ETHNIC-BASED ASSOCIATIONS IN ACCRA AND RURAL COMMUNITY DEVELOPMENT

BY

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A DISSERTATION SUBMITTED TO UNIVERSITY OF GHANA IN FULFILMENT OF THE REQUIREMENT FOR THE AWARD OF MASTER OF ARTS DEGREE IN SOCIAL POLICY STUDIES

JULY, 2014
DECLARATION

I, SUSU GODBLESS ALORDEY, author of this dissertation do hereby declare that, with the exception of references to other people’s works, which have been duly acknowledged, this work was entirely done by own effort.

SUSU GODBLESS ALORDEY

( Student )

Signature ........................................

Date.............................................

This work has been submitted for examination with my approval as a supervisor

Dr. Stephen Afranie

Signature........................................

Date.............................................
DEDICATION

This dissertation is dedicated to God and my lovely family.
ACKNOWLEDGMENT

I am very grateful to the Lord Almighty for the life, strength and wisdom He has bestowed on me for all these years. It has always been His mighty Grace. I wish to express my profound gratitude to my supervisor, Dr. Stephen Afranie for his thorough guidance throughout the writing of this dissertation. His critique of my work has been constructive and helped in making the outcome better. His patience, tolerance and care are well treasured in my memory. I am very thankful to all respondents who helped to provide me with the necessary information I needed for this work.

I am very thankful to my wife, Mrs. Pamela Alordey for her patience and tolerance in the course of writing this dissertation having to spend more time in the library. My love, I appreciate your support in spite of your health condition. I am equally grateful to the Center for Social Policy Studies team led by Professor Ama de-Graft Aikins for their collective support in ensuring that I am through with this work. May God richly bless you all.

To complete, I say thumbs up to all friends and mates whose encouragements have urged on my determination throughout the course work. May God bless you abundantly in your future endeavours.
ABSTRACT

This research aimed at exploring the role of ethnic-based associations in Accra and their impact on rural development. It specifically sought to examine rationales behind the formation of ethnic-based associations, their activities and its impacts, to explore their challenges in relation to their interaction at community and local authority levels and as well to find out their involvement in decision making processes that concern their beneficiary communities.

The study adopted social capital as its theoretical framework that the World Bank postulates as crucial in sustainable rural development programs and used it to demonstrate how social cohesion mechanism intertwined with resources produced by associational lve achieves public good result within rural communities.

Through qualitative approach, interview guide was used and administered on executives of two (2) identified ethnic-based associations in Accra and on the community leaders of Atiavi and leaders at Keta Municipal Authority.

The analysis of data and literature shows that the activities of these associations are having positive impacts in the beneficiary communities but fraught with much challenges largely to do with funding for their activities.

Recommendations made include sensitization of municipal authorities, a departure from non-subscribing nature of the associations to subscribing in order to boost funding and an amendment of the Local Government Act 462, 1993 to provide space for civil society organizations in decision making processes at local authority level.
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CHAPTER I.

1.0 INTRODUCTION

1.1 Background

As a term in recent times, ethnicity has become established as one of the most crucial concepts in the social sciences. This conceptual development corresponds to the realization that ethnic phenomena considerably permeate and influence the main social events of our times. News and stories laced with ethnic content is daily reported by the mass media around the world. According to Rex (1986), it is “due to its attributed adverse and conflictual traits that the ethnic question has nowadays become a public issue” and an acceptable and irrefutable contemporary social problem. However, it is important to know that this social problem has always existed in any human society. The fact is that emphasis has not been placed on it as in other social phenomena that confront societies. Rex (1986) acknowledges that to the extent that ethnic tendencies such as the one mentioned above is exhibited in the city centres that are largely cosmopolitan environments calls for a thorough research that will evolve policies aimed at curbing those negative traits produced from ethnicity and change them to the better.

As observed by Abbott (2006), as African towns and cities began to grow many people migrated to those rapidly growing urban areas to trade, work as unskilled labourers and especially for jobs as clerks and messengers. When these individuals are there (in urban areas) they perceive themselves as “strangers” and thus long for association with people they can easily identify themselves to. They naturally turn to others, at least, from their general area of origin to create a “little worlds of communities in a desert of individual” for the purposes of forging solidarity and to create security among these people in a seemingly unsecure new environment they currently find themselves – a mutual aid society of a kind (Isichei, 1983). In such ‘little world’ they tend to assert their socio-cultural heritage in order
not to feel alienated from their heritages in their new communities. Importantly, these associations serve as a conduit for remittances sent by members through other members back home, a platform for information on developments back home and a platform to encourage further migration from the area of origin, including other family members.

The above observation brings us to appreciate how many view term ethnicity is used and applied with political purposes amply described by Behera and Sahu (2007) when they postulated that ethnic solidarity requires two elements, i.e. (1) the formation of specific goals or claims defined on the membership of the ethnic group in opposition to or in contrast with those of other groups in the society; (2) a degree of ideological and organizational mobilization of group membership for the implementation of these claims of group cohesiveness.

Kumaran (1992) postulated that urbanization and industrialization lead to movement of people from villages and cultural regions to cities, and in order to meet the exigencies of city life migrants form various associations including country-based type, ethnic-based types and hometown-based type with common developmental goals towards not only their personal needs and integration in their new environment but also towards their cultural origin. In order to guide focus, I will like to shed light on the differences in these associations opined by Kumaran (1992).
1.2 Association Differences - Country-based type, Ethnic-based type and Hometown-based type

1.2.1 Country-based

As the name denotes, if migrants from one country move to another country and identify themselves in that “new” country, they are described as such. Therefore, it is a collection of or coming together of various individuals from diverse ethnic background who are citizens and holds allegiance to a particular country after having migrated from that country to a foreign country. Here, the purpose and roles of such association formation could be overarching apart from the individual benefits members could derive in terms of consular services. Thus, country-based associations are bigger and oriented towards different ethnic groups from a particular country.

1.1.2 Ethnic-based

Ethnic based type could be described as a sub or a unit of a country-based type. It is formed as a result of coming together of individual migrants who have identified themselves to be originating from a geographic space or community and traditional area and, thus, share some common and specific cultural values of relevance and are purposed to preserve such cultural identity. Further, it is applicable to persons who accept and define themselves by a consciousness of common descent or origin, shared historical memories and connections. This means that membership composition is drawn from various communities within a broader traditional and cultural geographic area.

1.1.3 Hometown-based

When individuals migrate from a particular town or village to a different town or cities and identify themselves to share common interests and form association to advance not only their
individual interest but with objectives aimed at the total interest of their towns and villages, such association is described as a hometown-based. The distinct factor between ethnic-based type and hometown-based type is that whereas the former is oriented towards an ethnic group with a collection of towns and villages, the later oriented towards a particular town or village.

This research has its focus on the major aims and roles played by ethnic-based associations and their involvement in rural community development and the impact of such involvements on the aspirations of those communities with a particular focus on some selected ethnic-based associations in Accra, Ghana.

This research focus is as a result of the fact that whereas philanthropic works are documented, quantified and encouraged in terms of policy framework and guidance in the economically advanced countries, the reverse is the case in Africa particularly in Ghana. Although such association’s existence has been recognised by general literature albeit with a replete of negativities of ethnicity, the positives have not been presented especially on those that are urban based and are involved in one philanthropic work or another. Thus, this research is an attempt to assess the activities of those associations on rural development and open up debate on how policy can evolve in order to derive the maximum potential benefits in such association formations.

1.2 Problem Statement

General Literature presents ethnicity and its related platforms for mobilization towards political pursuits, developmental goals and assertion of inclusion.

In multi-ethnic communities, ethnicity or ethnic identity is an additional variable in socio economic development over and above those normally present in the more homogenous communities (Yieke, 2010). The role of ethnicity in development can be negative or positive.
It can also be a problem or a potentially rewarding challenge. Unfortunately, Yieke (2010) observed that it is the negative aspect of ethnicity that has been publicized or researched. Interestingly, occasional violent ethnic conflicts have received far greater attention than years of peace in multiethnic and multi-cultural societies.

With a particular focus on Africa, Bates (2002) observed that scholars who study contemporary Africa ubiquitously highlight three features: its poverty, its instability, and its ethnic diversity. Scholars reason that Africa is poor because it is unstable and that its instability derives from its ethnic complexity. Ethnicity thus lies at the root of Africa's development crisis. Yieke (2010) questioned whether this should always be the case, and that this thought can only be sustained if one firmly believes that ethnicity is the cause of myriad of problems plaguing the African continent.

Also, Bates (2002) contends that conventional research works that portrays the ancient subject of ethnicity to be producing negatives luridly and inflicting cost on societies needs a pulse for a further reappraisal of the subject by bringing out the positives. Thus, he called on social science researchers to explore more the subject and its dimensions and manifestations to bring out the positives that may be inherent.

Given the aims behind formation of such ethnic-based association (which this study considers as a dimension and manifestation of ethnicity), it is worth noting that these associations that are urban based are not included in decision making process concerning their cultural region of origin because of the conspicuous negative picture presented on ethnicity largely manifested in conflicts situations.

Also, there is lack of assessment on the challenges that confronts such groupings and how to resolve them. As well, how to recognize them to get them in decision making processes in order to improve on their involvement in mobilizing for community development.
1.3.1 Specific Objectives

The specific objectives of the study are to explore and examine;

- the roles of ethnic-based associations in rural community development
- the impact such roles are having in rural communities and their relevance
- the challenges facing ethnic-based associations
- reasons why they are not involved in decision making processes

1.4 Research questions

The study was guided by the following questions:

1. What are the motivations behind the formation of the ethnic-based associations in Accra?

2. How is membership composed and what benefits therein?

3. What are their objectives and how are their activities organised towards them as well as their impacts?

4. What challenges confront the associations in pursuing their goals?

5. What is the nature of collaboration exist between the associations, communities and local authorities in respect of the activities?
1.5 Research Relevance

The fact that a lot of these voluntary associations are engaged and continue to engage in activities which are development in character but rarely known calls for a research into such activities to reiterate the point that there is a need for institutionalization of voluntary activities by way of national policy. This institutional framework will lend support, facilitate and coordinate the activities of such ethnic-base associations in order to fan voluntary spirit for development agendas.

1.6 Theoretical Framework – Social Capital

This research makes use of Social Capital theory as a framework for discussion with its inherent social cohesion mechanism that the World Bank postulates is critical for societies to prosper economically and for development to be sustainable.

According to Smith (2000-2009), the idea of social capital is a sociological concept to have first appeared in Lyda Judson Hanifan’s discussions of rural school community centres Hanifan (1916, 1920). He used the term to describe ‘those tangible and intangible substances that count for most in the daily lives of people’. Hanifan was particularly concerned with the cultivation of good will, fellowship, sympathy and social intercourse among those that ‘make up a social unit’.

It took some time for the term to come into widespread usage. Contributions from Jacobs (1961) in relation to urban life and neighbourliness, Bourdieu (1983) with regard to social theor and then Coleman (1988) in his discussions of the social context of education moved the idea into academic debates.
However, it was the work of Putnam (1993; 2000) that launched social capital as a popular area for research and policy discussion. ‘Social capital’ has also been picked up by the World Bank as a useful organizing idea. They argue that ‘increasing evidence shows that social cohesion is critical for societies to prosper economically and for development to be sustainable’ (The World Bank 1999).

According to Lin (2000), the social capital theory is all about establishing relationships purposefully and employing them to generate intangible and tangible benefits in short or long terms. Also, through social capital, broader identities and solidarity are encouraged by social networks that help translate an "I" mentality into a "we" mentality (Puttman, 1993). It is in this respect that the Social Capital theory is used for this research. This is because the coming of people together to form associations along ethnic origin was seen by the research to create solidarity (mutual support within a group). This leads to the “we” mentality which is outlined by Puttman (1993). What is that generated “we” mentality derived in the associational lives? It is that collective role to initiate one or two activities with a common aim of attaining a certain result. Moreover, the associations are formed purposefully to generate benefits for its members and the community in general.

In his *The Forms of Capital*, Bourdieu (1986) defines social capital of involving “the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition – or in other words, to membership in a group which provides each of its members with the backing of the collectively-owned capital, a ‘credential’ which entitles them to credit, in the various senses of the word. These relationships may exist only in the practical state, in material and/or symbolic exchanges which help to maintain them.” He explains further that it may also be socially established and guaranteed by the application of a
common name (the name of a family, a class, or a tribe or of a school, a party, etc.) and by a whole set of instituting acts designed simultaneously to form and inform those who participate in them; in this case, they are more or less really enacted and so maintained and reinforced through exchanges. And that the size of network that an individual or agent has determines the volume of social capital that agent can mobilise by right at a given time and space.

The profits which accrue from membership in a group are the basis of the solidarity which makes their existence possible. This does not mean that they are consciously pursued as such, even in the case of groups like clubs, which are consciously organized in order to concentrate social capital and so to derive full benefit from the teaming effect implied in the benefits of membership – material profits, such as all the types of services accruing from useful relationships, and symbolic profits, such as those derived from association with a rare, prestigious group.

Bourdieu’s social capital appears (which is rightly so) to be focused on the benefits that individual agents can legitimately derive by their social networks or connectedness. Largely so on his thought that such connections are both not given naturally or socially but by the agent’s effort at building such networks with a possible trickle-down effect that must also be worked out in order to fit into the beneficiary category. In other words, the network of relationships is as a result of investment plans, individual or collective, deliberately or not deliberately done aimed at establishing or reproducing social relationships that are directly usable in the short or long term. He added that social capital is reducible to two element parts; first one been the social relations that allows agents to claim resources belonging to their associates and second been the value and durability of those claimed resources.
In a further development of social capital, Robert D. Putnam relates social capital to a civic virtue. According to him, ‘whereas physical capital refers to physical objects and human capital refers to the properties of individuals, social capital refers to connections among individuals – social networks and the norms of reciprocity and trustworthiness that arise from them’. To him, the difference is that “social capital” calls attention to the fact that civic virtue is most powerful when embedded in a sense network of reciprocal social relations. A society of many virtuous but isolated individuals is not necessarily rich in social capital’ (Putnam, 2000: 19). He explains that unlike conventional capital, social capital is a “public good,” that is, it is not the personal resource of those individuals who benefit from it. Like other public goods, from clean air to safe streets, social capital tends to be under-provided by private agents. This means that social capital must often be a by-product of other social activities arising out of relationships that exist between individuals in a community. Social capital typically consists in ties, norms, and trust transferable from one social setting to another. It is in that ‘public good’ sense that social capital is closely related to “civic virtue” as it (social capital) tends to produce benefits that other individuals benefits from not by virtue of membership of the networks, per say, that produces that social good (Putnam, 1993)

In an observation, Putnam (1993) states that “Social capital is coming to be seen as a vital ingredient in economic development around the world. Scores of studies of rural development have shown that a vigorous network of indigenous grassroots associations can be as essential to growth as physical investment and appropriate technology. And political scientists have explored the subject in East Asia and demonstrated why some cooperative efforts to manage common pool resources, like grazing grounds and water supplies, succeed, while others fail. That available stock of social capital is an important part of the story. “Conversely, government interventions that neglect or undermine this social infrastructure can go seriously awry” (Putnam, 1993).
To further establish its importance, Putnam list that social capital

(1) allows citizens to resolve collective problems more easily because people are often better off if they cooperate, with each doing his/her share,

(2) greases the wheels that allow communities to advance smoothly. Where people are trusting and trustworthy, and where they are subject to repeated interactions with fellow citizens, everyday business and social transactions are less costly,

(3) “widens our awareness of the many ways in which our fates are linked”. When there is absence of connection among people, they are unable to test the veracity of their own views, whether in the give or take of casual conversation or in more formal deliberation. Without such an opportunity, people are more likely to be swayed by their worse impulses, and

(4) “also serve as conduits for the flow of helpful information that facilitates achieving goals…”(Putnam, 1995).

The tangible, intangible and public good as tenets of the social capital theory that Putnam (1995) outlined above to be of importance were explored in understanding the kind of resources that ethnic-based associations created for their beneficiary communities.

The concept of tangible resources as stated in the theory was identified as one of the main social capital that was created as a function of social interaction with an in-group identity and transferred to communities. An example as identified from the understudied ethnic-based associations is the sponsoring of the extension of portable drinking water pipeline to the Bomigo village by the Volta Foundation.

The intangible resources stated in the theory was also discovered as one of the social capital that was created in the associations and transferred to the communities. This is exemplified in
the effort of the Anlo Youth Council to improve on the falling standard of education in Anlo; specifically among Junior High Students. This was done through the organisation of mock exams for the students. The improvement on the outcomes thereafter is intangible.

Public good could be primary and secondary in nature. Restoring peaceful coexistence after a chieftaincy dispute is seen as public good primarily to the antagonists and protagonist and secondarily to the entire habitants of the community who as a result of the dispute were displayed and could not go about normal livelihood activities for fear of the violence. Thus, the duty to forestall peace within Anlo by the accumulation of social capital to produce a public good of peace by the Anlo Youth Council is seen as a civic virtue generated by the “we” mentality.

Overall, the information that flows as a result of associational live with social capital (Puttnam, 1995) serving as its conduit allows the understudied associations take an initiatives by pulling their resources together to produce tangible, intangible and public good.
CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

This study reviews literature related to ethnicity, associations and rural development. The literature is reviewed based on ethnicity and development, the reasons for association formation, associations as Non-State Actors, rural community development, roles of Non-State Actors in development and also on the impacts of civil societies and non-governmental organisations in rural development. It shall conclude by assessing how governments have used social cohesion mechanisms in such associations to enhance on social service delivery.

2.2 Ethnicity and Development

Behera and Suha (2007) posited that in the present world, there is no homogeneous country in terms of race, religion, language, script, customs, ideas and ways of life. Society is the “collectivities of people demarcated from other collectivities”. And that since the new objective of social development calls for a shift in emphasis from the individual to larger collectivities, the role of ethnic group in social development has been gaining momentum.

However, Bates (2002) describes ethnicity to be playing an ambiguous role in the great transformation. On the one hand, ethnicity creates: by providing incentives that organize the flow of resources across generations, it provides the capital for urban migration and the
acquisition of skills for industrial employment. On the other hand, which is not my focus, ethnicity destroys: ethnic conflict leads to costly acts of violence.

Ethnicity, thus, becomes double edged. On the one hand, ethnic groups promote the forces of Modernization and constitute a form of social capital (Coleman 1990; Putnam 1993). By promoting urban migration and education, ethnic groups advance the private fortunes of their members. On the other hand, ethnic groups organize politically; occasionally they engage in acts of violence, destroying wealth and discouraging the formation of capital. Ethnic groups can thus both generate benefits and inflict costs on societies.

The gaining of momentum of ethnic group in development discourse makes ethnicity a critical issue for scholars from different backgrounds to find a common understanding for what ethnicity denotes. A broader perspective is provided by Premdas (1996) when he refers to ethnicity as “collective group consciousness that impacts a sense of belonging derived from membership in a community putatively bound by common descent and culture; it pertains to the perception that one at once shares a common identity with a particular group and is in turn so perceived by others” (Premdas, 1996).

Given the heterogeneity - in terms of “collectivities” - of the present societies across the globe, Premdas is of the notion that ethnic diversity is now grudgingly but generally acknowledged as a important variable that must be incorporated in designing new strategies for development. There is urgent need to discuss the relationship between ethnicity and development in all its manifold; political, economic, and social dimensions. As daunting as
this task may present itself, he believes its outcome may rest the fruitfulness of many designs of development involving billions of dollars and the fate of millions of poor people.

Cited in Noyoo (2000), Martinussen (1997) is reported to have observed that there is no agreement on what should be understood by development. Neither is there a consensus on how development can best be brought about nor why it has proved so difficult for most of the countries in the developing world to achieve any kind of improvement for the large majority of citizens. However, we usually assume, - and for the purpose of this work - a positive transformation of people's lives that is both quantitative and qualitative when engaging in debates about development. And that if we agree on the later then the following adjectives may denote development: improvement, enhancement, elevation, progress; to mention a few.

Urbanization, education, and the rise of per capita income constitute the social and economic attributes of development (Premdas, 1989).

As populations migrates to towns to secure higher levels of education, and thereby achieve higher incomes, they also become more active politically. They more frequently possess and offer political opinions; seek and exercise the right to vote; and join and participate in associations, rallies, demonstrations, and strikes.

Many students of development appear to believe that modernization implies the end of ethnicity. With education, nationalism, it was argued by some, would supplant less cosmopolitan political identities, such as those supplied by ethnic groupings; with the growth of markets and the rise of per capita incomes, it was argued by others, class interests would supplant ethnic identifications. Modernization would lead to the politics of nationalism and class action (Rostow 1961; Shils 1957, 1981).
Scholars soon encountered facts discordant with such expectations. Many were driven to recognize that rather than weakening the power of ethnicity, modernization instead strengthened it.

In his *Freedom and Development*, Julius Nyerere (1996) observed that the highest development is about what goes on in the head of the citizen. It is within one’s head that there exists the greatest underdeveloped part of the world. He explains that the social structure of the typical Third World country is multi-ethnic. In the heads of citizens of this region are ethnic maps that are composed of the many solidarity communities of the state, intergroup likes and dislikes, and scripts that guide the choice of friends and neighbours. These maps locate the identity of the citizen in the wider framework of the social order. They are critical, for they not only serve as the lenses through which friends and enemies are defined but also, in the political world, to evaluate projects and programs and the actions of governments generally. Indeed, the ethnic map also informs the very attitude that a citizen holds towards those who govern, imparting to the government legitimacy or illegitimacy and correspondingly willingness or unwillingness to cooperate with the ruling regime. The ultimate loyalty of the citizen is to his/her solidarity community and not to the state. Ethnic group consciousness which diffuses the internalized map in the head tends to emerge and manifest itself most acutely in the drive towards modernization, bringing into contact and competition the diverse groups in the state, each seeking to claim its own rightful part of power and privileges. The ethnic map can be conducive to either intergroup trust or suspicion, positively or negatively affecting efforts aimed at the mobilization of human and material resources for general welfare and development (Nyerere, 1996).
It is for reason of the universal arousal of sectional consciousness, especially in the multi-ethnic states of the Third World, that Bates (2002) postulated that planned political change for development cannot succeed unless conceived through the prism of ethnicity. Development change cannot follow a simple unilinear path driven by neutral factors such as capital and technology without being mediated through social processes, especially the recognition of ethnic and communal interests. The ethnic factor is a fundamental force in the Third World environment and must be incorporated into any strategy of development that is adopted.

2.3 Reasons for Ethnic Association Formation

According to Noyoo (2000), some Africans today have also come to terms with the fact that many of the problems facing sub-Saharan countries are self-inflicted. Indeed the blatant and senseless killing of Africans by depraved African regimes, such as those of Idi Amin in Uganda and Jean Bokasa in the Central African Republic after the attainment of political independence, has reawakened both scholars and activists to the reality that such factors contributed immensely to the region's current poor performance in areas of human development. Right-minded Africans are now more cautious about attributing Africa's woes wholly to colonialism or neo colonialism. When we analyse Africa's political and economic catastrophes it is clear that one self-inflicted misery that is central to Africa's current situation is that of ethnicity.
Egwu (1998) however states that, rural areas simultaneously borrow from a range of discursive genres featuring ethnicity, class, religion and all kinds of consciousness, including gender, which shape identity and structure social relationships. In fact, one salient aspect of rural life, in post-colonial life in Africa, is the vibrancy of associational life. As the recent Nigerian experience makes clear, there exists in the rural areas a plethora of flourishing economic social and cultural organizations (Eteng 1993 cited in Egwu 1998). Peasant farmers, women and the youth create diverse, cross-cutting networks which provide alternative focal points of identity and mobilization other than the ethnic. Many of the associations have emerged to provide coping mechanism for the rural populace in the face of the onslaught of the structural adjustment programme. Ethnic–based solidarities exist alongside these prototype organisations of civil society. They exist as an essential component of rural livelihood and can easily become a basis for political and social action, depending on the changing balance of social forces. Under the prevailing socio-economic conditions, marked by adjustment and economic failure, and deep sense of frustration accompanying it, ethnic and kinship-based organizations have appeared to provide a more enduring basis for cushioning the impact of the crisis. This objective situation, therefore, tends to reinforce the emotional basis of ethnicity (Egwu 1998).

To a large extent, urban-based elites play a critical role in promoting ethnicity in the rural areas. That the same actors straddle the urban and rural domains is revealed in studies which have shown that urban migrants are hardly disconnected from their rural roots. They play an active role in rural/ community development associations, pay regular visits to their country homes, especially during festivities (Egwu 1998).

Wijararatna (2004) is of the view that despite the massive rural-urban migration, nearly two-thirds of people in the Asia-Pacific region live in rural areas and rural development has been
a pivotal mechanism in the overall economic strategy of most of the countries. Many countries in the region have adopted a variety of programs and projects to alleviate poverty and to uplift the general wellbeing of the rural people. Even the more “urbanized” economies of Eastern and Southeastern Asia have adopted strategies to accelerate social and economic development in rural areas, to make rural areas attractive, both in economic and social dimensions, and to reduce urban migration. Such strategies included restructuring and modernizing agriculture, promotion of agro-industries and creating special economic zones in rural areas, enhancing community facilities and fiscal incentives. The developing countries on the other hand, have adopted policy measures and implemented special programs and projects aimed at poverty alleviation, employment generation and improving general well-being of rural masses.

According to Wijararatna (2004), the realization of effective rural development requires complementary efforts, for example: a) developing and strengthening local institutional capacities; b) improving rural infrastructure and related services; c) a supportive policy framework (e.g., policies to promote financial intermediaries in the rural areas); d) developing agriculture as well as rural industries and other off-farm activities; e) provide education, skill training, health and other essential services; and f) most importantly, measures to ensure socio-economic and environmental sustainability of such efforts.

In addition, the need to acquire financial aid is one of the reasons for the formation of ethnic-based associations.

Abbot (2005) contends that wherever you find immigrants, you often find mutual aid associations to serve them. This is because migrants face predictable needs that can be filled by mutual aid. Upon reaching their destinations, they need loans, information on economic opportunities, and help to get settled. Abbot believed that for an unemployed person who
sought an unsecured loan, the hometown association was the best place to look. A loan might be secured directly, through the formal structure of the association, which frequently loaned money for personal emergencies.

Kumaran (1992) also believes that as people migrate to the cities, they lost most of their direct contact with their kindred and neighborhood of origin. In order to compensate for the primary needs which were once met by the village community and kin, individuals formed associations on the basis of informal relations. During a wave of grassroots organizing in the 1980s, dozens of community-based organizations (CBOs) were formed to deal with worsening social problems and to complement the political struggle for independence. Today numerous Community Based Organisations, nongovernmental organizations (NGOs), cooperatives, and religious groups provide housing assistance, legal advice, education, community media outlets, and self-help projects. The government has created a favourable climate for these groups, seeing them as valuable partners in the task of developing Namibia (Namibia 2014).

2.4 Ethnic Associations as Non-State Actors

Various terms have been used to describe Civil Society Organizations (CSOs). CSOs are sometimes called Non-governmental Organizations (NGOs), community-based organizations (CBOs) or private-voluntary organizations (PVOs). The term 'NGO' is also used variously to refer to the ‘independent sector’, volunteer sector, civil society organizations, grassroots organizations, transnational social movement organizations, private voluntary organizations, self-help organizations and Non-State actors (NSAs). Therefore CSO and NGO are at times used interchangeably (Aheebwa, 2011).
The term Civil Society Organization (CSO) has often been used to characterize civic associations. These associations gather for a purpose that is not exclusively linked to economic purposes, nor to the government. Hence, it is often defined as a set of organized activities that are independent of the state and economic interests, as a “sphere of social interaction between economy and state, composed above all of the intimate sphere (especially the family), the sphere of associations (especially voluntary associations), social movements, and forms of public communication” (Cohen & Arato 1992 cited in Nordveit 2005).

According to Bamidele-Izu and Gemmill (2002), the membership of civil society is quite diverse, ranging from individuals to religious and academic institutions to issue-focused groups such as not-for-profit or non-governmental organizations.

Also, NGOs are legally constituted organizations created by natural or legal persons that operate independently from any government. The term originated from the United Nations (UN) and is normally used to refer to organizations that do not form part of the government, and are not convention for profit business. Essentially Non-Government Organizations (NGOs) are organizations which are: (i) not based in government; and (ii) not created to earn a profit (Global Education, 2001 cited in Asifu, 2011).

Some of the characteristics of NGOs are: they are not profit oriented, independent from the state, they are privately initiated, and their objectives and activities focus on development. They have structured and systematic and formal activities or roles to play, and are engaged in charity and empowerment. They are local or international acting outside government arms (autonomous). According to the Convention of Biodiversity (CBD), they pursue the interests of one or more groups through lobbying and/or direct action (Asifu, 2011).
2.5 Rural Community Development

The concept development is very broad, abstract and comprehensive and is used in numerous scientific fields. Development processes are strongly connected with transnationalism, globalisation and migration (Hereen, 2004). However, Development is a historical process but it can be, and usually is, manipulated by human agency; it is the outcome of human interaction. It is often forgotten that people and culture (particularly religion) can play an important role in characterising national and local development strategies. Development is not unidirectional. Improvement in the human condition has many different dimensions and the speed of change may vary enormously for any individual or community (Potter, Binns and Smith, 2004).

Of late, the attention concerning the migration-development nexus is shifting to the concept of community development instead of private development. We speak of private development when migrants primarily send money to their families in their community of origin (Hereen, 2004). The receivers in developing countries use this money often for personal use and development of these family members, like the purchasing of food and clothing or the building of a large house. This can lead to the fact that families with migrants can have more chances to develop themselves and in several cases this might lead to a growing structural unevenness between migrant families and non-migrant families, so called inter-household inequality (Hereen, 2004).

Nevertheless, Orozco and Rouse (2007) conclude that migrant organisations are undoubtedly improving living situations in the communities they care for their families. However their influence is limited by funding and organisational restraints. Organisation restraints can be caused by inexperienced leaders or ineffective communication between home and host country. Furthermore they state that migrant organisations are more effective when they are
more organisationally mature and so the developmental potential of the organisations grow over time.

Orozco (2007) also believes that Hometown Associations (HTAs) fundraising activities can include cookouts, cultural events and concerts, raffles, and sports tournaments. Groups are often able to secure corporate sponsorship for their activities, including sponsorship by immigrant businesses. Although levels of success vary, these HTAs operate with limited resources and usually raise less than US$20,000 a year. In some cases, fundraising is not limited solely to the immigrant community. For example, the group, Comite Ixchiguan in Delaware reached out to local media in the aftermath of Hurricane Stan in 2005 to collect donations for affected families in Guatemala (Orozco, 2007).

Yet activities such as concerts and beauty pageants are more than fundraisers: They also promote culture and solidarity in the receiving communities. Many HTAs have also started to develop projects and services aimed at immigrants, such as assisting with voter registration, providing legal and social services, or teaching a native language or culture to the children of immigrants (Orozco, 2007).

According to Orozco (2007), the Fante Benevolent Society of Chicago, a Ghanaian HTA in the United States, has made its mission promoting Ghanaian traditions and values in the diaspora by helping with the "neighbouring and outdooring ceremonies" when a child is born. Meanwhile, in the Netherlands, Ghanaian HTA activities often focus on burial traditions.

2.6 Roles of Non-State Actors in Development.

A research conducted by Cordero-Guzman (2005), shows that immigrant groups, organisations and service providers fulfil several important social functions, fills key service gaps in their communities and are involved in all stages of the immigration and adaptation
process. They are involved in the recruitment of immigrants, as people find out about possibilities of bringing relatives; they help others obtain visas; and they are involved in the actual entry and settlement process. Through their various services, Community Based Organisations play a central role in the orientation of immigrants, their reconstruction of social ties, and their adaptation and incorporation process. Immigrant organisations also play a central role in all aspects of community formation and development, including building community pride and identity, representation in politics (through personnel, connections and various kinds of support), in policy discussion, formulation and implementation, in managing the relationship with elected officials (Cordero-Guzma´n, 2005 cited in Graham 2001; Kasinitz 1992; Marwell 2003) and in managing the flow of metropolitan (federal, state and city) and private donation resources to the local communities through various grants, loans and other forms of funding for programmes and activities.

These groups are part of the linkages to, and from the country of origin (Cordero-Guzma´n, 2005 cited in Basch et al. 1992; Graham 2001). They provide resources and information, including materials, human resources and funds for projects and activities, and are a resource to the countries of origin in the United States. All of these activities open up contacts, opportunities, information, exchanges, networks, development possibilities, and ultimately perhaps, more migration (Cordero-Guzma´n, 2005).

Agencies are being urged, therefore, to invest resources in building stocks social capital (Krishna, 2002, p. 3).

In addition, citizens’ connections to associations, argued, have both private advantages and societal advantages, insomuch as there are positive externalities to the society in connectivity (Putnam, 2000 cited in Nordtveit, 2005). Neoclassical economists further maintain that social capital lowers crime and amplifies mutual trust, thereby leading to economic growth. It is argued that a society with many civic associations and many people adhering to such
associations (i.e., with a “strong” civil society) has a high social capital, which leads to a more inclusive democracy and economic growth. How many civic organizations exist in any given setting and how effectively these organizations perform will have a close bearing not only upon rates of economic growth, but also on levels of communal harmony and patterns of political participation (Nordtveit, 2005).

Housed within civil society was a potential agency in the form of NGOs and, later, other non-state groups, civil society assistance could encourage external pressure on states for reform” (Nordtveit, 2005). The role of NGOs and civil society thus became the preservation of a good state; or system maintenance, in other words, the creation or strengthening of the democratic institutions that protect the rule of law, legitimate peaceful oppositions, and the expression of dissent in acceptable ways (Nordtveit, 2005 cited in Howell & Pearce, 2002, p. 59).

A fundamental aspect of the operation of civil society organizations (CSOs) concerns the mediating role that they play between the individual and the state. Analysts have demonstrated empirically how both states and citizens can benefit when a dense web of civil society organizations mediates the relationship between them. The performance of government programs is improved and the impact of state policy is enhanced and made more widespread when, instead of interacting with citizens as atomized individuals, state agencies deal with relatively organized citizens' groups. Citizens are also able to derive greater benefits from government programs and from market opportunities when their individual efforts are organized and made more cohesive by CSOs (Krishna, 2002).

According to Krishna (2002), There are good reasons to believe why organizations originating in society can perform these mediating roles more effectively compared to other organizations that are initiated and controlled by the state. While analysts of development have focused traditionally on the resources and capacities that exist among state agencies, a relatively ignored resource, comprised by the talents and energies that exist among the poor...
themselves, is increasingly being identified by recent studies conducted under the rubric of social capital. Civil society organizations, these studies indicate, are important for mobilizing social capital to serve development objectives.

According to Parker and Badu (1992), non-governmental organizations (NGOS) have become an important ally in the development process of the Third World. Activities of NGOS serve to mitigate the cost of developing countries institutional weaknesses, which often include administrative shortcomings and an inability to efficiently carry out essential development tasks, such as providing social services or protecting the environment. In recent years, NGOs have grown rapidly both in numbers and in the volume of resources they mobilize. In 1987, international NGOs transferred about $5.5 billion from the industrial countries to the developing countries; representing nearly $1 billion more than the International Development Association (Badu and Parker, 1992 cited in UNDP, 1990:136).

2.6.1 Roles of Ethnic-based Associations

The literature did not specifically outline the roles of ethnic-based associations. However we can deduce their roles in terms of their aims, objectives and what is generally described of them to be doing as stated in Abbot, 2006 consisting of social, economic and political development at both personal and community levels. During Bill Clinton and Tony Blair’s governments, the search for an alternative way in between capitalism and socialism became the topic of Gidden’s (1999) influential Third Way. As an adviser to Tony Blair, Giddens was defining a so-called socially responsible capitalism where “civil society is an intermediary sphere serving to complement rather than to replace the state” and “offers a third route to welfare provision, which is neither private nor state” (Howell and Pearce, 2001 cited in Nordtveit, 2005 ). From the 1980s, the World Bank and other development agencies began to use civil society organizations in the implementation of
its social programs. Recently partnership with civil society has become a new buzzword in the debate on democracy and development, and is now largely being adopted into the neoliberal discourse. In the 1990s, World Bank theorists such as Stiglitz, partially due to influence by Putnam, turned towards analysis of civil society’s role in development (Todaro, 1996 cited in Nordtveit, 2005). From a development perspective, Putnam’s theories could be used to argue that increasing the stock of social capital would be realized through strengthening civil society, and that the increased stock of social capital would have both economic and political results. In the end of the 1990s, especially through the influence of Stiglitz and Wolfensohn, the World Bank began to actively advocate policies that resulted in the creation of civil societies (Nordtveit, 2005).

Also, ethnic based associations strengthen the bond between migrants and the members in their rural communities through marriage and building of structures. According to Achebe, 1960 cited in Abbot 2006, the Umoufia people in Eastern Nigeria who leave their hometown to search for work in towns all over Nigeria, return to Umoufia every two years to spend their leave. When they have saved enough money, they ask their relations at home to find them a wife, or build a house on their family land. No matter where they are in Nigeria, they start a local branch of the Umoufia Progressive Union.

2.7 Impacts of Non-State Actors in Rural Development

Definition and understanding of development depends on the perception of people. People’s perception is also based on their orientation, experiences and expectations fundamentally; development is the creation of wealth – wealth meaning the things people value (Shaffer, 1989). It involves ongoing economic, social and environmental improvement - sustaining a desirable environment; having a vital social system that fosters collaboration, equity and
freedom; and a vital economy that is diverse, competitive and accessible (Christenson et.al., 1989). Development increases choices, sustains positive attitudes, improves the function of institutions and enhances quality of life.

Human society has been changing continuously from the very beginning of human history. The changes have constructed a development which is a continuous process. The concept of rural development is a process of development and change to improve rural social life. It is a strategy designed to improve the socio-economic conditions of the rural poor. As such, it involves extending the benefits of development to the poorest in the rural areas (e.g. small farmers, tenants, landless and other disadvantaged groups). It involves helping the poorest among those who seek a livelihood in the rural area to demand and control more of the benefits of rural development.

According to Bamidele-Izu and Gemmill (2002), NGOs and other Civil Society groups are not only stakeholders in governance, but also a driving force behind greater international cooperation through the active mobilization of public support for international agreements. Enabling the constructive participation of civil society in global environmental governance is thus one of the most important tasks for policymakers concerned with the effectiveness of global governance.

Due to the critical role in service delivery and implementation by civil society organizations, they have long been recognized as partners of the UN system, especially in environmental negotiations (Bamidele-Izu and Gemmill, 2002). Therefore, the United Nations which is an intergovernmental organization has most openly recognized and endorsed the need to collaborate with the non-governmental sector. Historically, the UN cooperated NGOs primarily as partners in the implementation of certain programs, particularly in the areas of emergency response, human rights, and election monitoring.
Moreover, it is necessary to note that development within rural communities depends on several interdependent components. First, adequate infrastructure is needed to support economic activity and community life. Second, a healthy economy depends in part on new business starts, access to venture capital, improving the efficiency of existing firms or the establishment of new industries or enterprises. Third, policy settings can help position rural and regional areas in an economically competitive, socially just, and environmentally responsible position. Fourth, the delivery of services in rural communities allows the local economy and social system to function, sustaining employment, population and quality of life in rural areas.

Also in terms of agriculture, many other NGOs have come up with agricultural programs aims at fighting food insecurity like Hunger Project and Heifer Uganda. They provide training for sustainable livelihood and give agricultural aid to farmers to kick-start actual agricultural practice. With these services they have evidently reduced poverty, and may have improved food security and nutrition and achieved positive social change as well (Zeller, M., Sharma, M., Ahmed, A., & Rashid, S. 2001).

According to Asifu (2011), NGOs have played an important role of improving the real needs of a nation, like the agricultural practice and promotion in countries whose economy is dependent on it. According to the Institute of Security Studies– Africa, agriculture in 1999/2000 accounted for about 42% of GDP and for the bulk of exports. The sector employs around 80% of the labour force in Uganda (Asifu, 2011).

In the health sector, NGOs have greatly contributed positively in the fight against HIV/AIDS, malaria, and the improvement in water access and sanitation. For example, the Uganda Village Project in Eastern Uganda is famed for public health promotions in which the community health concerns, named above, fall. Other such organizations include: AIDS Information Centre, The AIDS Support Organization (TASO), and The Elizabeth Glaser...
Foundation. They conduct counselling and HIV testing, empowers affected communities with vital health information for prevention and survival, and has networking bodies through which they pool resources to increase effectiveness of health programs management (Asifu, 2011).

In addition, among the programs run by most NGOs operating in rural areas is support for HIV/AIDS orphans. The Uganda Village Project, in Iganga District has such a component. The support offered attempts to address the general rights of children like the right to education and the right to health. For example in 2010, 3,500 HIV/AIDS orphans and vulnerable children in the Rwenzori region benefited from the support from the Batswana Initiatives, an international NGO (Asifu, 2011 as cited in Nzinha, 0- 2010).

Moreover, NGOs develop programs aimed at improving housing conditions and access to clean water in areas with the most need of them. The Union of Community Development Volunteers based in Mengo has upcountry activities (like borehole construction, community cleaning, and micro finance scheme) targeting most vulnerable communities in Bukomansimbi, Mpigi and Rakai Districts. Other related organizations are Slum Aid International and Habitat for Humanity. UNDP works with a wide range of partners in Uganda to create the space build capacity and offer the tools needed to integrate the MDGs into the planning and implementation of national policies (Asifu, 2011 as cited in UNDP 2011).

Information Technology has been made part and parcel of rural advancement strategy. The Busoga Rural Open Source and Development Initiative (BROSDI) have been instrumental at championing that cause through civil society empowerment in their efforts to transform rural communities (Asifu, 2011).

NGOs have continued to play a leading role in promoting women rights. The federations of
women lawyers (FIDA) offer a voice and free legal services to women. By helping to empower women, NGOs have in a way helped to accelerate development faster than ever. Women are now engaged in micro-finance projects to support families effectively, and helped transform men into responsible citizens –in as far as family care is concerned. FIDA does that nationally, regionally, and internationally (FIDA 2009).

NGOs educate the masses about issues of climate change and environmental health –all of which hold life systems in balance once moderated. By so doing, humanity is saved from numerous catastrophes like famine, scarcity and inflation (through actions like family planning education), and natural disasters (Asifu, 2011). In Uganda, Save Mabira Crusade and a cluster of other NGOs have led such a Noble cause. Uganda's climate is naturally variable and susceptible to flood and drought events which have had negative socio-economic impacts in the past (Asifu, 2011 as cited in Department for International Development 2008).

NGOs have contributed to democracy and governance through research, information dissemination, training, and advocacy. The DEM Group has highly spoken of in regards to its work of education the masses about democracy and conducting election evaluation analyses. According to Deepening Democracy Program in Uganda (2005), civic education has a potential to address this by enabling citizens to be appropriately informed so that they make considerable decisions and play active roles in democratization. NGOs play an increasingly important role in expanding local service delivery capacity, demanding transparency and accountability, and advocating rights in various sectorial fields (such as education, sanitation, etc.) as well as cross cutting issues such as human rights and cultural issues (Egli, W. & Zürcher, D. 2007)

In Ghana NGOs and CSOs have also contributed immensely to rural development. According to Parker and Badu (1992), the intense competition for the limited resources at the national
level and a policy bias in favour of developing the urban areas have forced many rural communities to forgo needed projects or to seek other alternatives.

This is where the Voluntary Work camps Association of Ghana (VWAG) fills the void in rural development. Although operating with limited funds of its own, the Association makes it possible for rural communities to construct their needed projects at very minimal costs. Thus, the VWAO performs a crucial role in rural development in Ghana (Parker and Badu, 1992). There is no region in the country that has not benefitted from the activities of the Association. Through its activities, over six hundred villages have been able to erect school buildings and health clinics; construct drainage systems, village dams, roads, agricultural programs, and disseminate information and knowledge to the rural masses. The VWAO, in a sense, mobilizes the youth of Ghana to give something back to the communities or to become role models to the children. It helps the Ghanaian youth receive free tuition up to the university level (Parker and Badu, 1992).

2.8 Policy Environment for Non-State Actors

Even though Non-State Actors are autonomous, governments usually create a legal and policy framework for the NGOs to operate within. According to Aheebwa (2011), government acknowledges and recognizes the key role played by NGOs in service delivery especially to marginalized groups, and improving accountability of public institutions.

According to Aheebwa (2011), the government of Uganda has enacted policies that guide the operations of NGOs with respect to the fundamental human rights and freedoms. The policy recognizes the right of NGOs to self-regulation and self-governance to promote better accountability. It recognizes the immense opportunities for collaboration between Government, the NGO Sector, the Private Sector and the Donor Community based on
common interest and strategic comparative advantage. It provides for basic principles upon which cost-effective monitoring, evaluation, reporting and accounting for the activities and investment in NGOs are undertaken in a shared culture of integrity, transparency and concern for quality and value-addition. Aheebwa further states that under the Policy, all CSOs are required to sign a Memorandum of Understanding (MOU) with the responsible line Ministry or Local Government; share their Program Activity Plans and Budgets with the relevant Authorities for purposes of their integration into the broader development plans. NGOs are supposed to earmark a percentage of their Program Budgets to meeting some of the administrative costs for the District Local Government in monitoring the activities of the NGOs. According to the NGO Board, plans are under way to institute the District and Sub-County NGO Monitoring Committees as provided for in the National NGO Policy (Aheebwa, 2011).

There is a clear and strong Institutional framework for the NGO sector in Uganda to effectively operate within. Aheebwa (2011) believes that the framework provides for an independent national forum for generating policy debate and channelling the strategic contribution of the sector to overall national development policy formulation and review (Aheebwa 2011, as cited in GoU, 2008).

The NGO fraternity however, has issues with the above arrangement, arguing that the NGO Act is premised on an overbearing intent by the state to control the activities of NGOs by providing for unfettered administrative discretion to the NGO Board and Minister of Internal Affairs to do so (Aheebwa 2011, cited in NGO Forum, 2009).

In Ghana, government has outlined certain processes to be followed by NGOs. One of them is the process involved in the registration of an NGO with the department of Social Welfare, before commencing operations.
According to (JICA, 2011), the organisation must be voluntary, independent and not-for-profit; working to improve circumstances and prospects of disadvantaged people who are unable to realize their potential or achieve their full rights in society. Also, though independent of government control, must operate within the confines of the framework of National Development Policy and Fundamental Liberties in the Laws of Ghana. Also, they must not be used to shield private-for-profit enterprise(s), and must state their objectives clearly and concisely. In addition, they must state the manner in which they are governed, in a constitution or bye-law or memorandum according to the law under which NGOs are incorporated, that is, the Companies Code, Act 179 of 1963 (JICA, 2011).

A research conducted by Christensen (2010), shows that the partnership approach in Ghana was initiated with the government of Ghana whilst making a poverty reduction strategy. This strategy creates the platform for donors and the government decide how funding in Ghana is to be managed. Funds are provided as direct budget support to the government, whom then becomes responsible for reaching the goal set in the strategy. If it does not achieve those goals, donors can decide to decrease their next disbursement. The government is now provided with more responsibility, also in terms of service delivery, which previously has been conducted by civil society (Christensen, 2010 cited in Whitfield and Jones 2009). Therefore, donors request Developmental Non-Governmental Organisations (DNGOs) to be government watchdogs instead, and to commence research and advocacy, since accountability has become a focus area to monitor the government, and to make sure that funds are managed properly (Christensen, 2010).

However, the favouring of DNGOs by donors makes relations with the government tense, as the government felt it had to compete with DNGOs over donor funding. This tension is recognised even today; where government only to a small extent allow civil society influence
in policy debates (Christensen 2010 cited in Opoku-Mensah 2007). The tense relationship between government and DNGOs complicates the partnership approach, as it is difficult to see how DNGOs are to be the government watchdogs, if they are excluded from policy debates.

Government has in a historical context been reluctant to support CSOs which were in opposition to the government. This is confirmed by Christensen (2010 cited in IDEG 2010)’s quote, “Who wants to pay ones critic……., to expose ones weaknesses”. This means that government will not be ready to support civil societies that do not support government efforts because civil society in Ghana is defined as either for or against government. Added to this is the competition over donor funds which started, when donors preferred to support DNGOs for service delivery, which undermines the legitimacy of the Government. The relationship and struggle between government and DNGOs is therefore described as competitive. As struggles between social forces define a society, it is a crucial aspect that civil society does not complement government activities (Christensen, 2010 as cited DANIDA 2010). Their struggle has instead determined a complex relationship between them, which makes it difficult to create the “image” of a coherent controlling organisation, as described necessary for a state to have. On the other hand DNGOs are also reluctant to cooperate with their “competitor”, i.e. the Government, fearing they will lose their credibility and independency (Christensen, 2010).
CHAPTER THREE

METHODOLOGY

3.1 Introduction

This research is conducted with the purpose of gaining knowledge on the roles of ethnic based associations and the impact they are making on rural community development with the view to identifying their significance to inform rural developmental policies. The result will provide a comprehensive overview of associational life with key informants involved in such associations and from beneficial communities including their respective local authority.

3.2 Research Design

Research approach used is a qualitative type with a question guide for an in-depth interview with some key informants. These key informants are comprised of executives of two (2) identified ethnic-based associations in Accra as a case study (Anlor Youth Council and Volta Foundation). These is also corroborated with a focus group discussion (FGD) with a question guide in their corresponding district and village where key informants will be comprised of membership made up five (5) each.

Considering the overall aim of the study, qualitative research design was thought as appropriate approach to provide a qualitative description and deeper understanding of inclination to formation of ethnic-based associations as well as their roles in community development. Qualitative research aims to generate data with which to better understand individual experiences without making any value judgements during data collection (Carter and Henderson, 2005). And given the negativities associated with ethnicity relative to conflict, the approach is suitable as described by Bowling, 2009 to be apt if “phenomenon of interest is sensitive in nature”.

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3.3 Study Area

Since 1887, Accra has been the commercial and political capital (hosting headquarters of government ministries and affiliate institutions) of Ghana, West Africa covering an area of 200 square kilometres. With population of about 5 million people, Accra is one of the most populated and fast growing metropolis of Africa with 3.36% annual growth rate(Accra Metro Profile. 2009).

The sectors of Accra’s economy consists of primary sector (farming, fishing, minining and quarrying), secondary sector (manufacturing, electricity, gas, water, construction) and tertiary sector (wholesale trade, retail trade, hotel, restaurant, transportation, storage, communication, financial, real estate service, public administration, education, health and among other social services). As an urban economy, the service sector is the largest employing more than 550,000 people in the formal sector.

3.4 Target Population

The target population are community leaders from the geographic areas that such ethnic-based associations are identified with namely Anlor state in the south-east municipality of Keta and of the Volta Region Ghana. As well, executives of such associations were also targeted. Reason for selecting this target was for purposes of profiling the views of such peoples with respect to their experiences with the activities of the respective associations.

3.5 Sampling Arrangement

Purposive sampling is used as the technique for the selection of people for in-depth interviews with a guide. Purposive sampling involves selecting participants according to predetermined criteria relevant to a particular research question. The sample size may or may not be fixed prior to the data collection, depending on the resource and time available, as well
as the study objective (Family Health International, 2009). Subjects (interviewees) are selected based on their knowledge and roles played at the respective associations and communities and, as well, the purpose of the research. In this light and given the time and resource constraints, the researcher also adopted a convenient sampling technique to select respondents for questionnaires in the two areas under the study. One (1) executives from each associations consisting of the association’s vice president/acting secretary are used for the in-depth interviews. FGD1 (made up of community members) is comprised of an assembly man, head teacher, traditional elder, and ordinary member of community and a unit committee member who doubles as a trader bringing the total of five (5). FGD2 (made up of senior members of district assembly) is comprised of and assemblyman, district education officer, deputy district coordinator, district health officer and an opinion leader bringing the total to 5.

3.6 Procedure for Data collection

3.6.1 Instruments of Data Collection

Interview guide were developed to collect data related to the topic that meet the objective of the research and suitability of it to the population.

3.6.2 Institutional and Community Entry

The researcher pre-informed the Institutions namely the municipal assembly, and assembly men, opinion leaders and teachers within the identified community about the research and what it is aimed at. The researcher further made arrangements and scheduled a meeting with the leaders of the aforementioned ethnic-based associations in Accra. In scheduling such meetings, dates and venues of the meetings were discussed and agreed. There were there (3) scheduled meetings with the executives of the ethnic-based associations. On two occasions,
both groups failed to honour it with the excuse that some equally important administrative issues cropped up which needed immediate attention. However, the third scheduled meetings eventually took place separately.

The in-depth interview with Volta Foundation’s vice president was conducted at the office of the foundation located at Roman Ridge, Accra (adjacent Ecobank) while that of the Anlor Youth Council was held at the residence of the vice president located at Banana Inn, a suburb within Dansoman township, in Accra.

It was difficult scheduling meeting for the focused group discussion especially so because of the nature of participants that the researcher targeted to be part of the group. Given the difficulty, the researcher agreed with the assemblymen of the respective communities to have the discussion rather at the district administrative offices and not the communities because the district coordinator was busy and could not travel to those communities. Thus the district administrative office is a convenient venue. However, the researcher, for validation purposes have to travel to the communities and this were accordingly done. FGDs were held in the conference room of the Keta Municipal Assembly on different days for both communities.

3.6.3 Question Guide Administration and Interviews

The administration of the question guide took the form of in-depth interview as opposed to self administration for the key informant’s interviews. Same method was applied in the focus group discussion.

3.7 Data Management and Quality Assurance

The primary data obtained for this study was collected by the researcher who interviewed the respondents himself. This was in order to be assured of quality data. Subsequently, the
answered questions were transcribed, cleaned through the rectification of obvious mistakes that occurred in the field. Responses were then coded and serialised for easy individual reference making to a particular issue or suspicion of mistake.

3.9 Data Analysis

Content analysis based on themes and sub-themes which involves identifying, synthesizing and reporting patterns in the data was used to analyze the data collected from the field. The recorded interviews were transcribed and analysed into various section of this report. Reasons for doing this was to identify from the transcripts the extracts of data that were informative and to sort out crucial messages hidden in the mass of each interview. This was then organised under themes and sub-themes with their frequencies. The data that contained similar information were categorised under major themes and sub-themes. Information collected through note taking, observations and handouts were equally organised and subsequently blended with the transcribed data. Important statements from the research participants were also reported verbatim where deemed necessary.

All interviews were analysed using thematic content analysis (Newell and Burnard, 2006). This involved A five-stage approach to data analysis adapted from the grounded theory method (Glaser and Strauss, 1967) and other works on content analysis were used to organise and present the data.

The data were categorised into four main component parts;

1. Rationale for the formation of the associations and their objectives,
2. Objectives and Composition of membership
3. Activities of the associations at rural community level and its impact,
4. Challenges of the associations.
5. Collaboration with communities and local authorities

The researcher interpreted these analytically by giving meaning to the themes.
CHAPTER FOUR
DISCUSSION OF RESULTS

4.1 Introduction
This chapter discusses the findings of the study. The findings are organised into themes and sub-themes. Apart from the socio-demographic characteristics of respondents – both in-depth interview and focus group discussion – the findings are organised under the following themes (1) reasons for the formation of ethnic-based associations in Accra, (2) roles and objectives of ethnic-based associations, (3) activities of ethnic-based associations and its impacts in rural communities, (4) Challenges of Ethnic Based Associations, (5) interaction between ethnic based, communities and local authorities.

4.2 Socio-demographic Characteristics of Respondents
The socio-demographic characteristic of respondents are categorized into two parts namely that of the executives of the ethnic-based associations in Accra and that of the corroborated leaders of the communities and officials of the district assemblies that participated in the focus group discussion.

4.2.1 Executives of Ethnic based Associations in Accra
Both executives are males and belong to the larger Ewe ethnic group that are largely found in the Volta Region of Ghana. They are residence in Accra where they also work. Whereas the Anlo Youth Council’s VP is a social worker aged 36 and hails from Tegbi within the Keta municipality belonging to a sub Ewe ethnic group known as Anlo, the Volta Foundation’s
general secretary is an accountant aged 54 and is Ewedomo, a sub Ewe ethnic group hailing from Anfoega, a town within the Kpando district of the Volta Region of Ghana.

The VP of the Anlo Youth Council (AYC) has been holding this position for the past five (5) years and has also been the association’s acting secretary for the past two (2) years following the incapacitation of the substantive secretary.

The Volta Foundation’s general secretary has been in this position from the onset of the association running most of its affairs in collaboration with the organizer under the direction from the executives. whilst R2 is the general secretary of the Volta Foundation and runs most of its affairs.

4.1.2 Members of the Focused Group Discussion

With age ranging from 35 to 66, members of both group are Ewe descent with exception of FGD2.R3 who is a Fante but resides at and works at Keta Municipal Assembly (KEMA).

Gender representation was equal. Number of years of residence within the areas (Atiavi and Keta Municipal Assembly) understudied ranges from 4 to 47 years. Significant members selected for discussion are community leaders with status such as assembly members, unit committee member, traditional leader, head teacher and municipal officers. Ordinary member and an opinion leader were also included in the research.
4.3 Theme One: Reasons for Forming Ethnic-based Associations Accra

The research had an objective of exploring the reasons that informs formation of ethnic-based associations in Accra. The finding captured under this theme addresses the reasons that informed the formation of ethnic-based associations. Beyond the above, other relevant sub-themes emerged and are captured as (1) special circumstances for their formation, (2) composition of membership and benefits. Thus, findings are discussed under the above sub-themes.
4.3.1 Reasons for the Formation of Ethnic-based Associations

Abbot (2006) explains that as towns began to be urbanised rapidly, many people move from the rural areas to the urban centres for employment and other livelihood issues. In the urban centres they perceive themselves as strangers and as such long for associational lives with people they can easily identify themselves with having and sharing common interest including common ethnic background and its cultural heritages and solidarity. Based on this explanation, the research sought to find out why the formation of association along ethnic origin and not multi-ethnic. Both executives interviewed were unanimous to explain that the formation of the association in the city is to serve as a platform for congregation for social and cultural cohesion. The vice president of the Anlor Youth Council, for instance, reflects that

"...the historical and traditional culture structure in Anlo system positions the youth for various reasons. Key among is the position of a warring group in times of ethnic strife..." (27/06/2014)

The traditional use of the youths for war purposes in times of ethnic strife positions the youth as a special structure within the Anlo constituents hence creating networks among the youths. Migrating to the urban centre may be seeing the going into the oblivion of that social cohesion among Anlo youths dwelling in the city. This is further confirmed in the words of the general secretary of the Volta Foundation who says;

“... so basically it’s a platform for Voltarians because we are from Volta Region....so there’s the need of those in Accra to create a platform on which people can come together to reminiscent...”. (03/07/2014)
And this also goes to affirm the reflection of Kumaran (1992) that because rural migrants in the urban centres loose contacts with their kindred and neighbours, they form associations to compensate for that lost.

Egwu (1998) reveals that urban based elites plays role in promoting ethnicity in the rural areas by remaining disconnected from their rural areas of origin through regular visits to their home of origin and forming associations to develop their rural areas. The below quotes from a respondent confirm this partially. However, it is fully confirmed by the same Volta Foundation’s general secretary when he explains further as follows;

“...to create a platform on which people can come with ideas to discuss and assist the various district assemblies on their developmental agenda...” and further confirmed when R1 states that “...they also acted as channels discussing of issues that concern the youth and development in General. What is new is that Anlor cannot rely solely on its old development structures during this critical times....” (03/07/2014)

4.3.2 Special Circumstances

The study gathered that apart from the reasons confirmed above, certain happenings triggered the formation of the associations. One includes a chieftaincy disputes as a result of an alleged illegitimate “usurper” imposing himself as a chief on the people. This circumstance leads to unrest and violent demonstration in the Anlorga (traditional capital town of Anlor) communities. Police were called in to forestall order but it resulted to clashes with the law enforcement agency and led to deaths and abuse of human rights. Thus, urban elites (largely youths of the area) owes it as a civic responsibility to step in for peace to prevail and discontinuation of human right abuses. The Anlo Youth Council’s VP explains things...
“In November 2007 there were certain crises in Anlorga leading to the death of certain people by the police using live ammunitions during some chieftaincy disputes in Anlorga. Following that there were series of meetings by the citizens of Anlor that was spearheaded by the Anlo youth. And people who were concerned as youth of Anlo and that umbrella meeting held by the Anlo youth council...”. (27/06/2014)

This reveals that conflict situations can give rise to associational life.

Again, the Volta Foundation scribe’s explanation that “... somewhere in about 2005, when Dumegah Okudzeto and his wife were thinking through how to promote the Volta Region...” (03/07/2014)

could mean that through reflection on a subject at any point and putting this reflection into real action could result into association formation.

4.4.3 Composition of Membership and Benefits

The study reveals that per the structure of the associations, membership comes by virtue of ethnic origin of one’s parents – both mother and father. The fact that one is given birth to by either of one's parents who has ethnic origin of a particular ethnic background makes one an automatic member of a particular ethnic-based association. The vice president of Anlo Youth Council (AYC) makes it succinct that “... you become a member virtually by reason of birth basically.” (27/06/2014) However, he puts it further that because the association is non-subscribed membership despite their subscribing membership on a social media (facebook), one could also become a member by virtue of affiliation. In his words;
“... we have people who have empathy for what we are doing who are basically not Anlos but are members, we do not discriminate based on ethnicity or strictly a member by birth. Once you believe you are an Anlo and act like one, we don’t have a problem...” (27/06/2014)

explains the above.

To confirm this deduction, Volta Foundation’s (VF) general secretary also says “...the first is by being a “voltarian” and the second is by affiliation, either you have been following our projects or you are identified with them.” (03/07/2014)

Abbot (2006) averred that the need to acquire financial aid is one reason why immigrants form association through mutual aids. And also for the predictable needs of employment, migrants form associations in order to network and derive such benefits for members. Kumaran (1992) also alluded to this assertion that for the exigencies of city life, immigrants form associations based on ethnic origin to meet those exigencies.

However, this study reveals otherwise of the above two assertions. The respondents of both group reveals that their members do not derive any direct benefit from the associations’ activities and projects but rather they give out their resources, which include material and immaterial resources, to others of their ethnic geographic origin. The words of vice president of AYC captures this revelation;

“...what I have said so far, it is not a subscribed membership and therefore it does not accord benefits individually to members, benefits are accorded to villages and towns by way of initiating development, by way of spear heading campaigns such as the educational thing we did recently, by way of pushing and acting as a pressure group to push our traditional leaderships, our local
It also goes to confirm that ethnic-based associations can be likened to non-governmental organisations as they do not aim at accruing profit to themselves postulated in Global Education (2001) as cited in Asifu (2011). Perhaps what we can say to be an indirect benefit to members is the satisfaction that life is made better for their people at the rural area through their efforts and initiative giving them the sense of pride. This is gathered in what VF’s scribe explains that

“...when you visit a community that do not have a portable drinking water in spite of the fact that they are surrounded with water but highly salted one. They drink from unclean sources and waterborne diseases are the order.... you get touched and mobilise resources and provide them with good and healthy drinking water... the next time you go there and see people now drinking better water and diseases reduced, you will be filled with joy and satisfaction. The beneficiary themselves will hold you in high esteem and sees you as a source of their joy... so much satisfaction in that...”  (03/07/2014)

4.4. Theme two: The Objectives and Expectations of the Ethnic-Based Associations as Roles in Development

The research has an objective of exploring the roles and objectives of ethnic-based associations in rural development. Cordero-Guzman (2005) observed that immigrant groups and organisations fulfil several important social functions by attempting to fill key service
gaps in their communities. With this in mind during the process of coding for the purpose of analysing responses for the above regard, other basic themes emerged namely (a) cultural preservation and development, (b) infrastructural improvement, (c) investment promotion (d) economic development and (e) civic engagement. Thus discussion of findings is done under these sub themes.

4.4.1 Cultural Preservation and Development

In the study, it emerged that one ancillary objective of ethnic association is the preservation and development of culture thought to be going into oblivion. Cultural practices such as festivals, singing, dancing, storytelling, cooking, etc, they say, are becoming rare practises in the ethnic place of origin. Thus, the association deems it necessary to redeem it through some programs to get older folks to teach the younger generations. It is planned that this will be recorded on video for others to learn. AYC’s vice president informs that

“...our fading Hogbetsotso festival, we have not celebrated it close to 10-11 years which was almost failing that was the forum in which a lot of development issues were raised at that time...... we thought that it was failing and we headed to revitalize it..... Anlo cooking recipe are falling into oblivion and we thought our livelihood revolved around those areas....those are the key things Anlor got involved in or God gave them for livelihood. Now foodstuffs we used to eat that are source of livelihood are falling. Our people are no longer growing a lot of beans, certain foods are getting missing on our tables traditionally and you no longer find them being served on festive occasions and they are falling. We also have the cultural revival and preservation which we also proposed to involve older generation to transfer the Anlo folklore, dance skills workshops to groom and select the best for recording purposes. All the people who documents history
by way of songs are dying. An example is the famous Akpalu by whose deep pot of songs the late professor Kofi Awunor extracted some of his poetry and things like that...”  (27/06/2014)

To some extent this view goes to support Egwu, (1998) when he alluded that urban elites in many ways promotes ethnicity in their rural areas of origin through reinforcement of traditional cultural practices in order to realign themselves to the rural folks with the believe that they are still the same despite their integration in the urban communities. It also confirms Egwu’s (1998) assertion that migrant elites in the cities are hardly disconnected from their rural roots as captured in vice president’s response.

4.4.2. **Infrastructural Improvement**

Respondents in both ethnic-based association understudied had infrastructural development as one of their agendas to pursue and this goes to support Wijaratatna (2004) that among other developmental agendas of associations is improvement of infrastructure in the rural areas to span other economic activities. VF’s general secretary states

“...if you take a look at infrastructure in the volta region, nobody will tell you that it is the reason why the volta region has not performed and not doing so in terms of productivity for livelihood... Our roads, markets, ... they are all in a bad shape which cannot sustain livelihood...... and this is what we seek and strive to improve...”  (03/07/2014)

In furtherance of this confirmation, vice president of AYC explains "...we also set out to identify and prioritised rehabilitation of infrastructure of most deprived communities...."

To find out if the supposed beneficiaries actually expected the provision of infrastructure from the ethnic-based associations understudied, the research posed question to the members
of the focused group discussion of their expectations. The result shows that indeed, they expected such associations to support to provide necessary infrastructure in the community. This is echoed by a unit committee member of the FGD1 when she says; “we are always under the mercies of the weather by selling and buying in the open. We need a market structure at least for our health…” (06/07/2014)

Further at the focus group discussion with the local authority, this was also agreed on when the district health officer stated that

“some communities do not have clinics and have to walk a great distance to access health needs. Helping to build clinics will reduce much of the maternal deaths since …” (10/07/2014)

4.4.3 Economic Improvement

Bamidele-Izu and Gemmill (2002) cited Weiss, (1999) that seeking to improve rural areas in the third world countries depends on how much commitment is made to improve on productivity. That this productivity involves identifying local potentials in terms of its human and natural resources and turning them for real economic gain. In this direction, it is important that the local people must assume certain roles to drive in order for the state to join their forces to improve economically.

The research gathered from respondents and defined economic improvement as increase in economic activities that opens economic opportunities and enhances livelihood with local initiatives. The research found out that the associations had an objective of identifying local talents to open not only new indigenous businesses but also improve on traditional occupations such as fishing and agriculture. What is more is the quest to identify local economic opportunities worth investing into and this agrees with Weiss, (1999) as cited by
Bamidele-Izu and Gemmill (2002). The VF’s general secretary, for instance, pointed out that “… to identify and develop talents and assist indigenous projects. ” Similarly, AYC vice president pointed that the

“...Anlo cooking recipes are falling into oblivion and we thought our livelihood revolved around those areas, for instance the fishing industries, our agricultural and those are the key things Anlo got involved in or God gave them for livelihood”.

One significant economic potential that the research gathered is the hydro-carbon potentials within the Anlo environ. The Anlo Youth Council has an objective of supporting to complement efforts of local authorities and central government to bring this dream to reality. One could observe visibly oils on the ground and surfaces of water bodies which is a good sign of hydro-carbon deposit and thus they intend to independently bring investors to explore the possibility.

On the expectation gathered in the focus group discussion, it only emerged in the FGD1. And this came from an assemblyman of the area says; “I expect that they provide us with fishing nets and others since most of us are poor fishermen... the nets are expensive to acquire...”

A further probe into this reveals that a yard of the required fishing net costs Gh₵15.00 and a total of 75 yards are required alongside other gears such as canoe and bamboo to complete a fisherman’s readiness for fishing expedition. The study further gathered that some older fishermen have done a lot of savings spanning their fishing career and are able to own fishing gears for rental purposes. And that the fees charged for the purpose is a fixed 60% of total sales made each time the gears are given out and used. And so, if this is provided by their
own folks with a softer term, it will bring a significance improvement in their livelihood and reduce exploitation by the older and richer fishermen.

4.4.4 Investment Promotion

Again in Wijararatna (2004) assertion that migrants in urban centre play critical role in rural development relative to general wellbeing of the rural people through programs and projects to accelerate and to uplift social and economic development in rural areas, to make rural areas attractive, both in economic and social dimensions and to reduce rural-urban migration comes to the fore in the above theme.

For definitional purposes, the study defined the theme as directing activities that identifies economically viable and sustainable opportunities and securing funding for its implementation. Both respondents from the ethnic-based associations have an objective of identifying and marketing the available resources to attract potential investors. According to the respondents, their place of origin is endowed with many natural resources ranging from forestry for timber to hydro carbon deposits for petrochemical development and from tourism potentials to pottery that have been neglected by central government to woo investors to explore and thus stagnating development and keeping in perpetuity their deplorable livelihood activities. Thus they took it upon themselves to spearhead the effort at attracting investments into those sectors. In this direction VF’s general secretary reports that they want to

"... encourage the districts through the assembly and the DCE’S to package their respective district into a working document, throwing out the economic potentials of the districts for the sole aim of marketing its districts...” to “... attract investments and investors into the region.”
However, this did not come up in focus group discussion as an expectation from the communities and local authorities. What this means, especially on the side of FGD2, is that they may not be seeing it as their primary responsibility to invest or woo investments in those productive areas – allowing civil societies groups, and in this case ethnic-based associations, to fill in the gap. This goes to confirm the observations in Parker and Badu (1992) that most local authorities are not only weak in administration but also lacks the skills to efficiently improve local economies. On the other hand, it appears that the inability of this sub-theme to emerge on the side of FGD1 confirms what Shaffer (1989) noted that on development as subjective and dependent on people’s perception based on their orientation and experiences. The research inferred that the community studied does not know and value the resources that surround them. Or perhaps, based on their orientation do not see how this can turn their local economy around for better.

4.4.5 Civic Engagement

Howell & Pearce (2002) is observed by Nordtveit, (2005) that the role of civil society has become the preservation of a good state - in other words, the creation or strengthening of the democratic institutions that protect the rule of law. Indeed, Krishna (2002) furthered this analysis and suggests that both states and citizens can benefit when a dense web of civil society organizations mediates the relationship between them. The performance of government programs is improved and the impact of state policy is enhanced and made more widespread when, instead of interacting with citizens as atomized individuals, state agencies deal with relatively organized citizens groups. Citizens are also able to derive greater benefits from government programs and from market opportunities when their individual efforts are organized and made more cohesive.
The study gathered and defined civic engagement to mean mobilisation for participation in the governance structure to ensure accountability, volunteerism, peace and order.

In the study, it emerged that among other objectives of the associations, the call to civic duties run among all other objectives which have been discussed in the foregoing. If one should consider the promulgation of traditional position of youths in Anlor to Anlor Youth Council’s formal Status now, the discussion would not have been complete without the mention of the special circumstance (discussed in 4.3.2) that triggered that process. Indeed it was a civic call to allow a supposed truth from been falsified by a “usurper”. The research gathered that at the time of the chieftaincy crisis there was distrust between the police and the feuding factions leading to the escalation of hostilities. As organised as they were at the time, the Anlor Youth Council’s appearance at the discourse was used as a leverage by the law enforcement authorities to bring the factions together to dialogue for resolution while maintaining the stance of the council. Vice president of AYC stated that

"... Following the ascension to the highest traditional office of Anlor, there were so much agitation among the youths and elders. We consulted and persistently called for his de-thronement...through peaceful dialogue and intermediary role playing and restoration of trust among the police and the factions ...."

confirming Krishna (2000) view of citizens to deriving benefits from government their individual efforts are organized and made more cohesive.

Also gathered from the research is the quest by the associations to make their cohesive attributes mediate in matters of conflict to ensure peace and harmony prevails. This is captured in the views of general secretary of VF when stating some of their objectives to include -"...to mediate to ensure there is peace in Volta region...".
Further, the associations has an objective of positioning themselves to change their place of origin to a benign communities by strategically acting as a pressure group of a sort to press on whichever authority is concerned to act on crucial matters. This is crystallized in vice president of AYC reflecting that

"... the objective basically is to spearhead in Anlo, mobilize the youth towards development in Anlo...." and that “What is new is that Anlo cannot rely solely on its old development structures during this critical time...”.

The research can report that apart from the above civic virtues in display within their social cohesion, the overall goal is what is contained in the statement of the general secretary of VF who states that the intension is

"... to promote and encourage the spirit of volunteering," and as well to “encourage professionals from the Volta region to begin a serious consideration of giving back to the region a little bit of themselves in terms of time, resource and ideas...”

symbolizing a patriotism and group identity.

As an expectation among members of the focus group discussion, reveals an even agreement on this subject of civic engagement with the perception of assemblyman in the first focus group discussion who says that

“... these days groups have emerged and are making noise of various demands on government to do this and that for them. They achieve results.... why can’t our people in the cities do same? ”
to confirm again Krishna (2000) assertion that organised groups achieves result better from government programs than atomised individuals and also agreeing with the associations objective to act as a pressure group of a sort.

4.4.6 Other Expectations

Discussants mentioned a number of expectations that did not actually emerged as an objective of the associations but can variously find their expression in the above sub themes but are also worth mentioning here because their corroboration singly hangs. This expectation includes the support to build a modern water closet toilet facility and support to build a health post for their health needs. The research gathered that crime level, largely attributed to joblessness of youths, in the community is on the ascendancy and thus a call was made on the association to counsel the youths against crime. This is captured in the words of a traditional elder in the focus group discussion who said that

“...the crime level these days are worrying. As colleague youths, they should advise them against that and rather to engage in something that will bring them legitimate income...”

4.4.7 Local Surprises

The researcher assumed respondents in the FGD1 will outline their needs and wants and make demands on the associations. The researcher was surprised to get some ideas in the responses on the expectations of the ethnic-based associations.

An ordinary member of the community in the first focus group discussion, for instance says,

“... they should be attending funerals and communal events like festivals and make their contribution to funerals and festivals for development purposes...”.
Probing further for explanation on why the expectation on them to attend funeral, the researcher deduced that funeral attendance plays a very important social function for reconnection to kindred, a grounds for reciprocity when attendees are also bereaved and an occasion to support the bereaved financially to make for the expenses incurred as a result of the funeral through the donations made by the attendees.

Also surprised to hear was from a key informant (district health officer) that the associations should assist since “...some youths are poor and lacks productive skills. They should be taken to the cities by their pals to undergo apprenticeship...”

The researcher wondered why that should be the responsibility of the associations. However the researcher was alarmed when a similar statement emerged in the second discussion from an opinion leader that “...there are so many apprenticeship opportunities in the cities. They should assist them to learn something productive in the city...”

Similarly, expectation such as “...here, we don’t have job opportunities...but the jobs are in the city... so they should try and find good jobs for us to come there to work like them...”

said by the ordinary member of the group amplified this surprise and averred my stimulation to Cordero-Guzman’s (2005) and Abbot (2005) assertion that migrants are involved in recruitment and settlements of immigrants in the cities.
4.5 Theme three - Activities of Ethnic-based Associations and it’s Impact on Rural Communities

The research has an objective of exploring the activities of ethnic-based associations around their set objectives (discussed in the preceding session) and to corroborate those activities by assessing their impacts in the beneficial rural communities and the local assembly. Thus, discussion in this session will be on same with exception of local surprise and other expectations. Subsequently, ongoing initiatives and future plans shall be discussed in order to appreciate associations’ depth of initiatives and outlook. Also other activities such as those performed in the area of education and its impact shall be discussed. However, I will begin by reporting on how the association mobilises itself to meet those objectives in order to appreciate subsequent discussions.

4.5.1 Mobilizing for Activities of Ethnic-based Associations

The research gathered that members of associations have a primary responsibility to respond to calls regarding planned activities. These responsibilities include, among other things, willingness and readiness to volunteer their services especially during times of crises and to support by contributing financially towards those activities. As well, members are supposed to adhere to rule of engagement, which keeps changing as per place and circumstance, in discharge of their activities.

It is also the responsibility that members spear head and initiate individual programs or project in their respective villages and report this to the association on their progress to inform how, if there is need, the association can help to fast-track them.
Members are also enjoined to spread the news about the association and the intensions thereof to enlarge membership. By this, it is expected that new members will attend meetings organized in Accra.

Apart from the Anlo Youth council, the Volta Foundation has membership in almost all the district capitals within the volta region with prominent membership not less than fifteen across board and that planed activities and monitoring of the activities are delegated through those members.

On the other side, the vice president of AY indicated that they have people in the regional capitals of Ghana who supports their course but are not organised as they are in Accra. And that anytime those people find themselves in Accra and their visit coincide with their meeting schedules, they make it a point to attend meeting to abreast themselves with issues pertaining to Anlor. On such occasions pending contributions and donations are made by them.

4.5.2. Cultural Preservation and Development

The Anlos are noted for their Hogbetsotso festivals where there is a display of varieties of traditional dances, singing, drumming and exhibition of myriad of recipes to taste, and as well, an occasion to bring to the fore Anlo developmental issues. The research gathered the due to issues surrounding succession to the highest traditional office of Awormefia (paramount chief), for more than a decade the festival has not been celebrated since there was no Awormefia who must sit in state on that occasion for his sub chiefs to pay homage to.

In order to reawaken the spirit behind the celebration of Hogbetsotso, the Anlo Youth Council started organising the Hogbetsotso lecture series where prominent scholars of Anlo descent are invited to share their thoughts on variously selected topics pertaining to Anlo and its development. The study gathered that the creation of this annual platform paved way for
those concerned to a new thinking and modernization of traditional practices. The vice president of AY indicated that

"... since its formalization, the council have consistently been organising and holding Annual Hogbetsotso Lectures where resource people from Anlo are given the opportunity to speak on topical developmental and cultural issues of Anlo to set the tone for celebration of Hogbetsotso festival..."

And after three years of providing this platform, the association received an invitation from the Awadada (warlord and second in command of traditional political structure of Anlo) to be part of a steering committee that is to eventually organize Hogbetsotso festival celebration under his (Awadada) auspices. Ever since, they have been organising for its celebration and the lecture series has been institutionalised as a fulcrum on which issues in respect of Anlo and Hogbetsotso are discussed and also as a precursor to its celebration.

Also, the study revealed that the Anlo Youth Council has organised a story telling competition among Junior High School students to awaken the story telling tradition which serves as a platform not only for entertainment but also for moral education. This is captured in the words of vice president of AY who states that ;

"...In 2011 we organised glitoto (story telling) competition among students with guidance from older folks. This was aimed at awakening glitoto tradition as a form of entertainment and moral education among youths..."

This was corroborated by an ordinary member of beneficiary community when he responded to the question regarding his knowledge of the association; “... yes, yes, yes. As for that group who organised the glitoto competition....calls for the assembly of the youths, i know them”.
This goes to confirm Nordtveit’s (2005) assertion that indigenous associations play roles to preserve their society for good and to maintain their system to promote harmony.

To showcase the rich culture of the Volta Region, the research also gathered that the Volta Foundation in its maiden trade show christened *World Volta Trade Fair 2009* (discussed in 4.5.5), the general secretary reports that

‘‘...along the trade event, we organized cultural performances to showcase the huge cultural resources of the volta region and as well to provide entertainment for both exhibitors and visitors...’’

### 4.5.3 Infrastructural Improvement

As discussed in 4.4.2, the two associations has objective of improving general infrastructure of the respective communities. However, the research gathered that only the Volta foundation has something to show in that regard. Reason given by vice president of AYC for their inability has to do with the huge financial cost of such projects. The Volta Foundation boast of their ability to deliver some social infrastructure such as public toilet facility and connecting an island community to pipe borne water supply system. According to the general secretary,

‘‘...we have translated our facilities into real gain and I have just mentioned about three projects; water at Bomigo, Environ Lou for Tsiyinu. Somewhere [in] Abanzi [district,] also benefited from this community in Environ Lou...’’.

The research gathered that Bomigo is an island on the Keta lagoon with population about 1000 people. Residents of this village draw water from hand dug wells. The drawn water is full of sodium chloride (salt) which needs treatment before usage. But residents do not have any means of treating the water before usage hence using it as it is thereby exposing them to
health consequences. Efforts to get treated water to the community have proved futile largely because the local authorities do not have the technical knowhow to get water to the people. This came to the attention of the president of Volta Foundation who, through his networks, lobbied the Australian High Commission of Ghana to arrange for an expert to study and devise a means of getting water to the community. This was expertly done and with 30% aid funding from the same Australian High Commission, the Volta Foundation was able to extend treated pipe borne water to the community through personal network that the foundation’s president has confirming Putnam’s (2000) discussion on social capital to include individuals own network that he/she posses and brings into an organized group to promote social cohesion as cited in Nordtveit (2005) and, as well, Cordero-Guzma’n, (2005) as cited in Graham (2001); Kasinitz (1992) and Marwell (2003)

Again, the Volta Foundation was met with the community leaders of Tsiyinu located within the Keta Municipal Assembly with the problem of open defecation by residents and how this poses environmental damage and its associated endemic health implications. With assistance, again, from the Australian High Commission, a technology was developed to provide a public toilet called the Environ Lou with mechanization to process faecal matter into a fertilizer for use by the farmers in the community to boost their farm yields.

The study gathered a confirmation of the above in the second focus group discussion (FGD2) where the deputy education officer of the district assembly said

“... I know of a water project done in Bomigo – an island in the Keta district - done by the Volta foundation.... we couldn’t afford to send pipe borne water there...but they were able to do that one too... ”

when asked to express his knowledge of ethnic-based associations in the district.
4.5.4 Economic Improvement

The research gathered myriad of cross-cutting information concerning the above subject. Based on the responses, the research defined economic improvement as the increase of economic activities that opens up economic opportunities and choices and enhances livelihood.

The Volta Foundation is in the process of mechanizing pottery production, which is one of the major occupation of residents due to a rich clay deposit in Bomigo as contained in the words of general secretary of VF who opine; "... we are assisting Bomigo village to mechanize pottery production to make good use of the rich clay deposits there...".

This project is expected to increase not only the existing items that are been produced from the clay, as well, other types of clay product such as floor tiles and plates are expected to be produced from the mechanization of this indigenous industry. It is also the expectation of the foundation that if this patronised locally across Ghana, Ghana’s dependency on importation of floor tiles and plates will be reduced since the products will be of international design and standard. What is more is that ownership is localised with 70% going to the community and 80% of employees is expected to come from the community to guarantee transfer of skills and knowhow.

Perhaps, one of the key achievement by the foundation is organization of the first trade show of the region christened as World Volta Trade Fair 2009 held at the regional capita Ho to showcase what the region has in terms of its industries. This trade fair primarily provided platform for all the local authorities to display not only their industries but also economic potentials to promote intra regional trade, and by extension to entire Ghana, among individuals on demand and supply bases using the district assemblies as a conduit for this purpose.
Again the volta foundation is providing small scale loan scheme to especially benefit the women who usually trade in the volta region. According to the vice president of VF,

“...we have, through rural banks, created interest-free small loan schemes for people without collaterals yet are engaged in various economic activities to access such schemes to improve on their incomes... especially women traders...”.

This small loan scheme is assisting women to be active in livelihood activities to support their families. This goes to confirm Bamidele-Izu and Gemmill (2002) as cited in Weiss (1999) on their four interdependent components of rural development among which is a delivery of economic services such as small scale loans to sustain employment and improve quality of life in rural areas. The actuality of this claim is confirmed by unit committee member who doubles as a trader and a beneficiary of the scheme and says

“...but for the loan from them, i don’t know how i would have been doing this up and down trading. Now, i can buy more and sell before the next market day... i can even support my family without help from my husband...”.

The traditional elder in FGD1 also states that in deed “...master, me my wife received some loan from them o.... she is trading with it...”

The Anlo Youth Council also, according to vice president, has identified that certain indigenous products mastered in Anlo are sold in Accra but rather too expensive with low quality. Hence, they identified the best of hands to produce these products for sale in Accra with the association as a conduit for this transactions and the financiers as vice presidents stated it that
"... we have supported some women with funds to commercialize Dzowoe production for sale in Accra since those sold in Accra do not have the best of taste yet expensive.

True to its objective, the research gathered that the council organised its first hydro carbon conference in 2010 at Keta to discuss the way forward of the potentials and how to attract exploration investors to the areas to do some feasibility studies on the project. This awakened the central government in the following year to invite an Australian Company who is conducting that study now in confirmation of Nordtveit, (2005) when he postulated that effective organization of civil society groups have a bearing on the performance and, in this case, responsiveness of government and encouragement of external pressures on state to reform to advance economically.

4.5.5 Investment Promotion

The study defined this subject based on responses provided by executives of both associations to mean directing activities that identifies economically viable and sustainable opportunities and securing funding for its implementation. The study revealed that there are number of things that the associations are doing in order to attract investment in the areas of concern. Some of the things have been mentioned in the preceding session which includes organising trade fairs to expose the region’s indigenous industrial potentials and resources for investment and the organisation of a hydro carbon conference to woo investment to create petro chemical industry in the Keta municipality.

One cardinal thing the study found very profound was the quarterly magazine publications of the Volta Foundation named Volta Messenger handed to this researcher to peruse with the message
“...this is our magazine the Volta Messenger and inside it we have every district and what it entails, so if this magazine should find itself abroad people will know about each and every district their strength and weakness. So if you want to invest, explore to know that....”

Content of this magazine have been studied and the researcher can report that the content includes highlights of each district’s profiles, tourist attractions, lodgings, main livelihood activities, virgin investment zones that cuts across sectors and, as well, highlights of the maiden trade and investment fair organised by the association in Ho, 2009. The researcher was informed that the magazine has been circulated through individual members, home and abroad, and the Ghana’s missions abroad where it is expected to be displayed at their front desks for visitors to read. It contains, also, some articles detailing the history of the Ewe ethnic group of West Africa of having to migrate from the present Israel sharing some commonalities with them in terms of religion and language. A profile of some prominent Ewe personalities ranging from academics to merchants and from traditional chiefs to politicians was also featured in the magazine.

4.5.6 Civic Engagement

Just as defined in the preceding, civic engagement is to mean mobilization for participation in the governance structure to ensure, accountability, volunteerism, peace and order.

As discussed in 4.4.5 on the ideas of Howell and Pearse (2001) cited by Nordveit was manifestly seen in this research to have cross effect on the activities of the ethnic-based associations understudied as against their objectives.

To begin, the research explored the special circumstance that lead to the formalization of the Anlo Youth Council which is reported that it was to work for truth to prevail by not allowing
a usurper to occupy the highest office of Anlo paramouncy. The research result shows that in
deed the association succeeded in that regard captured in the word of vice president of AYC as

“... we spearheaded the struggle to prevent a usurper from ascending to the
throne of Awormefia [highest traditional office of Anlo]... we succeeded
eventually...”

In probing this assertion further, the research gathered that following this incident, most of
the youths who supported the usurper absconded from the community as refugees in Accra
for fear of reprisal violence. The absconders could not cope up with living situations in Accra
since they do not have any employment to be engaged in. These youth turned to the
association to reconcile them to the people they might have wrong during the crisis. The
association consulted with the people and campaigned for reconciliation to allow the refugees
to return through dialogue, direct and open apologies to community members. Prior to their
(eventual) return, the association organised a peace procession on the streets of
Anlorga (traditional capital of Anlo) to signal their soon return and the caution for the need
for forgiveness, peaceful coexistence, restoration of order and social cohesion to be fostered.
This quote from the vice president succinctly captures this phenomenon;

“...we have mediated and reconciled feuding factions in the chieftaincy disputes
that erupted in 2007. By so doing, people who fled the town have since returned
to Anlorga and engaged in their normal lives...”

This result reaffirm Krishna (2002) view that organizations originating in society can
perform these mediating roles more effectively compared to other organizations that are
initiated and controlled by the state given that the police coming in to restore order actually
escalated the crisis and brought on complex dynamics resulting into abuse of rights.
Not stopping at that, the researched gathered from VP that they have "...sustained and kept Anlo developmental issues on the tables of government in spite of challenges...

and also that as committed as they were to the course of the youths and advancement of their community, their “...continues involvement in the activities of local government in Anlo ensures the interest of the youths remain tall among others...”

in demonstration of their civic virtues that Putnam (2000) observed to be a driving force within a “liberated associational life” necessary in promotion of peaceful coexistence.

The fact that these associations do not derive any direct material benefit as contained in the words of general secretary of the VF that

“... the benefits do not accrue individually but rather to the communities, towns and villages that members hail from by way of voluntarily initiating and spear heading development projects...”

shows a collective civil duties, arising out of their patriotism, towards their place of origin which is ensuring that their place is developed out of their coming together.

It is also gathered that when the Volta Foundation was organising the first Volta trade fair, members across the districts and regions were called and tasked to use their networks within the local authorities for all districts to participate. Members were dedicated and volunteered with followed ups culminating into every district participating in the fair to showcase what the districts has in stock. General Secretary says

"...when we were organizing the Volta trade fair the first major trade fair in the year 2009, ... we have to call our members in their regions. The idea was to get every district to be represented at the fair and to promote the rural district of what they are capable of doing. They responded positively...".
4.5.7 Other Activities

Again in the conclusion of Cordero-Guzman (2005) who noted that migrant groups fills a key service gaps important of social function at both family and communal level comes to the fore of discussion in this session. Parker and Badu (1992), in a case study of Ghana observed that most Non-State Actors fills service gaps especially in the educational sector. The study gathered that as part of the activities of the studied ethnic-based association, there is that general consensus that human development through education holds the key to the entire prosperity of their respective communities.

The study gathered from the vice president of AYC that a research they conducted shows that standards of education were falling drastically in the communities. The findings were presented to the local authorities with a proposal to conduct mock exams for Junior High School students before their final exams to whip up interest to study among them. GH₵140,000.00 was spent on this exercise having their association as the main source of fund. To corroborate this claim and assess its impact, the researcher asked members of both focus group discussion whether this was done in and whether the final result demonstrate an improvement. This was in affirmative with the assemblyman in FGD1 stating “...yes, i know they recently organised an exams for JHS students...this was to enable students dedicate to their studies...”.

Probing further for its impact and opportunity cost of not having that exercise, the traditional elder say that “...for the first time, i saw my nephew sitting down to study as if [he] was going into a major exams....he wants to benefit from the promised scholarship package ....” pointing to the fact the result was also positive. Further the unit committee member concludes by stating that “...the recent WASSE result improved when compared to the previous ones...it’s because they studied well for exams...”
to confirm the overall objective of improving on the falling standard of education of the community owing to the mock exam exercise.

The Volta Foundation indicated that for the past five years, the association has been giving out scholarships to needy but brilliant students across the region. Each year, six of such student category is sponsored in their senior high school education. Selections of beneficiaries are made after the selection of 20 (best 2 from each region of Ghana) students for the annual Ghana’s Presidential Scholarship Award. Those that follow after the best 2 selected for the Ghana Presidential Scholarship automatically qualifies for the VF’s award scheme. However, need base approach is also applied in order not to deny other deserving students. This claim is corroborated in the focus group discussion conducted by this research with emotional statement by an ordinary member of FGD1 who says “...davi Mawusi’s daughter is now in Ketasco[Keta Senior High School]. Like by now, she would have been here and pregnant if not for the scholarship...” and further expaunciated by district education officer belonging to FGD2 saying that “...worked in these communities for long. Most often the next thing they resort to is fishing and early marriage with large families....” to explain opportunity cost for not having such social schemes to fill the service gap that is left observed by Cordero-Guzman (2005).

The study gathered that the associations studied (especially the Volta Foundation) have done a number of projects within the Volta region but for limitation of resources to this research, it could not be investigated for corroboration. Some of such projects include the construction of six unit classroom block at Ave-Dakpa, construction of Environ Lou at Afife, distribution of treated mosquito nets in Abanzi, stocking of deprived schools libraries in conjunction with Tema Rotary Club., among others.


4.5.8 *Ongoing and Future Projects*

The understudied associations both explained that the fundamentals of their associations is to bring about as to where and which way to go forward in their quest for development and how to get there. Thus, they continue to hold monthly meetings to deliberate on ongoing programs and projects of their respective areas and communicate to the concern authorities for consideration.

But one thing that struck this research is an ongoing and a future plan of the Volta Foundation. The association is steering the building and establishment of a fishing and commercial habour at Keta to serve not only the commercial activities of the that environ but it is purposed to serve the eastern corridor of Ghana spanning from Keta to the Upper East Region of Ghana and to immediate land locked countries of the eastern West African countries. This project is at the stage of being signed into contract between Korean investors brought in by the foundation who carried out feasibility studies and drawings of the project and the Ghana Ports and Hабour Authority. Exchanges in form of letters between the stakeholders were handed to the researcher to peruse. The researcher can report authoritatively that this claims are valid. With the ongoing construction of the Eastern Corridor road of Ghana, this project (Keta harbour) can ease the traffic On Tema - Accra - Kumasi - Tamele road and sprang up livelihood activities on the eastern corridor.

The study also gathered that Volta foundation was the conduit for rehabilitation of Aveyime Rice Project.

Also in the plans of Volta Foundation are construction of a modern stadium in the Volta Region, a marina, rehabilitation of Afife Rice farm.
4.5.9 Perception of Ethnic-based Associations

In the presence of the above activities of the associations and the impacts the association is making, how does the association sees itself perceived and perceived by beneficiaries, is what this session seeks to elucidate.

Both executives of the associations stated that they are perceived by communities as one of their own hence treats them as such basically for the fact that they do not go into the communities with imposition of ideas but holds discussions with the people on available options to in solving their problems. This is corroborated in a statement of a head teacher stating “... for me, i see these people [Ethnic-Based Association] as our own people trying to assist their own people to develop...”

However, Anlo Youth has a unique position within the Anlor traditional structure of Awadada which, the research gathered, presupposes that there is no option but acceptance by the subjects (Anlo people).

They are also perceived by the beneficiary communities as true sons of the land who must demonstrate at all times patriotic culture in their tradition. An ordinary member of the community has this to say in the subject; “... you see, young man, we are very patriotic and nationalistic. We have come this because we are often neglected so we chose to help ourselves....”

Others also perceived the associations a free givers, put in a better word; philanthropists who just like doing good and seeing their people happy. The opinion leader puts it that “...some people are natural free-givers like Dumegah Okudzeto[president of Volta Foundation] who is spearheading this things...”
after government has increasingly failed to fill the service gap Cordero-Guzman (2005) left for others to fill as the deputy district coordinator puts it;

“... a lot of our people come to help us knowing that government cannot solve our problems, so if our own people help us freely we accept their free giving...”

4.6 Theme four - Challenges of Ethnic Based Associations

Challenges of the understudied ethnic based associations are not so peculiar from those the literature has been consistent on relative to most non-state actors especially of the developing countries that Parker and Badu (1992) have also identified in spite of the fact that those non-state actors has been positioned as a special ally in the development process in this modern times.

Predominantly, resource mobilization to fund programs and projects is a bane to the studied associations largely attributed to the non-subscribing membership character of the associations. The vice president of AYC that "...challenges I may say is the non-subscribing nature....difficulty of raising funds..."

Most of the resource used for their programs has been based on titular contributions especially from prominent citizens from the respective ethnic group. It is observed that, in spite of the teeming “seemingly” subscribed membership on social media, the study revealed that it only serve as platform for members to disseminate information and criticism and not yielding the desired result of resource mobilization. Whereas the vice president of AYC blames it on transparency and accountability issues, he was also quick to add that that should not impinge on resource mobilization since they have always openly rendered good accounts
even with funds from their own pocket. Interestingly, it is observed that most funds for Volta Foundation’s activities comes from the president with some support from his network of friends and international partners as he doubles as international business personality. The general secretary explain that "...major challenge has been funding because we don’t have our own revenue generation sources apart from depending on the president."

He explains further that

"There are other challenges like political perception, because he is a political figure people find it difficult to believe that he is self-oriented person. When he introduces them to some products they think he is trying to influence them with his political figure...."

is the second challenge facing the association of how to change perception of people about the associations and personalities that run them per their political affiliations. And thus political patronage becomes the order of why and which ideas of association to align oneself.

Also gathered as a challenge is apathy based on the fact that most of the activities of associations does not inure direct individual benefits. But rather, the benefits yields to others and realisable in a long term.

4.7 Theme five - Interaction Between Ethnic-based Associations, Communities and Local Authorities.

According to Bamidele-Izu and Gemmill (2002), NGOs and other Civil Society groups are not only stakeholders in governance, but also a driving force behind greater international cooperation through the active mobilization of public support for international agreements.
Cited in Graham (2001), Kasinitz (1992) and Marwell (2003), Cordero-Guzmán (2005) observed that immigrant organisations and associations play roles in community formation and development process in terms of policy discussion, formulation and implementation for Gidden (1999) to describe them as influential “Third Way” to welfare provision. And according to abbot (2006) migrants’ increase collaboration with rural communities strengthen bonds of unity and of purpose in respect of development. Indeed, Parker and Badu (1992) acknowledged the works non-state actors such as Voluntary Work Camp of Ghana (VWCG) where collaborations with communities have attained a higher result in provision of educational infrastructure for rural communities in Ghana. It is in the same vein that Aheebwa (2011) describes governments of Uganda to have recognized the roles of non-state actors as ally in development by collaborating with such actors for a common interest.

An assessment on the above observations was done in this study and the research identified key stakeholder partnership to be dominating in the responses and thus defined this to mean collaboration with all who has interest. The research can report that these observations cut across in the association’s dealings with the communities and local authorities. Analysis on responses of both executives of the association shows that collaboration for development initiatives are on two levels; one with the communities through their leadership and the other one at the local authority level – specifically with the leadership at the district assemblies representing the central government. In the words of the vice president of AYC upon discovery of the falling educational standards in the localities,

“...is big time collaboration for instance ... then we called the assembly and we met with them then we organize an open forum for parents and everybody within the municipality came into the assembly hall over 200 people or more. And so
whatever we do we consult the assembly members and even the GPRTU is part when it’s critical we need to send information ...”

In confirmation of Aheebwa (2011) assertion that collaboration for a common interest attain good result if we should consider analysis of the foregoing and the results thereof after the mock examination exercise.

Beyond these levels and per the scope of the association’s activities, general secretary of VF indicated that during the process of organizing the first Volta Trade Fair “…we approach the regional administrator and tell them how it is going to help the community and we want the district to be part of it and after that they met …”

to, as well, confirm that high level collaboration and closeness to the central government, if we factor in leadership of the Regional Coordinating Council to be a member of the central government of and its headship a cabinet member for that matter.

The study also identified that community leaders have always extended their invitation to the associations in their community events such as festivals and fundraising events towards project as contained in the statement by the assemblyman of the beneficiary community “…we have invited and demanded monies from them to raise funds for projects...”.

Given their level of contribution to the development process in general, the study identified some amount of preferred collaboration with community leaders sampled in the statement of the assemblyman who says

“..given the good works they have been doing and per the experiences of some of them, we wish they are involved in major decisions taken by the assemblies as their contributions will help a lot...”
This is emanating from a member of a beneficial community who doubles as an assembly member of the community. Perhaps, a deduction could be made to the effect that capacities of decision makers at the local assemblies are weak.

On the contrary, although the district assemblies recognize the associations as key stakeholders, it does not accord them any official status as far as decisions of the assemblies are concerned. The words of the deputy district coordinator succinctly captures this view;

“...we don’t accord them officially in our decisions. The only thing is when they write officially to us on any subject or events intended; we partake and sometimes support them...”

Probing further, the study gathered that it is not the decision of the assemblies not to include them in decision making for the communities but rather the local government act. The statement of deputy district coordinator who again explains that

“... the local government act does not provide for their inclusion in that process, how could we involve them?... more so with this numbers at the assemblies, we always have difficulty in arriving at decisions. Including them means extra problems... it should remain unofficial....”

adds another dimension to the non involvement of associations in the decision process beyond the local government act provision. This dimension is the bottleneck encountered by the assemblies per the numeric strength of the local authorities largely made up of assemblymen representation as provided by the local government act. Considering the position deputy district coordinator, it may be inferred that he sees a competition from the associations if they are to be included in the process to allocate resources similar to the findings in Christensen (2010) cited in Opoku-Mensah (2007) of the seemingly tense
relationship that exist between non state actors and governments in spite of their partnership in the development process juxtaposing it with their exclusion in policy debates.

It was also gathered that whereas there appears to be a sharp division on the subject of preferred collaboration, others in the focus group discussion also think that there should be a mixture of the two since their contributions are deemed necessary in the overall interest. This is contained in a sample quote of traditional elder who says; “...maybe not in some decisions and in other decisions since they can still help the assembly...”

On the other hand, both executives of ethnic-based associations intimated that existing collaboration should be maintained, as it appears to be helping, in order to harness synergies within the development process. However, major decisions have to be taken in consultation with them since they all have and shared common interest.
CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Introduction

This chapter summarises the research findings from the investigation which touched on the ethnic-based associations in Accra and their roles in rural community development in Ghana. It also presents the conclusions and the recommendations to ensure that a policy framework is designed encourage volunteerism.

5.2 Summary of Key Findings

The study was conducted in Accra with focus on two ethnic-based associations namely the Anlor Youth Council and Volta Foundation.

The inspiration for this study stemmed from the fact that these voluntary associations are engaged and continue to engage in activities which are development in character but rarely known calls for a research into such activities to reiterate the point that there is a need for institutionalization of voluntary activities by way of national policy.

The study used Social Capital theory as a framework for discussion with its inherent social cohesion mechanism, broader identities and solidarity that Puttnam (1993) says encourages translation of an "I" mentality into a "we" mentality. The “we” mentality allows people to come together to form association in solidarity towards a particular course – be it to generate benefits to members or to the general community or for both members and general public as a whole.
5.2.1 Reasons for the Formation of Ethnic-based Associations in Accra

The study identified, through answers provided by executives of the association, that individuals’ quest for group identity and inability for an individual to remain disconnected from place of origin relative developmental and cultural issues are the main reasons for forming such associations. Other special circumstances like social conflicts and individuals or group of person reflections and quest to transform people for the better can as well be a basis for forming such associations.

5.2.2 The Objectives and Expectations of the Ethnic-Based Associations as Roles in Development

In studying the roles, the research was guided by Cordero-Guzman (2005) observation that immigrant performs several social roles. And thus, the study sought the set-out objectives of the ethnic-based associations and corroborated it with the expectations of targeted community and local authority from the associations and found out that their roles in development includes cultural preservation and development, infrastructural improvement, marketing for investment attraction, economic development and civic engagement.

The study also gathered some local surprises when seeking to corroborate expectations of local beneficiary community to the set objectives of the associations. This includes the expectations to attend funerals and the demand on associations to assist jobless youths in the community to migrate to urban centers to undergo apprenticeship.

5.2.3 Activities of Ethnic-based Associations and its Impacts in Rural Communities

Through corroboration of claims of activities of ethnic-based associations studied from the beneficiary community and Municipal Assembly, the research gathered that investigated claims relative to the roles of the association (discussed above) were valid. Such activities
include the conduction of mock exams for JHS students to instil the habit of studying among students within Keta municipality, revitalisation and celebration of Hogbetsotso festival, organization of the first Volta Trade Fair, extension of pipe born water supply to Bomigo village, among others. There are other future plans of the associations including rehabilitation of Afife rice farm, among others.

As a result of the activities of the associations, communities perceive them not as strangers but people of their own decent committed to their development and thus accord them rightfully as such.

5.2.4 Challenges of Ethnic Based Associations

The study observed that the challenges that confront ethnic-based associations as non-state actors are not unique as those identified by the literature to have faced such organizations especially those from of the developing countries. It revealed that resource mobilization to fund programs and projects is a major challenge due to the non-subscribing nature of membership alongside apathy and indirect long term benefit.

5.2.5 Interaction Between Ethnic-based Associations, Communities and Local Authorities.

Defined by the study to mean collaboration with all who has interest, it emerged that key stakeholder consultation is the mode of collaboration with leadership of communities and that of local authority leading dialogue with the association’ representatives. Also, the association has some networks of collaboration with the central government depending on the chosen activities and who is expected to be involved
5.3 Conclusion

Ethnicity, in spite of the negative characterizations in the literature, has some positives that find space in the genres of non-state actors through associational lives. Continuous existence of such associations must not be seen to impinge on the concept of nation building of any country but rather seen as wearing the garment of non-state actor and judged per their objectives and achievements. Especially so because given the huge space for development in neglected rural communities of developing countries where this associations largely finds their space for activities lends credence to their relevance and consideration as a influential “third way” to development, as Gidden (1999) will describe it.

Findings in this research has proven that one of the third way to development in rural communities is indigenous associational live and that the recognition and integration of the studied associations can assist not only members of communities that they are ethnically tied to but also help the local administrators and central government to make informed and quality decisions.

5.4 Recommendations

Based on the findings in this study, the following recommendations are worth considering in the quest to deepen participation of non-state actors, such as the studied ones, in decision makings in respect of their place of origin and regarding the measures and guidance that will encourage voluntary and philanthropic spirit.

1. Sensitization and Education of Municipal Authorities – The Deputy District Coordinator says of (FGD2.R3) - “... the Local Government Act does not provide for their inclusion in that process, how could we involve them... more so with these
numbers at the assemblies, we always have difficulty in arriving at decisions. Including them means extra problems... it should remain unofficial...”. Be as it is that the Local Government Act of Ghana does not allow involvement of such organizations in the decision making, stakeholder consultation is paramount in local governance especially in decisions that concern the welfare of the beneficiary target. It allows for inclusion of varied views in policy formulation and its eventual implementation. Thus if a senior member of the local authority is, perhaps, blinded by the straight-jacket sort of a law not to include an important stakeholders such as ethnic-based associations, it is crucial that a sensitization and education is done in order to bring them to appreciation of this important component of local governance.

2. The research gathering to the effect that the associations are unable to mobilize adequate resources needed to meet teaming demands on them is largely attributed to the non-subscriptive membership and its associated direct incentives that will accrue to members to motivate them to contribute resources to the activities of the association. In view of this, the association should devise some benefit schemes that could accrue to members directly and tie it to subscribing and monthly financial contributions. This is expected to motivate people to join since; at least, there is a direct benefit. Not only, will this inure to the funding health of the association but it also has the potential to cure the apathy that has drawn people away from such noble initiatives

In view of the fact that given the position of the Local Government Act 462, 1993 respect of civil society organisations’ non-involvement in policy making at the local authority level, it is recommended that the law be amended is to allow lawful inclusion of them. This is at the backdrop of the low capacity level of the district officers witnessed by this study. The inclusion will make way for quality contributions to debates pertaining to policies at the local
level. At least, if the amended law does not accord them voting right, contributions from CSOs will inform choices.
REFERENCES


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Nordtveit, B.J (2005). Department of Education Policy and Leadership, University of Maryland


INTERVIEW GUIDE TO CONDUCT INTERVIEW FOR EXECUTIVES OF ETHNIC-BASED ASSOCIATIONS.

Hello, my name is Susu G. Alordey. I am a student at Centre for Social Policy Studies of the University of Ghana. As part of my course requirement, I am conducting a research on ethnic-based associations and their contribution to rural development. The research is aimed at discovering the level of impact of the activities of such associations in development initiatives of non-state actors.

I can assure you of an absolute confidentiality your identity on whatever information you will be providing for the above purpose.

Please be informed that this interview is been recorded on a devise for the purpose of transcription and protection of the data.

SECTION A. Rationale for forming the Association

1. Tell me about your association
2. What are the circumstances that informed the formation of the association:
3. What convinced respondent to join the association
4. How long has it been in existence
5. What are the objectives of the association

SECTION B. Membership

6. How many members does the association have currently?
7. How does one become a member of the association?
8. What are the responsibilities of members
9. What benefits, if any, are members entitled to?
10. How is the association mobilized to meet their objectives

SECTION C. Association’s Contributions to Rural Development

11. What are the main activities of the association in relation to its objectives
12. How does the association organize its activities
13. What are some of the achievements of the association
14. What is the association doing currently
15. What are the association’s future plans
16. Are there any external demands on the association

SECTION D.   Challenges

17. What are some of the challenges of the association?
18. How does the association intend to overcome these challenges

SECTION E.   Association’s Collaboration with Communities

19. How does the association collaborate with the communities to implement its programs
20. What perception does the community have about the association

SECTION F.   Association’s Collaboration with Local Authorities

21. In what ways does the association collaborate with the District Assembly to implement its programs
22. Do local authorities consults with you to draw-up developmental programs
23. How would you want your relationship with local authorities be
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SECTION A. Knowledge of Ethnic-Based Associations and their activities

1. Respondent’s knowledge of ethnic-based associations:

2. What are the expectations from such associations:

3. What is the level of interaction between the community and the ethnic-based association

4. What the association did in the community:

5. What is the impact of such contribution:

6. How will you rate that impact: Good .......... Better.........Best.............

SECTION B. Association’s Collaboration with Local Authorities

7. In what ways does the local authority collaborate with associations to implement its programs
8. Do local authorities consult with association to draw-up developmental programs

9. How would you want relationship with associations

10. How does the local authorities view such associations:

11. How does the community perceive those associations:
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**SECTION A. Knowledge of Ethnic-Based Associations and their activities**

1. **Respondent’s knowledge of ethnic-based associations:**

2. **What are the expectations from such associations:**

3. **What has those association done in the region:**

4. **What is the impact of such contribution:**

5. **How will you rate that impact: Good.......... Better..........Best............**

**SECTION B. Collaboration with Associations**

6. **What is the level of interaction between the district and the associations**

7. **Per their contributions, is it deemed that such associations are involved in decision making:**
8. Are such associations consulted in any decision making: if yes, what makes them do so and if no, what prevents them from doing so

9. At what level of participation if the need arises:

10. How do you want relationship with such associations:
## APPENDIX 2

<table>
<thead>
<tr>
<th>Organising themes</th>
<th>codes</th>
<th>Frequency</th>
<th>Sample Quotes</th>
<th>Basic Theme</th>
<th>Definition</th>
</tr>
</thead>
</table>
| **Roles of associations**         | Monitoring of projects       | 2         | R1 - "...we do monitor projects that have been initiated by the assemblies to ensure that they are completed and used by our people"  
R2 - "monitoring all development programs including those that are to be implemented to ensure they are done well." | Investment Promotion         | Directing activities that identifies economically viable and sustainable opportunities and securing funding for its implementation |
<p>|                                  | monitoring of funds          | 1         | R2. - &quot;funding for economically viable and sustainable projects to monitor projects initiated and funded for best results in record times.&quot; |                             |                                                                           |
|                                  | marketing all districts      | 1         | R2. &quot;Encourage the districts through the assembly and the DCE'S to package their respective district into a working document throughout the economic potentials of the districts for the sole aim of marketing its districts.&quot; |                             |                                                                           |
| Attract investments              |                              | 2         | R2. - &quot;Attract investments and investors into the region.&quot;                  |                             |                                                                           |
|                                  | Revitalisation of Hogbetsotso festival | 1         | R1 - &quot;The council have consistently been organising and holding Annual Hogbetsotso Lectures where resource people from Anlor are given the opportunity to speak on topical developmental and cultural issues...&quot; | Cultural Development         | Revitalizing cultural heritages and preservation as a platform for developmental discussions |
| Cultural revival                 |                              | 2         | R1 - &quot;...the council have consistently been organising and holding Annual Hogbetsotso Lectures where resource people from Anlor are given the opportunity to speak on topical developmental and cultural issues &quot;...&quot; |                             |                                                                           |
| Preservation of Culture           |                              | 1         | R1 - &quot;we also programmed to re-vitalize our fading Hogbetsotso festival, we have not celebrated it close to 10-11 years which was almost failing that was the forum in which a lot of development issues were raised at that time we thought that it was failing and we headed to re-vitalize it&quot; |                             |                                                                           |</p>
<table>
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</tr>
</thead>
<tbody>
<tr>
<td>Infrastructural Development</td>
<td>2</td>
<td></td>
<td><strong>R1</strong> - &quot;...we also set out to identify and prioritised rehabilitation of infrastructure of most deprived communities....&quot; <strong>R2</strong> - &quot;...and we have done a lot of projects like water projects community sanitation projects and we try to work with diplomatic missions. We did the water project at Domigo in the Anlor district i.e. Keta Municipal Assembly...&quot;</td>
<td>Infrastructural Improvement</td>
<td>Efforts towards provision of social amenities that connects other livelihood activities</td>
</tr>
<tr>
<td>Construction of School Blocks</td>
<td>1</td>
<td></td>
<td><strong>R2</strong> - &quot;...if you take a look at infrastructure in the volta region, nobody will tell you that it is the reason why the volta region has not performed and not doing so in terms of productivity for livelihood... Our roads, markets,... they are all in a bad shape which cannot sustain livelihood..... and this is what we seek and strive to improve...&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spearheaded De-thronement of Usurper</td>
<td>1</td>
<td></td>
<td><strong>R1</strong>. &quot;... Following the ascension to the highest traditional office of Anlor, there were so much agitation among the youths and elders. We consulted and persistently called for his de-thronement..&quot;</td>
<td>Civic Engagement</td>
<td>Mobilise for Participation in the governance structure to ensure, accountability, peace and order</td>
</tr>
<tr>
<td>Development issues Sustainance</td>
<td>2</td>
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<td><strong>R1.</strong> - &quot;...We have tried to keep the ANLO issue on the government agenda, they tried to ignore that severely but we will never stop trying and we would keep on doing what we can.&quot; <strong>R2.</strong> &quot;&quot;</td>
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<tr>
<td>Sustained Youth Agenda</td>
<td>1</td>
<td></td>
<td><strong>R2</strong> - &quot;To identify and create opportunities for youth employment&quot;</td>
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<td>Peace Mediation</td>
<td>2</td>
<td></td>
<td><strong>R2.</strong> - &quot;Mediate to ensure there is peace in Volta region.&quot;</td>
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<td>respond to calls for mobilization</td>
<td>1</td>
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<td><strong>R1</strong> - &quot;The objective basically is to spearhead in ANLO. Mobilize the youth towards development in ANLO&quot;</td>
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<td>encourage the</td>
<td>1</td>
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<td><strong>R2.</strong> - &quot;To promote and encourage the spirit of volunteering.&quot;</td>
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<tr>
<td>Organising themes</td>
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<td>Frequency</td>
<td>Sample Quotes</td>
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<tr>
<td>spirit of volunteering</td>
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<tr>
<td>encourage professionals to give back</td>
<td>2</td>
<td>R2. - &quot;To identify and encourage professionals from the Volta region to begin a serious consideration of giving back to the region a little bit of themselves in terms of time, resource and ideas&quot;.</td>
<td>Economic Improvement</td>
<td>The increase in economic activities that opens economic opportunities and improves livelihood.</td>
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<tr>
<td>Assist indigenous projects</td>
<td>1</td>
<td>R2 - &quot;Identify and develop talents and assist indigenous projects.&quot;</td>
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<tr>
<td>create channels of attracting tourist</td>
<td>1</td>
<td>R2 - &quot;To create channels of attracting tourist to the region.&quot;</td>
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<tr>
<td>hydro carbon potentials of Anlor</td>
<td>1</td>
<td>R1. - &quot;The main activities include a conference on hydro-carbon potential of Anlor,...&quot;</td>
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<tr>
<td>Organised first Volta Trade and Investment Fair</td>
<td>1</td>
<td>R2. - &quot;... so we organised a trade fair in 2009 in the Volta region....&quot;</td>
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<tr>
<td>Livelihood Improvement</td>
<td>2</td>
<td>R1. - ANLO cooking recopies are falling into oblivion and we thought our livelihood revolved around those areas, for instance the fishing industries, our agricultural and those are the key things ANLO got involved in or GOD gave them for livelihood</td>
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<tr>
<td>Achievements</td>
<td>Monitoring of projects</td>
<td>2</td>
<td>...3. &quot;Our continues involvement in the activities of local government in Anlor ensures the interest of the youths remain tall among others&quot;...2. &quot;The main activity of the foundation is to bring about the region as to how and which way to go, so that is ongoing every month and last week Wednesday was the end of the month and they held a meeting. &quot;</td>
<td>Investment Promotion</td>
<td>Directing activities that identifies economically viable and sustainable opportunities and securing funding for its implimentation</td>
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<td></td>
<td>marketing all districs</td>
<td>1</td>
<td>&quot;...this is our magazine the Volta messenger and inside it we have every district and what it entails, so if this magazine should find itself abroad people will know about each and every district their strength and weakness. So if you want to invest, explore to know that....&quot;</td>
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<tr>
<td>Revitalisation of Hogbetsotso festival</td>
<td>1</td>
<td></td>
<td>&quot;...4. Since its formalization, the council have consistently been organising and holding Annual Hogbetsotso Lectures where resource people from Anlor are given the opportunity to speak on topical developmental and cultural issues of Anlor to set the tone for celebration of Hogbetsotso festival...&quot;</td>
<td>Cultural Development</td>
<td>Revatalizing cultural heritages and preservation as a platform for developmental discussions</td>
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<tr>
<td>Cultural revival</td>
<td></td>
<td>2</td>
<td>&quot;In 2011 we organised glitoto (story telling) competition among students with guidance from older folks. This was aimed at awakening glitoto tradition as a form of entertainment and moral education among youths...&quot; 2. &quot;Along the trade event, we organised cultural performances to showcase the huge cultural resources of the volta region and as well to provide entertainment for both exhibitors and visitors &quot;</td>
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<tr>
<td>Preservation of Culture</td>
<td></td>
<td>2</td>
<td>&quot;Along the trade event, we organised cultural performances to showcase the huge cultural resources of the volta region and as well to provide entertainment for both exhibitors and visitors &quot;.</td>
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<tr>
<td>Construction of School Blocks</td>
<td>1</td>
<td></td>
<td>&quot;...we have translated our facilities into real gain and I have just mentioned about three projects; water at Domigo, Environ Lou for Tsiyinu. Somewhere ABANZI also benefited from this community in Environ Lou...&quot;</td>
<td>Infrastructural Development</td>
<td>Efforts towards provision of social amenities that</td>
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<td>Achievements</td>
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<tr>
<td>Spearheaded De-thronement of Usurper</td>
<td>1</td>
<td>&quot;...1. Spearheaded the struggle to prevent a usurper from ascending to the throne of Awormefia (highest traditional office of Anlor)&quot;</td>
<td>Civic Engagement</td>
<td>Mobilise for Participation in the governance structure to ensure peace and order</td>
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<tr>
<td>Development issues Sustainance</td>
<td>2</td>
<td>&quot;Sustained and kept Anlor developmental issues on the tables of government in spite of challenges&quot;</td>
<td>Economic Development</td>
<td>The increase in economic</td>
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<tr>
<td>Sustained Youth Agenda</td>
<td>1</td>
<td>&quot;Our continues involvement in the activities of local government in Anlor ensures the interest of the youths remain tall among others&quot;</td>
<td>Economic Development</td>
<td>The increase in economic</td>
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<tr>
<td>Peace Mediation</td>
<td>2</td>
<td>We have mediated and reconciled feuding factions in the chieftaincy disputes that erupted in 2007. By so doing, people who fled the town have since returned to Anlorga and engaged in their normal lives</td>
<td>Economic Development</td>
<td>The increase in economic</td>
<td></td>
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<tr>
<td>Peace Marches</td>
<td>2</td>
<td>&quot;...3. In 2008, we organised a peace march through the principal streets and towns in Anlor to create awareness for peace to prevail&quot;</td>
<td>Economic Development</td>
<td>The increase in economic</td>
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<tr>
<td>respond to calls for mobilization</td>
<td>2</td>
<td>&quot;...when we were organizing the Volta trade fair the first major trade fair in the year 2009, this we called Volta world trade fair and we have to call our members in their regions. The idea was to get every district to be represented at the fair and to promote the rural district of what they are capable of doing. They responded positively...&quot;.</td>
<td>Economic Development</td>
<td>The increase in economic</td>
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<tr>
<td>encourage the spirit of volunteering</td>
<td>2</td>
<td>the benefits do not accrue individually but rather to the communities, towns and villages that members hail from by way of voluntarily initiating and spear heading development projects</td>
<td>Economic Development</td>
<td>The increase in economic</td>
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<tr>
<td>encourage professionals</td>
<td>2</td>
<td></td>
<td>Economic Development</td>
<td>The increase in economic</td>
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<td>to give back</td>
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<td>&quot;We are assisting Domigo village to mechanize pottery production to make good use of the rich clay deposits there&quot;. &quot;we have supported some women with funds to commercialize Dzowoe production for sale in Accra since those sold in Accra do not have the best of taste yet expensive.&quot;</td>
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<td>Assist indigenous projects</td>
<td>2</td>
<td></td>
<td>&quot;...our magazine the Volta messenger and inside it we have every district and what it entails, so if this magazine should find itself abroad people will know about each and every district their strength and weakness. So if you want to invest, explore to know that if I should come is there are any good hotels...&quot;</td>
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<td>create channels of attracting tourist to the region/district</td>
<td>2</td>
<td></td>
<td>At the first KEMA conference held, we suggested to the assembly,......... It was also this forum that we have always reiterated the hydrocarbon potentials of Anlor.&quot;</td>
<td></td>
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<tr>
<td>Attract investments</td>
<td>2</td>
<td></td>
<td>&quot;...when we were organizing the Volta trade fair the first major trade fair in the year 2009, this we called Volta World Trade Fair and ...&quot;</td>
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<tr>
<td>hydro carbon potentials of Anlor</td>
<td>1</td>
<td></td>
<td>Weave through rural banks, created interest-free small loan schemes for people without collaterals yet are engaged in various economic activities to access such schemes to improve on their incomes</td>
<td></td>
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<tr>
<td>Organised first Volta Trade and Investment Fair</td>
<td>1</td>
<td></td>
<td>R2. - &quot;if you know the history of the Aveyime Rice Project it stalled in 2001 there were some problems and some government officials went there and the project stopped for a year but with the help of the president that is why we still have it today.&quot;</td>
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<td>Livelihood Improvement</td>
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<td>Aveyime Rice Project</td>
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<td>Challenges</td>
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<tr>
<td>low resource mobilization</td>
<td>2</td>
<td>R2. - &quot;...major challenge has been funding because we don’t have our own revenue generation sources apart from depending on the president.&quot; R1. -</td>
<td>Low Funding</td>
<td>Inability to mobilize financial resources</td>
<td></td>
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<tr>
<td>Long term indirect Benefit</td>
<td>1</td>
<td>R1. - &quot;...challenges I may say is the non-suscribive nature....difficulty of raising funds...&quot;</td>
<td>Apathy</td>
<td>lack of interest and motivation as a result of absence of direct benefit</td>
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<tr>
<td>Political Perception</td>
<td>1</td>
<td>R2. &quot;There are other challenges like political perception, because he is a political figure people find it difficult to believe that he is self oriented person. When he introduces them to some products they think he is trying to influence them with his political figure....&quot;</td>
<td>Political Perception</td>
<td>peoples opinion about others political view and alignment</td>
<td></td>
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<tr>
<td>Criticism</td>
<td>1</td>
<td>R1. - &quot;...and we call meetings and yet they don’t turn up but they go on facebook to criticize...&quot;</td>
<td>Criticism</td>
<td></td>
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<td>Collaboration with Communities</td>
<td>Key stakeholder partnership</td>
<td>2</td>
<td><strong>R1.</strong> - &quot;...we partnered with key stakeholders in the community, so we met with the members of the community for instance assembly men, teachers, parents circuit supervisors.&quot; <strong>R2.</strong> - &quot;...so this water thing we did the community brought the proposal and they said they need this they need that, so how do we organize. And we interact with them...&quot; Stakeholder Partnership Collaboration with all who has interest in planned activity</td>
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<tr>
<td>Collaboration with local authorities</td>
<td>Key stakeholder partnership</td>
<td>2</td>
<td><strong>R2.</strong> - &quot;...We approach the regional administrator and tell them how it is going to help the community and we want the district to be part of it and after that they met...&quot; <strong>R1.</strong> - &quot;...is big time collaboration, for instance... then we called the assembly and we met with them then we organize an open forum for parents and everybody within the municipality came into the assembly hall over 200 people or more. And so whatever we do we consult the assembly members and even the GPRTU is part when its critical we need to send information...&quot; Stakeholder Partnership Collaboration with all who has interest in planned activity</td>
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