

UNIVERSITY OF CAPE COAST

INTEGRATING TRADITIONAL AUTHORITIES AND LOCAL  
GOVERNMENT ACTORS FOR DECISION-MAKING IN THE WEST GONJA  
DISTRICT

BY

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## DECLARATION

### Candidate's Declaration

I hereby declare that this thesis is the result of my own original research and that no part of it has been presented for another degree in this university or elsewhere.

Candidate's Signature: ..... Date: .....

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### Supervisors' Declaration

We hereby declare that the preparation and presentation of the thesis were supervised in accordance with the guidelines on supervision of thesis laid down by the University of Cape Coast.

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## ABSTRACT

Traditional authorities and their indigenous knowledge systems are indispensable for local level and national development. Yet, decision-making at the local government level has not involved traditional authorities in all decision-making process. The aim of the study was to explore how the integration of traditional authorities and local government actors in the West Gonja District of Northern Region of Ghana can lead to enhanced decision-making. The study used a mixed methods approach to collect data from 384 respondents. A simple random sampling technique was used to sample the communities and household head respondents, while a purposive sampling technique was used to sample local government actors and traditional authorities. A questionnaire, key informant interview guide and a focus group discussion checklist were used to collect field data. The findings show that majority (90 percent) of respondents strongly agree the integration of traditional authorities into the decision-making process of the district assembly and sub-district structures in order to increase information delivery and enhance community support for project sustainability. However, 94 percent of respondents said that there is lack of a consistent policy regarding the representation of traditional authorities in local government structures. Considering that there is inequity in local government decision-making, there is the need for a policy that provides a fair playing field for traditional authorities to play active roles in decision-making processes at the district assembly and sub-district structures.

KEY WORDS

Decentralisation

Decision-making

Institutions

Integration

Local government

Traditional authorities



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DEDICATION

To my maternal grandparents,

Mr. and Mrs. Anthony Akolgo Azabuni



TABLE OF CONTENTS

	Page
DECLARATION	ii
ABSTRACT	iii
KEY WORDS	iv
ACKNOWLEDGEMENTS	v
DEDICATION	vi
LIST OF TABLES	xi
LIST OF FIGURES	xii
LIST OF ACRONYMS	xiii
CHAPTER ONE: INTRODUCTION	1
Background to the Study	1
Problem Statement	7
Objectives of the Study	10
Research Questions	11
Scope of the Study	12
Significance of the Study	12
Organisation of the Study	13
CHAPTER TWO: REVIEW OF RELATED LITERATURE	14
Introduction	14
Theoretical Framework	14
Public choice theory	14
Institutional Theory	17

Theory of Integration	19
The Concept of Decision-Making in Decentralised Structures	21
Nature of Local Government System in Ghana	25
Traditional Institutions in Ghana	30
The Relevance of Traditional Authority	36
The Role of Chiefs in Local Development	40
Challenges of Integrating Traditional Authorities into Local Government Structure	41
Mechanism of Integrating Traditional Authority and Local Government Actors for Decision-Making	46
Conceptual Framework	50
CHAPTER THREE: METHODOLOGY	53
Introduction	53
Profile of the West Gonja District	53
Location and Size	54
Population Size and Ethnic Groups	54
Occupational Distribution	55
Social Services	55
Traditional Political Authority	55
Research Design	56
Population of Study	57
Sample Size	57
Sampling Techniques and Procedure	58

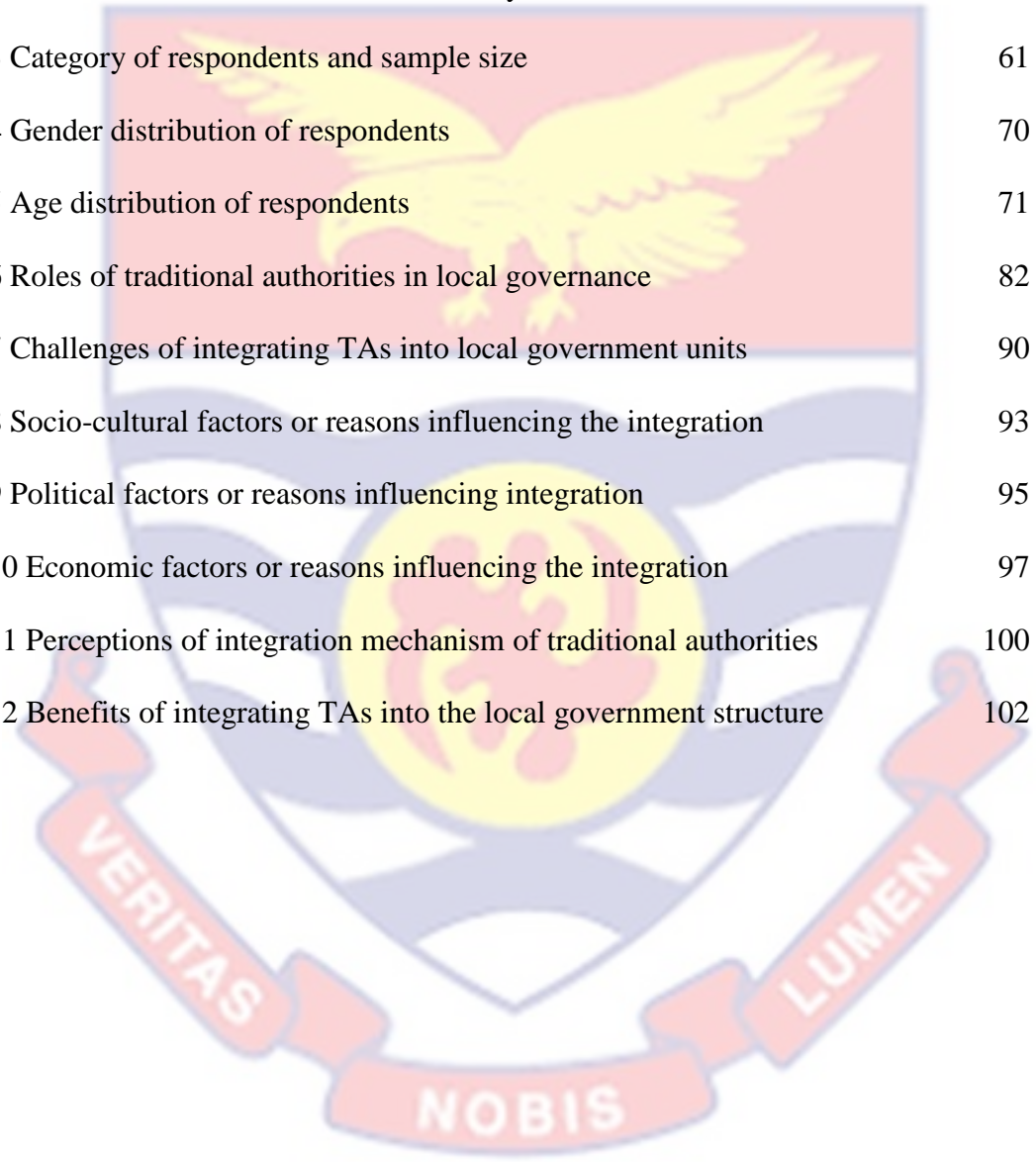


Sources of Data	62
Data Collection Instruments	62
Interview Guide	62
Key Informant Interview Guide	63
Focus Group Discussion Guide	64
Data Collection Procedure	64
Pre-Testing	65
Data Analysis	66
Ethical Considerations	66
Limitations of Study	67
Chapter Summary	67
<b>CHAPTER FOUR: RESULTS AND DISCUSSION</b>	<b>69</b>
Introduction	69
Demographic Characteristics of Respondents	69
Gender Distribution of Respondents	70
Age Distribution of Respondents	70
Educational Level of Respondents	71
Occupational Distribution of Respondents	72
Existing Structure of Relationship between Local Government and Traditional Government Systems	73
Nature of Relationship between Traditional Governance and Local Government Bodies in the West Gonja District	77
Roles of Traditional Authorities in Promoting Efficiency in Local Governance	81

Potential Challenges of Traditional Authorities' Participation in Local Government Decision-Making	89
Integration of Traditional Authorities and Local Government Actors	92
Socio-Cultural Factors or Reasons Influencing Integration of Traditional Authorities and Local Government Actors	92
Mechanisms of Integrating Traditional Authorities into Local Government Units	97
Perception of Integration of Traditional Authorities into Local Government Units	99
Benefits of Integration of Traditional Authorities into the Local Government Unit	101
Chapter Summary	103
CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS	104
Introduction	104
Summary of the Study	104
Conclusion	108
Recommendations	109
REFERENCES	111
APPENDICES	
APPENDIX A: Interview Guide For Households	120
APPENDIX B: Key Informant Interview Guide	125
APPENDIX C: Focus Group Discussion Guide	129

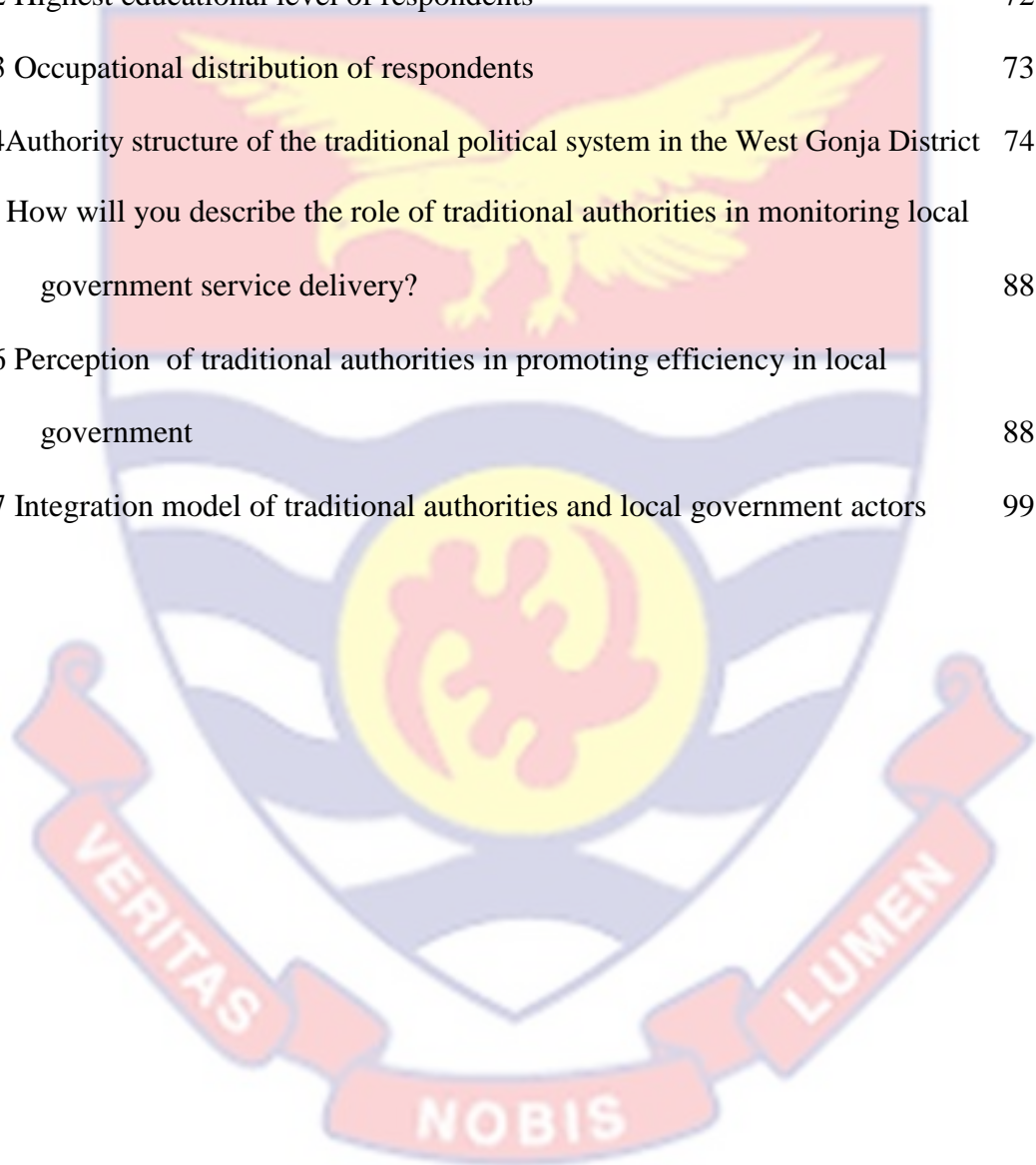
LIST OF TABLES

Table	Page
1 Integration of traditional authority and local governments	47
2 Total number of households in the study communities	60
3 Category of respondents and sample size	61
4 Gender distribution of respondents	70
5 Age distribution of respondents	71
6 Roles of traditional authorities in local governance	82
7 Challenges of integrating TAs into local government units	90
8 Socio-cultural factors or reasons influencing the integration	93
9 Political factors or reasons influencing integration	95
10 Economic factors or reasons influencing the integration	97
11 Perceptions of integration mechanism of traditional authorities	100
12 Benefits of integrating TAs into the local government structure	102



## LIST OF FIGURES

Figure	Page
1 Integrating traditional authorities and local government for decision making	52
2 Highest educational level of respondents	72
3 Occupational distribution of respondents	73
4 Authority structure of the traditional political system in the West Gonja District	74
5 How will you describe the role of traditional authorities in monitoring local government service delivery?	88
6 Perception of traditional authorities in promoting efficiency in local government	88
7 Integration model of traditional authorities and local government actors	99



## LIST OF ACRONYMS



AIDS	Acquired Immune Deficiency Syndrome
CHPS	Community Based Health Planning System
CIKOD	Center for Indigenous Knowledge Organisational Development
CPP	Convention Peoples Party
CRA	Chiefs Recognition Act
CSOs	Civil Society Organizations
DAs	District Assemblies
DCD	District Coordinating Director
DCE	District Chief Executive
FGD	Focus Group Discussion
GSS	Ghana Statistical Service
HIV	Human Immune Virus
KAF	Konrad Adenauer Foundation
LI	Legislative Instrument
MLGRD	Ministry of Local Government and Rural Development
MMDAs	Metropolis, Municipal District Assemblies
NDPC	National Development Planning Commission
NGOs	Non Governmental Organizations
PM	Presiding Member
PNDCL	Provisional National Defence Council Law
RCC	Regional Coordinating Council
SPSS	Statistical Product for Service Solutions
SWD	Social Welfare Department

TAs Traditional Authorities  
UCC University of Cape Coast  
UDS University for Development Studies



## CHAPTER ONE

### INTRODUCTION

#### Background to the Study

The relevance of indigenous knowledge and institutions for development is increasingly being recognised by both development theorists and practitioners, although the conventional development paradigm does not even recognise their existence (Kendie & Guri, 2007). After the Second World War, a version of modernisation theory for instance, assumed that underdeveloped societies needed to adopt “modern values” and institutions to become developed societies (Bradshaw & Wallace, 1996). The central claim of modernisation theory is that traditional values are not only mutable but could and should be replaced by “modern values” in order to enable societies to follow the path of capitalist development. According to Bendix (1967) the dynamics of modernisation have consisted not in the substitution of one set of attributes for another, that is, of “modernity” for “tradition”, but rather in their mutual interpenetration and transformation. Gyekye (1997) also asserts that tradition and modern values can co-exist and nurture each other in every society for socio-economic development.

Traditional institutions date back several centuries and remain the prime custodian of Ghanaian culture (Odotei & Awedoba, 2006). Traditional authorities provide a renewed sense of belonging as well as being powerful agents of social cohesion and harmony. Traditional authorities are powerful agents of change from community to the national level. According to Linder (2007) at least 90 percent of ordinary Ghanaians, both rural and urban believe and depend on traditional

authority system for organising their lives despite modern state structures. Odotei and Awedoba (2006) assert that customary courts handle 80 to 90 percent of the cases in Ghana because they are more popular in the rural areas, easily accessible, comprehensible, less technical, fast and inexpensive. Analysing the 1999–2001 and 2002–2003 rounds of the Afro-barometer public opinion surveys in 15 African countries in face-to-face interviews from over 35,000 respondents, Logan (2009) found that two-thirds of respondents acknowledged the important roles of traditional authorities in shaping future growth opportunities in Africa particularly, in socio-economic development. For example, in Ghana, traditional authorities:

- play advisory role in government by virtue of their representation in the Council of State (Aikins, 2012; Odotei & Awedoba, 2006). For instance, the President of the National House of Chiefs is an automatic member of the Council of State,
- complement government's efforts in promoting educational development programmes and projects (Ashantehene Otumfuo Osei Tutu II, 1999), promote environmental conservation and climate change programmes and projects (Okyehehene Osagyefo Amoatia Ofori Panin, 2002), and enhance value added agricultural production and processing programmes and projects (Boafo-Arthur, 2006), and
- engage in conflict resolution and management (chief and elders-clan heads-constitute the court of adjudication, which is opened to the general public. Cases are heard in public and judgment must be agreed upon by



the chief and the elders and endorsed by the people in court at each occasion) (Aikins, 2012; Kendie, Gharthey & Guri, 2004).

According to Boafo-Arthur (2001) chiefs were used by the colonial government through the “indirect rule” system to get to the people for development purposes. During and after independence, the State continued in a similar manner to make use of chiefs and their elders to ensure development at the local and rural areas. In 1988, Ghana adopted a package of reforms aimed at decentralising the political and administrative system for achieving local government. Local government is defined as the governing body that looks after public affairs at the local levels. Local government bodies are created for the administrative and political purposes of the central or State government to provide services to the local people. The philosophy of local government is that locally elected authority should be in charge of local matters that affect rural communities. Decentralisation is expected to lead to the active involvement of the people at the local level because the government through its agents would act at the lower levels with traditional authorities such as chiefs to develop the rural areas (Ayee & Tay, 1998).

However, the 1992 Constitution of Ghana and subsequent legislations such as the Local Government Act 462 of 1993 establishing the Metropolitan, Municipal and District Assemblies (MMDAs), and related legislative instrument (LI) 1589 of 1994 establishing the sub-district structures, the Civil Service Law, Provisional National Defence Council Law (PNDCL) 327 of 1993; the National Development Planning (system) Act 480 of 1994 on the decentralisation process

of Ghana today specify any automatic inclusion or clear roles of traditional authorities in them.

Yet, post-development approaches in development theory emphasise sustainable development, development from below, and equal participation of individuals in decision making affecting their lives. Participation in decision-making is defined as the capacity and ability of the community to contribute to, share in the benefit from, diverse social, economical, political or other processes of the society. Participation in decision-making is an indicator of effective decentralisation (Gow & Vansant, 1983). According to Gow and Vansant (1983) participation can be achieved through providing the means for effective involvement of people in all facets of the society and actively promoting it as a matter of policy and practice.

The populists' school of thought on participation in decision-making argue that participation increases the information available to administrators and results in more effective and efficient programme development and implementation of projects to improve the quality of lives of people (Gow & Vansant, 1983). Kendie (1997) also argues that participation requires that there should be a real commitment of politicians and administrators to allow communities to control critical decision-making issues such as needs-assessment. According to Becker (1983) competition among pressure groups, individuals and traditional authorities at the local level will enable them to demand for participation in order to monitor development project for efficient service delivery.

Though there has been intense advocacy for equal participation from all relevant actors of the society, yet some significant actors such as traditional authorities are being excluded in local government structures for decision making especially in Northern region of Ghana, which leads to inefficiency in service delivery (Agrawal, 2001) leading to riots and disturbances by the youth, which often attract media attention has a violet region. The lack of institutionalised representation of traditional authorities in the local government structure has resulted in strained relationship between some traditional authorities and functionaries of the district assemblies and their sub-district structures (Ayee, 2006). According to Ayee (2006) in some districts, the District Chief Executive and the chiefs are not in good terms while in other districts it is the chiefs and the assembly person or unit committee members who are at loggerheads.

Institutional scholars (Hodgson, 2006; Knight, 1992; North, 1990; Olson, 1965) argue that proactive and collective actions among formal and informal institutions are crucial for addressing government failures and inefficiency in service delivery at the local government level. Institutions do not only constrain individual behaviors but also enable their actions in a particular direction. Viewing institutions this way serves to distinguish formal institutions from informal institutions, to separate processes and outcomes, and to distinguish concrete observable subjects such as organisations on one hand, and rules that shape patterns of behavior on the other. Formal institutions in this study refer to local government bodies, and informal institutions refer to traditional authorities, youth groups, et cetera.

Indeed, there has not been an effort to mix or integrate the formal and informal institutions for decision-making to enhance local development. This is because there is no constitutional provision that guarantees it. Besides, the decentralisation policy, which is supposed to enhance participation in decision-making at the local level is not effective because decentralisation as practiced is better described as deconcentration rather than devolution that puts decision making powers in the hands of the government appointees (Aikins, 2012; Guri, 2006). The argument has always been that countries that do not have an integration of formal and informal institutions leads to development outcomes that are not accepted by all in the society (Aikins, 2012).

Traditional authorities perceive the Assembly system as a threat to traditional governance system as the MMDAs are viewed as taking over most of the functions of traditional authorities in the area (Guri, 2006). For instance, the issues over who beats the gong gong in the community have attracted several controversies (Aikins, 2012; Kendie et al., 2008; Odotei & Awedoba, 2006). Traditionally, it is the sole prerogative of the chief. However, with modernity some members of the community especially local government officials fail to recognise and respect local protocol, which result in conflict (Aikins, 2012). Another example is the issue of custody over lands. Whereas chiefs feel they have the mandate to control land and other natural resources in their traditional areas, the district assemblies have usurped authority over these resources and this is a potential source of conflict (Kendie & Guri, 2007). Furthermore, there is conflict over the taxes that accrue from the markets in the various traditional areas where

the district assemblies appropriate the resources without reference to the development needs of the area. The reason is that the district development plans are decided upon and designed by the local government actors, particularly the District Planning Officer. As a result, popular participation in local development is still a myth (Ayee, 1994; Crook & Manor, 1998; Guri, 2006).

The role of traditional ruler in the local government system is quite limited because the 1992 Constitution of Ghana forbids traditional rulers from playing active party politics, thus limiting their participation in local government elections. On the other hand, there is evidence to show that local people want traditional rulers to play a more visible role in local government (Kendie, Enukwesi, & Guri, 2008). Public choice theorists (Black, 1948; Buchanan, 1984; Krueger, 1974; Mueller, 1989) argue that individuals in the political market place whether they are bureaucrats, politicians, or voters act in ways that give them self-interest to the detriment of the entire society. Therefore, the integration of bureaucrats, politicians and voters will minimise their self-interest and ensure that the society's interests are maximised through effective and efficient decision-making. The concern, therefore, is how to bring these parallel institutions together to work like the Town or Village Development Committee System of the 1970s which brought together both traditional institutions and all stakeholders with the chief as the head.

### **Problem Statement**

Despite official statements on the indispensability of traditional authorities in promoting peace and socio-economic development, to the contrary, the policy

environment is not conducive to support traditional authorities to play a meaningful role in the district assembly system and for that matter making meaningful contribution to community development at local and district levels (Kendie, Enu-Kwesi, & Guri, 2008). Under the 1992 Constitution and the Local Government Act (Act 462), 1993, there is no provision for the automatic membership of chiefs on the district assemblies. Meanwhile, a number of these traditional authorities have benefited from capacity building programmes from government agencies such as the Ministry of Chieftaincy and Traditional Affairs, Ministry of Local Government and Rural Development, donor agencies such as Konrad Adenauer Foundation (KAF), and non-governmental organisations such as the Centre for Indigenous Knowledge and Organisational Development (CIKOD) on how to contribute to effective decision-making and policy formulation at local and national levels.

In a study into the prospects and challenges of citizens' participation in development planning in the Ga West Municipal Assembly, Mensah (2010) found that over 85 percent of the citizens were not involved in decision-making. Also, majority of chiefs did not get the opportunity to be part of the district assemblies' decision-making because they were not appointed by the President as members of the district assemblies (Aikins, 2012; Ayee, 2006; Kendie & Guri, 2006). At the community and local levels, the situation persists. Under the LI 1589, 1994 there is no provision for the automatic membership of traditional authorities in the sub-district structures such as the Urban, Zonal and Town Councils as well as Unit committees even though it is widely recognised that they hold an enormous

amount of influence at that level, especially at the rural areas where the majority of the people reside (Ayee, 2006). This lack of institutional representation has diminished the influence of the traditional authorities at the district assembly level and negatively affected their capacity to lead the processes of enhancing the participation of the rural poor in local government decision making.

A survey conducted in five MMDAs showed that out of a total of 86 government appointees, those appointed to represent traditional interest were only nine (SNV-SLG, 1998). Currently, only one chief is selected as a government appointee in some of the MMDAs in the Northern Region. The picture so far is that the role of traditional authorities in organising rural communities to own and participate in the decentralisation process has been watered down in favour of formal political leadership and organisational systems (CIKOD/COMPAS, 2010). The lack of representation of traditional authorities at the MMDAs makes them perceive the assembly system as not transparent in its undertakings. Besides, the non representation of traditional authorities also shows that local development is based on the perceptions of government agents and their views of local needs, rather than those of local populations and traditional authorities for sustainable development (Kendie, Enu-Kwesi & Guri, 2008). According to Yankson (2000) local government actors do not consult traditional authorities on their developmental needs but rather stay in their offices and determine the needs of the communities.

Due to the lack of linkages through interaction between the traditional authorities and formal local government actors in the decision making process,

chiefs are unable to engage these stakeholders to discuss issues that can minimise their developmental challenges. The assembly members who are to liaise with the traditional authorities and the communities and inform them of decisions made at the district assemblies fail to do so because most of the assembly members do not sometimes live in the communities, and thus they are less sensitive to the needs of such communities in the Northern Region of Ghana (Arhin, 2001). This has motivated traditional authorities to use informal mechanisms or tools to engage local government bodies on development issues.

These informal mechanisms or tools include informal contacts, ethnic groups' lobby, old boys/girls' lobby, traditional festivals, the use of local politicians, et cetera. The informal mechanisms or strategies remain insufficient and unsustainable for addressing the needs of local people because they are employed once in a year and are ineffective in addressing the developmental needs of the people in the Northern Region of Ghana. Therefore, the problem that needs investigation is how to bring traditional authorities into the local government structure for local government decision making to enhance local development in order to minimise inefficiency in service delivery by local government actors.

### **Objectives of the Study**

The general objective of the study was to explore the mechanisms for integrating traditional authorities and local government actors into decision-making process to enhance service delivery in the West Gonja District of Northern Region of Ghana.



The specific objectives of the study were to:

1. Assess the existing structure of relationship between local government and traditional government system;
2. Assess the roles traditional authorities play to promote efficiency in local governance;
3. Examine the potential challenges of traditional authorities' participation in local government decision making in the Northern Region; and
4. Make recommendations for the purpose of integrating traditional authorities into the local government system for decision making.

### **Research Questions**

The research questions guiding this study were:

1. What is the existing structure of relationship between local government and traditional government systems?
2. What roles can traditional authorities play to promote efficiency in local governance?
3. What are the challenges of traditional authorities' participation in local government decision making in the Northern region?
4. How can traditional authorities be integrated into the local government structure for decision-making?

### **Scope of the Study**

The scope of the study covers the existing structure of traditional governance system, roles of traditional authorities in local governance, potential challenges of traditional authorities in local government decision making as well as the mechanisms for integrating traditional authorities into the local government system. Geographically, the study covers six communities namely, Achibuyon, Busunu, Damongo, Kbampe, Larabanga and Sori No. 3 in the West Gonja District of the Northern Region of Ghana.

### **Significance of the Study**

The study will augment the understanding of the roles of traditional authorities in local government decision-making for achieving sustainable local development. Therefore, policy makers and development practitioners can use the insights from this study to highlight opportunities, risks and trade-offs in this development agenda.

Secondly, in addition to the Ministry of Chieftaincy and Traditional Affairs, and the Ministry of Local Government and Rural Development (MLGRD), a number of donor organisations and private individuals provide capacity building and technical support to traditional authorities in the Northern region. Such institutions and organisations will be interested in knowing how best their resources (e.g., capacity building) have impacted on traditional authorities to make decisions at the local government level. A study of this nature is relevant to

donor agencies in their planning to support traditional authorities since the study will reveal areas that need further attention.

Thirdly, there are few empirical studies on the mechanisms for integrating traditional authority into the local government structure for decision-making. Therefore, the results of the work will undoubtedly serve as a source of reference material for other researchers interested in similar studies.

### **Organisation of the Study**

This study is organised into five chapters. Chapter one is made up of the background to the study, problem statement, objectives of the study, research questions, scope of the study and significance of the study. Chapter two reviews literature related to the study. Chapter three entails the methodology of the study, which is comprised of research design, sampling techniques and procedure, sample size, sources of data, data management and ethical consideration. Chapter four presents the results and discussion. The results and discussion are presented based on the research objectives of the study. Chapter five provides summary of findings, conclusion and recommendations.

## CHAPTER TWO

### REVIEW OF RELATED LITERATURE

#### **Introduction**

This chapter presents the theories that underpin the study, the concept of decision-making, the nature of local government structure in Ghana, the relevance and roles of traditional authorities, the potential challenges of integrating traditional authorities into the local government structures, and the mechanisms, if any for integrating traditional authorities into the local government structures. In addition, the chapter presents the conceptual framework of the study.

#### **Theoretical Framework**

To the extent that this study situates the discussion of indigenous knowledge and institutions and local government as key variables for achieving efficient local government decision-making, attempts were made to apply public choice theory, institutional theory and theory of integration to appreciate the state-tradition interface.

#### **Public choice theory**

Machiavelli and Hobbes are among early authors who used this approach to the political economy. However, the writings of Black (1948) are generally seen as the beginning of the modern public choice era. Black (1948) was the first to use the analytical tools of economics to study voting procedures, decision-making in groups and collective actions. Buchanan (1984) defines public choice

as the application of catallactics, or the science of exchanges. The term catallactic means that collective action is modeled with individual decision-makers using the political process to further their own self interests. Mueller (1989) defines public choice as the application of the theories of economics, particularly those relating to competition to the political arena. In short, Mueller's (1989) definition is the application of the rational choice model to non market decision making. This is because public choice takes the same principles that economists use to analyse people's actions in the market place and applies them to people's actions in collective decision making.

Economists have also made assumptions about human behavior and the market. For instance, economists who study human behavior in the private market place assume that people are motivated mainly by self-interest. Although most people base some of their actions on their concern for others, the dominant motive in people's actions in the market place whether they are employers, employees, or consumers is a concern for themselves (Marshall, 1994). Buchanan (1984) argues that public choice economists make the same assumption that though people acting in the political market place have some concerns for others, their main motive whether they are voters, politicians (legislators), lobbyists (youth groups, traditional authorities, opinion leaders, etc), or bureaucrats is self-interest. Public choice theorists see individuals in the political process as pursuing utility maximisation subject to the institutional and budgetary constraints that confront them. Unlike the call for government's interventions in monopolistic market in order to deal with government failure or the inefficiency of government, public

choice theorists argue that collective actions need to be taken at the local level whenever possible.

Collective action is seen as an effective mechanism for achieving goals not attainable under markets. Olson's (1965) logic of collective action develops a theory of group and organisational behavior that explains the difficulty of translating individual self interest into group behavior. This suggests that bringing local government and traditional authorities together will enhance collective decision making for the well-being of the society. Policies that impose large dead-weight costs upon society are less likely to be chosen than those that minimise dead-weight costs because competition among pressure groups (youth groups, traditional authorities, etc) will force government to minimise the inefficiencies inherent in its policies (Becker, 1983). The problem of not integrating local government actors and traditional authorities for decision-making is that government's decision will not meet certain level of acceptability due to shoddy work, corruption, poor management and lack of monitoring of projects by beneficiaries of those projects (Becker, 1983; Wittman, 1989).

There are three reasons why public choice theorists make conclusion of government's inefficiency (Bator, 1958; Gwartney & Stroup, 1995; Samuelson, 1954). These are the rational ignorance effect, the special interest effect, and the short-sightedness effect. According to Samuelson (1954) the rational ignorance effect suggests that voters have little incentives to seek information in order to cast an informed vote. Samuelson (1954) argues that the special interest effect is that the political process will favour issues that concentrate benefits upon small

groups of people, for example politically rich elites but will spread costs across many other voters including the hard core poor. This principle combined with the rational ignorance effect means that the political process will not necessarily lead to efficient results because programmes with concentrated benefits will generate less support from the society.

### **Institutional Theory**

Many varying definitions and views on institutions have emerged. Olson (1965) refers to institutions as the collectively agreed upon social arrangements that govern the interactions among members of a given group of people. Williamson (1985) brought in transaction costs explicitly into the analysis of institutions in relation to market behavior. Williamson (1985) recognises that transaction costs are determined in an institutional environment and organised markets, stating that institutions have the main purpose and effect of economising transaction costs. In his analysis, the term institutions - which provide incentives, exercise controls, and influence governance structures – may not be applied indiscriminately on all exchanges, but need to be aligned to particular attributes of transactions. North (1990) defines institutions as the humanly devised constraints that shape human interaction. His definition views institutions as constraints, as rules of the game that influence incentive structures which underlie exchange and transactions between rational individuals.

Knight (1992) defines institutions as “a set of rules that structure social interactions in particular ways...[where] knowledge of these rules must be shared

by the members of the relevant community or society” (Knight, 1992, p.2). According to Knight (1992), there is no dichotomy between formal and informal institutions, but rather an interaction. Interactions are guided by formal and informal rules. Formal rules are codified and enshrined in what is known as a constitution and while informal rules are not codified, but are self-enforcing and do not necessitate external authority to summon respect of the norms and conventions. Knight (1992) argues that all exchanges and contracts evolve within a social institution and takes place within informal rules, within formal rules, and between formal and informal rules. This means that exchanges and contracts can occur between local government and traditional authorities.

Thus, there is the need for the recognition and consolidation of the participation of traditional authorities in decision-making to arrive at a common goal. Eisenstadt (1968); Knight (1992); March and Olsen (1984) suggest that in order to promote stability and consistency in collective life by creating definite, continuous and organised patterns of basic activities of human society with less or no conflicts and therefore bringing about efficiency in service delivery of public goods, both formal (local government) and informal institutions (traditional authorities) must complement each other in terms of decision-making. For instance, in the area of traditional land management processes the involvement of state actors (or local government actors) and traditional authorities in land release for private and commercial development is made to some extent (but not all cases) conflict free through decision-making between both actors, which result in



proper demarcations and provision of adequate documentations covering land transactions.

On the other hand, where there is no involvement of state actors and traditional authorities then decision-making is skewed in favour of one authority, which may result in inefficiency in the delivery of services. The challenge is to overcome the marginalisation of traditional authorities and to confront the reality that, in rural areas, indigenous institutions have strong influences on the population. Kendie (1993) also emphasise that the greater challenge is how public policy makers will utilise these local institutions for the realisation of social and economic progress.

### **Theory of Integration**

In recent times, the theory of integration drew the attention not only of economists and political scientists but also of academics in many other fields, and on this basis many theoretical trends and schools of integration theory emerged. Integration has increasingly been pushed by numerous researchers and non-governmental organisations as a workable and durable solution for parallel institutions (Agblorti, 2011). Scholars have argued that in situations where there are political similarities between traditional authorities and local government bodies, integration of both systems should be promoted. Integration is conceived as a complex process, which embraces economic, political and social integration.

Integration is defined as the ability to participate fully in economical, socio-cultural and political spheres in the local government structures without

relinquishing one's ethno-cultural identity and culture. It requires preparedness on the part of one institution to adapt without having to forego its own cultural identity. Integration assists in the handling and solving of conflicts, arguments, tensions and clashes of interest. The transactionalists define integration as being about the achievement of security within a region or among a group of states (Deutsch, 1954). The transactionalists put great emphasis on intensity of relations and cooperation as the lever for building a security community and consequently for integration. According to transactionalists conflicts and rivalries (wars and disputes) can be attributed to divergences, differences, absence of similarity, which may be rooted in the economy (differences in levels of development and incomes) or culture (traditions, religion).

The institutionalist school of thought defines integration as institutionalised cooperation. According to the institutionalists political integration is a transfer of power (decision-making, legislation, governance and implementation) from the national level to community institutions. The institutionalist integration theories treat integration as instruments capable of producing determinate policy and of shaping the pattern of political behavior, thus going beyond the formal organs of government to include standard operating procedures, bye-law, norms and conventions of behavior at the local level. The institutionalists view the criterion of integration to be the existence of central executive organs and common centres of identification.

The functionalist schools of thought of integration emphasise directly on better functioning of the integration system, and on the improvement of its

functioning. According to the functionalists the state is increasingly incapable of fulfilling its basic social, economical and political tasks. Therefore, more and more shared aims and functions should be delegated to the more efficient integrated bodies or organisations, which are capable of implementing programmes and projects more perfectly. The functions may be economical, political, social, infrastructural or military. In these spheres, the integrated bodies can represent more efficient solutions to tasks like economic growth or the acceleration of technological progress, development of infrastructure-the construction of a community road network - or stricter community security. The functionalists posit that the shift in the exercising of functions presuppose institutional changes. The main endeavor of functionalist is to create supranational institutions, with the hope that more and more common tasks will be delegated to such specific functional body or organisations. In this way, a nation will gradually become integrated into a single community within which violence, misunderstanding, war, conflict will be impossible (Deutsch, 1954).

### **The Concept of Decision-Making in Decentralised Structures**

According to Agyeman-Duah (2001) decentralisation thrives on two assumptions. First, development should be a bottom-up rather than a top-down approach. Second, there should be popular participation in the development process instead of decisions being taken at the center. The main thrust of the policy to decentralise the governance system in Ghana was to promote popular participation in decision-making and ownership of machinery of government, by

shifting the process of governance from the command to consultative processes, and by devolving power, competence and resources to the district level (Kokor & Kroes, 2000). Participation in development context includes people's involvement in decision-making processes, implementing programmes, sharing in the benefits of development programmes and their involvement in the effort to evaluate such programmes (Cohen & Uphoff, 1977). According to Kingdon (2003) decision-making requires political wisdom, diplomacy and prudence to bring diverse community interests together around a shared purpose. Decentralised decision-making process will allow for various and divergent views to be sought and this can contribute to empowerment.

Decision-making is defined as a governing principle, plan, or course of action (Rainey, 2003). For this study, decision-making is the combination of commitments and actions made by those who hold authority or affect government decisions. Whereas legislative bodies make public policy decisions, local government performs the administrative task of implementing those policies. Rainey (2003) argues that local government decision-making process can be an adversarial process, characterised by the clash of competing and conflicting interests rather than an impartial, disinterested, or objective search for correct solutions for policy issues. Scholars including Baker et al. (2002), Kingdon (2003), Rainey (2003) argue that decision-making must follow a specific process where goals are decided upon, alternatives are developed in accordance with such goals, and then the most efficient alternative is implemented. Stone (2002) refers to these approaches as following a conveyor belt process. While there may not be

specific policies around public participation in decision making, some local government bodies encourage consultation and involvement in general, and/or of specific groups in their official community development plan(s).

Dormon (2006) identifies three main decision making levels. These levels include policy, organisational and local levels. Decisions are made at all these levels which may affect local development outcomes. A decision taken in any of these three levels may be informed by several interests. The public choice theory acknowledges government distortions and the steps to mitigate these distortions including involving lobbyist such as traditional authorities to neutralise the self-interest seeking politicians and bureaucrats. According to Kingdon (2003) and Rainey (2003), the importance of traditional authorities participation in decision-making will bring more interactions among various stakeholders, improves transparency, accountability and empowerment.

Bluhm (1965) does not share the view that popular participation is needed for development and will bring about transparency and accountability. Bluhm rather supports Plato, the ancient political philosopher, who was skeptical about popular participation because in his view it did not augur well for society. Plato contends that “society can be rescued from its formlessness, chaos and its necessity only by men who have seen and understood the form of the polis” (Bluhm, 1965, p.56). Plato identified three groups of people in the society namely the philosopher kings, the military and the citizenry, and he prescribed that for the smooth and orderly administration of the state and for the common good, philosopher kings (the platonic guardians) must constitute the ruling body and

take charge of running the state. Others (e.g. Chambers) are of the opinion that universal unrestrained participation is neither possible nor desirable. According to Sills (1968) by encouraging the involvement of people who are uninformed and uninterested in the decision making process, the losses might outweigh the gains.

However, Fitzgerald, McLennan and Munslow (1997) argue that current development discourses aim at sustainable development, which is triggered by the need to respond to the needs, aspirations and the expectations of individual citizens, interest groups and the society as a whole by allowing those who are to be affected by development to be engaged in the decision-making process. They emphasise that the participation of people in decision making brings about good governance and sustainable local development. The meaning of governance embraces not only efficient management, but also the quality of civic engagement in the processes and structures of governance. This engagement allows the various actors to link their potential together to deal with the development problems, which hitherto would have been neglected. Canterbury and Tuffour (2008) argue that the relationship between rulers and the ruled in the political setting instigated the emergence of modern state. They emphasise that governance is a shared process which is centered on the partnership between the rulers and the ruled in the management of a society's developmental needs.

Good governance is a crucial ingredient for the attainment of development, peace and security. It connotes a situation whereby citizens, state institutions and business enterprises work harmoniously within a framework of

rule of law tasked with providing a better standard of living for all. The argument is that good governance should not only be seen as the organisation and activity of government, but also the ends to which activities of government are pursued in order to achieve higher levels of economic, human and institutional development, which would benefit the population as a whole. The United Nations Development Programme (1997) identifies the main principles of good governance as:

- the democratisation of economical, socio-cultural and political spheres of society to make citizens the prime beneficiary of development;
- accountability and transparency of elected public officials in the disposition of public resources;
- protection of the fundamental human rights of the people governed by the rule of law;
- decentralisation of power, and participation in decision making at all levels of society; and
- guaranteed empowerment of the less privileged.

### **Nature of Local Government System in Ghana**

The structure of local government has been captured in the local government Act 462 of 1993, which provides the legal backing for the establishment of 16 departments under the Metropolitan Assemblies, 13 departments under the Municipal Assemblies and 11 departments under the District Assemblies to serve as the technical wings of the District Assemblies (Mensah & Kendie, 2008). The new local government system in Ghana is made

up of the RCC, a four-tier Metropolitan and a three-tier Municipal/District structures. At the top is the central government and next to it is the RCCs. The District Assemblies, which are mandated for ensuring decentralisation programme is beneath the RCC. The last but not the least is the Urban/Zonal/Town/Area Councils under the District Assemblies. The base is the Unit Committees representing communities.

The RCC consists of the regional minister as chairman and his deputy, the presiding member of each District Assembly, the District Chief Executive of each district in the region, two chiefs from the regional house of chiefs and the decentralised ministries without voting rights. These individuals constitute the decision-making bodies in the various RCCs. The composition of the District Assemblies include one person from each electoral area elected by universal adult suffrage on non-partisan basis, a Presiding Member (PM) elected by the assembly members, one District Chief Executive (DCE) appointed by the President who must be approved by not less than two-thirds of the members present during the Assembly's voting, Member of Parliament(s) from the constituencies that fall within the District Assembly and 30 percent of the total membership of the assembly appointed by the President in consultation with traditional authorities and other interest groups (Crook, 2003; Republic of Ghana, 1993). The 1992 Constitution and the Local Government Act of 1993 outline the broad functions of the District Assemblies, the Regional Coordinating Council and the Central government (Mensah & Kendie, 2008).



While the central government ministries and departments are tasked to undertake policy planning, monitoring and evaluation of programmes and policies, the National Development Planning Commission (NDPC) on the other hand, is tasked to provide guidance and assistance to DAs in producing district development plans, and also to ensure that district and regional decentralised development plans conform to the overall national plan. The Act establishing the NDPC, Act 479, summarises the functions and roles of the NDPC to include:

- issuing guidance for the preparation of development plans by regional coordinating council, district assemblies, and sector agencies and ministries;
- assisting DAs in the preparation of their development plans;
- regulating decentralised development planning system; and
- advising central government on related issues.

The RCC perform the important role of co-ordinating to ensure consistency, compatibility and coherence of district level development among the various Metropolitan, Municipal and District Assemblies (Mensah & Kendie, 2008). The RCC serves as the primary link between the District Assemblies and the central level agencies and sector ministries in the decentralised political, public administration and development planning system. According to MLGRD (1996) the RCCs are tasked to:

- co-ordinate, monitor and evaluate performance of district assemblies in the region;

- monitor the use of funds allocated to the DAs by any agencies of the central government;
- provide the district planning authorities with such information and data as is necessary to assist them in the formulation of district plans; and
- review and co-ordinate public services generally within the region.

The RCCs have no direct executive or legislative authority over the DAs.

The district assembly is the basic unit of government as well as the statutory, deliberative and legislative body for the determination of broad policy objectives and critical assessment of development progress. According to Mensah and Kendie (2008), the 1992 Constitution and the Local Government Act of 1993 outlines the broad functions of the DA as follows:

- acting as the planning authority of the district;
- making decisions on administrative and development policies in the district and acting as the basic unit of government administration;
- performing with deliberate, legislative and executive functions; and
- bringing about integration of political, administration and development support needed to achieve a more equitable allocation of power, wealth and geographically dispersed development.

The sub-district structures such as the unit committees, town/zonal/urban and area councils are highly decentralised bodies that act as implementing agencies for the DAs, performing administrative functions such as revenue collection, the registration of births and deaths, public education campaigns and the organisation of communal labour for local projects. The sub district authorities

are to prepare a sub district plan to feed into the national plan. The unit committee areas provide the lowest possible level at which all persons within Ghana can play a part in the national development planning process.

Ayee (2000) argues that the role of the sub-district structures is to serve as a rallying point of local enthusiasm in support of the development objectives of the DAs, and essentially, they are implementing agencies of the DAs. Furthermore, it is recognised that local self-help projects such as the construction of clinics, schools, water resource projects and small scale industries have been stimulated by the DA system, often in collaboration with national and international Non Governmental Organisations (NGOs).

It is clear that the structure of the new local government system shows the relationships and functions among the various bodies. However, the local government structure does not show the role of traditional authorities in the local government structure. It is only a mere inclusion or representation of chiefs on the Regional Co-ordinating Councils. At the district assembly level, the District Chief Executives do not see the need to involve traditional authorities because they are not represented in the framework. Even where they are included at the district level, they appear to be accorded a mere consultative status. On the basis of the roles of chiefs and their customs, Adjaye and Misawa (2006), Aikins (2012) and Ayee (2006) argue that parallel institutions do not encourage cooperation between traditional authorities and the district assembly bodies. Since the 1992 Constitution permits the use of statutory and customary laws in governing the citizens, it implies that a significant variable for achieving local government

decision-making is for the interaction between the local government and traditional authority.

### **Traditional Institutions in Ghana**

Traditional institutions (refer to the leadership structures within the community (chiefs, queen mothers, tindanas—the traditional land-owners - elders, clan heads, etc) and their functional roles which ensure that the norms and values of the community are respected (Kendie & Guri, 2007)) present the platform on which traditional authorities express their authority. These institutions in turn form the leadership structures within the communities. Traditional authority is defined as

“those political, socio-political and politico-religious structures that are rooted in the pre-colonial period, rather than in the creations of the colonial and post-colonial states. By these key considerations, traditional authority can include kings, other aristocrats holding offices, heads of extended families, and office holders in decentralised polities, as long as their offices are rooted in pre-colonial states and other political entities” (Ray, 2003, p.2).

Traditional authorities are the leaders of traditional communities. There are many existing forms of traditional leadership. In Europe, the rule of kings and nobles was the dominant governing force for a long time until it was gradually replaced by democratic structures. In Africa, Asia and Latin America, traditional authorities are mostly referred to as chiefs and elders (Ray, 2003).

In Ghana, the chieftaincy institution is one of the oldest institutions and its history can be traced way back to ancient Ghana. Chiefs have gone through a chequered history and have gained legitimacy (e.g., the 1957, 1960, 1969, 1979 and 1992 Constitutions of Ghana revived and guaranteed the chieftaincy institution in Ghana) and displayed resilience (efforts by several governments to strip of the powers of chiefs have failed to succeed). The resilience of the chieftaincy institution poses a serious challenge to critics of chieftaincy. It is widely argued that chiefs are either providing services at lower transaction costs than the state to the members of their communities or they are providing services in a manner that their communities identify with for them to continue to command the allegiance of large segments of the rural population (Mengisteab, 2008). Chiefs also bear responsibilities for religious functions, custody over lands, communal well-being, participatory grassroots democracy and settling of disputes (Mireku, 1991; Owusu, 1997; Pobee, 1991).

It is worth mentioning that the history of chieftaincy differs among the various ethnic groups in Ghana. Before colonisation in Ghana, the traditional ruler occupied a unique position as the religious, political and the judicial head of the kingdom. The chief was the spirit and the embodiment of the nation, the custodian of the people's cultural heritage and a unifier. Busia (1951) summarised the position of the chief before colonial rule as

“a leader revered as the lineal successor of the founder of the state, its subdivisions, divisions and the village. His subjects felt beholden to him for their well being. He was the custodian of the lands of the political

community of which he was the head. He exercised judicial functions in relation to offences classified as hateful to the ancestral spirits and other spiritual beings, to which he offered prayers for the prosperity of the community” (p. 196).

The primary duties of the chief include the maintenance of peace within the community, defense against external aggression and performance of religious rites (Assimeng, 1997). Therefore, traditional authorities performed executive, legislative and judicial functions of the state through well-established structures. During the colonial era, the Governor of the Gold Coast, Lord Lugard argued that in view of the fact that the chieftaincy institution is an essential element in Africans’ cosmology, it is to be maintained and thus led to the introduction of the indirect rule system of administration in most of the British colonies including Ghana. The British colonial system did not do away with traditional chiefs but made them central figures for local administration through the indirect rule system (Nukunya, 2003). Lord Lugard resorted to the policy of indirect rule and devolution in the British colony because the authorities were unable and unwilling to commit the resources necessary to administer the colonies effectively. Besides, traditional rulers were the centres of economic resources and for that matter it was cheaper to rule the natives through their own leaders.

At the district level, chiefs were constituted into a Native Administration headed by a paramount chief, which was given wide jurisdiction even though it was exercised within the framework of British law. When the Native Treasuries were established, the chiefs imposed and collected taxes on the advice of the

government, received fines and fees from the traditional courts and some chiefs even sat in the legislative council to enact laws at the national level (Buah, 1998). In effect, the traditional rulers served as a link between central government and the local people and all the policies which the colonial administration wanted to implement were carried to the people through the chiefs. The success of indirect rule was as a result of the centralised system of governance where chieftaincy institutions had been established and the recognition of the colonial authorities to preserve the people's traditions, political and social heritage maintained (Buah, 1998).

In post-colonial era, traditional authorities have been guaranteed in the 1957, 1960, 1969, 1979 and 1992 Constitutions (Odotei & Awedoba, 2006). The 1957 Constitution of Ghana for instance, provides for the establishment of Regional Assemblies and House of Chiefs in the regions to resolve chieftaincy disputes involving traditional areas. The formal legislative, judicial and local government functions were taken from the traditional authorities when the Local Council Act (1958) under President Osagyefo Kwame Nkrumah abolished the Native Authority Tribunals. Several measures such as the Local Government Ordinance of 1951, the State Council Ordinances of 1952 and the Municipal Council Ordinances of 1953 were all aimed at stripping chiefs of the powers to control revenues from land (Ninsin, 1989). Indeed, under the Local Government Ordinance of 1951 for instance, elected local councils replaced native authorities. In order to ensure absolute subservience of chiefs, the Conventions People Party (CPP) government in 1959 enacted the Chiefs Recognition Act (CRA), which

empowered a minister to withdraw recognition of chiefs, direct any chief to refrain from the exercise of his functions and even prevent the chief from residing in a specific area, if need be (Ninsin, 1989). The effects of these laws led to the powers of chiefs eroded and consequently, created a dependency syndrome whereby most chiefs looked up to the government for economic handouts.

The 1969 Constitution revived the chieftaincy institution by reaffirming the formal role of the National House of Chiefs in Ghana (Odotei & Awedoba, 2006). The 1969 Constitution vested all stool lands in the appropriate stools. Article 164 (1) of the 1969 Constitution provides that “all stool lands in Ghana shall be vested in the appropriate stool on behalf of, and in trust for, the subjects of the stool” (Odotei & Awedoba, 2006). The 1979 Constitution safeguarded the chieftaincy institution, and guaranteed its existence. Article 177 (1) of the 1979 Constitution states that “the institution of chieftaincy together with its traditional councils as established by customary law and usage is hereby guaranteed” (The 1979 Constitution of Ghana). In pursuant of this, sub-section 2 states that

“Parliament shall have no power to enact any legislation which confers on any person or authority the right to accord or withdraw recognition to or from a chief or, which in any way detracts or derogates from the honour and dignity of the institution of chieftaincy” (The 1979 Constitution of Ghana).

Furthermore, the 1992 Constitution boosted the legitimacy of traditional authorities for the inclusion of two chiefs from the Regional House of Chiefs in the Regional Coordinating Councils in all regions (Republic of Ghana, 1992). It



also provides for the appointment of chiefs to important government agencies and this suggests that chiefs are partners with the government, which is very crucial for the interest of the state (Republic of Ghana, 1992). Traditional authorities have performed the following functions: undertake decision making on matters relating to community development; make and enforce rules in the community; provide traditional judicial services; perform funerals at burnt sacred groves particularly the 'Tindaana'; custodians of land and land resources; call community meetings to discuss development issues; supervise and monitor community development initiatives; protect and maintain cultural norms and values – watchdogs on anti-social behaviors in their sections; and oversee mobilisation of community resources – e.g., development levies (Kendie & Guri, 2007).

Irrespective of the past roles and functions chiefs played, some chiefs are not pleased with the fact that they have not been given direct roles in local government decision-making processes. Hence, local government bodies pursue their self-interest programmes and projects for political capital rather than those of the interest of the communities. As Von Trotha (1996) notes, chiefs and village heads under civil chieftaincy constitute a forum where local interests are debated and articulated. Chiefs constitute a valuable resource in informing the state about the interests of local communities as well as in mobilising rural populations for active engagement, not only in development activities and the distribution of public services, but also in the national political process. Unlike government-appointed administrators, lower-level chiefs and village leaders live in conditions largely similar to those of their communities. In fact, they share common interests

and think like their people. As a result, they are better equipped to represent the interests of their communities than are government-appointed administrators, who are accountable only to the political élite.

### **The Relevance of Traditional Authority**

The relevance of the chieftaincy institution to development in the midst of a modern nation-state may be far from being reached at least in the near future as the debate continues. It appears that some of the analyses seem to be suggesting that the institution is incompatible with modern forms of governance and must therefore be done away with. On the other side of the coin, there are those who think that the institution is indispensable for progress in Africa and for that matter Ghana. This therefore brings into play various strands and schools of thought. Mamdani (1996) has elaborated four broad strands in the chieftaincy discourse on traditional institutions and development.

The first strand contends that chieftaincy is anachronistic, a hindrance to the development and transformation of the continent, undemocratic, divisive and costly (Kilson, 1966). The chieftaincy institution is criticised as being corrupted by the colonial state and by the clientelism of the despotic post-colonial state and therefore, it is not subject to accountability to the populace (Zack-Williams, 2002). Despite the chief's power, he can be removed from his position (Mireku, 1991; Pobee 1991). This shows that traditional authorities are not despotic and untouchable.

It is also argued that the chieftaincy institution impedes the pace of development as it reduces the relevance of the state in the areas of social services (Mamdani, 1996; Ntsebeza, 2005; Osaghae, 1987). Furthermore, due to the hereditary nature of chieftaincy, it renders it incompatible with democratic governance, which requires competitive elections as one of its cornerstones (Ntsebeza, 2005). In line with this discourse, countries like Burkina Faso, Ghana, Guinea, Tanzania, Uganda, Zambia and Zimbabwe attempted stripping chiefs of most of their authority or to abolish chieftaincy altogether. However, abolishing chieftaincy did not eradicate its underlying broader institutions and chiefs have been reinstated in most of these countries and even given constitutional guarantees as in Ghana.

The second strand is that traditional institutions are indispensable for political transformation in Africa as they represent a major part of the continent's history, culture, political and governance systems. This view attributes the ineffectiveness of the African state in bringing about sustained socio-economic development to the neglect of traditional institutions and its failure to restore Africa's own history (Davidson, 1992). Chiefs also have the moral obligation to contribute to the lives of their citizens in particular and to the nationals of their country at large. A chief is expected to lead his people in organising self-help activities and projects and take the initiative in establishing institutions and programmes to improve the welfare of his people in areas such as health, education, agriculture, et cetera. According to Boafo-Arthur (2006), Nana Ofori Atta founded the Abuakwa State College in 1937 in Kyebi at an estimated cost of

10,000 pounds wholly from Okyenman revenues. He also established Kyebi Government School and the Kyebi Government Trade School. In Asante, the late Asantehene, Otumfuo Sir Osei Agyeman Prempeh II, founded Prempeh College in 1949. He also supported missionaries to open schools in Ashanti and was instrumental in the establishment of the Kwame Nkrumah University of Science and Technology. Furthermore, the Fante chiefs played significant roles in the establishment of various schools in Cape Coast.

The present Asantehene, Otumfuo Osei Tutu II also established an Educational Trust Fund to cater for basic, senior high school and tertiary education for students with poor financial background. His Fund has been replicated by other chiefs such as the Yagbonwura, Naayili, et cetera in most parts of Ghana. He has also invested in the fight against HIV/AIDS. Again, the Asantehene in partnership with the World Bank established the Golden Development Holding Company with the objective of promoting the general economic development of Asanteman (Boafo-Arthur, 2006). The Okyenhene, Osagyefo Amoatia Ofori Panin, the Paramount chief of Akyem Abuakwa has led the fight against deforestation and other forms of environmental degradation. In this connection, he has set up the Okyeman Environment Foundation which has stemmed the tide of the devastation of the Atewa Forest Range. He is also leading the fight against illegal mining in areas under his jurisdiction (Boafo-Arthur, 2006).

A third and more balanced strand of traditional institutions acknowledges the chieftaincy institution limitations. It notes that the colonial state largely

transformed chieftaincy into its intermediate administrative institution and that the post-colonial state often co-opts chiefs to facilitate the extension of despotic control over its citizens. This view nonetheless contends that traditional institutions constitute crucial resources that have the potential to promote democratic governance and to facilitate access of rural communities to public service. This perspective makes the arguments that chieftaincy can provide the bedrock upon which to construct new mixed governance structures since chiefs serve as custodians of and advocates for the interests of local communities within the broader political structure (Skalnik, 2004; Sklar, 1996).

A fourth strand on the relevance of traditional institutions is provided by legal pluralists. This view acknowledges that African traditional legal systems or customary courts and customary property rights are an empirical reality and need to be recognised and respected (McAuslan, 1998). In northern Ghana for instance, many customary and family cases are still settled at the chief's palace/court because the traditional beliefs and practices adhere that the traditional courts be exhausted for redress before utilising the formal courts. Thus, without the traditional legal systems, the modern ones would have been overwhelmed with a lot of cases, which could lead to instability in the long run (Owusu, 1997). Owusu-Sarpong (2003) argues that no central government decision directly affecting the Ghanaian people in matters such as communal health, education, use and distribution of land, gender issues among others can be easily implemented without the active involvement of the chiefs.

## The Role of Chiefs in Local Development

The advent of modern centralised government in Ghana under the colonial rule reduced the unique position and roles that traditional rulers occupy in local government. Among the major objective of establishing the local government system was the recognition that chiefs would serve the crucial purpose of promoting participation in the planning and implementation of development programmes and policies at the local level. In local communities, for example, inadequate infrastructure and poverty hamper access to modern or state agencies of health, justice and security. In such a situation, the traditional authorities assume a central role to the people, being a vital and strategic partner for development.

When society is seeking to redefine its values, priorities, attitudes, and evaluating traditional and customary practices, the important roles of the chief cannot be over emphasised. The constitution, for instance, recognises chiefs as owners of stool lands in Ghana. Therefore, it is only appropriate for district assemblies who are responsible for development at the local level to consult with traditional authorities for the release or acquisition of lands for development purposes. This makes the call for the inclusion of chiefs in local government as important since the assemblies need their help in the pursuit of development.

Studies also point to conflict resolution roles of traditional authorities. The nature and seriousness of the conflict determines where and how it is resolved. Normally, the lineage or family head and his elders resolve conflicts within a lineage or family members, while matters involving the community are brought

before the chiefs and their counselors to settle (Ayee, 1995). Traditionally, many societies use arbitration, mediation, oaths, negotiation and conciliation to resolve violent conflicts. However, at certain times violence and crude methods are used to settle disputes provided the issue at state calls for that sort of action (Moses, 2000).

In Ghana, one strategy which has helped in the protection and conservation of natural resources like the forest, python, tortoise, is the reverence of totems (python, tortoise) that are widely held by traditional authorities. It is not surprising that almost every traditional ruler, be it a chief or a clan/family head has a totem (Alhassan, 2006). However, due to modernisation, traditional values and beliefs such as the belief in totems no longer command the respect to the same extent that they did to the founders of the traditional state. Chiefs can actualise themselves as custodians of the stools provided they uphold such beliefs in order to control and keep the communities and societies together.

### **Challenges of Integrating Traditional Authorities into Local Government Structure**

According to Ayee (2006), the lack of a consistent policy regarding the representation of traditional authorities in local government units by successive governments is one of the challenges facing the integration of traditional authorities into the local government structure. Ayee (2006) argues that the 1957 Constitution of Ghana reserved one-third membership of local government units for chiefs, however, the Local Government Act of 1961 banished traditional

authorities from local government units. Local government units, then, were deemed to have been completely constituted of elected members, although in practice, they were actually composed of CPP appointed members (Ayee, 2006). In subsequent constitutions such as the 1969 Constitution, which made the provision for the establishment of a National House of Chiefs, Ayee (2006) observed that the constitution not only reserved one-third of the membership of District Councils for chiefs but also provided for the inclusion of not more than two chiefs from the Regional House of Chiefs in the Regional Council. Furthermore, under the 1979 Constitution, it provided that one-third membership of District Councils were to be chosen from traditional authorities in the district without membership in Regional Councils.

Under the Local Government Law (PNDC Law 207), 1988, the PNDC government regarded the representation or active participation of chiefs in decentralised institutions, such as the district assemblies, or in organs of power as undemocratic and counter-revolutionary. Hence, in the composition of the DAs, the chiefs lost their one-third membership usually reserved for them by previous governments. In other words, the PNDCs decentralisation reforms did not set aside a place for chiefs within the local government structure. The Report of the Committee of Experts set up to draft proposals for a Constitution in 1991 took due cognisance of the institution of chieftaincy at the local level and made the following recommendations to the Consultative Assembly to ensure effective participation of traditional authorities in the work of the district assemblies:



- Paramount Chiefs as the ceremonial heads of the District Assembly, with the right of address,
- setting aside a certain percentage of the total membership of the District Assembly for traditional authorities, and
- cooptation of a number of chiefs as members of the District Assembly, without the right to vote (Republic of Ghana, 1991, p.150).

It is instructive to note that the Committee of Experts did not consider any of the above measures to be incompatible with democracy. The recommendations of the Committee of Experts were not included in the Constitution because it was felt that they would not only make the district assemblies undemocratic but also stripped them of their populist inclinations. Moreover, inserting the recommendations in the Constitution would undermine the so-called “continuity” of the PNDC government’s policies and programmes. Consequently, under the 1992 Constitution and the Local Government Act (Act 462), 1993, (Article 242 (d) and Act 462 Section 5(d) respectively) while there is provision for two chiefs from the Regional House of Chiefs (elected by the chiefs at a meeting of the House) to serve on their respective RCCs, there is no provision for the automatic membership of chiefs on the District Assemblies. They can only serve if they are included among the not more than 30 per cent of the total membership of the DAs appointed by the President in consultation with the traditional authorities and other interest groups in the district.

Similarly, under LI 1589, 1994 there is no provision for the automatic membership of chiefs in the sub-district structures such as the Urban, Zonal and

Town Councils as well as Unit Committees. They are, however, to be consulted by the Metropolitan/Municipal/District Chief Executives acting on behalf of the President in the appointment of not more than five persons ordinarily resident in the urban area, zone, town or unit. It is instructive to note that this consultation is done only not with the chiefs but also the Presiding Member of the District Assembly and organised productive economic groupings in the urban area, zone, town or unit. The implication of the constitutional-legal provisions is that the lack of institutionalised representation of traditional authorities in the local government structure has resulted in strained relations between some traditional authorities and functionaries of the DAs and their sub-district structures. In some districts, the District Chief Executive and the chiefs are not in good terms while in other districts it is the chiefs and the assemblyman or unit committee members who are at loggerheads (Guri, 2006).

Ayee (2006) also argued that the lack of political will and commitment on the part of successive governments explains the lack of integration of these parallel institutions. Even though successive governments have acknowledged the crucial role that traditional authorities continue to play in local governance and administration, there has not been any practical demonstration of their commitment to institutionalise the representation of chiefs in the structure of the District Assemblies (DAs). The National House of Chiefs, Regional Houses of Chiefs and Traditional Councils have made repeated appeals to the government to restore the one-third representation of chiefs in the local government units (Guri, 2006). These appeals have not been heeded because of the fear of the government

that the institutional representation of the chiefs in the DAs and their sub-district structures may lead to lack of democracy and participation. This is attributable to the ingrained perception of successive governments about traditional authorities as their competitors and their seeing chiefs as partners may be regarded as a public relations hoax. It has been pointed out that chieftaincy as an institution can be adapted to encourage increased popular participation at the grassroots. This is because Ghanaian chiefs do not, as a rule, see central authority as their adversary but as a partner (Guri, 2006).

There is also ill-defined relationship between traditional authorities and local government units, which results in the lack of integration of traditional authorities into the local government structure. Ayee (2006) asserts that there is a lack of specificity in the nature of the consultations with traditional authorities in the appointment of 30 percent District Assembly members and the inherent weakness in the institutional anchoring of the traditional authorities. In fact, a cursory assessment of the current situation confirmed that there is no structured and formalised arrangement that seeks to foster partnership and participation of traditional institutions in local governance. Relationship between the District Assemblies and traditional authorities is generally restricted to consultations on the release of land and participation in ceremonial functions (MLGRD, 2004, p. 16).

It is not possible to integrate traditional authority into the local government structure due to disputes that are associated with traditional authority. There are numerous traditional authority disputes as a result of indeterminate lines

of succession. For instance, the friction between the two royal gates of Dagbon, the Abudu and Andani, led to the assassination of the overlord of Dagbon, Ya-Na Andani II and the killing of 30 others in March 2002 in addition to properties worth millions of cedis destroyed (Ayee, 2006). Also, land has created and/or is creating intra-ethnic and inter-ethnic conflict in the Northern Region between Nchumurus, Nawuris, Konkombas, Basaare, Gonjas and Nanumbas and in the Volta Region between Tsito and Peki (Ayee, 2006). The disputes over stools and skins and land have created factions at the local level, where one needs a concerted effort for development. As a result of the disputes, there is the perception that the traditional authorities will bring them into the operation of the local government units if they are given institutional representation.

### **Mechanism of Integrating Traditional Authority and Local Government Actors for Decision-Making**

According to Guri (2006) the integration of traditional authorities into local government will bring about frequent interaction and participation, transparency, empowerment and accountability of projects executed. Participation of traditional authorities in local government decision-making will empower them to have more political power and experience to ensure efficiency in service delivery. Guri (2006) found that integrating traditional authorities and local government actors promote sustainable local development and good governance because there is improved decision making. Mensah and Kendie (2008) argue that participation of traditional authority in decision making processes will not only

change the nature and direction of development intervention, but will lead to a type of development which is more respectful of people’s positions and interests. They further argued that integration of traditional authorities into local government will facilitate organisation of the local people to take active part in the development process with the common objective of improving decision making which will lead to sustainable development.

Lutz and Linder (2004) state four different situations that can be derived from the integration of traditional authorities and local government actors. Table 1 summarises the various forms of integration of traditional and modern structures depending on their level of performance. Performance is measured in terms of interactions.

**Table 1- Integration of traditional authority and local governments**

Performance of modern local government	Performance of traditional authority	
	High	Low
High	Cooperation between local government and integration of traditional authorities possible and feasible	Strengthening and transformation of local government, limited role of traditional authority
Low	Traditional authorities may serve as local government, gradual transformation	There is the need to build new local government, high demand for resource and time

Source: Adopted from Lutz and Linder (2004).

The first situation is that if the performance levels of both the modern local government and traditional authority are high, cooperation appears to be a suitable scenario. This cooperation can be through formal inclusion and/or formal procedures of consultation and advocacy of authority. The second situation is that if the performance of local governments is low and the legitimacy and performance of traditional authority is high, giving traditional authority a stronger role in local governance might be the most desirable option. State-building at the local level demands the kind of resources governments in developing countries usually do not have. Therefore, the reliance on existing structures can ease the demand on limited resources.

For the third situation, if the performance of local governments is high but lower for traditional authorities, modern institutions will most likely build governance at the local level and foster local development. This arrangement should not exclude the participation of various groups beyond elections, where traditional authority can be one among many partners in local governance and development (Macpherson, 1997). The fourth and last situation is that if both traditional structures and local government do not function well, there will be a need to build local government from the bottom up. This situation is likely in conflict or post-conflict societies where traditional structures have been destroyed and not yet replaced. There will be a much greater demand for resources and time in this scenario.

This model is very relevant and useful for Ghana's situation. Traditional authorities have a clear function in local government as part of one or more of the

local government bodies. The advantage of this model is that it enables decision makers or policy makers to fully assess the performance level of the parallel institutions before arriving at how to integrate them. Traditional authority integration can increase the implementation capacity of the modern structures because traditional leaders have been part of the decision-making procedure and thereby lending their legitimacy to the policies in question. The disadvantage of integration however, lies in the fact that representatives with different origins and sources of legitimacy are governing within the same structure, which can lead to conflict (Lutz & Linder, 2004).

Based on the performance levels, several mechanisms of integrating traditional authority and local government have been identified. These mechanisms or strategies of integrating traditional authorities into the local government decision making process ranges from constitutional amendments through informal meetings, written correspondence, delegations, public hearing, community forums, direct contact by telephone or email, networking, workshops, focus groups, and open door programmes, to the use of traditional festivals. Assessing the roles and relevance of traditional authorities in local governance, Edu-Afful (2010) found the roles of traditional authorities to include settling disputes, managing conflict, soliciting and initiating development projects as well as mobilising people for development, and this makes them relevant to be involved in planning, implementing and executing projects in their various communities to enhance development.

Assessing the Kobine festival of the people of Lawra in the Upper West region of Ghana, Bonye (2011) found decision making between traditional authorities and local government actors in areas of action planning, accountability and advocacy. He indicates that prior to the start of the Kobine festival, traditional authorities, indigenous organisations and the community at large as well as the District Assembly and non-governmental organisations (NGOs) operating in the community engage in deciding the roles and responsibilities of every stakeholder on areas of environment and land litigations.

In 2004 for instance, the Centre for Indigenous Knowledge and Organisational Development (CIKOD) explored the use of traditional festivals as platforms for traditional authorities and local government bodies (duty bearers) in Lawra and Nandom traditional area in the Upper West region, and Manya-Jorpanya traditional area in the Greater Accra region of Ghana for decision-making to improve local development. The CIKOD findings indicate that these towns (Lawra, Manya-Jorpanya and Nandom) have brought together departments of the District Assembly, non-governmental organisations (NGOs), politicians and relevant organisations where community's views on relevant development issues were made bare for consideration.

### **Conceptual Framework**

According to Miles and Huberman (1994), a conceptual framework is a “written or visual presentation that explains either graphically or in narrative form, the main things to be studied (the key factors, concepts or variables) and the



presumed relationship among them” (p.18). A conceptual framework is therefore the operationalisation of the theory. Through the conceptual framework, the researcher shows the relationship of the different constructs that the study is seeking to investigate. Figure 1 shows the integration of traditional authorities and local government actors for decision making. Box A is traditional authorities and Box B is the local government actors, which are referred to as parallel institutions pursuing their self-interest. However, the ultimate goal of both institutions is the development of the community and improvement of social welfare. The public choice theorists argue that when these institutions work alone they pursue their self-interest and this brings about inefficiency in project execution. The arrow connecting from Box A and Box B to Box C indicates the integration of traditional authorities and local government actors. The public choice and institutional theories suggest that when these bodies are integrated there is no conflict but an interaction leading to collective interest of society. Interactions promote positive participation in development programmes to enhance legitimacy and sustainability of projects. Participation in decision making also ensure transparency and accountability because the self-interest of the community will be the ultimate goal. Integration also brings about empowerment through the sharing of new ideas and knowledge.

The arrow from Box C to Box D shows the influence of integration on decision making. Integration brings about collective decision making, which will ensure that the collect interest of the society is enhanced. The arrow from Box D to Box E shows that decision making by the various interest groups influence

good governance in the state as well as influence sustainable local development in Box F.

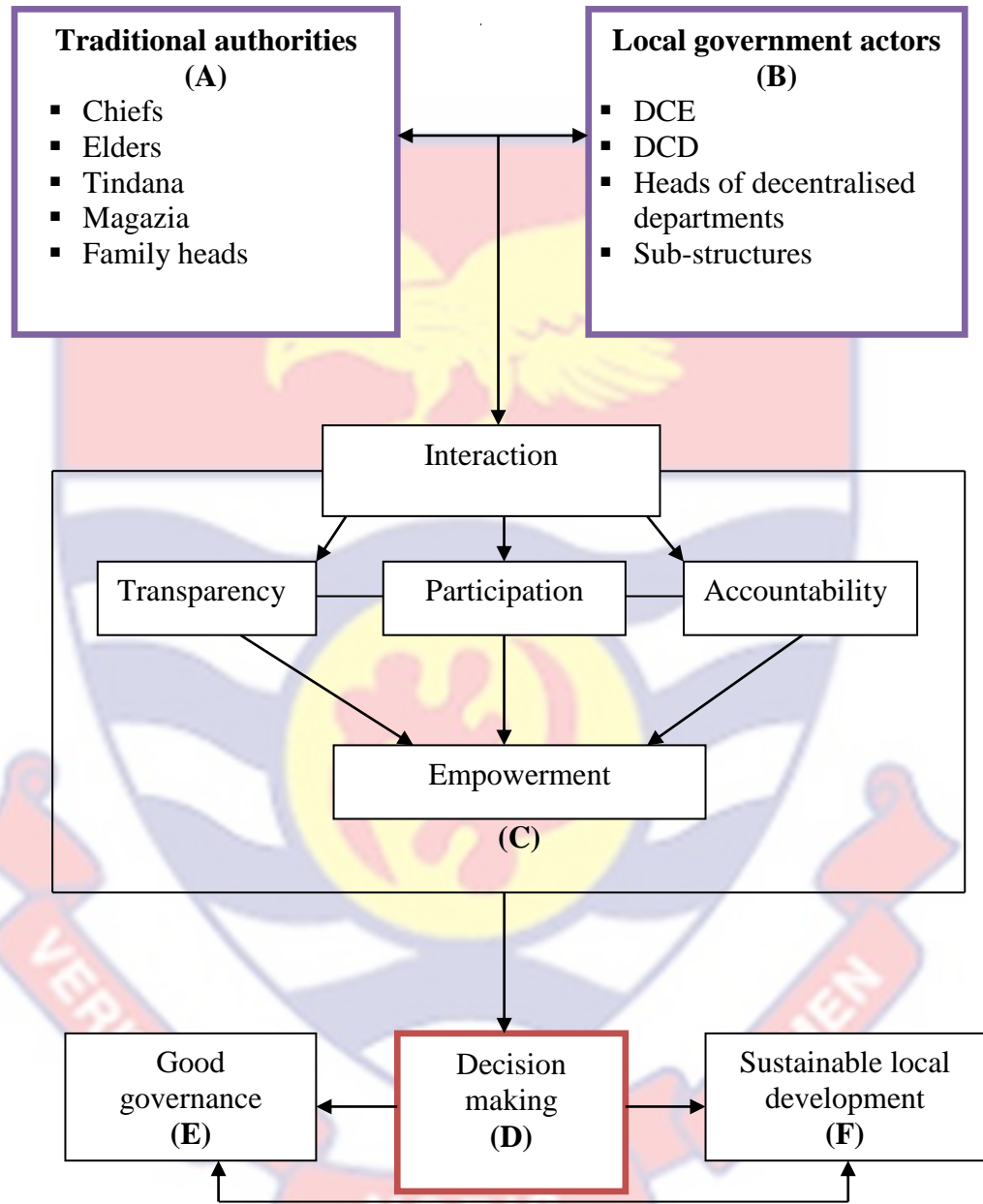


Figure 1- Integrating traditional authorities and local government for decision making

Source: Adapted from Kasangbata and Kendie (2009).

## CHAPTER THREE

### METHODOLOGY

#### Introduction

In this chapter, the study presents the profile of the study area, the research design, the study population, sampling technique, sample size, sources of data, data collection instruments and data analysis. Other issues covered in the chapter include ethical considerations and limitations of the study.

#### Profile of the West Gonja District

The West Gonja District (WGD) is one of the 26 districts in the Northern Region of Ghana that was originally established on the 23rd December 1988 by the PNDC Law 207 (Republic of Ghana, 1988). With the creation of the Central Gonja District in 2004, a new Legislative Instrument (LI) 1775 was passed, which created the present West Gonja District. The WGD has 69 communities, one town council in Damongo and two area councils in Busunu and Larabanga (West Gonja District Assembly, 2013). Damongo is the capital of the West Gonja District. The Assembly has 12 electoral areas. The district assembly has 19 assembly members, consisting of 12 elected and seven government appointees (West Gonja District Assembly, 2013). The district assembly is headed by the District Chief Executive (DCE).

### **Location and Size**

The district lies on longitude 1°5' and 2°58' West and latitude 8°32' and 10°2' North. The total land area of the district is 8,352 km<sup>2</sup>. It shares boundaries with West Mamprusi District to the North, Central Gonja District to the South, North Gonja District to the East and Sawla-Tuna-Kalba District to the West. The district has a total land area of 8,352 Km<sup>2</sup> (West Gonja District Assembly, 2013). This represents about 12 percent of the total land area of the region. The Mole National Park and Kenikeni Forest Reserves occupy 3,800 Km<sup>2</sup>, which is 30 percent of the land area of the district (West Gonja District Assembly, 2013).

### **Population Size and Ethnic Groups**

The 2010 Population and Housing Census reveals that the district has 44,032 (GSS, 2012). Female population is 22,148 compared with the male population of 21, 884. The district population growth rate of 3.1 percent is higher than the national (2.7 percent) and regional (2.8 percent) (Ghana Statistical Service, 2012). The population of the district is concentrated in a few accessible areas. The age structure is typical of developing countries with over 50 percent between 15-60 years of age.

There are 22 ethnic groups in the district. The major groups in order of magnitude include Gonja, Tampulma, Hanga, Kamara, Dagomba, Mamprusi, Dagarbas and Frafras. The lack of ethnic homogeneity tends to constrain socio-cultural organisation and development. However, there is inter-tribal marriages and peaceful co-existence, which provides unity in diversity. There are four major

religious groups composed of Islam about 70 percent, Catholic 10 percent, Pentecostal 8 percent and African traditional religion 12 percent.

### **Occupational Distribution**

Agriculture is the major occupation, engaging over 60 percent of the labour force in the district. This is because there is enough arable land for men who are mainly farmers (West Gonja District Assembly, 2013). Other activities such as retail trade and services engage the remaining 40 percent.

### **Social Services**

The district has a district hospital, health facilities, Community Based Health Planning Services (CHPS) compounds, post office, private pre-schools, public Junior High and Senior High Schools, and a Health Assistant Training school. In addition, the district has skills training centres, and financial institutions such as Ghana Commercial Bank, Bunwuloso rural bank and Credit Unions.

### **Traditional Political Authority**

The traditional political system of the Gonjas is headed by the Yagbonwura. The Yagbonwura is the king of the Gonjas whose authority transcends to Bole, Buipe, Daboya, Damongo, Kpembe, Kusawgu, Salaga, et cetera. There is also a chief in Damongo called Damongowura who is responsible for the administration of the town and communities under the West Gonja district. The Yagbonwura performs traditional customs, practices, rituals and rites for and

on behalf of all the divisional and sub-chiefs, and subjects in the traditional areas. Cases which are not resolved by a lower chief are referred to the next higher authority for settlement. In a situation where the next higher authority is unable to resolve it, the case is referred to the court of the Yagbonwura for a final arbitration. Women chiefs are called wuriches whose functions include overseeing to the welfare of women in society. Important festivals in the West Gonja District include Damba, Bugum and the two Islamic Eid Festivals (Eid Fitr and Eid Adha).

### **Research Design**

A research design is as “a plan, structure and strategy of investigation conceived for collecting data and obtaining answers to research questions or problems” (Kumar, 2005, p.84). This study adopted the mixed methods approach. The mixed methods approach is defined as the class of research where the researcher mixes or combines quantitative and qualitative research techniques, methods, approaches, concepts or language into a single study (Johnson & Onwuegbuzie, 2005). According to Patton (2002) quantitative and qualitative methods are not different ways of doing the same thing. Instead, they have different strengths and logics, and are often best used to address different angles of questions and serve different purposes.

The mixed methods approach uses multiple data sources for data collection (Merriam, 2000). Greene et al. (2005) contend that the use of multiple methods in social inquiries is critically important as it enhances confidence in the

validity of the findings. The strength of the study was qualitatively driven with some quantitative methods also used. The main reason for the use of the mixed methods approach was that the researcher sought to answer questions that had interconnected qualitative and quantitative features.

### **Population of Study**

According to Bell (2005) the population of a study consists of the subjects the researcher wants to study. The target population refers to the total number of individuals who the researcher is interested in describing and making statistical inferences about in the research (Heldal & Jentoft, 2011). By this definition, the population of this study includes all the traditional authorities, household heads, assembly members and local government actors of the district assembly, which was estimated at 134 traditional authorities, 19 assembly members (elected and appointed), 64 local government actors (DCE, DCD, and decentralised departments) and about 4000 households.

### **Sample Size**

A sample is defined as a subset of the portion of the total population and it must always be considered as an approximation of the whole itself (Sarantakos, 2005). The main reason for sampling was because the researcher could not cover all the respondents given the short period of the study as well as the huge financial requirement for travelling and conducting interviews (Barreiro & Albandoz, 2001). The sample size was 384 respondents made up of 300

household heads, 26 local government actors and 58 traditional authorities. This was arrived at using Bartlett, Kotrlik and Higin's (2001) formula.

$$N = \frac{t^2 \times (p) (q)}{d^2}$$

Where:

- $t$  = value for selected alpha level (0.05) = 1.96. The alpha level of 0.05 is the level of risk the researcher is willing to take that the true margin of error may exceed acceptable margin of error
- $(p) (q)$  = estimate of variance. If our standard deviation = 0.5,  $S^2 = (p) (q) = (0.5) (0.5)$ . The maximum possible sample size of standard deviation is 0.5.
- $d$  = acceptable margin of effort for proportion being estimated = 0.05.

$$N = \frac{1.96^2 \times (0.5) (0.5)}{(0.05)^2} = 384$$

### Sampling Techniques and Procedure

According to Kumar (2005) sampling is a process of selecting a group of subjects for a study in such a way that the individuals represent the larger group from which they were selected. A sampling technique refers to the author's method of appropriately selecting the type, size and representatives of the sample. There are different ways or techniques involved in the selection of a sample for any study. The choice of an appropriate sampling technique is very



critical for any research as it gives an assurance that a good sample has been chosen (Barreiro & Albandoz, 2001).

The study used both probability and non-probability sampling techniques for choosing the communities and respondents. For probability sampling techniques, the study used simple random sampling technique for sampling the communities and household heads. In simple random sampling, the assumption is that all the items in the population have an equal chance of being selected as part of the sample (Westfall, 2009). The researcher obtained a list of all the 69 communities in the West Gonja district. They were written on pieces of paper, folded and then put into a box. Using the lottery method, the researcher blind folded a child and asked him to pick six pieces of folded paper in the box. The researcher opened the folded pieces of paper and had Achibuyon, Busunu, Damongo, Kabampe, Larabanga and Sori No. 3.

At the community level, the respondents were stratified into three strata namely household heads, traditional authorities and local government actors. Household heads were defined as persons in the household recognised as such by other household members and are generally responsible for the upkeep and maintenance of the household. The rationale for selecting household heads was to give a greater proportion of the respondents to individuals whose opinion is representative of majority of the households, and are responsible for decision making at the lowest level in the traditional area. A simple random sampling technique was used to sample household heads for the study. A list of the total number of households in each community was obtained from the community

health based planning system of the Ghana Health Service because it keeps data on population dynamic of every household in the communities. The lottery method was also used to get 300 households. The distribution of household samples in each community is presented in Table 2.

**Table 2- Total number of households in the study communities**

Communities	Total household	% of household	Sample size
Achibuyon	518	12.9	39
Busunu	683	17.1	51
Damongo	1328	33.2	100
Kabampe	312	7.8	23
Larabanga	771	19.3	58
Sori No. 3	388	9.7	29
	4000	100	300

Source: Field survey, Adam (2015)

However, the study used purposive sampling technique to sample respondents other than household heads. Purposive sampling is a criterion-based selection in which particular settings, persons, or events and area are selected deliberately in order to provide important information for the researcher (Patton, 2002). Kitzinger and Barbour (1999) contend that this technique has its own drawbacks. One major drawback is that the findings cannot be generalised to the whole population. Even though the findings of this study cannot be generalised, it could shed light on what might be happening in similar settings in Ghana or elsewhere. Purposive sampling technique was used to sample eight chiefs, 28 elders, six wuriches/queen mothers, 10 clan heads, six youth group leaders, one

District Chief Executive, one District Coordinating Director, one Planning Officer, one Finance Officer and one Budget Analyst and eight decentralised heads of departments in the district.

Again, a purposive sampling technique was used to select 12 assembly members for the focus group discussion. The presiding members and the DCD assisted in the selection of assembly members from the sample frame of 19 elected and appointed assembly members. The selection of assembly members was based on the communities selected for the study.

**Table 3- Category of respondents and sample size**

Category	Sample frame	Communities						Sample size
		Achibuyon	Busunu	Damongo	Kabampe	Larabanga	Sori No. 3	
Household heads	4000	39	51	100	23	58	29	300
Core staff	10	-	-	6	-	-	-	6
Department heads	13	-	-	8	-	-	-	8
Assembly members	19	1	1	7	1	1	1	12
Chiefs	28	1	1	2	1	1	1	7
Elders	66	4	4	8	4	4	4	28
Clan heads	40	2	2	6	1	2	1	14
Youth group leader	19	1	1	3	1	2	1	9
	4,195	48	60	140	31	68	37	384

Source: Field survey, Adam (2015)

### **Sources of Data**

The sources of data were primary and secondary. The secondary sources included both published and unpublished journal articles, books and publications from renowned organisations. The secondary data enabled the researcher to explain the theories and conceptual issues in the study. The primary sources of data were the local government actors, assembly members, traditional authorities and heads of households.

### **Data Collection Instruments**

Data collection instruments are very essential for every research if well done as it ensures validity and reliability of the instruments used. The instruments used ensured that the stated objectives of the research are achieved. The main instruments for the study consisted of focus group discussion checklist, interview guide and a questionnaire. With the objectives of this study clearly in mind, these instruments were to seek answers to a myriad of questions that ensured that each research objective was absolutely dealt with.

### **Interview Guide**

Interview guide was considered appropriate because it provided a way of gathering structured data from respondents in a standardised way as part of a structured interview (Somekh & Lewin, 2005). Interview guide was used because it elicited more candid and more objective replies. The interview guide had both open-ended and closed questions. The open-ended and close questions helped to

retrieve both qualitative and quantitative data. Some of the questions required the respondents to score based on their perceptions of the issues raised on a range of strongly disagree to strongly agree.

The interview guide was structured based on the objectives of the study. The formant of the questionnaire followed an introduction to the study that stated explicitly the topic and the purpose of the study. This was followed by background characteristics of respondents such as sex, age, highest level of education, marital status, religion and occupation. The rest of the questions were structured under the study objectives. The questions ranged from the existing structure of relationship between local government and traditional government system through the roles traditional authorities play to promote efficiency in local governance to the mechanisms of integrating traditional authorities into the local government structures for sustainable decision-making.

### **Key Informant Interview Guide**

The interview schedule was used to collect information from key informants. The order of questions in the interview schedule was sequential in order to get the best required information from the respondents and encourage respondent to fully participate (Kumar, 2005). The interview guide in appendix II had both open-ended and closed questions. The open-ended and closed questions helped to retrieve both qualitative and quantitative data. The interview guide targeted local government actors and traditional authorities.

### **Focus Group Discussion Guide**

A guide is described as a ‘tool or path setter’, which is not the main questionnaire but guides the interviewer to obtain information leading to answering the objectives of a study (Orkin, 2010). Focus group discussion involves the selection of persons because of their expertise or position in the community in an attempt to collect qualitative information on the objectives of the study. Assembly members took part in the focus group discussion.

### **Data Collection Procedure**

The researcher arranged time and place with the respondents before the actual interviews were conducted. The researcher introduced himself to the respondents, stated the purpose of the study and benefits to be derived from the study before the interview process began. The interview guides were conducted in Gonja with illiterate respondents and in English with literate respondents. The researcher spent between 30 and 45 minutes with each respondent. The researcher used three days to administer the interview guide in all the six communities. However, the researcher used three weeks to complete interviews with all key informants. The researcher interviewed four key informants in a day and spent about an hour with the respondent at his/her home or office.

A day was scheduled for the focus group discussion after completing the questionnaire administration and key informant interviews. The conference hall of the Ministry of Food and Agriculture was obtained by the researcher for the focus group discussion (FGD). The FGD lasted about an hour and 25 minutes. The FGD

session started off with a prayer, self-introduction of the researcher and participants in the FGD, and then a welcome statement from the researcher. The researcher then facilitated the process from then on according to the checklist attached as appendix III. The facilitator would allow the discussion to flow through individual brainstorming for inputs from both women and men, and direct questions at relatively silent participants for all-inclusive contributions. Where the opportunity came up, the facilitator used other exercises for participants to score and then discuss the outcomes of such comparative data analysis methods.

The researcher would always capture the contributions from participants on a flip chart in the view of all. The facilitator also allowed for participants to review the outputs captured on the flip charts, and made corrections where needed as well as taking on additions from participants to clarify the outputs. In general, both women and men showed high level of openness and participation in the discussions. Songs and dance were used as energisers to motivate participants for interactive discussions. In all instances, singing and dancing were spontaneous and usually came in as interludes from one thematic discussion area to the next. The women led the singing and clapping with both women and men dancing happily.

### **Pre-Testing**

The actual data collection from the respondent was preceded by a pre-test of the research instruments in Bole. According to Siniscalco and Auriat (2005) pre-testing of interview schedules ensures verification of the wording, sequence,

instructions and general quality of the instrument. The total number of respondents for the pre-testing was 40, which comprised all the three categories of respondents for the actual study. The reason for doing the pre-test in Bole was because the respondents have similar conditions and characteristics to that of the study areas. The results of the pre-test confirmed the reliability of the scale used in the study. The Cronbach alpha coefficient of the scale was .7805. Another significance of the pre-testing is the correction in most of the questions. The wording and flow of questions were all improved after the pre-testing.

### **Data Analysis**

Data collected was checked for completeness. Quantitative data was then entered into the Statistical Product and Service Solutions. Screening and cleaning the data in the data file was done through a frequency test for categorical variables and descriptive for continuous variables. This enabled the researcher to identify some 'out-of-range' responses and then corrected appropriately. The researcher presented the data in tables and figures. The results from the survey were usually presented first followed by the interviews and focus group discussions. The interviews and focus group discussion helped to interpret the survey/quantitative findings.

### **Ethical Considerations**

The researcher presented an introductory letter from the Institute for Development Studies, University of Cape Coast to the respondents to gain their



trust and confidence in order to obtain adequate and useful information. The specific ethical issues observed in the study included informed consent, right to anonymity and confidentiality, and right to privacy and justice. Informed consent is “a legal requirement before one can participate in a study” (Brink & Wood, 1998, p. 200). On this basis, respondents were allowed to act independently by giving their informed consent to participate in the study. Prior to the respondents giving consent, the purpose of the study was explained to them in Gonja for illiterate respondents. The respondents were informed that participation was voluntary and they were free to withdraw should they so wished.

### **Limitations of Study**

One major limitation of this study was the large number of communities in the district. Due to this, the researcher could not cover all the communities but had to rely on probability sampling techniques to select only some. Another limitation of the study had to do with the lack of adequate knowledge on the part of some of the key informants at the decentralised department as they lacked knowledge about the decentralisation policy of the country.

### **Chapter Summary**

The chapter has provided a vivid description of the research area. The research design used was the mixed methods approach. The target populations were the local government actors, traditional authorities and household heads.

Interview guide, focus group discussion checklist and questionnaires were the main instruments used for primary data collection.



## CHAPTER FOUR

### RESULTS AND DISCUSSION

#### Introduction

This chapter presents data gathered from the research. Frequency distribution tables are used to present the results gathered from the field. The first section analyses the demographic characteristics of the respondents. The second sub-section describes the existing structure of relationship of the local government and traditional governance system in the study area. The third sub-section considers the various roles played by traditional authorities. The fourth sub-section examines the potential challenges of traditional authorities' participation in local government, and the fifth sub-section describes the integration of traditional authorities and local government actors for enhanced decision making.

#### Demographic Characteristics of Respondents

A description of the background characteristics of respondents was important for the interpretation and understanding of respondents' perceptions about integration of traditional authorities and local government actors. The demographic characteristics considered relevant to this study were sex, age, marital status, highest educational level, religious affiliation and occupation of respondents.

### Gender Distribution of Respondents

Results in Table 4 show the sex distribution of respondents in the study area. The results show that majority, 260 respondents representing 68 percent were male. The findings suggest that male dominant in leadership positions in the West Gonja District. This means that the results of this study were largely based on the views and perceptions of male respondents.

**Table 4- Gender distribution of respondents**

Gender	Category						Total	
	Household Head		Traditional authorities		Local gov't actors		f	%
	f	%	f	%	F	%		
Male	197	65.7	46	79.3	17	65.4	260	67.7
Female	103	34.3	12	20.7	9	34.6	124	32.3
	300	100.0	58	100.0	26	100.0	384	100.0

Source: Field survey, Adam (2015)

Gov't = government

### Age Distribution of Respondents

Results in Table 5 show the age distribution of the respondents. The results indicate that majority of the respondents fall between 41 and 60 years, while 21 respondents representing 6 percent are classified as aged (71-80 years). The fewer aged respondents suggest that the views expressed in this study were from majority of people who were still in active services.

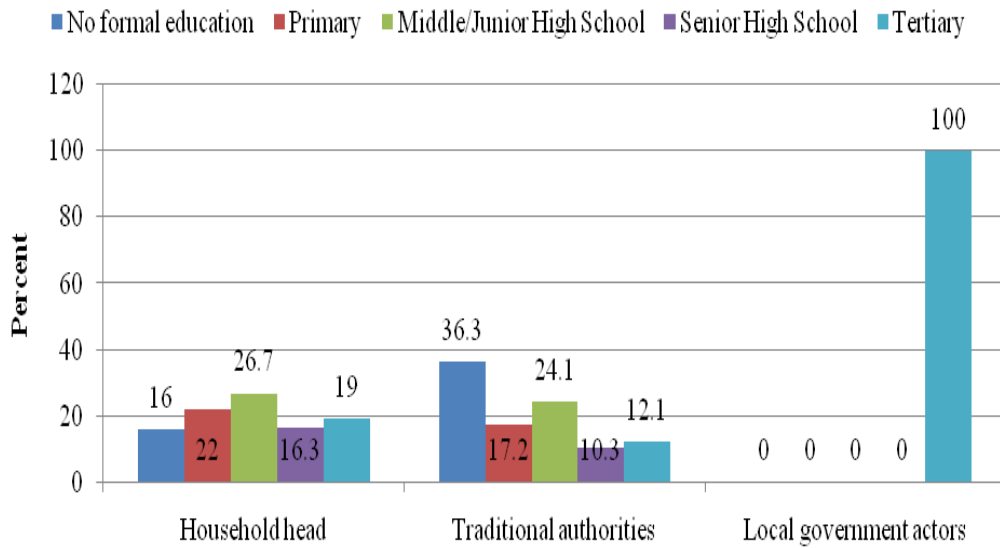
**Table 5- Age distribution of respondents**

Age	Category						Total	
	Household Head		Traditional authorities		Local gov't actors		f	%
	f	%	f	%	F	%		
<40	66	22.0	2	3.4	5	19.2	73	19.0
41 -50	56	18.7	5	8.6	13	50.0	74	19.3
51-60	135	45.0	18	31.0	8	30.8	161	41.9
61-70	31	10.3	24	41.4	0	0.0	55	14.3
71-80	12	4.0	9	15.6	0	0.0	21	5.5
Total	300	100.0	58	100.0	26	100.0	384	100.0

Source: Field survey, Adam (2015)

### **Educational Level of Respondents**

Results in Figure 2 show the highest educational level of respondents. The results indicate that all (26) local government actors have attained tertiary educational level, which includes Polytechnic and University. Also, majority, 37 traditional authorities representing 64 percent and 252 household heads representing 84 percent have attained various level of formal education.

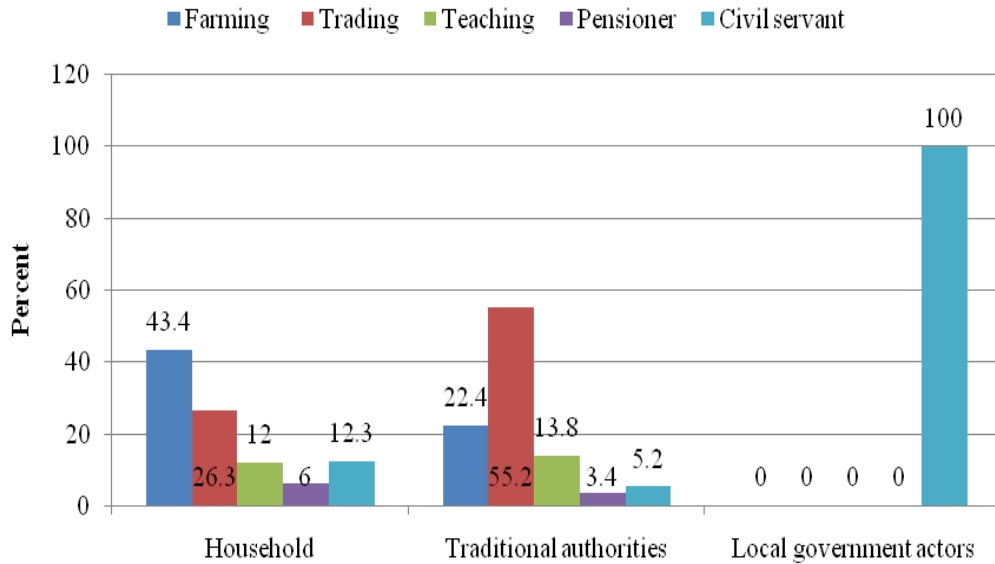


**Figure 2- Highest educational level of respondents**

Source: Field survey, Adam (2015)

### Occupational Distribution of Respondents

Results on Figure 3 show the occupational distribution of the respondents. The results show that the predominant occupation of majority (130 representing 43 percent) of household heads is farming. The finding supports the Ghana Statistical Service (2012) assertion that agriculture is the main occupation of the people of the West Gonja District. For traditional authorities, the results indicate that their main occupation is trading in livestock and timber (32 respondents representing 55 percent).



**Figure 3- Occupational distribution of respondents**

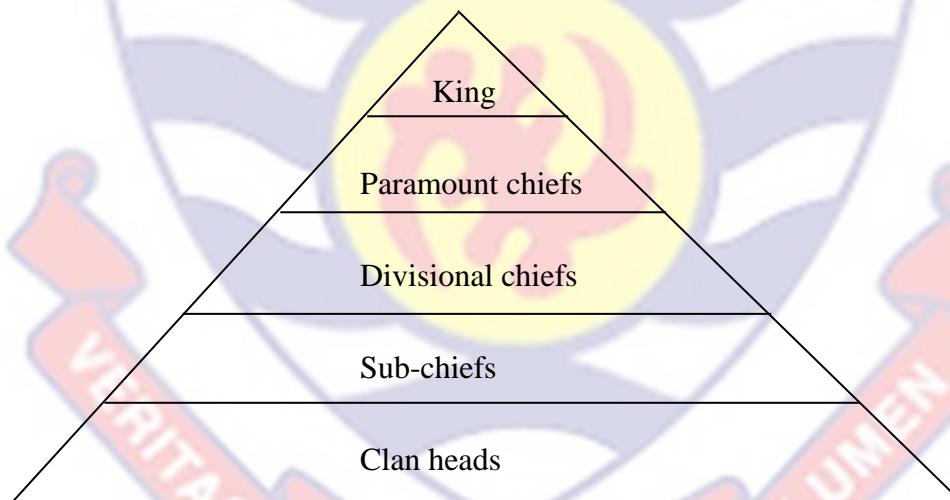
Source: Field survey, Adam (2015)

### Existing Structure of Relationship between Local Government and Traditional Government Systems

Key informant interviews with seven traditional authorities indicate that the political structure of the traditional governance system in the West Gonja District is traced back to the 16<sup>th</sup> Century where the Gonjas were conquering rival ethnic groups for land and authority by the warrior called Ndewura Sumaila Jakpa (Interview with Damongowura, 2015). After successfully conquering his opponents, the warrior put his brothers and cousins in all the towns that he conquered as chiefs to watch over the people. The warrior's elder most brother was in-charge of Damongo traditional area, while other siblings were in-charge of smaller towns and villages. The warrior informed all the town and village

traditional authorities to pay homage and take their authority from the Yagbonwura (king) (Interview with Damongowura, 2015).

All the key informants said that the king represents the body and soul of the Gonja kingdom and his authority transcends to over 1,890 communities in six districts in the Northern Region of Ghana. The traditional governance system is comprised of the king (Yagbonwura), paramount chiefs, divisional chiefs, sub-chiefs, council of elders, tindanas and clan heads. All key informants said that every paramountcy has a traditional council that takes decisions for and on behalf of the people on issues of security and social welfare development. Figure 4 shows the hierarchy of the traditional political system of the Gonja people.



**Figure 4 - Authority structure of the traditional political system in the West Gonja District**

Source: Field survey, Adam (2015)

The king is in the apex of the structure, next are the paramount chiefs followed by divisional chiefs, sub-chiefs and then clan heads. Embedded in the traditional political structure is the council of elders who are present in all the



stages except in the clan heads. The council of elders advises the chief in the performance of his duties and passing of judgment in the chief's court. The council also performs functions that include taking decisions on the defense of the kingdom, and ensuring proper and efficient welfare policies for the people. It is important to indicate that this study is not limited to the entire Gonja kingdom, rather the West Gonja district, which has its own traditional council.

The Damongo traditional council has the Damongowura as the head of the council, 21 divisional chiefs and sub-chiefs, council of elders, tindana and clan heads. The key informants indicate that not every chief has a town or village to govern. Examples of such chiefs are the warrior chiefs or “mbonwuras” and leader of sub-chiefs or “zonzuwura”. The “mbonwuras” from the pre-colonial time to date ensure security of people and properties within the kingdom. The “mbonwuras” provide total security to the chiefs and people during festivals like Damba (Interview with Damongowura, 2015). The warriors can be equated to the security apparatus of the state which includes police, military, immigration service, prisons, national disaster management organisation, customs and preventive services in modern day governance mandated to provide security for people and their properties. The “zonzuwura” presents the agenda and also, presides over council meetings at the chief's palace. He can be equated to the presiding officer at the local government level. The traditional council like the district assembly makes rules bordering on the political, economical and social well-being of their people. In the chief's court, they perform judicial roles by

passing judgment in cases brought before them (Interview with Damongowura, 2015).

Three key informants said that the chief does not necessarily control the daily administration of the other layers. The tindana upon instructions from the chiefs intermediate between the living and the dead, and evoke sanctions on members of the community who go contrary to agreed practices and norms. In recent times, the tindana no more evokes curses on people in the communities because of the negative consequences curses have on the affected people. The linguist speaks for the chief and he is expected to understand some other languages apart from his original language.

The Gonja traditional governance system has female chiefs “*wuriches*” who come from a royal family. The “*wuriches*” play important roles regarding the mobilisation of women to cook and fetch water during festivals and the enskinment of a chief. The “*wuriches*” also advise chiefs on matters of women and children’s affairs. The presence of a *wuriche* in traditional council meeting is rare and for that matter their participation in decision-making is not so much felt. Unlike the chiefs, a *wuriche* does not have a linguist. There are other women leaders called “*magazias*”. This is associated with party women leaders or leaders of associations such as Village Savings and Loans Association, and Water and Sanitation committee. Unlike the “*wuriche*” *who rules until she passes on*, the *magazia*’s authority starts and ends with the group for which she is their leader. It means that if the group folds up today, the *magazia* ceases to be the group leader.

## **Nature of Relationship between Traditional Governance and Local Government Bodies in the West Gonja District**

The survey results indicate that majority, 246 representing 82 percent of household heads said that the relationship between local government bodies and traditional governance system is cordial. Key informant interviews with traditional authorities indicate that traditional authorities relate very well with local government bodies in ensuring that the legislative, judicial and executive roles are efficiently performed. The informants argued that the cordial relationship between them and local government actors lead to frequent engagement in common platforms to discuss issues that border on development, peace and security.

A key informant (Damongowura) described the nature of relationship between traditional authorities and local government bodies as ‘diplomatically good’ and relevant for cohesion. According to the informant the traditional council often receives updates on development projects executed in the district even though the local government bodies are not mandated to always do so. Interview with the District Coordinating Director (DCD) indicates that local government bodies relate very well with traditional authorities on all programmes and projects that are carried out or yet to be carried out in the communities. According to the DCD, local government bodies see the roles of traditional authorities as complementary one another and therefore the district assembly presents its programmes and projects to traditional authorities so that traditional authorities will not go lobbying for similar projects for the communities from

other organisations. This means that by informing traditional authorities, local government bodies do not encourage duplication of services in the communities. The DCD remarked that as a result of this cordial relationship, there has not been any negative reaction from traditional authorities with regards to the activities of the district assembly.

The focus group discussion also confirms that traditional authorities and local government actors have cordial relationship. According to the discussants, the district assembly through the assembly members informs traditional authorities on projects to be executed in the various communities. The focus group discussion participants also indicated that the district assembly sometimes invites the Yagbonwura and Damongowura's representatives to attend and take part in some assembly meetings where important decision making on matters affecting the district are discussed (Focus group discussion, 2015). This act of inviting the chiefs' representatives into the assembly meetings enhances harmony and cordial relationship.

However, 51 representing 17 percent of household heads said that there is no cordial relationship between traditional authorities and local government actors. Interviews with some traditional authorities especially chiefs of Kabampe and Sori No. 3 asserted that there is no cordial relationship between them and local government bodies. They argued that local government actors only show respect to the Damongowura and Yagbonwura by constantly conferring with them, but when they want to execute projects in their communities they do not do same. The chief of Sori No. 3 remarked that

*“just as the District Chief Executive represents the president in our district and that no government appointee can come into his district to do something without informing or involving him, so it is inappropriate for him and his official at the assembly to come to our communities without informing me to also brief my community and senior chiefs in the traditional council” (15<sup>th</sup> May, 2015).*

The findings suggest that local government representatives show disrespect and lackadaisical attitude to chiefs “outside” Damongo. This attitude of local government representatives has serious potential negative implications for project sustainability. The researcher observed that market stalls have been abandon in some communities because the assembly did not do needs assessment or they failed to involved the traditional authorities. Commenting on the relationship between traditional authorities and local government bodies, the chief of Kabampe said that

*“it is difficult to get audience from the assembly let alone present concerns for government officials to take actions on. We are always told to go and come another day because the DCE or DCD is either travelling or having a meeting with other guests. That is always the music they sing to you anytime you get there. I see this attitude as alien in our tradition and do not promote development” (25<sup>th</sup> June, 2015).*

The survey findings also indicate that 87 representing 29 percent of household heads said that there is conflict between traditional authorities and local government agencies. This view was corroborated by Kabampewura and

Soriwura that the ban on timber logging and ‘galamsey’ (illegal mining) by the district assembly without recourse to the fact that most of the chiefs are aged and cannot work to earn a living but have to depend on royalties from forest resources and ‘galamsey’ activity is a source of conflict between chiefs and local government actors (Interviews, 2015).

Another source of conflict is the total disrespect that assembly members show to their chiefs. A chief said that

*“I am highly disappointed in this concept of decentralisation. It has brought disrespect to traditional authority especially to ‘smaller chiefs’. My assembly man does not show me any respect. He counters everything I do and tell people that what I say is not known in law or spelt out in the district assembly. I should be disregarded as the leader of the community. He the assembly man has power over the chief and that is why he is called honourable. The assembly man never confides in me and does not give me audience anytime I want him to come for us to discuss pertinent issues of the community. The assembly tells that he has no time and that he does not want to miss school and assembly work” (15<sup>th</sup> May, 2015).*

However, interviews with local government actors disprove that there is conflict between traditional authorities and local government agencies as a result of the ban on timber logging and ‘galamsey’ activities. According to the DCE, it is only a perception that there is conflict, but in real sense no chief has grudge with the authorities at the district assemblies for putting the ban. The District

Chief Executive added that the traditional council has encouraged the assembly to ensure that there is absolute compliance with the ban. Consequently, there are check points where a joint team of the police, forestry service commission and the representatives of the chiefs inspect the movement of timber to and from the district. The DCE argued that if any chief holds the ban as a conflict, then such chiefs do not show respect to the directives of the traditional council.

Also, the focus group participants argued that there is no conflict between local government actors and traditional authorities on the basis of usurping the rights of traditional authorities to mobilise people for a community gathering (Focus group discussion, 2015). They argued that assembly members do not beat the ‘gong’ ‘gong’, they use the public address system provided by the Member of Parliament to give announcements. According to the assembly members, these public address systems were not bought by the assembly members in the first place and were either not meant for taking the job of the traditional authorities in the communities. The discussants argued that assembly members do not stay in the communities and so if there are announcements to be made it is done by one of the community members and not directly by the assembly man (Focus group discussion, 2015).

### **Roles of Traditional Authorities in Promoting Efficiency in Local Governance**

Results in Table 6 show the roles of traditional authorities in promoting efficiency in governance. These roles include accessing social development

projects for their people, maintaining law and order, establishing bye-laws, liaising with local government actors and community members in information delivery, policy and programme education, and settling disputes.

**Table 6 - Roles of traditional authorities in local governance**

Roles of traditional authorities	Yes		No	
	F	%	f	%
Accessing social welfare	362	94.3	22	5.7
Maintaining law and order, and making bye-laws	320	83.3	64	16.7
Trustee of community resources	335	87.2	49	12.8
Liaison between local government and community in information delivery, policy and programme education	352	91.7	32	8.3
Mobilisation of men and women groups for project execution	202	52.6	182	47.4
Dispute settlement	343	89.3	42	10.7

Source: Field survey, Adam (2015)

The results show that majority, 362 representing 94 percent of respondents said that chiefs are effective in accessing social welfare services. According to the District Coordinating Director, traditional authorities use their social capital (personal or ethnic connections) advantage to access projects for their communities. According to the chief of Damongowura

*“the DCE is my son occupying a position that he can influence for the provision of drinking water. I approached him severally in his office and*



*informed him that his siblings at home want water for drinking and dry season farming and therefore it is necessary to do so in order to continue enjoying the support and blessing of the community” (18<sup>th</sup> June 2015).*

The finding corroborates Epstein et al.’s (1998) observations that in south India visits by a village council to the district administrators to remind them of the need to provide social amenities and services resulted in the provision of pipe water, health center and a school building. In a related way, the Busunuwura remarked that

*“our custom is that if you deny your community of something that we know you can provide, then you automatically deny yourself of our assistance in your bid for any leadership position in future. If you are looking for a political position we punish you by not voting for you and if you retire from active service and return to the community you will not be invited to any community activity” (24<sup>th</sup> June, 2015).*

This corroborates the findings of Van der Ploeg (2006) that politicians are directly rewarded if they meet voters’ preferences and punished if they do not meet their preferences.

The results also indicate that 320 representing 83 percent of respondents said that traditional authorities in collaboration with the District Security Council (DISEC) maintain law and order, and make bye-laws. According to the traditional authorities in the study area, they collaborate with the DISEC, Forestry Service Commission and the Game and Wildlife Department to restrict people from

entering the reserved areas to farm or hunt. Confirming the position of traditional authorities, the focus group discussants said that traditional authorities play significant roles in educating the public of the need to show compliance by not going to farm or hunt in prohibited areas at the Game and Wildlife restricted areas. The Game and Wildlife Department and traditional authorities have carved out boundaries to prohibit hunting and farming. According to the Kabampewura, all traditional authorities said that they would not shield anybody including children of the royal gates found farming or hunting in the prohibited areas of the Game and Wildlife Reserve. The finding confirm Dawda and Dapilah's (2013) study that traditional authorities of Gelibaga traditional area and the Sissala East district established bye-laws and common practices to protect specific animal and plant species in the 'Gbele Game Reserve'.

Results in Table 6 indicate that 335 representing 87 percent of the respondents mentioned one of the roles of chiefs as being the trustee of community resources. This is because the chiefs and community members contribute about 5 percent of the cost of self-help projects like borehole. Interviews with traditional authorities indicate that they ensure that the levies the communities pay towards the projects are effectively and efficiently utilised for the benefit of the community. According to the Achubuyonwura, the community contributed part of the project cost for the provision of two boreholes. However, the district assembly provided one borehole without any explanation of the short fall. Traditional authorities said that they raised alarm and threatened to buy air time and inform the general public about the unfair treatment of the district

assembly. According to Achubuyonwura, immediately they issued the threat and vowed not to participate in any form of elections, the district assembly supplied the remaining boreholes without delay.

Also, majority, 352 representing 92 percent of respondents indicate that chiefs play the role of liaison between the local government bodies and community members in information delivery, policy and programmes education (Table 6). This finding agrees with Dawda and Dapilah (2013) that traditional authorities serve as important channels for information delivery and gathering in the communities. Interviews with four key informants indicate that traditional authorities help the communities to understand government policies and programmes such as the Livelihood Empowerment Against Poverty (LEAP) and National Health Insurance Scheme (NHIS). An officer of the Social Welfare Department (SWD) indicates that involving traditional authorities in LEAP always help her to do her work very well especially during the registration or payment of beneficiaries. The officer added that she has been turned away on several occasions until she informed the chiefs about the registration exercise. This view was supported by the chief of Sori No. 3

*“I go from house to house with the LEAP officer to explain and educate them the policy rationale to programme. My role has really made the programme a success in the community” (29<sup>th</sup> May, 2015).*

Moreover, 202 representing 53 percent of respondents said that wuriches and magazias play significant roles in enhancing and promoting efficiency in the delivery of public services through the mobilisation of women groups in the

execution of projects including the provision of voluntary labour. This finding confirms the observation made by Kyeremeh (1995) that chiefs are mobilising agents in their respective communities. Traditional authorities indicate that wuriches and magazias mobilise women to carry stones for compacting the bank of a dam or dugout in the community. In addition, through the efforts of the wuriches, majority of the community women groups have received gari processing and shea butter processing machines to enhance on production and productivity.

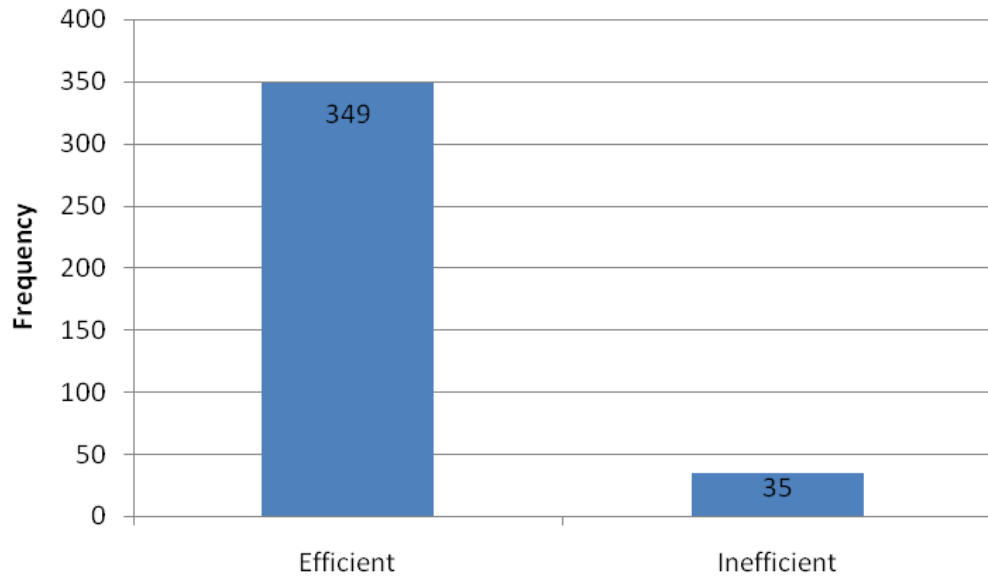
Another important finding of the study shows that 343 representing 89 percent of respondents said that traditional authorities settle disputes leading to fewer cases at the magistrate, social welfare department and Commission for Human Rights and Administrative Justice. This confirms the views of Kangsangbata and Kendie (2009) and Owusu (1997). Kangsangbata and Kendie (2009) for instance observed that dispute resolution would have been impossible without the active involvement of chiefs in all parts of Ghana. This is very important since development cannot take place in an area where there is no peace. A peaceful atmosphere is guaranteed by the chiefs and their elders through their dispute management and resolution mechanisms.

Results in Figure 5 show the description of the role of traditional authorities in monitoring local government service delivery and implementation. The results show that 349 representing 91 percent of respondents indicate that the role of traditional authorities in monitoring local government service delivery is efficient. Reasons given for being efficient are that traditional authorities offer

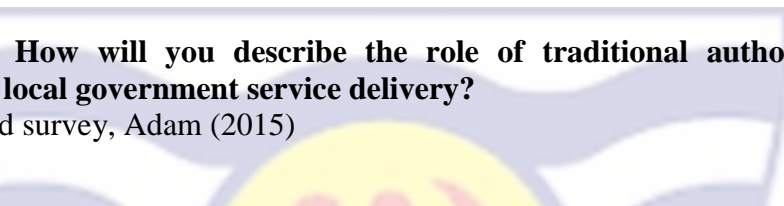
critical advice to local government actors on issues of major concerns on project execution in their communities as well as offer equal opportunities to community members to access projects in the community.

However, the results show that 35 representing 9 percent of respondents describe the role of traditional authorities in monitoring local government service delivery as inefficient. Reasons cited for this include the lack of much broader consultation by the traditional authorities before accepting offers from local government authorities. An example is the market stalls built in Busunu and Larabanga.

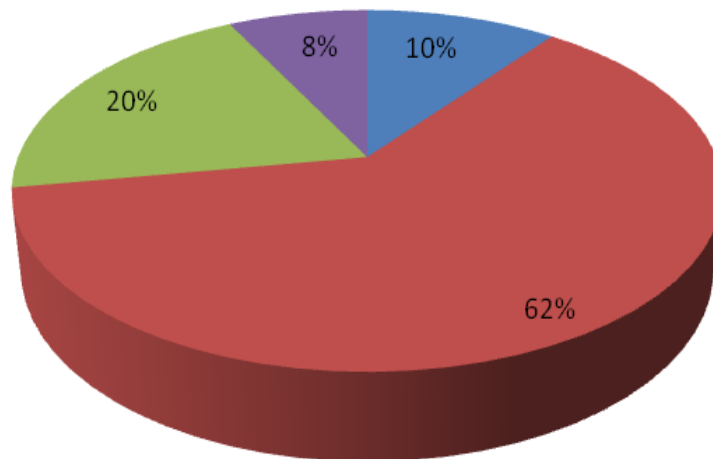
Results in Figure 6 show the perception of the performance of traditional authorities in promoting service delivery in local government. The results show that majority 238 represent 62 percent of respondents indicate that the performance of traditional authorities in promoting efficiency in local government is very good while 31 representing 8 percent said it is average. The findings agree with Davidson (1992) that traditional authorities are effective in bringing sustained socio-economic development to members of a society.



**Figure 5 - How will you describe the role of traditional authorities in monitoring local government service delivery?**  
Source: Field survey, Adam (2015)



■ Excellent ■ Very good ■ Good ■ Average



**Figure 6- Perception of traditional authorities in promoting efficiency in local government**  
Source: Field survey, Adam (2015)

### **Potential Challenges of Traditional Authorities' Participation in Local Government Decision-Making**

Results in Table 7 show the potential challenges of traditional authorities' participation in local government decision-making. The results indicate that 338 representing 87 percent of the respondents said that local government actors lack the political will to allow traditional authorities to participate in local government decision making for proper and efficient social welfare delivery. According to six traditional authorities the lack of political will and commitment from successive governments to involve traditional authorities often result in the 'divide and rule' tactics adopted by governments in Africa when dealing with traditional authorities to score cheap political point. They argued that traditional authorities are only consulted for land release and/or participate in ceremonial functions like Independence Day celebration, sod cutting for a project, et cetera.

They were emphatic that governments cannot continue to use the constitution as a basis of slide lining them in decision making while political parties come to influence some of the chiefs to contest district assembly and unit committee elections. These traditional authorities argued that the District Assembly once had a prominent chief as a presiding officer and under him, the assembly achieved unprecedented success. This finding suggests that the prohibition of chiefs in active party politics is not effectively enforced and is a breach of the 1992 Constitution of the Republic of Ghana. The DCD stated that the lack of political will to involve traditional authorities in local government decision making is because of the fear of the government that the representation

of traditional authorities in the district assemblies and their sub-district structures may lead to lack of democracy and a breach of the constitution.

**Table 7 - Challenges of integrating TAs into local government units**

Challenges	Yes		No	
	f	%	f	%
Ill-defined relationship between traditional authorities and local government units	257	66.9	127	33.1
Lack of a consistent policy regarding the representation of traditional authorities in local government units by successive governments	361	94.0	23	6.0
Lack of political will to integrate traditional authorities into District Assemblies and sub-structures	334	86.9	50	13.1
Constitutional prohibition of chiefs to engage in active politics	280	72.9	104	27.1

Source: Field survey, Adam (2015)

Furthermore, majority, 361 representing 94 percent of the respondents said that there is lack of a coordinated and consistent policy regarding the representation of traditional authorities in local government units. Indeed, all the key informants and assembly members confirmed that there is no consistent policy regarding the representation of traditional authorities in the local government unit. The study found that local government structures have not



specified the units where these traditional authorities can fit in and work to ensure local governance efficiency in service delivery. According to the DCD, the unit committee level and the Urban/Zonal/Town/Area councils are areas of the local government structures for effective and efficient decision making, but government's appointment of traditional authorities always target the district assembly without recourse to these important units.

Table 7 shows that 257 representing 67 percent of the respondents said that there is ill-defined relationship between traditional authorities and local government units. Interviews with local government actors and focus group discussion indicate that traditional authorities do not understand how the district assembly operates and therefore, may not be able to effectively contribute to good decision making. An assembly member said that

*“in the assembly meeting, we do not have my father, my master, and so on. We speak freely and address each other honourable, irrespective of whether the person is an Alhaji, Professor, Doctor, Reverend, or Imam. But, our chiefs will never agree if you do not add his chieftaincy title when addressing him or her. Besides, a chief may feel offended if I counter his/her arguments or you interrupt him/her when he/she is speaking (29<sup>th</sup> May, 2015).*

### **Integration of Traditional Authorities and Local Government Actors**

This sub-section presents results of socio-cultural, political and economical factors influencing the integration of traditional authorities and local government actors.

#### *Socio-Cultural Factors or Reasons Influencing Integration of Traditional Authorities and Local Government Actors*

Results in Table 8 show the socio-cultural factors or reasons that influence the integration of traditional authorities and local government actors. The results indicate that 319 representing 83 percent of the respondents strongly agree that chiefs can use the community's resources without consulting the community members for the development of the community. Also, the results show that 347 representing 90 percent of the respondents said that they strongly agree that traditional knowledge and wisdom are tried and tested and for this reason chiefs should therefore be integrated into local government structures. Focus group discussants argued that the unique traditional knowledge and wisdom of traditional authorities put them in vantage point at the local government units for enhanced decision making.

**Table 8 - Socio-cultural factors or reasons influencing the integration**

Factors or reasons	Category						Total	
	Strongly disagree		Neutral		Strongly agree		f	%
	f	%	f	%	f	%		
They know the culture of the people	42	10.9	53	13.8	289	75.3	384	100
Traditional knowledge and wisdom are tried and tested	15	3.9	22	5.7	347	90.4	384	100
They know the local terrain better	39	10.2	57	14.8	288	75.0	384	100
They are highly respected	12	3.1	74	19.3	298	77.6	384	100
They can use the community's resource without consultations	50	13.0	15	3.9	319	83.1	384	100

Source: Field survey, Adam (2015)

*Political Factors or Reasons Influencing the Integration of Traditional Authorities and Local Government Actors*

Results in Table 9 indicate the political factors or reasons influencing the integration of traditional authorities and local government actors. The results show that 353 representing 92 percent of the respondents strongly agree that traditional authorities represent the interest of the community and therefore should

be integrated. This view is supported by Arhin's (1985) summary of the position of the chief as a warrior of the society, an educator of his people and the man among men. Also, the results show that 345 representing 90 percent strongly agree that traditional authorities are very good at settling disputes, and good arbitrators and mediators, respectively. This notion confirms the widely held view that traditional institutions are indispensable when discussing issues of governance, especially at the local level (Odotei & Awedoba, 2006). The results show that 328 representing 85 percent of the respondents strongly agree that chiefs can mobilise community members for communal labour and 229 representing 60 percent also strongly agree that chiefs are effective in planning, implementing and monitoring local development initiatives. Interviews with five traditional authorities indicate that their experience in governance is superior and it is based on this that there are increased calls by the national and regional house of chiefs for the integration of traditional authorities into the district assembly and sub-district structures.

**Table 9 - Political factors or reasons influencing integration**

Factors or reasons	Category							
	Strongly disagree		Neutral		Strongly agree		Total	
	f	%	f	%	f	%	f	%
They have rich experience in local governance	20	5.2	85	22.1	279	72.7	384	100
They represent the interest of the people	12	3.1	19	4.9	353	91.9	384	100
They are very good at settling disputes	9	2.3	30	7.8	345	89.8	384	100
They are able to chair functions very well	38	9.9	27	7.0	319	83.1	384	100
They are law abiding								
They are very good arbitrators and mediators	5	1.3	34	8.9	345	89.8	384	100
Mobilise community member for communal labour	4	1.0	52	13.6	328	85.4	384	100
Effective in planning, implementing & monitoring development initiatives	55	14.3	100	26.1	229	59.6	384	100
Help the political institutions to obtain their legitimacy	98	25.5	197	51.3	89	23.2	384	100

Source: Field survey, Adam (2015)

*Economic Factors or Reasons Influencing the Integration of Traditional Authorities and Local Government Actors*

Results in Table 10 show the economic factors or reasons influencing the integration of traditional authorities and local government actors. The results show that 369 representing 96 percent of the respondents strongly disagree that chiefs do proper business with investors. The results also show that 215 representing 56 percent of the respondents said that they strong agree that chiefs are good revenue mobilisation agents and almost all, 368 representing 96 percent of the respondents strongly agree that chiefs are the custodian of natural resources. The focus group discussants said that chiefs are the custodians of natural resources and this gives them economic power to be able to ensure that local government actors achieve efficiency in the provision of goods and services. This view is supported by Danquah's (1968) statements that chiefs do not only hold in trust for the present and the future generations all resources, but are also accountable to the ancestors for the proper management of these resources. Through this economic power, traditional authorities are able to travel to the district assembly to access social welfare services as well as move to project sites to supervise and monitor projects.

**Table 10 - Economic factors or reasons influencing the integration**

Factors or reasons	Category						Total	
	Strongly disagree		Neutral		Strongly agree			
	f	%	f	%	f	%	f	%
They are the custodians of natural resources	6	1.6	10	2.6	368	95.8	384	100
They attract local investors into the community	53	13.8	117	30.5	214	55.7	384	100
They are very generous	78	20.3	184	47.9	122	31.8	384	100
They do proper business with investor	369	96.1	8	2.1	7	1.8	384	100
They are good revenue mobilization agents	17	4.4	152	39.6	215	56.0	384	100

Source: Field survey, Adam (2015)

*Mechanisms of Integrating Traditional Authorities into Local Government Units*

The study results indicate that 279 representing 93 percent of household heads said that it is important to have traditional authorities in the district assembly and sub-district structures. This view was aptly corroborated by local government actors, traditional authorities and assembly members. The results also show that 261 representing 87 percent of household heads want chiefs and youth group leaders to be integrated into the local government units, 198 representing

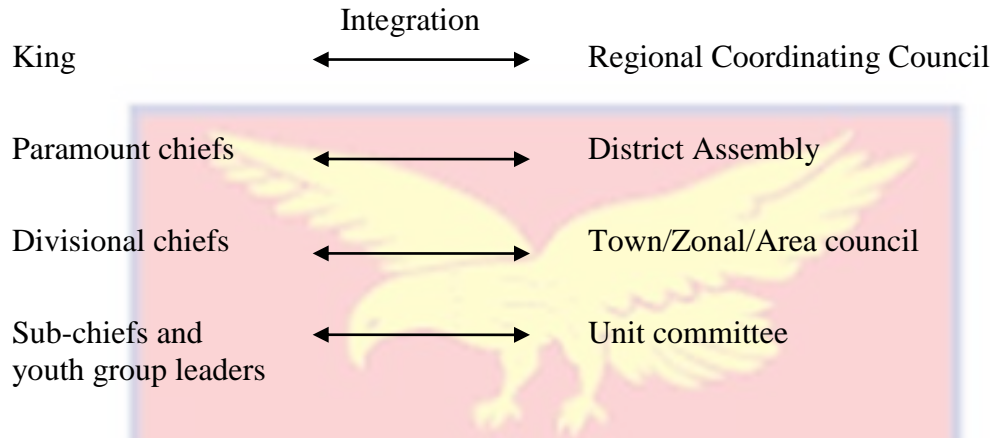
66 percent of household heads want chiefs and wuriches to be integrated and 276 representing 92 percent of household heads want only chiefs to be integrated.

Interviews with seven key informants indicate that one pre-condition for a smooth integration of traditional authorities and local government actors is that there should be improved relationship between traditional authorities and local government actors. These key respondents indicated that there is the need to respect each other's offices for improved consultation. For the integration mechanism or model, all key informants said that the representation of traditional authorities in local government structure such as the unit committee, Urban/Zonal/Town/Area councils, district assembly and the regional coordinating council needs to follow a pattern of mapping each of the office holders in the traditional political system with the new local government system.

Figure 7 shows the office holders in the traditional political system mapped to the office holders in the political system. All key respondents indicated that the model will ensure a fair playing level for enhanced participation in decision making. All participants show that the Ministry of Local Government and Rural Development should ensure that Sub-chiefs and youth group leaders should get appointed into the unit committee level, the Divisional-chiefs should get appointed into the Urban/Zonal/Town/Area councils, the Paramount chiefs should get appointed into the district assembly to chair some sub-committees of the assembly, while Kings should get automatic representation at the Regional Co-ordinating Council. The essence of involving youth group leaders at the unit



committee level is to ensure that they work as ‘watch dogs’ to effectively monitor projects at the community level.



**Figure 7 - Integration model of traditional authorities and local government actors**

Source: Field survey, Adam (2015)

*Perception of Integration of Traditional Authorities into Local Government Units*

Results in Table 11 show the perception of integration of traditional authorities into the district assembly and sub-district structures. The results show that almost all, 378 representing 98 percent of the respondents strongly agree to the total integration of chiefs into the district assembly structures. This suggests that a chief can wear two caps and then perform his duties delinquently. Table 12 illustrates that 279 representing 73 percent of the respondents strongly agree that they will want to see a constitutional amendment that bars chiefs in active politics. This finding suggests that community members want to see constitutional amendment to pave way for traditional authorities to be involved as either a chairperson of a committee or a member of a committee. Also, 248 representing 65 percent strongly agree that they will accept chiefs as a government appointee

in any public office. This finding suggests that community members will work and take instructions from any chief appointed by the government to serve in any political office.

**Table 11 - Perceptions of integration mechanism of traditional authorities**

Perception	Category						Total	
	Strongly disagree		Neutral		Strongly agree			
	f	%	f	%	f	%	f	%
I will accept a chief as an assembly man or woman	88	22.9	103	26.8	193	50.3	384	100
I will accept a chief as a unit committee chairman/chairperson	37	9.6	93	24.2	254	66.1	384	100
I will accept a chief as a unit committee member	59	15.4	118	30.7	207	53.9	384	100
I will accept a chief as a government appointee in any public office	67	17.4	136	35.4	248	64.6	384	100
I will want to see a constitutional amendment that bars chiefs in active politics	11	2.9	94	24.5	279	72.7	384	100
I will agree to the total integration of chiefs into DA and substructure	6	1.6	0	0.0	378	98.4	384	100

Source: Field survey, Adam (2015)

*Benefits of Integration of Traditional Authorities into the Local Government Unit*

Results in Table 12 show the benefits of integrating traditional authorities into the district assembly and sub-district structures. The results indicate that 342 representing 89 percent of respondents said that integrating traditional authorities into the district assembly and sub-district structures bring about more informed decision making at the district assembly. This finding corroborates with Oakley and Marsden (1984) that citizens' participation in decision making brings about informed and agreed plans for implementation. Interviews with traditional authorities also indicate that when more people come together to brainstorm on development programmes and projects, it leads to trust building and informed decision that is conveyed to the administrator for a better understanding of the needs the community members. The focus group participants argued that bringing local government actors and traditional authorities will reduce transaction cost and information asymmetry.

Results in Table 12 reveal that 353 representing 92 percent of respondents said that the benefits of integrating traditional authorities into the local government unit will increase community support for district assembly decisions. According to five key informants where many people with varied backgrounds are brought together in a round table discussion, the decisions arrived at are widely agreed. This finding supports the popular adage that two heads are better than one.

**Table 12 - Benefits of integrating TAs into the local government structure**

Benefits of integration	Yes		No	
	f	%	f	%
More informed decision making at the DA	342	89.1	42	10.9
Increases community support for DA decisions	353	91.9	31	8.1
More opportunities for traditional authorities to take leadership roles in their communities	284	74.0	100	26.0
The DA will be more effective in meeting the needs of the marginalise groups	311	81.0	73	19.0

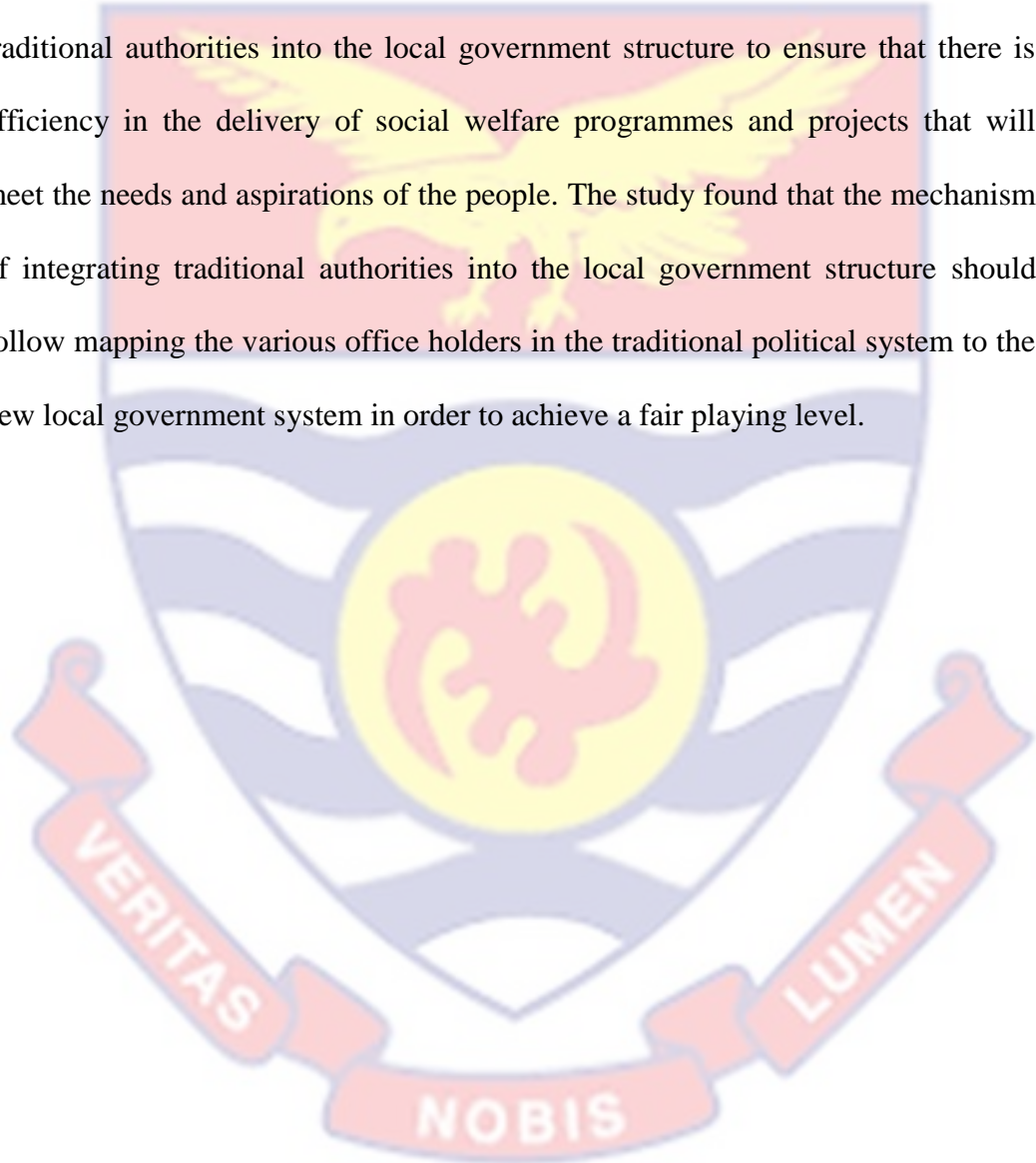
Source: Field survey, Adam (2015)

The results also show that 284 representing 74 percent of respondents said that there are more opportunities for traditional authorities to take leadership roles if they are integrated into the local government structure. Focus group discussants said that traditional authorities by virtue of their experiences can assume leadership positions such as chairperson of unit committee, chairperson of the assembly sub-committees, et cetera.

Furthermore, 311 representing 81 percent of respondents indicate that one of the benefits of integrating traditional authorities into the local government structure is that the district assembly will be more effective in meeting the needs of the marginalise groups. According to traditional authorities, they know the needs of various marginalised groups such as shea butter processors, abrayon soap making group, people with disability group et cetera to present to the district assembly for prompt solutions.

## Chapter Summary

In summary, the relevance and role of traditional authorities in local government decision making promotes efficiency in local governance and sustainable development. However, there is no consistent policy of appointing traditional authorities into the local government structure to ensure that there is efficiency in the delivery of social welfare programmes and projects that will meet the needs and aspirations of the people. The study found that the mechanism of integrating traditional authorities into the local government structure should follow mapping the various office holders in the traditional political system to the new local government system in order to achieve a fair playing level.



## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### Introduction

This chapter gives a summary of the entire thesis by touching on all the major aspects discussed. It also provides concluding remarks, as well as some recommendations based on the results.

#### Summary of the Study

The study explored the integration of traditional authorities and local government actors for decision making in Northern Region of Ghana. It is inspired by the assumption that individuals in the political market place whether they are bureaucrats, politicians, or voters act in ways that give them self-interest to the detriment of the entire society. Recognising the weakness and inefficiency in local government service delivery, this research draws from institutional theory, public choice theory and the theory of integration. The core argument is that the proactiveness and collective actions of traditional authorities and local government actors are crucial for addressing government failures and inefficiency in service delivery at the local government level.

The specific objectives of the study were to assess the existing structure of relationship between local government and traditional government system, assess the roles traditional authorities play to promote efficiency in local governance, examine the potential challenges of traditional authorities' participation in local

government decision making in the Northern Region, and make recommendations for the purpose of integrating traditional authorities into the local government system for decision making. The study used a mixed method approach to collect qualitative and quantitative data from a sample of 384 traditional authorities, local government actors and household heads in six communities in the West Gonja District of the Northern Region of Ghana. A simple random sampling and purposive sampling techniques were used for the study. The quantitative data were entered into SPSS for frequencies, tables and charts, while qualitative interviews helped to explain the survey findings.

## **Summary of Findings**

### **Demographic Characteristics of Respondents**

The results of this study were largely based on the views and perceptions of male respondents. Majority of the views expressed were from people in the working population. Also, 81 percent of the respondents were married. Most of the respondents had attained at least primary education which indicates that they could take up positions and be part of decision-making in local government structures.

### **Existing Structure of Relationship between Local Government and Traditional Government Systems**

The relationship between local government agencies and traditional governance system is cordial, described as ‘diplomatically good’ and relevant for cohesion. The traditional council often receives updates of development events in

the district even though the local government bodies are not mandated to always do so. The district assembly invites the Yagbonwura and Damongowura's representatives to attend and take part in assembly meetings where important decision making on matters affecting the district are discussed. The study however points that four traditional authorities felt that conflict existed between them and local government agencies particularly regarding gross disrespect by some assembly members and the ban on timber logging and galamsey activities by the district assembly.

### **Roles of Traditional Authorities in Promoting Service Delivery in Local Governance**

The study shows that traditional authorities play significant roles in promoting efficiency in local governance particularly in accessing social welfare services. The use of social capital (personal or ethnic connections) by traditional authorities is an effective tool in accessing developmental projects for their communities. Traditional authorities are very strategic in enhancing information delivery, policy and programmes education in their communities. Consequently, youth groups and women associations offer voluntary labour for project execution. Hence, if traditional authorities are integrated into the district assembly and its sub-district structures, they will bring about sustained socio-economic development and enhance the political and governance system.



## **Potential Challenges of Traditional Authorities' Participation in Local Government Decision-Making**

The study found the main challenges to traditional authorities' participation in local government decision making to be due to lack of the political will to allow traditional authorities to participate in local government decision making for proper and efficient social welfare delivery, lack of a consistent policy regarding the representation of traditional authorities in local government units and the lack of understanding in the working of local government actors/bodies due to ill-defined relationship. These challenges if not tackled will impede the pace of development as well as reduce the relevance of traditional authorities in ensuring and promoting efficiency in social services by the state.

## **Integration of Traditional Authorities and Local Government Actors**

Nearly all the respondents strongly agree to the integration of traditional authorities and local government actors to reap the benefits of more informed decision making at the district assembly, increase community support for district assembly decisions and making the district assembly more effective in meeting the needs of marginalised groups. The factors or reasons for the integration of traditional authorities and local government actors include traditional authorities can use the community's resource without consultations, traditional authorities are good revenue mobilisation agents and that traditional authorities represent the interest of the people. Other factors or reasons include the fact that traditional

authorities are effective in planning, implementing and monitoring local development initiatives.

## **Mechanisms of Integrating Traditional Authorities into Local Government**

### **Units**

Unlike studies that call for the creation of an upper house of chiefs to run alongside the district assembly, this study argues that one of the surest and sustaining ways of integrating traditional authorities and local government bodies is by critically assessing and mapping the traditional political system to the local government system. The study reveals that Sub-chiefs and youth group leaders should get appointed into the unit committee level, Divisional-chiefs get appointed into the Urban/Zonal/Town/Area councils, Paramount chiefs get appointed into the district assembly to chair some sub-committees of the assembly and Kings get automatic representation at the Regional Co-ordinating Council. Integration will not only eliminate potential conflicts in the existing dual governance system at the community level, but will lead to efficient and effective decision making that will result in better social welfare services.

### **Conclusion**

The theories guiding this study have proposed that the integration of traditional authorities in the local government structure would increase popular participation in decision making at the local level. The premise was based on the fact that traditional authorities exert tremendous influence on their communities. The lack of representation of traditional authorities results in low community

mobilisation for project implementation and monitoring, low community resource protection and management and worsens the livelihood of community members. Integration enables the implementation of developmental programmes since traditional authorities voice the concerns of their communities. This voice can prevent conflict over resources and alleviate poverty problems. Second, the integration of traditional authorities in local government structures facilitate communication and motivates greater inter-communal interaction by providing institutional means to exchange experience and cultures, which promotes solidarity and social support. Third, the traditional authorities' representation in a local government structure symbolises a unified national identity that embraces diversity and cultural multiplicity of the Ghanaian society. This supports the mutual recognition and respect of traditional communities among each other.

Hence, this study has contributed to the understanding of the public choice theory, institutional theory and theory of integration, as well as contributed knowledge to the myriad of literature on traditional authorities and local government integration. However, the researcher thinks that there is the need for further studies on the socio-cultural elements that support and promote integration in local and national activities to determine strategies for emphasising such elements in national programmes.

### **Recommendations**

Based on the findings and conclusion from the study, these recommendations are made.

Firstly, the Central government through the Ministry of Local Government and Rural development should embrace the traditional government system and incorporate it into the district assembly and sub-district structure to facilitate the mix of indigenous and scientific knowledge for project design and policy formulation.

Secondly, for service delivery in the West Gonja District, traditional authorities should be given a fair playing field in the political space in order to play active roles at the district assembly and sub-district structures for enhanced decision making and project monitoring at the local level.

Thirdly, there is the need for a revision of the constitutional-legal provision, which provides for consultation with traditional rulers and other interest groups on the appointment of non-elective members of district assemblies and sub-district structures. The constitutional – legal provision should specify strict mode of consultation and clearly define the other interest groups because is too vague and wide.

Finally but not the least, the divide and rule tactics adopted by governments in the appointment of traditional authorities to serve in the not less than 30 percent of government appointees in the district assembly must be eschewed to ensure that there is integration of the traditional authorities based on their position in the traditional political system to have equal opportunities to serve in the corresponding position of the new local government system.

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**APPENDICES  
APPENDIX A**

**INTERVIEW GUIDE FOR HOUSEHOLDS**

INSTITUTE FOR DEVELOPMENT STUDIES  
UNIVERSITY OF CAPE COAST

**INTERVIEW GUIDE FOR HOUSEHOLD HEADS**

This questionnaire has been designed to collect data on integrating traditional authorities and local government for decision making in Northern Region of Ghana. The research is purely an academic study leading to the award of MPhil. Peace and Development Studies by the University of Cape Coast. I would be grateful if you answer the questions as accurately as you can to enable the researcher get information for the study. Please tick (✓) appropriate cell where necessary.

Date of interview .....  
Name of Community.....  
Name of interviewee .....

**Section A: Background data**

1. Age of respondent .....
2. Sex of respondent a. Male[ ] b. Female[ ]
3. Highest educational status a. No formal education[ ] b. Primary[ ]  
c. JHS/Middle[ ] d. Secondary[ ] e. Tertiary[ ] f. Others (Specify).....
4. Marital status a. Single[ ] b. Married[ ] c. Divorced[ ] d. Separated[ ] e. Other (Specify)...
5. Religion of respondents a. Christianity[ ] b. Islam[ ] c. African Traditional Religion[ ]  
d. Other (Specify).....
6. Occupation of respondent .....

**Section B: Nature of existing structure of relationship between local government and traditional government system**

7. What is the kind of relationship between local government and traditional government system?  
a. Very cordial[ ] b. Cordial[ ] c. Fairly cordial[ ] d. Not cordial[ ]

8. Explain the relationship between the roles of traditional leadership and the local government.....

9. Are there conflicts between traditional authorities and the district assembly?

a. Yes[ ] b. No[ ] c. I don't know[ ]

10. If yes, what are the issues of conflict between TAs and DA? .....

11. In what way(s) do local government actors and TA relate to each other?

12. What will be the effect if traditional authorities were to abide by the constitutional provision that forbids them to stay out of politics?

13. Are traditional authorities relevant or not relevant in local government?

Traditional authority	Relevant or not relevant	Reason(s)
Chiefs		
Elders		
Clan heads		
Wuriche/magazias		
Youth group leaders		

**Section C: Roles of traditional authorities in promoting efficiency in local governance**

14. What are the roles traditional authorities play in promoting efficiency in local governance?

Accessing social welfare projects a. Yes [ ] b. No [ ]

Maintaining law and order, and making bye-laws a. Yes [ ] b. No [ ]

Trustee of community resources a. Yes [ ] b. No [ ]

Liaison between local government and community in information delivery, policy and programme education a. Yes [ ] b. No [ ]

Mobilisation of women groups in the execution of projects a. Yes [ ] b. No [ ]

Dispute settlement a. Yes [ ] b. No [ ]

15. What are the effects of the role of traditional leadership in your community?

16. What will you say about the roles of the TAs in the implementation and monitoring of service delivery by local government actors?

- a. Efficient [ ] b. Inefficient [ ]

17. Give reason(s) for your answer in q.16

.....  
.....

18. What is your perception about the performance of traditional authorities in promoting efficiency in local governance? a. Excellent[ ] b. Very good[ ] c. Good[ ] d. Average[ ]

19. What difficulties are encountered by traditional authorities in the exercise of their legitimate roles in their communities in the face of local government structures?.....

.....

**Section D: Potential challenges of traditional authorities' involvement in local government**

20. What do you think are the potential challenges of traditional authorities' involvement in local government?

- a. Lack of knowledge of the DA system [ ]  
b. Lack of political will to integrate TA into the district assembly and sub-structures [ ]  
c. Lack of a consistent policy in the appointment of traditional authorities into the district assembly [ ]  
d. Constitutional prohibition that bans chiefs in active party politics [ ]

21. What are the effects of these barriers to local development?.....

.....

22. Generally comment on the problems and challenges facing traditional leadership and local government .....

.....

**Section E: Integrating traditional authorities and local government actors**

23. Do you think it is important to have traditional authorities in the district assembly and sub-structures/units? a. Yes[ ] b. No[ ]

24. Indicate whether the following are factors or reason influencing the need to integrate chiefs into the local government system



(1 = Strongly disagree 2 = Disagree 3 = Neutral 4 = Agree 5 = Strongly agree)

Factors or reasons					
Socio-cultural:					
They know the culture of the people					
Traditional knowledge and wisdom are tried and tested					
They know the local terrain better					
They are highly respected					
They can use the community's resource without consultations					
Economical:					
They are the custodians of natural resources e.g. gold, forest, etc					
They attract local investors into the community					
They are very generous					
They do proper business with investors					
They are good revenue mobilization agents					
Political:					
They have rich experience in local governance					
They represent the interest of the people					
They are very good at settling disputes					
They are able to chair functions very well					
They are law abiding					
They are very good arbitrators					
Mobilize community member for communal labour					
They are effective in planning, implementing and monitoring local development initiatives					
They help the political institutions and the administration to obtain their legitimacy					

25. Which of the traditional authorities should be integrated into local government system? a. Chiefs only[ ] b. Elders only[ ] c. Clan heads only[ ] d. Wuriche/magazias only[ ] e. Youth group leaders only[ ] f. Chiefs and elders[ ] g. Chiefs and clan heads[ ] h. Chiefs and youth group leaders[ ] i. Clan heads and wuriche/magazias[ ] j. Clan heads and youth group leaders[ ] k. Wuriche/magazias and youth group leaders[ ] l. All [ ]

26. State your perceptions about the integration of chiefs into the local government structures

(1 = Strongly disagree 2 = disagree 3 = Neutral 4 = Agree 5 = Strongly agree)

Integration mechanism	1	2	3	4	5
I will accept a chief as an Assembly man or woman					
I will accept a chief as a unit committee chairman					
I will accept a chief as a unit committee member					
I will accept a chief as a government appointee in any office					
I will want to see a constitutional amendment that bars chiefs in active politics					
I will agree to the total integration of chiefs into DA and substructure					

27. What are the benefits of integrating traditional authorities into the local government structures/units?

More informed decision making at the DA a. Yes[ ] b. No[ ]

Increased community support for DA decisions a. Yes[ ] b. No[ ]

More opportunities for TAs to take leadership roles in their communities

a. Yes[ ] b. No[ ]

The DA is more effective meeting the needs of marginalized groups

a. Yes[ ] b. No[ ]

**Section F: Recommendations**

28. What should be done to improve the relationship between TAs and DA?

.....  
 .....

29. Any comment on traditional authority and local government

.....  
 .....

**[The end]  
 Thank you!**

## APPENDIX B

### KEY INFORMANT INTERVIEW GUIDE

INSTITUTE FOR DEVELOPMENT STUDIES  
UNIVERSITY OF CAPE COAST

#### INTERVIEW GUIDE FOR KEY INFORMANTS (LOCAL GOVERNMENT ACTORS AND TRADITIONAL AUTHORITIES)

##### **Section A: Background information**

Self introduction of respondent, which includes name, age, sex, occupation, educational level, religion, marital status

##### **Section B: Nature of existing structure of relationship between local government and traditional government system**

1. Describe the historical, political, social and economical structure of the traditional government system
2. Do local government bodies interact with traditional authorities? If yes, in what way/terms?
3. How would you rate the structure of the district assembly with respect to governance at the local level? Give explanations and examples
4. How would you rate the structure of traditional authorities with respect to governance at the local level? Give explanations and examples
5. How would you describe the relationship between local government and traditional government system? Give explanations
6. Is there any conflict between traditional authorities and local government actors? If yes, what is the nature of the conflict? Give examples
7. Do you ever contact local government officials? If yes, why, when and how?
8. Do you take part in any of the following activities having to do with local government?
  - a. Attend public meetings (e.g., Town hall meetings, Community Planning, Zoning by-law meetings, etc.),
  - b. Sit on committee meetings (e.g., Advisory Planning, Economic Development, etc),
  - c. Vote in elections
  - d. Run as a candidate in local election
9. What issues lead you to participate in local government decision?
  - a. Land development planning,
  - b. Business development,
  - c. Environment,
  - d. Safety, roads and traffic, etc

**Section C: Roles of traditional authorities in promoting efficiency in local governance**

- 10. What are the roles of the various traditional authorities in the tradition council?
- 11. How do the roles mentioned facilitate development in the area? (Look at it in terms of Political, Economical and Socio-cultural issues).
- 12. How efficient are traditional authorities in performing these roles?
- 13. What are the roles traditional authorities play in promoting efficiency in local governance?  
Accessing social welfare projects a. Yes [ ] b. No [ ]  
Maintaining law and order, and making bye-laws a. Yes [ ] b. No [ ]  
Trustee of community resources a. Yes [ ] b. No [ ]  
Liaison between local government and community in information delivery, policy and programme education a. Yes [ ] b. No [ ]  
Mobilisation of women groups in the execution of projects a. Yes [ ] b. No [ ]  
Dispute settlement a. Yes [ ] b. No [ ]

- 14a. What will you say about the roles of the TAs in the implementation and monitoring of service delivery by local government actors?  
a. Efficient [ ] b. Inefficient [ ]

14b. Give reason(s) for your answer

.....  
.....

- 15. What is your perception about the performance of traditional authorities in promoting efficiency in local governance? a. Excellent[ ] b. Very good[ ] c. Good[ ] d. Average[ ]

**Section D: Challenges of traditional authorities' involvement in local government**

- 16. How do any of the roles of government officials limit the performance of traditional authorities?
- 17. What do you think are the potential challenges of traditional authorities' involvement in local government?  
a. Lack of knowledge of the DA system. Probe why if yes  
b. Lack of political will to integrate TA into the district assembly and sub-structures. Probe why and how  
c. Lack of a consistent policy in the appointment of traditional authorities into the district assembly. Probe why and how  
d. Constitutional prohibition that bans chiefs in active party politics. Probe why and how

**Section E: Integrating traditional authorities and government actors**

- 18. Do you think it is important to have traditional authorities in the district assembly and sub-structures/units? a. Yes[ ] b. No[ ]

19. Indicate whether the following are factors or reason influencing the need to integrate chiefs into the local government system

(1 = Strongly disagree 2 = Disagree 3 = Neutral 4 = Agree 5 = Strongly agree)

Factors or reasons	1	2	3	4	5
<b>Socio-cultural:</b>					
They know the culture of the people					
Traditional knowledge and wisdom are tried and tested					
They know the local terrain better					
They are highly respected					
They can use the community's resource without consultations					
<b>Economical:</b>					
They are the custodians of natural resources e.g. gold, forest, etc					
They attract local investors into the community					
They are very generous					
They do proper business with investors					
They are good revenue mobilization agents					
<b>Political:</b>					
They have rich experience in local governance					
They represent the interest of the people					
They are very good at settling disputes					
They are able to chair functions very well					
They are law abiding					
They are very good arbitrators					
Mobilize community member for communal labour					
They are effective in planning, implementing and monitoring local development initiatives					
They help the political institutions and the administration to obtain their legitimacy					

20. Which of the traditional authorities should be integrated into local government system? a. Chiefs only[ ] b. Elders only[ ] c. Clan heads only[ ] d. Wuriche/magazias only[ ] e. Youth group leaders only[ ] f. Chiefs and elders[ ] g. Chiefs and clan heads[ ] h. Chiefs and youth group leaders[ ] i. Clan heads and wuriche/magazias[ ] j. Clan heads and youth group leaders[ ] k. Wuriche/magazias and youth group leaders[ ] l. All [ ]

21. State your perceptions about the integration of chiefs into the local government structures

(1 = Strongly disagree 2 = disagree 3 = Neutral 4 = Agree 5 = Strongly agree)

Integration mechanism					
I will accept a chief as an Assembly man or woman					
I will accept a chief as a unit committee chairman					
I will accept a chief as a unit committee member					
I will accept a chief as a government appointee in any office					
I will want to see a constitutional amendment that bars chiefs in active politics					
I will agree to the total integration of chiefs into DA and substructure					

22. What are the benefits of integrating traditional authorities into the local government structures/units?

More informed decision making at the DA a. Yes[ ] b. No[ ]

Increased community support for DA decisions a. Yes[ ] b. No[ ]

More opportunities for TAs to take leadership roles in their communities

a. Yes[ ] b. No[ ]

The DA is more effective meeting the needs of marginalized groups

a. Yes[ ] b. No[ ]

**Section F: Recommendations**

23. What should be done to improve the relationship between TAs and DA?

.....  
 .....

24. Any comment on traditional authority and local government

.....  
 .....

**[The end]**  
**Thank you!**

APPENDIX C

FOCUS GROUP DISCUSSION GUIDE

INSTITUTE FOR DEVELOPMENT STUDIES  
UNIVERSITY OF CAPE COAST

FOCUS GROUP DISCUSSION GUIDE FOR ASSEMBLY MEMBERS

**Section A: Background information**

Self introduction of respondent, which includes name, age, sex, occupation, educational level, religion, marital status

**Section B: Issues for discussion**

1. Can you tell me the nature of the existing structure of relationship between local government and traditional authorities?
2. Does the relationship enhance or hinder efficiency in service delivery by local government? and how?
3. Can you please tell me the role of
  - a. local government in your area?
  - b. traditional authorities in your area?
4. Please tell me the relevance of the roles of these authorities to governance (probe for how and why)?
5. What are the roles traditional authorities play in promoting efficiency in local governance?
  - Accessing social welfare projects a. Yes [ ] b. No [ ]
  - Maintaining law and order, and making bye-laws a. Yes [ ] b. No [ ]
  - Trustee of community resources a. Yes [ ] b. No [ ]
  - Liaison between local government and community in information delivery, policy and programme education a. Yes [ ] b. No [ ]
  - Mobilisation of women groups in the execution of projects a. Yes [ ] b. No [ ]
  - Dispute settlement a. Yes [ ] b. No [ ]
- 6a. What will you say about the roles of the TAs in the implementation and monitoring of service delivery by local government actors?
  - a. Efficient [ ] b. Inefficient [ ]
- 6b. Give reason(s) for your answer in q.16  
.....  
.....
7. Are there any conflict between traditional authorities and local government officials?
8. What do you like about the modern local government system?
9. What do you think are the potential challenges of traditional authorities' involvement in local government?

- a. Lack of knowledge of the DA system. Probe why if yes
  - b. Lack of political will to integrate TA into the district assembly and sub-structures. Probe why and how
  - c. Lack of a consistent policy in the appointment of traditional authorities into the district assembly. Probe why and how
  - d. Constitutional prohibition that bans chiefs in active party politics. Probe why and how
10. Do you think it is important to have traditional authorities in the district assembly and sub-structures/units? a. Yes[ ] b. No[ ]
11. Indicate whether the following are factors or reason influencing the need to integrate chiefs into the local government system

(1 = Strongly disagree 2 = Disagree 3 = Neutral 4 = Agree 5 = Strongly agree)

Factors or reasons	1	2	3	4	5
<b>Socio-cultural:</b>					
They know the culture of the people					
Traditional knowledge and wisdom are tried and tested					
They know the local terrain better					
They are highly respected					
They can use the community's resource without consultations					
<b>Economical:</b>					
They are the custodians of natural resources e.g. gold, forest, etc					
They attract local investors into the community					
They are very generous					
They do proper business with investors					
They are good revenue mobilization agents					
<b>Political:</b>					
They have rich experience in local governance					
They represent the interest of the people					
They are very good at settling disputes					
They are able to chair functions very well					
They are law abiding					
They are very good arbitrators					
Mobilize community member for communal labour					
They are effective in planning, implementing and monitoring local development initiatives					
They help the political institutions and the administration to obtain their legitimacy					



12. Which of the traditional authorities should be integrated into local government system? a. Chiefs only[ ] b. Elders only[ ] c. Clan heads only[ ] d. Wuriche/magazias only[ ] e. Youth group leaders only[ ] f. Chiefs and elders[ ] g. Chiefs and clan heads[ ] h. Chiefs and youth group leaders[ ] i. Clan heads and wuriche/magazias[ ] j. Clan heads and youth group leaders[ ] k. Wuriche/magazias and youth group leaders[ ] l. All [ ]

13. State your perceptions about the integration of chiefs into the local government structures

(1 = Strongly disagree 2 = disagree 3 = Neutral 4 = Agree 5 = Strongly agree)

Integration mechanism					
I will accept a chief as an Assembly man or woman					
I will accept a chief as a unit committee chairman					
I will accept a chief as a unit committee member					
I will accept a chief as a government appointee in any office					
I will want to see a constitutional amendment that bars chiefs in active politics					
I will agree to the total integration of chiefs into DA and substructure					

14. What are the benefits of integrating traditional authorities into the local government structures/units?

More informed decision making at the DA a. Yes[ ] b. No[ ]

Increased community support for DA decisions a. Yes[ ] b. No[ ]

More opportunities for TAs to take leadership roles in their communities

a. Yes[ ] b. No[ ]

The DA is more effective meeting the needs of marginalized groups

a. Yes[ ] b. No[ ]

15. What should be done to improve the relationship between TAs and DA?

.....  
 .....

16. Any comment on traditional authority and local government

.....  
 .....

**[The end]**  
**Thank you!**