

UNIVERSITY OF CAPE COAST

THE ROLE OF THE NATIONAL COMMISSION ON CULTURE IN THE
SOCIO-ECONOMIC DEVELOPMENT OF GHANA: THE CASE OF BRONG
AHAFO REGION

BY

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DECLARATION

Candidate's Declaration

I hereby declare that this dissertation is the result of my own original work, and that no part of it has been presented for another degree in this University or elsewhere.

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Supervisor's Declaration

I hereby declare that the preparation and presentation of this dissertation were supervised in accordance with the guidance on supervision of dissertation laid down by the University of Cape Coast.

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ABSTRACT

The role of institutions in national development has been championed by various governments for some time to come now. However, what is most topical in this quest is the creation of institutions that would look at development from within, taking cognizance of the local needs and resources of the people. This study was set out to examine the role of the National Commission on Culture on the socio-economic development of Ghana using the Brong Ahafo region as study area. The study made use of questionnaires and interviews as data collection instruments and a total of fifty respondents were covered made up of respondents from the district assembly, religious bodies, educational institutions, social groups, voluntary associations, Non-governmental organisations and artistic groups. The study revealed that the people in the Brong Ahafo region were aware of the role of the commission in the promotion of culture in the country. Among other roles, the study further revealed that the commission was performing its mandated roles of creating awareness on Ghanaian culture and fostering national unity among the diverse ethnic groups. However, the commission faced some challenges such as inadequate human resources, inadequate infrastructural facilities and over concentration of the commission on day to day administration to the detriment of the broader goals. The recommend that educational campaigns among the populace to raise their awareness of the value of Ghanaian culture to national development and to recruit qualified staff to run the activities of the commission.

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DEDICATION

To my family especially my lovely daughters Fatima, Memmunatu, Charity, Rose, Rosina, my beloved sons, Richard, Ben, Prosper, Seth and Kwesi as well as my dear wife Veronical Azaanab

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CHAPTER ONE

BACKGROUND

Introduction

Development as a multi-disciplinary concept has been championed from several perspectives. This is because scholars from various disciplines have expressed diverse views about it following their theoretical background. Modern social scientists and researchers have recognized the value of indigenous knowledge in propelling the development of particularly third world countries. Indigenous knowledge is the knowledge that helps a society make decisions about activities, such as agriculture, education and health that are acceptable to their lives. Indigenous knowledge, along with western based knowledge, helps create development solutions that are culturally acceptable to a given society at large (Puffer, 1995).

In the past, such knowledge has been ignored and development solutions have been created that were not economically feasible or culturally acceptable for the society being aided (Puffer, 1995). Indigenous knowledge can therefore be defined as knowledge that is the basis for agriculture, environmental conservation, education, health, infrastructure and social wellbeing and many other activities peculiar to a particular group of people. These groups of people can be a nation state, a community or an ethnic group. Indigenous knowledge is generally transmitted across generations by an oral tradition and is an aspect of every human community (Puffer, 1994: 20). Therefore a critical part of this indigenous knowledge is culture. Culture according to Taylor (1959) is the totality of

customs, traditions, values and norms that are transmitted from one generation to the other. According to Bocock (1992), and based on his historical review of definitions of culture as a concept, it can best be defined as referring to a “distinctive way of life, shared values and meanings common to different groups and historical periods”. This definition, which has been widely accepted, suggests that cultures vary from one society or social group to another as they share common meanings that are however different from those shared by members of another group. It also suggests that cultures and the meanings associated with their practices and values differ in various historical contexts. What needs to be carefully considered though is that while cultural meanings may differ historically, it would however be erroneous to suggest that there is a complete break up in cultural meanings as there is also continuity. Given the diversity of culture in the World and more particularly Ghana there is the need to harness all these unique and rich culture as a national instrument for development.

Since modern theories of development such as Todaro and Smith (2009) defined development as a multi-dimensional process involving major changes in social structures popular attitudes and national institutions as well as the acceleration of economic growth, the reduction of inequality and the eradication of absolute poverty. A social structure is a patterned social arrangement in society that are both emergent from and determinant of the actions of individuals. From the definition, there should be change in the main social institutions. Development, in essence, must represent the whole gamut of change by which an entire social system, tuned to the diverse basic needs and desires of individuals

and social groups within that system, moves away from a condition of life widely perceived as unsatisfactory towards a situation or a condition of life regarded as materially and spiritually better.

Yogesh (1980) pointed out development strategists and social scientists of the developing world have been finding fault with the Western paradigm of development and have been sloganizing the need for endogenous development. Alechina and Loubser (1982) indicated that endogenous development entails the goals of development based on the basic continuity of the people's cultural traditions and the formation of endogenous innovative groups or institutions. The socio-economic development of Korea certainly did not follow the development course of the West in many respects. Korea did not have what the West had, such as usable natural resources, capital accumulation, technological superiority, industrial base, the Western rationality (Yogesh Atal, 1980).

But Korea had what the West did not have, such as its own development ethics, its use of human resources, its collaboration of government with business and the vast milieu of culture of the people. Certain unique Korean cultural values were utilized in the process of mobilization and organization needed to pursue the goal of socio-economic development (Yogesh Atal, 1980). Therefore this underscores the relevance of culture in the socio-economic development of some countries. Thus Korea's socio-economic development may be regarded, on the one hand, as a consequence of the combination of certain traditional cultural values, modern science and technology, and on the other as a consequence of the combination of non-rationality and rationality in terms of Western usage.

Experience has shown us that development efforts that ignore local technologies, local systems of knowledge, the culture of the people involved and the local environment generally fail to achieve their desired objectives. The use of indigenous knowledge as means of attaining socio-economic development is embedded in the creation of the right institutions that will propagate the relevance of such institutions in attaining the desired goals. Thus, indigenous development can only be realised if the right institutions are there to provide the frame and environment for the elements necessary for the development. Therefore endogenous development which is development from the local perspective which takes into consideration the totality of the people's lives, can be realised if there are relevant institutions to support these indigenous values in the development process. This again brings into focus the relevance of national institution in the socio-economic development of Africa and Ghana to be specific.

Institutional development has become increasingly recognized as an integral part of successful developmental strategies. The fundamental role of institutions in providing the right framework for integration has also been widely acknowledged. While a consensus exists on the importance of a clear vision and well defined institutional building blocks to achieve socio-economic development, the reality is that certain institutions have not received the right attention that could aid it in bringing that development (Chang, 2002).

By definition institutions are commonly thought to refer to both private and public sector actors, including firms, governments and civil society organizations. According to North (1990) institutions are the rules of the game of

a society or more formally, the limits designed by mankind to give shape to human relationships, be they political, social or economic. Therefore the critical focus of this research is on the National Commission on Culture. This is a state institution that was established to provide the environment that can accrue to the nation indigenous development through the propagation of the unique characteristics and cultural diversity of the nation. But the question that puzzles the researcher and therefore necessities this enquiry are that: have the role of the National Commission on Culture yielded the desired result; what challenges have the institution faced in attaining this development objective; and finally how can the institution be used to re-awaken the cultural spirit of the Ghanaian for national development.

Problem statement

One fascinating attribute of our culture is strength and unity we derive from our diverse cultural background. In the era of globalisation and contemporary technological challenges, the people of Ghana must recognise that their culture is the basis of, and the most important factor in the nation's human and material development. Thus our history, cultural values and institutions must continue to exercise a deep influence on the nation's destiny and play a key role in socio-economic development of the nation. Therefore, our culture should indeed reflect the requirements of our time and aspirations of the popular masses in our efforts to build a peaceful Ghana.

The National Commission on Culture was established in 1990 by the Provisional National Defense Council Law 238 to manage from a holistic

perspective, the Cultural life of the country. In the execution of the aforementioned, the National Commission on Culture is enjoined, among other things, to promote the evolution of an integrated National Culture, supervise the implementation of programmes for the preservation, promotion and representation of Ghana's tradition and values. To further give legal backing to this mandate the Fourth Republican Constitution (1992) recognizes culture as a necessary tool for national integration and development and, under the Directive Principles of State Policy (Article 39), declares as follows: "(1) Subject to clause (2) of this article, the State shall take steps to encourage integration of appropriate customary value into the fabric of national life through formal and informal education and the conscious introduction of cultural dimensions to relevant aspects of national planning. (2) The State shall ensure that appropriate customary and cultural values are adapted and developed as an integral part of the growing needs of the society as a whole; and in particular, that traditional practices which are injurious to the health and well-being of the person are abolished. (3) The State shall foster the development of Ghanaian languages and pride in Ghanaian culture. (4) The State shall endeavour to preserve and protect places of historical interest and artifacts."

This revelation from the constitution gives the authority to the National Commission on Culture to execute its mandate in that direction to help the country propel towards development that is endogenous and takes of indigenous knowledge of the Ghanaian through the vast cultural milieu of the Nation. The Ghanaian Culture is the totality of the way of life evolved by Ghanaians through experience and reflection in Ghanaian attempt to fashion a harmonious co-

existence the environment (Ghana Cultural Policy, 2004). This culture is dynamic and gives order and meaning to the social, political, economic, aesthetic and religious practices of the Ghanaian people. Our culture also gives us our distinct identity as a people. Our culture manifests in our ideals and ideas, beliefs and values; folklore, environment, science and technology; and in the forms of our political, social, legal and economic institutions. It also manifests in the aesthetic quality and humanistic dimension of our literature, music, drama, architecture, carvings, paintings and other artistic forms.

However, given the elaborate role of the National Commission on Culture by the constitution, there is a scarcity of information on the extent to which the National Commission has performed its duties, challenges that is hindering the Commission from attaining its constitutional mandate and knowledge of people about the role that the commission is deemed to perform in Ghana. It is in line with the challenges that is hindering the Commission from attaining its constitutional mandate gap that the thrust of this study is defined.

Objective of the study

This research is guided by the general objective which is to examine the role of the National Commission on Culture in the socio-economic development of the Nation. Specifically, the research seeks to:

- Investigate the knowledge of people about the role of the National Commission on Culture in their area.
- Assess the knowledge of the people about the performance of the National Commission on Culture.

- Assess the extent to which the National Commission on Culture has performed its duties.
- Examine the challenges of the National Commission on Culture in the performance of its duties.
- Suggest policy recommendations to improve the work of the commission.

Research questions

The following research questions are posed to help address the objectives of the study:

- What are the roles of the National Commission on Culture in the socio-economic development of the area?
- What is the knowledge of people on the performance of the Commission in your area?
- Has the commission performed its duties satisfactorily over the years?
- What are some of the problems that the Commission face in the performance of its duties?

Significance of the study

A study of this nature is significant because it would create awareness of the traditional values and generate pride and respect for the nation's heritage. This research would also foster national unity among the diverse ethnic groups of Ghana by promoting cultural interaction and inter-ethnic understanding through programmes that create an enabling environment for national development. Moreover the study would equally make the people of Ghana aware of the contemporary relevance of their traditions and cultural heritage and assist local

communities to mobilise their cultural resources for human and material development. Furthermore, the study would also serve as an avenue for the nation to maximise the capacity of the cultural sector to develop and promote the economic aspects of culture in order to enhance Ghana's image.

CHAPTER TWO

LITERATURE REVIEW

Introduction

In this chapter, the literature that relate to the subject matter of the study is reviewed. The area reviewed are; establishment of the National Commission on Culture, role of the National Commission on Culture, challenges of the National Commission on Culture, role of National Institutions in the development of Ghana, relevance of culture in the development agenda of Ghana and relevance of Indigenous knowledge to development.

Establishment of the National Commission on Culture

The National Commission on Culture was established in 1990 by Provisional National Defense Council Law 238 to manage from a holistic perspective, the cultural life of the country (National Commission on Culture, 2011). In the execution of the aforementioned, the National Commission on Culture is enjoined, among other things, to promote the evolution of an integrated National Commission, supervise the implementation of programmes for the preservation, promotion and representation of Ghana's tradition and values; and perform such other functions as may be prescribed by government (National Commission on Culture, 2011).

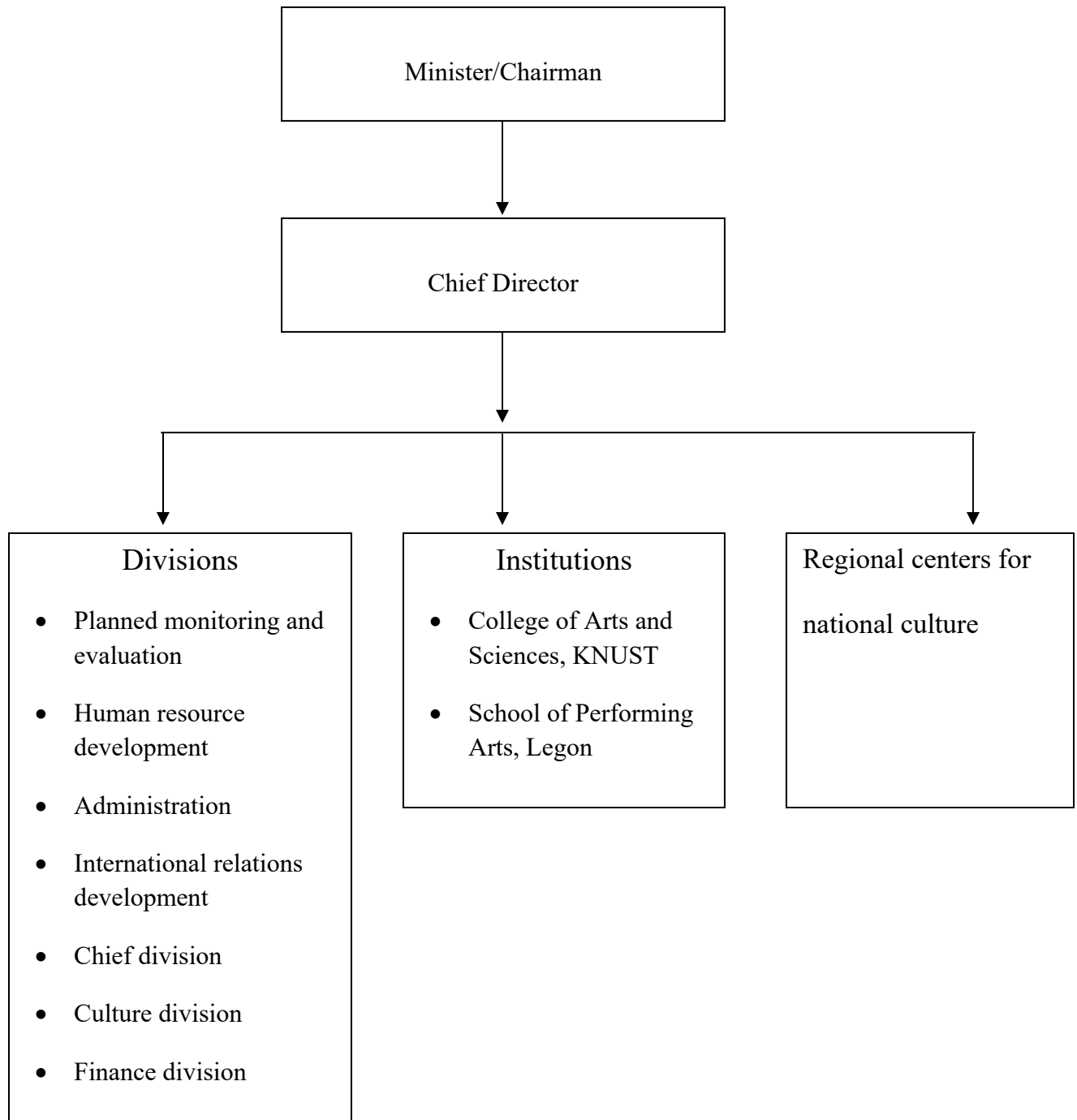


Figure 1: Organisational structure of the national Commission on Culture

Source: National Commission on Culture, 2012

Role of the National Commission on Culture

According to National Commission on Culture (2011) shall exercise the following powers and functions:

- encourage and facilitate the organization of a network of regional and local councils for culture and the arts, hereunder described, to ensure a broad nationwide, people-based participation in the formulation of plans, the enforcement of culture-related laws and regulations, the implementation of programs/projects and the review of funding requirements;
- Establish a secretariat under an Executive Director for the administrative and day-to-day operations of the Commission;
- Set-up a system of networking and coordination with and among all existing government cultural agencies for the effective implementation of plans and strategies;
- Call upon and coordinate with other government and non-government and cultural institutions and agencies for assistance in any form.
- Generate resources, both from the Government and private sectors, local, national and international, for its operation, as well as for effective implementation of plans and strategies;
- Call upon and coordinate with other government and non-government and cultural institutions and agencies for assistance in any form;
- Generate resources, both from the Government and private sectors, local, national and international, for its operation, as well as for the National Endowment Fund For Culture and Arts;

- Receive and accept donations and other conveyances including funds, materials and services, by gratuitous title;
- Administer the National Endowment Fund for Culture and the Arts and give grants for the development, protection, preservation and dissemination of culture and arts.
- Prepare an annual budget of the Commission and submit the same to the President for inclusion in the annual General Appropriations Act;
- Advise the President on matters pertaining culture and the arts, including the creation of a special decoration or award, for person who have significantly contributed to the development of culture and arts in the country.
- Promulgate rules, regulations and undertake any and all measures as may be necessary to implement this Act;
- Regulate activities inimical to preservation/ conservation of national cultural heritage/properties.

The cultural diversities in Ghana notwithstanding, the 1992 Constitution of the Republic of Ghana recognizes culture as a vital tool for national integration and development. In Chapter 6 of the Constitution under the heading "the directive principles of State Policy", Article 39 states that: "The State shall take steps to encourage the integration of appropriate customary values into the fabric of national life through formal and informal education and the conscious introduction of cultural dimensions to relevant aspects of national planning. The State shall ensure that appropriate customary and cultural values are adapted and developed as an integral part of the growing needs of the society as a whole; and

in particular that traditional practices which are injurious to the health and well-being of the person are abolished. The State shall foster the development of Ghanaian languages and pride in Ghanaian culture. The State shall endeavour to preserve and protect places of historical interest and arte facts (National Commission on Culture, 2011).

In the Cultural Policy of Ghana, published in 2004 by the National Commission on Culture and approved by the Ghana Government, three main objectives were set out": Firstly, to document and promote Ghana's traditional cultural values such as those enshrined in concepts of human dignity, attitudes to nature and the environment, law and order, honesty and truthfulness, unity and peace, self-reliance and dignity of labour, family community and national solidarity.

Secondly, the document was to ensure the growth and development of our cultural institutions and make them relevant to human development and the overall total development agenda of the country. Thirdly, to enhance Ghanaian cultural life and develop cultural programmes to contribute to the nation's human development and material progress through heritage preservation, conservation, promotion and the use of traditional and modern arts and crafts to create wealth and alleviate poverty. For purposes of implementing the National cultural policy, the National Commission on Culture has set out a Strategic plan which recognises all Civil Society groups, Business and Corporate Organisations as Stakeholders in the nation's cultural heritage and seeks their participation in the implementation of policies and programmes. Among the list of stakeholders, prominence is given to

the Houses of Chiefs regarded as having a key role in the task of heritage preservation and cultural transformation. Other stakeholders are the District Assemblies, Religious Bodies, Educational Institutions, Social groups, Voluntary Associations, Artistic groups and associations, Non-Governmental Organisations, as well as the Media agencies and Institutions (National Commission on Culture, 2011).

Relevance of indigenous knowledge to development

Indigenous knowledge is an integral part of the culture and history of a local community. Until relatively recently, the development community's conception of knowledge was influenced primarily by the philosophy and methods of western science. Few, outside of some anthropologists and historians recognized that there are myriad sciences embedded in cultures of other peoples and civilizations throughout the world. Today, both scholars and public policy makers are recognizing the importance of various local or culture-based knowledge systems in addressing the pressing problems of development (World Bank, 1993).

Indigenous knowledge is the local knowledge that is unique to a given culture or society. Indigenous knowledge contrasts with the international knowledge system generated by universities, research institutions and private firms. It is the basis for local-level decision making in agriculture, health care, food preparation, education, natural-resource management, and a host of other activities in rural communities (Warren, 1991).

According to Ermine (as cited in Hammersmith, 2007), “it can be elaborated that indigenous knowledge systems are linked to the communities that produce them”. He further observed that, “Those natural communities are characterized by complex kinship systems of relationships among people, animals, the earth, and the cosmos from which knowing emanates” (cited in Hammersmith, 2007, p.22).

Indigenous knowledge systems manifest themselves through different dimensions. Among these are agriculture, medicine, security, botany, zoology, craft skills and linguistics. In matters relating to security, especially of properties such as homes, field crops and livestock, indigenous people developed some mechanisms that are still used in some rural areas to safeguard their properties from thieves and invaders. They have also developed traditional ways of weather forecasting that helped them to plan their activities for at least two to three days in advance. This knowledge was very useful, especially in summer and immediately after harvesting when crops, Indigenous knowledge e finger millet, would be in need of thrashing and winnowing. Indigenous ways of knowing have also brought forth useful knowledge on medicine and health. The use of, for example, proverbs and idioms is another case of ethno knowledge that has been used in both judicial and governance matters.

According to the 1998/99 World Development Report, knowledge, not capital, is the key to sustainable social and economic development. Building on local knowledge, the basic component of any country’s knowledge system, is the first step to mobilize such capital. Moreover, there is a growing consensus that

knowledge exchange must be a two way street. A vision of knowledge transfer as a sort of conveyor belt moving in one direction from the rich, industrialized countries to developing countries is Indigenous knowledge to lead to failure and resentment. Governments and international institutions can certainly help countries with the daunting task of sifting through international experience, extracting relevant knowledge and experimenting with it. But they will have the most success if they help developing countries adapt knowledge to local conditions. Sharing knowledge with the poor is most effective when we also solicit knowledge from them about their needs and circumstances. Therefore, development activities, especially those that aim to benefit the poor directly, need to consider Indigenous Knowledge in the design and implementation stages of the process. Indigenous practices can generally response to gradual changes in the social and natural environments, since indigenous practices are closely interwoven with people's cultural values and passed down from generation to generation.

Indigenous institutions, indigenous appropriate technology, and low-cost approaches can increase the efficiency of development programs because Indigenous Knowledge is a locally owned and managed resource. Building on Indigenous Knowledge can be particularly effective in helping to reach the poor since Indigenous Knowledge is often the only asset they control, and certainly one with which they are very familiar. Utilizing Indigenous Knowledge helps to increase the sustainability of development efforts because the Indigenous Knowledge integration process provides for mutual learning and adaptation,

which in turn contributes to the empowerment of local communities. Since efficiency, effectiveness, and sustainability are key determinants of the quality of development work, harnessing indigenous knowledge has a clear development business case. Early indications point to significant improvements in development project quality if Indigenous Knowledge is leveraged with modern technologies (Gorjestani, 2000).

After fifteen years of civil war, community leaders in Mozambique reportedly managed about 500,000 informal “land transactions” and helped in the settlement of about 5 million refugees and displaced persons in two years. Most significantly, they achieved this without direct external government. How did this happen? Traditional, local authorities relied on indigenous, customary laws to resolve potential conflicts arising from competing claims to land by returning refugees and those who had settled on the lands during the civil war. As a result, small holders were able to quickly resettle and resume farming and contribute to the growth of agricultural production (Gorjestani, 2000, p. 12).

In Senegal, external partners had for years engaged the country’s authorities to abolish female genital mutilation (FGM), though with little success. Indigenous knowledge and empowerment of community groups eventually made a national impact. After attending an adult literacy course conducted by TOSTAN, a local NGO, a group of women from a village called Malicounda decided to address the issue in their communities. They convinced the traditional spiritual leaders to join their campaign against the practice. Within two years these empowered women had convinced sixteen neighboring communities to

abolish the practice. As a result of the growing impact of the Malicounda initiative, by the end of 1999 the practice was declared illegal in Senegal. The Malicounda initiative has spread to other groups in the neighboring countries where already more than 200 communities have abolished FGM (Nicolas Gorjestani, 2000, p. 18).

Thus, knowing the value of indigenous knowledge would help promote national development in a holistic manner. Therefore, the National Commission on Culture in Ghana is a clear case of an attempt to promote national development in an integrated manner, such that culture takes a centre stage in all its development strive. Hence, the establishment of the National Commission on Culture and its given mandate would be to unearthed such available indigenous knowledge systems through the use of Ghana's vast and rich culture.

The role of indigenous state institutions in national development

Most studies of institutional development start by defining "institution" because the concept can be nebulous. Institutions are commonly thought to refer to both private and public sector actors, including firms, governments, civil society organizations, and the indigenous knowledge e. North (1990) provides one of the clearest, most succinct, definitions: "Institutions are the rules of the game of a society or, more formally, the limits designed by mankind to give shape to human relationships, be they political, social or economic."

Institutions represent the symbolic blueprint for organizations. Thus, they are the set of rules, written or informal, governing relationships among role occupants in organizations lIndigenous knowledge e the family, the schools, and

the other major areas of social life: the polity, the economy, religion, communications and information, and leisure (MacIver & Page [1949] 1961; Merton 1968; North 1990; Hollingsworth 2002).

Portes (2008) highlighted the seriousness of lack of rigor in the definition of “institution” in the present economic development literature and sought to overcome the problem by situating the term in the conceptual space constructed by classic sociological theory, including elements of both culture and social structure.

Institutions are very relevant in development work. This is how modern governments are organized. Indeed the literature espouses the essential need to build strong local organizations as the only way to sustain development initiatives. Bergdall (1998) argues that for development efforts to be sustained over the long haul strong indigenous institutions are required. Locally grounded organizations are indispensable for durable initiatives to improve the quality of life of people. Development is principally about culture (Arendonk & Arendonk-Marquez, 1988). But all societies have now increasingly to deal with one dominant global culture in the western world that is built around rationalism, individualism, secularism and utilitarianism.

The 1992 constitution of the republic of Ghana enjoins on the development planning to be conscious of culture and its ramifications for successful implementation of projects. Article 39 (1) states that, the state shall take steps to encourage that integration of appropriate customary values into the fabric of national life through formal and informal education and conscious

introduction of cultural dimension of relevant aspects of national planning. The second clause of the same article further requires that the state shall ensure that appropriate customary and cultural values are adapted and developed as an integral part of the growing needs of the society as a whole.

The relevance of culture in socio-economic development

According to Mbigi and Maree (1995) culture is a “metaphor that describes the significance of group solidarity on survival issues amongst African communities that are subjected to poverty as a result of deprivation, and which is effected through brotherly group care as opposed to individual self-reliance”. The core defining values of culture are respect, group solidarity, conformity, compassion, human dignity and humaneness, collective unity and solidarity, sharing, universal brotherhood, communalism, interdependence, and hospitality.

Mbigi (1997) calls this South Africa’s “triple cultural heritage”, as a source of strength that needs to be tapped to not only reconciles the historical differences and conflicts but also to enhance the achievement of improved efficiency, productivity, profitability and competitiveness. Nzimande (1988, p.4) argues that, in spite of the changes that the African traditional and cultural values and beliefs, their core practices were maintained. Culture has a strong potential to promote human resources through stimulating creativity and development of identity as well as contributing to a positive sense of being, including increasing self-esteem, dignity, motivation and self-confidence. This can also be defined as empowerment – i.e. the ability to consciously influence one’s own life situation.

Ghanaian philosopher, Kwame Gyekye (1996), however, argues that culture is an all-encompassing notion that speaks to the entire life of a people: their morals, religious beliefs, social structures, political and educational systems, forms of music and dance, and all other products of their creative spirit. Culture influenced progress, with regards to time and work orientation, while ethical codes tend to be more rigorous in progressive cultures, and “community is broader in progressive societies.

An important ingredient or building block of culture and social development is social capital. Social capital means the social norms, both positive and negative, that bind a society together, for example in terms of social safety nets. Such as mutual help and other reciprocal arrangements (Australian Development Agency, 2007)

Culture industries such as music, publishing, tourism and handicrafts in general have a strong potential for income generation in developing countries. One concrete example is world music/high life music from West Africa or the broad range of tourist attractions in developing countries, including cultural heritage sites (Australian Development Agency, 2007). Support to arts and culture can promote pluralism, respect for cultural diversity and indigenous peoples' rights as well as civil society development. This may take place through debates and creation of platforms for free expression. Artists can give voice to the voiceless, depict societal injustice and inequality, and thereby provoke critical thinking. Hence, support to culture in some cases has an explicit political dimension (Australian Development Agency, 2007).

A classical example of the use of culture in the national development agenda was showcase in Korea where culture played an integral part of the nation's development agenda. The socio-economic development of Korea certainly did not follow the development course of the West in many respects. Korea did not have what the West had, such as usable natural resources, capital accumulation, technological superiority, industrial base, the Western rationality, and so forth. But Korea had what the West did not have, such as its own development ethics, its use of human resources, and its collaboration of government with business. Certain unique Korean cultural values were utilized in the process of mobilization and organization needed to pursue the goal of socio-economic development in the context of a dialectical change consisting of twin processes of indigenous adaptive change and acculturation (Sang-Bok Han,1997).

Theoretical perspectives

The research would adopt two theoretical perspectives to explain the role of the National Commission on Culture in the socioeconomic development of Ghana. These are the functionalist perspective and the institutional theory.

Functional perspective

The functionalist perspective is based largely on the works of Herbert Spencer, Emile Durkheim, Talcott Parsons, and Robert Merton. According to functionalism, society is a system of interconnected parts that work together in harmony to maintain a state of balance and social equilibrium for the whole. The functionalist perspective emphasizes the interconnectedness of society by focusing on how each part influences and is influenced by other parts. (Merton

1968). This approach looks at society through a macro-level orientation, which is a broad focus on the social structures that shape society as a whole, and believes that society has evolved indigenous knowledge e organisms. This perspective looks at both social structure and social functions. Functionalism addresses society as a whole in terms of the function of its constituent elements; namely norms, customs, traditions, and institutions (Parsons, 1959).

It simply emphasizes "the effort to impute, as rigorously as possible, to each feature, custom, or practice, its effect on the functioning of a supposedly stable, cohesive system (Parsons, 1951). The underpinning of the theory can be fitted into the role of the National Commission on Culture into this perspective. The National Commission on Culture is an institution established by law (Provisional National Defense Council Law 238) in 1990 to perform required functions for the smooth running of the society and ultimately for national development. The Commission was established to manage from a holistic perspective, the Cultural life of the country. In the execution of the aforementioned, the National Commission on Culture is enjoined, among other things, to promote the evolution of an integrated National Commission, supervise the implementation of programmes for the preservation, promotion and representation of Ghana's tradition and values; and perform such other functions as may be prescribed by government. This implies that the National Commission on Culture is an organ of state that performs specific functions in a unified manner to ensure harmony and development in the country. Since functionalist

theorists stresses the unifying role of culture, it is proper to understand the role of National Commission on Culture in Ghana.

Indigenous development perspective

An overarching perspective that puts this research into theoretical context is the indigenous development perspective. This perspective is a sharp departure from mainstream development theories and perspectives and advocates for local oriented development. Several theorists have tried to deepen this perspective through theory and research.

The theory combines cosmology (world view) and indigenous knowledge in analysing development. The theory is largely hinged on the culture and how local people make use of their environment to development. The perspective relates indigenous peoples' views, concepts and principles to development that are consistent with their simple lifestyles and symbiotic relationship with their natural environment (Grenier, 1998).The perspective embodies the linkage of development with sustainable use and management of resources, the importance of culture and maintaining social harmony and cooperation through local peoples own political and juridical systems, the transfer of indigenous knowledge, and the development of self- reliant local economies among others. The perspective also includes invaluable concepts and principles that uphold the common good or the interest of the majority over personal interests, cooperation, accountability, humility and simplicity, and the regard for nature as the source of life that must be nurtured and protected.

Traditional livelihood activities which ensure food security and the conservation of nature for the survival of future generations are highlighted by the perspective. Within this perspective, the notion of indigenous knowledge systems has been defined as the sum total of the knowledge and skills which people in a particular geographic area possess, and which enables them to get the most out of their natural environment (Grenier, 1998). Introducing history and a time dimension to the definition, indigenous knowledge is described as: that knowledge that is held and used by a people who identify themselves as indigenous of a place based on a combination of cultural distinctiveness and prior territorial occupancy relative to a more recently arrived population with its own distinct and subsequently dominant culture (ILO, 1989: Article 1). In the a similar vein Culture is best understood as the totality of socially transmitted behaviour patterns, arts, beliefs, institutions and all other products of human work and thought. Geertz (1973) explained culture as that spectrum encompassing the total way of life of a people, the social legacy the individual acquires from his group, a way of thinking, feeling, and believing, a storehouse of pooled learning, a mechanism for the normative regulation of behaviour, and a set of techniques for adjusting both to the external environment and to other people. Applying this theory to this research situation one observes that the perspective contextually fit into the role of the National Commission on Culture.

The body responsible for promoting and preserving the Ghanaian cultural heritage is the National Commission on Culture. Therefore the development of Ghana greatly depends on how the culture of the people and the indigenous

knowledge available to the country are harnessed for national development. Therefore this perspective is opening an avenue to pursue the local oriented development strategies by focusing on what stock of knowledge and culture the country commands.

CHAPTER THREE

METHODOLOGY

Introduction

This section discusses the study area and present methodological matters, which include the research design, target population, sample and sampling methods used to select the study unit. The section also covers issues related to data such as data sources, method of data collection, processing and analysis.

Study area

The Brong Ahafo region, formerly a part of the Ashanti region was created in April 1959. It covers an area of 39,557 square kilometers and shares boundaries with the Northern region to the north, the Ashanti and Western Regions to the south, the Volta region to the east, the Eastern region to the southeast and La Cote d'Ivoire to the west (Ghanadistricts.com). It has 19 administrative districts, with Sunyani as the regional capital. The region lies in the forest zone and is a major cocoa and timber producing area. The northern part of the region lies in the savannah zone and is a major grain and tuber producing region. The region has a population of 1,815,408 (Ghana Statistical Service, 2000). The districts are headed by District Chief Executives who, in turn, are under the political and administrative jurisdiction of the Regional Minister (Ghanadistricts.com). The region has a tropical climate, with high temperatures averaging 23.9⁰ C (750F) and a double maxima rainfall pattern. Rainfall ranges, from an average of 1000mm in the northern parts to 1400 millimeters in the southern parts.

The Brong Ahafo region has also embraced the decentralization process and therefore has structures of authority similar to that of the Upper West region. The region has 26 administrative districts, with District Chief Executives (DCEs) as the political heads. The DCEs are assisted by District Co-ordinating Directors (DCDs) who are responsible for the day to day running of the districts. The DCEs work under the Regional Minister (the political head of the region), while the District Coordinating Directors (DCDs) are under the Regional Coordinating Director. Sunyani is the administrative headquarters of the region. The legislative wing of the political and administrative structure is the District Assembly. One third of its membership is appointed by Government in consultation with local leaders, while the remaining are elected. The District Assemblies are divided into Town and Area Councils, depending on the population and land area of the district. A settlement or town with a population of 5,000 or more qualifies to have a Town Council status. The region has 37 Town Councils and 106 Area Councils (Ghanadistricts.com).

There are a total of 769 Junior Secondary Schools in the region. The number of Senior Secondary Schools is also encouraging. The region has 60 Senior Secondary Schools. Sunyani has the highest number of Secondary Schools, (88 JSS and 8 SSS) with Sene (22 JSS and 2 SSS) having the least. There are three Teacher Training Colleges in the region, located in Atebubu, Berekum, and Bechem. There are also 24 Technical, Commercial and Vocational institutions, as well as three specialized schools and one Polytechnic (Ghanadistricts.com).

Kintampo has the highest proportion (30.6%) of localities with primary schools within the locality, followed by Sene (27.4%) and Atebubu (24.4%) (Ghanadistricts.Com). Most of the localities in the remaining districts are between one and five kilometres away from the nearest primary school. This situation can be described as better than the Wa West district where most schools are far away from the main town. On the average, there are five teachers to a primary school in the Brong Ahafo region, falling short of one teacher from the ideal number of six teachers to a primary school, the standard set by the Ghana Education Service (GES). The only district that meets this standard is Tano. Asunafo, Berekum, Kintampo and Atebubu have a teacher/primary school ratio of 4, and Sene has a ratio of 3, the worst in the region. All the remaining districts have a ratio of 5 (Ghanadistricts.Com).

In the districts where the teacher/school ratio falls below the standard, effective teaching would be lacking since teachers have to leave one class to attend to others. Lack of teachers in Sene may be a reason for the low current school attendance, low school attainment and high illiteracy. In the JSS category, the regional average of teacher/school ratio is 6, which is slightly above the national standard of 5. Sunyani has the highest teacher/school ratio (26) for the SSS category, with Asunafo the lowest (11) (Brong Ahafo Regional Education Directorate, 2007)

For senior high school, a teacher without a diploma in education is classified as untrained even if he/she graduated from the university or other tertiary level institution. The overall picture for the region shows that pre-schools

have the largest proportion of untrained teachers (82.7%). Apart from Techiman (50.7%), Sunyani (39.6%) and Tano (22.0%), the remaining districts have less than 15.0 per cent of trained teachers in the pre-schools. Sene has the lowest proportion (1.6%) of trained pre-school teachers. The JSS level has the lowest proportion of untrained teachers in the region. This situation can also partly explain the reason why trained teachers would be encouraged to teach there, coupled with the conducive atmosphere and the prevailing economic conditions in the region. Therefore, the out-migration of teachers from Upper West to Brong Ahafo could also be as a result of the availability of teaching openings in the region (Brong Ahafo Regional Education Directorate, 2007).

Brong Ahafo region ranks among the regions with the highest growing housing stock build-up in the country (Ghana Statistical Service, 2004; 229). With a rate of increase in housing stock of (5.4% annually) higher than that of its population growth rate of 3.2% a year the Brong Ahafo region has some excess of housing stock for its growing population.

Being predominantly rural (63.4%), the region has 71.1 per cent of residential houses in rural settlements. The increase in housing stock may also be due to the influx of immigrants from the north who also build houses. Again the Brong Ahafo region is gradually becoming a home region for retired immigrants from the north especially the Upper West Region who have worked in other regions especially Ashanti and Greater Accra Regions (Van der Geest, 2004).

At the regional level, nearly half of households have access to potable water (defined as pipe-borne water and borehole), 15.6 per cent use the open well

and the remaining 35.6 per cent use other sources, such as river, stream, rainwater and dugout (Ghana Statistical Service, 2004). Provision of potable water at the district level follows to some extent, the pattern of urbanizations of the districts. The percentage using potable water is higher than 60 per cent in four districts, Berekum (75.0%); Jaman (69.9%); Sunyani (69.3%) and Tano (60.5%). The percentage is higher than 50 per cent in the other three districts, Wenchi (57.4%), Dormaa (56.6%) and Techiman (53.1%). (Ghanadistricts.com) .These are conducive conditions for teacher migrants from the Upper West to the Brong Ahafo region.

The Brong Ahafo Region has 25 hospitals, 35 health centers, 106 rural clinics, and 54 maternity homes. The Sunyani District has the highest number of health facilities. It has a quarter of all the hospitals in the region. The only district that has no hospital is Sene, while Jaman has the highest number of rural clinics and maternity homes. The availability of health care facilities gives a clear indication that in terms of health care delivery the Brong Ahafo region is far better than the Upper West region. This can thus partly explain the issue of migration especially in the case of the teachers who are usually trained to appreciate that a better life rests on the quality and availability of health care in the area one resides (Ghanadistricts.com).

All the districts in the region are connected to Ghana Telecom lines. In addition two mobile phone services, Areeba and One Touch, are available in some towns in the region. Tele-density (which measures the number of persons to a telephone facility) for the region is (0.1) which is far below the national figure of

0.7, and almost insignificant if compared to that of Greater Accra region (3.2). Meanwhile, the Brong Ahafo Region is also far better than other regions such as the Upper West Region where tele-density is insignificant. Telecommunication facilities are easily accessible to many localities in the Brong Ahafo region (Ghanadistricts.com).

The principal mode of transportation in the Brong Ahafo region is by road. The region's road network consists of highways, urban roads and feeder roads. The villages and small towns are connected to one another by feeder roads, while small towns, large towns are connected by highways. The Department of Urban Roads provides the road network within the urban centers whilst the feeder roads department is in charge of the feeder roads in the region. Sunyani, the administrative capital, is the focal point of most of the roads in the region. The region at present has 1,894.9 kilometers of major roads, which represent 13.1 per cent of the total network of major roads in the country, thus making it the region with the second widest network of major roads after Northern Region (Brong Ahafo Regional Coordinating Council, 2001). About a third (33.1%) of the region's major roads are paved, this forms 11.1 per cent of the national paved or asphalted roads (Department of urban roads Brong Ahafo Region, 2006). In addition to the major roads, the region has the longest network of feeder roads (3,463.0 kilometers). In terms of total road network, therefore, the region has the longest road network in the country, measuring 5,357.9 kilometres, followed by the Northern region with 5,170.8 kilometres, the Ashanti region with 4,782.2 kilometres and Western region with 4,452.4 kilometres.

The extensive nature of the road network in the Brong Ahafo region facilitates travel from any part of the region to the regional capital which is Suva. This also means that there is easy access to health centers and hospitals as well. Again it will not be difficult to have access to schools in situations where schools are quite far from main towns and districts. This therefore is a better environment compared to the Upper West Region where the region is the only region that is not linked to other regional capitals by tarred roads. The Upper West Region is largely composed of feeder roads which are the dominant category of roads in the region. This, therefore, partly explains the out-migration of teachers to the Brong Ahafo region since these teachers are trained in environments where facilities such as good roads and good health delivery make life more pleasant unlike in the Upper West Region where such facilities are erratic and in poor state. This tends to drive them to look for places where these facilities are available and help them maximize the potentials of life.

The Brong Ahafo region registered the lowest level (5.4%) of households having difficulty in meeting their basic food needs. This implies that food in the region is cheap and since food is a basic need for survival, the region attracts people from other regions. Moreover, the region is noted for its good climate that permits agricultural activities all the year round. This climatic advantage has contributed in part to the influx of all kinds of immigrants from the Upper West Region to the Brong Ahafo Region. Among them are agricultural seasonal

migrants, unskilled labour and public servants such as nurses and teachers (Gariba, 2002).

On the other hand, the Upper West Region has 23.3 % of households having difficulty in meeting their food needs. This indicates that the Brong Ahafo region is better in terms of standard of living compared to the Upper West Region. The mean annual household income is 962 (dollars) better than the Upper West Region with 602 (dollars). Meanwhile, the mean annual per capita income is 229 (dollars) compared to 86 (dollars) for the Upper West Region. The Brong Ahafo Region also has a reasonably high proportion (56.7%) of births assisted by trained health professionals. They include doctors, nurses and midwives. However, the Upper West Region records only 31.5%, which apart from being lower compared to the Brong Ahafo Region is also lower than the national average of 51.8% (Ghana Statistical Service, 2004).

Research design

The study was a non-interventional type and it used a descriptive design, to show how vivid the phenomena were, and made critical analyses of the situation. This design was chosen because the research seeks to give a detailed picture of the issue being studied.

Target population

The study population was made of heads and members of institutions and organisations. This was because various institutions and organisations work in collaboration with National Commission on Culture in the Brong Ahafo region to help realize the goals and the mandate of the commission. These institutions

include Houses of Chiefs, District Assemblies, Religious Bodies, Educational Institutions, Social groups, Voluntary Associations, Artistic groups and associations, Non-Governmental Organisations, as well as the Media agencies and Institutions.

Sample and sampling procedure

The research employed non-probability sampling techniques in selecting the respondents. This implies that the selection of respondents was not based on random method. The study used purposive sampling in the selection of intuitions, organisations and respondents. Neuman (2010) stated that the primary consideration in purposive sampling is to select unique cases that are especially informative. The choice of this method was guided by the fact that there is afore knowledge the organizations and institutions and their involvement in the activities of National Commission on Culture.

Sample size

Ten institutions and organizations were selected. The main parameter used to select these bodies as a source of information for this study is their involvement in activities of National Commission on Culture. Fifty respondents including directors, chiefs, religious leaders, heads of educational institutions, social groups, and non-governmental organizations. These institutions and number of respondents sampled for the study are provided in table 1.

Table 1: Sample distribution of respondents

Institution and Organisations	Number
Houses of Chiefs	5
District Assemblies	5
Religious bodies	5
Educational Institutions	5
Social Groups	5
Voluntary Associations	5
Non-governmental Organisations	5
Artistic groups	5
Media agencies	5
National Commission on Culture	5
Total	50

Source: Field data, 2012

Sources of data

The study would make use of both primary and secondary data. Primary data would be gathered through questionnaire, and in-depth interviews. Secondary data would generally be obtained from text books, magazines, articles, journals, internet sources, published and unpublished dissertations as well as empirical literature and related researches.

Data collection instruments

Questionnaire

Self-administered sets of questionnaire were given to the selected individuals of the various institutions and organisations. The self-administered questionnaire was used because the literacy level of the respondents cannot be determined with accuracy. This mode of questionnaire administration also allowed the respondents ample time to understand the questions before answering. The questionnaire examined the role of the National Commission on Culture in the socio-economic development of Brong Ahafo region. The Questionnaire consisted of both open and close ended questions. The close ended questions gave respondents options to choose from while the open ended questions afforded the respondents the opportunity to express their own views on the subject.

Semi-structured interview.

The researcher also conducted semi-structured interviews on respondents at the National Commission on Culture. Semi-structured interviews follow less structured procedures (Berg, 2004). Questions were not ordered during the interview, language was also adjusted and interviewers are allowed freedom to probe far beyond the answers given by respondents. Interviewing in this process is in-depth that go beyond just the answers provided to find hidden causes of the subject matter (Sarantakos, 1998).

In the process of conducting the interviews, note taking was done so as to capture information that was provided by the respondents. However, due to the

limitation of note taking, tape recording was also used. This was done with the consent of the interviewees.

Methods of data analysis

The data collected from the field was processed and entered into the computer for analysis. The quantitative data was statistically analysed by the use of (SPSS) to generate both descriptive and inferential statistics. The SPSS generated statistics included percentages, frequency tables, and means. Qualitative data from the interviews were transcribed fully and themes identified and used for analysis. Specifically, qualitative content analysis was employed.

CHAPTER FOUR

RESULTS AND DISCUSSION

Introduction

This chapter will be devoted to using the data collected from the field to address the set objectives. The chapter presents results in sub-headings to give space for expression and detailed explanations of the objectives of the study. The data for the study was collected from a cross section of the organisations and institutions that work in collaboration with the National Commission on Culture in the Brong Ahafo region.

Knowledge about the role of the National Commission on Culture

The first objective was to find out who collaborate with the National Commission on Culture whether they really know the role of the commission in the area and the country at large. The researcher started by asking respondents whether they know about the National Commission on Culture in the Brong Ahafo region. Out of the 50 respondents the results was overwhelming as 78 percent said yes they were aware of the commission with 28 percent answering in the negative. This implies that institutions and organisations in the Brong Ahafo region were aware of the commission. This further prompted the researcher to ask whether they knew what the commission does and the results of this question are displayed in Table 2.

Table 2: Knowledge about National Commission on Culture

Response	Frequency	Percentage
Promote culture	20	40.0
Preservation of traditional cultural practices	10	20.0
Implement plans and strategies for dev of culture	10	20.0
Enforcement of cultural laws	4	8.0
Create awareness of tradition and culture	6	12.0
Total	50	100

Source: Field data, 2012

Table 2 displays the knowledge of respondents about the National Commission on Culture. The result however indicates that there was a fair understanding by respondents about the work of the commission. Forty percent of respondents affirmed that the prime work of the commission was to promote culture. Twenty percent (20) also confirmed that the work of the commission was to preserve traditional cultural practices and also implement plans and strategies for the development of culture in the country. Furthermore another eight percent of the respondents said the work of the commission was to enforce cultural laws whiles six percent (60) said the commission's work was to create awareness of tradition and culture. These responses are in tandem with the corporate agreement which the National Commission on Culture has put together for its work as well as the constitution of the republic of Ghana.

According to the 1992 Constitution of the Republic of Ghana culture is seen as a vital tool for national integration and development. In Chapter 6 of the

Constitution under the heading "the directive principles of State Policy", Article 39 states that: "The State shall take steps to encourage the integration of appropriate customary values into the fabric of national life through formal and informal education and the conscious introduction of cultural dimensions to relevant aspects of national planning. The State shall ensure that appropriate customary and cultural values are adapted and developed as an integral part of the growing needs of the society as a whole; and in particular that traditional practices which are injurious to the health and well-being of the person are abolished. The State shall foster the development of Ghanaian languages and pride in Ghanaian culture. The State shall endeavour to preserve and protect places of historical interest and artefacts". (www.ghanaculture.gov.gh).

After assessing the knowledge of respondents about the work of the commission the researcher asked respondents whether they knew specific activities that the commission has under taken and the results are thus displayed in table 3.

Table 3: Activities organized by the National Commission on Culture

Responses	Frequency	Percentage
National festival of arts and culture	15	30.0
Arts exhibition	8	16.0
Drama and plays	10	20.0
Inter-school cultural Competition	9	18.0
Promote culture	8	16.0
Total	50	100

Source: Field data, 2012

Table 3 was meant to find out the specific activities that the Commission undertakes as part of its mandate and whether respondents were aware of these activities. The main activity as reported by the respondents was the national festival of arts and culture. This received thirty percent of respondents' views. This activity was followed by drama and plays which also received twenty percent of respondents' views. Other activities as mentioned by respondents included inter-schools cultural competition which was mentioned by eighteen percent of respondents with the promotion of culture and arts exhibition each receiving sixteen percent of respondents views. The specific activities organized by the National Commission on Culture range from dramas to the major activity which is the national festival of arts and culture all geared towards cultural promotion and integration.

To further buttress these activities as mentioned by respondents the researcher asked respondents whether they knew why the commission was engaged in such activities and to this question forty percent of respondents agreed that it was for the promotion of culture while twenty two percent of respondents said it was for the purpose of informing and educating the public about the need for cultural integration. Other respondents representing twenty percent said it was meant for the building in the community.

In an interview with the director of events at the National Commission on Culture at Suyani in the Brong Ahafo region he indicated that:

“We organize as well as support many activities that can help project the national cultural values and beliefs. We are involve in

organizing the national festival of arts and culture, we also support the basic schools intercultural activities and also partner with other organizations and NGOs into the promotion of Ghana's culture."

This further support the argument that the commission is involve in many activities that are geared towards the promotion of the national culture. Meanwhile as part of assessing the knowledge of the various organization and institutions about the works of the commission these revelations add to the evidence that respondents could identify specific activities that the commission was engaged in.

The researcher went further to probe the respondents about their knowledge of the activities and works of the commission by asking respondents whether these activities of the commission could bring development. The response to this question was however overwhelming as majority (76%) of respondents answered in the positive whiles 24% answered in the negative. Therefore a further question as to which ways the activities of the commission bring about development yielded varied responses (Table 4).

Table 4: Ways commission’s activities promote national development

Response	Frequency	Percentage
Income generation and employment	14	28.0
National unity	10	20.0
Create awareness of Ghanaian Culture	13	26.0
Promote Education	9	18.0
Minimize Conflict	4	8.0
Total	50	100

Source: Field data, 2012

The results displayed gives varied expressions of the ways through which activities organized by the national commission can bring about national development. With the concept of development broadened to include the views of Alechina (1982), Loubser (1982) and the Korean Social Science Research Council (1984) which indicated that the goals of development are based on the basic continuity of the people’s cultural traditions and the formation of endogenous innovative groups as the basic elements or components to be included in it. The major point in the view of respondents was that by organizing cultural related activities the commission can generate income. This was affirmed by 28 percent of the respondents. Such activities still in the views of respondents also bring national unity as confirmed by 20 percent of the respondents.

Other respondents also indicated organizing such activities also create awareness of the Ghanaian culture as agreed on by 26 percent of respondents while 18 percent of the respondents also said the commission’s engagement in

such activities also promote education on Ghanaian culture with 8 percent saying it would minimize conflicts. The responses corroborate the roles of the commission as set out in the policy document for the Commission. According to this document the roles of the National Commission on Culture was to ensure a broad nationwide, people-based participation in the formulation of plans, the enforcement of culture-related laws and regulations, the implementation of programs/projects and the review of funding requirements and also generate resources, both from the Government and private sectors, local, national and international, for its operation, as well as for effective implementation of plans and strategies. Therefore, with these roles of the commission respondents in the research were right in their response that through the organization of specific activities the commission can generate income which can help it meet its objective of making the Ghanaian culture a tool for national development.

Performance of the National Commission on Culture

The second objective of this study was to assess the knowledge of respondents about the performance of the National Commission on Culture. To make sure the research objective is covered, the researcher further asked respondents to respond yes or no the documented roles of the commission as outlined in the constitution and in the policy document of the commission. The results indicate that respondents were aware of many of the roles that the commission performs. These results are thus shown in Table 5.

Table 5: Roles of the National Commission on Culture

Role	Yes	Percentage	No	Percentage
Enforcement of culture related laws and regulations	38	76	12	24
Effective implementation of plans and strategies for development of culture	29	58	21	42
Create awareness in Ghanaian culture	39	78	11	22
Enhance the role of the media as channels for promoting and understanding of our cultural values	23	46	17	34
Foster national unity among the diverse ethnic groups in Ghana	38	76	12	24
To make the people of Ghana aware of the contemporary relevance of their traditions and cultural heritage	27	54	23	46
To identify and disseminate local knowledge of the environment and support communities to sustain positive traditional concepts and practices to protect nature and bio-diversity for the benefit of the nation.	36	72	14	28

Table 5 continued

To eliminate, through public education, and appropriate legislation, cultural practices that lead to the abuse of the rights of the individual on account of ethnic differences, gender, age, religion, physical challenge or economic status.	26	52	24	48
To promote the cultural awareness of the youth through formal and non-formal education to ensure that they are prepared to play their role in the cultural life of their communities	35	70	15	30
To develop data and resource materials on Ghanaian culture for schools, colleges and the general public	25	50	25	50
<hr/>				
Totals				

Source: Field data, 2012

Table 5 displays the responses that show the roles of the Commission on National Culture. In all a total of ten assumed roles of the national commission were given in response as to whether they performed those roles. The responses therefore confirmed that majority of the assumed roles of the commission were been performed.

The first role that respondents were asked was on the enforcement of culture related laws and regulations. On this role 76 percent of respondents

answered in the positive to the effect that the commission enforces culture related norms and regulations. Whiles 24 percent answered in the negative. This enforcement of culture related laws and regulation is a primary function of the National Commission on Culture and the organisation and institutions that answered questions were apt in responding yes to the question whether the commission enforces its roles related to culture laws and regulations.

The culture laws and regulations of Ghana relate to those laws that promote cultural integration and harmony in the country. The second role that respondents answered was effective implementation of plans and strategies for development of culture. This also received a majority response of 58 percent agreeing that the commission equally satisfies this role. Whiles 42 percent of the respondents said no. The no response shows that the activities of the commission are still not too wide to reach the larger group of people particularly in the area studied.

The third role in the list of roles that were answered was the create awareness in Ghanaian culture. This role implies that the commission has a role in making sure that Ghanaians are aware of their own culture. Majority of the respondents, representing 78 percent agreed that the commission performed this role while 11 percent answered in the negative. This further buttresses the point that the commission plays an enormous role in the culture direction of the nation and the development of the culture depends on the activities of the commission to positively harness the rich cultural diversity of the nation for its good.

Enhancing the role of the media as channels for promoting and understanding of our cultural values was yet the fourth role of the commission that respondents answered. It also became clear that some efforts were been done by the commission as far as this role is concerned. This is because when the question was put 46 percent of the respondents answered in the positive while 17 percent answered in the negative. The commission as part of its roles and duties must link up with other bodies and institutions to see to it that the aims and purpose for which the commission was set up would be met. Therefore one way the commission is to do this is by enhancing the role of the media as a channel for promoting understanding of the Ghanaian cultural values and traditions. This role according to the respondents was been adhered to. This was further confirmed by the deputy director of operations of the commission at the Brong Ahafo region head office branch. According to the director:

We normally have a programme line up for the year and included in the programmes are radio discussions and plays as well as essay competitions on the culture of Ghana. We do this to project the Ghanaian cultural values. Meanwhile we also partner with organizations which organize such programmes through the media to help promote the Ghanaian culture. For instance, the national programme Ghana's most beautiful, miss tourist among others.

The fifth role of the commission was to foster national unity among the diverse ethnic groups in Ghana. This is one of the prime roles of the National Commission on Culture. This role is further echoed in the constitution of the

nation and according to the constitution the culture of the people make up the nation. In line with this it must be admitted that culture can be used as an instrument to promote national unity and development. According to the Ghana Daily Graphic newspaper of August 5, 1994 carried as one of its lead stories, "cultural festival opens." The Deputy Minister of Education reportedly said: *"one aspect of the education reform program is to give our children a good grounding in the positive aspect of Ghanaian culture that would help free the minds of our youth from slavish dependency on foreign culture."* He stressed the importance of culture as a powerful tool for unity, adding that *"Our culture should indeed reflect the requirements of our time and aspirations of the popular masses in our efforts to build a peaceful Ghana. Government continues to promote the role that culture plays in national development and the ministries that oversee Ghana's cultural traditions are being resourced to do that."*

Further, the researcher continued to explore the roles of the National Commission on Culture in a bit to understand its role in the development process of the country. Therefore the sixth role of the commission as answered by respondents was to make the people of Ghana aware of the contemporary relevance of their traditions and cultural heritage. On this role 54 percent of respondents agreed that the commission was indeed performing this role while 46 percent answered in the negative. This role however further goes to support other roles already outlined in the discussion above. The customs and traditions of Ghana can be relevant if they are well harnessed. This means that various cultural

traditions and artefacts as well as crafts should be highlighted since this has the potential of bringing in foreign exchange to the country.

The contemporary relevance of culture is further re-iterated by Nzimande (1988) who argues that in spite of the changes that the African traditional and cultural values and beliefs such as the explanation and conceptualisation of mental health and approach to treating mental disorders underwent, their core practices were maintained. Culture has a strong potential to promote human resources through stimulating creativity and development of identity as well as contributing to a positive sense of being, including increasing self-esteem, dignity, motivation and self-confidence.

The seventh and most interesting of the roles which the researcher questioned respondents on was to identify and disseminate local knowledge of the environment and support communities to sustain positive traditional concepts and practices to protect nature and bio-diversity for the benefit of the nation. This in the broader analysis talks about the importance of indigenous knowledge to the cultural development of the country. In addition, to that, through culture the local environment can also be controlled and use positively to benefit the people. However this depends on how well local people have enough knowledge about the environment. Therefore asking respondents on how the commission performed on this role was meant to find out whether the commission was up to its task as far as the performance of its roles are concerned. However results from the respondents indicate that 72 percent answered in favour of the commission

implying that the commission performed the role. On the contrary 28 percent of the respondents said the commission did not perform the role.

The eighth role of the commission was to eliminate, through public education, and appropriate legislation, cultural practices that lead to the abuse of the rights of the individual on account of ethnic differences, gender, age, religion, physical challenge or economic status. In the opinion of 52 percent of respondents, the commission was meeting its duty on role eight while 48 percent said the commission was not performing this role.

The ninth role of the commission as responded to by participants in the survey was to promote the cultural awareness of the youth through formal and non-formal education to ensure that they are prepared to play their role in the cultural life of their communities. In the responses that respondents gave 70 percent said the commission was performing role nine while 30 percent accepted that commission was not performing this role.

In evaluating these success stories of the use of indigenous knowledge there is the need to add these indigenous knowledge forms as an integral part of the culture of the various communities from which such use of indigenous knowledge immerges. Therefore knowing the value of indigenous knowledge would help promote national development in a holistic manner. Therefore the National Commission on Culture in the case of Ghana is a clear case of an attempt to promote national development in an integrated manner, such that culture takes a centre stage in all its development strive. Hence, the establishment of the National Commission on Culture and its given mandate would be to unearthed

such available indigenous knowledge systems through the use of Ghana's vast and rich culture.

Extent to which the National Commission on Culture has performed its duties

The third objective of the study sought to investigate the extent to which the National Commission on Culture has performed its duties or roles. Therefore, the researcher asked respondents to scale to what extent the commission has performed its roles. The results of respondents' responses are therefore displayed in table 6.

Table 6 assess the extent of performance of the National Commission on Culture on their roles as outlined in the cultural policy document of the country. These roles were adopted in a bid to ascertain the how well the commission is performing its roles to meet the objective of national development. The responses of respondents were on a likert scale of excellent, very good, good, poor and very poor. the respondents therefore indicated whether the performance of the commission in these roles could be describe as excellent, very good or otherwise. A critical look at the results therefore gives the impression that the commission whiles doing well in some of the roles, on the contrary, the commission is not performing well in some other roles. For instance, the table shows that respondents indicated that the commission's performance in the first four roles was good with the fifth and six roles recording very good performance. Generally, indicating that the commission is performing well in most of its roles.

Table 6: Extent of performance of the National Commission on Culture

Role	Excellent	Very Good	Good	Poor	Very Poor
Enforcement of culture related laws and regulations	8 (16.0)	8 (16.0)	23(48.0)	8(16.0)	3(6.0)
Effective implementation of plans and strategies for development of culture	7(14.0)	15 (30.0)	19(38.0)	5(10.0)	4(8.0)
Create awareness in Ghanaian culture	8 (16.0)	16(32.0)	19(38.0)	4(8.0)	3(6.0)
Enhance the role of the media as channels for promoting and understanding of our cultural values	8(16.0)	11 (22.0)	18(36.0)	9(18.0)	4 (8.0)
Foster national unity among the diverse ethnic groups in Ghana	9 (18.0)	18 (36.0)	8(16.0)	10(20.0)	5(10)
Create awareness of the contemporary relevance of their traditions and cultural heritage	9(18.0)	16 (32.0)	17(34.0)	8(16.0)	-
To identify and disseminate local knowledge of the environment and support communities to sustain positive traditional concepts and practices to protect nature and bio-diversity for the benefit of the nation.	8(16.0)	17 (34.0)	11 (22.0)	14(28.0)	-

Table 6 continued

To eliminate, through public education, and appropriate legislation, cultural practices that lead to the abuse of the rights of the individual on account of ethnic differences, gender, age, religion, physical challenge or economic status.	7 (14.0)	10 (20.0)	14(28.0)	15(30.0)	4(8.0)
To promote the cultural awareness of the youth through formal and non formal education to ensure that they are prepared to play their role in the cultural life of their communities	9 (18.0)	13 (26.0)	18(36.0)	5 (10.0)	5(10.0)
To develop data and resource materials on Ghanaian culture for schools, colleges and the general public	9(18.0)	9(18.0)	11(22.0)	16(32.0)	5(10.0)
Totals					

Source: Field data, 2012

The last role talks about the development of data and resource materials on Ghanaian culture for schools, colleges and the general public. According to the respondents, this role was poorly performed by the commission. This implies that the commission may be facing some difficulties in its attempt to develop data and resource materials on Ghanaian culture for schools and the general public.

Challenges of the National Commission on Culture in the performance of its duties

The fourth objective of the research was to find out the challenges that the Commission faces in carrying out its mandate. To generate data for this objective an interview was conducted with the deputy director of the commission for the Brong Ahafo region and the results are thus discussed below.

The first challenge revealed by the director was inadequate human resources. The growth and progress of every organization largely depends on the amount of qualified human resource available to that organization. In simple terms, an organisation's human resource management strategy should maximize return on investment in the organisation's human capital and minimize financial risk. Management of organisations seeks to achieve this by aligning the supply of skilled and qualified individuals with current workforce. In the case of the National commission on national culture in the Brong Ahafo region there is inadequate human resource thereby hampering the smooth delivery of its services and mandate as an institution. According to the deputy director in an interview.

“The meager salary enjoyed by staff of the Ministry made it almost impossible for it to employ qualified and adequate staff to steer affairs. This was unlike the late fifties and sixties when the Arts Council of Ghana was directly under the office of the President. However disgruntled staff continued to work hard to sustain the Institution; and hopefully with its placement on the single span salary structure, work performance will be above excellence as more qualified and adequate staff are brought in line. Some of these could be holders of degrees in Archaeology, Anthropology, Sociology, etc. but not only in the performing/visual Arts”.

The second challenge faced by the commission as revealed through the interview was inadequate infrastructural facilities. The face and seriousness of every organisation is defined by the level of infrastructural development at the disposal of the organization. The inadequate infrastructure such as office accommodations for critical staff and accessible ventilation as well as furnishing and other auxiliaries can greatly affect the growth and progress of any organization. The inadequate infrastructure that challenges the working of the National Commission on Culture in the Brong Ahafo is of serious concern.

For the commission to work effectively the provision of adequate infrastructure is crucial to help the commission realize its objectives of promoting and projecting the culture of the nation. Conscious of the importance of Culture to the Country, the first President of Ghana, Dr. Kwame Nkrumah built Cultural Complex Centres in all the Regions of the Country. This could not be continued

thus the sorrowful state of the Centres edifices which is retarding the socio-economic potentials of the people through cultural promotion. To the director of the commission he intimated.

“The centre is in dying need of offices but particularly the renovation of the cultural centre in the region. The centre is in a mess we try to keep it in shape but structurally the building needs attention. This is where major cultural events take place. As you can observe, there is only one car for the director and so to do field trips becomes a drudgery. There is really the need for massive infrastructure provision to the centre and other centres across the country.”

The third critical factor challenging the work of the commission as revealed during the interview with the director was over concentration of the commission activities on the day to day administration to the detriment of the broader goals of the commission. The concentration on the day to day administrative activities is related to the inadequate human resource of the commission. The demands of the commission outweighs the labour force of the commissions. Hence, employees of the commission have no choice than to focus of administrative activities relative to field work.

Fourthly, cultural imperialism was mentioned as another challenge to the commission. As a result of inadequate human and material resources to enhance work, the Nation easily and continue to easily absorb foreign culture. Cultural imperialism which is having negative effect on the populace. For example, dress code of our youth, conceiving our culture as paganism and uncouth, indiscipline,

laissez-faire attitude of all and sundry to National cohesion and development, rampant chieftaincy disputes, breakdown of the extended family system, among others, is hampering National progress and stability. The renaissance of Culture through positive advocacy, censoring of audio-visuals, workshops and seminars, good visual and performing Arts materials (plays, craft pieces, music etc.) and grass root cultural orientation will help minimize if not eliminate this cultural imperialism.

According to the Minister of Chieftaincy and culture, S K Boafo, speaking to "*The Statesman*" in an interview lamented the impact of foreign influences on Ghanaian culture over the past 50 years. Foreign, particularly American, films and music, fashions, fads, language, have all served to dilute Ghanaian culture, he said. Writing in the *New York Times* in January 2006, one Ghanaian writer and philosopher, Kwame Anthony Appiah, argued that his home city of Kumasi is actually becoming more cosmopolitan, less homogenous, under globalisation: "Yes, globalisation can produce homogeneity. But globalisation is also a threat to homogeneity. Furthermore, in October 2005, UNESCO even passed a convention on the "protection and promotion" of cultural diversity. The drafters worried that "the processes of globalization represent a challenge for cultural diversity, namely in view of risks of imbalances between rich and poor countries. All these buttress the point that the cultural imperialism which the country is facing and hence posing a challenge to the national commission culture is a phenomenon that affects other countries particularly African countries.

The five factors gathered from the interview which also served as a challenge to the commission were lack of innovation in the activities of the commission. The commission because of the inadequate and unqualified staff is not able to innovatively draw up programmes that can radically challenge the attitudes and behaviours of people and further harness the cultural potential of the country. According to the deputy director in the interview he intimated;

“Irrespective of the Regional/District programmes, the Ministry of Chieftaincy and Culture should draw at least five programmes annually based upon current topical/relevant issues to be implemented all over the Country. This is aside the biennial NAFAC whose budget (from Government/Organisation etc.) drawn and worked on far in advance to ensure success. This could be implemented by the Research/ Documentation/ Public Relations/ Communication Department of the Ministry of Chieftaincy and Culture and the Centres for National Culture.”

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter presents the summary, conclusions and recommendations from the study, in three sections. The first section presents a summary of the results from the analysis; the second part covers the conclusions drawn from these results, while the final part proffers recommendations.

Summary of main findings

The study set out to examine the role of the National Commission on Culture in the socio-economic development of Ghana using mixed method approach. The researcher involved fifty respondents from ten institutions and organisations. Using a questionnaires and semi-structured interviews, people's knowledge about the commission, roles of the commission on culture, assessment of the commission's work and challenges of the commission in the performance of his duties were examined.

The main findings of the study on the knowledge of people about the role of the National Commission on Culture in the Brong Ahafo region are that; forty percent of respondents affirmed that the prime work of the commission was to promote culture and the main activity as recognized by the respondents was the national festival of arts and culture. This received thirty percent of respondents' views. This therefore suffices to summarise that the knowledge of the respondents as far the work of the commission is concerned is centred on the promotion of culture and the commission is also noted to organize the national festival of arts

and culture. However, majority of the respondents do not know the Commissions role in relation to cultural promotion.

The second objective of the study was on assessing the knowledge of the people about the performance of the National Commission on Culture. It can be agreed from the data gathered that, majority of the respondents responded “yes” to the questions on the performance of the commission indicating that the commission performs its assumed roles as spelt out in the policy document on the roles of the commission.

With respect to the assessment of the extent to which the National Commission on Culture has performed its duties. Respondent ranked the extent of performance as good because on the scale of excellent to poor many of the roles that the respondents ranked was indicated as good implying that in terms of the extent of performance of the commission respondent indicated that the performance of the commission was good.

The fourth objective examined the challenges of the National Commission on Culture in the performance of its duties. These challenges were financial, logistics, human resource and office infrastructure were documented as the challenges of the commission.

Conclusions

The above summary gives basis for some conclusion to be made. These conclusions were also against the background of the data that answered the objective. It can be concluded that the commission play a crucial role in national

development because it play two major roles that are significant to the development of the nation these are the promotion of culture and the yearly festival which the commission organizes (national festival of arts and culture).

It can further be concluded from the second objective that the commission does not rest on its ores as it tries to perform loss of its roles as outlined in their policy document. The commission can therefore be said to contribute to the socio-economic economic development through the roles that it performs.

Subsequently, it can still be concluded from the third objective that in terms of ranking, the performance of the commission can be ranked as good in the wake of their performed roles.

Meanwhile, the commission is faced with basic challenges which need redress. These challenges range from financial to infrastructural challenges. This put a clear conclusion that the commission is faced with challenges.

Recommendations

- The National Commission on Culture should embark on more vigorous educational campaigns among the populace to raise their awareness of the value of Ghanaian culture
- The National Commission on Culture should be well resourced financially to draw up innovative programmes that can change the cultural lives of the people
- The commission should take steps to recruit qualified staff to run the activities of the commission

- The commission should draw up more innovative programmes to promote the Ghanaian cultural heritage
- The government should embark on massive infrastructural development in the country to support the work of the commission.

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APPENDICES

APPENDIX 1

Questionnaire for Various Institutions in the Region

1. What is the name of your organization.....
2. What position do you hold in the hold in the organization.....
3. Can you briefly describe your work.....
4. Do you do any work in collaboration with the National Commission on Culture
a) Yes b) No
5. If yes to question 4 above can you explain the kinds of work that you do
collaboratively.....
6. What do you know about the National Commission on Culture in the
region.....
7. Can you identify any activity that has been carried out by the National
Commission on Culture in the last three months
.....
8. Can you explain what the purpose of that activity was about.....
9. Do you think their activities can promote national development? a) No b) Yes
10. Which areas of activities can you mention that they are mostly engaged in?
a) Educational campaigns, b) promoting culture c) Art d) music
9. Which of the following do you think is/are the role(s) of the National
Commission on Culture in the region? Tick yes or no of those factors that you
think apply.

Assumed Role	Yes	No
Enforcement of culture-related laws and regulations		
Effective implementation of plans and strategies for the development culture		
To Create awareness of the traditional values and generate pride and respect for the nation's heritage		
To enhance the role of the media as channels for promoting understanding of our cultural values and the potential of the rich diversity of ethnic expressions for nation building		
To foster national unity among the diverse ethnic groups of Ghana by promoting cultural interaction and inter-ethnic understanding through programmes that create an enabling environment for national development		
To make the people of Ghana aware of the contemporary relevance of their traditions and cultural heritage and assist local communities to mobilise their cultural resources for human and material development		
To identify and disseminate local knowledge of the environment and support communities to sustain positive traditional concepts and practices to protect nature and bio-diversity for the benefit of the nation.		
To eliminate, through public education, and appropriate legislation,		

<p>cultural practices that lead to the abuse of the rights of the individual on account of ethnic differences, gender, age, religion, physical challenge or economic status.</p>		
<p>To promote the cultural awareness of the youth through formal and nonformal education to ensure that they are prepared to play their role in the cultural life of their communities</p>		
<p>To develop data and resource materials on Ghanaian culture for schools, colleges and the general public</p>		

10. How will rank the performance of the commission in the performance of these roles?

Assumed Role	Excellent	Very good	Good	poor	Very poor
Enforcement of culture-related laws and regulations					
Effective implementation of plans and strategies for the development culture					
To Create awareness of the traditional values and generate pride and respect for the nation's heritage					
To enhance the role of the media as channels for promoting understanding of our cultural values and the potential of the rich diversity of ethnic expressions for nation building					
To foster national unity among the diverse ethnic groups of Ghana by promoting cultural interaction and inter-ethnic understanding through programmes that create an enabling environment for national development					
To make the people of Ghana aware of the contemporary relevance of their traditions and cultural heritage and assist local communities to mobilise their					

cultural resources for human and material development					
To identify and disseminate local knowledge of the environment and support communities to sustain positive traditional concepts and practices to protect nature and bio-diversity for the benefit of the nation.					
To eliminate, through public education, and appropriate legislation, cultural practices that lead to the abuse of the rights of the individual on account of ethnic differences, gender, age, religion, physical challenge or economic status.					
To promote the cultural awareness of the youth through formal and nonformal education to ensure that they are prepared to play their role in the cultural life of their communities					
To develop data and resource materials on Ghanaian culture for schools, colleges and the general public					

APPENDIX 2

INTERVIEWER'S GUIDE FOR OFFICIALS OF THE COMMISSION

1. What is your position/rank in the commission.....
2. Can you describe the nature of your work.....
3. How often do you organize activities to sensitize the public about your activities.
4. What activities are you mostly engage in
5. Do you think the commission has fulfill is mandate
6. To what extent would you describe the achievements of the commission in the region
7. Do you think the people in the region are aware of your roles
8. In what way do you think the commission can promote national development through its activities
9. Do you face any challenges as a commission
10. What are some of these challenges