



**FINAL REPORT FORM  
for  
WACC-SUPPORTED PROJECT**

This document is for end-of-project reporting. It has two parts: a) Narrative Report; b) Financial Report.

You will need to refer to your Project Application Form, the Agreement with WACC, and your bank statement when completing this form. Please return it with supporting documents and materials to WACC. Please answer the questions as fully as possible.

**THE NARRATIVE REPORT**

<b>1. Project Title:</b> (as appeared in the Agreement)	<b>YOUTH MEDIA LITERACY EDUCATION (Ghana)</b>
<b>2. Project Reference Number:</b> (as appeared in the Agreement)	<b>xA18-10</b>
<b>3. Full Name of Project Holder:</b>	<b>Centre for Christian Communication &amp; Media Research (CHRISCOM)</b>
<b>4. Full Address:</b>	<b>P. O. Box OS 755, OSU-ACCRA</b>
<b>5. Name of Country:</b>	<b>GHANA (West Africa)</b>
<b>6. Period the project was implemented:</b> (from month/year to month/year)	<b>April 2007 to May 2008</b>
<b>7. Project Grant received:</b>	<b>Amount in local currency: GH¢10,062 (old ¢100,622,000)</b>  <b>Amount in Euros or US\$ (circle as appropriate): €8,150= [Eight Thousand One Hund. &amp; Fifty Euros]</b>
<b>8. Date(s) Project Grant(s) were received:</b> (as in your bank statement) 1 <sup>st</sup> remittance 2 <sup>nd</sup> remittance	<b>1<sup>st</sup> Remittance: 17 April, 2007</b>

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## 9. Activities

Give a summary of the major activities carried out during the reporting period in comparison with those planned. In case of changes from the original objectives, please explain the reasons.

Please describe in detail the activities of the project that were implemented such as content of production, programmes, workshops or training

9.1 If the project is a workshop, seminar, or consultation, please attach the list of participants, the themes/topics of their speeches/papers, and any statement, declaration, or book published.

9.2 If the project is primarily purchase of equipment, please describe what kind of impact / change the equipment is bringing to the beneficiaries.

### *A SUMMARY OF MAJOR ACTIVITIES ORGANISED:*

The main objective of the Youth Media Literacy Project in Ghana was *"to organize Media Literacy Classes and Workshops for students of selected Secondary (Senior High) Schools and also for members of Christian and Islamic youth groups with the aim of educating, challenging and inspiring these students/youth to re-think their consumption of the various media."*

In all, eight (8) seminars/workshops were organized for the community youth groups made up of Christians (6 times) and Muslims (x 2).

#### I. COMMUNITY YOUTH SEMINARS/WORKSHOPS

The Christian bias communities are: Osu (x 2), Teshie, Ashaiman, Ga Mashie (Accra Central), and Abelenkpe, while the Muslim communities being Accra New Town and Madina Zongo.

One significant feature of the Muslim community event was that, it attracted not only an enthusiastic youth but also some of their parents, their leading clerics and teachers. They were so excited about the program; describing it as 'timely and a sort of answered prayer'.

Some of the Muslim leaders openly admitted that they had been extremely worried about the alarming influence of the media, particularly television and films/ movies, on their children and wards. Another disturbing factor was the insurgence of cyber (Internet) fraud, which was presumed to be operated in predominant Muslim communities, especially in Accra. They therefore saw the literacy forum as a means of addressing these challenges.

#### II. STUDENT SEMINARS/WORKSHOPS

The next segment of seminars/workshops was conducted for students in five (5) leading Secondary (Senior High) Schools in the Greater Accra Region. These are: the

Presbyterian Boys' Secondary School–Legon; St. Thomas Aquinas Secondary School – Accra; Tema Secondary School; Ghana Secondary School–Dodowa, and the Osu Presbyterian Secondary School.

Several attempts made to hold the event in three other schools proved futile, due to many constraints and factors, including the fact that the launch of the project clashed with a major educational reform in Ghana, i.e. the change over from 'Secondary to Senior High School' system.

The school authorities were thus pre-occupied with the exercise so much so that many of them had little attention for the Team and/or little interest in the project as at that particular time.

For example, efforts were made to organize the programme in the Accra Girls' Senior High School and the St. Mary's Senior High School but this fell through due to circumstances beyond the control.

Based on the afore-mentioned challenges and time constraints, the two-session workshops/Seminars originally planned for each school could not materialize. However, the Team made follow-up contacts with some social and interest clubs in the schools reached.

### III. ADULT/PARENT SENSITIZATION SEMINARS

Originally, we planned to hold sensitization workshops/seminars for six (6) selected tertiary institutions (including, the Trinity Theological Seminary, Legon; Valley View University, SDA; Islamic University College, and the Pentecost University College) but we were compelled to re-focus our attention on parents and guardians.

Thus, four (4) sensitization talks were delivered for the target audience in Osu (x 2), Accra Central, and Abelenkpe communities. The primary aim was to educate the parents on the threats and harmful effect of the popular media on children and youth and in turn, what is expected from them to help curb the menace. Out of the four adult events, one was held for all-women in the Osu community but this was belated (after the elapse of the project period) because of convenient date scheduling challenges.

#### *PROGRAM CONTENT:*

CHRISCOM published a 62-page project handbook, titled *The Impact of the Pop Media on Children and Youth*, which contained detailed account and analysis of media literacy education.

The eight (8) chapters had the following headings:

1. *What is Media Literacy?*
2. *Why Children Need Media Literacy Education*
3. *The Influence of Television on Children*
4. *Impact of Videos: Films, Games and Music*
5. *How Violent Cartoons Affect Children*
6. *Children's Use of the Internet: the Benefits and Dangers*
7. *Why the Youth Must Re-think their Perception of the Media*
8. *Managing Your Child's Use of the Media*

The handbook was the main resource material used by the project facilitators. A selective abridged version was produced under the title '*The Harmful Effect of Children's Excessive Use or Consumption of TV, Movies, Video Games, Music Video, Cartoons and the Internet.*' Copies of this material were freely distributed to workshop/seminar

participants; i.e. Christian/Muslim youth, students, parents/guardians and teachers (religious and secular teachers).

The students and community youth were expected to use this document during their group and social club meetings.

#### *MESSAGE PRESENTATION FORMS*

The Project Team facilitators varied their presentation format. In some places, for example, the core areas of the subject were presented: explaining, emphasizing and analyzing the message to the understanding of the participants.

In some cases, the participants (youth and students) were constituted into workshop discussion groups. In other instances, the participants were encouraged to do further discussion and analysis during their group and club meetings. On all occasions, time was made for further contributions from Team members, teachers present and the participating youth/students. Pertinent questions and concerns relating to critical areas of the subject came from the youth/student.

In some places, the youth/students had made resolutions or declarations as to how they would meaningfully benefit from the media and avoiding or minimizing their consumption of the media.

#### **10. Was the project successful? (If possible, please give measurable indicators.)**

Indeed, the Media Literacy Education Project in Ghana can be described as very successful; notwithstanding the number of challenges and difficulties that we encountered. It was successful in many respects, basically because it was first of its kind in Ghana and perhaps in the whole of the West African sub-region.

According to the findings of the Baseline Survey conducted prior to the take off of the project, the negative influence of the media on children and youth has been alarming. The project was therefore aimed at addressing the problem so as to help counteract the negative effect of the media on children and youth.

Among the basic negative effects identified by the findings were, that:

- (I) Much excessive time was spent by the youth in using or consuming the pop media.
- (ii) The youth mainly patronized the Internet fraud, commonly referred to as '*Sakawa*'.
- (iii) The consumption of negative media content or product has culminated in the youth's preference for secular programs to religious (Christian/Islamic) products.

For CHRISCOM, the project attained these cardinal objectives: firstly, public awareness, and secondly, the sensitization and empowerment of the target audience.

The awareness fever was also experienced by some of the teachers, parents and guardians, not mentioning the students and youth themselves. The follow ups had indicated that some of the participants were now being guided by the lessons gained from the seminars/workshops, especially on their use or consumption of the media. Even within the national discourse and debate, the message of the media literacy project had gained wide currency within political and religious corridors.

The project had been an eye opener to many concerned Ghanaians. Political leaders, such as Ministers of State, District and Municipal Chief Executives, as well as religious-leaders including the Moderator of the Presbyterian Church of Ghana (PCG), Rt. Rev. Dr. Yaw Frimpong-Manso, had carried and promoted the message of the harmful effect of the media on the youth, throughout the length and breadth of Ghana. Some

columnists, writers and radio and television presenters and panelists had also reflected extensively on the themes ever since the project was introduced in 2007.

On the empowerment of the target audience, we can say for a certainty that several Ghanaians are now discussing the project objective or some aspects of it. The active involvement of the Muslim clerics and some parents of the participating youth, amply give credence to the success of the project. Furthermore, their resolution and declared commitment to the promotion of media education in other Muslim communities, especially in their schools and mosques, is a critical factor buttressing our success story. One of the Muslim leaders, Sheikh Suleyman Mozu (who helped in facilitating some of the seminars), had adopted the project theme and objective for his Master's degree project at the University of Cape Coast. According to him, he has decided to investigate the impact of the media on Muslim youth.

On the other hand, in terms of the total realization of project goals, we must admit that we were not able to carry through all the originally scheduled activities because of many constraints and circumstances beyond our control.

## **11. Project Beneficiaries**

Please describe the actual direct beneficiaries and indicate the number of women and men. Please also mention any indirect beneficiaries.

i) The direct beneficiaries of the Media Literacy Education Project were the youth and students who actively participated in the community youth and school seminars and workshops. Young people between the ages of 16 and 20 years had been elated or excited about the project. In all cases, the girls (women) outnumbered their male counterparts. This is not strange since our national population figures had indicated that women outnumber the men.

In the schools for instance, apart from PRESEC-Legon and St. Thomas Aquinas High Schools which are exclusively boys' institutions, the other schools were mixed. In these schools the audiences were from various religious faith backgrounds. Government educational policy does not allow a public school to enroll students from only one particular faith. Thus, the school events had participants who included Christians, Muslims, traditionalists and adherents of other religions.

ii) The indirect beneficiaries included the religious and secular teachers who participated in the youth and students classes. Furthermore, at the Muslim youth events, the parents and guardians present also benefited immensely who even called for more of such program. The adult sensitization seminars were aimed at challenging parents and guardians to manage, control and supervise their children's use and consumption of the various media. One event was organized solely for men, numbering about 150 at Osu. Another all-female program was organized in Osu attended by over 300 women. At Accra Central both men and female participants were present. At Abelenkpe it was an all men event.

Finally, through the direct participants it was expected that the message would be carried or shared among indirect beneficiaries such as their siblings, peers, playmates and neighbours. Indeed, some of the youth had publicly declared their intention to share the good news with their parents and guardians as well.

**12. How have the beneficiaries reacted to the programme activities? What were the impacts of the project and different effects on women and men in the project?**

***1. STUDENTS & YOUTH:***

The Ghana Media Literacy workshops/seminars provided valuable lessons to many of our young people and students who benefited from the project. Through the awareness events, most of them came face to face with the stark reality – i.e. the harmful effect of violent and unproductive media content and programming. Most of the participants had realized the potentials and dangers associated with media use or consumption hence would be circumspect and discriminatory in this regard.

And judging from the questions and contributions that came from the student/youth participants, it was certain that most of them seemed not to see anything wrong with the spending of many hours using or consuming media content or products, such as television, video films, video games, cartoons and the Internet. Indeed, some of them had asked about how they could be helped to overcome or forsake addicted media consuming habits. Others also were interested in knowing how the message could reach their siblings, parents/guardians, and neighbours.

At this juncture, it may interest you to read a few excerpts of the comments, reactions, contributions and declarations made by the student/youth target audience [*See details in a separate CHRISCOM project report to WACC*]:

***i. Osu Community:***

During an Open Forum after the workshop presentation, the youth made the following points in their Declaration/Resolution, among others.

(a) That, they would be selective or discriminatory in the choice of media programs they watch or listen to, and also to avoid programs that would not benefit them or augur well for their growth and development.

(b) That, they (beneficiaries) would help sensitize or educate the rest of their siblings and friends who were not present, on the dangerous consequences of excessive TV, video and Internet consumption or use.

(c) That, they promise NOT to engage in the 'Sakawa' operation (Internet fraud); this is because, "we see it as a criminal act and against the teachings of the Holy Bible."

(d) That, they would be wary of the Internet 'chatroom', and paedophile and pornographic websites.

(e) That, they would immediately constitute themselves into a media literacy club so as to continue with the literacy educational process.

***ii. Accra New Town Moslem Community:***

During the Open Forum, one of the community's traditions came to the fore; only the adults present made much of the talking whilst the youth kept quite and listened. In spite of this, the Moslem scholars, clerics and parents made significant contributions worth mentioning here.

(a) *Mallam Mohammed*: He described the program as timely because he and many Moslem parents and leaders were disturbed about the "long hours our children

spent on television and the Internet". He expressed the hope that the media education programs would help curb the influence of the media on the youth.

- (b) 'Garrison': He was disgusted about the youth's blatant disregard for traditional and religious process for contracting marriages, rather, some of them were using 'on-line' means for entering into relationship and contracting marriages.
- (c) Parents and Clerics: Majority of them, speaking one after the other, condemned the so-called 'Sakawa' operation by some of their youth.
- (d) Youth: A few of the young people who mustered the courage to speak, argued that the lack of alternative, good and morally acceptable media programs or edutainment shows, might affect the success of the media education campaign. According to them, without any alternative programs, children and youth may be compelled to appreciate and consume the media products available.
- (e) Mullah: He and many other adults present could not hide their appreciation and thanks to CHRISCOM/WACC for promoting media literacy education in a time like this. They however appealed to the Project Team to help organize more consistent and interactive media events for the youth and parents in other various communities.

### ***iii. Ashaiman Community Youth:***

After the presentation of reports from five workshop groups, the youth made the following declarations, among others.

- a) That, Ghana's 1992 Constitution be amended to allow the religious faiths to operate their own radio/TV stations, to help feed their flock with more productive and edifying programs.
- b) That, parents and guardians should guide and supervise their children's use or consumption of the media.
- c) That, parents and guardians should set good examples in regard to their use or consumption of the media. Because children learn fast and mimic what they see or hear, addicted adult viewers or users of the media would only be encouraging their children to learn to be like them.
- d) That, the Christian Church should take advantage of the potentials and opportunities offered by the various media to help advance her cause.
- e) That, the National Media Commission (NMC) and the Ghana Journalist Association (GJA) should apply their rod to bring to order the media houses that breach the Association's Code of Ethics. As children, "most of the media content we watch, listening to and read do not enhance our basic communication skills such as Listening, Speaking, Reading and Writing, let alone our character formation." They further asked the NMC to prevail upon some of the Media Houses to repackage their programming to benefit children.

### ***iv. Madina Zongo Moslem Community:***

During the open forum the concerns and observations made, included the following:

- a) That, the Moslem community had wholeheartedly embraced the media literacy initiative and expressed the hope that, the initiative would help address the spate of moral decadence in our society today. According to the leadership, the current moral canker cuts across the religious divide hence their resolve to join hands with CHRISCOM/WACC to help fight it for the good of society.

- b) Some of the Moslem leaders chastised the Christian leaders for not showing enough commitment to help arrest the situation. In their opinion, certain individuals (including Christians) in society were "making a fortune out of media products and services at the expense of the moral, spiritual and social well-being of the ignorant and the gullible audiences".
- c) The Madina Zongo Moslem leadership appealed for media literacy seminars and workshops in other Muslim communities and schools. A women's leader, referred to only as 'Hajjia Zongo', pleaded that the event be repeated on a larger scale, preferably, an open air program to benefit more of her community members.

**v. Ga Mashie (Accra Central Youth):**

The participants acknowledged the prevalence of video and internet cafes in the community and the insidious effect of the media on children and youth. According to them, the evidence of this development included an increase in teenage pregnancy, school dropouts and aggressive and violent behaviours among the youth.

They lamented the long hours that their non-school going children spent on watching video films and playing video games. They therefore resolved that the elders of the Ga State should embrace the CHRISCOM/WACC media awareness initiative to help not only counteract the negative media influence but also use the media to enhance their people's growth and development.

**vi. Presbyterian Boys' Secondary School:**

Some of the students asked questions and shared their thoughts on the 'good and bad side' of their favourite media such as cartoons, video games, movies and the Internet. A few of them expressed their displeasure against the young people who were involved in 'Sakawa' (the notorious cyber fraud).

They promised to continue the discussions in their various social clubs.

**vii. St. Thomas Aquinas Secondary School:**

The feedback received after the presentation was not different from what pertained at the PRESEC-Legon event. Interestingly, at least two of the students stood up to vehemently disagree with the assertion that the so-called 'violent cartoons, films and video games were dangerous.' Some of the students' social clubs accepted the challenge to continue with the debate at their respective meetings.

**viii. Tema Secondary School:**

From the questions and other contributions by the students and teachers, it became evident that the 'sakawa operation' and excessive time on media use or consumption were the most critical problems facing the youth in this harbour city of Tema. The Project Team therefore realized the need for follow up contacts to help counteract the youth exposure to negative media influence and risk.

**ix. Ghanata Secondary School:**

Some of the teachers at this school were actively involved in this program, and contributing meaningfully to the discussion. The core of the questions posed by the students centred basically on the negative influence of some radio/TV commercials (advertisements).



This was not surprising because of the Ghanata school's teaching background; it is reputed or known for graduates who specialized in visual/creative arts.

**x. *Presbyterian Secondary School-Osu:***

The participation here was one of the largest; the whole student body attended the event supported by almost all the teaching staff. From the contributions and questions fielded by the students and teachers, we became convinced that cyber fraud ('sakawa') and the excessive use and consumption of the media were the main challenges confronting the students of this institution.

**2. ADULTS SENSITIZATION FORUMS:**

A lot of reactions were gathered from the four sensitization seminars organized, and these were varied. While some of the Christian men and women were indifferent and apathetic to the challenges and threats posed by today's pervasive media, others however expressed their support for the crusade to help uproot the canker before it becomes uncontrollable.

At the women's only forum at Osu (11<sup>th</sup> September, 2008), the women one after the other lamented their pain and disappointment over the consequences of negative media influence. As they laid bare their concerns, worries and suggestions for overcoming the negative media influence, it became clear that our 'mothers' and other guardians need to be empowered and equipped for the task. A special project for this could be undertaken. Some of the women alleged that some of the youth involved in the 'sakawa' cyber fraud even go for spiritual fortification and powers to enable them succeed in their wicked operations (cyber credit card theft). We encouraged them to be vigilant and control their children's use or consumption of the various media.

In both the all-men and all-women events, a call was made to the Church leadership in Ghana to intervene in countering the broadcasting of unproductive and morally unsound media programs that our children and youth are constantly fed with.

Again, they called for the establishment of exclusive Christian radio and TV stations, which programs, they believed, would be healthier and educative.

**13. Outcome and Outputs of the project: What has your project achieved and what has changed?**

If your project produced media, please send a sample copy of audio/video cassettes, CD, VCD, or DVD and label it with title, duration, language used, and date of production. If you can, please send photos with informative captions (digital photos, if possible), newspaper/radio clips, homepage links, etc.

The Ghana Media Literacy Project attained some remarkable achievements. We wish to highlight just a few here:

- i) A few days after the Facilitators Training Workshop (on 7<sup>th</sup> August, 2007 which saw the Deputy Executive Secretary of the National Media Commission (NMC) – Mr. J.E.T Dottey in attendance), the NMC issued a strongly worded

- directives against the indiscriminate electronic media advertisements (commercials), especially on alcoholic beverages. To the Project Team and many concerned citizens, that had been our prayer and expectation. Since then, the hitherto open scenes of the glamourization of the drinking of alcohol on TV and radio have waned or abated.
- ii) Within the same period (of launching the project), the NMC castigated and warned certain TV and radio stations that were fond of broadcasting programs that were considered to be obscene and in bad taste. Some of the Media Houses may now be said to be circumspect in their programming content, even though much more would be expected, particularly in terms glamourizing violence, sex and narcissism.
  - iii) At the Ashaiman event on Saturday, 25<sup>th</sup> August 2007, we invited the Media. Some of the FM radio stations and newspapers, including the *Daily Graphic* (see 28<sup>th</sup> August 2007 issue) gave the program an appreciable coverage. On Thursday 30<sup>th</sup> August, during the 7.00pm prime-time news broadcast, both GTV and TV3 allotted adequate time for the story on the event. Incidentally, both stations supported their news stories with documentaries; featuring children at Internet cafes, and also soliciting the views of some youth on the negative impact of the media. GTV included in the show an interview its reporter had with me at Ashaiman. Later, among the many calls I had, was one from the Rev. Prof Elom Dovlo (University of Ghana, Legon) who commended CHRISCOM for the landmark event.
  - iv) In fact, after the take-off of the CHRISCOM/WACC project, the media literacy concept and key points became part of public discourse and debate. Some of our politicians and religious heads spoke vehemently or passed comments on the negative influence of the media on children, and called the attention of the media houses and the local distilleries to the great harm they were causing the youth. In a Communiqué passed at its 8<sup>th</sup> General Assembly held at Sunyani (22–28 August, 2008), in the Brong Ahafo Presbytery, the Presbyterian Church of Ghana stated, *inter alia*: "...We also appeal to the distillery and advertising companies as well as the media houses to be more conscious about the damage caused by the use of alcohol, particularly, on the youth and therefore be circumspect in their sales promotion exercises." [see page 13]
  - v) Again, after the project take-off the case for eliminating 'Sakawa' came up for debate and discussion on radio and TV by the security agents, electronic media experts and journalists (for instance, on Adom FM and TV Africa). Within that same period, the US Embassy in Ghana in collaboration with an NGO launched an exercise meant to clamp down on cyber fraud operators. Indeed, the Ghana Police later made some arrests.
  - vi) As earlier mentioned elsewhere in this report, the Moslem leaders who hosted us confessed having heaved a sigh of relief at the introduction of the media literacy initiative by CHRISCOM/WACC. The communities have since called for more of the programs for the benefit of their youth/students and parents.
  - vii) One of their scholars known as Sheikh Suleyman Mozu, who was part of the project facilitators, said he had been inspired by the project to further investigate the impact of the media on Moslem communities, particularly on

the youth, as an academic exercise (a Master's degree) at the University of Cape Coast, Ghana.

- viii) In sum, the project seemed to have created a considerable level of public awareness and the empowering of many participants to confront the media challenges head on. The teachers and students, parents and guardians may for a long time to come discuss, reflect upon and do something about the pervasive negative influence as well as the benefits of the various media.

## 14. Evaluation

14.1 What were the results of evaluating the project?

14.2 What were the challenges, difficulties, and/or failures in carrying out the project? Please explain how you addressed these issues.

### ***i. Project Results:***

The Project Management Team considered the following key points: That –

- a) One of the critical steps that could aid the Media Literacy project attain its fullest objectives and goals is for the Government of Ghana – Cabinet and Parliament – to expedite action on the passing of the *Film Classification (Censorship) Bill* into Law. The Law would help persuade producers and viewers to adhere strictly to the standard classification rules and demands.
- b) Apart from the students/youth who were the over-all target audience, provision should be made in future projects for parents and teachers (religious and secular) to also benefit from the media education drive, particularly on how they can manage their children/wards' use or consumption of the pop media.
- c) We see the Moslem community as a potential 'mission field' ready for reaching with the message. The enthusiasm and cooperation shown by the Islamic leaders and parents should motivate WACC/CHRISCOM to launch into that field with a budgetary allocation for that. The results would be overwhelming.
- d) Again, for the effective realization and coordination of the media education initiative, there is need for rapid training and equipping of more facilitators and trainers' trainers to help accomplish the task.
- e) The dimension media education concepts had assumed and the interest it has generated so far, call for a future nation-wide, multifaceted collaboration involving government agencies such as the Ministries of *Education, Youth and Sports, Women and Children*. Other potential stakeholders should include: the Parent-teacher Associations (PTAs), Christian denominational bodies and the traditional local authorities. We see these stakeholders as the core of future project collaborators and support base. Above all, many of them could be trained to become effective facilitators and trainers.

## ***ii. Challenges and Difficulties:***

Doubtless, new projects (such as ours) which concepts are not wide spread would certainly encounter difficulties and challenges. We wish to highlight on a few here:

- a) One of the major challenges was the overwhelming number of students who participated in our workshops/seminars (as against the projected or anticipated number). The huge number affected effective teaching and personal interactions that could help address individual needs and problems. However, the availability of students social and interest clubs provided hope for achieving positive results.
- b) The apathy and uncooperative attitude displayed by some of the Ministers, other agents and leaders, affected our scheduled programs and operations. Most of them seemed either unconcerned or ignorant of the pervasive influence of the media and the negative effect it is having on children. Comparatively, the Moslem leaders looked more cooperative and excited.
- c) We must admit that because the project concept was new, we spent more time, energy and other resources in convincing the school and church/community authorities before having successfully organized events. It took frequent contacts, commuting and persuasion before some of the programs came off.
- d) Some of our painful experiences were: the last minute cancellation and/or postponement of scheduled programs in some communities/churches and schools. For instance, we had difficulties at La, Nungua, and Tema (here the event was cancelled on two occasions because of poor patronage and communication mix up). Likewise, the failed attempts to hold a program at the Accra Girls & St. Mary's Senior High Schools were a source of worry to us.
- e) Finally, we have come to the realization that, CHRISCOM needs young talented and teachable persons (not many high-profile people) as facilitators and follow-up counselors for future projects. Furthermore, we would need trained facilitators who are based in the target communities/schools and/or are part of the local leadership.

## **15. Other comments, if any.**

CHRISCOM is privileged to be associated with WACC through whose sponsorship we were able to undertake the Ghana Media Literacy project, more especially since it is the first of its kind in Ghana (and perhaps in West Africa). We have learnt a lot from the project; lessons which we believe have placed us in a good stead to help facilitate such projects in future.

Meanwhile, we humbly wish to make the following submissions for your kind consideration:

- 1) That, the just ended Media Literacy Education project in Ghana should be continued for another year or two. This will help sustain the gains made so far and to further project and promote the media literacy education concept. In addition, this would help make the awareness crusade reach a wider number of the Ghanaian populace.

- 2) We seem to have ready target audiences who must be explored, and these include: the students & youth project (part II); parents and teachers; Muslim communities; training and equipping of potential facilitators and trainers.
- 3) Now, in our project Handbook, we have stated our three-tier media education program for the youth (*see page 8*):
  - "The Youth Media Literacy Education initiative seeks to address this problem (afore mentioned) through an intensive three-stage programme.*
  - Level I – Youth Media Awareness*
  - Level II – Rudimentary Media Literacy Skills*
  - Level III – Advance Media Literacy Skills."*

So far the project under review has addressed Level I for a selected audience in the Greater Accra Region. This means that those already reached would have to go through Levels II and III to qualify as media literacy advocates and/or trainers.
- 4) CHRISCOM is prepared to undertake or help facilitate any of WACC's future sponsored projects both in Ghana and in any West African countries. We have enlisted some potential facilitators who had undergone some kind of training and accepted to join the Project Team for future tasks. These include; Benjamin Tei Nyarko (BA- Sociology, University of Ghana and a freelance reporter); Kwaku Sor Blay and Immanuel A. Wiafe (all trained journalists). We have also identified a few other Muslim youth leaders and traditionalists who we plan to train to be able to support the Team in future project designated areas.

**APPRECIATION AND THANKS:**

Finally, on behalf of CHRISCOM Management and Project Team, I wish to express our sincere appreciation and thanks to the World Association of Christian Communication (WACC) for the opportunity offered CHRISCOM to facilitate the project under review. Above all, we are most grateful to WACC and its partners (EED- Germany) for providing the funding for our project.

We look forward to partnering WACC/EED once again in undertaking future projects.

God bless you all.

**16. Name of the person submitting the report:** REV. FRANCIS J. BOTCHWAY

**Position:** PROJECT CO-ORDINATOR

**Date:** 28<sup>th</sup> NOV. 2008

**Signature:**

