Santana – a presenter, who previously worked at the *Eastern FM* radio station, but had moved to *Adom FM* – as their reason for listening to *Adom FM* very often, especially during the period within which the research was conducted.

Those who cited *Happy FM* indicated that previously, they listened to *Peace FM* very often. However, after presenters like Sekyeree Poporo-Boateng had left *Peace FM* for *Happy FM*, their listening preferences shifted to the latter. Some respondents also cited Kwame Sefa Kayi's movement from *Radio Gold FM* to *Peace FM* as their reason for their preference shift to *Peace FM*, as opposed to listening to *Radio Gold*.

From these perspectives, it could be posited that the movement of popular radio presenters of particular radio stations to another is likely to create a preference shift in listeners. This assertion, however, is not supported by a claim made by Dennis List (2005) that, audiences don't follow presenters to other stations. However, as indicated in chapter two, some respondents tend to follow their favourite presenters to new stations as Potier (2005) observes. Future researchers could explore further how the movement of radio presenters from one station to another influences audiences' preference shift.

### **6.13 Political Posture**

Although most respondents preferred the external stations to the local ones, some criticised some of the external stations of being mouthpieces of some political parties. For instance, a respondent remarked that he perceived Radio Gold is a station that was pro the National Democratic Congress (NDC), the largest opposition party in Ghana at the time of this study, while *Adom FM* was more sympathetic to the cause of the ruling New

Patriotic Party (NPP). It could be argued that the perceived political posture of a radio station has the tendency of influencing which radio station a respondent would patronise. To the extent that some respondents would not listen to particular stations due to their perceived political posture, it could be deduced that such respondents were selective in the type of media fare they exposed themselves to.

#### **6.14 Local FM Radio**

The relatively smaller group (19.0%) of respondents who preferred the local radio stations, expressed sentiments that reflected their desire for news and information about their immediate environment, their loyalty for the local radio stations, their satisfaction regarding the vernacular that was used and the clear reception, which their radio sets could obtain. An overview of their remarks included the following:

**Local News and Events Coverage:** An interaction between this researcher and the District Manager of the Ghana Water Company (GWC), Mr. P. K. Quansah, seems to corroborate the proximity element that motivated listener to tune in to local FM radio. According to the GWC District Manager, he always left his radio dial on the Eastern FM, from where he often got feedback from the public regarding faulty and burst pipelines, which affected the flow of water to his clients within Koforidua.

**Clearer Reception:** Besides the proximity factor, clear reception and the medium of expression were other motivating factors. Some respondents remarked: “I like their medium of expression, normally Twi (RQSN: 6)” and “I like their programmes because I understand their programmes better (RQSN: 92).” On limitations of clear reception, which they could mostly obtain from the local radio stations, some remarked: “Because

that is the station my radio can be tuned to; the reception is clear (RQSN: 159); “because of clear reception (RQSN: 127) and “because that is where my little radio set gets clear reception (RQSN: 200).”

The findings of this research compare with a similar one conducted by Doku (1997) on the Listenership of FM Radio Stations within the University of Ghana Community. Much less respondents patronised FM radio stations within their locality than the external ones. This observation suggests that the fact that a radio station is situated in a particular community does not necessarily imply the local residents will patronise it more than they would the external ones.

#### **6.14.1 Reasons for not Patronising Local FM Radio**

From their open-ended responses, the respondents who would not patronise the local FM radio stations cited reasons that bordered on the lack of variety, inexperienced presenters, and bad English usage, among others. The foregoing apparent snide remarks suggest listening fatigue on the part of the respondents, who had some discomfort listening to the local FM radio stations. In a sense, they had cognitive dissonance listening to the local FM radio stations, hence their greater preference for the external FM radio stations. It is evident that the respondents, who preferred the external radio stations for the reasons delineated above, were being selective in the manner in which they exposed themselves to media content that did not interest them.

### 6.15 Testing Hypothesis

The study sought to establish whether or not there was any relationship between gender and how often a respondent listened to radio at dawn. The first hypothesis to be tested read:

H<sub>1</sub>: There was likely to be a relationship between gender and how often a respondent listened to radio at dawn.

The reason for the hypothesis was that the motivations that informed why females patronised radio at dawn varied from those of males. There was therefore the likelihood for a statistically significant difference between how often both genders listened to radio at dawn.

H<sub>0</sub>: There was not likely to be any relationship between gender and how often a respondent listened to radio at dawn.

Table 7: Gender vs. How often do you listen /tune in to FM radio at the times of day indicated below?

Cross-tabulation	Gender	Mean	Standard Deviation	Number
d.1 Gender * q.7a How often do you listen /tune in to FM radio at the times of day indicated below?	Male	1.96	1.50	200
	Female	1.46	0.50	200

$t=4.479$        $df= 199$        $Sig.= 0.801$

The SPSS output of the cross tabulation between gender (d1) and Question 7a (Q.7a. How often do you listen or tune in to FM radio at the times of day indicated below? – Dawn) was carried out with a confidence level of 95%. The significant level of 0.801 was far more than 0.05, implying that the null hypothesis, which says there is likely to be no relationship between gender and how often a respondent listened to radio at dawn, is to be accepted. It could be concluded that within the population where the study was

conducted, one's gender was not likely to influence how often a respondent listened to radio at dawn.

The study also sought to establish whether one's gender would likely influence his or her preference for local or external FM radio stations. The second hypothesis to be tested read:

H<sub>1</sub>: One's gender was likely to influence the one's preference for local or external FM radio stations

The reason for the hypothesis was that the motivations that informed why females patronised local or external FM radio stations varied from those of males. There was therefore the likelihood for a statistically significant difference between their preferences for either local or external FM radio stations.

H<sub>0</sub>: One's gender was not likely to influence the one's preference for local or external FM radio stations.

Table 8: Gender vs. Generally, which of the following kinds of FM radio stations do you have more preference for?

Cross-tabulation	Gender	Mean	Standard Deviation	Number
d.1. Gender * q.20. Generally, which of the following kinds of FM radio stations do you have more preference for?	Male	1.83	0.40	200
	Female	1.46	0.50	200

$t = 7.67$        $df = 199$        $Sig. = 0.059$

The SPSS output of the cross tabulation between gender and Question 20 (Appendix I) was carried out at a significance level of 0.05. As Table 8 shows, the significant level of 0.059 was slightly more than 0.05. This implied that the null hypothesis, which says one's gender was not likely to influence the one's preference for local or external FM radio

stations, is to be accepted. This indicates that there is no statistical significance between the gender and a respondent's preference for local or external FM radio stations.

#### **6.16 Summary**

This chapter has discussed the findings presented in Chapter 5. The study has brought to the fore the motivations that informed the respondents' listenership of FM radio. While the respondents listened to radio at dawn mainly for morning devotion, they listened mainly for news, information and education in the morning and afternoon. Entertainment and relaxation motivated the listeners to patronise radio in the evenings and night. The observations, which were presented in Chapter 5 and discussed in this chapter, have led to the conclusions drawn and presented in the next chapter.

## Chapter Seven

### CONCLUSION

This study set out to investigate the motivations, which informed listeners' listenership of FM radio stations within the Koforidua municipality, delineate what the various groupings of respondents looked out for in their favourite radio programmes, identify the main FM stations respondents listened to at the different timeframes of the day, find out how much time the respondents spent listening to their favourite FM radio stations during weekdays and over the weekends (Saturdays and Sundays) as well as identify which categories of FM radio stations – local or external – Koforidua residents preferred, and why. Generally, all the aims were achieved and all the seven research questions were answered. The quantitative approach was used in this study conducted from March 11 to 20, 2004. Five (5) suburbs, within the Koforidua Municipality, namely, *Betom*, *Srodae*, *Adweso Estates*, *Old Estates* and *Effiduase*, were purposively selected. A structured questionnaire, consisting of 26 closed-ended questions, two of which were matrix questions, and 12 open-ended questions, fielded responses on what needs the respondents used radio to gratify. Ten respondents were selected for individual in-depth interviews to augment the findings.

Morning devotion was the primary reason, which most respondents gave for listening to FM radio at dawn. Out of the number (64) of respondents who listened to the morning devotion programme, 37.5 percent listened to *Adom FM*, 21.9 percent to *Eastern FM* and just six percent to *Peace FM*. This observation was corroborated by the data that was collected for a question that asked what respondents' most favourite radio programme was (Figure 10). As was indicated in the previous chapter, about three in ten (32.0%) indicated that morning devotion was their most favourite programme. The open-ended

responses given for listening to the various radio stations at dawn reflected the respondents' gratification of their spiritual needs through patronising the morning devotion programmes.

A respondent applied her use of religious media (morning devotion) on the training of her children, shifting the social interactive (Katz, Gurevich and Hass 1973) or personal identity (Hanes, 2000) needs to Creasman's (2000) typology referred to as community for uses and gratifications. We agree with Creasman's (2000) position that beyond the social interactive, people use the media to gratify their community needs. The responses generally portray the respondents as very religious people who use the morning devotion programmes as a platform on which to build their spiritual lives.

From the foregoing remarks made by the respondents, it could be argued that the listeners used the morning devotion programmes on radio to create a 'church in their bedrooms', in fact, a substitute for attending church services at dawn. While some used morning devotion as means of building their spiritual lives, others used it as a springboard of motivation to begin each day's work. For some, it was a means of spiritual reflection before confronting the vicissitudes of life in the day. For others, patronising the morning devotion radio programme helped them in giving good training to their children. Relatively more female respondents than males satisfied their spiritual needs through patronising the dawn radio programmes.

The respondents, in a sense used the media to gratify that personal identity need as well as compare themselves with "valued others" (Underwood, (2005) such as bible characters and God. Furthermore, within the context of personal relationships, which pertain to

situations where the audience member gains companionship, either with the characters on radio, or through conversations with others about television or radio (Hanes, 2000), the respondents could be described as using the morning devotion programme as a means of gratifying those social needs. As established by Maslow's hierarchy of human motivations (Feldman, 1997), a person's drive to achieve a sense of belongingness leads him/her to develop a relationship with others.

About three in ten (29%) of the respondents who tuned in to the various FM radio stations in the mornings preferred *Adom FM*, followed by *Peace FM* (21.5%) and *Radio Gold FM* (11.5%) respectively. As to what respondents mostly preferred in their favourite FM radio stations, news was second after morning devotion for about one-fifth (19.5%) of respondents. Music and current affairs, representing an average of 14 percentage points each, followed as respondents' third favourite radio programme. Sports and talk shows were not popular with most respondents as far less than a tenth (7.0%) indicated each as their favourite radio programme. Phone-in programme was the least popular radio programme, with only four out of a hundred respondents ticking it as their favourite. The percentage of respondents that expressed interest in news (19.5%) and music (14.0%) compared inversely with a research conducted by the American Radio News Audience Survey (2000).

Majority of the respondents for whom *Adom FM* was a favourite radio station listened primarily for information through the station's newspaper reviews. Their open-ended responses reflected this pattern. Their desire for information, which they used radio to gratify, underscores the surveillance need gratification principle described by McQuail et



al (1972). The trend, seeking information through news and newspaper reviews, was similar to the other radio stations namely, *Peace FM* and *Radio Gold FM*.

The above comments on using radio as a substitute for newspapers highlight a hidden economic reason, which explains why radio is a preferred medium for accessing news. Turning to radio news was much cheaper than accessing news from newspapers.

It was realised that some respondents liked the sports news and music, which interspersed the morning programmes of all the radio stations. For others, the type of language used was the main reason why they listened to their favourite stations. Discussions on politics also informed the selection of radio favourite radios stations in the morning.

Good radio reception was another contributing factor that informed some respondents' selection of particular FM radio stations. Limited reception compelled some respondents to tune in to particular stations. It could be deduced that the type of FM radio a respondent listened to, to some extent, was controlled not by his/her sheer interest in that radio station per se, but that they had no option of selecting other stations. On that score, it could be argued that such users of radio used it as a medium of escape – referred to as diversion by McQuail et al (1972).

The respondents were more prone to satisfying their diversion (McQuail et al, 1972) need in the evening more than the other cognitive, personal identity or personal relationship needs (McQuail et al, 1972) that people use the media to gratify.

In the night, *Peace FM* (16.0%), *Adom FM* (15.0%), *Joy FM* (11.5%), *Eastern FM* (11.5%) and the other stations satisfied the respondents' diversion needs more than their cognitive, personal identity and personal relationship needs (McQuail et al, 1972).

## 7.1 Limitations of the Study

This research had some shortfalls. Firstly, there was not much literature on past research into the listenership of FM radio stations in Koforidua in particular and Ghana in general. This was not surprising since the National Communication Authority started granting frequency operation licences in 1995. Much of the literature supporting this research was therefore obtained from the Internet.

Secondly, due to time and financial constraints coupled with the unwillingness of some managers of radio stations to supply information about their operations, much detailed information on the FM radio stations could not be captured in this document. Some of the managers or their representatives were simply hostile fearing the challenges posed by their competitors.

Thirdly, the fact that 10 respondents were drawn for the individual in-depth interviews raised ethical concerns. The reason is that the identities and confidentiality of respondents are supposed to be protected, but this was not the case in this research. Furthermore, in situations where the "expected respondents" were not available, picking on a person within the age bracket to interview could not guarantee whether they listened to radio and made the kinds of choices the findings of the survey revealed.

Regarding time frame, it is conceded that there is an inherent weakness in the sense that the period within which the survey was conducted is relatively dated (March 11-20, 2004). However, the individual in-depth interviews conducted in December 2006 and January 2007, augmented the findings, which were discussed to inform the conclusions drawn. It should be stressed that the results presented reflect the period during which the study was conducted.

Additionally, some of the people were not willing to grant the interview simply because they felt the researcher, having called on them to 'interrogate' them for the second time had been contracted to do that job. They would therefore grant the interview with some financial compensation. But after explaining the academic intent of the exercise, they accepted to answer questions that were asked.

The limitations notwithstanding, it is the candid view of this researcher that the study achieved its aim of exploring why respondents within the Koforidua municipality patronised FM radio stations. Other research could use the findings as a basis of investigating the areas listed under the recommendations section.

## **7.2 Validity and Reliability**

The issues relating to the use and nature of the term 'validity' in qualitative research are debatable and diverse. Winter (2000) attempts to ascertain that 'validity' is not a single, fixed or universal concept, but rather a contingent construct, ineluctably grounded in the processes and intentions of particular research methodologies and projects. For Briggs and Coleman (2007), validity is used to ascertain the accuracy or otherwise of the description of the trend that a research sets out to describe. In Wellington's (2000:201)

view, validity is “the degree to which a method, a test or a research tool actually measures what it is supposed to measure”.

This suggests the extent to which the evidence supports the interpretations a researcher makes on the findings of the study; that these interpretations are correct and that how they are used is appropriate (Moskal and Leydens, 2000). Validity embraces the whole experimental concept and confirms whether the results collected measure up to all of the requirements of the scientific research method (Shuttleworth, 2008). For example, all participants must have been allowed the equal chance of being selected in the sampling strategies to assure the generalisation of the findings to the population from which the sample was selected.

From the foregoing, it appears that the crucial components of a research, namely research design, the methodology and the evolving conclusions, all require taking due cognisance of the validity of the process (Briggs and Coleman, 2007). In this study, therefore, the systematic random sampling strategies adopted to select cases from the various strata of the study suburbs, ensured that all the cases listed in the chosen suburbs were given equal opportunity of being selected. Furthermore, the relevant concepts were operationally defined and the objectives of the study justified the questions listed in the questionnaire.

Reliability, in Wellington’s (2000:200) view, is the “... extent to which a test, a method or tool gives consistent results across a range of settings, and if used by a range of researchers”. The central principle underlying reliability is that any significant results must be more than a exclusive finding and be inherently repeatable. Other researchers must be able to conduct exactly the same study, under the same conditions and generate

the same findings. This will bolster the findings and ensure the acceptability of the hypothesis by the wider research community (Shuttleworth, 2008). Reliability refers to the consistency or dependability of a measuring procedure (Leary, 2004; Mook, 2001) or the degree to which an instrument measures the same way each time it is used under the same condition with the same subjects. Opie (2004) prefers to regard reliability as a characteristic of the entire process of data collection, rather than a feature entirely of the results.

In brief, reliability is the repeatability of your measurement. A measure is considered reliable if a person's score on the same test given twice is similar. While a valid survey generates accurate information, a reliable survey produces consistent information (Fink and Kosecoff, 1998).

To ensure reliability in this study, a standard instrument pre-tested through piloting was used. Bush (2006; In: Briggs and Coleman, 2006: 93), referring to his research on black and minority ethnic leaders, purports that interviewing many of those who responded to an e-survey to obtain more depth and detail, provided a helpful reliability check.

### **7.3 Generalisability**

Robson (2002) refers to generalisability as the extent to which the findings of the investigation are more generally applicable outside the specifics of the phenomenon studied. To the extent that each student in the sampling frame would be given an equal chance of being selected, the findings may be generalisable to the population of Koforidua residents.

Bassey (1999) argues for a fuzzy generalisation – a concept in which he advocates that rather than asking ‘What works?’ potential users of research should ask ‘What may work, and in what circumstances may this apply?’ Bassey’s fuzzy generalisation concept is situated in the context of BET (best estimates of trustworthiness) explained as “a professional assessment of how likely it is that the statement will be found to be true in particular instances” (Bassey, 2003 in Swann and Pratt, 2003: 165).

Bassey’s stance on generalisation appears to suggest ‘treading cautiously’ in making claims on the absolute generalisability of a research conclusion on another situation. He notes:

...instead of absolute predictive statements: Do x in y circumstances and z will be the results [I] advocate the fuzzy prediction: Do x in y circumstances and z may be the result (Bassey, 2003 in Swann and Pratt 2003: 165).

The fuzzy generalisation seems further corroborated by his argument based on the BET framework, that the generalisability of a study should be informed by the order of probability continuum spanning “likely to be true in most cases” and “highly likely to be true”.

The views expressed above by these authors suggest an acknowledgement of the fact that the accepted wisdom of today is susceptible to change and being annulled at a later date, implying that the procedures and findings of a research may be relative rather than absolute (Opie, 2004). From the foregoing perspectives, it is posited that in generalising the findings of this study, potential users must ‘tread cautiously’.

#### **7.4 Recommendations for Future Study**

At the time of submitting this dissertation, several of the FM radio stations had website addresses through which the public could access information and news. Future study could explore how the public patronise FM radio stations via the internet. Additionally, the use of text messages that some members of the public sent to radio presenters sometimes set the agenda for the discussion of topics on air. Interested researchers could investigate how the public influence media content via the text messages they send to radio presenters. As this research brought out, some people patronised the local FM radio stations because of the local language that was mostly used. A comparative study of how the use of the local and English languages on radio influences how the public patronise radio could provide useful insights for managers of radio stations as to how to meet the desires of their target audiences.

It was evident that religious programmes, especially morning devotion, played a remarkable role in the lives of the respondents who were studied in this research. It reflected the spirituality of respondents, which they used the media to enhance. In order to fully move beyond the normative paradigm of uses and gratifications theory and into a re-conceptualised theory that includes the spiritual dimension, Creasman (2000) proposes, three new variables or typologies – transcendence, irrationality, and community – that merit inclusion into future uses and gratifications studies, which examine questions of the intersection of spirituality and media.

Regarding transcendence, Creasman (2000) further argues that uses and gratifications research must also go beyond its conceptions of media consumption as the end of human need. His reason is that individuals interact with media because there is something

beyond the medium itself they are looking for. Creasman argues that there exists a need in everyone where we acknowledge that we as humans are fundamentally unsatisfied with our terminal being.

Creasman (2000) argues that perhaps only the complete skeptic would disagree. In his view, humans have an intrinsic need to seek eternal satisfaction outside of ourselves. Creasman (2000: 6) notes, "Spiritual uses and gratifications research is aware of this, viewing media as a means to affording that transcendent satisfaction". It follows therefore that if uses and gratifications researchers want to fully understand spirituality of media, the focus must start with asking about how our experiences of another, transcendent reality, are served by media content.

In his concluding statement on the community typology of Uses and Gratifications, Creasman (2000) asked probing questions regarding how listeners associations with those around them inform and influence their media choices. He further asked: "How do our choices of media content, infused with spiritual dimensions, help us form communal relationships? And how does community, derived from media use and content, enable the spiritual experience (Creasman, 2000, p. 7)?"

It is recommended that a future research, situated in the theoretical framework of Creasman's (2000) typologies for Uses and Gratifications, should be conducted to bring out more insights into how audiences use the media to their spiritual needs. Further research in the areas listed above would improve, develop, confirm or challenge the findings of this study.

By the time of finishing this project, it was observed that residents in Koforidua could receive radio transmission from other new stations as *Obuoba FM* located at Nkawkaw, *Obonu FM* and *Channel R FM* in Accra, and *Rite FM* in Somanya. Since this study did not include these new stations in the study, future study could consider them.

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Appendix One

**QUESTIONNAIRE**

**LISTENERSHIP OF SELECTED FM RADIO STATIONS  
A Survey of Koforidua Residents**

*Dear Respondent,*

*I am GIBSON ANNOR-ANTWI, an M. Phil student at the School of Communication Studies, University of Ghana, Legon, undertaking a study on the above topic as a course requirement.*

*You have been randomly selected to answer the following questions on how, when, and why you use FM radio. Your truthful answers are important for the success of the study. Your responses will be treated confidentially. No one will ever know you even took part in the survey.*

*For any clarification, you may contact my supervisor, Dr Audrey Gadzekp, at the School of Communication Studies or on 021-500693/021-512589. You may also contact me on 024-686928. Thank you.*

*Date of Interview: .....*

*Time of Interview: .....*

*Sampled House No: .....*

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**Screening Questions:**

- How is life?
  - Are you 18 years or above? ---Terminate if **No**; Continue if **Yes**.
  - Do you listen to the radio? ---Terminate if **No**; Continue if **Yes**.
- 

Q. 1. Do you tune in/listen to any FM radio station?

1. Yes                      2. No

Q. 2. Why do you listen to the radio?

- |                                      |   |
|--------------------------------------|---|
| 1. For information on public affairs | 5. For companionship (to keep me company) |
| 2. For education                     | 6. For killing boredom                    |
| 3. For entertainment                 | 7. Other (please specify.....)            |
| 4. For relaxation                    |   |

Q. 3. How often do you tune in/listen to the following FM radio stations?

FM RADIO STATION	Very Often	Often	Fairly Often	Not Often	Not at all	No Opinion
A. <i>Radio Gold FM</i>						
B. <i>Uniiq FM</i>						
C. <i>Peace FM</i>						
D. <i>Choice FM</i>						
E. <i>Adom FM</i>						
F. Joy FM						
G. <i>Eastern FM</i>						
H. Sunrise FM						
I. Other (Specify.....)						

Q. 4. Do you **own/have** a radio set?

1. YES
2. NO

Q.5. How much time do you spend listening to your favourite FM radio station from Mondays to Fridays?

1. Less than **one to 2** hours
2. 3 – 5 hours
3. 6 – 8 hours
4. 9 – 10 hours
5. 10+ hours
6. Other.....

Why?.....  
 .....

Q.6. How much time do you spend listening to your favourite FM radio station on Weekends (Saturdays and Sundays)?

1. Less than **one to 2** hours
2. 3 – 5 hours
3. 6 – 8 hours
4. 9 – 10 hours
5. 10+ hours
6. Other .....

Why?.....  
 .....

Q.7. How often do you listen /tune in to FM radio at the times of day indicated below?

TIME OF DAY	Very Often	Often	Fairly Often	Not Often	Not at all	No Opinion
A. <b>Dawn</b> (i.e. before 6 am)						
B. <b>Morning</b> (i.e. 6 am – 12 noon)						
C. <b>Afternoon</b> (i.e. after 12 noon–5 pm)						
D. <b>Evening</b> (i.e. after 5 pm – 7 pm)						
E. <b>Night</b> (i.e. after 7pm – 10:30 pm)						
F. <b>Late Night</b> (i.e. beyond 10:30 pm)						

Q.8. Which of the following is the **main FM radio** station you listen/tune in to **at dawn** (i.e. before 6:00 a.m.)?

- |                         |                         |
|-------------------------|-------------------------|
| 1. <i>Radio Gold FM</i> | 5. <i>Adom FM</i>       |
| 2. <i>Uniiq FM</i>      | 6. <i>Joy FM</i>        |
| 3. <i>Peace FM</i>      | 7. <i>Eastern FM</i>    |
| 4. <i>Choice FM</i>     | 8. <i>Sunrise FM</i>    |
|                         | 9. Other (Specify.....) |

Why?.....  
 .....

Q. 9. Which of the following is the **main FM radio** station you listen/tune in to in the **morning** (i.e. between 6 am – 12 noon)?

- |                         |                          |
|-------------------------|--------------------------|
| 1. <i>Radio Gold FM</i> | 5. <i>Adom FM</i>        |
| 2. <i>Uniiq FM</i>      | 6. <i>Joy FM</i>         |
| 3. <i>Peace FM</i>      | 7. <i>Eastern FM</i>     |
| 4. <i>Choice FM</i>     | 8. <i>Sunrise FM</i>     |
|                         | 10. Other (Specify.....) |

Why?.....  
 .....

Q.10. Which of the following is the **main FM radio** station you listen/tune in to in the **afternoon** (i.e. after 12 noon–5 pm)?

- |                         |                         |
|-------------------------|-------------------------|
| 1. <i>Radio Gold FM</i> | 5. <i>Adom FM</i>       |
| 2. <i>Uniiq FM</i>      | 6. <i>Joy FM</i>        |
| 3. <i>Peace FM</i>      | 7. <i>Eastern FM</i>    |
| 4. <i>Choice FM</i>     | 8. <i>Sunrise FM</i>    |
|                         | 9. Other (Specify.....) |

Why?.....  
 .....

Q. 11. Which of the following is the **main FM radio** station you listen/tune in to in the **evening** (i.e. after 5 pm – 7 pm)?

- |                         |                            |
|-------------------------|----------------------------|
| 1. <i>Radio Gold FM</i> | 5. <i>Adom FM</i>          |
| 2. <i>Uniiq FM</i>      | 6. <i>Joy FM</i>           |
| 3. <i>Peace FM</i>      | 7. <i>Eastern FM</i>       |
| 4. <i>Choice FM</i>     | 8. <i>Sunrise FM</i>       |
|                         | 9. Other<br>(Specify.....) |

Why?.....

Q. 12. Which of the following is the **main FM radio** station you listen/tune in to at **night** (i.e. after 7pm - 10:30 pm)?

- |                         |                         |
|-------------------------|-------------------------|
| 1. <i>Radio Gold FM</i> | 5. <i>Adom FM</i>       |
| 2. <i>Uniiq FM</i>      | 6. <i>Joy FM</i>        |
| 3. <i>Peace FM</i>      | 7. <i>Eastern FM</i>    |
| 4. <i>Choice FM</i>     | 8. <i>Sunrise FM</i>    |
|                         | 9. Other (Specify.....) |

Why?.....

Q. 13. Which of the following is the **main FM radio** station you listen/tune in to at **late night** (i.e. beyond **10:30 pm**)?

- |                         |                         |
|-------------------------|-------------------------|
| 1. <i>Radio Gold FM</i> | 5. <i>Adom FM</i>       |
| 2. <i>Uniiq FM</i>      | 6. <i>Joy FM</i>        |
| 3. <i>Peace FM</i>      | 7. <i>Eastern FM</i>    |
| 4. <i>Choice FM</i>     | 8. <i>Sunrise FM</i>    |
|                         | 9. Other (Specify.....) |

Why?.....

Q. 14. Do you sometimes sleep at night with your radio still turned on?  
1. YES      2. NO

Why?.....

Q. 15. Which of the following FM radio stations do you **most often** listen/tune in on Saturdays and Sundays?

- |                         |                         |
|-------------------------|-------------------------|
| 1. <i>Radio Gold FM</i> | 5. <i>Adom FM</i>       |
| 2. <i>Uniiq FM</i>      | 6. <i>Joy FM</i>        |
| 3. <i>Peace FM</i>      | 7. <i>Eastern FM</i>    |
| 4. <i>Choice FM</i>     | 8. <i>Sunrise FM</i>    |
|                         | 9. Other (Specify.....) |

Why?.....

Q. 16. What do you **most preferably** look out for in your favourite FM radio station(s)?

- |  |                                |
|--|--------------------------------|
| 1. Opportunity to phone in.            | 5. Religious music             |
| 2. Interesting programmes              | 6. Good presentation           |
| 3. Presenters who speak clearly        | 7. Clear reception             |
| 4. Popular music (highlife, rap, etc.) | 8. Other (please specify.....) |

Q. 17. Which of the following represents your **most favourite** radio programme?

1. Morning **devotions** (religious programmes that include some preaching/ prayers/ exhortation)
  2. News
  3. Music
  4. Talk shows (radio discussions between host and discussants without public phone-ins.)
  5. Current affairs programmes
  6. Phone in programmes
  7. Sports programmes
  8. Other (please specify.....)
- Why?.....

Q. 18. Have you ever phoned in to a radio programme?

1. YES
2. NO

Q. 19. If YES, what is your **main reason** for phoning in to radio programmes?

1. I feel excited to imagine that my friends/relatives hear my voice on air.
2. I just want to hear my own voice on air.
3. I want to participate in such programmes without being seen by others.
4. It gives me the opportunity to interact with the outside world.
5. It gives me quick answers to questions.
6. Other (please specify.....)

Q.20. Generally, which of the following kinds of FM radio stations do you have more preference for?

1. **Local FM radio** (situated in Koforidua)
2. **External FM radio** (outside Koforidua)
3. None

Why?-----

**NOW, TELL ME A LITTLE ABOUT YOURSELF**

D 1. Gender

1. Male
2. Female

**D 2. Within which of the following age brackets does your age fall?**

- |                  |                   |
|------------------|-------------------|
| 1. 18 – 25 years | 4. 46 – 55 years  |
| 2. 26 – 35 years | 5. 56 - 65 years  |
| 3. 36 – 45 years | 6. Above 65 years |

**D 3. Formal Education**

- |  |                                |
|--|--------------------------------|
| 1. None                                      | 5. Post Secondary/Polytechnic  |
| 2. Primary/JSS                               | 6. University                  |
| 3. Secondary/ SSS                            | 7. Other (please specify.....) |
| 4. College (Nursing/ Teacher Training, etc.) |                                |

**D 4. Occupation**

1. Lecturer/Teacher
2. Public/Civil Servant
3. Security Services
4. Student
5. Labourer
6. Farmer
7. Other (please Specify.....)

**D 5. Which of the following areas in Koforidua do you **stay/live** at?**

1. Old Estate
2. Betom
3. Effiduase
4. Srodae
5. Adweso

**D 6. Which of the following income brackets represents your monthly income?**

- |                             |                        |
|-----------------------------|------------------------|
| 1. Nil                      | 3. ₵201,000 - ₵400,000 |
| 2. ₵1,000 - ₵200,000        | 5. ₵601,000 - ₵800,000 |
| 4. ₵401,000 - ₵600,000      | 7. Above ₵ One million |
| 6. ₵801,000 - ₵ One Million |                        |

**Thank you.**

**APPENDIX II  
FREQUENCY TABLES**

**q1. Do you tune in/listen to any FM radio station?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	200	100.0	100.0	100.0

**q2. Why do you listen to the radio?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid For information on public affairs	137	68.5	68.5	68.5
For education	24	12.0	12.0	80.5
For entertainment	25	12.5	12.5	93.0
For companionship (to keep me company)	5	2.5	2.5	95.5
For killing boredom	5	2.5	2.5	98.0
Other (please specify.....)	4	2.0	2.0	100.0
Total	200	100.0	100.0	

**q3a. How often do you tune in/listen to the following FM radio stations?- Radio Gold 90.5 FM**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Very Often	34	17.0	17.0	17.0
Often	28	14.0	14.0	31.0
Fairly Often	40	20.0	20.0	51.0
Not Often	51	25.5	25.5	76.5
Not At All	47	23.5	23.5	100.0
Total	200	100.0	100.0	

**q3b. How often do you tune in/listen to the following FM radio stations? - Uniiq 95.7 FM**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No Response	2	1.0	1.0	1.0
Very Often	7	3.5	3.5	4.5
Often	10	5.0	5.0	9.5
Fairly Often	29	14.5	14.5	24.0
Not Often	36	18.0	18.0	42.0
Not At All	104	52.0	52.0	94.0
No Opinion	12	6.0	6.0	100.0
Total	200	100.0	100.0	

**q3c. How often do you tune in/listen to the following FM radio stations? -  
Peace FM 104.3**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Often	80	40.0	40.0	40.0
	Often	34	17.0	17.0	57.0
	Fairly Often	37	18.5	18.5	75.5
	Not Often	24	12.0	12.0	87.5
	Not At All	24	12.0	12.0	99.5
	No Opinion	1	.5	.5	100.0
	Total	200	100.0	100.0	

**q3d. How often do you tune in/listen to the following FM radio stations? - Choice  
FM 102.3**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Response	3	1.5	1.5	1.5
	Very Often	3	1.5	1.5	3.0
	Often	2	1.0	1.0	4.0
	Fairly Often	5	2.5	2.5	6.5
	Not Often	20	10.0	10.0	16.5
	Not At All	143	71.5	71.5	88.0
	No Opinion	24	12.0	12.0	100.0
	Total	200	100.0	100.0	

**q3e. How often do you tune in/listen to the following FM radio stations? -Adom  
FM 106.3**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Often	111	55.5	55.5	55.5
	Often	36	18.0	18.0	73.5
	Fairly Often	21	10.5	10.5	84.0
	Not Often	16	8.0	8.0	92.0
	Not At All	14	7.0	7.0	99.0
	No Opinion	2	1.0	1.0	100.0
	Total	200	100.0	100.0	

**q3f. How often do you tune in/listen to the following FM radio stations? - Joy FM 99.7**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Response	1	.5	.5	.5
	Very Often	46	23.0	23.0	23.5
	Often	31	15.5	15.5	39.0
	Fairly Often	35	17.5	17.5	56.5
	Not Often	41	20.5	20.5	77.0
	Not At All	46	23.0	23.0	100.0
	Total	200	100.0	100.0	

**q3g. How often do you tune in/listen to the following FM radio stations? - Eastern FM 105.1**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Often	44	22.0	22.0	22.0
	Often	27	13.5	13.5	35.5
	Fairly Often	33	16.5	16.5	52.0
	Not Often	44	22.0	22.0	74.0
	Not At All	51	25.5	25.5	99.5
	No Opinion	1	.5	.5	100.0
	Total	200	100.0	100.0	

**q3h. How often do you tune in/listen to the following FM radio stations? - Sunrise FM 106.7**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Response	1	.5	.5	.5
	Very Often	50	25.0	25.0	25.5
	Often	31	15.5	15.5	41.0
	Fairly Often	30	15.0	15.0	56.0
	Not Often	51	25.5	25.5	81.5
	Not At All	37	18.5	18.5	100.0
	Total	200	100.0	100.0	

**q3i. How often do you tune in/listen to the following FM radio stations? Other (please specify.....)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Response	64	32.0	32.0	32.0
	Very Often	63	31.5	31.5	63.5
	Often	22	11.0	11.0	74.5
	Fairly Often	29	14.5	14.5	89.0
	Not Often	13	6.5	6.5	95.5
	Not At All	2	1.0	1.0	96.5
	No Opinion	7	3.5	3.5	100.0
	Total	200	100.0	100.0	

**q4. Do you own/have a radio set?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Response	2	1.0	1.0	1.0
	Yes	185	92.5	92.5	93.5
	No	13	6.5	6.5	100.0
	Total	200	100.0	100.0	

**q5. How much time do you spend listening to your favourite FM radio station from Mondays to Fridays?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Less than one to 2 hours	9	4.5	4.5	4.5
	3 - 5 hours	16	8.0	8.0	12.5
	6 - 8 hours	27	13.5	13.5	26.0
	9 - 10 hours	15	7.5	7.5	33.5
	10+ hours	103	51.5	51.5	85.0
	Other				
	.....	30	15.0	15.0	100.0
	.....				
	Total	200	100.0	100.0	

**q6. How much time do you spend listening to your favourite FM radio station on Weekends (Saturdays and Sundays)?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Less than one to 2 hours	14	7.0	7.0	7.0
	3 - 5 hours	42	21.0	21.0	28.0
	6 - 8 hours	26	13.0	13.0	41.0
	9 - 10 hours	19	9.5	9.5	50.5
	10+ hours	82	41.0	41.0	91.5
	Other				
	.....	17	8.5	8.5	100.0
	.....				
	Total	200	100.0	100.0	

**q7a. How often do you listen /tune in to FM radio at the times of day indicated below? - Dawn**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Often	129	64.5	64.5	64.5
	Often	19	9.5	9.5	74.0
	Fairly Often	12	6.0	6.0	80.0
	Not Often	14	7.0	7.0	87.0
	Not At All	23	11.5	11.5	98.5
	No Opinion	3	1.5	1.5	100.0
	Total	200	100.0	100.0	

**q7b. How often do you listen /tune in to FM radio at the times of day indicated below?- Morning**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Often	84	42.0	42.0	42.0
	Often	47	23.5	23.5	65.5
	Fairly Often	35	17.5	17.5	83.0
	Not Often	22	11.0	11.0	94.0
	Not At All	12	6.0	6.0	100.0
	Total	200	100.0	100.0	

**q7c. How often do you listen /tune in to FM radio at the times of day indicated below?- Afternoon**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Response	1	.5	.5	.5
	Very Often	56	28.0	28.0	28.5
	Often	25	12.5	12.5	41.0
	Fairly Often	40	20.0	20.0	61.0
	Not Often	44	22.0	22.0	83.0
	Not At All	34	17.0	17.0	100.0
	Total	200	100.0	100.0	

**q7d. How often do you listen /tune in to FM radio at the times of day indicated below?-Evening**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Often	75	37.5	37.5	37.5
	Often	44	22.0	22.0	59.5
	Fairly Often	34	17.0	17.0	76.5
	Not Often	32	16.0	16.0	92.5
	Not At All	15	7.5	7.5	100.0
	Total	200	100.0	100.0	



**q7e. How often do you listen /tune in to FM radio at the times of day indicated below?- Night**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Often	72	36.0	36.0	36.0
	Often	40	20.0	20.0	56.0
	Fairly Often	24	12.0	12.0	68.0
	Not Often	30	15.0	15.0	83.0
	Not At All	34	17.0	17.0	100.0
	Total	200	100.0	100.0	

**q7f. How often do you listen /tune in to FM radio at the times of day indicated below?- Late Night**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Often	40	20.0	20.0	20.0
	Often	18	9.0	9.0	29.0
	Fairly Often	17	8.5	8.5	37.5
	Not Often	34	17.0	17.0	54.5
	Not At All	90	45.0	45.0	99.5
	No Opinion	1	.5	.5	100.0
	Total	200	100.0	100.0	

**q8. Which of the following is the main FM radio station you listen/tune in to at dawn (i.e. before 6:00 a.m.)?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Response	2	1.0	1.0	1.0
	Radio Gold 90.5 FM	20	10.0	10.0	11.0
	Uniiq FM 95.7	1	.5	.5	11.5
	Peace FM 104.3	23	11.5	11.5	23.0
	Adom FM 106.3	61	30.5	30.5	53.5
	Joy FM	23	11.5	11.5	65.0
	Eastern FM	25	12.5	12.5	77.5
	Sunrise FM	5	2.5	2.5	80.0
	Other (Specify..... .....)	40	20.0	20.0	100.0
	Total	200	100.0	100.0	

**q9. Which of the following is the main FM radio station you listen/tune in to in the morning (i.e. between 6 am - 12 noon)?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Radio Gold 90.5 FM	23	11.5	11.5	11.5
	Uniiq FM 95.7	4	2.0	2.0	13.5
	Peace FM 104.3	43	21.5	21.5	35.0
	Choice FM 102.3	1	.5	.5	35.5
	Adom FM 106.3	58	29.0	29.0	64.5
	Joy FM	15	7.5	7.5	72.0
	Eastern FM	19	9.5	9.5	81.5
	Sunrise FM	8	4.0	4.0	85.5
	Other (Specify..... .....)	29	14.5	14.5	100.0
	Total	200	100.0	100.0	

**q10. Which of the following is the main FM radio station you listen/tune in to in the afternoon (i.e. after 12 noon-5 pm)?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Radio Gold 90.5 FM	14	7.0	7.0	7.0
	Uniiq FM 95.7	4	2.0	2.0	9.0
	Peace FM 104.3	26	13.0	13.0	22.0
	Choice FM 102.3	1	.5	.5	22.5
	Adom FM 106.3	40	20.0	20.0	42.5
	Joy FM	23	11.5	11.5	54.0
	Eastern FM	15	7.5	7.5	61.5
	Sunrise FM	23	11.5	11.5	73.0
	Other (Specify..... .....)	54	27.0	27.0	100.0
	Total	200	100.0	100.0	

**q11. Which of the following is the main FM radio station you listen/tune in to in the evening (i.e. after 5 pm - 7 pm)?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No Response	1	.5	.5	.5
Radio Gold 90.5 FM	13	6.5	6.5	7.0
Uniiq FM 95.7	4	2.0	2.0	9.0
Peace FM 104.3	24	12.0	12.0	21.0
Adom FM 106.3	65	32.5	32.5	53.5
Joy FM	18	9.0	9.0	62.5
Eastern FM	24	12.0	12.0	74.5
Sunrise FM	11	5.5	5.5	80.0
Other (Specify..... .....)	40	20.0	20.0	100.0
Total	200	100.0	100.0	

**q12. Which of the following is the main FM radio station you listen/tune in to at night (i.e. after 7pm - 10:30 pm)?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No Response	2	1.0	1.0	1.0
Radio Gold 90.5 FM	9	4.5	4.5	5.5
Uniiq FM 95.7	3	1.5	1.5	7.0
Peace FM 104.3	32	16.0	16.0	23.0
Adom FM 106.3	30	15.0	15.0	38.0
Joy FM	23	11.5	11.5	49.5
Eastern FM	23	11.5	11.5	61.0
Sunrise FM	10	5.0	5.0	66.0
Other (Specify..... .....)	68	34.0	34.0	100.0
Total	200	100.0	100.0	

**q13. Which of the following is the main FM radio station you listen/tune in to at late night (i.e. beyond 10:30 pm)?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No Response	2	1.0	1.0	1.0
Radio Gold 90.5 FM	11	5.5	5.5	6.5
Uniiq FM 95.7	3	1.5	1.5	8.0
Peace FM 104.3	17	8.5	8.5	16.5
Choice FM 102.3	1	.5	.5	17.0
Adom FM 106.3	23	11.5	11.5	28.5
Joy FM	17	8.5	8.5	37.0
Eastern FM	11	5.5	5.5	42.5
Sunrise FM	2	1.0	1.0	43.5
Other (Specify.....)	113	56.5	56.5	100.0
Total	200	100.0	100.0	

**q14. Do you sometimes sleep at night with your radio still turned on?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid YES	113	56.5	56.5	56.5
NO	87	43.5	43.5	100.0
Total	200	100.0	100.0	

**q15. Which of the following FM radio stations do you most often listen/tune in on Saturdays and Sundays?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Radio Gold 90.5 FM	24	12.0	12.0	12.0
Uniiq FM 95.7	3	1.5	1.5	13.5
Peace FM 104.3	34	17.0	17.0	30.5
Choice FM 102.3	1	.5	.5	31.0
Adom FM 106.3	50	25.0	25.0	56.0
Joy FM	27	13.5	13.5	69.5
Eastern FM	23	11.5	11.5	81.0
Sunrise FM	17	8.5	8.5	89.5
Other (Specify.....)	21	10.5	10.5	100.0
Total	200	100.0	100.0	

**q16. What do you most preferably look out for in your favourite FM radio station(s)?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No Response	1	.5	.5	.5
Opportunity to phone in.	8	4.0	4.0	4.5
Interesting programmes	102	51.0	51.0	55.5
Presenters who speak clearly	16	8.0	8.0	63.5
Popular music (highlife, rap, etc.)	14	7.0	7.0	70.5
Religious music	28	14.0	14.0	84.5
Good presentation	17	8.5	8.5	93.0
Clear reception	6	3.0	3.0	96.0
Other (please specify.....)	8	4.0	4.0	100.0
Total	200	100.0	100.0	

**q17. Which of the following represents your most favourite radio programme?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Morning devotions (religious programmes that include some	64	32.0	32.0	32.0
News	39	19.5	19.5	51.5
Music	33	16.5	16.5	68.0
Talk shows (radio discussions between host and discussant	14	7.0	7.0	75.0
Current affairs programmes	24	12.0	12.0	87.0
Phone in programmes	4	2.0	2.0	89.0
Sports programmes	14	7.0	7.0	96.0
Other (please specify.....)	8	4.0	4.0	100.0
Total	200	100.0	100.0	

**q18. Have you ever phoned in to a radio programme?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No Response	1	.5	.5	.5
YES	70	35.0	35.0	35.5
NO	129	64.5	64.5	100.0
Total	200	100.0	100.0	

q19. If YES, what is your main reason for phoning in to radio programmes?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Response	125	62.5	62.5	62.5
	I feel excited to imagine that my friends/relatives hear	4	2.0	2.0	64.5
	I just want to hear my own voice on air.	5	2.5	2.5	67.0
	I want to participate in such programmes without being se	31	15.5	15.5	82.5
	It gives me the opportunity to interact with the outside	17	8.5	8.5	91.0
	It gives me quick answers to questions.	9	4.5	4.5	95.5
	Other (please specify.....)	9	4.5	4.5	100.0
	.....)				
	Total	200	100.0	100.0	

q20. Generally, which of the following kinds of FM radio stations do you have more preference for?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Local FM radio (situated in Koforidua)	36	18.0	18.0	18.0
	External FM radio (outside Koforidua)	162	81.0	81.0	99.0
	None	2	1.0	1.0	100.0
	Total	200	100.0	100.0	

d1. Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	108	54.0	54.0	54.0
	Female	92	46.0	46.0	100.0
	Total	200	100.0	100.0	

**d2. Within which of the following age brackets does your age fall?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No Response	2	1.0	1.0	1.0
18 - 25 years	60	30.0	30.0	31.0
26 - 35 years	75	37.5	37.5	68.5
36 - 45years	32	16.0	16.0	84.5
46 - 55 years	12	6.0	6.0	90.5
56 - 65 years	11	5.5	5.5	96.0
Above 65 years	8	4.0	4.0	100.0
Total	200	100.0	100.0	

**d3. Formal Education**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid None	4	2.0	2.0	2.0
Primary/JSS	42	21.0	21.0	23.0
Secondary/ SSS	72	36.0	36.0	59.0
College (Nursing/ Teacher Training, etc.)	8	4.0	4.0	63.0
Post Secondary/Polytechnic	30	15.0	15.0	78.0
University	16	8.0	8.0	86.0
Other (please specify.....)	28	14.0	14.0	100.0
Total	200	100.0	100.0	

**d4. Occupation**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Lecturer/Teacher	14	7.0	7.0	7.0
Public/Civil Servant	23	11.5	11.5	18.5
Security Services	4	2.0	2.0	20.5
Student	46	23.0	23.0	43.5
Labourer	4	2.0	2.0	45.5
Farmer	7	3.5	3.5	49.0
Other (please Specify..... .....)	102	51.0	51.0	100.0
Total	200	100.0	100.0	

**d5. Which of the following areas in Koforidua do you stay/live at?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Old Estate	40	20.0	20.0	20.0
Betom	40	20.0	20.0	40.0
Effiduase	40	20.0	20.0	60.0
Srodae	40	20.0	20.0	80.0
Adweso	40	20.0	20.0	100.0
Total	200	100.0	100.0	

**d6. Which of the following income brackets represents your monthly income?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Nil	72	36.0	36.0	36.0
¢1,000 - ¢200,000	45	22.5	22.5	58.5
¢201,000 - ¢400,000	27	13.5	13.5	72.0
¢401,000 - ¢600,000	19	9.5	9.5	81.5
¢601,000 - ¢800,000	20	10.0	10.0	91.5
¢801,000 - ¢ One Million	5	2.5	2.5	94.0
Above ¢ One million	12	6.0	6.0	100.0
Total	200	100.0	100.0	

**APPENDIX III**  
**Cross Tabulations**

Crosstab

		d1. Gender		Total	
		Male	Female		
q7a. How often do you listen /tune in to FM radio at the times of day indicated below? - Dawn	Very Often	Count	69	60	129
		Expected Count	69.7	59.3	129.0
		% within q7a. How often do you listen /tune in to FM radio at the times of day indicated below? - Dawn	53.5%	46.5%	100.0%
		% within d1. Gender	63.9%	65.2%	64.5%
	Often	Count	13	6	19
		Expected Count	10.3	8.7	19.0
		% within q7a. How often do you listen /tune in to FM radio at the times of day indicated below? - Dawn	68.4%	31.6%	100.0%
		% within d1. Gender	12.0%	6.5%	9.5%
	Fairly Often	Count	6	6	12
		Expected Count	6.5	5.5	12.0
		% within q7a. How often do you listen /tune in to FM radio at the times of day indicated below? - Dawn	50.0%	50.0%	100.0%
		% within d1. Gender	5.6%	6.5%	6.0%
	Not Often	Count	5	9	14
		Expected Count	7.6	6.4	14.0
		% within q7a. How often do you listen /tune in to FM radio at the times of day indicated below? - Dawn	35.7%	64.3%	100.0%
		% within d1. Gender	4.6%	9.8%	7.0%
	Not At All	Count	14	9	23
		Expected Count	12.4	10.6	23.0
		% within q7a. How often do you listen /tune in to FM radio at the times of day indicated below? - Dawn	60.9%	39.1%	100.0%
		% within d1. Gender	13.0%	9.8%	11.5%
	No Opinion	Count	1	2	3
		Expected Count	1.6	1.4	3.0
		% within q7a. How often do you listen /tune in to FM radio at the times of day indicated below? - Dawn	33.3%	66.7%	100.0%
		% within d1. Gender	.9%	2.2%	1.5%
Total	Count	108	92	200	
	Expected Count	108.0	92.0	200.0	
	% within q7a. How often do you listen /tune in to FM radio at the times of day indicated below? - Dawn	54.0%	46.0%	100.0%	
	% within d1. Gender	100.0%	100.0%	100.0%	
		% of Total	54.0%	46.0%	100.0%

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	4.519	5	.477
Likelihood Ratio	4.582	5	.469
Linear-by-Linear Association	.064	1	.801
N of Valid Cases	200		

a 2 cells (16.7%) have expected count less than 5. The minimum expected count is 1.38.

q2. Why do you listen to the radio? \* d1. Gender Cross tabulation

		d1. Gender		Total
		Male	Female	
q2. Why do you listen to the radio?	For information on public affairs	Count 72	65	137
		Expected Count 74.0	63.0	137.0
		% within q2. Why do you listen to the radio? 52.6%	47.4%	100.0%
		% within d1. Gender 66.7%	70.7%	68.5%
		% of Total 36.0%	32.5%	68.5%
	For education	Count 18	6	24
		Expected Count 13.0	11.0	24.0
		% within q2. Why do you listen to the radio? 75.0%	25.0%	100.0%
		% within d1. Gender 16.7%	6.5%	12.0%
		% of Total 9.0%	3.0%	12.0%
	For entertainment	Count 10	15	25
		Expected Count 13.5	11.5	25.0
		% within q2. Why do you listen to the radio? 40.0%	60.0%	100.0%
		% within d1. Gender 9.3%	16.3%	12.5%
		% of Total 5.0%	7.5%	12.5%
	For companionship (to keep me company)	Count 3	2	5
		Expected Count 2.7	2.3	5.0
		% within q2. Why do you listen to the radio? 60.0%	40.0%	100.0%
		% within d1. Gender 2.8%	2.2%	2.5%
		% of Total 1.5%	1.0%	2.5%
	For killing boredom	Count 3	2	5
		Expected Count 2.7	2.3	5.0
		% within q2. Why do you listen to the radio? 60.0%	40.0%	100.0%
		% within d1. Gender 2.8%	2.2%	2.5%
		% of Total 1.5%	1.0%	2.5%
	Other (please specify.....)	Count 2	2	4
		Expected Count 2.2	1.8	4.0
		% within q2. Why do you listen to the radio? 50.0%	50.0%	100.0%
		% within d1. Gender 1.9%	2.2%	2.0%
		% of Total 1.0%	1.0%	2.0%
Total		Count 108	92	200
		Expected Count 108.0	92.0	200.0
		% within q2. Why do you listen to the radio? 54.0%	46.0%	100.0%
		% within d1. Gender 100.0%	100.0%	100.0%
		% of Total 54.0%	46.0%	100.0%

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	6.519	5	.259
Likelihood Ratio	6.765	5	.239
Linear-by-Linear Association	.001	1	.982
N of Valid Cases	200		

a. 6 cells (50.0%) have expected count less than 5. The minimum expected count is 1.84.