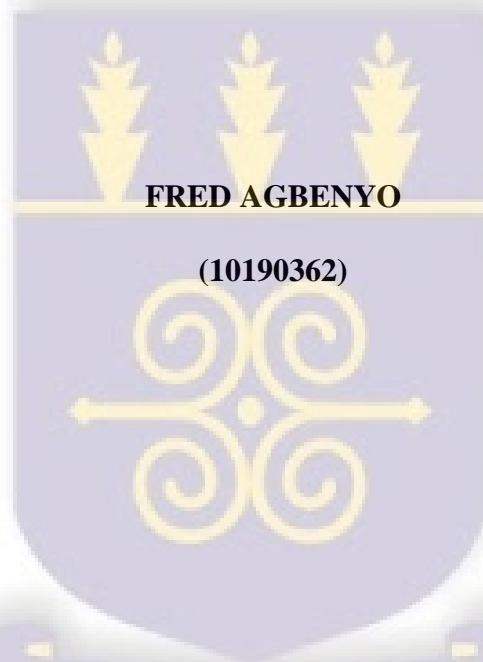


**COMMUNITY PARTICIPATION IN SOCIAL DEVELOPMENT: A STUDY OF
VOLUNTEERISM IN THE HOHOE MUNICIPALITY**

BY



**A DISSERTATION SUBMITTED TO THE UNIVERSITY OF GHANA IN PARTIAL
FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE MASTER
OF ARTS DEGREE IN SOCIAL POLICY STUDIES**

JULY, 2014

DECLARATION

I hereby declare that this Dissertation is the result of an original research carried out by me, Fred Agbenyo, under the supervision of Dr. Stephen Afranie of the Centre for Social Policy Studies (CSPS) of the University of Ghana, and that no part of it has been submitted anywhere else for any other purpose.

Name: Fred Agbenyo

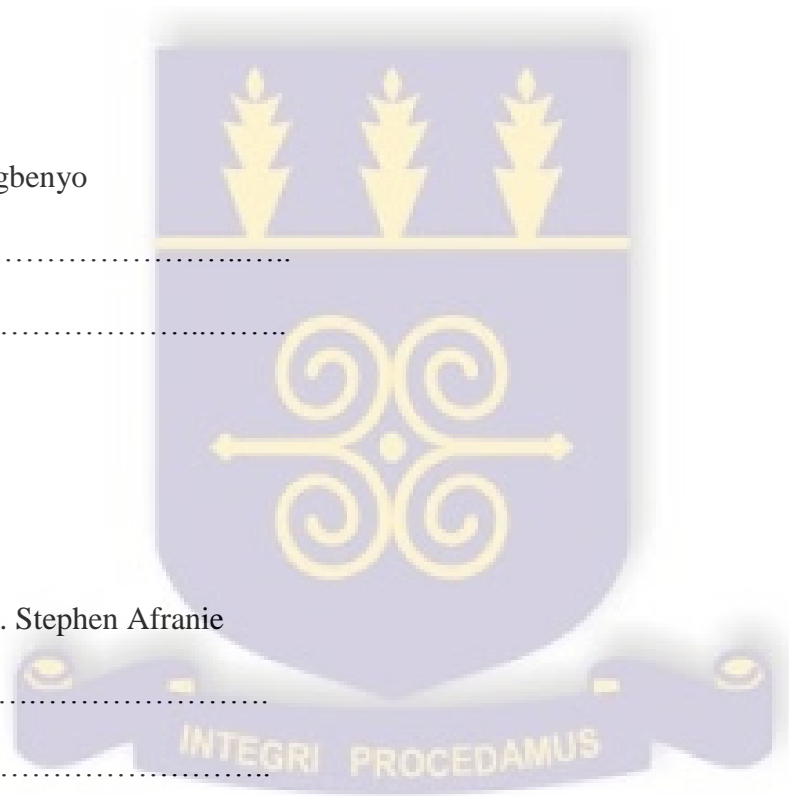
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Date.....

Supervisor: Dr. Stephen Afranie

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Date.....



DEDICATION

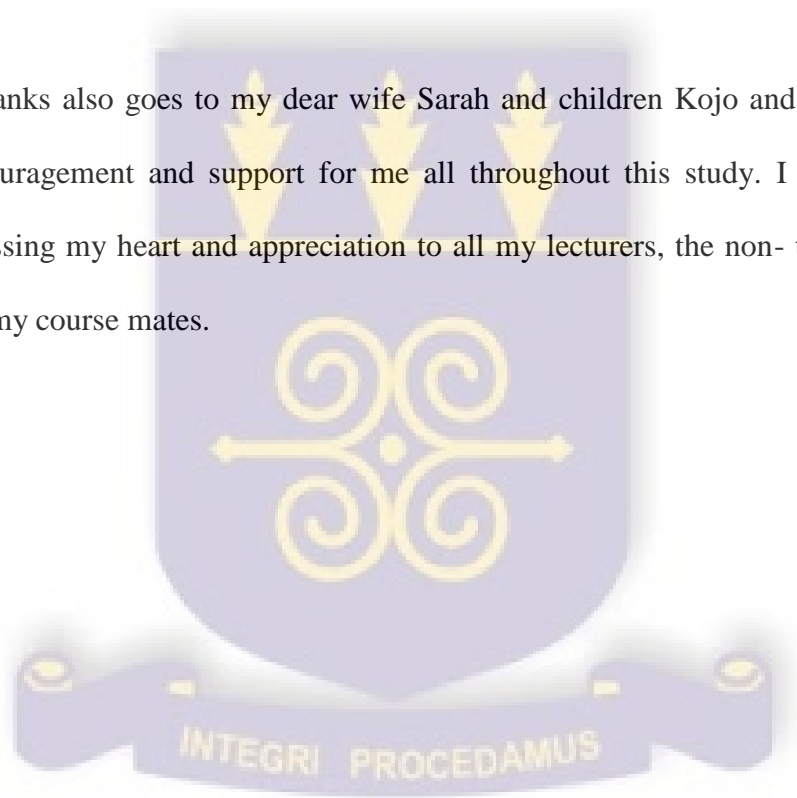
I dedicate this work to God Almighty, my wife Sarah and my sons Kojo and Kwesi.



ACKNOWLEDGEMENTS

I wish to express my profoundest gratitude to the Lord God Almighty for helping to come to a successful end of this dissertation. I express my heartfelt thanks to my able Supervisor Dr. Stephen Afranie for his endurance, patience, encouragement, promptings, corrections, comments and the scholarly assistance, without which this study could never have been done. Dr. Stephen Afranie, thanks a million. God richly bless you and reward you!

My sincere thanks also goes to my dear wife Sarah and children Kojo and Kwesi for their patience, encouragement and support for me all throughout this study. I cannot end this without expressing my heart and appreciation to all my lecturers, the non- teaching staff of CSPS and all my course mates.



ABSTRACT

This study sought to examine community participation in social development in the Hohoe Municipality. Adopting a qualitative approach to data collection, 26 key informant interviews and 16 focus group discussions were held. Data was analyzed based on themes using the three stages of data analyses. It came out of the study that communities in the Hohoe Municipality engaged in many self-help projects on their own and collaborated with government and non-governmental organization (NGO) in many projects. In few cases, however, some external projects were seen to have been imposed on the communities. In such situations, involvement of community members was not encouraging. It is therefore recommended that more consultations are carried out with the communities when introducing externally initiated projects in order to enhance acceptability and participation.

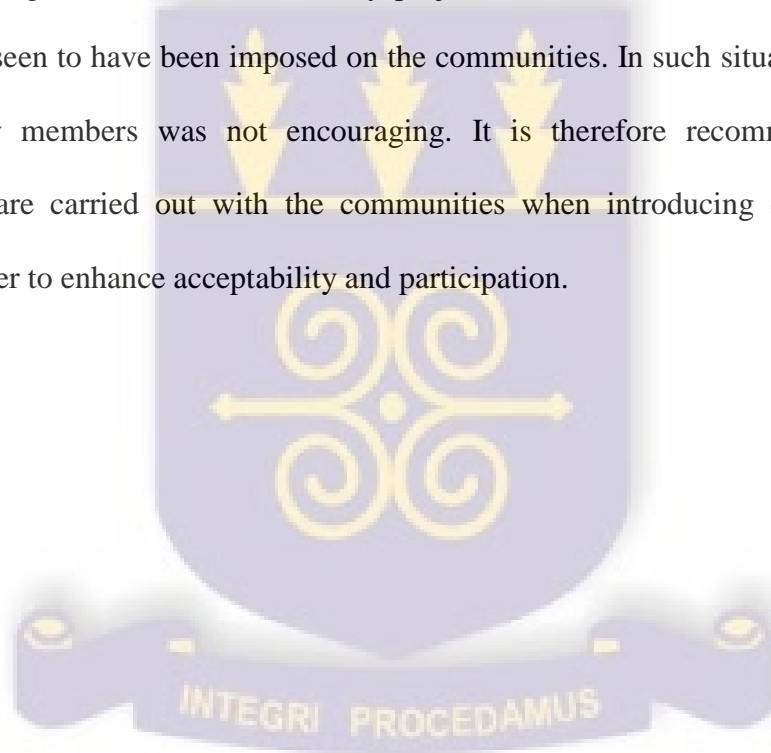


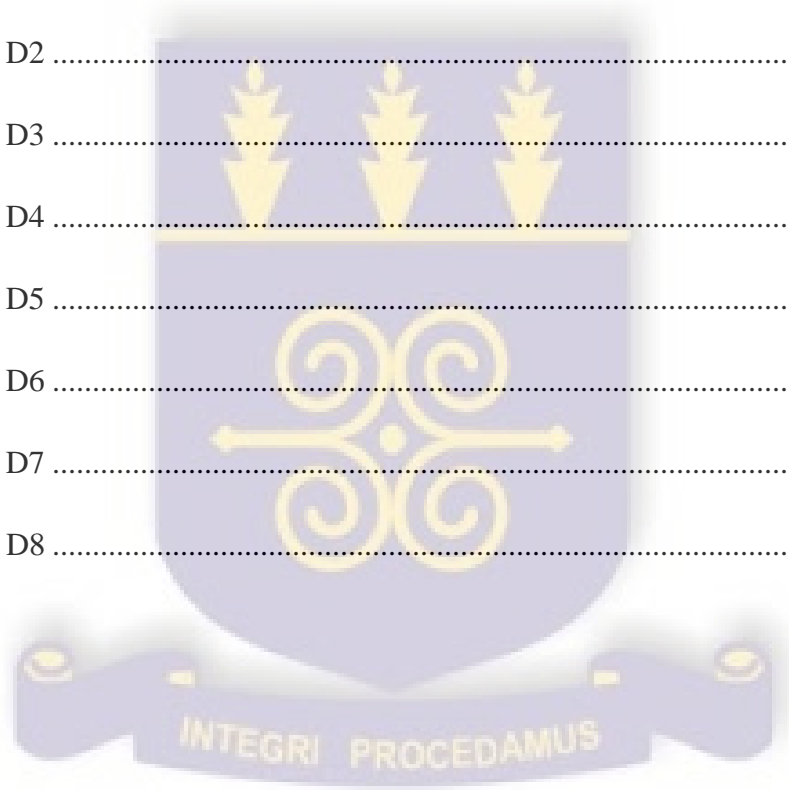
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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

In discussing contemporary developmental issues of any nation, it is not uncommon to talk about individuals and communities' active involvement in decision-making, planning and execution of the communities' own self-initiated, governmental and non-governmental development projects. Community participation, through volunteerism, in social development then becomes the watch word anytime any meaningful, result oriented and successful social development issues are to be considered. It was for this reason that Ntini (2006) asserts that the concept of participation is the major indicator of community development. Community development has to do with the idea of a number of individuals dwelling together and undertaking home-grown initiatives aimed at enhancing their wellbeing and livelihood as well as providing the necessary skills needed for individual and group improvement (Christenson, 1989). Kamath (1961), in this wise, reiterates that the central meaning of community development is "a people's programme with government aid" and not "a government programme with people's aid" that doing things for people. Basic to any community development is the ability to mobilize people for involvement through participation.

Community participation may be regarded as a means and an end in itself. As a "means", participation ensures a local people's cooperation/collaboration with externally introduced programmes and helps to ensure their successful execution (Hamilton, 1992). However, participation as an 'end' implies the provision of the necessary tools, knowledge and skills the people require to be owners of their development projects (Chowdhury, 1996). Community

participation, then, could be said to occur when a community organizes itself and takes responsibility such as identifying existing problems, developing actions, executing the actions to resolve the problems and the like. Hence, the role of participation in community development is very crucial and thus, community development cannot take place if there is no participation by the community (Sharma, 2000).

Social developmental actions carried out through effective and efficient community participation, yields tremendous benefits to the members of the communities involved in the areas of enhancing their well-being, for example, their income, security, or self-esteem (Chowdhury, 1996). It is further noted that community participation has many direct beneficiaries when carried out with a high degree of community input and responsibility. For instance, a group of adults and youths might participate in village committees to improve services. A truly participatory program involves and benefits the entire community, including youth, children, parents, teachers, schools, community leaders, health care providers, local government officials, and agency administrators (Sharma, 2000).

All over the world, community participation in social development is nothing new. Several individuals and communities engage themselves in self-help developmental projects (Association of Metropolitan Authorities (AMA) (1993). In literature, mention was made of Malaysia (Behzad and Ahmad, 2012), England (AMA, 1993), and countless rural America, Canada, Europe and Australia (Cavaye, 2001). The phenomenon of undertaking self-help developmental projects is not new to Ghana's communities. Countless communities embrace governmental and non-governmental developmental actions and projects and fully participate

in the decision-making, planning and execution stages of such projects with great successes. The activities of volunteers in the Ghanaian society cannot be under estimated. Traditionally, the people of the Gold Coast used volunteerism through reciprocity for almost all their developmental activities (Theron and Barnard, 1997). Farming, fishing, infrastructure development and other social activities such as marriage, funerals, festivals and other religious and traditional activities were done through communalism and voluntarism. Chiefs, family heads and other opinion leaders in the societies have been instrumental in coordinating community members for the above activities. Farm roads, bridges, health post, educational institutions, playing grounds, residential accommodations were often provided in the traditional Ghanaian society through voluntary activities.

The Hohoe Municipality in the Volta Region of the Republic of Ghana is one of those communities that are very effective in community participation in social development (Ghana News agency, 2009). Communities in this Municipality engage in community participatory activities that help them in carrying out numerous projects such as construction of markets, lorry parks, public places of convenience, school blocks, libraries and community centres among others. The municipality has also been very good with developing and showcasing its tourist attraction sites through self-help community initiatives. Community participation through volunteerism in social development is a key contributor to the development of the Hohoe Municipality. It would be instructive to take an inventory of how much these communities have been participating in these projects, how much benefits has accrued to them so far and explore the major challenges they face in the efforts. Such inventory would

serve as a great data base for policy making and advocacy for development of the municipality.

1.2 Statement of Research Problem

Chowdhury (1996) indicates that there are great benefits that accrue to a community if its members participate in activities aimed at social development. However, community engagement in such voluntary activities also encounters numerous challenges. Project initiatives coming from outside of the communities may face many challenges including identification of the true problem and need of the communities by the external planners. Burns et al. (2004) assert that what a community may see as a problem requiring attention and the kind of solution the community anticipates to problem may be different from those of the external planners and providers of those interventions. Thus, the community's involvement in defining the problem and prescription of the solutions are very crucial for the success such projects. Aside the challenges of definitions of need, problems and solutions, there is also the question of capacity of the local people to understand, accept and execute any complex initiatives. For example, Theron and Barnard (1997) note that when it comes to developmental approach of any kind, there are "softer issues" and "harder issues" that must work in tandem. The authors point out that it has become evident that municipalities do not prioritize "softer issues" such as capacity-building programmes. But these "soft" issues must integrate with the "harder issues" (such as technical and financial services) for a successful implementation of the developmental projects. Another challenge that has to do with externally generated initiatives may be the demand on the communities to contribute a certain

percentage of the total cost of the project. If such projects are capital intensive, poor communities may not be able to afford such deals thereby losing out on the projects.

With regard to internally generated projects, challenges faced usually include inability to raise all the necessary funds for completing the projects, inability to mobilize the necessary work force, insufficient capacity, lack of technical knowhow and inability of the various adjoining beneficiary communities to agree on project locations among others (Dukeshire and Thurlow, 2002).

The Hohoe Municipality, like all other assemblies in Ghana, participates voluntarily in social development in their communities. Many benefits accrue to them leading to the promotion of their welfare and social status as a people. There are also numerous challenges that face these communities in their candid efforts to see social development occur through volunteerism. As such many innovative techniques and methods are usually advanced in surmounting those challenges.

However, the problem here is that there is very little and scattered data on the nature of these community participations in social developmental activities in the communities in the Hohoe Municipal Assembly. The successes chalked are known only in piecemeal, no holistic inventories have been taken and recorded on the cost and benefits of these efforts; and the challenges faced by the communities (if there are any similarities or differences between them) are not readily available. It is therefore impossible for any meaningful comprehensive significant correlation to be established between voluntary community participation and social

development in the Hohoe Municipality. This study, therefore, intended to explore the communities' achievements, failures and challenges in their effort to develop their communities through voluntary participation and the general impacts community participation on the cost of social development. Hohoe Municipality is one of the Municipalities/Districts in Ghana that has been engaging in self-help and community participation in developmental projects originating from governmental and non-governmental sources over the years. There are also numerous tourist attraction sites including the famous Wli Waterfall, Tsatsadu Fall and the Monkey Sanctuary that are developed by the local communities. Communal work and Cooperate farming and numerous community initiated self-help programmes are carried out annually resulting community development in the municipality (Hohoe.Ghanadistrict.gov.gh). However, there are no scientific records or serious research work on volunteerism in this municipality.

1.3 Research Objectives

The objectives of this study were to:

1. Explore the meanings of the concepts of community participation and social development.
2. Conduct an inventory of community participation in social development in the Hohoe Municipality between 2009 and 2013.
3. Examine the nature and extent of community participation in social development.
4. Examine the effect of community participation on the cost of social development projects and the implications of that for government expenditure.

1.4 Research Questions

The following questions guided the conduct of this study:

1. What are the meanings of the concepts- community participation and social development?
2. What projects attest to community participation in social development in the Hohoe Municipality between 2009 and 2013?
3. What is the nature and extent of community participation in social development at the Hohoe Municipality?
4. What is the effect of community participation on the cost of social development projects and the implications of that for government expenditure?

1.5 Rationale/Justification of the Study

In the era when both national and international institutions are continuously supporting and encouraging community participation in every stage of social development, a study on how community participation affects social development cannot be overemphasized. Such studies, important as they are, also explore the effect of community participation on the cost of social development projects and the implications for government expenditure and the international community.

When people are involved and participate in an activity, they develop a sense of ownership and responsibility (Alexander et al. 1975) which helps to sustain initiatives, activities and programmes. This study, therefore, is relevant to the social development in many respects: First, though there are considerable studies and literature on the subject matter linking

community participation to social development in developing countries like Ghana, very little study, if not nothing, has been done in the rural communities in the Hohoe Municipality. The results of the research therefore add to existing literature from rural settings of Ghana the topic and issues raised.

This study also serves as very authentic source of data for policy and advocacy. Municipal, national and international policy makers and analysts may find this study very instructive. The recommendations so made could also be very useful to the Hohoe Municipality Assembly. These recommendations will provide guidelines for increase in community participation of Hohoe Municipality that will not only meet critical requirements of competition, but more so enable the Municipality to be relevant to the needs of the people. Similarly, it will also be useful to other Municipalities in their quest to increasing community participation in their area.

Finally, assertion made and sensitive questions raised in this study could serve as a very potent ground for a further future research. Students and faculties in the academia may find the questions and the issues thought provoking and very challenging warranting further research.

1.6 Conceptual Framework

This study is fitted in the framework of community participation. Abrams (1971) defines community participation as, “the theory that the local community should be given an active role in programs and improvements directly affecting it.” For Fox and Meyer (1995),

community participation is “the involvement of citizens in a wide range of administrative policy-making activities including the determination of levels of service, budget priorities, and the acceptability of physical construction of projects in order to orient government programmes toward community needs, build public support and encourage a sense of cohesiveness within society”.

There is no single agreed upon origin of the concept of community participation. However, Hamdi (1964) asserts that the discussion of community participation in architecture which was firstly initiated in the 1960s, became a watch-word during the mid-1970s when the World Bank decided to fund the sites and services housing schemes in developing countries.

Midgley (1987) seems to agree with this assertion when he indicates that although the idea of participation in the field of architecture could be traced to the pre-literate era, community participation is of more recent origin. It is commonly associated with the notion of involving local people in social development. Community participation became the most potent developmental tool employed by the developing nations and the Western social work workers in the 1950s and the 1960s. This author states that “community participation denotes the creation of procedures for democratic decision making at the local level and the involvement of people in these procedures to the extent that they regard them as a normal way of conducting community affairs” (Midgley, 1987).

Citing Cavaye (2007), Behzad and Ahmad (2012) spelt out the various tenets of community development. To them, community participation starts right where people are. This is to say

that the existing concerns, challenges and situation of people is the starting point of community development. Another tenet of community participation is that there is community involvement and ownership of the projects as the community makes and implements decisions. Also, members of the community build motivation and community capacity through participation and active involvement in decision-making and implementation. Furthermore, the authors note that external facilitators and resource people are “invited in” to work with people, rather than working for them, or delivering services to them. They have a responsibility to challenge and suggest, but not make or influence community decision-making. Finally, the authors indicate that development activities through community participation foster leadership, entrepreneurship and altruism. Thus, the existing capacity of people and their community are recognized and appreciated while creating opportunities for them to build their capacity.

The use of community participation in social development has become a well accepted strategy for rural development around the world. Governments all over the world are becoming over-burdened with the care of leading development by providing social amenities and infrastructural facilities for their people. Even though these demands keep soaring, funds and resources needed are not sufficient to take care of all such demands. Community participation in the form of self-help and collaboration with government and non-governmental organizations in social development has become a force to reckon with in the developmental strategies of many countries. It is to address the shortfalls in social development that communities come on board to participate in their own development.

There are many benefits that accrue from community participation in social development. First of all, community participation ensures popular participation in decision-making as members of the communities are involved in the planning and the execution of such projects. They are consulted on all issues and their views are factored into the plans to be executed. Also, the capacities of the local artisans are enhanced as they are allowed to work along side with very experienced experts. This also provides the local artisans to practice their talents and skills. As they perfect their skills and talents, they can go ahead and generate their own employments. Community participation also reduces the cost of projects as members of the communities provide free labour and in some cases, financial or other resources to complement government's efforts. It is also understood that community participation creates the sense of unity and communalism among the members of the community as they work together.

The practice of community participation is not without its challenges. It is observed that government's attempts to involve the members of the community planning and execution of community based projects may cause delays. Some scholars such as Moser (1983) are of the view that community participation in project execution requires a lot of time. Any such time wasted is money wasted. It is also argued that governments fear that some communities may not be able to make sensible decisions.

This study operationalized community participation to mean a people's involvement in decision-making, planning and execution of a developmental project through volunteerism and communalism in their own community. In this case, the concept of community

participation is appropriate for this study because communities of the Hohoe Municipality often engage in social development by means of community participation. This they do through volunteerism and communalism to provide basic social amenities and infrastructure for their communities thereby complimenting the efforts of government and non-governmental organization in the provision of social development.

1.7 Scope of the Study

This study covered four traditional areas in the Hohoe Municipal Assembly. These areas were the Gbi Traditional area, the Likpe Traditional area, the Akpafu Traditional area and the Alavanyo Traditional area were chosen. Out of these four traditional areas, two communities from each were covered in this study. The communities of Wegbe and Bla were covered in the Gbi Traditional area. For Likpe Traditional area, Mate and Kokorantumi were covered. From the Alavanyo Traditional area, Wudidi and Kpeme were covered. Finally, from Akpafu Traditional area, Odomi and Mempeasem were covered. In all, these eight communities had been involved in the study. These traditional areas and towns were purposefully chosen for study because an initial reconnaissance visit to the municipality indicated that majority of projects accomplished through community participation occurred in these traditional areas and particularly in those towns.

1.8 Organization of the Study

The entire study is organized into five chapters. The first chapter is made up of an introduction comprising the background of the study, statement of the problem and the objective of the study, research questions, significance of the study and organization of the

study and the chapter arrangements. The second chapter comprises the review of some relevant literature on community participation and social development. The third chapter comprises of the methodology of the study. The methodology includes the research design, research population, sample size/distribution, sampling procedure, data collection instrument, data collection method; and data processing and analysis. The fourth chapter focuses on presentation and discussion of results/findings from this study while the final chapter deals with the summaries, conclusions and the recommendations.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

Chapter two of this study reviews some literature relevant to the topic, the questions and the objectives of the study. Specifically, the review focuses on the meaning of community participation, the meaning of social development, the nature of community participation in social development, the benefits of community participation in social development and the challenges of communities in their effort to participate in social development.

2.1 Meaning of Community Participation

First and foremost, community participation is made up of two terms, “community” and “participation”. As such, a comprehensive clarification of the concepts of the words ‘community’ and ‘participation’ as individual entities would give more insight into the term ‘community participation’.

Community

Many writers define the term community in various ways. For example, Wates (2000) defines a community as “a group of people sharing common interests and living within a geographically defined area.” Hamdi (1991), on his part, points out that the term community has both “social and spatial dimensions” and that generally the people within a community come together to achieve a common objective, even if they have certain differences. The concept of a community holds the ancient view that efforts of a group of people are more forceful than that of an individual. The saying that there is strength in unity is true in that a

group of people can achieve more in their work than an individual. Similarly, disregarded individuals who may not have been listened to could have voices easily heard when they join groups.

On the contrary, some scholars are of the view that the definition of the concept of community must not always be that of a people as a collective and a united entity. For example, Hamdi (1991) contested that communities may not necessarily be together and assume a singular social identity. In some cases, therefore, involvement of communities in community projects may only occur at the tail end of the projects' execution when such organized people do not exist. In such circumstances, the purpose of bringing such "scattered" people together during project execution is to build among them the sense of communal living.

Participation

The term participation has also severally been defined. Westergaard (1986) defined participation as "collective efforts to increase and exercise control over resources and institutions on the part of groups and movements of those hitherto excluded from control." The World Bank's Learning Group on Participatory Development (1995) defines participation as "a process through which stakeholders' influence and share control over development initiatives, and the decisions and resources which affect them." A cursory definition of participation would mean engagement of a set of people in performance of an activity that will result in the improvement of their welfare in such areas of their lives as their income, security, or self-esteem (Chowdhury, 1996).

According to Habraken (1986), participation has two definitions with opposite meanings. By this definition, two key stakeholders are important, thus the users and the professionals. In the first instance, participation occurs when certain salient duties are given to the users to perform, where they share the decision-making responsibility with the professionals. This type of definition portrays the community as participating in decision making from the initial and the planning stage of the project to be executed. The other type of participation is where there is no shift of responsibilities between the users and professionals but instead only the opinion of the user is considered while making decisions.

The term participation is often modified with adjectives, resulting in terms such as community participation, citizen participation, people's participation, public participation, and popular participation (Sharma, 2000).

Community participation

Community participation has been given much discussion and publication in recent times. The concept connotes the idea of a group of people having the same needs and aspiration getting themselves involved in working towards those ends.

According to the United Nations Centre for Human Settlements (UNCHS) (1991), indicates that there is a great deal of misunderstanding with regards to the term "community participation" means in practice. This agency defines community participation to mean the "voluntary involvement" of a group of people from the decision-making stage of a project to its execution stage. These kinds of projects are those that directly impact the well-being of the

people especially in low-income areas of society. The concept of community participation is not a new phenomenon. It is only given a new impetus as a result of rapid urbanization in developing countries which is now drawing the attention of the international community. It is as a result of this new level of attention that there are disputations on the concepts and their practices.

Oakley and Marsden (1984) also defined community participation as the process by which individuals, families, or communities assume responsibility for their own welfare and develop a capacity to contribute to their own and the community's development. In the context of development, community participation refers to an active process whereby beneficiaries influence the direction and execution of development projects rather than merely receive a share of project benefits.

Another definition that is worth noting is that of Makgoba and Ababio (2004). These authors note that the concept of community participation in one instance explains how the local government and the community relate to each other. In another instant, it deals with the extent to which the community impacts decisions that affect their wellbeing. Community participation entails the involvement of the community in the planning process of the municipality to ensure that such participation results in a meeting of their human needs. Similarly, Fox and Meyer (1995) corroborated this assertion and indicate that community participation may be looked at as "the involvement of citizens in a wide range of administrative policy-making activities including the determination of levels of service, budget priorities, and the acceptability of physical construction projects in order to orient

government programmes toward community needs, build public support and encourage a sense of cohesiveness within society”.

Oakley et al (1991) seem to provide a summary of what community participation looks like by positing out that it should be a means of empowering people by facilitating the development of their skills and abilities, thus enabling them to negotiate with the development delivery system and or equipping them to make their own decisions in terms of their development, needs and reality. From this conceptualization, it can be concluded that community participation involves the establishment of decision making bodies that are represented by and accessible to the local communities.

2.2 Meaning of Social Development

The term development connotes the idea of the attempts by the local government system together with the community to address the needs of the people, helping people meet their own needs and ensuring an improvement in their conditions of living physically, economically, socially and politically.

Liebenberg and Theron (1997) describe development as a process of empowerment, which enables participants to assume greater control over their lives as individuals and as members of the society. According to these authors, development aims to increase the personal and institutional capacities of communities in order to mobilize and manage resources towards meeting basic needs.

Davids and Maphunye (2005) seems to agree with the position of Liebenberg and Theron (1997) by arguing that any meaningful development should be about understanding people in their holistic context, which includes the economic, political, social, cultural, psychological and environmental background.

Development could be christened as “social” - social development- when it is dealing with improvement and the social wellbeing of a group of people. Social development is an all-round phenomenon involving a community’s technical, economic, cultural and survival strategies that help them to achieve their social well-being and welfare. This complex web of activities defines the community’s world-view, the people’s way of life and their mode of ensuring community security (Morris, 2010).

On its part, the United Nations Research Institute for Social Development (UNRISD) (2011) adopts a broader definition of social development. This definition is one that is concerned with “processes of change that lead to improvements in human well-being, social relations and social institutions, and that are equitable, sustainable, and compatible with principles of democratic governance and social justice”. According to the UNRISD, the definition emphasizes social relations, institutional arrangements and political processes that are central to efforts to achieve desirable development outcomes. It includes material achievements, social, cultural and political achievements.

The UNRISD also indicated that their definition also encompasses both *process* and *outcome*. Improvements in material well-being through processes which deny some individuals or

groups voice in decision making, or access to recourse against injustice, are unlikely to be sustainable over the longer term; conversely, apparently inclusive or democratic processes which lead to inequitable outcomes will tend eventually to be undermined or resisted (UNRISD, 2011).

2.3 Nature of Community Participation in Social Development

In their modern form, the concepts of community development and community participation took shape in the 1950s (Chowdhury, 1996). The need for local mobilization of local residents to be involved in solving their own local problems is becoming increasingly important (Schachter and Yang, 2012). Thus, effective community development occurs when there is a good interaction among residents for community action. Community action refers to the process of building social networks aimed at accomplishing common community goals (Wilkinson, 1991). It is therefore clear that community participation in social development strengthens and results in the concept of a community's engagement in developmental activities that may result into that community's development.

Thus, community development is concerned with the individuals at the grass root level. It sees people as stimulators of social action process (Christenson and Robinson, 1989). Community development has, therefore, been defined by Christenson (1989) as individuals dwelling together and undertaking a social action process which is aimed at providing skills and empowering the individuals and groups to enable them improve living conditions in their own communities.

Some authors think that the relationship that used to exist between community participation and community development is gradually fading away. It is for instance stated that since the 1950s, community development and community participation have been used interchangeably, however,

it has become clear that no meaningful relationship can be drawn between the two terms, hence the confusion as to what exactly constitute community participation and community development (Abbott, 1995). This position was confirmed by Hamilton (1992) when he asserted that participation is very crucial in explaining community development, but not equivalent to it.

Notwithstanding the confusion of Abbott (1995), several scholars attempt to draw such relationships between community participation and development. Christenson and Robinson (1989), for example note that community development has to do with the kind of activities that can impact the people and the people also can influence. The purpose of community development is to alter the status quo through improvement in the lives of the people by achieving development. Community development can only be achieved with effective participation, empowerment and education. Community development ensures self-dependence and self-reliance when the people are empowered (Christenson and Robinson, 1989). Kamath (1961) also stated that the central meaning of community development is "a people's programme with government aid" and not "a government programme with people's aid" that doing things for people. Basic to community development is the ability to mobilize people for involvement through participation.

In the overall process of community development, members of the communities work towards enhancement of their welfare and well-being by working together for achieving a communal interest. When diverse individuals and their organizations interact with one another, they begin to mutually understand the needs and wants that are common to all residents. Such action presents members of the community with the power to retain community identities, maintain local control over decision-making, and address their own issues and development needs. It is a central component of community and social well-being (Wilkinson, 1991; Luloff and Swanson, 1995).

Similarly, Wilkinson (1991), in an attempt to explore the various levels of community participation in social development, notes that the most effective actions proceed through a series of steps that focus on solving specific problems and bringing residents closer together in the process. According to Wilkinson (op cit.), for any community action to succeed, five sequential stages or steps must be identified and followed. These stages are initiation, organization of sponsorship, goal setting, recruitment, and implementation stages:

The first stage, *initiation*, deals with awareness creation on the issue related to the action. *Initiation* and spread of interest occurs when community members identify and define the problem or need they want to address, and take group actions for possible resolutions.

The second stage focuses on the *organization of sponsorship*. This step addresses the mobilization of the structures and resources available within and outside of the community. Such factors are important in relation to assessing community needs and the development of action efforts to address perceived problems.

The third stage is *goal setting* and strategy development. This is the stage where well-defined issues for action pointed out and necessary strategies for achieving the goals set the community.

The fourth stage is *recruitment* has to do with the mobilization of needed resources including people, funds, and materials. Here, the experiences, skills, funding, materials, networks, and other resources essential for achieving the community goals are mobilized in the community or from other sources. Organizing and maximizing these resources significantly impact the success of community action efforts.

The final stage involves the application of these resources in the *implementation* of plans to achieve the desired goals. At this stage, specific actions are taken, assessed, adjusted, and implemented again (Wilkinson, 1991).

Behzad and Ahmad (2012) seem to summarize the relationship between community participation and social development by asserting that any community development project involves a given members of a community and a well-defined problem facing them. Basic community development deals with the mobilization of community members to participate in activities aimed at improving their wellbeing. The authors note that generally, community members who are knowledgeable on community challenges often believe they could resolve such challenges when they work together as a community. It, therefore, stands to reason that

such community members should be involved in community projects and such participation should be democratic in nature.

2.4 The Effects of Community Participation on the Cost of Social Development

There are many benefits that result from a community actively participating in a social developmental activity. Many advocates of community participation believe that working together as a community yields more lasting benefits than working as individuals. For example, Arnstein (1969) establishes a correlation between citizen participation and citizen power and control as, “the redistribution of power that enables the have-not citizens, presently excluded from the political and economic processes, to be deliberately included in the future.” To Arnstein (op cit), community participation turns to empower even the very poor, voiceless and powerless citizens at the grass root levels of the political system to make contributions towards the very issues that affect them. Such people participate in all stages of the development of their communities from the very initial stage of planning to the point of execution of such projects.

One other benefit noted was that community participation leads to reduction project costs. For example, the UNCHS (1991) notes that to some proponents of development, the members of the “community” help in reducing the cost of projects by supplying free labour. Carrying blocks, fetching water, mixing of concrete and other unskilled labours are provided under the heading of “self-help”. This turn to reduce project costs. Liyakasa (2008) agreed with this assertion when he was commenting on volunteerism and its cost reduction in social development in the USA. The author notes that the statewide volunteer economic contribution

is \$7.1 billion annually. New York State's 2.9 million volunteers dedicated about 336.5 million hours of service between 2005 and 2007.

Similarly, according to the United Nations Volunteers' News Letter (2003), in 2000, ten million people volunteered to support the immunization of 550 million children as part of the Global Polio Eradication Initiative. The volunteers were mostly community members who helped in diverse ways ranging from keeping records of children to mobilizing the children for the immunization. It was estimated that some \$10 billion was served through volunteerism.

To others, community participation amounts to a "cost-reduction and cost-recovery exercise". Contributions by members of the community in cash or kind are ensure that beneficiaries appreciate the projects and are ready to preserve and maintain them. To this kind of school of thought, the idea is that as the community sees the projects as their own and knowing that they contributed towards it both in kind and in cash, there is the likelihood that more care would have taken of such projects than one provided by another body. Another point of view argues that it is likely none of the measures taken will prevent communities from neglecting, misusing or abusing the projects they benefit from. It is therefore recommended that local effort be made to establish a body that sees to the maintenance and the preservation of the projects (UNCHS, 1991).

Similar to the view of the UNCHS (1991) is that of Alexander et al. (1975). Alexander explains that participation is "inherently good" and that it brings people together in creating

and making decisions about their environment. Since people are actively involved in the process, Alexander argues that participation helps promote sense of ownership and control among the people (Alexander et al. 1975).

Another benefit of community participation in social development is that there is awareness creation among the members of the community. Such participations create an awareness of the problem and possible solutions among the people and thereby equipping them as citizens to exercise, relevant to development in a rational manner (Arora, 2006).

Moriarty et al., (2007) also note that community participation build the confidence of the local people. Thus, participation may not only build self-confidence and self-esteem but also presents the opportunity to acquire new skills. Also, participation gives a greater satisfaction and improved quality of life. Participation sees to it that decisions that are implemented in community are ones taken by the entire community.

Community participation in social development also helps the local folks to identify their own potential. What this does is that it creates the sense of ownership of community projects. This process tends to whip popular enthusiasm for the implementation of decisions (Arora, 2006).

Community participation is again thought of as being able to offer new opportunities for creative thinking and innovative planning for development. Participation is all about giving voice not only to a few influential members of society but also the poor, needy and the deprived people to be involved in decision-making and implementation (Johnston, 1982).

2.5 Challenges of Community Participation in Social Development

A community's attempt to participation in any social development activity is not without difficulties. It is observed that government's attempts to involve the members of the community in planning and execution of community based projects may waste a lot of time. Some scholars such as Moser (1983) are of the view that participation employed as an end in development projects in communities is a time-consuming process. Any time wasted is equivalent to money wasted. It is therefore quite difficult to justify such an approach due to high expenditures.

Moser (1983) again points out that besides the challenge of time wasting; there is also a fear among governments that certain communities may not be able to make the crucial and sensible decisions. Also, excessive empowerment of communities may affect the communities loyalty to the governments. As community participation involves economic, social and political empowerment of the people, power loving governments may see this as threat to their holding to power. Their fear is that an empowered and well informed citizenry may create trouble and may work against such governments to be removed from power.

The UNCHS (1991) notes that while community participation may reduce cost of labour for any project, if the community itself is not involved in the planning and designing of such projects which are entirely left to the (external) professionals, their participation may be unproductive. Thus, for instance, if members of the community do not identified the project as a priority, the community may not willing to provide free labour and may not be willing to maintain the projects.

In his work on the challenges of community participation, Cavaye (2001) points out that an expanded rural agenda involves new approaches to community participation. He contends that community members now prefer a more informal community involvement which is more temporary and flexible than the rigid “traditional” mode of community engagement that are characterized with public meetings and formation of committees.

Cavaye (2001) again notes that government responsiveness to communities is mediated through consultants. The idea of governments dealing with the local communities through its Local Government system is fading away and a complex system of agency-based decision making has now become the strategy of governments. Many rural citizens express confusion and frustration about these processes. As a solution, the author suggests that a more complete rural and regional development agenda needs to firstly embrace new forms of community involvement, such as coalitions, temporary commitments, and networks of existing community groups. To him, these are more likely to engage people with very limited volunteer capacity and to encourage a broader spectrum of community participation. Secondly, Cavaye (op cit.) argue that a wider approach needs to involve local people in prioritizing issues based on the level of local motivation, and also create easier ways for people to act on their existing concerns. This greater participative democracy must retain legitimacy and add value to representative democracy (Cavaye, 2001).

The connections between and the effects of community participation and social development have been thoroughly discussed and illustrated by the various authors in general. However, how community participation interacts with social development in rural community

developmental dynamics has not been vividly discussed by these writers. In selected townships including Gbi-Wegbe, Alavanyo-Wudidi, Likpe-Kukurantumi and Akpafu-Mempeasem in the Hohoe Municipality, the relationship Abbott (1995) sought to establish between community participation and development can be seen clearly in the areas of water projects, school block buildings and communal farming. Similarly, these communities could be clearly seen participating in the five stages Wilkinson (1970) explained. Community participation in these communities was vividly demonstrated as saving cost. Community participation also led creation of community ownership of such projects. Again, the issues time wasting in consulting with community members before the commencement of projects was well observed in these communities when compared with fully home-grown projects.

The objective of this study, therefore, is to fill in this blank. The study intends to explore how community participation interacts with social development at the micro level of development using some rural communities in the Hohoe Municipality of the Volta Region of Ghana. The study looks at how, in the spirit of volunteerism, the citizens of these rural communities participate in social development activities, looking particularly at the nature of these participations and their effects on the development of these areas.

CHAPTER THREE

RESEARCH METHODS

3.0 Introduction

This chapter discusses the general research method used for this study. It includes the research design employed, the study area, the study population and overall population size engaged; the sampling method, data collection techniques, community entering approach, the ethical considerations, data management and how the data was analyzed.

3.1 Research Design

Social research needs a design or a structure before data collection or analysis can commence. The research design refers to the overall strategy that is chosen to integrate the different components of the study in a coherent and logical way, thereby, ensuring the researcher effectively addresses the research problem; it constitutes the blueprint for the collection, measurement, and analysis of data. Normally, the nature of the research problem determines the type of design the researcher uses (Kirshenblatt-Gimblett, 2006).

The objective of this study is to conduct an inventory of community participation in social development in the Hohoe Municipality between 2009 and 2013 in order to establish the effect of community participation on the cost of social development. This study therefore adopts an explorative design as its strategy. An exploratory design is conducted about a research problem when there are few or no earlier studies to refer to. The focus is on gaining insights and familiarity for later investigation or undertaken when problems are in a

preliminary stage of investigation. This design is so chosen because even though there is a great deal of research work in the area of relation that exists between community participation and social development, there have not been any such comprehensive studies carried out in the Hohoe Municipality.

In view of the choice of the explorative design for this study, the qualitative method of data collection and data analyses have been adopted to guide conduct of the entire research. According to Spratt et al. (2004) qualitative research emphasizes meanings (words) when collecting and analyzing data. Primarily, qualitative research seeks to understand and interpret the meaning of situations or events from the perspectives of the people involved and as understood by them. It is generally inductive rather than deductive in its approach, that is, it generates theory from interpretation of the evidence, albeit against a theoretical background.

3.2 Area of Study

The area of study for this research covers the Hohoe Municipality of the Volta Region in the Republic of Ghana. According to the Ghana Districts Website¹, the Hohoe Municipal Assembly was established in 1989 by Legislative Instrument (LI) 1869 with its capital at Hohoe. The population of the Hohoe Municipality based on 2010 Population and Housing Census is about 172,950 with a gender breakdown of 83,317 males and 89,633 females which represents 49% and 51% respectively.

¹ www.ghanadistricts.com (accessed on 20th May, 2014).

Location and Size

Hohoe Municipal Assembly is one of the 18 Administrative Districts of Volta Region of the Republic of Ghana. The Municipality has a total land surface area of 703.20 km². The Municipality shares borders with the Republic of Togo on the east, forming part of Ghana's international border; on the southeast and south with Afadjato District Assembly; on the north with Jasikan District; and on the northwest with Kpando and Biakoye Districts.

Per the Ghana Local Government District Assembly structure, the Municipality has 7 Zonal Councils, 1 Constituency (Hohoe North) and 1 Member of Parliament.

Health

Hohoe Municipality is endowed with 21 health facilities with one Municipal referral hospital to manage the health situations of the populace. Also, the headquarters of the West African Onchocerciasis Research Centre is located in the Municipality, precisely in the hospital premises. Malaria, the number one cause of morbidity accounts for 36% of all reported cases. This is followed by Acute Respiratory Infections, 1.8% and Intestinal worm Infection, 1.78%.

Education

The municipality has different categories of educational institutions. In all, the Municipal Assembly can boast of 30 Kindergartens, 72 Primary schools, 48 Junior High Schools, 13 Senior High Schools, 2 Technical and Vocational Education and Training Institutes and 2

Colleges of Education for training teachers. There is an appreciable high level of literacy among the people of this municipality.

Water and Sanitation

While some major towns of the municipality such as Hohoe, Wegbe, Bla, Akpafu, Alavanyo and many other have access to potable water, the smaller towns and villages have to depend on rivers and wells. There are mechanized boreholes and pipe borne water in the bigger towns. These boreholes and pipes were provided to the communities with the help of the Ghana Water and Sewerage Corporation, GTZ and the DANIDA financed Volta Rural Water Supply and Sanitation Project which started in the municipality in 1992. Sanitation situation in the municipality is also quite good. The Municipal Assembly provides rubbish bins and toilet facilities in all the major towns. The villages and the smaller communities, through communal volunteerism construct gutters and build toilet facilities.

Tourism

The Hohoe Municipality can boast of many beautiful tourist sites. Mention can be made of naturally beautiful mountains, waterfalls, sanctuaries, ancient caves and many other wonderful sites (www.mofep.gov.gh). In the preamble to the Composite Budget of the Hohoe Municipal Assembly for the 2014 Fiscal Year, the following sites had been listed:

- The highest peak in Ghana- Mt. Afadja (Afadjato) located between Liati Wote and Gbledi communities.
- The highest waterfall in West Africa -Wli Waterfalls located at Wli.

- Tsatsadu Waterfalls located at Alavanyo.
- The Tagbo falls at Liati Wote.
- Wadjakli Waterfalls located at Likpe Todome.
- The most wonderful ancient old iron mines at Akpafu Todzi.
- The four ancestral caves located at Likpe Todome.

The municipality is also richly endowed with diverse cultures, dances and festivals. Also, Kente weaving, crafts and artifacts are common in this Municipality.

Financial Institutions and Commercial Activities

The Hohoe Municipality is a hub for commercial activities. The Hohoe market day sees traders coming from all over the Municipality to trade in food stuffs and other commodities. There are many places of recreation. Hotels, motels, guest houses, shopping malls and shops are located and well patronized. To complement and support these commercial activities, many financial and non-financial institutions have established branches in the Municipality. Financial institutions such as Ghana Commercial Bank, Barclays Bank, Agricultural Development Bank, First National Savings and Loans and First Ghana Building Society are located in various communities in the Municipality. Many rural banks such also abound. These include the Weto Rural Bank, Asubonten Rural Bank and the Gbi Rural Bank. There is also the ARB Apex Bank at Hohoe. The regional branch of the Bank of Ghana established at Hohoe is an additional advantage for banking and financial transactions in the Municipality.

The major non-financial institutions operating in the Municipality are the State Insurance Corporation, Donewell Insurance, Vanguard Assurance, BayPort Financial Services,

Metropolitan Life Insurance, State Insurance Corporation and the Social Security and National Insurance Trust. A lot of susu operators are springing up in the Municipal capital serving as a non-formal banking system. The Municipality can also boast of a well established Teachers' Credit Union.

Agriculture

The Municipality is largely an agrarian one, with about 70% of the active labour force engaged in agriculture. The Major activities are crop farming—yam, maize, cassava, plantain and paddy rice. The other 30% is engaged in agro processing and commerce.

The Hohoe Municipality was chosen for this study due to the fact that the researcher has foreknowledge about the spirit of volunteerism and self-help of the communities in the Municipality which resulted in social development in the areas. One other reason is the fact that no serious scientific research work had been done on the effect of volunteerism through community participation on social development on the area. No publications were found in relation to community participation and its impact on social development. This study, therefore, serves as a major scientific work.

3.3 Study Population and Population Size

The population for this study comprises all male and female adults who reside in the Hohoe Municipality. This is made up of all adults who in their capacity as residents of the municipality have contributed their quota both in cash and kind towards social development in their communities. Thus, all residents of the communities who have been engaging in social

developmental activities qualify to be part of the study population of this research. These people include the chiefs and their elders; opinion leaders, unit committee members and other ordinary members of the communities.

The composition of the sample is made of two chiefs, one queenmother and five representatives of chiefs; and two elders from each of the eight communities studied. The study population also includes sixteen members from each community (eight males and eight females). In addition to these, two other officers from the Hohoe Municipal Assembly had been part of the study.

3.4 Sampling Methods

This study employs the purposive and convenient sampling methods for the selection of participants. In purposive sampling, the researcher samples with a purpose in mind. The researcher usually would have one or more specific predefined groups he/she is seeking. Purposive sampling can be very useful for situations where the researcher needs to reach a targeted sample quickly and where sampling for proportionality is not the primary concern.²

First and foremost, eight communities were purposively sampled for this study. Thus, out of the eight traditional areas making up the Hohoe Municipality, four- the Gbi, Alavanyo, Likpe and Akpafu Traditional areas were sampled. These traditional areas were chosen because of their strong spirit of volunteerism and self-help in community projects for social development.

² <http://www.socialresearchmethods.net/kb/samprnon.php>

Also, Likpe and Akpafu traditional areas were chosen to represent the Guan speaking area of the Municipality. Gbi and Alavanyo Traditional areas, similarly, were chosen to represent the Ewe speaking communities in the Municipality.

Again, from the four traditional areas chosen, two towns each have purposively been sampled for the study. For the Gbi Traditional area, Wegbe and Bla Townships were purposively selected. From the Alavanyo Traditional, Wudidi and Kpeme were selected. While Odomi and Mempeasem were selected from the Akpafu Traditional area, Mate and Kukurantumi were chosen from the Likpe Traditional area. These townships were also chosen on the purpose that access to them is very easy.

In sampling respondents for the study, the chiefs or their representatives from the eight towns were selected. Table 1 below shows the respondents sampled and the positions from among the chiefs and their representatives.

Table 3.1: Chiefs or their Representatives Sampled for In-Depth Interview

Township	Respondent	Position	Gender
Gbi Bla	Kofi Awunya II	Chief	Male
Gbi Wegbe	Ameka Dunyo	Chief	Male
Alavanyo Wudidi	Kojo Nuglo	Elder	Male
Alavanyo Kpeme	Mavis Akutu	Elder	Female
Likpe Mate	Rose Kofigah	Elder	Female
Likpe Kukurantumi	Abusa Dziekpor	Queen mother	Female
Akpafu Odomi	Kofi Abassa	Elder	Male
Akpafu Mempeasem	Baodi Kwame	Elder	Male

Source: Field Data, 2014

In addition to these eight respondents, two other elders or opinion leaders from each of the eight townships were purposively sampled for in-depth interviews. For the focus group discussions (FGD), eight male adults and eight female adults were chosen as discussants for two separate FGD in each township. Each of these groups had at least three of the Unit Committee members plus other members from the communities. These respondents were also chosen on purpose that they were leaders, opinion leaders, unit committee members and instrumental citizens who were active in participating in social developmental activities and therefore have first hand information on such activities (Refer to Appendix 1 for the complete list of all respondents).

The minimum age of the respondents was 34 year while the maximum was 76 years. Their educational backgrounds ranged from “no school at all” to the Tertiary level. The various levels of education attained include Middle School, Junior High School, Senior High School, Senior Secondary School (“O” and “A” Levels), Teachers’ Certificates, Diplomas and Degrees (First and Second) among others. In all, 154 respondents- 81 males and 73 females were engaged in the data collection. In terms of language, respondents were of diverse tongues. They were made of ewe, gonja, guan, dagomba, kotokoli, lelemi, akpafu and akan speaking people.

3.5 Data Collection

This study used both primary and secondary data. The secondary data was sourced from various books, magazines, journals, other published and unpublished papers, working papers and internet sources. The researcher also engaged in some desk-base research. The approach of desk-based research was to help review existing literature on the subject both across the globe and zeroing in on what has been documented in Ghana. The desk study also analyzed existing theories, concepts and assumptions underpinning the universal understanding of the topic.

Primary data was collected through key informant interviews and focus group discussions. During the field work for data collection, the study adopted key informant interviews and focus group discussions. All the chiefs and their selected elders or opinion leaders and the two officers from the Hohoe Municipal assembly were engaged in in-depth interviews whiles the

rest of the respondents were engaged in focus group discussions. Thus, in all, 16 separate FGDs and 24 in-depth interviews were conducted.

Both the interview guide and the focus group discussion guide were modeled based on the objectives of the study. These were to:

- Explore the meanings of the concepts of community participation and social development.
- Conduct an inventory of community participation in social development in the Hohoe Municipality between 2009 and 2013.
- Examine the nature and extent of community participation in social development.
- Examine the net effect of community participation on the cost of social development projects and the implications of that for government expenditure.

In these guides, a number of variables were interrogated through questioning and further probing to elicit the necessary answers to the research questions raised in the study.

In order to work within time, the researcher recruited and thoroughly trained three field assistants who helped him in the data collection stage. Mr. Maxwell Akpo, Mr. Dennis Nsutah and Mr. Kojo Afortoh who were Polytechnic graduates and natives of the Hohoe Municipality were recruited and engaged as field assistants for data collection. The team move from town to town conducting the interviews and moderating the FGDs. Data collection was done from June 5 to June 12, 2014.

3.6 Community Entry

Very much aware of the ethic of community entry, the researcher obtained a letter of introduction from the Centre for Social Policy Studies (CSPS) and presented it wherever he and the team went for easy identification and verification. On entering the various communities, arrangements were made so that the research team met with the traditional leaders and his elders as well as certain opinion leaders to make their mission in the community known to them. With their permission, the researcher and his team proceeded to conduct the interviews and organized the FGDs.

3.7 Ethical Considerations

The researcher and his team of field assistants observed the necessary ethical considerations associated with research conduct and data collection in communities. Respondents were never coerced or threatened to take part in the research or respond to any question. Respondent were made aware that they could end the interview when they so wished. The researcher first of all, explained to the respondents what the study is about, assured them of absolute confidentiality and sought their consent by asking them to sign or thumb print a consent form. By this conduct, it was only respondents who were willing on their own volition were interviewed for this study. In the spirit of transparency, interviews with women and girls were help in the open in the full glare of all people; however, confidentiality was not compromised at any moment.

3.8 Data Management and Quality Assurance

In order to identify and correct all the unforeseen difficulties and bottlenecks associated with research conduct and field work, a pre-testing of the instruments in one community, Bla, was carried out before the actual field work was carried out. The necessary corrections were duly made and the instruments were appropriately reshaped for the actual field work.

The researcher and his team carefully explain the questions to the respondents and where necessary, employed the services of an interpreter to further explain the questions in the respondent's own native language. Also, the in-depth interviews were carefully carried out by the research team ensure all questions were appropriately asked and well answered and that all follow up promptings are duly made. Majority of the interviews and the discussions were held in the respondents' own native languages- Ewe, Siwu, Twi and Sekpele- for easy understanding. Notes were taken about the body and facial languages of the respondents during the discussions and the interviews to help in the analyses of data. Some of the body languages recorded expressed disappointments and frustration respondents show towards delays in projects due to inability to raise funds for projects and government's delay in funding projects. Some brightened faces also expressed joy and gratitude at the help of donors and commitment of community leaders. These body languages noted helped in understanding texts of the transcripts in a better way.

The voices from the tapes of the interviews and the FGDs were carefully transcribed word-for-word and the data well labeled and carefully edited for analysis. The researcher personally

listened in to the tapes while reading the transcripts to make sure that the voices were properly transcribed.

3.9 Data Analysis

Data analysis deal with a body of methods that help to describe facts, detect patterns, develop explanations, and test hypotheses (Levine, 1997). The data generated from the in-depth interviews were transcribed and analyzed based on the various themes that emerged from the data. Since this approach is qualitative in nature, qualitative methods were used in their analyses.

The transcripts were read through several times for the researcher to familiarize himself with the data paying specific attention to patterns that were emerging. The patterns which were identified were noted and codes were generated. Axial coding was done across the data sets and emerging themes were identified. The themes were described and verified against the data sets. Here the researcher sought to find out if the themes coherently tell the full story as captured in the data sets. Furthermore, the researcher defined and explained these themes and identified where they fit in the texts, which parts of the data are captured and what the themes mean to the study. With this analysis done, the report was then written based on the themes. To give further authenticity to the analyses, portions of the raw data were quoted from time to time to support the themes.

Indeed, it has been noted that qualitative data analysts, more often than quantitative researchers, display real sensitivity to how a social situation or process is interpreted from a

particular background and set of values and not simply based on the situation itself (Altheide & Johnson, 1994). For this cause all the notes taken during the interviews and the facial and the body languages of respondents identified were all factors into the analyses of data.

CHAPTER FOUR

DATA ANALYSIS AND PRESENTATION OF FINDINGS

4.0 Introduction

The chapter four of this dissertation is made up of the analyses of data of the research and the presentation of its findings. This study used of purely qualitative methods in the collection and analyses of data. Data for the study were sourced from both primary and secondary sources. The qualitative methods used for data collection were in-depth interviews and focus group discussions. These methods were used to collect primary qualitative data from the various stakeholders of the Hohoe Municipality. The stakeholders engaged in data collection included some eight chiefs or their representatives and two elders from each of the eight communities studied. Other respondents were some sixteen members from each community (eight males and eight females) who were engaged in focus group discussions (FGDs). Finally, two officers from the Hohoe Municipal Assembly were also contacted and interviewed. The communities sampled were the Wegbe and Bla Townships from the Gbi Traditional area; Wudidi and Kpeme Townships from the Alavanyo Traditional area; Odomi and Mempeasem Townships from the Akpafu Traditional area; and Mate and Kukurantumi Townships from the Likpe Traditional area.

Secondary data was collected from some documents from the Hohoe Municipal Assembly, books, magazines, journals, published and unpublished papers as well as working papers from various libraries and online.

In order to achieve the objectives of the study, a number of thematic areas were identified based on the objectives of the study and questions were asked based on them. These variables were the demographic characteristics of the respondents, an inventory of community participation in social development in the Hohoe Municipality between 2009 and 2013; the nature and extent of community participation in social development; the net effect of community participation on the cost of social development projects and the implications of that for government expenditure.

4.1 Demographic and Socio-economic Background of the Respondents

The age of all the interviewees and the discussants engaged in this study were above 18 years. A huge number of them, however, were above 30 years. The minimum age limit of 18 years was so chosen because that age is considered to be the beginning of adulthood in Ghana. Care was taken to mostly contact older respondents, thus respondents above 30 years, because they were presumed to contribute to social development in cash and kind over the years in their communities.

Educational backgrounds of the respondents were mixed. The highest level of education attained by the respondents ranged from Basic school to tertiary education levels. There were those who had primary, secondary, technical and vocational educations, teacher training educations and university educations. All of these diverse educational backgrounds tend to add divergent expression of views to the discussions. Similarly, the respondents' marital status was a mixed one. This also ranged from single to widowed. Most of the respondents were however, married with many children.

Next to note is the respondents' residential status. Respondents mostly dwell in their own homes with a few of them living in rented houses. Apart from a few ones who lived in self-contained houses, bungalows, flats and semi-detached houses; majority were residing in opened or enclosed compound houses. Most of the compound houses host more than five households. Inside these households, more than six members could be found. Father, mother, siblings, nephews, nieces and grandparents numbering more than eight were found in some houses. The respondents were mostly peasant farmers, fishermen, petty traders, civil servants and business men and women. A number of them were also noted to be retirees. With the exception of the civil servants and some business people, the income level of the respondents was generally low and irregular. For example, most of them earned average monthly incomes of less than Gh ₵ 500.00. Juxtaposing the low income levels of the respondents against their large household size and their employment status, it could be said that the respondents were low income earners. Also, it could be said that the level of dependency of household members on breadwinners is very high.

With regards to ethnic origin of the respondents, the respondents from the Gbi and the Alavanyo Traditional areas were mostly Ewes. Those from Akpafu and Likpe were mostly Guans. These are mixture other ethnicity recorded in these traditional areas. The ethnicity of the respondents is presented on Table 1 below.

Table 4.1: Summary of Ethnic Origin of Respondents

Traditional Area	Ethnicity	Ethnic Origin of the People
Gbi	Ewe	Ewedome, Akan, Kotokoli and Hausa
Alavanyo	Ewe	Ewedome, Akan, Kotokoli
Akpafu	Guan	Akpafu, Ewedome, Siwu, Akan and Sekpele
Likpe	Guan	Lelemi, Likpe, Ewedome and Akan

Source: Field Data, 2014

4.2 Exploring the Concepts of Community Participation and Social Development

In order to appreciate the respondents' level of knowledge and understanding of the concept of community participation, both the interviewees and the discussants were asked to say what they thought was community participation. The predominant theme running through almost all the transcripts is that of seeing community as a group of people dwelling together in a demarcated area with common interests. To most of the respondents, there is a community when a people live together and share common aspirations and interests. Some excerpts from some of the interviews say:

“...to me, a community is a group of the same people living together. These people may have the same aspirations, fears and interest. They care about each other, support each other and are there for each other...” [An elder, Alavanyo Wudidi, 24th May, 2014].

Another interviewee simply put it this way:

“...my understanding of a community is a group of people with a common interest leaving at the same place...” [An opinion leader, Likpe Mate, 26th May, 2014].

These views tend to confirm the definitions given by some authors on the subject of community. For instance, Wates (2000), on his part, defines a community as “a group of people sharing common interests and living within a geographically defined area.” Similarly, Hamdi (1991) also posits that the term community has both “social and spatial dimensions” and that generally the members of a community resolve to pull resources together despite their differences in order to achieve common goals. The concept of a community works on the age old principles of ‘unity is strength’ and ‘united we stand’. Members of a community working together as a group yield more positive results than people working as individuals. Again, the voices of the poor and the needy could also be heard if they work together.

Respondents’ explanation of the concept of participation is another interesting one. To them participation has to do with the involvement of a person or persons in an activity that concerns their wellbeing. This may take the form of involvement in discussions, planning an activity or a project contribution in cash or kind towards the execution of such projects and the actual execution of those projects or activities that may impact on the wellbeing of the person or the people. One of the discussants in a focus group discussion, for example, noted that:

“...when we say participation in something, it means that somebody is involved in an activity...may be the person takes part in planning of a sort, is also part of the execution of the activity...when one is fully

involved in doing something....something like that...”[An Assemblyman, Odome, 22rd June, 2014].

An officer from the Hohoe Municipal Assembly, in an in-depth interview, was of the view that:

“...when government brings a project to our town, say building of a classroom block, and we are part of the people who plan, contribute towards the building and carry out the project, then we can talk about participation...when the people are involved in the project’s execution from start to finish...” [An Officer, Hohoe Municipal Assembly, 23rd June, 2014].

These kinds of views expressed by the respondents in their understanding of the concept of participation, also in many ways confirm the definitions given by Chowdhury (1996) and many other writers. For example, Chowdhury (1996) indicates that a descriptive definition of participation programs would imply the involvement of a significant number of persons in situations or actions that enhance their well- being, for example, their income, security, or self- esteem.

According to Habraken (1986), participation has two definitions with opposite meanings. By this definition, two key stakeholders are important, thus the users and the professionals. In the first instance, participation connotes involvement of the project beneficiaries in decision-making, role sharing and execution with the professionals. This type of definition portrays the

community as participating in decision making from the initial and the planning stage of the project to be executed. The other type of participation is one in which the professionals only seek the opinion of the beneficiaries in decision-making but no real responsibilities are laid on the beneficiaries.

The respondents were then asked to discuss their views on what they thought community participation in development meant. The themes emerging from the interviews and the focus group discussions all point to the view that the members of a community are engaged in planning and execution of a community project. These they said starts from the very initial stages of planning to the very end of the execution of the project in question. They identified issues of decision-making, financial contributions and communal labour as parts of community participation in a community project. An opinion leader from Mempeasem, for instance, stated it this way:

“...community participation may mean that the people of a community are engaged in planning a project, sourcing funding and seeing to the implementation of the project...sometimes, the people may contribute communal labour or pay levies towards the fundraising...it is very common these days...if you don't develop your town, who will do it for you...” [An opinion leader, Mempeasem, 22nd June 2014].

The views put forward by the respondents, again, confirm the definitions and views of many authors and organizations. For example, the United Nations Centre for Human Settlements (UNCHS) (1991) defines community participation as: (a) the voluntary involvement of

community members in decision-making and implementation that directly impacts their lives; and (b) social actions low-income households of a community carry out, with or without outside assistance, in order to enhance the well-being. To this agency, community participation, as defined, did not originate with development agencies but has been in manifestation in the form of mutual aid in rural societies. However, with the accelerated development witnessed in urbanization in most parts of the developing world, community participation has gain more impetus and taken on new dimensions and sometimes controversial meaning. Similarly, Oakley and Marsden (1984) define community participation as the process by which individuals, families, or communities assume responsibility for their own welfare and develop a capacity to contribute to their own and the community's development. In the context of development, community participation refers to an active process whereby beneficiaries influence the direction and execution of development projects rather than merely receive a share of project benefits.

Respondents' understanding of social/community development was remarkable. Various themes emerging from the responses when respondents attempted to define what social development is. Prominent among these themes were the view of social development as improvement in the living standard of members of a community and the availability of infrastructural and social amenities that will make life comfortable for the people. These views cut across almost of the responses from both the interviews and the FGDs. Mention was made of availability of schools, pipe borne water, toilet facilities, good roads, hospitals, enough food and peace and security to make a group of people happy and comfortable. To them, any facility or amenity that will lead to improvement in the wellbeing and the living

standards of the people is social development. The following two excerpts from the In-depth interviews summarized the views of the respondents:

“...development simply means an improvement in our living conditions and environment. Once we are able to get what we did not use to have, and the people are living happily, development, in my view, is said to have taken place. Community development on the other hand is when all the people in the community have the basic needs of life such as food, roads, water, schools, hospitals, peace, security and a place to lay their head...”[A linguist, Kukurantumi, 18th June, 2014].

Another interviewee indicated that:

“...development is the availability of things that make life good and the people happy. When there are schools, roads, hospitals, food and peace then there is development... Community development is just like what I said earlier. It means all the activities and efforts we put in place so that the whole community will have all the needed infrastructural and the social amenities to make everybody happy...”[A Unit Committee member, Mempeasem, 22nd June, 2014.].

The views expressed by the respondents on the definition of social development in part agree with the definitions given by many scholars and development oriented organizations on the subject matter. For instance, the United Nations Research Institute for Social Development (UNRISD) (2011) opines that social development is a “processes of change that lead to improvements in human well-being, social relations and social institutions, and that are

equitable, sustainable, and compatible with principles of democratic governance and social justice”. According to the UNRISD, the definition emphasizes social relations, institutional arrangements and political processes that are central to efforts to achieve desirable development outcomes. It includes material achievements, such as good health and education, and access to the goods and services necessary for decent living; and social, cultural and political achievements, such as a sense of security, dignity, the ability to be part of a community through social and cultural recognition, and political representation.

In order to ensure that every respondent truly understands the concepts of community participation and social development, the researcher thoroughly explained the two concepts to the respondents. Upon their confirmation to have understood the concepts, respondents were now tasked to indicate whether their respective communities have been engaging in any form of community participation in the area of social development. All the respondents agreed that their communities took part in such activities. In response to why they agreed, several examples of these community activities were cited. Mention was made of government sponsored, non-governmental organization sponsored, and self-help projects such as construction of school blocks, electrification projects, community farms, tarring of roads and building of recreational facilities. For example, one of the chiefs noted that:

“...our people are very much involved in infrastructure provision for the community. As I speak with you now, we are building a new school block. The work is being done by the artisans from this town. They are doing it for free. The people have contributed raw food and we have gotten some women who are cooking for them. Our women have been

fetching water and carrying sand for them...We also did our water project last year. Apart from technical support and the materials that came from the government, we contributed our own money, especially our natives in the cities. We did all the digging and everything...”[A sub-Chief, Likpe Mate, 26th June, 2014].

One excerpt that highlights the views of those communities that engage in self-help projects is this extracted for an interview with an opinion leader from Odome.

“...yes, we participate in the social development of our community. We organized ourselves to build school blocks, weed our surroundings including farm paths, river paths etc...We built our own toilets facilities; organize funerals and festivals as well as recreational facilities. In fact, if am not exaggerating, over 90 percent of the projects in this town have been done by us and our money...”[An opinion leader, Odome, 22nd June, 2014].

According to these views, social development could be said to be a kind of development which deals with improvement of the wellbeing and the living standards of a group of people. As such, it is clear that these views held by the respondents, in part, confirms the views of some scholars. For example, Morrriis (2000) explains further that social development could be considered as the total well-being and welfare of people which spring from their systems of technology, economic, cultural and livelihood empowerment. These also include their world-view on issues such as peaceful existence and sense of security.

4.3 An Inventory of Community Participation in Social Development in the Hohoe Municipality between 2009 and 2013

When respondents were tasked to discuss the various projects their communities had participated in executing between the year 2009 and 2013, a great deal of similar projects were enumerated from all the townships. Major among these projects were water projects, rural electrification projects, construction of roads, construction of classroom blocks among others. Table 2 below vividly tabulates all the projects carried out in the various communities.

Table 4.2: Projects carried out between 2009 and 2013 in the Communities

Projects Undertaken between 2009 and 2013	Community							
	Wegbe	Bla	Wudidi	Kpeme	Odomi	Mempeasem	Mate	Kukurantumi
Water Projects	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Electrification	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Toilet Facilities	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Recreational facilities	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Chief's Palace	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Community farms	No	No	Yes	Yes	No	No	No	No
Building of Hospital/clinic	No	No	No	No	Yes	Yes	Yes	No

c								
Roads and paths	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Provision of security	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Community education	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Library/ computer lab	Yes	Yes	No	Yes	Yes	No	Yes	Yes
Communal labour	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Construction of Markets	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes

Source: Field Data, 2014.

Table 2 above shows that apart from building of hospitals/clinics, libraries/computer labs and making of community farms which were not undertaken in some communities, all the others like water projects, electrification projects, building of toilet facilities, recreational facilities, building of chief's palaces, construction of roads and paths; provision of security, community education, communal labour and construction of market places were executed all the communities. The absence of communal farming activities in the communities such as Wegbe and Bla were found out to be due to the fact that these townships had well expanded with building of houses and other commercial facilities covering almost all available lands that could be used for farming. Again, it was also as a result of the fact that these townships have become part of Hohoe, the capital town, a purely commercial hub. In this case, commercial activities such as buying and selling were more pronounced than farming activities reserved

for just a few individuals. Also, hospitals and clinics were not built during the period under review because there were already well established government and private hospitals and clinics including the District Hospital in these areas.

Also, available records at the Hohoe Municipal Assembly indicate that the Assembly has carried out many projects in the communities during the study period. Some of these projects include the construction of Girls Dormitory for Akpafu SHS, the construction of community water reservoir and its ancillary work for the communities in the Alavanyo Traditional area, community electrification at Likpe, construction of township roads 2.1km and building of Laboratory for District Hospital in the Hohoe Township including Bla and Wegbe. Table 3 below shows some selected the projects in the municipality.

Table 4.3: Selected Projects carried out by the Hohoe Municipal Assembly in Selected Areas of the Municipality between 2009 and 2013

Hohoe Municipal Assembly Projects	Year of Project and Beneficiary Communities				
	2009	2010	2011	2012	2013
Water Projects	Wudidi, Hohoe, Wegbe, Bla and Kpeme	Wudidi, Hohoe, Bla and Kpeme	Wudidi, Hohoe, Bla, Mate, Kpeme and Odome	Wudidi, Odome, Mempeasem and Kukurantumi	Wudidi, Hohoe, Bla, Mate, Mempeasem and Kukurantumi
Electrification	Wegbe, Bla and Kpeme	Wudidi, Hohoe, Bla and Kpeme	Wegbe and Mempeasem	Kukurantumi and Mate	Kukurantumi and Mate
Toilet Facilities	Hohoe	Hohoe	Hohoe	Hohoe	Hohoe
Repair works on Hospital/clinic	Hohoe	Mate	Hohoe, Mate	Mate	Hohoe
Construction and repair of Roads	Hohoe and Wegbe	Wudidi, Wegbe, Bla and Kpeme	Bla, Mate, wegbe	Kukurantumi, Wegbe and Odome	Hohoe, Bla and Mempeasem

Provision of security	Hohoe and Mate	Hohoe and Mate	Hohoe and Mate	Hohoe and Mate	Hohoe and Mate
Community education	Wegbe, Bla, Wudidi, Kpeme, Odome, Mempeasem, Mate and Kukurantumi	Wegbe, Bla, Wudidi, Kpeme, Odome, Mempeasem, Mate and Kukurantumi	Wegbe, Bla, Wudidi, Kpeme, Odome, Mempeasem, Mate and Kukurantumi	Wegbe, Bla, Wudidi, Kpeme, Odome, Mempeasem, Mate and Kukurantumi	Wegbe, Bla, Wudidi, Kpeme, Odome, Mempeasem, Mate and Kukurantumi
Library/ computer lab	-	-	Bla	Wegbe	Odome
Construction of Markets	Wegbe, Bla,	Mempeasem, Mate and Kukurantumi	Wudidi and Odome	Hohoe	Hohoe
Building of Dormitories	Hohoe			Odome	Odome

Source: By Courtesy of the Hohoe Municipal Assembly

All these projects were carried out with participation of the communities. Planning for these projects was carried out in consultation with the communities. Volunteerism through communal labour and financial contribution in some cases were done by the communities. Men helped in block laying, carrying and erecting of electrical poles and providing labour for the projects. The women cooked food and carried water for the workers.

Apart from the rural water projects which the Government of Ghana carried out in collaboration with the DANIDA Rural water project and the World Vision International, all the other projects were done by government with provision of some labour from the communities. Some of these projects are still ongoing.

4.4 The Nature and Extent of Community Participation in Social Development in the Hohoe Municipality

In exploring the source of the various community projects carried out during the period between 2009 and 2013, it was understood that the origin of the projects were mixed. The various emerging themes indicate that some of the projects were initiated by the communities themselves. Others were started by government with some others initiated donors. In almost all the cases, building of classroom blocks, markets, construction of roads and some rural electrification projects were government of Ghana initiated projects. In the two Likpe townships- Mate and Kukurantumi, however, construction of classroom blocks for the kindergarten and face lifting of the evening market place were initiated, funded and executed by the communities alone.

Other projects such as provision of pipe borne water, construction of roads and paths; provision of security and community education were jointly initiated by the government of Ghana, some international NGOs and the communities themselves. For example, World Vision International and DANIDA in collaboration with the chiefs and people of Likpe Mate, Likpe Kukurantumi, Alavanyo Wudidi and Bla with some assistance from government of Ghana initiated the rural water projects in these communities.

There were also those projects that were purely community initiatives. Examples include building of toilet facilities, recreational facilities, building of chief's palace, construction of farm and river paths; and provision of communal labour for all projects. People at places such

as Gbi Wegbe, Alavanyo Wudidi and Akpafu Odomi had engaged in these projects almost every year.

An extract from one of the in-depth interviews seem to summarize the facts collected on the origin of the projects carried out. Thus, according to this opinion leader,

“...the farming projects were proposed by the chiefs and were accepted by the people. So we used our own labour to do all the farming activities. We only contributed money and bought the seedlings... As for the market, it was one of the MP aspirants who bought the roofing sheets for us and we did the rest... The school blocks were our own initiatives. The water project was proposed by DANIDA. They also gave us the startup capital... The community center was proposed during a festival by our children in the towns and cities...”[An opinion leader, Mate, 26th June, 2014].

Desiring to explore and understand the extent to which the communities had been involved in the initial planning, funding and the execution of the projects, a number of questions were posed. Themes emerging from the responses in almost the towns indicate a good level of consultation and collaboration between the external initiators and the local people through their chiefs, elders, opinion leaders and the local authorities. With exception of Mempeasem and Mate which experienced some levels of imposition of projects on them, the rest of the projects were planned and executed with inputs from the localities and their representatives. All government projects and those of the NGOs were all planned together with the chiefs and

the people of all the other communities. One very interesting revelation that came up for discussion was why these community leaders were necessarily involved in the planning and the execution of the projects coming from outside of the communities. It was understood that in the past, projects were planned from central government and sometimes by NGOs and imposed on the communities. Majority of these projects tend to fail because the communities did not feel that they were part of the project and therefore did not fully support these projects. Having fully learnt their lessons, all externally initiated projects have now been brought before the leaders of the communities to input their ideas in the planning, funding and the execution of the projects in order to receive the legitimacy and full acceptance and support from the communities. An elder from Bla had this to say:

“...I think government and many of these NGOs are learning their lessons...Gone were the days when they sat in the Castle (Seat of government) and planned for the people far away in the Volta Region...the NGOs also would go for funds and come to help do something for us. They would not ask of what we wanted but imposed projects on us...you know, those kinds of projects do not work...get the end users involved in the planning and executing what they actually want and you would succeed...”[An elder, Bla, 23rd June, 2014].

These views lend credence to views expressed by many authors on their understanding of community participation and its relation with social development. Makgoba and Ababio (2004) note that the concept of community participation on one hand describes the relationship between local government and the community, while on the other it describes the

extent to which the community influences decisions that affect their wellbeing. Community participation entails the involvement of the community in the planning process of the municipality to ensure that such participation results in a meeting of their human needs. Thus, community participation transcends the mere involvement of citizens as the beneficiaries of development but aims to involve them actively in the decision-making process.

On the other hand, at Mempeasem and Mate, cases of reported imposition of projects were noted. It was, for instance, noted that in 2010 when the Mempeasem community was in serious need of health workers staff bungalows, the Municipal Chief Executive (MCE) brought a water project insisting that was what government wanted the municipality do at the moment. To the discussants, if the MCE had contacted them earlier, they would have told him that the needed staff bungalows but not water which they already had in abundance.

“...the MCE visited us and informed us that the Assembly has given a contract to a contractor to come and help us get our own water system. The truth is that, at the time we were satisfied largely with the water we had. Our major need was a health staff bungalow. But they came with water. We had no choice and so we accepted it. if he had consulted us, we would have told him what we actually needed at that moment...”
[Assemblyman, Mempeasem, 22nd June, 2014].

A similar story was recorded in Mate. It was reported that during the building of a primary school block and the main market, the contractors who were foreigners came with their on labourers and paid them regularly without any consultation with the members of the

community. However, the community labourers who came from the Mate community were not paid anything even though they also worked just as the foreign labourers.

As execution of every project involves financial, material and human resources, it was necessary to explore how these projects were resourced. Curious to understand the sources of the resources used in carrying out the projects, the respondents were requested to discuss the means. Themes emerging from these responses indicated that normally, project initiated by government were resourced by government through the Municipal Assembly or other government ministries, departments and agencies. Projects initiated by NGOs were sometimes pure funded by them alone or in collaboration with government of Ghana or the communities or both. Those projects initiated by the community most of the times, have their resources coming from the members of the communities and their citizen living outside the communities and abroad. It was however, noticed that all the projects coming from outside the communities were planned and executed together with the communities with the communities providing labour if such projects were not very technical. Thus, all projects requiring less technical expertise which could be handled by the local artisans and craftsmen were thus carried out by the communities. The women usually cooked, carried blocks and fetch water for the workers.

In discussing how local initiated projects are resourced, it was realized that various fundraising strategies were adopted by the communities. Annual celebrations such as Easter and Christmas festivities were used as avenues for fundraising. In other cases, each adult indigene was levied an amount of money according to each person's financial strength.

Churches also raised funds during festivities to help carry out community projects. Another strategy was that all citizens abroad and those residing out of the communities also regularly paid levies to help develop their communities.

In all situations of collaboration between the communities and externally initiated projects, it was found out that there had been very cordial working relationships between members of the communities and the foreign workers. These friendly working relationships were partly attributed to the involvement of the local communities in the planning and the execution of the projects. This is because the communities saw the projects as their own and lend unflinching support to the worker whether they were domestic or foreign workers. It was also understood that projects costing and budgeting for externally initiated projects were usually done by the initiators with the help of some local technical men who assist in carrying out market survey for the external bodies. However, costing and budgeting for home grown initiated projects were usually carried out by the local technical men in collaboration with the Chiefs, the Assembly members, the Unit Committee members and the opinion leaders of the various communities. These same people also see to the supervision of the execution of the projects.

4.5 The Net Effect of Community Participation on the Cost of Social Development

Projects and the Implications of that for Government Expenditure

In order to determine the speed and ease at which externally funded projects move as compared to locally funded projects, the respondents were asked to reflect on the rate at which the various projects were executed and discuss which of these projects were carried out more speedily and easily. The responses to this request were a mixed one. Themes emerging from the responses indicated three

different scenarios. In the first instance, it was proven that the locally initiated and community funded projects were faster. This was seen at Bla, Mempeasem and Wudidi. At Bla, for instance, the building of the Bla fully community funded Local Authority Kindergarten classroom block was faster and easier as compared to the construction of government funded Primary school block. The reasons were that the community had locally sourced for funds for two years, secured enough materials towards the project. With regards to the government of Ghana funded primary, the work delayed for a whole year because government could not raise funds enough to complete the projects on time. In view of this development, it could be said that in this case, the community funded project was easier and faster executed than that of government. An excerpt from a focus group discussion indicated that:

“...one experience I could vividly remember was about our L. A. Kindergarten classroom building and the Primary school buildings...we (the community) raised funds among ourselves for two years and built that classroom block within one year...government took more than two years to complete the Primary block...we heard government had no money to continue the project. We had to wait for another year before they came back to complete it...we were there to provide labour in all cases...” [A Unit Committee member, Bla, 23rd June, 2014].

An Assemblyman from Mate also strongly confirms this assertion when he argued that:

“...to be honest with you, projects and activities that are initiated and funded by the community moves faster and easier to complete than those by the government. As we speak you now, I can take you round to see some of the projects that were started by the government, some are as old as twenty years and yet the project have not move beyond the foundation level...With the locally funded projects, we make sure we have the chunk of the resources that

we need before we start implementation. Our own projects also get hundred percent support of the people, so we are able to do it with less effort..."

[Assemblyman, Mate, 24th June, 2014].

In some cases, the externally funded projects were seen to have been faster and easily executed than the community funded projects. These experiences were present at Odome, Kpeme, Mate and Wegbe. At Mate, for example, it was revealed that an attempt by the community to extend electricity to some remote parts of the townships could not be done for five years due to inability to raise the needed funds. However, in 2011, government took only three weeks to extend electricity to those places and even beyond. Also, at Odome, it was understood that the government of Ghana in collaboration with the United Nations Industrial Development Organization (UNIDO) had embarked on rural industrialization in the area of soap making. This project, compared to the community's own initiated and funded gari processing factory, was much easier and faster. Funding was made available for the soap factory and work progressed smoothly but the gari processing factory staggered and collapsed for the lack of adequate funds.

The third scenario had it that in comparing externally funded projects with community funded projects, there were no marked differences in ease and speed. Wegbe was the isolated case in this example. This was evidenced in the community's electrification projects. Mention was made of how in 2010, the community was able to raise funds locally through Easter Celebration Fundraisings which was used to extend electricity to some parts of the town with

ease. Later that same year, government came to complement their efforts by covering the other parts that were, hitherto, not hook to the national grid.

With regards to comparison between externally initiated projects and community initiated projects as far as convenience and acceptability are concerned, the themes emerging showed no serious difference. With the exception of the imposition of the water project and labourers from outside of the communities experienced at Mempeasem and Mate respectively, it could be said that both categories of projects were regarded as convenient and acceptable to all the communities involved in that. This was, entirely, as a result of effective consultation between external agencies and the community leaders with regards to externally initiated projects. There had been enough consultation where the communities made valid inputs. This then tend to make the projects the communities' own projects worth accepting and protecting. It was, for instance, noted that UNIDO/government of Ghana representatives met severally with the chiefs and the people of Akpafu to discuss and strategize for the Akpafu irrigation projects before the actual commencement of the project in 2010.

When the issue of the importance of community participation on social development to the communities was raised for discussion, various views were expressed. A number of themes were emerged from the responses and are presented here below. It was identified that community participation in social development legitimizes the projects being carried out. Thus, it makes the projects the community's own activities thereby bring about acceptability and legitimacy. Apart from legitimizing the projects, community participation in social development also encourages popular participation in decision-making thereby building a stronger democracy as the members of the

community are involved in the planning and the execution of the projects. Again, it increases availability of resources as community members willingly contribute time and resources to what they consider to be their own initiatives and activities thereby lessening the burden of resource provision on central government. Furthermore, community participation was also found to be important in creating a sense of unity among community members as they make decisions, plan and execute those projects together. In addition to ensuring unity, community participation also helps in capacity building of the members of the community. This happens as the people are empowered to exercise their skills, talents and develop their potentials. It was also believed that community participation in social development makes behaviour change quicker and easier. As the members of the community understand, accept and pledge their support for a particular project, it would be very difficult for them to fight against it now that they consider it their own. Others were also of the view that community participation enhances cordial relationship between external workers, foreign contractors and the members of the community. In such cases, controlling harmful traditional practices becomes easier. Thus, since the community better understands their taboos, they are able to educate the foreigners on these prohibitions. Again, community participation was said to lead to increasing confidence as the successes and the communities' contributions are registered. As the communities succeed in their initiatives, it tends to build their confidence and urges them to do more. Finally, it was understood that community participation in social development helps to ensure probity and accountability in the disbursement of funds and other resources. This was premised on the fact that as the members of the community know the budgets, the quantity of the resources available, who is in charge of the resources and the mode of the

disbursement of the resources, it will be easy for the communities to monitor and account for these resources.

These findings corroborated many views expressed by various authors on the importance of community participation in social development. For example, with regards to enhancing capacity building and power of decision-making of the communities, Arnstein (1969) draw a relationship between citizen participation and citizen power and control as, “the redistribution of power that enables the have-not citizens, presently excluded from the political and economic processes, to be deliberately included in the future.” According to this author, community participation turns to empower even the very poor, voiceless and powerless citizens at the grass root levels of the political system to make contributions towards the very issues that affect them. Such people participate in all stages of the development of their communities from the very initial stage of planning to the point of execution of such projects.

Similar, the findings regarding the ability of community participation to unit members of a community confirms the findings of Alexander et al. (1975). These authors explain that participation is “inherently good” and that it mobilizes community members to make decisive decisions about their environment. By ensuring active involvement in the process, it is argued that participation helps promote sense of ownership and control among the people.

Findings also have it that community participation leads to increasing confidence in the members of the community as the successes of their contributions are registered. This finding

truly agrees with the findings of Moriarty et al., (2007). They argue that community participation build the confidence of the local people. Thus, participation may not only generate self-confidence and self-esteem but also leads to new skills acquisition. Also, participation brings about a greater satisfaction and improved quality of life. Participation promotion ensures that whichever decisions affect the lives of the members of a community are ones taken by the members.

Again, the findings that community participation could lead to capacity building and exercise of local talents also confirm the findings of Johnson (1982) when he indicates that community participation offers the members the opportunities to gain skills for creativity and innovation for development. Participation is understood as giving voice and opportunity not only to a few influential people but also to the needy and deprived who may be the majority of the community in decision-making and implementation (Johnston, 1982).

With the importance of community participation in social development in mind, what would be the net effect of such participations on the actual cost of social development projects and what implications are there for the government of Ghana? Data available at the Municipal Assembly indicates that 55% of the contract sum for any project goes into purchase of materials, 18% goes into direct labour hired to carry out the projects, 12% is for overhead cost and 15% profit accrues to the contractors. Table 4 below shows all the details of the five community projects.

Table 4.4: Details of Projects from the Hohoe Municipal Assembly in Selected Areas of the Municipality

Project Description	Location	Sector	Contract Amount	Direct Materials	Direct Labour	Overhead	Profit
				55%	18%	12%	15%
			Gh □	Gh □	Gh □	Gh □	Gh □
Construction of Girls Dormitory for Akpafu SHS	Akpafu	Building	650,000.00	357,500.00	117,000.00	78,000.00	97,500.00
Construction of community and water reservoir and its ancillary work	Alavanyo	Water	456,000.00	250,800.00	82,080.00	54,720.00	68,400.00
Provision of community electrification.	Likpe	Electricity	375,000.00	206,250.00	67,500.00	45,000.00	56,250.00
Construction of township roads 2.1km	Hohoe	Road	715,000.00	393,250.00	128,700.00	85,800.00	107,250.00
Construction of Laboratory for district Hospital	Hohoe	Hospital	357,900.00	196,845.00	64,422.00	42,948.00	53,685.00
Total Cost			2,553,900.00	1,404,645.00	459,702.00	306,468.00	383,085.00

Source: By the Courtesy of the Hohoe Municipal Assembly

From the Table 4 above, 18% of the total contract sum goes into paying direct labour. This means, for example, that out of the total contract sum of Gh □ 2,553,900.00 for five community projects Gh □ 459,702.00 was paid as direct labour cost. How much in money terms the free labour would have amounted to is not readily known. Government could have saved the direct labour cost if the projects which could be carried out by the communities

themselves were done through community volunteerism. This is to posit that projects initiated and carried out by the communities themselves were fully funded and labour cost fully borne by the communities. Again, five community projects with total contract sum of Gh¢ 194,000.00 done through community volunteerism in social development was fully paid for and executed by the communities themselves. The details of these projects are presented on Table 4 below.

Table 4.5: Community Projects carried out through Volunteerism

Projects carried out by some Communities on their own	Community	Total Project Cost	Contribution of Government	Contribution of Community
Building KVIP (Toilet facilities)	Odome	10,000.00	-	10,000.00
Toilet Facilities	Bla	45,000.00	-	45,000.00
Recreational facilities	Mempeasem	37,500.00	-	37,500.00
Chief's Palace	Wudidi	78,000.00	-	78,000.00
Community farms	Kpeme	23,500.00	-	23,500.00
Total Cost of Projects		194,000.00	0	194,000.00

Source: Field Data, 2014.

It could be inferred from the findings that community participation in social development reduces the cost of development and lessens the burden of cost and demand for providing social development for its constituent communities.

These findings lend some credence to the reports of Liyakasa (2008) and United Nations Volunteers' 2003 News Letter. According to Liyakasa (2008) the volunteer in the USA saved

the USA economic some \$7.1 billion annually. In New York alone, as many as 2.9 million volunteers provided about 336.5 million of hours volunteering from 2005 to 2007. In the same vein, the United Nations Volunteers' News Letter (2003), indicated that as many as 10 million volunteers assisted in the Polio immunization of 500 million children. These volunteers were recorded to be mostly community members. The News Letter put the total value of accruing from volunteerism at about \$10 billion.

Finally, when the issue of what could be done by members of the communities to enhance their participation in social development in their community was raised and discussed, many themes were generated. Prominent among these themes were issues bordering on capacity building of the local authorities, capacity building of the local artisans and technical people; availability of funding sources for easy execution of projects, ensuring popular participation in decision making, getting people's views and letting people know what is going on; and helping people to act for themselves.

It was argued that community members' level of effective and efficient participation in social development would be determined, first, by building the capacity of the traditional leaders, local authorities and the craftsmen in the necessary needed skills decision-making, planning and execution of their community projects. This would call for some level of education and training for the people to equip them with these skills. It was also stated that no project could be done without the needed funds and the other resources. Members of the communities must

help in this direction by contributing both in cash and in all other resources for smooth implementation of the projects.

Furthermore, it was argued that most projects, especially those initiated and funded externally, suffer acceptance of the communities because members of the communities who are the direct beneficiaries do not participate in the decision-making, planning and the execution of such projects. Thus, these projects are considered as an imposition on the people. The end result is that the projects fail. For this purpose, it was suggested that members of the community should be involved in the execution of the projects from the initial planning stage to the very stage of implementing such projects for the projects to receive acceptability. Finally, it was stated that community participation could greatly be enhanced if the members of the community are made to own the projects and are helped to act for themselves. Thus, when the members of these communities are not spoon fed but are helped to carry out their own projects, the sense of ownership and communalism would be created among them leading to greater aspirations.

These findings, in part, confirm majority of the fifteen point principles Cavaye (2007) stated about enhancing community participation which were cited in (Behzad and Ahmad, 2012). According to Behzad and Ahmad (2012), any attempt in enhancing community participation should start with the people. Thus, the prevailing circumstance of people is the starting point of community development. The Authors also point out that community ownership/involvement in decision-making and implementation of the community's

initiatives is a potent source of change in behaviour. Again, the authors posit that inclusiveness, where all citizens are given an equal playing field to play their roles is very essential for enhancing community participation. Attempts must be made to harness all sectors of the community to participate. They also indicate that all skills and individual capacities of the community members should be recognized and appreciated. There must also be the room for the unskilled and the unlearned to build their capacity. These authors also agree that differing opinions and viewpoints should be welcomed and that all successes should be celebrated.

The discussions carried out on the various themes emerging from the responses show that community participation has a tremendous effect on the cost of social development projects. These effects in turn, may tend to have certain implications for government expenditure. First and foremost, it is seen that community participation leads to reduction project costs thereby lessening the burden of cost of development of communities on central government. In carrying out community projects, the members provide labour and other resources to complement government efforts. For example, the UNCHS (1991) notes that the members of the communities provide free labour through the spirit of self-help. In some cases, community members are assigned to carry bricks, dig foundations, and perform other unskilled construction tasks. This turn to reduce project costs.

Second, it is realized that community participation amounts to a “cost–reduction and cost–recovery exercise”. This is also premised on the fact that the contributions made by members of the community in cash or kind are an indication that they value the projects being

carried out and therefore would be committed to seeing that it is maintained. The communities tend to regard the projects as their own and knowing that they contributed towards it both in kind and in cash, there is the likelihood that more care would be taken of such projects than one provided by another body (UNCHS, 1991). In this case, the cost of repair works on government will be lessened as proper care would have been taken of the projects.

Community participation, as understood, helps build capacity of the members of the communities, enables them to exhibit their skills and talents; and part take in planning and execution of projects. What these activities do is that they offer the people new skills for creative thinking and innovation for planning and development. These people go on to generate their own employments thereby leading to livelihood empowerment among the communities. The burden on government to generate jobs for the teeming unemployed youth then is reduced.

Community participation also complements government efforts in the area of national development. Self-help in social development has now become the order of the day since governments are overburdened with the care to equitably provide resources for development for the communities of the country. As these communities take their own destinies into their own hands to provide their own basic needs like water, toilet facilities and classroom blocks, they tend to complement government's efforts in providing development. Government resources that could have been utilized in these communities could be diverted to other non-privilege communities.

Democracy hinges on popular participation in every nation. One duty of community participation is giving voice to the local communities in decision-making, planning and execution of the projects and activities that affect the lives of the people. Community participation gives voice to the people as they are consulted on every issue that affects them. The communities make inputs and these inputs are factored into decision-making, planning and execution of the activities. Very similar to this point is the fact that community participation also leads to awareness creation of government policies and tends to portray government in a good light thereby enhancing its popularity.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

Chapter five is the final chapter of this study. This chapter presents summary of findings of the study, the conclusions made and the some recommendations on how to make community participation more effective and efficient to the benefits of the communities and government.

5.1 Summary of Findings

The main objectives of this study were to conduct an inventory of community participation in social development in the Hohoe Municipality between 2009 and 2013, examining the nature and the extent of such participation and then exploring for any net effect of community participation on the cost of development and the implications for government expenditure.

Some interesting findings had been made and are presented below. The demographic background of the people of the Hohoe Municipality indicated that they were mostly Ewes and Guans with some other tribes interspersing them. It was found out that most people engaged in the study were peasant farmers, fishermen, petty traders, civil servants and business men and women. Their level of education was found to be that of a mixed one. These levels ranged from no education to education at the tertiary level. Though a number of bungalows and self-contained houses could be counted, it was found out that majority of the people lived in compound houses with large number of households. These households also

had large number of members residing in them. Income levels for members of these communities were found to be low. Juxtaposing the low income levels with their large household size, it could be deduced that there was high level of dependency.

It was also found out that the people's understanding of the concept of community participation and social development was quite commendable. They were able to explain in their own terms what these concepts were about. The communities were found to be engaging in community participation for social development in the municipality. It was realised that the major projects carried out in these communities include water projects, rural electrification projects, construction of roads, classroom blocks, building library and computer labs; and chief's palaces among others. Almost all of these projects were carried out in all the communities within the period under review.

The nature and the extent of the communities' participation in these social developmental activities were that some of the projects were initiated and fully funded by the members of the communities. Other projects were initiated by government or some non-governmental organization (NGO). Funding of such externally initiated projects were found to be funded either wholly by the initiating party or jointly by the initiating party and the beneficiary communities. Fundraising locally initiated projects were found, to be usually done through levying members of the communities, fundraising during festive occasions and support from natives abroad. It was again realised that whether the project was a community initiated or externally initiated project, members of the community fully participated in the decision-making, planning and the execution of such projects. For example, UNIDO/government of

Ghana representatives met severally with the chiefs and the people of Akpafu to discuss and strategize for the Akpafu irrigation projects before the actual commencement of the project in 2010. The community provided labour and took part in the project until it was completed. It was only in a few instances that some communities felt projects coming from government were imposed on them as they did not actually need those projects at those particular moments.

The effects of community participation on social development in the Hohoe Municipality were quite glaring. It was realised that community participation in a project whether internally or externally initiated gives legitimacy and acceptability to the projects. It was also found that community participation reduces the cost of development on the central government, allows local artisans to practice their skills and talents, aids in capacity building of the people, saves as a very useful means of communicating government policies and encourages popular participation in decision-making towards building a stronger democracy among other benefits. As the people see the projects as their own and contribute towards its execution, chances are that such projects would be accepted and protected.

There are number of implications of understanding the effects of community participation on the cost of social development for any government. First of all, community participation reduces the cost and the burden of development on government. It also communicated government policies to the communities in a very manner. It complements government's development efforts by taking away some of the projects that government should have done and laying it on the shoulders of the communities. It builds capacity of the people, enables

them practice their skills and talents thereby helping the people to generate their own employments. Government could take advantage of these benefits and encourage community participation all forms of its development agenda for all communities.

5.2 Conclusions

Based on the findings of this study, some conclusions have been drawn. First, it is concluded that majority of the people of the Hohoe Municipality are low income earners residing in compound houses with large dependants. They are mostly civil servants, peasant farmers and business men and women with various levels of education.

The community members have an appreciable level of understanding of the concepts of community participation and social developments. They were able to draw links between the concepts. These communities had participated in many projects between 2009 and 2013. It was established that similar projects were carried out in all the communities including building of school blocks, libraries, computer labs, electrification of communities, road construction and chiefs' palaces among others.

It is also concluded that even though the projects carried out in these communities between 2009 and 2013 were either initiated by the communities or by certain external agents including government, the communities fully participated in the planning and execution. Again, with exception of a few cases where the beneficiary communities were not consulted during the choice of the projects for these beneficiary communities, all other beneficiary communities were involved in the choice of the projects. It is established that fundraising for

community initiated projects were done through levies, fundraising durbars and contributions from natives abroad.

It has also been concluded that community participation has great deals of benefits for social development. It led popular participation in decision-making, built the capacity of the community members, enabled the local artisans to put their skills and talents to work and in the process creating employments; enabled communalism and unity among the people; and steered up in the members of the community the spirit of self-help needed for development.

Finally, it is concluded that there are immense benefits of community participation in social development for government to take advantage of. This is so because community participation tends to removes or lessens the burden of development, generation of employment, capacity building and training for the people; popular participation and fundraising for developmental projects off the shoulders of government and placing them on the shoulders of the communities.

3.4 Recommendations

Considering the findings of the study, a number of recommendations have been made. These recommendations, when observed and followed logically, would make community participation in social development more effective and efficient in the Hohoe Municipality. First and foremost, it is understood that community participation in social development has immense benefits not only for the communities involved but also for government in many ways. Community participation, for example, tends to reduce cost of development, build

capacity, allow for the practice of skills and talents, enforce unity and reduce the burden of development on government. In view of these facts, it is recommended that government adopts the strategy of consciously helping and encouraging communities to lead their own development agenda through community participation activities. Government can do this by developing a policy on ensuring that communities identify their own challenges, strategise, make proposals to government through the Municipal Assembly stating the project they intend to undertake, how much they would contribute and how much help they need from central government. Government would then factor these proposals into its main national developmental agenda and appropriately respond to the communities' requests. When communities lead their development agenda, they will reap all the benefits of community participation and help lessen this burden on the central government.

It is realised that external projects which were not planned in consultation with the beneficiary communities were regarded by these communities as imposition on them. These projects therefore lack acceptability, legitimacy and support. Also, projects in which contractors brought their own labourers from outside of the beneficiary communities also most of the time suffered confrontations between the indigenes and the foreigners. In order to avoid these challenges for the projects and the foreign labourers to be accepted and supported by the beneficiary communities, it is recommended that thorough consultations be carried out between the external agent and the beneficiary communities. These meetings should discuss what the communities would do and what the external agency would also do. These would enable the communities to be involved in the decision-making process. Thus, when the duties

and the responsibility of each party are well spelt out, most of these challenges would be eliminated.

Community participation in social development may suffer and not succeed if there are no craftsmen and technical men in the communities to carry out the projects, especially when these projects are communities' own initiative. At times, there could be these technical men but they may be unskilful and untalented to carry out such projects. When this occurs, the community may need to go and hire the services of other technical men from outside their community at a cost. It is therefore recommended that government in collaboration with the communities embark on rigorous training and capacity building seminars to equip the artisans and the technical men with the necessary skills and tools for carrying out these projects within the communities. Government could employ local artisans and technical men to train members of the communities who are willing to learn some trade to acquire those skills for free. By building the capacity of the people, government is reducing its own burden of having to create employment and pay for labour during execution of developmental projects.

One factor which discourages members of a community from partaking in externally social development activities is, mostly, lack of trust. This situation arises when there is no feedback from the external agencies to the community people who take part in decision-making process. Thus, when no information is provided on how comments or decisions from previous meetings were acted on, the people tend to become suspicious of these partners. If trust is gone, interest in the project may also be gone. In order to build and sustain trust in the community members in the external partners, it is suggested that the external agencies provide

accurate reports on each meeting in good time and each meeting, describe the progress in relation to decisions made at the previous one, and respond to comments made. With trust and confidence in the external partners all such projects would be accepted and supported by the members of the communities.

Another area in community participation in social development that brings about misunderstanding especially when the project is externally initiated and they are labourers are brought along with the external contractors is the issue of remuneration. Usually, labourer who are not native get paid for work done but native usually do not get paid even though both of them work equally throughout the execution of the projects. The native labourers at time become agitated when they receive no pay for work done. To avoid this challenge, it is recommended that well agreed upon written document should be made available to both the external contractors and the local labourers as to who gets paid and who does not. With this done, all of such challenges will be eliminated.

Finally, it has been observed that communities take very long time to raise funds to undertake a developmental project. Others after several years of unsuccessful attempt to raise these funds give up on such salient projects. In order to make it easy for the communities to raise funds and procure the necessary materials, it is suggested that government in collaboration with the rural banks makes available to the communities soft loans and grants which they could access for very urgent projects.

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APPENDICES

APPENDIX A

University of Ghana

Centre for Social Policy Studies (CSPS)

Interview Guide

Introduction

Hello, my name isI am a student of the University of Ghana from the Centre for Social Policy Studies (CSPS). As part of my course requirements, I am conducting an inventory of community participation in social development in the Hohoe Municipality between 2009 and 2013. The study aims at looking at the nature, the extent and the effect of community participation on social development in the Hohoe Municipality within this period.

I assure you of absolute confidentiality. Your name or no other identity of you would be mentioned in any part of the report that will be generated.

Consent Note:

Having explained the purpose of this study to me and assured me of absolute confidentiality, I hereby give my consent to take part in this survey. You can go ahead and interview me and record my voice.

.....Signature

Or

.....Thumb print

Instruction to the Interviewer: Please capture these details before the interview begins.

Interview Details:

Date of interview: Start Time, Township, Traditional Area, Location (Physical Address).

Section A. Demographical Profile of the Respondents:

- Please introduce yourselves to me by telling me who you are: *[Please, probe for the interviewee's name, age, highest level of education, where he/she lives, his/her ethnic background, his/her marital status, family size, any positions held in the community, how long he/she has been residing in this community].*
- Please, let's talk about the socio-economic and livelihood activities you engage in: *[Please, probe for interviewee's employment status, household averagely earn in a month, type of dwelling do he/she live in, etc].*

Section B: An Inventory of Community Participation in Social Development in the Hohoe Municipality between 2009 and 2013

- What do you think about the concept of community participation. *[Probe for what a community is, what community participation is, what development, social or community development is]*

Instruction to the Interviewer: Please explain this definition to the interviewee and then continue the interview:

“Community participation is the process by which individuals, families, or communities assume responsibility for their own welfare and develop a capacity to contribute to their own and the community's development.”

- With this explanation given you (above), would you say your community engages in community participation in social development? *If yes, why would you say so? If no, why would you say so?*
- What are some of the social development projects/activities your community carried out between 2009 and 2013? Please, name all of them: *[Please, probe for water projects, community farms, building of schools blocks, building of market centres, building of places of convenience, developing a tourist attraction site, etc].*

Section C: The Nature and Extent of Community Participation in Social Development in the Hohoe Municipality

Instruction to the Interviewer: Please, picking project by project, ask the following questions and all the necessary follow up questions:

- Please, you mentioned this project (please mention project by project:.....).
Where from this project? Who initiated it? Was it the community's own initiative? Was it proposed by an NGO? Was it proposed by government? Was it proposed by an international organization?
- What were your community's role in decision-making, planning and execution of these projects? *Was the community involved in the initial planning of the projects? How much input did the community usually make into the decisions? Were you consulted when the external agencies were selecting the projects to be carried out in your community? If yes, how was that done? If no, why were you not engaged?*
- What were the funding arrangements for the projects?
How was this project funded? (please mention each project.....). Was it funded by the community itself alone? Was it funded by the community with some other agency? If yes, please name it/them. If the projects were jointly funded by the community and an agency, which percentage of the total cost was borne by the community?
- How did you arrive at the cost component allotted to your community?
Was it through levying everyone? Was it through sale of community property, say land or other valuable properties? How? Why have you chosen this method to raise the funds?
- How were the projects carried out?
Did your community provide labour? What works actually did your community do during the execution of the projects? Did the people fetch water? Carried concrete and mortar? Were your masons, carpenters and other artisans at work? Are labourers from you community given any training? If yes, what kind of training was given? If no, why not?
- If these projects were joint ventures between the community and some other agency, what was the duty of the agency in the execution of the projects? *Did they provide technical assistance? If yes, in which way? Did they bring their own workers to help? What was their actual work?*
- What was the relationship between the community's workers and the workers from this agency? *Hostile? Why do you say so? Cordial? Why do you say so? Somehow cordial? Why do you say so?*

Section D: The Net Effect of Community Participation on the Cost of Social Development Projects and the Implications of that for Government Expenditure

- Comparing external financially assisted projects with solely locally funded projects between 2009 and 2013, which ones would you say were **easier and faster** for the community? *Were*

they the external financially assisted projects? Why do you think so? Were they the locally funded projects? Why do you think so?

- Comparing external financially assisted projects with solely locally funded projects between 2009 and 2013, which ones would you say were **more acceptable and convenient** for the community?
Were they the external financially assisted projects? Why do you think so? Were they the locally funded projects? Why do you think so?
- What is the importance of community participation on social development to your community? *What are some of the benefits of community participation to social development in your community? Why would you say so? What benefits would the government gain from community participation on government initiated projects in your community? Or would government rather suffer any loss? Why do you think so?*
- What do you think could be done by **your community** to enhance their participation in social development in your community? Why do you think so? What do you think could be done by **government** to enhance their participation in social development in your community? Why do you think so?

Thanks for granting me this interview. God bless you.

APPENDIX B

University of Ghana

Centre for Social Policy Studies (CSPS)

Focus Group Discussion Guide

Introduction

Good morning/afternoon, my name isI am a student of the University of Ghana from the Centre for Social Policy Studies (CSPS). As part of my course requirements, I am conducting an inventory of community participation in social development in the Hohoe Municipality between 2009 and 2013. The study aims at looking at the nature, the extent and the effect of community participation on social development in the Hohoe Municipality within this period.

This discussion is to help me solicit all the necessary information I need about how your community participate in social developmental activities in your Town.

Please, note that there are no “right answers” and there are no “wrong answers”. Everybody should feel free to speak his/her mind on every issue. As much as possible, do not interrupt discussant when he/she is making a point. In case you want to rebut a point, please raise your hand and I will call you.

I assure you of absolute confidentiality. This exercise is purely for academic purposes only. Your name or no other identity of you would be mentioned in any part of the report that will be generated.

With your permission, I will record our discussions so I can easily get everything said by everybody. My colleague will also take some notes on the discussion.

Is there any question before we start the discussion?

Thanks you.

Instruction to the Moderator: Please capture these details before the discussions begin.

Interview Details:

Date of interview: Start Time, Township, Traditional Area, Location (Physical Address).

Section A. Demographical Profile of the Respondents:

- Please introduce yourselves to us by telling us who you are: *[Please, probe for discussants' name, age, highest level of education, where they live, their ethnicity, their marital status, family size, any positions held in the community, how long they have been residing in this community].*
- Please, let's discuss socio-economic status and livelihood activities we engage in: *[Please, probe for discussants' employment status, household averagely earn in a month, type of dwelling do they live in, etc].*

Section B: An Inventory of Community Participation in Social Development in the Hohoe Municipality between 2009 and 2013

- Let us now discuss our views on the concept of community participation. *[Probe for what a community is, what community participation is, what development, social or community development is]*

Instruction to the Moderator: Please explain this definition to the interviewee and then continue the interview:

“Community participation is the process by which individuals, families, or communities assume responsibility for their own welfare and develop a capacity to contribute to their own and the community's development.”

- With this explanation given you (above), would you say your community engages in community participation in social development? *If yes, why would you say so? If no, why would you say so?*
- What are some of the social development projects/activities your community carried out between 2009 and 2013? Please, name all of them: *[Please, probe for water projects, community farms, building of schools blocks, building of market centres, building of places of convenience, developing a tourist attraction site, etc].*

Section C: The Nature and Extent of Community Participation in Social Development in the Hohoe Municipality

Instruction to the Interviewer: Please, picking project by project, ask the following questions and all the necessary follow up questions:

- Please, you mentioned this project (please mention project by project:.....).
Where from this project? Who initiated it? Was it the community's own initiative? Was it proposed by an NGO? Was it proposed by government? Was it proposed by an international organization?
- Let us now discuss your community's role in decision-making, planning and execution of these projects. *Was the community involved in the initial planning of the projects? How much input did the community usually make into the decisions? Were you consulted when the external agencies were selecting the projects to be carried out in your community? If yes, how was that done? If no, why were you not engaged?*
- Let us look at and discuss what the funding arrangements for the projects were. *How was this project funded? (please mention each project.....). Was it funded by the community itself alone? Was it funded by the community with some other agency? If yes, please name it/them. If the projects were jointly funded by the community and an agency, which percentage of the total cost was borne by the community?*
- How did you arrive at the cost component allotted to your community?
Was it through levying everyone? Was it through sale of community property, say land or other valuable properties? How? Why have you chosen this method to raise the funds?
- How were the projects carried out?
Did your community provide labour? What works actually did your community do during the execution of the projects? Did the people fetch water? Carried concrete and mortar? Were your masons, carpenters and other artisans at work? Are labourers from your community given any training? If yes, what kind of training was given? If no, why not?
- If these projects were joint ventures between the community and some other agency, what was the duty of the agency in the execution of the projects? *Did they provide technical assistance? If yes, in which way? Did they bring their own workers to help? What was their actual work?*
- Let us discuss the nature of the relationship that existed between the community's workers and the workers from this agency? *Was it hostile? Why do you say so? Cordial? Why do you say so? Somehow cordial? Why do you say so?*

Section D: The Net Effect of Community Participation on the Cost of Social Development Projects and the Implications of that for Government Expenditure

- Comparing external financially assisted projects with solely locally funded projects between 2009 and 2013, which ones would you say were **easier and faster** for the community? *Were*

they the external financially assisted projects? Why do you think so? Were they the locally funded projects? Why do you think so?

- Comparing external financially assisted projects with solely locally funded projects between 2009 and 2013, which ones would you say were **more acceptable and convenient** for the community?
Were they the external financially assisted projects? Why do you think so? Were they the locally funded projects? Why do you think so?
- What is the importance of community participation on social development to your community? *What are some of the benefits of community participation to social development in your community? Why would you say so? What benefits would the government gain from community participation on government initiated projects in your community? Or would government rather suffer any loss? Why do you think so?*
- What do you think could be done by **your community** to enhance their participation in social development in your community? Why do you think so? What do you think could be done by **government** to enhance their participation in social development in your community? Why do you think so?

Thanks for being part of this discussion. God bless you.

APPENDIX C

TRANSCRIPTION OF AN IN-DEPTH INTERVIEW

Interview Details:

Date of interview: 21st June, 2014

Start time: 10am end time: 12:30pm

Township: Likpe mate traditional area: Likpe traditional area

Location: mate post office

Background Details:

Please what is your name?

Answer: Mr. Edward Awumey

Do you reside in this community or you work here? If you work here only, where do you live?

Answer: Am a native of this community. I live around the secondary school. I used to work in Ho with Ghana Water Company but I have been back home since 2008.

Please may I get your fon number so in case I need to talk to you again, I could do that easily

Answer: my number is 0277800449. Sometimes the network is not very good here so you have to try over and over.

Of what ethnic group are you?

Answer: Am a native of Likpe Mate

How old are you? What is your marital status? Do you have children? If yes, how many?

Answer: I am 65 years now. I have been married for the past 30 years. I have seven children. Five boys and two girls. They would have been nine but two passed away.

Do you hold any position in this community?

Answer: I am an elder and adviser to the chief. Am also the chairman of the community water committee.

Why have chosen to live in this community?

Answer: smile, this is my home town and am on retirement, so am back home to share my experience and expertise with my people before God calls me one day.

SECTION A: DEMOGRAPHIC PROFILE OF THE RESPONDENTS

Please what is your highest standard of education?

Answer: I ended up at six form

Approximately, how much in Ghana cedis do your household averagely earn in month?

Answer: well, my last salary before I went on retirement was ghc 1000. Now I only get ghc200 as pension every month. My wife sealing food staffs and she is able to make some ghc300 as profit every month. Our elder children have been sending us ghc 500 every month. We also have some small crop farm. We go to the farm and I also assist my wife with the sealing if she is busy. (appox. Ghc 1000 a month)

What type of dwelling do you live in?

Answer? We have a four bed room house we built some ten years ago.

SECTION B: AN INVENTORY OF COMMUNITY PARTICIPATION IN SOCIAL DEVELOPMENT IN LIKPE MATE BETWEEN 2009 AND 2013.

What do you think a community is?

Answer: it is a group of the same people living together. They care about each other and support each other.

What would you say is community participation:

Answer: it is when the community members come together to work for the community.

What is your idea of development?

Answer? Development is the availability of things that make life good and happy for the people. When there are schools, roads, hospitals, food and peace then there is development.

When we say social or community development, what exactly comes to your mind?

Answer: it is just like what I said earlier. It means that the whole community is developed and everybody is happy. Laugh.

Now, this is my definition of community participation. It is the process by which individuals, families or communities assume responsibility for their own welfare and develop a capacity to contribute to their own and to the communities' development. With this explanation, would you say your community engages in community participation in social development?

Answer: yes, we participate in the social development of our community. We organized ourselves to build school blocks, weed our surroundings including farm paths, river paths etc. we dig our own toilets, organize funerals and festivals as well as recreation. In fact, if am not exaggerating over 90 percent of the projects in this town have been done by ourselves and our money.

Can you please list all social development projects/activities your community carried out last year?

Answer: as mentioned above, we have been doing so much. Last year for instance, we renovated the community market by removing the grass roofing and replaced with aluminum roofing sheets, we built a new day care block for ourselves, as for weeding of the surroundings, it is a monthly ritual, we also started the community center project, the community water project that am a chairman of was also started last year and we are about 70 percent complete. We also started two community farms one for oranges and the other for thick. Different groups contribute monies for different events such as paying school fees and putting the youth through apprenticeship.

Can you please take us back a bit by telling us the projects that were done between 2009 and 2012?

Answer: I remember we built a three class room jss block in 2010. We also contributed money and gave to a bud dozer operator to fix our road in 2011, but the rains have come to wash everything away again. As mentioned earlier, as for weeding and social events, they are daily occurrence. As an adviser to the chief, I can tell you that we do so much to resolve conflicts among our people. Hardly does a day pass without us seating on one domestic conflict or the other. We play a major role in guiding the youth and providing leadership to the whole community. Our people respect us so much that we are able to rally them for communal labour and other social activities.

SECTION C: THE NATURE AND EXTENT OF COMMUNITY PARTICIPATION IN SOCIAL DEVELOPMENT IN LIKPE MATE.

Sir, you mentioned the market project, the jss classroom block project, the community water project, the orange and thick farm projects, the day care project, the community center project and a few other social activities. Now, where from all these projects? Who initiated them?

Answer: The farming projects were proposed by the chiefs and were accepted by the people. So we used our own labour to do all the farming activities. We only contributed money and bought the seedlings. As for the market, it was one of the candidates who was aspiring for MP who bought the roofing for us and we did the rest. The school blocks were our own initiatives. The water project was proposed by DANIDA and gave us the startup capital. The community center was proposed during a festival by our children in the towns and cities. I forgot to mention a health post that is been expanded by the Municipal Assembly.

What is usually the community's role in decision making, planning and execution of these projects?

Answer: from the explanation I gave above, it is clear that most of the projects are planned and implemented by the people themselves. Normally the decision is taken at the palace when the chiefs, elders, assemblyman, and the unit committee members meet. Whatever decisions are arrived at are convey to the entire community and a committee is set up to stir affairs. The committee members are selected from the five clans, the main churches and all other notable and identifiable groups. Where technical expertise is needed and none is available in the community, one is brought in from outside. The water project which is been supported by

DANIDA was initiated by our children in towns and cities. They wrote to them three years ago and they agreed to assist. They requested for a proposal detailing out the role the community could play. Once we convinced them that we were ready to take up labour, provide the land, and also local raw materials that would be needed. As for the hospital expansion project, it was only the Assembly man who came to inform us that the Assembly had decided to do that project. Unfortunately, we did not know how the contractor was selected, what informed the decision to come and do that particular project at that time too we did not know. But we accepted it and we are given all the assistance that we could.

Who is responsible for funding this project?

Answer: all the projects which were initiated by us are solely funded by us. We take up the labour, provide local raw materials such as stones, water, sand, wood etc. The rest of the things we contribute money and procure them. Those that comes from the NGOs, we share the cost. If you quantify the cost of our labour, local materials and sometimes expertise knowledge that we provide, you would realize that we pay far more than what they give us. Nevertheless, half a loaf is better than none, we appreciate it. The Assembly projects normally come from the top. A contractor is chosen by them without any consultation with the local people. We do not get to know the cost of the project. But we suspect that most of the things are paid for and yet, the contractor appeals to us to come and assist free of charge. The sad thing is that, sometimes, the contractors come with their own laborers and workers whom they pay. And yet our youth who helps them are not given anything. This has been bringing tension at work sites and takes away the commitment that one would have expected from the local people. I think that we should be allowed to choose our contractors. Our help should

also be factored in the contract and above all, contractors should be encouraged to use local expertise and materials.

SECTION D: THE NET EFFECT OF COMMUNITY PARTICIPATION ON THE COST OF SOCIAL DEVELOPMENT PROJECTS AND THE IMPLICATIONS OF THAT FOR GOVERNMENT EXPENDITURE

Considering externally assisted projects with solely locally funded projects between 2009 and 2013, which ones would you say were easier and faster for the community?

Answer? Sincerely speaking, I think the locally founded projects are faster and easier to carry out. I say this because, before the community initiates a project, we are certain the money is available for us to use for the things that we cannot do locally. For instance, if it is cement and roofing, we make sure we buy those even before we start the work. The only thing is that, sometimes it takes us a long time before we are able to raise the money from the various sources such as levy, selling of land, donations and what have you. But once we are able to mobilize and start, we make sure we finish everything before we rest. The NGO assisted ones too are faster and easier. The only thing is that, they would always want you to bring a proposal detailing your support and how you are going to maintain and run the facility. That can take a lot of time to do and to provide evidence of your support. But once you meet the criteria, they realize all the funds to you. The most difficult and challenging one is the government fully funded projects. The contractors always claimed they are not paid on time. As to if the money has been paid to them and they have channel it into other sources too we are unable to verify. It is for this reason I suggested earlier that we should be given copies

of the contracts, payment schedules and also help in selecting the contractor so we can monitor them. I can show you some projects which has not been completed for almost ten years.

Comparing externally funded projects and the locally funded ones between 2009 and 2013, which ones would you say were more acceptable and convenient for the community?

Answer: people readily accept projects they fully participated in. they see it as their own and are ready to do everything possible to make sure it succeeds. Even when the project has been completed, they still serve as security and assist in maintaining it. The same cannot be said about the government ones that come with their contractors. We have had situations in the past where some young people had gone to steal materials from sites of contractors. Some who were caught said they did that because they feel cheated. They do not understand why some people would be paid for them to go and do the work for free.

If your community were to carry out these projects single handedly, do you think you could do them all?

Answer: we have proven that given the opportunity, we can do so much on our own. I have no doubt in my mind that if we are given the necessary support we can do all those projects on our own. We have experts who can do most of the job here. As I told you, am charge of the water project and am bringing my expertise to bear free of charge. I have worked in that capacity for over 30 years. Similarly, there are carpenters, masons and all manner of professionals here.

Of what significance is the financial and technical assistance provided by the government and NGOs to you as a community in execution of these projects?

Answer: well, those assistance helps us to finish the projects on time. It also takes off much pressure from us as we may not have to struggle to raise the needed funds. Some of the experts who also come comes the young people to acquire new skills and expertise. So I can say that it is very relevant.

What do you think is the importance of community participation on social development to your community?

Answer: it helps us to do things for ourselves. It helps us to promote our own welfare and become independent. You can just imagine what our community would have been like if we had to wait for government to come and pay for the clearing of our surroundings, to fix our farm and river roads. You in the big cities are enjoying. You wait for the assemblies to desalt your garters when you have chocked them. Even your back yards you wait for government. **As for us, we don't wait; we take our destinies in our hands. In fact, it all helps us to remain** healthy and united as a people.

What benefit would your community and the government gain in government initiated projects if community participation is allowed?

Answer: the government can save a lot of money and can also do more projects for the benefit of the people. It would also bring about accountability on the part of the contractor and responsiveness on the part of the community.

What do you think could be done by your community to enhance their participation in social development projects?

Answer: they have always been doing it, so all we need to do is to continue to encourage them. They need to be educated on the benefits. Very importantly, they need to be involved in planning, decision making and the implementation stages. Once those are done, you can be

rest assure that you will get their 100 percent support. Surely , a few bad nuts in the community would abstain, but we would continue to use dialogue and punitive measures to weep everybody in line.

Thank you for your time.

APPENDIX D1

Names of Interviewees Gbi, Alavanyo, Likpe and Akpafu Traditional Areas (Chiefs or their Representatives)

Traditional Area	Town	Name of Interviewee	Position	Gender	Age	Level of Education	Ethnicity
Gbi	Bla	Kofi Awunya II	Chief	Male	59	MSLC	Ewe
	Wegbe	AmekaDunyo	Chief	Male	54	MSLC	Ewe
Alavanyo	Wudidi	KojoNuglo	Elder	Male	73	MSLC	Ewe
	Kpeme	Mavis Akutu	Elder	Female	51	University	Ewe
Likpe	Mate	Rose Kofigah	Elder	Female	55	MSLC	Guan
	Kukurantumi	AbusaDziekpor	Queen mother	Female	60	MSLC	Guan
Akpafu	Odomi	Kofi Abassa	Elder	Male	58	MSLC	Guan
	Mempeasem	Baodi Kwame	Elder	Male	68	MSLC	Guan

APPENDIX D2

Showing Names of Interviewees Gbi, Alavanyo, Likpe and Akpafu Traditional Areas (Elders and Opinion Leaders)

Traditional Area	Town	Name of Interviewee	Position	Gender	Age	Level of Education	Ethnicity
Gbi	Bla	John Adugu	Elder	Male	45	University/Tertiary	Ewe
	Bla	MawuliDogah	Opinion leader	Male	62	University/Tertiary	Ewe
	Wegbe	Kwame Dzorgbe	Elder	Male	70	University/Tertiary	Ewe
	Wegbe	NutakorAkpabli II	Chief	Male	55	MSLC	Ewe
Alavanyo	Wudidi	AblorsuNukpega II	Chief	M	62	MSLC	Ewe
	Wudidi	Mama Dordedzi	Queen mother	Female	58	MSLC	Ewe
	Kpeme	Juan Wotorko	Elder	Female	51	MSLC	Ewe
	Kpeme	AkosKpikpitse	Elder	Female	60	MSLC	Ewe
Likpe	Mate	Mabel Akoto	Elder	Female	76	MSLC	Ewe
	Mate	KwadwoAsamoah	Opinion leader	Male	67	MSLC	Guan
	Kukurantumi	Timothy Ganyo	Opinion Leader	Male	71	University	Guan
	Kukurantumi	James Ofori	Elder	Male	64	MSLC	Guan
Akpafu	Odomi	AgbekoKwasi	Elder	Male	58	MSLC	Guan
	Odomi	Felicia Utuka	Elder	Female	73	MSLC	Guan
	Mempeasem	Asamani Eunice	Elder	Female	58	MSLC	Guan
	Mempeasem	Kofi Aboagye	Opinion leader	Male	65	MSLC	Guan

APPENDIX D3

Gbi: Groups for Focus Group Discussion

Traditional Area	Town	Name of Interviewee	Position	Gender	Age	Level of Education	Ethnicity
Gbi	Bla	Maxwell Attoh	Unit committee member	Male	45	MSLC	Ewe
	Bla	Benjamin Abuasah	Water project chairman	Male	50	MSLC	Ewe
	Bla	Kwame Baglah	Elder	Male	52	Tertiary	Ewe
	Bla	EtornamNuku	Youth leader	Male	38	Tertiary	Ewe
	Bla	Kwagbedzi Alex	Opinion leader	Male	41	Tertiary	Ewe
	Bla	KorblaKekeli	Unit committee member	Male	45	Tertiary	Ewe
	Bla	Fuseini Farouk	Chiefs secretary	Male	39	SHS	Ewe
	Bla	Bright Jakah	Elder	Male	51	MSLC	Ewe
	Bla	IshetuSulemana	Unit committee member	Female	47	SHS	Ewe
	Bla	Juanita Adzimaxe	Women group leader	Female	43	Tertiary	Hausa
	Bla	Ivy Brakatue	Market woman	Female	52	MSLC	Ewe
	Bla	YawaGomashi	Adviser to Queen mother	Female	34	SHS	Ewe
	Bla	AfiAzasu	Youth group leader	Female	37	Tertiary	Ewe
	Bla	Mabel Azasu	Unit committee member	Female	49	Tertiary	Ewe
	Bla	Ernestina Nuglo	Former student leader	Female	28	SHS	Ewe
	Bla	Kusorgbor Esther	Elder	Female	52	MSLC	Ewe
Gbi	Wegbe	KwakuAmetor	Unit committee member	Male	45	MSLC	Ewe
	Wegbe	Moses Nugblega	Committee member	Male	42	Tertiary	Ewe
	Wegbe	Kwame Asinyo	Youth group leader	Male	38	Technical School	Ewe
	Wegbe	RazakBraima	Chief cocoa farmer	Male	41	SHS	Dagomba
	Wegbe	Yaw Nunyo	Youth group leader	Male	35	SHS	Ewe

Wegbe	Tahiru Sadat	Unit committee member	Male	47	MSLC	Dagomba
Wegbe	Ibrahim Tanko	Opinion leader	Male	45	Tertiary	Moshie
Wegbe	Dunyo Ishmael	Unit committee member	Male	39	SHS	Ewe
Wegbe	Gabiedzo Jane	Area committee member	Female	40	MSLC	Ewe
Wegbe	Kassah Belinda	Women group leader	Female	43	MSLC	Ewe
Wegbe	Stella Badasu	Market woman	Female	28	JHS	Ewe
Wegbe	Benedicta Asamoah	Queen mother secretary	Female	34	SHS	Ewe
Wegbe	Akosua Nankani	Elder	Female	50	MSLC	Ewe
Wegbe	Adwoa Nunekpeku	Water project committee member	Female	46	MSLC	Ewe
Wegbe	Pentem Gabriela	Chairman of water project	Female	43	Tertiary	Ewe
Wegbe	Fulera Saani	Chief yam farmer	Female	37	Tertiary	Gonja

APPENDIX D4

Alavanyo: Groups for Focus Group Discussion

Traditional Area	Town	Name of Interviewee	Position	Gender	Age	Level of Education	Ethnicity
Alavanyo	Wudidi	Tortime Ernest	Elder	Male	56	MSLC	Ewe
	Wudidi	NunyaAgbeli	Elder	Male	60	MSLC	Ewe
	Wudidi	KwasiAflaglo	Opinion leader	Male	70	MSLC	Ewe
	Wudidi	BismarkGedzia	Assembly Man	Male	43	Tertiary	Ewe
	Wudidi	ElikemGbeklo	Unit Committee Member	Male	45	SHS	Ewe
	Wudidi	KekeliBoadu	Elder	Male	58	MSLC	Ewe
	Wudidi	Martin Kalitsi	Elder	Male	64	MSLC	Ewe
	Wudidi	Abusah Eugene	Opinion leader	Male	72	MSLC	Ewe
	Wudidi	SrodaJetuah	Elder	Female	61	MSLC	Ewe
	Wudidi	DavidaNukunu	Unit Committee Member	Female	51	MSLC	Ewe
	Wudidi	Mansa Agbale	Elder	Female	64	MSLC	Ewe
	Wudidi	MamleTetteh	Elder	Female	62	MSLC	Ewe
	Wudidi	FaustineAmewu	Elder	Female	57	MSLC	Ewe
	Wudidi	Beatrice Anagbony	Elder	Female	51	-	Ewe
	Wudidi	Gbeku Clara	Elder	Female	56	MSLC	Ewe
	Wudidi	Amekor Believe	Opinion leader	Female	62	MSLC	Ewe
Alavanyo	Kpeme	Yaw Bansah	Elder	Male	55	MSLC	Ewe
	Kpeme	Emmanuel Kukah	Elder	Male	60	MSLC	Ewe

Kpeme	James Torwoe	Elder	Male	74	MSLC	Ewe
Kpeme	RazakZiblim	Elder	Male	71	MSLC	Gonja
Kpeme	Gbegbeawo Anthony	Elder	Male	51	MSLC	Ewe
Kpeme	Agbota Yaw	Elder	Male	63	-	Ewe
Kpeme	Balame Stanley	Elder	Male	49	MSLC	Ewe
Kpeme	Kwame Dzebu	Elder	Male	52	MSLC	Ewe
Kpeme	EsenamAgboku	Elder	Female	55	MSLC	Ewe
Kpeme	KesiaAzaglo	Elder	Female	47	MSLC	Ewe
Kpeme	AmaBiamah	Elder	Female	58	MSLC	Ewe
Kpeme	Leticia Asamoah	Elder	Female	55	MSLC	Ewe
Kpeme	EmmanuelaBansah	Elder	Female	61	MSLC	Ewe
Kpeme	SenaAttoku	Elder	Female	48	MSLC	Ewe
Kpeme	AdzoaAkoto	Elder	Female	56	MSLC	Ewe
Kpeme	KlenamAzasu	Elder	Female	62	MSLC	Ewe

APPENDIX D5

Likpe: Groups for Focus Group Discussion

Traditional Area	Town	Name of Interviewee	Position	Gender	Age	Level of Education	Ethnicity
Likpe	Mate	BismarkAddom	Elder	Male	56	MSLC	Guan
	Mate	Elvis Asamoah	Elder	Male	61	MSLC	Guan
	Mate	KwabenaJendu	Elder	Male	58	-	Guan
	Mate	IssakaSalifu	Elder	Male	65	MSLC	Hausa
	Mate	Albert Boadi	Elder	Male	59	MSLC	Guan
	Mate	Yaw Akorli	Opinion leader	Male	71	Tertiary	Guan
	Mate	Bernard Akpittey	Opinion leader	Male	62	MSLC	Guan
	Mate	Kofi Saaka	Elder	Male	58	MSLC	Guan
	Mate	AkosuaAsomani	Elder	Female	66	-	Guan
	Mate	Edith Asamoah	Elder	Female	61	Tertiary	Guan
	Mate	SalomeyKofigah	Elder	Female	49	MSLC	Guan
	Mate	Emma Utukah	Elder	Female	52	MSLC	Guan
	Mate	Mary Mensah	Elder	Female	54	-	Guan
	Mate	AdwoaSevor	Elder	Female	59	MSLC	Ewe
	Mate	Stella Noagbe	Elder	Female	48	Tertiary	Guan
Mate	AkuaAkussah	Elder	Female	55	MSLC	Guan	
Likpe	Kukurantumi	DodziAsamoah	Opinion leader	Male	78	MSLC	Guan
	Kukurantumi	MensahNkegbe	Opinion leader	Male	67	MSLC	Ewe

Kukurantumi	Bansah Kofi	Elder	Male	45	Tertiary	Guan
Kukurantumi	Alordi James	Elder	Male	39	SHS	Guan
Kukurantumi	Formadi Stanley	Elder	Male	48	MSLC	Guan
Kukurantumi	KwadwoAmewu	Opinion leader	Male	52	Tertiary	Guan
Kukurantumi	KwasiAbakah	Elder	Male	37	JHS	Guan
Kukurantumi	MensahBoakye	Elder	Male	50	-	Guan
Kukurantumi	AfuaAsamani	Elder	Female	52	MSLC	Guan
Kukurantumi	AboagyeBenedicta	Elder	Female	55	-	Guan
Kukurantumi	Hilda Owusu	Elder	Female	60	Tertiary	Guan
Kukurantumi	GetrudeAmponsah	Elder	Female	55	MSLC	Guan
Kukurantumi	Belinda Ahiador	Elder	Female	42	SHS	Guan
Kukurantumi	Bridget Akorli	Elder	Female	56	MSLC	Guan
Kukurantumi	AkuaBansah	Elder	Female	60	-	Guan
Kukurantumi	Belinda Amaglo	Elder	Female	38	JHS	Guan

APPENDIX D6

Akpafu: Groups for Focus Group Discussion

Traditional Area	Town	Name of Interviewee	Position	Gender	Age	Level of Education	Ethnicity
Akpafu	Odomi	Boni Lucas	Choir leader	Male	42	SSS	Guan
	Odomi	Adom Gershon	Youth leader	Male	40	HND	Guan
	Odomi	Agble Emmanuel	Youth leader	Male	49	MSLC	Guan
	Odomi	Adom Emmanuel	Area committee member	Male	50	O'leve	Guan
	Odomi	Kakpor Gershon	Youth Leader	Male	36	SSS	Guan
	Odomi	Obro Addo	Elder	Male	58	MSLC	Guan
	Odomi	Atando Devine	Unit committee member	Male	46	A'Level	Guan
	Odomi	Owusu Godwin	Appointed Assembly man	Male	44	SSS	Guan
	Odomi	Atukumah Hanner	Elder	Female	50	O'Level	Guan
	Odomi	Ablekpe Faustina	Unity committee member	Female	47	MSLC	Guan
	Odomi	Pearl Bampo	Elder	Female	51	MSLC	Guan
	Odomi	Atando Patience	Church Elder	Female	56	MSLC	Ewe
	Odomi	Kubity Patience	Youth Leader	Female	39	HND	Guan
	Odomi	Asimadu Suzi	Parent	Female	52	MSLC	Ewe
Odomi	Agbenyo Mercy	Youth leader	Female	40	SSS	Ewe	
Odomi	Ankrah Enyonam Mercy	Area	Female	47	O'Level	Guan	

			committee member				
	Mempeasem	Modza Daniel	Elder	Male	58	O'Level	Guan
	Mempeasem	Agbeka Yaw	Youth Leader	Male	40	HND	Guan
	Mempeasem	Addo Hope	Elder	Male	63	CERT'B	Guan
	Mempeasem	Obro Stanley	Elder	Male	61	MSLC	Guan
	Mempeasem	Atukumah Seth	Catechist	Male	50	A'Level	Guan
	Mempeasem	Opoku Edward	Elder	Male	47	MSLC	Guan
	Mempeasem	Afeli Godsway	Teacher	Male	38	CERT'A	Ewe
	Mempeasem	Amankwah Justice	Elder	Male	59	MSLC	Guan
	Mempeasem	Addo Peace	Women Org	Female	45	O'Level	Guan
	Mempeasem	Akortia Gladys	Market Queen	Female	62	MSLC	Guan
	Mempeasem	Obro Doris	Youth Leader	Female	38	A'Level	Guan
	Mempeasem	Kabbey Pearl	Traditional Leader	Female	64	MSLC	Guan
	Mempeasem	Agyman Marian	Elder	Female	48	MSLC	Guan
	Mempeasem	Atule Sarah	Unit committee member	Female	43	O'Level	Guan
	Mempeasem	Kugblenu Erica	Elder	Female	57	O'Level	Guan
	Mempeasem	Agbaglo Hellen	Area Committee member	Female	34	O'Level	Ewe

APPENDIX D7

Officers from the Hohoe Municipality Assembly

Name of Interviewee	Position	Gender	Age	Level of Education	Ethnicity
Mr. Dzo Setsofe	District Planner	Male	37	Degree	Ewe
Mr. Darkey Newton	Presiding Member	Male	39	Master	Ewe

APPENDIX D8

List of Documents Used

Books, Magazines, Journal Articles, Working Papers and other Published Materials

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