

**Traditional African Collective Actions for Community Development:
A search into the Internal and External Factors that Arouse Collective
Synergies for Sustainable Grassroots Development in Kalungu District.**

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Master's dissertation

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Dedication

Dedicated to My Beloved Parents

Margaret Nansikombi and George Wasswa Jjakira

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List of Abbreviations

APO	Asian Productivity Organization
CBO	Community Based Organization
CDD	Community Driven Development
CHAI	Community HIV/AIDS Initiatives
DCDO	District Community Development Officer
FGD	Focus Group Discussions
FID	Farmer Institutional Development
GDP	Gross Domestic Product
GMS	Genetically Modified Seeds
HIV/AIDS	Human Immune Virus / Acquired Immune Deficiency Syndrome
ICD	Integrated Community Development
IRD	Integrated Rural Development
MDGs	Millennium Development Goals
MoFPED	Ministry of Finance, Planning and Economic Development
PTA	Parents Teachers Association
SCDO	Sub-County Community Development Officer

Abstract

Since the beginning of the new millennium, there are concerns about the wild spread poverty, underdevelopment and conflict especially in Africa. African governments, donors and development scholars have keenly paid attention to adopting and in some instances attempted to revamp traditional approaches as strategy for enhancing civic participation in development management and democratic processes at the grassroots level. However, despite such synergies not much is evident on the ground to transcribe that will. This study therefore, looked at the traditional African collective actions and their correlation with grassroots development. It particularly focused on the internal and external factors that motivate traditional African communities into collectivism in a search for sustainable grassroots development. In traditional Africa, sustainable social development bases on community capacity to uphold its value systems and ethically adapt exogenous development theories. Therefore, as society transcends into globalization and modernization it is vital to appreciate the contextual cultural realities and diversities as significant determinants of sustainable grassroots development.

From a social science and a traditional African theory standpoint sustainable grassroots development premises on social interconnectedness, trust, team work, and collective responsibility. These values constitute part of the traditional African education curriculum implementable at different stages of human development and socialization. Despite, the curriculum, African societies are influenced by Western perspectives of life and education that limitedly recognize the core values across traditional African social organization. To ascertain the internal and external factors linked to sustainable grassroots development, the research concentrated on three areas namely: the traditional African perception of collective actions, social capital and collective action, and the concept of sustainable development in the traditional

African context. The results of this study not only anticipated to add to the already existing wealth of knowledge on the subject but also to provide an advocacy platform for development approaches that are contextually compatible and enhance equitable access, inclusiveness and challenged-driven.

This research employed qualitative open-ended interviews and quantitative questions. The key respondents included district and sub-county officials on the one hand and carefully selected community members. It involved conducting focus group discussions, structured and semi-structured interviews, questionnaires and observations. These methods coupled enabled the study to establish data matched with the study objectives.

CHAPTER ONE: GENERAL INTRODUCTION

1.0 Introduction

Primarily there is no single African culture and tradition. Africa is diverse and so are its people and cultures. However, there are aspects that are common enough and fundamental to legitimize significant generalization (Attah-Poku, 1998). It is therefore those commonalities and fundamental generalizations in the traditional African cultures that this study examines in the context of their connectedness to arousing sustainable grassroots community development. Squarely, the traditional African socio-development philosophy elaborated through its cosmos and belief systems. It was a socio-development process based on a realist ideology and permeated a strong sense of social attachment. Such social attachments prefaced collective synergies in the community's quest to advance livelihoods and communal grassroots development. This approach positively influenced social cohesion. Most communities therefore relied on such internal capacities and structures to cope and to address common goals thus intensifying collective responsibility and action. Based on togetherness and collective social responsibility, the vulnerable reasonably achieved equitable access to vital local resources and self-sustenance. This ultimately enabled communities to develop into civilized societies that could live independently on their social capital for social, economic and political development. Social cohesion provided a precursor for self-esteem and actualization. It is pertinent to acknowledge that collectivism was a vital mechanism in establishing and monitoring use and sustenance of public utilities. Collective actions therefore demystified capitalistic tendencies to community development. This implies that an individual was not solitary in the development panorama but a unit of a wider community. Community relationship was less of a profiteer oriented and more socially inclined. Bandiera et al, (2005) indicate that the success of many economic endeavors depended on people's ability to refrain from individually profitable actions for the sake of a common good.

This study has therefore targeted to establish the internal and external factors arousing sustainable grassroots community development in the traditional African context. It has further concerned itself with assessing and building on available data, establishing community perceptions and ascertaining the significance of collectivism in the African development panorama. This dissertation report is organized in five chapters including; a General Introduction; Literature Review; Research Methodology; Presentation, Analysis and Discussion of Findings and Summary, and Recommendations and Conclusion.

1.1 Background of the Study

Africa is naturally endowed with enormous resources nonetheless it is a continent whose population is largely characterized by high infant and maternal mortality, extreme poverty, malnourishment, illiteracy and extreme violation of the fundamental human rights. Firstly, this raises deep-seated arguments on Africa's impoverishment in the contrast of its vast natural resources, strong cultures and a seemingly close-knit society.

Secondly, despite a semblance of a multitude of international synergies to stimulate growth and rational development, African societies have remained poor. For example, in September 2000, 189 governments of the United Nations adopted the MDGs with a commitment to reduce poverty by 50% by 2015 and eliminate it altogether after that (MoFPED, 2004). The MDGs provided critical benchmark indicators for use in monitoring and evaluating socio-economic progression in the underdeveloped world. This intensity of commitment compelled governments and non-state actors to commit resources to the attainment of the MDGs. However, a comparative analysis of the pre and postcolonial Africa development paradigms indicate that improvement in people's livelihood in contemporary Africa is not commensurate with the increased resource commitment and the huge debt burden on Africa.

A critique of contemporary development paradigms postulate a development process largely grounded and defined in exogenous perceptions. A development vividly estranged from people's ways of life, ethics and development philosophy. Such a situation therefore dictates that Africans must labor to justify their world-view in the contemporary development discourse. It precludes to exploring alternative development strategies that are compatible for Africa. The slow transition from underdevelopment in African societies is unexplainable without a critique of the internal and external factors that influence African culture, values and education. Whereas education is intentioned to build on the existing wealth of local knowledge, resources and innovation, the contemporary African education system especially in the Sub-Saharan Africa undermines this rationale. Generally, the contemporary education inadequately creates a consonance between the internal and external factors that are crucial in arousing a contextualized development. The training package majorly instills a culture of seeking for handouts, donations and aid thus accelerating dependency. Africa can only be absolute on sustainable grassroots development if its education system optimizes the use and a contextualized social empowerment bent on self-appreciation, self-esteem, and respect for traditional innovations, equity and effective civic participation.

Sustainable grassroots development emanates from ethically tapping and integrating local knowledge, values, and fostering trust and teamwork. These are very characteristic in the traditional African collectivism model of development.

Jennings (2000) indicates that the philosophy of collective action is synonymous with people-centered development (people first) which in development paradigms equates to participatory development. It further compels development planners and practitioners to respect and to find meaning in what people cherish within their contexts. Certainly, what the people value provides a platform for steadfast progression to better livelihoods. Apparently, through contextualized development ideologies, communities well connect their world-view with

local resources to determine their own development agenda. Pre-colonial Africa therefore capitalized on these fundamental values to satisfy individual and collective demands, maintain public amenities and to address a common good. If Africa had largely restricted herself to its traditional development philosophies, it would have a lot and a better contribution to the globalization process. Further still, it is uncontested that collective actions enabled the vulnerable in traditional African communities to participate optimally in development and to access vital resources. For example among the pastoralist societies like Masai, Turkan, Karamong and Bahima, the land was collectively owned, therefore it was less straining even for the vulnerable groups to find grazing pasture. In this regard almost every person had the potential to keep and own cattle for his survival. On the contrary, the rich have bought large chunks of land making it extremely difficult for the landless to survive in the same society's thus socio-economic disequilibrium, discontent, migration and persistent civil strife for resources. According to Robert Chambers (1983), putting the "last first" is the only way to achieve [sustainable] rural development. Even so, Africa's grassroots development processes have not effectively harnessed the collectivism model most perhaps due to western influence. The West prescribes Africa's development discourse through foreign development theories that resultantly derail African societies from their intrinsic development ethics. To worsen matters things like development aid usually tags to tough irreconcilable conditions and policies. It is therefore no surprise that Africa is underdeveloped and steadily derailed from its cultures and definition of its development phenomenon. Contestably, what justification is there for a sovereign state parliament to succumb to directives from another state even when the matter under discussion is controversial and contradictory to traditional values? Nevertheless, it is critical to note that every society has a unique way of life shaped by its environment, resources, history and with all the factors constant it can tap into that uniqueness to foster development. Kretzmann and Mcknight (1993) indicate that each community boasts of a unique combination of vital assets for building its future. Community assets include social capital and the physical resources that provide social safety nets in

instances of stress and to better people's livelihoods. From the anthropological and ethical view, the ideology of collective actions is an asset upon which traditional African societies relied in the quest for sustainable development. In many pastoral societies across Africa especially those where cultures is generally intact, the people continue to live in big homesteads, a clear testimony of strong connectedness. Nonetheless, this endogenous development ideology is not sufficiently entrenched into the post-colonial education system.

It is further pertinent to observe that the Tanzanian Ujama ideology is a clear replica of the African notion of collectivism and realism. Tanzania, until swayed by the western political propaganda it had leaved on this strength for her development. Here the question should not be about the speed and intensity of development but rather on sustainability and capacity to stimulate inward focusing. Pre-colonial Africa, transcribed collective actions as a mechanism for education, cross-culture communication and independence, however capitalism and egoism bewilder this noble theory. No wonder this has left African communities to yearn for development out of processes that are incompatible to their worldview hence negatively influencing grassroots development. Traditionally African communities established mutual social support networks and used local resources to address their development needs. Such social networks acted as a depository for community social capital. According to Baron et al (2009), social capital focuses on relationships and measures local participation and trust at the grassroots level. Social networks invest in building community self-help alliances based on age and gender. In the traditional African context, this approach was vital for realizing contextualized development. For instance in the traditional Buganda, collective actions were apparent by the voluntary emergency of *munno mukabi* groups literally meaning "neighbor in need"; *bulungi bwansi* implying "self help" while in Karamoja the same traditional social support systems were called *akimor* meaning "sharing" (Ocan, 1994). All these were critical mechanisms for supporting the hunger stricken, bereaved households and the vulnerable. Such a handy approach strengthened community's capacity to cope with its challenges.

Unfortunately, despite the advocacy for ethical development, contemporary development paradigms are inclined to individualistic and capitalist development perspectives to Africa's disadvantage.

1.2 Statement of the Problem

Africa is a resource-endowed continent yet habits the poorest societies. Africa's enormous wealth includes its multitude ethnic backgrounds, fertile soils, vast natural resources, expensive minerals and its ambiance. Africa has a big population that could provide ample market for its products, if it had the economic purchasing power. Unfortunately, this huge population is ultra poor, diseased, starved, dependent and poorly managed, and therefore to great extent a liability to its states. Notably, there is correlation between the prevailing socio-economic poverty and the way society adapts its value systems and uses its surroundings to address prevailing challenges. Furthermore, before making grave development mistakes societies and development synergies owe to examine the fundamental issues that governed society during the pre-colonial period with the objective of redefining the development discourse. The traditional African society lived a life that was largely dignified, territorially independent, scientific and social. The people survived on their own food, knowledge and skills, strong social support structures, and natural resources. Life was scientific because it was largely innovative, intuitive and proportionate to the needs and challenges of society. Skills and knowledge were a common good and therefore structures existed to ensure equity and equal access, and the survival of everyone without upholding exploitative models of work. For example, society informally provided appropriate skills and knowledge to her children indiscriminately, thus no traditional African lacked an education until the western model of education emerged. Therefore, if Africa survived on its inner strength and resources what then went wrong with the introduction of colonialism? Africa is underdeveloped due to impoverishment emanating from over dependency on colonial ideologies, education systems,

traditions, and absolute transcription of all that is west as best. For example, what justifies malnourishment amidst plenty of food; what justifies the brutality and genocides linked to religion and political power in Africa? Africans never lived like this before; we were clans mate, in-laws and therefore accommodated our differences. However, with capitalism and neo-colonialism, it is only the economically fittest and centrally political that survive. Africa therefore owes to reconstitute her development strategy after comparatively analyzing her pre-colonial and post-colonial development paradigms. This approach is very vital in establishing Africa's mistakes. In my contention the prevalent absolute poverty, hunger, disease and underdevelopment are stoppable through adapting endogenous knowledge and community value systems to Africa's real problems. History tells that the attrition of collective actions paved way for opportunistic and capitalistic behavior among African societies.

Contemporary African development phenomenon promotes individualist attitudes, unhealthy competition and an incredibly monetized economy in which only the fittest survive. Kwame Nkrumah (1967) indicates that Africa's socio-economic phenomenon articulates socialism and introduces a new social synthesis where the modern technology has to reconcile with the human values and deep schisms of a capitalist industrial society. It is therefore a fundamental point that any development phenomenon for Africa must imbue people's inherent values, promote normal connectedness, trust, teamwork, independence and shared learning. In the African context, an individual actualizes through his community and therefore is obliged to contribute to the general welfare and sustenance of the community. Nonetheless, communal values are gradually submerging leaving little or no chance for social cohesion thus underdevelopment and hopelessness. The poor are increasingly becoming poorer and powerless, vulnerable and prone to exploitation because they cannot match with the demands of a capitalist economy. The poor, hunger stricken and diseased shall therefore remain socially discriminated from accessing the basic human rights, which otherwise traditional

African communities would offer through the internal social support structures. For example in Karamoja and Kabale collective actions are vital social structures for supporting communities in instances of food scarcity. This manifests through group cultivation and marketing, collective construction and repair of public amenities among other issues, however all this has been largely abandoned. It is disheartening that, instead of government programs building on such traditional internal social support structures to manage local investments they weaken them.

In the traditional African philosophy of development, the thrust of moral education was solidarity or teamwork. Different societies therefore employed different terms such as Ibuanyi, Danda, Ubuntu and Ujamaa to bring out the concept of solidarity and belongingness. For example, the Ujama philosophy of Tanzania postulates the strength entrenched in collective actions. This philosophy until now continues to guide contemporary Tanzania in terms of governance, accountability and social cohesion. Therefore, a failure to contextualize contemporary development philosophies justifies the gradual diminishing level of community commitment to collective responsibility and patriotism.

Kalungu District the subject of this study is one of the districts in the central region of Uganda. It is predominantly a Baganda society characterized by subsistence farming as a source of livelihood. Agriculture largely defines the social and economic sustenance and survival in this community. A comparison between the pre and post-colonial social and economic organization of this district indicates a community that cherished and sustained firm social connectivity as avenues for overcoming prevalent contextual challenges. Such strong social bonds provided critical benchmarks upon which early missionaries relied while evangelizing and in erecting and maintaining places of worship say Villa Maria Catholic Church and the first brick house among others. Connectivity therefore was a vital synopsis for socio-economic development. Connectedness thrived on mutual trust and collective

responsibility that paved way for the emergency of farmer cooperative societies like Kitamba Baganda, Aseka Amale, Akamira Eyiye and Bwavu Mpologomo (Ekulya Olaba) Growers Coop. Society among others. Similarly, other semblances of collective undertaking were vivid through ventures like Gaalunnyu Cotton Farmers' Ginnery and Kalungu Suula Ekooti Transport Services that were vital assets for collective marketing, public service delivery, policy advocacy and employment creation among others.

The contemporary Kalungu District is a community largely characterized by diminishing collectivism testified by a breakdown of almost all voluntary associational networks. This has affected community capacity to cope with the contemporary social and economic challenges. This society further carries clear semblances of a community that is gradually transitioning into individualism. The breakdown of voluntary associational values and the transitioning into a capitalistic economy accounts for the escalating unemployment rate, the collapse of public utilities and infrastructure among others in the district. The feeder rural road network is almost broken down; schools and places of worship are also gradually collapsing due to age and lack of maintenance. Further still, it should be noted that the farmers' cooperative unions and stores that existed in almost every parish in Kalungu District to market and add value to farmers produce collapsed leaving behind no organized systems for farmers' to collectively store and market their produce. In addition, other than collective marketing and policy advocacy is critical to recognize that voluntary associational structures acted as mechanisms through which farmers accessed subsidized farm inputs like sisal sacks, herbicides, hoes, however with the demise of these structure farmers depend on the mercy of a capitalist intermediaries for the same services. This certainly affects productivity and accelerates poverty and underdevelopment in the district. This study therefore commits to establish the significant correlation between voluntary community collective actions and sustainable grassroots community development in Kalungu District. The study presupposes

that the data generated shall inform and influence contemporary community development strategies for a sustainable and equitable grassroots development.

1.3 Objectives of the Study

Overall Objective

- To establish indigenous and exogenous factors that arouses collective synergies for sustainable grassroots development in Kalungu District.

Specific Objectives

- i. To explore the traditional African interpretation of collective actions.
- ii. To identify the inherent social capital that sustains collective actions in traditional African communities.
- iii. To establish the traditional African perception of sustainable development.

1.4 Research Questions / Hypothesis

- Traditional Africa is a multi-cultural society, whose survival has largely depended on both the internal values and resources, and its contact with the outside world. Traditionally African societies lead a life of a close-knit relationship; however, this social proximity has demised and replaced with individualism. Furthermore, the social evolution scale of traditional Africa, features instances of great independency and later a high degree of dependency. This hypothesis therefore, obligated a study into the internal and external factors benchmarking collective actions in traditional African communities.
- Ideally, the principle of collectivism in traditional Africa is more than a design of social organization but a conduit for instilling values and preserving identity. This study passionately examined the values inherent to collective actions.
- The concept of sustainable development crosscuts traditional and contemporary development paradigms. Although several scholars have lucidly defined this concept, its

implementation defers in the context of society, time and need. Secondly, its definition bases more on global than context realities, thus driving this study to keenly establish the traditional African perception of sustainable development.

1.5 Scope of the Study

The study establishes the dynamics enhancing collective community actions and their correlation to sustainable grassroots community development. The study was limited to the traditional social organization of the population in Kalungu District. It focused on community traditional service delivery structures and networks aligned with grassroots community development processes. Kalungu District is predominately Baganda constituting over 75% of the district inhabitants. Interestingly for this study, the traditional Baganda culture thrived on the development philosophy of collective actions that provided a basis for grassroots community development. Every member of the society was somehow linked and accountable to the entire community. Thus, what affected one affected all. Because the study is largely a social subject, it has attracted intensive debate and reflection on the entire community's social organization. By focusing on this area and subject, it has aroused easy and effective communication with the respondents, thus gathering a detailed and qualitative data. Concentrating the study on this population scope has been fundamental in minimizing loss of data through translation.

1.6 Geographical Scope

Kalungu district is located in the central region of Uganda. However, until 2011, it has been part of Masaka District. The district falls within coordinates 0°18'46"S, 31°42'47"E. It comprises four sub-counties and two town councils. According to disaggregated data provided by UBOS (2010), the population projection for the former Masaka District where Kalungu is inclusive is 842,000 people by 2011.

1.7 Time Scope

The study is limited to the period between 1970 and 2010. That time limit characterizes an influx of community women groups forming through on-going government development programs like NAADS. While working through groups on the part of government was a deliberate strategy to ease community access, inducing their formation implied something different to the community. Therefore, communities formed the groups as government required to tap resources and handouts. Most of the groups are often politically or religiously inclined and therefore detached from the ideal community needs. Nonetheless, where such groups exist it is hard to sustain them compared to the traditional self-help groups that are rationally established. If groups form just for the sake of tapping resources it explains a diminished level of social trust, connectedness and team work among grassroots communities.

This study, therefore found it imperative to focus on this period to establish and define the factors that resist and sustain the traditional collectivism approach to community development.

1.8 Significance of the Study

There are four interested parties in this research process, the researcher, research participants and research consumers. The data generated by this research shall therefore inform and influence the attitude and practice of grassroots development planners, scholars and policy makers at the local and national level. According to Mulwa (2010), the concerns of sustainable [ethical] development cut across a board of sectors to embrace the sustenance of natural resource systems, institutional development, and appropriate management skills, economic, ethical and sociological concerns. The study therefore, intends to cause appreciation and a positive perception of traditional value systems through establishing how

grassroots communities have indigenously lived before western influence. It will further bring-forth the inherent factors critical for sustainable grassroots community development inadequately captured by other studies.

The findings shall be disseminated at two levels; the eloquent category which will access hard and soft copies of the final survey report while report dissemination meetings shall also be organized for the respondent groups at the parish level across the study geographical scope.

1.9 Justification of the Study

Sustainable community development process must focus on developing internal capacities and resources. This implies empowering, facilitating and nurturing active participation of the targeted communities. The process should appropriately connect internal with external assets; instill consciousness and responsive behavior among community members. Kretzmann and Mcknight (1993) indicate that community assets connected to external assets produces strong community-based sustainable projects. Sustainable community development must employ the asset based community development (ABCD) model to ensure that people's knowledge and values synchronize with community realities. A development process must therefore be contextualized and adaptive to the indigenous values (knowledge, skills, values and other resources). According to Masaka District Development Plan, 2008/9-2010/11, community empowerment is putting people in a position where they are able to take control over their own future and to influence decisions relating to development actions, which affect their lives, their surroundings and beyond. However, although that is an ethical development principle, government and donor-funded projects rarely conclusively adapt or integrate community values. Frequently community participation is paradoxically synonymous with community involvement. Actually, what usually takes place is community involvement thus limiting communities at attending meetings and making some local contributions without

acknowledging community contextual beliefs and traditions. Probably the concept of community participation is ambiguous thus erroneously implemented. Communities cannot effectively participate in development process unless their social and value systems are recognized. We have to be mindful that, development is a process of positive socio-economic and political transformation; therefore, a development process delinked from community social structures and values is likely to estrange the entire community and more so the marginalized and disadvantaged thus unsustainable community development. It is further essential to note that in developing countries the marginalized and disadvantaged are the numerical majority though minorities in decision making and accessing resources. Usually the people in this category are generally powerless, naive, inferior and voiceless. The only source of hope, survival and self-actualization for them lies in self-help structures.

According to PEAP (2004), poverty measures through three main indices; low incomes, limited human development and empowerment. The social development sector therefore, must strengthen the social capital of the poor, and particularly of the disadvantaged and vulnerable groups through empowering them. Social capital refers to the whole variety of networks and social resources, which people use to support themselves and manage their lives. Social development must ultimately result into greater social inclusion, social and economic security and empowerment.

The study will therefore, unveil community perceptions and traditional social support structures that are effective for enhancing the participation of the marginalized and economically disadvantaged in community development processes.

1.10 Definition of Key Terms

- A close-knit society; is a community bound together by strong traditions and values nurtured over time to influence social order.

- Altruism; is the principle of considering the welfare and happiness of others before one's own.
- Capitalism; is an economic system in which a country's trade and industry are controlled by the private owners for profit, rather than by the state.
- Challenge-driven development; is a development approach that capitalizes on existing contextual resources and opportunities for a desired end.
- Collectivism; is a theory that advocates for group actions and control of resources for the benefit of everyone.
- Humanism; is a system of beliefs that concentrates on common human needs and seeks rational ways of solving human problems. Humanism is literally a culture
- Humanity; is a term referring to human beings collectively.
- Realism; is a development theory that appreciates a practical and naturalistic approach to development.
- Socialism; is a set of political and economic theories based on the belief that everyone has equal rights to share the country's wealth and advocates that the government should own and control the main industries.

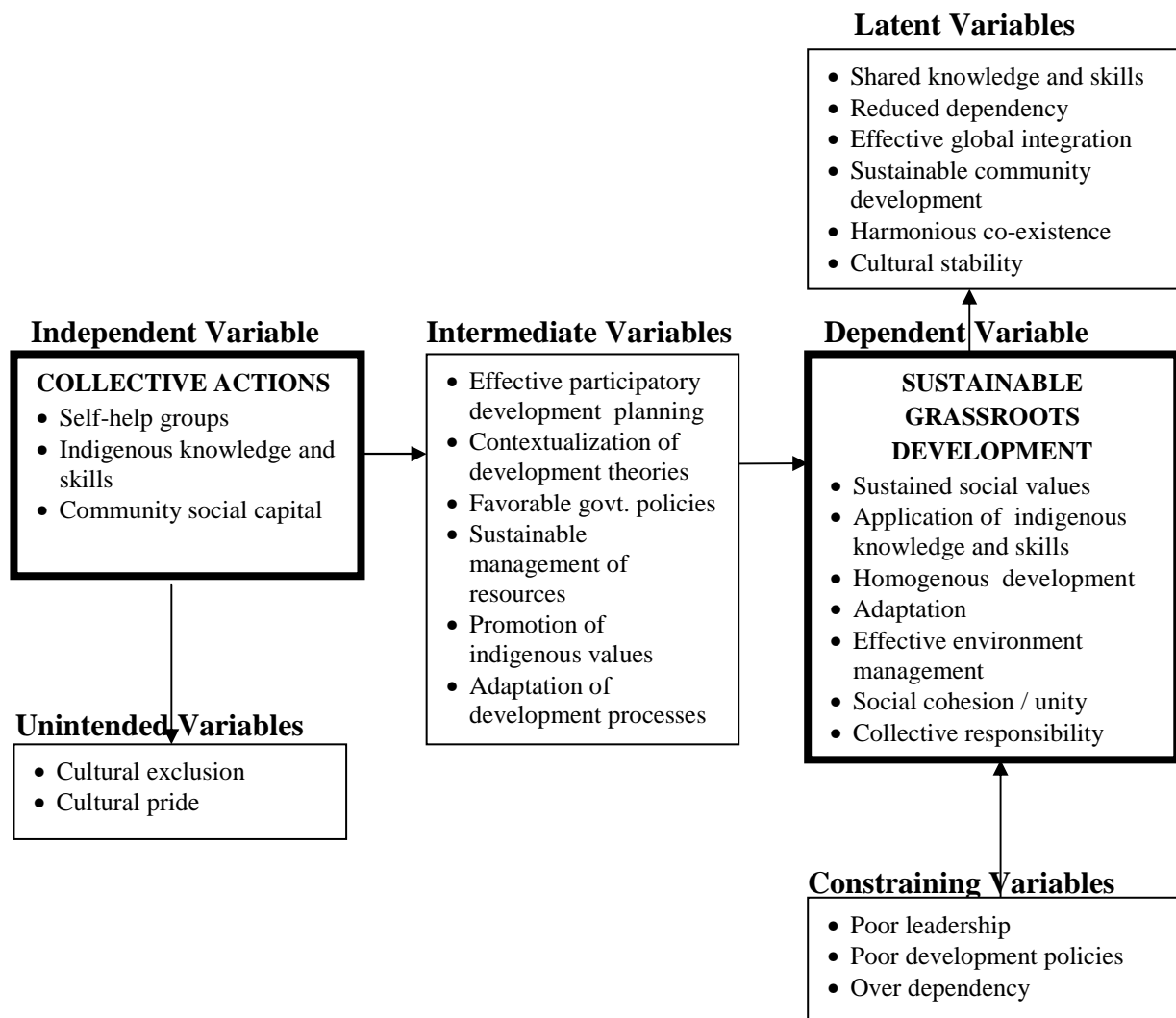
1.11 Conceptual Framework

The two testable variables in the hypothesis are collective actions and sustainable grassroots community development. In the hypothesis, indicates a strong relationship between the two main variables. Collective action is the independent variable upon which sustainable grassroots community development depends. Therefore, a conceptual framework explains the relationship between the independent and dependent variables, and the extraneous variables. Odiya (2009) urges that, "common extraneous variables are control, moderator, intervening and organismic variables. The common extraneous variables in the hypothesis are the intermediate, constraining, latent and unintended variables. Although theoretical framework

could alternatively present the hypothesis in the study, this research was not about providing a description or an illustration of how a theory or an assumption underpins the study (Odiya, 2009). A conceptual framework therefore, provides a better model for linking categories of possible variables or concepts as perceived in the study. Presumably, if the intermediate variables were constant the independent variable would contribute positively to the dependent variable.

The illustration below explains the relationship between the key variables in the study. The thick boxes in the conceptual framework represent the key concepts underlying the independent and dependent variables.

Fig I: Conceptual Analysis of the Main Variables



CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

Chapter 2 presents three sub-topics derived from the study objectives. The sub-topics are; traditional African perception of collective actions; social capital and collective actions in traditional Africa, and the concept of sustainable development in traditional Africa.

2.1 The Traditional African Perception of Collective Actions

The concept of tradition connotes perspectives on values, norms, norms, belief systems, social relations, and the residual effects of history, attitudes and accepted rules of behavior held in different societies (Iguisi, 2009). From an anthropological view, human beings are social beings whose social organization establish on collectively cherished behaviors shaped through history. In the African context collectivism is a vital ingredient characteristic of human sociability. This phenomenon is cliché in societies where survival is not largely based on fittest but rather on collectivism and teamwork. Therefore, to save these ardent values African society's inbuilt collectivism within culture.

Mugenyi (2012) provides that culture is the sum total of the ways in which a society preserves, identifies, organizes, sustains and expresses itself. Hegel and Aristotle further explain that human beings are social creatures who depend on others to be what they are. However, for this study, the social side is very important since it provides the basis for human survival and self-actualization in traditional Africa. It implies that each human being in traditional Africa owe to acknowledge the symbiotic nature of livelihood in African societies. In transforming Africa it is pertinent to appreciate that, we need each other because we care about what others think about us and therefore see ourselves through the eyes of others. Cosmides and Tooby (2002), argue that social exchange algorithms are the innate competencies that enable human collectivities to function as communities. Such algorithms

include a person's sense of justice and guilt, social reciprocity, gift giving, and an ability to interpret social cues. Sometimes collective actions can be reciprocal altruism, based on adaptive traits that cause a spillover effect to other members in society. Therefore, the concept of collective actions in traditional Africa is fundamental in nurturing peace, solidarity, accountability, and co-existence. In traditional Africa, no person is a "standalone" or exists in a vacuum and without the support of his community. The individual is part of a community and vice versa.

However, two questions are significant in discussing the phenomenon; what is a community in the African context? In addition, what values are inherent to African societies? The term community is rooted in the term "common" implying general values that prelude to sharing. The commonality dimension dictates generalized life styles where other than the chiefs and elders the rest of the community members are subjects and therefore live a highly sociable life. This form of lifestyle thrives on symbiotic traits, familiar values and norms. Sharing is not simply material but also extends to values. From a material perspective, people what they share harvest with their neighbors, meals, borrow cloth from their neighbors and other usable materials. Usually equipments like a mortar, flat iron and machetes are rotationally used. This sort of sharing is very vital in nurturing social harmony and teamwork as largely each person enjoys a degree of dependency on the other thus a collectively responsibility towards public utilities or facilities of a communal nature.

Secondly, the loyalty to collectivism in traditional African societies devolves from a strong sharing of values. The values benchmark common norms, collective ownership of knowledge and skills, where social networks act as conduits for cross generation communication. The networks signify connectedness and a strong sense of attachment. Aoki and Hayami (2001) indicate that a community is a group of people who are mutually identifiable and characterized by intense social interactions among themselves. Nonetheless, this is too much

a generalization since it assumes that all communities bear similar attributes. Therefore, this study, distinguishes between close-knit traditional communities and communities resultant from urbanization and migration processes. Although urban settlements eventually become close-knit communities, more often than not, they do not have a semblance of connectedness and subscriptions to a similar ethnic background thus do not have common values but a hybrid of values. In the true sense, the hybrid of values is not often serving a collective good but focus on individualist convenience. A community is the overwhelming social reality and source of norms that define what constitutes a cooperative behavior. It is therefore by far the most important arena where mutual commitment and trust develops; norms created and enforced, and where group identity forms.

The concept of a close-knit community is two-dimensional; first, there are communities founded on non-voluntary membership based on kinship or territoriality, such as family, tribe, or village, on the one hand, and communities emerging from purposefully organized groups such as a co-operative, recreational or cultural gathering (*ibid*). In both dimensions, there is a semblance of tight human relationships and a strong sense of belonging among the community members. Communal values are consciously or unconsciously pass over from one generation to the other through kinship, territoriality and social structures beginning at the household level. In this case to shape strong communities and a spirit of cooperation community members restrain themselves from opportunistic behavior, through limiting group membership, availing plentiful information on each player's behavior and ascertaining that each member remains focused to a common vision of the future.

Putnam (1993) argues that social networks, norms and trust enable people to act collectively and to conceptualize their future. However, Putnam's argument owed to examine why, what and the impact of cultural digression on African socio-economic development. There is a great correlation between a community's worldview and sustainable social transformation. Traditional African societies held a distinctive belief in the ideology of communalism as a

prerequisite in building strong and sovereign states. Mazrui asserts that strong societies and nations erect out of the strengths of their culture; he further points out that culture provides the beams upon which a society keeps strong and in control of its development phenomenon (Mazrui, 1972 cited in Wiebe et al, 1987). Mazrui's argument provides a conceptual idea about the role and contribution of culture as way life in defining development paradigms for traditional Africa. The argument explains interdependence and connectedness of the individuals, which culminates into strong and self-sustaining communities. Connectedness and interdependence are primary assets upon which contemporary strong social-economic powers have thrived. This is in reference to the Asian societies (tigers), where culture and traditional values provide a framework for social, political and economical progression from backward to aggressive industrialization. However, although communalism and culture are critical for sustainable development, adoration for stronger cultural ties and territories should not justify resent among societies, as has been the case in many Africa societies. It is critical to note that although African societies acted aggressively towards their neighbors in pursuit of enlarging their dynasties, amassing wealth and labor it did not disintegrate the passion for internal social linkages and collectivism. Therefore, while communities were internally bound, the same spirit of interconnectedness was employed to the detriment of other societies thus war and civil strife. The fact that Africa is multi-cultural collective actions can be an opportunity for each society to borrow and learn from the other for development without forfeiting and digressing from own value systems. In the circumstances, collective actions can be a vehicle to enhance inter and intra-social communication with each society contributing its unique values for a peaceful and better livelihood.

Mukasa H. (2012) indicates that the principle of collective actions has been pivotal in the reconciliation and development of post-conflict states. For example, the Rwandese government sanctioned a monthly activity *Umuganda* (collectivism) where every national irrespective of race, religion or social status is supposed to participate in communal work.

Through Umuganda, the community de-silts drainages, sweeps streets and village paths, makes composts, clears bush lands and builds houses for the elderly and ultra poor. Umuganda activities are therefore fundamental in re-stabilizing and reuniting the Rwandese community thus contributing to sustainable development. Such ties demonstrate the extent to which collective actions can go in the edifice of better, peaceful and responsible communities. This approach to development contradicts western-oriented development theories that overarch and associate development with ‘modernity’ and capitalism. Schuurman (1993) indicates that imposing the western model of development on Africa in its lamp sum overshadowed the enormous skills, knowledge and survival mechanisms that were prevalent and essential for developing traditional African grassroots communities. Singleton and Taylor, further argue that communities, which are mutually vulnerable, dramatically lower transaction costs of delivering a common goal through collective actions. In addition to reducing transaction costs, some communities show a remarkable and consistent capacity to control the “rational egoists” among them and enforce a strict norm of community service. Nonetheless, the term communities is seldom used analytically as the agent of collective action in formal studies, the starting point of analysis is always “groups” as in “groups of self-organized principals” not communities as such. However, scholars have not attempted to define the size and scope of work for a group. This implies that groups define their size and scope of work based on their aspirations.

Collective Action Theory

Collective actions are voluntary actions taken by a group to achieve a common interest. However, members can individually act or through an organization. Collective actions are vital in managing natural resource, deciding on and observing rules for use or non-use of a resource. Ostrom (1990) indicate that basing on the collective action theory nobody can single handedly make a noticeable difference in effectively delivering a collective good

without the actions and recognizing other people's interests. It is therefore true that groups tend to act in support of their group interests to inspire a logical community transiting into a collective behavior. In the traditional African context, collective actions promoted talents, skills and cultural continuity. Collective actions commanded enormous capability to bridge and bond societies.

Although collective actions are naturally a private social arrangement, such actions pronounce the essence and government functioning at the micro level of society. Collective action is therefore the essence of government because there are certain goods and services achievable only through working together. For example, many contemporary governments build roads, protect the environment, keep law and order; however, such ventures are unsustainable without the collective involvement and ownership of the beneficiaries. Collective actions are therefore privately coordinated rational actions to realize a common goal that are otherwise unachievable individually.

Officialdom

Aseka (2005) observes that bureaucratic and prefectural state apparatus provide the contradictory social forces that caused a social transformation of East African communities from traditional values. Traditional African value systems were subdued responding to capitalist impulses and the impetus of merchant capital that penetrated them. For the capitalists to sub-due African social construct they used overtly the pre-colonial traditional leaders. The approach made the effects of capitalism on African civilization gradually and irresistible. In this case, African societies had no choice but to succumb to foreign influence and letting go their inherent values. Kretzmann and Mcknight (1993), observe that people in communities have always come together to celebrate, to sing and dance and play music, to tell each other stories, to produce and share things of beauty. Through those activities values

a culture was packaged and passed over. Culture became the glue that held people together and helped them to form strong and sustainable communities. The larger and more formal the groups were the more likely they were to influence neighboring communities, which ultimately significantly influenced the larger community building process. Nonetheless, Kretzmann and Mcknight's opinion does not explicitly bring out the way collective actions as a traditional value links and operate within the wider community. In the traditional African context, every aspect of the community actualizes through the inherent communal values, structures and environment. In the context wherever human beings are acting, thinking, deciding, communicating or planning their values dictate the next course of action. Values guide individual and collective behaviors, thought and provide the focus and sense of direction to the community. They indicate what is most important to individuals and groups in the context of their internal traditional social dynamics. Nonetheless this principle of "collective value-based" community development is gradually becoming discredited by mercantile western development theories.

According to Aseka, the ideology of the market today erroneously poses the market as a democratic institution and yet the logic of the market allocates value to the powerful. No wonder the market arena defined by this logic is an arena of marketers, profiteers, and syndicateers not driven by social justice but by self-interest and greed ..." (Aseka, 2005). In such a situation, collective actions serve a common good and provide a chance for the survival of the pathetic. A development perception that defines people using market lenses poses a deliberate distortion of indigenous social values. I believe traditions and cultural heterogeneity if effectively nurtured and encouraged can extract from each culture its best elements that contribute to contextualized sustainable community development.

2.2 Social Capital and Collective Action in Traditional Africa

The concept of social capital is interchangeable in varying contexts to bring out the multitude of assets, which communities may adopt for their development. Social capital encompasses social networks, the reciprocities that arise from them, and the value of these for achieving mutual communal goals. The social capital concept simulates the manner in which human society operates and survives. Human beings live a symbiotic relationship characterized by mutual support where each person needs the other for social progression. In the traditional Africa synopsis, social capital transcribes through social relations and through the ways, communities manage local resources. According to Baron et al, (2000) capital alone is economic, cultural, linguistic, scholarly and social capital. However, although this explanation seems absolute, contemporary development challenges coherence and relevancy to sustainable development. Even though social capital strongly embraces social networks this explanation does not particularly outline its correlation to development processes in traditional African communities. Nonetheless, social networks are compatible with social capital because they passionately provide conduits for the continuity of values, and practices.

The Social Capital Theory

Social capital is multi-dimensional postulated through community structures and actions. Its main dimensions are trust (Coleman 1988; Collier 1998): rules and norms governing social action (Coleman 1988; Fukuyama 2001): and other network characteristics (Putnam 1995). However, Liu and Besser (2003) identified four dimensions of social capital namely informal social ties, formal social ties, trust and norms of collective action. Basing on the provided indications social capital develops over a time and therefore benchmarks a social development phenomenon. Narayan and Cassidy (2001) identifies a range of social capital dimensions illustrated as group characteristics, generalized norms, togetherness, everyday sociability, neighborhood connections, volunteerisms and trust. Group characteristics

encompass group membership, contribution, participation in-group activities and decision-making, membership heterogeneity and source of group financing. However, generalized norms imbue characteristics of helpfulness, trustworthiness and fairness of people. Togetherness entail how well people get on along and unite. Everyday sociability and connections involve asking for help from others in instances of sickness and in general need. Woolcock and Narayan (2000) illustrate that social capital in the perspectives of communitarian, networks, institutions and synergies. They are communitarian because they hold and motivate existence of local associations. The strong networks bridge people and thereby creating strong ties and avenues for social survival. From this perspective, social capital is a factor of socio-political community organization. This hypothesis points to synergies that operate through community networks and state-society relations. This generally asserts that social capital is an all-inclusive community asset that traditional African communities can sufficiently rely on for self-sustenance.

Putnam (1993) argues that social capital is static and therefore only applicable in its original state. This is squarely inappropriate since culture apparently transforms to match the magnitude of influence and prevalent challenges. In this respect, societies and culture envision social capital in a form of clay that is largely porous and adaptive in nature. Furthermore, defining social capital in static terms postulates it as a never growing phenomenon, stagnant and could possibly be “lifeless” hence cannot be employed to foster meaningful development in a laboriously challenged social and political environment. Despite that submission, it is critical to acknowledge that the concept of social capital brings to light the complexity and inter-relatedness in the traditional African society. This indicates that social capital is squarely a semblance of sustained communal ways of life that are apparent for grassroots development. Therefore, attesting to Putnam’s philosophy lives little hope of success in the contemporary socio-political economy. Any conclusive link between social capital and collective actions in traditional Africa prelude to networks and their

membership, social trusts, interconnection, and interdependence of African societies. This is vital for realizing common good and other reciprocities. Social networks and memberships are therefore one dimension of the structural social capital.

Collective actions in traditional Africa provide beyond what a gazetted government or an administrative structure can provide in delivering a public good. Apparently, social networks can rationally take advantage of their size, internal diversity, and capabilities in the event of trouble to counsel and empower the people. The more individuals participate in collective activities either as leaders; in influential capacity or as ordinary members is cardinal in nurturing leadership and management skills, and shaping a strong and self-sustaining community. Largely, social networks and memberships sustain positive effects on the well-being of the individual poor and communities in traditional Africa.

Joe Stiglitz Senior Vice President and Head of Research at the World Bank explain social capital as the missing link in understanding economic development (Fine, 1999b). On the contrary, social capital is not entirely the missing link in economic development, but it is that existing untapped resource contributive to holistic sustainable community development. For that matter, his explanation somehow delinks from the role of social capital in ensuring sustainable community development. I am further contending that, Joe Stiglitz's submission connotes neo-classical economics and besides being exclusively formalistic at its core, it is fundamentally asocial. His submission was unsuccessful in recognizing that the concept of social capital represents both the structural and cognitive aspects of a community. Structurally social capital is a rational and concrete concept that embraces informal and formal organization structures within a community. It avidly accommodates traditional social networks principally meant to provide activities of a public nature. However, in the context of rapid economic challenges, globalization, social migration, climatic change, civil strife and political inept structures, social capital has to accustom itself with the demands and

challenges in the contemporary society. However, the danger lies in entirely washing away the traditional values in favor of other cultures.

The cognitive aspect of social capital alludes to the science of the mind characterized by generalized norms, attitudes and values among individuals. Despite this distinction, it is explicitly difficult to draw a thick line between the two forms of capital since structural and cognitive capital usually manifest through human actions, outputs such as infrastructure and livelihood conditions that ultimately influence social structures, networks and reasoning. According to Dube (1995), social capital is the existing public infrastructure, institutions and departments of government (Dube et al, 1995 cited by Baron et al, 2000). In my contention, public infrastructure is not a conclusive form of social capital since it is an output and a semblance of reasoning and a functional social capital. Infrastructure, institutions and departments of government largely reflect a means – ends relationship. Social capital is the means while public infrastructure and government institutions are a product. In the traditional African sense, social capital is the aggregate of the actual and potential resources linked to durable networks of more or less institutionalized relationships of mutual acquaintance and acknowledgment. Building mutual acquaintances in traditional Africa begins at childhood. Communities celebrate the life and worth of an individual as a colleague and a relative from the point one is born to death. This not only manifests strong social bonds and ethnicity but also signifies that social structures pay equal attribution to all its members thus proclaiming the inherent worth of every person in that community. A community is therefore a trustee of all the people and resources around it. Nonetheless, my explanation is partly contestable since not all the people even when they have a similar ethnicity enjoy equal warmth from society. This intricate situation is justified by social stratification prevalent in traditional African societies. To an African ethnicity and lineage stratum is not a problem actually the problem is lacking strata.

From a different perspective, social capital is not a constant phenomenon due to population migration, exposure and education that often lead to adaptation and a hybrid of culture. At this point, the critical question lies in understanding the internal and external factors that enhance and sustain value systems in traditional Africa. Coleman (1994) indicates that social capital is a set of resources that inhere in family relations and in grassroots, social organization that are useful for the cognitive, social and physical development of a child or young person. In this respect, social capital leads to a general level of cohesion and trust leading to communal obligations. Social capital therefore spells out the actual needs that persons have for help from their communities, the existence of intra aid, the degree of mutual connectedness and alliances that reduce the amount of aid needed from others. Social capital presupposes lending aid and asking for aid through infinite opening of social networks. This asset is therefore not fungible, except under specific activities. Social capital is an asset and complements human capital in progressing to sustainable community development. It is therefore irrational to explain social capital in exclusivity of human capital. The prevalent digression of post-colonial African communities from their traditional values emanate from the contemporary education system that tilts around the western capitalist economy and exclusivist approach to development. Therefore, the contemporary education curriculum in the once colonized Africa deliberately targets creating a human capital that is devoid of its culture, networks and inherent values. In the traditional African primordial social structures and values, social capital is a cross-generational asset deeply rooted and passed over through relations, interactions and associations. In its holistic form, social capital is purposive and gradually indoctrinated from childbirth through the family at the primary level of society and other structures at the secondary community levels. Communicating social capital through a cross-generation approach protects its inherent values and attributes. Therefore, any derail from that approach justifies the eminent erosion of indigenous values and ways of live in traditional African societies which otherwise are critical for sustainable community development.

Putnam (1996) indicates that social capital features social life in form of networks, norms and trust that enable participants to act together and more effectively in pursuing shared objectives. This assertion indicates that people best exploit their social capital when they collectively participate to do an activity. In such a situation, the people enhance their social attachment, build trust and uphold society morals that ultimately contribute to a self-sustaining society. Ideally, all communities have shared challenges that encourage them to establish shared objectives. These ideals motivate collectivism and homogeneous modes to community development. Social capital serves as a uniting / binding factor to the people. Social capital is a force that connects likeminded people thus reinforcing homogeneity. On the contrary, other than the social capital theory that bounds heterogeneous groups, other development theories like modernization, globalization and dependency theory make community development processes fragile and susceptible to social disintegration. Therefore, to forestall susceptibility and disintegration, traditional African societies relied on their inherent value systems for a sustainable and inward oriented development. Baron et al (2000) assert that social capital opens up the way for different approaches to modeling social relations, which address some of the moral and technical complexities of their adjustable character. It is therefore imperative to appreciate that social capital embodies connectedness and trust which are pertinent for harmonious co-existence. Trust is creditable for understanding and appreciating oneness while participation in the desired economic stance and collective order is the primal of social existence. However, strong community connections and trust do not necessarily have to inhibit stringent stipulated set of rules and procedures as indeed most government programs tend to impress it upon communities. As development practitioners and advocates, we must respect the fact that communities are aware of their situation; and have the desired resources, knowledge and skills to fix their challenges. Our role is essentially to uphold and facilitate them to draw from the combination and multitude of values they already have to improve their livelihoods and nurturing

sustainable strategies for equitable development. However, seemingly contemporary African development policies tend to shun what makes reason to people hence un-contextualized and realistic development.

According to Fukuyama, the circumstances favoring success ... are found among communities formed not on the basis of explicit rules and regulations but out of a set of ethical habits and reciprocal moral obligations internalized by each of the community member's (Fukuyama, 1995 cited in Baron et al, 2000). Its all-encompassing cultural characteristic and the level of trust inherent in the society condition the nation's well being as well as its ability to compete. From within the community trust derives from a community's regular integrity and cooperative behavior based on shared norms. Traditional African communities therefore did not require extensive contractual and legal regulation in their relations because prior moral consensus gave members a basis for mutual trust. For example, based on trust elders negotiated serious issues like marriage deals for their sons and daughters, reprimanded and administered punishments to wrongdoers without referring to any other authority. Amazingly, such decisions were irresistible and unchallengeable which contributed to responsible behavior. This contradicts with the present arrangement where almost every case goes through a gazetted court in the name of protecting human rights. This has resulted into high criminality, redundancy, poverty, poor health and a general state of hopelessness especially at the grassroots community level. The people especially the youth spend the whole and week enjoying pool table, watching football and other games without doing any productive work, a conduct unacceptable in the traditional African society. In the traditional African society, the community is collectively responsible to ensure that each person engages in something meaningful and contributing to a better livelihood. Therefore, the community collectively protected ones human rights through supporting the affected and sometimes reprimanding.

2.3 Sustainable Development in Traditional Africa

From the social and anthropological perspective, sustainable development in traditional African communities is people-oriented, and seeks to maintain and strengthen stability of social ties, economic independence, environmental activism and cultural sustenance. The sustainable development phenomenon transcribes to social equity and equality in accessing and using local resources sparingly. In this respect a preservation of cultural diversity, traditional forms of capital, and better use of knowledge concerning sustainable practices are desirable. To acquaint the concept of sustainable development, it necessitates a thorough scanning of the social, economic and political organization of pre-colonial African societies. This facilitates a comprehensive critique of the events and factors that caused Africa to digress from its traditional interpretation and practice of sustainable development. In the traditional Africa education system, religion, social relations, governance and management of natural resources entangled and pointed to our heritage. Our heritage transcended from one generation to the other through work, play, music, worship, and social interactions and therefore collective actions were a mode for passing on African values. Literature, culture and social events fostered knowledge and skills transfer. Prior to the western contact and conquest, African dynasties and territories spearheaded sustainable development through their literature and culture. It is important to note that although traditional African societies did not have written scripts (literature) drawings used to communicate knowledge and skills. However, this has been fast eroding since the colonial era through modernization and inculcation of western ideologies and technologies thus undermining the principle of sustainable development.

Contrary to the African economy, the western economy imposed onto Africa a monetary system. The monetary phenomenon is incompatible to the notion of collective actions in the traditional African context. In addition bilateral and multilateral development assistance for

Africa is not sustainable development since it strongly favors defective strategies that put classical economic models at the forefront of Africa's development. These models largely favor the West's wasteful and highly polluting attitudes of overproduction and overconsumption. It is erroneous to measure sustainable development based on monetary economic terms. In the traditional African context, sustainable development evidences by changes in people's quality of life and stronger social ties for finer livelihood conditions. For this reason, the quest for sustainable development in Africa has to gear at invoking collective actions as vehicles for social equity, sustainability and justice.

The Brundtland Report (1987) defines sustainable development as a form of development that meets the needs of the present generation without compromising the ability of future generations to meet theirs. This definition connects well with the African approach to development nevertheless it is fluid and political, and it's probably for this matter that leading economic powers and industrialized countries pay a naïve eye to its recommendations. Eyong & Foy (2006) argue that sustainable development is a planned cultural, economic, social, environmental and political change for the better, which demands the cooperation of all and at all the levels. It gears towards the well-being of the masses, for the masses and by the masses. Sustainable development is therefore a societal good and every social actor must get involved and stay engaged in its pursuit. It is long termed, fosters inter and intra-generational equity and does not foul the air, poison the water, massively destroy forest ecosystems or pollute and degrade lands.

It is therefore misleading to define development in terms of sporadic economic growth, industrialization, mechanization and holistic human capital development. It is very possible to register economic growth without a corresponding growth in social development.

The Concept of Sustainable Development

The Brundtland Commission (1987) portrays sustainable development as that, “development that meets the needs of the present without compromising the ability of future generations to meet their own needs”. Sustainable development must therefore prelude to adequate attention to ethical transformation of productive Forces and upholding indigenous social relations. The process must delimit from just ethical use of the ecology to effective nurturing of other factors that stimulate harmonious existence. Logically, the rationale for ecological sustainability is justified by human sustainability. It is for this matter that, the traditional African cultural package engrained ecological with social sustenance through collectivism. In this case, collective actions nurtured a symbiotic relationship between and his environment thus sustainable grassroots community development.

Collectivism and Food Sufficiency

Sustainable development is rational, goal driven, and founded on ethical development principles. This form of development nurtures a sense of ownership, integrated community development (ICD) and commitment to community aspirations thus promoting intrinsic social value systems. For example, while contemporary development arguments assert for food security through growing resistant and high yielding crop varieties how rational is the dependency on seasoned genetically modified seed (GMS) varieties in African poor communities. This notion of development clinches on capitalistic principles. In traditional African communities, farming was an organic traditional phenomenon and communities depended on their seed reserves to plant in the next planting season. During a planting season, those who lacked planting seeds accessed them from their colleagues and life so continued. In this regard, the poor and marginalized had a handy source of seeds for planting through collectivism and could therefore survive. Africa is largely Agricultural and a

dependency on mostly purchased farming inputs is unsustainable development. It a capitalistic phenomenon intended to keep Africa dependently eroded from its traditional science and value systems. This implies that despite Africa's splendid weather and soils it has to live a dependent life on those who manufacture GMS, herbicides and pesticides. Unfortunately, the same communities who promote this approach to farming discourage the use and feeding on the same products in their societies.

Munakata (2002) asserts that ICD is a multi-dimensional, continuous and dynamic process through which people in local communities improve the quality of their lives and standard of living for comprehensive and effective maximum utilization of community resources. African communities cannot sustainably transform their livelihood unless they rely on their internal wealth. Africa cannot develop away from itself. It is a mistake to define Africa entirely in the context its land and people without reflecting on its natural resources and value systems. An African is incomplete without his environment and culture since both transcribe his civility, knowledge and conduct. As earlier mentioned in the chapter one, Africa is a complex society with a multitude of cultural backgrounds, therefore construing its development paradigms largely away from its traditional value systems is not only detrimental for Africa but to the entire globe.

Collectivism and Peace Building

It is inconclusive on the subject of collective actions without demonstrating its link to peace building and social harmony in traditional African societies. Firstly, this debate and analogy must examine the contribution of collective actions to peace building in the context of traditional African societies. Peace is a fundamental social good critical in realizing and sustaining grassroots development. Since peace is unsold, its only market lies in social synergies that facilitate communities to join hands for the desired change.

The synopsis for collectivism in traditional Africa bases on brotherly relationships inclined to sharing of resources and developing a concern for others. The strong communal ties and extended family systems exemplified a concoction of cultural assets, which almost every African and communities proudly applauded. Africans traditionally care for each other at all times of miserly or accomplishment thus manifesting a strong sense of communalism. Attah-Poku (1998) indicates that apart from the general rule, Africans in the past, valued human life so much. In Attah-Poku's submission, the term Africans designates the scale of oneness that is prevalent in traditional Africa communities. It benchmarks the extent to which peace, social harmony and sustainable development was achievable through collectivism as opposed to capitalist models of development. Ideally, it is impossible to achieve sustainable development without peace thus necessitating analysis of others factors that vitally contribute to sustainable peace. Although, I had indicated in the conceptual analysis that a debate on the traditional collective action can easily result into cultural exclusion and pride, other scholars contest me. For example, Attah-Poku (*ibid*) strongly argues that active discussion of ethnic issues is the only way to form appropriate and adequate policies for sustainable socio-economic progress. He refers to policies that specifically targeted ethnicity in America at different points in time such as Americanization, Anglo-conformity, melting pot, cultural pluralism, war against poverty and affirmative action. His scholarly works indicate that appropriate socio-economic policies originate from effective and efficient understanding and acclimatization of people's lifestyles in time and scope. Therefore, if in time and scope the traditional African notion of collectivism has been fundamental in sustaining community development paradigms, what then necessitates derailing this society from its values? For instance, naturally traditional African communities yearned for peace and development through collective synergies. Occasionally, in most cases it warranted collective peace negotiation to avert a possibility of war. It was a common phenomenon for individuals or families to offer themselves in search for collective peace and co-existence. Such a scenario often compelled a woman to marry an opponent to save her tribe from war. In this case, the

opponent became an in-law and therefore a likely hood of war was receded thus paving way for sustainable community development. Therefore, the quest for sustainable development in traditional African societies centers on collective responsibility and ecological sufficiency for a common good.

CHAPTER THREE: RESEARCH METHODOLOGY

3.0 Introduction

The methodology chapter covers the procedural aspects of the study chronologically arranged in sub-topics to offer a flow and ease of synthesis. The sub-topics include; research design, study population, sampling procedures, data collection methods and instruments, quality control methods, ethical considerations and anticipated constraints. This chapter facilitated conceptualization of the theoretical and methodological aspects of the study. It further enabled to align theory with the practical part of the study. The key variables and concepts aided the researcher to analyze the study scope against study objectives. This chapter guided adherence to ethical requirements and a professional approach to the field exercise. The entire research process began with identifying a research topic and proceeded with a research proposal. Before the practical field exercise, the researcher developed focus group discussion (FGD) and key informant interview tools and later pre-tested them. FGDs lasted between 90 and 120 minutes while key informant interviews were 45 minutes long.

3.1 Research Design

Premising on the research tools and the conceptual analysis, the study gathered collective and individual unbiased perceptions related to the hypothesis. The study design was a mixed method approach. A qualitative approach assessed respondent's feelings, provided room for rational judgment and perceptions about the hypothesis. Although minimally used the quantitative approach gave numerical interpretation to justify intensity of the findings. Odiya (2009) indicates that a qualitative paradigm is synonymous to the "subjective," "naturalistic," or "post-positivist" approach". The research tools were in three sections derived from the three study objectives. In this case, each section contained questions that sought data particular to that sub-topic. The sub-topics are; The Traditional African Perception of Collective Actions, Social Capital and Collective Actions in Traditional Africa, and The

Concept of Sustainable Development in Traditional Africa. With the help of this formant, the study ably focused on obtaining all the relevant data and as well probe for data beyond the relationship in the main variables. It was imperative to employ a multivariate approach to better assess the phenomenon. Further still, a small sampled population was engaged to represent a bigger one. This enabled the researcher to interact extensively with the respondents, observe and synthesize meaning out of non-verbal communications.

3.2 Area of Study

The study was conducted in Kalungu District particularly Kalungu Sub-County. Kalungu sub-county is a typical traditional rural community with permanent residents and well known to each other. It is predominantly a subsistence farming community. A quick socio-economic analysis of this community prefaced a society that once thrived on its traditional order of strong connectedness and communalism as a tool to fix public challenges. Nonetheless, it is gradually becoming capitalistic, self-conceited, a factor that has significantly increased economic and social vulnerability. These factors interested a research into the vital internal and external factors that influenced grassroots community development. In the field study, a cross section of leaders and elders were engaged to provide vital information regarding the genesis and motivation for collective actions. Although the study could target a wider scope, limiting it to this scope enabled the researcher to use the available resources and structures to realize study objectives.

3.3 Study Population

The majority of people in Kalungu sub-county are Baganda paying homage to the Buganda Kingdom. They share a common language, beliefs, cultural traditions and customs. There is an evident real sense of a community with cultural pride and self-respect. However, they are also a very clear semblance of western culture and perception intrusion. According to UBOS

2002, the population of Kalungu District is 160,684 (Female 82,179 and Males 78,505) in 2002 and projections indicated 1772,200 (Female 90,800 and Males 86,400) in 2012. Demographic characteristics indicated Baganda 77%, Banyankole 9%, Banyarwanda 8% and other tribes accounted for 6%.

Table I: The Demography of Kalungu Sub-county

KALUNGU SUB-COUNTY		Sex		Total
		Male	Female	
		25,300	26,300	51,600
Parishes	Bulawula	2,900	2,900	5,800
	Bwasandeku	3,100	3,400	6,500
	Kaliiro	2,200	2,300	4,500
	Kalungu	3,300	3,600	6,900
	Kibisi	1,800	1,900	3,700
	Kitamba	2,100	2,200	4,300
	Kasanje	2,600	2,600	5,200
	Ntale	2,000	2,200	4,200

(UBOS, 2002 National Housing and Population Census and Projects)

This data represents the ethnic diversity of the study population. The study engaged ten grassroots self-help groups i.e. two from each parish, some community leaders and elders. The sampling ensured equitable population distribution across the respondent groups. This ethnic diversity aided access to uncompromised data.

3.4 Sampling Procedures

Sample Size

The population sample was diverse in sex, age, tribe, religion, and political affiliation.

Table II: Sample Population and Respondents

No.	Sample Category	Sample Population	Sampled Respondents	Sample by Sex		Sampled Respondents by %
				Female	Male	
1	Group Members	Ten groups from five parishes. i.e. two groups per parish. Each group comprised of 15-20 members. Hence 10 groups = 240 people	10 groups from 5 parishes x 20 members = 200	140	60	83%
2	DCDO & SCDO	2 People	2 People	2	0	100%
3	Parish Councilors	2 Councilors	2 Councilors (female and male)	1	1	100%
4	Elders (Above 65 years)	40 Elders from all the 5 parishes	8 Elders from each of the 5 parishes (20 Female & 20 Males)	20	20	100%
5	Religious Leaders	4 Religious Leaders	4 Religious Leaders	0	4	100%
	Total	288 People	248 Respondents	163	85	

N.B: The percentage of sampled respondents against sampled population is 86.1%. The sample categories will facilitate equitable representation and ease access to independent opinion and opportunity for triangulating data.

Sampling Techniques

Respondents were simple randomly sampled. It was rational to employ a simple random sampling technique since the targeted survey population adheres to common cultural and ethnic values. Despite, being the case the survey recognized that within the same community are people with diverse education, social status, and other forms of exposure. To capture this diversity the survey target population embraced diverse variables in age, sex and educational

level. A simple random technique was critical to enhance effective representation and to ascertain the quality of the study outputs. Mbabazi (2009) indicates that a simple random sampling selects samples by methods that allow each possible sample to have an equal and independent probability to be in the sampled population. However, a purposive sample technique helped to identify the key informants. The researcher presupposed that key informants had sufficient and relevant knowledge to the subject of study.

3.5 Data Collection Methods and Instruments

Primary data collection methods such as FGD, structured and semi-structured interviews and questionnaires were used to collect data.

Focus Group Discussions (FGDs)

Eight FGDs facilitated data collection in eight groups. In total one hundred and fifty respondents were involved in the FGDs of whom 77.3% were females and 22.7% males. In employment categories, 133 respondents were subsistence farmers, 14 petty traders while 3 were teachers. However, to maximize participation the research team communicated the research program schedule to every sampled group two days in advance and often make follow-up calls to the group contact persons. This strategy intended to give ample time to the respondent and the research team to prepare and identify possibilities to adjust timing in case the proposed time was not convenient. The scheduling for FGDs was 9.00 am - 4.00 pm and any case the group was free to choose the most appropriate time and venue.

Guided Interviews

Guided interviews were for individual community respondents. They targeted parish councilors, religious leaders and elders. Besides convenience, this category of respondents has a multitude of other responsibilities therefore their interviews did not last longer than two

hours. This was essential in maximizing participation. It was the responsibility of the researcher to develop and communicate in time the engagement schedule for each respondent. The respondents were free to propose an alternative time in case the time indicated was not okay. Guided interviews were scheduled between 9.00 am and 4.00 pm. A respondent was at liberty to suggest a place that was most convenient for him provided it not contravene ethical standards.

Questionnaires

Questionnaires were developed and handed over to all the targeted officers at the District and Sub-County level, which enabled them to complete them at their convenience. However, I preferred having the questionnaires completed there and then to minimize research costs.

3.6 Quality Control Methods

A prior discussion with the research supervisor and research assistants about the survey process was useful in validating the survey tools. Discussions further aided access to expert opinion on the choice of terms, consistence with the study objectives, and order and structure of questions.

A peer pre-test preceded the field pre-testing to identify weaknesses in the tool before administering it in the survey. This stage helped to identify and bridge existing. A data analysis and triangulation helped to find errors and omissions before disseminating the report. The dissemination exercise enabled the respondents to participate in validating, verifying and authenticating the study findings. Before conducting an interview or FGD, I assured the respondents of confidentiality and sought permission to take photographs.

3.7 Data Management and Processing

FGD and key informant tools aided data collection. With the help of a qualified data analyst both the Microsoft word excel and Stata programs assisted to develop diagrammatic analysis of the quantitative findings while Atlas.ti 5.2 package processed data qualitatively.

Data Analysis

Since the study is largely qualitative data, the researcher preferred an interpretational analysis. According to Odiya (2009), an interpretational analysis examines and classifies data in terms of constructs, themes or patterns. In this regard, the survey tools thematically were structured and analyzed. This approach helped to keep the survey focused and relevant in explaining the phenomena. For that research, the themes were; Traditional African Perception of Collective Actions; Social Capital and Collective Action in Traditional Africa, and The Concept of Sustainable Development in Traditional Africa. The themes resulted from the specific objectives of the study.

3.8 Ethical Considerations

To guarantee adherence to ethical standards the researcher explained the purpose of the study to the respondents, and the study did not offer any material rewards for their participation. Respondent names were not essential necessity for ones participation. After explaining the gist of the study, the respondents had the liberty to ask all the pertinent questions related to the study. This followed seeking their consent to participate. All preliminary meetings with the respondents focused on sharing the research objectives, research schedules and respondents roles. The respondents were free to fix or reschedule interviews according to their most convenient time. All research tools opened with a statement ensuring privacy and confidentiality to the respondents. Respondents had the discretion to permit or deny taking photographs. In instances where it has been unavoidable to quote verbatim in the report,

pseudo names are applied. Before the final report, a draft report was disseminated to the respondents. Odiya (2009) indicates that research ethics are about regulatory codes of practices put in place by various professional organizations to guide researches. He adds that researchers at all levels must consider research ethics very important and plan how to follow or cater for them in their projects. Because this study is mainly academic, the researcher requested for an introductory letter from the University, and it was shared with the community leaders, and respondents. Ethical considerations were critical in guaranteeing respect for respondents' opinion, trust and privacy, and in obtaining uncompromised data thus guaranteeing the quality of research findings.

3.9 Limitations of the Study

Despite demystifying some constraints, there some that emerged in the field research process. A few members kept asking about their benefit from the study. Others asked inquired how their groups could link-up with the NAADS program at the district and sub-county. Although it was not within the researcher's mandate, to connect groups he promised to share the final report with the district and sub-county officials. By sharing the report, decision makers and planners at those levels would get access to the respondent recommendations. However, despite adequate planning, the field research exercise coincided with the rainy season. Largely, many of the targeted respondents were busy clearing their gardens in readiness for the planting season. However, the researcher took precautionary measures through asking the survey sample population for the time most convenient to them. The survey did not suffer any political interference, since its objectives were explained beforehand. At the beginning of each FGD and individual interview, the researcher requested the respondents for political impartiality. The researcher assured the respondents that the study was purely academic and not to influence policy. This helped to minimize expectation and enhance willing

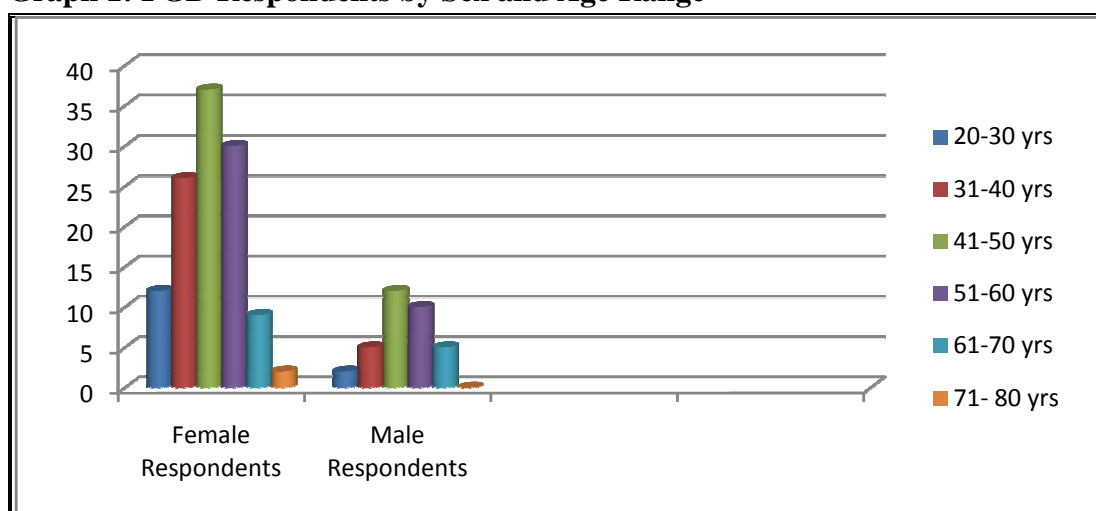
participation. For other factors like bad weather, the respondents were free to decide the most convenient time.

CHAPTER FOUR: PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS

4.0 Introduction

The survey had targeted 10 FGDs of 15-20 members each from five parishes. However, out of the FGD 200 targeted respondents 150 participated. Participation equated to 75% out of whom 77.3% were females and 22.7% were males. Females were in the age brackets of 20-73years while the males were between 32-64 years. This age distribution facilitated easy generation and triangulation of data from the respondents thus tapping the diverse experience and perspectives to life. Although the diversity of age was generally helpful for the study, in some instances it was difficult to sustain concentration and consistency of arguments especially those made by the elder age bracket. The elder category often proposed that the FGD should be split to cater for age difference. However, the study had not envisioned it, which prompted a request to the respondents to maintain the FGDs according to study plan. Nonetheless, at the end of every FGD the elders preferring a one on one discussion were encouraged. This helped to yield confidential information which otherwise would not be accessed.

Graph 1: FGD Respondents by Sex and Age Range

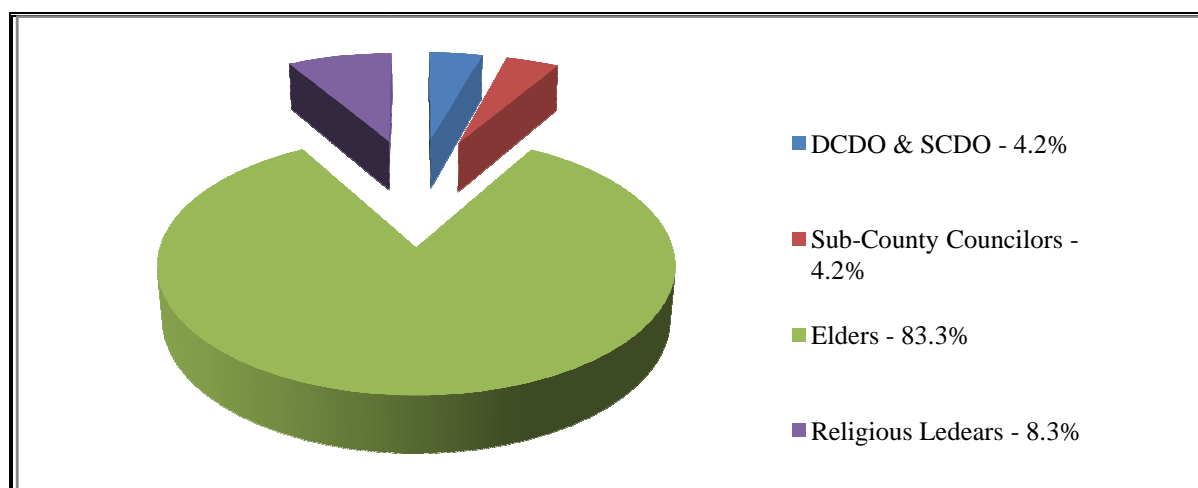


(Source: Field data)

Key Respondents Participation

Of the 48 key-targeted respondents, 38 participated accounting for 83.3% of whom 36% were elders aged between 61-76 years; however, of the elders only 26% was male. The survey could not establish the age range for the other key respondents since the criterion for participation mainly based on role in society than age.

Pie Chart 1: Participation of Key Informant Respondents



(Source: Field Data)

It was indicated that generally most contemporary self-groups were extrinsically motivated through government and donor programs and therefore very few could be sustained without persistent support. Politicians encouraged people to form groups and register them not necessarily to verify the number of people qualifying for government support, but rather with a hidden objective of winning political capital and in some instances for internal security reasons.

Eighty six percent of the respondents indicated that induced groups little contributed to sustainable development since many of them dissolved as soon as government withdrew support; referring to CHAI groups, Nigiina and some SACCOs.

4.1 The Traditional African Perception of Collective Actions

Collectivism and individualism usually describe the entire cultures (Smith & Schwartz, 1980; Triandis, 2001). The respondents indicated that, in traditional African societies collective actions demonstrated sociability, interdependency, and collective responsibility and ownership. Collectivism was part of the African collective problem solving culture. Collectivism sustained through African civilization, socialization, governance, and management of vital resources. Traditionally an individual survives through his community and an excommunicated person is discreditable. Therefore, it prevailed upon each person to assert himself in a communal arrangement of sorts. Collective actions were vital structures for natural resources management, social cohesion, protecting the rights of the vulnerable persons, capacity building and effective policy implementation.

Forming and Formalizing Self-Help Initiatives

The CDO reported 264 registered groups in the district, though less than half were seriously operational without government support. Government authorities did not recognize a group unless it registered and obtained certification from the community development officer (CDO) at the district and sub-county. Prominently most groups in the sub-county registered as community based organizations (CBO) or groups under NAADS. As a precondition, a group registration had to have an introductory letter from the village Local Council Executive, a group constitution, a list of its leaders and members, a mission and objectives as well as a registration fee.

The findings showed that, many groups formed since 2001 aimed at accessing government community driven development (CDD) grant, benefit from Entandikwa or the farmer institutional development (FID) program under NAADS. Despite the centrality of CDOs in community development planning and project implementation processes, their departments were underequipped and poorly facilitated. Usually they had the least allocation in local

government annual budgets. Other than knowing CDOs for group registration, group members could hardly tell any other practical activity performed by these officers. Yet the CDO had indicated that the community development department had the duty to register, monitor and evaluate community development activities, as well as community capacity building. CDO capacity building programs included training groups and individuals in group dynamics, constitution making, organizing meetings and record keeping, and entrepreneurship skills among others. Despite, the little training from the community development department most groups lacked up to date evidence of records of their meetings and progress records of group activities. Partly, group failure to acquaint with the strict and standardized operational requirements was attributed to the too much technical language and English often used by the technical officers while meeting or training communities. Let alone the offensive dressing and manner in which they conducted themselves before the ordinary community members. Quite often, inducements and member coining resulted into a collapse and disintegration of many groups. In some instances, some groups sat back with their certificates awaiting government and donor programs.

Averagely, group membership had risen from nine members per group to 16 members since the introduction of NAADS. However, none of the registered interviewed groups had lived beyond five years while on the contrary almost all the traditional and voluntarily operating self-help groups had lived beyond 10 years. The respondents indicated that most members in the newly formed and registered groups were scheming for free inputs from government and therefore were not bothered with the character of the persons one teamed-up with to form a group. This faceted an acute decline in communal responsibility, increased egocentric tendencies and suppressed voluntary collective approach to development.

Of the targeted eight respondent self-help groups, only two had registered with the sub-county authority while one group had registered with the community development department at the district. The remaining five groups were unregistered though comparatively had lived longer than the registered ones, nonetheless they were not interested in registering

any soon. Some groups existed on paper though physically were nonexistent. Interestingly such groups reestablished as soon as they anticipated support. Some members in the registered groups indicated that they formed and registered them strategically to benefit from NAADS and other government programs since that was the precondition. They lamented that strategizing for government support through groups rooted from lack of clarity on how ordinary citizens directly benefited from government programs. Evidently, the thorough government stimulus had resulted into an influx of registered groups with the CDO and a drastic increment in the group membership.

The survey established that around 2001, there was an influx of groups formed under the pretext of community-based self-help synergies. Notably, around this period, Uganda had just reinstated political pluralism. Several groups, knitted along political influences. Often politicians egocentrically attracted communities with tokens to form artificial groups for purposes winning a bulk vote. Therefore, in this instance group formation was primarily a channel for accessing political popularity and strategizing for funding from the HIV/AIDS (CHAI) and “Entandikwa” program. Many of the groups that received funding lived for a short while and no sooner had government funding stopped than many died away. This demonstrated that coining people into group formation was ethically and theoretically untenable. It further augmented that induced groups ineffectively and inefficiently contributed to sustainable development.

Handouts engulfed communities into chronic dependency and servitude. This approach to group formation postulated Thorndike’s (1911) law of effect, and Ivan Pavlov’s (1927) theory of stimulus and response. This is because the groups are more of a direct response to government inducements than they are to the actual community development challenges. Surprisingly, many of the groups that had collapsed with the dwindled government support under CHAI and Entandikwa resurrected when NAADS program came aboard. This testified that government development programs insufficiently connected with the ideals of grassroots

development dynamics. Furthermore, communities learnt that what mattered for government regarding grassroots development was less to do with the quality and significance of group organization in the community development discourse but rather the numbers mobilized through the formed groups. Matters of group and group activity sustainability were on the underneath of government development agenda. This therefore prompts public and private sector social development planners to re-strategize and engage communities through groups that embrace features of traditional voluntarism like '*munno mukabi groups*' rather than inducing group formation.

Further still, for many groups coined around 2001, the ultimate objective was to politick and to mobilize political support. Most groups focused on organizing events through which to fundraise from contending politicians. Politicking had become the core business contrary to the mission of registration. Notably many groups were functional as long as government disbursed to them funding or demonstrated readiness to support them later. Comparatively, although traditional African societies had governments performing the same functions as contemporary ones they never induced communities to organize collective actions. However, traditional communal synergies were popular voluntarism and a direct response to contextual challenges rather than for demanding. On the contrary, contemporary governments insist on a demand-driven approach to development. However, a demand-driven development approach theorizes a direct response to community needs, which often may not conform to the priority challenges of the community. The demand-driven phenomenon postulates a community as a passive entity characterized by a demand-supply relationship between the community and the government. In this case, the community simply indentifies a series of needs and demands an intervention from the supply side. Mansuri and Rao (2004), indicate that the conceptual foundation for community-based and demand-driven development evidence that projects which rely on community participation have not been particularly effective at targeting the poor. If this is the case what are the characteristics of the contemporary phenomenon of

community participation? The survey established that ideally, when development implementers mobilize for community participation, it is only the educationally and economically better off that participate in meetings. It further proven that the poor and the vulnerable rarely directly participate in influencing and monitoring government plans and actions. The poor and vulnerable hypothesized as secondary stakeholder in community matters.

Further still many poverty eradication programs required collateral, which very often only a handful could afford because they lacked valuable property like land, houses and cattle. Nonetheless, this category of people is usually the prime target of the government and donor programs.

The survey indicated that government and financing agencies could more effectively benefit this category of people if it works with the traditional voluntary groups. Government would rely on their dependability and ethics to engage them as group collateral. Furthermore, the poor and vulnerable lacked essential skills and confidence to engage in public planning. It was therefore pertinent that planners engaged them through familiar traditional social structures to maximize participation and ownership. Development planners owed to be conscious of the intrinsic factors that prompt existence of such groups to avoid marginalizing any section of the community.

Although the synopsis for the traditional African collective advocacy theorized capacity to mobilize collective voices and demands, the modern-day demand-driven development concept often hypothesized deceptive assumptions. A demand-driven hypothesis presupposed that all the people within the community, conceptualize issues at the same rate; and that people freely participate in decision-making; that people's traditional culture is irrational to development and that contextual knowledge, skills and resources make no difference in the

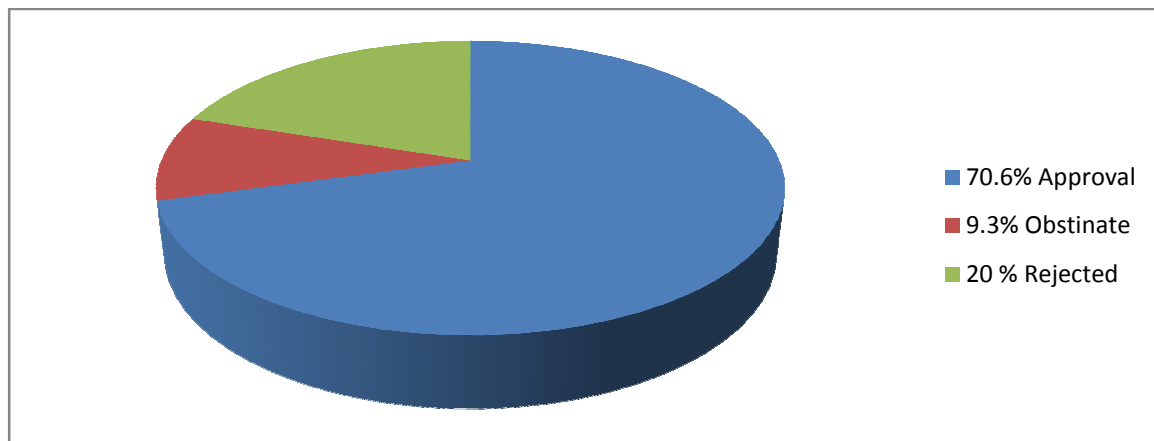
grassroots community development discourse. It further assumed that all people equally have the capacity to make rational arguments about their community without an inferiority feeling. However, the study established that advocacy for demand-driven approach premised extensive assumptions leading to synergies that scantily enhanced the use of local resources, knowledge and skills. Often the few people holding education, economic and political power influenced community needs and made demands on behalf of the entire community. The poor who usually organized in simple traditional voluntary self-help groups never participated in informing development processes within their communities. This negatively influenced the desired project output. It was imperative that the poor are engaged in grassroots development processes through synergies that pot traditional values and social structures. The inbuilt metaphor for traditional African development synergies aimed at addressing contextual realities and challenges rather than depending on demands from the outside. Therefore, any development hypothesis construed on demands is inconsistent with Africa's realism.

Challenge-Driven Development Theory

Of the 150 FGD respondents, 106 approved a development process that recognize and tailors along communal contextual realities, 14 were obstinate while 30 respondents did not envision a significant impact on peoples' livelihood if development based on contextual realities. They added that in contemporary African society's it was pastime to imagine that there is anything a community could borrow from its traditions, values, knowledge and skills to cause a sustainable social transformation more so in this technological era.

The 20% argued that the poor and vulnerable must directly interface with their challenges with minimal support if they are to transform themselves. They insisted that collectivism and socialism had no place in a modernized and capitalist economy.

Pie Chart 2: Challenge-Driven Development Theory



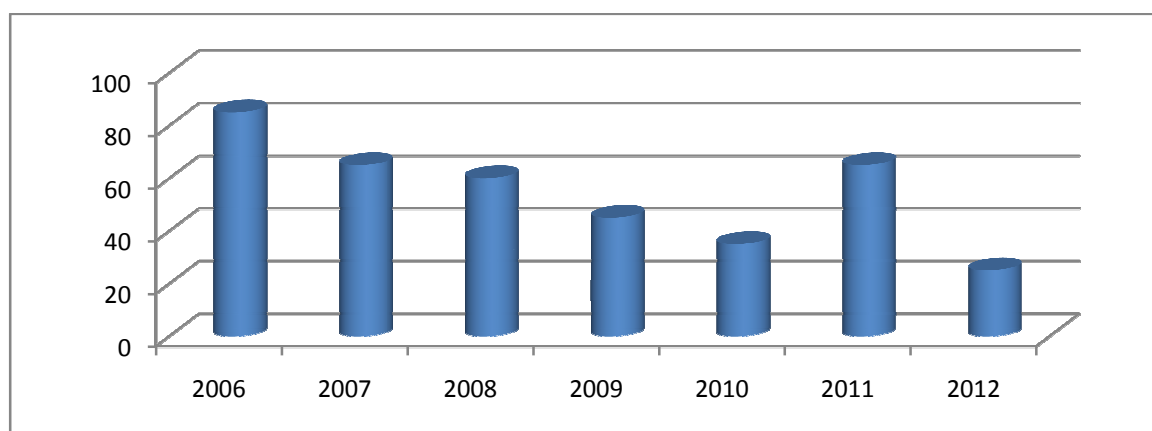
(Source: Field Data)

Majority approval of a challenge-driven development theory peddled that every community has unique natural endowments vital for addressing contextual challenges. Sustainable community development therefore had to premise on contextual challenges rather than demands. Contrastingly, the survey advocated for a challenge-driven development theory as opposed to a demand-driven development theory. A challenge-driven development theory coerces communities to investigate the existing situation. It hypothesizes a development discourse based on the contextual realities, local knowledge, skills, norms, values and resources. Development focuses on enhancing people's livelihood. For example in the traditional Baganda community, prevention of diseases and cure was a communal responsibility. For instance, when a household suffered from measles, the community declared a voluntary quarantine around the affected household thus controlling the outbreak. Much as this practice can potentially offend contemporary societies, it never disillusion or nuisance the affected household because it was socially ethical and synchronized with the principle of traditional collective responsibility. Interestingly the community supported the affected household with curative, dietary and information until it overcame the problem. To alert the public about the attack the affected household displayed a symbol often the "Katanga" fruit (*the name literally means to prevent*) at the main entrance of the household.

This manifested a great sense of collective responsibility and an internal synergy to enhance a collective search for sustainable development. Development therefore must recognize the relevancy of certain contextual practices and values vital in nurturing responsive behavior.

On the other hand, the survey established that in 2006 elections another mode of group (coining) formation was encouraged and somehow supported by government under the brand name “*nigiina*” which literally meant, “Giving circles”. This led to an influx of group’s especially during election years. The respondents expressed that *nigiina* groups were political and movement party oriented. The groups involved in political campaigning for the movement loyalists and strategized for funds through “prosperity for all” program. It is imperative to acknowledge that, much as these groups emerged on political inducements with the aim of implementing government programs, the technocrats discouraged them because they lacked the desired skills in financial and organization management. Eventually many such groups did not qualify for support unless they better organized into registered and operational saving and credit organizations. The lack of skills and knowledge in finance management and administration coupled with absence of a naturally shared objective generally contributed to the collapse of *nigiina* groups, which revamped only around election periods.

Graph 2: Operational Trends for Nigiina Groups Since 2006



(Source: Field Data)

The survey concurred with Mulwa (2010) that inducing the formation of self-help groups was extremely dangerous to the concept of sustainable grassroots development. Empirically contemporary grassroots development phenomenon manifests a divergence from the spirit of voluntary connectedness as enshrined in the traditional African development phenomenon.

Significance of Salutation to Sustaining Communal Ethos

One of the observable and clearest manifestations of communal ethos among the traditional African societies is the network of greetings performed in the course of daily life. Greeting is obligatory, not optional. To fail to greet someone by either refusing to initiate a greeting or declining to respond to another's initiation signal a rupture in the social network (Agawu, 2007). However, comparatively this composite portrait of communality seems to apply primarily to traditional pre-contact or pre-colonial African Society. Contrastingly, the business acumen that engulfed contemporary societies occasionally compelled people to by-pass others without greeting and apparently, many could hardly tell a neighbors name. In the traditional African realism, this is a taboo and a punishable practice because it evidenced an erosion of the traditional African associational values and adherence to communal ethos. Furthermore, in traditional African societies, greetings enjoin rather than divide, bring together rather than setting apart, and unify rather than splinting. These very critical internal values arouse collectivism and teamwork. However, in contemporary societies compliments if any interest in finding out business progression. This confirmed a business oriented, individualistic and profiteering society where a people facade a market. It is for such reasoning that items traditionally free sold exorbitantly beyond what the poor and the marginalized could afford.

Contemporary societies live a mind your business lifestyle where nobody is bothered about the other. Household led a lonely life amidst pretty of untapped resources, painfully grappled with her nutritional, educational, economic, and health needs. For emphasis in traditional African societies, no person lived in solitary, starved or uneducated life. Since sociability

entrenched within education that passed over in the socialization and child upbringing process. Akwanga (*pseudo name*) indicated that contemporary communities leave “a mind your business lifestyle” implying that the people are less concerned about others. She retorted that while traditional collective synergies opportune access to resources on a non-pay back criterion this was not applicable in contemporary communities. In traditional Africa through voluntary social systems, people borrowed from their colleagues without providing collateral. However, in contemporary societies borrowing money from a colleague is more expensive compared to commercial bank rates. This explains the intensity of solitariness and value destruction caused by a capitalist oriented socio-economy.

The Family, Clan and Collectivism

In traditional Africa, the family provides a micro layer of governance and collective education, which is, instilled through communal values attuned to age and sex. Parents were the primary teachers, followed by kindred and later the peers. From the family education level, a child graduated to the community for yet another level of education. Families and communalism synergized a shared goal for the individual thus creating a solid platform for communal collaboration. Such structures vitally addressed the social, cognitive and psychomotor development needs of an individual. Interestingly, though social development premised on an undocumented curriculum it was uniform in the scope of time and generations. Quere (1986) comprehends that the family plays a fundamental role in traditional African societies through the norms and values it inculcates and imposes on both the immediate and extended family members.

Clan lineage, Connectivity and Sustainable Development

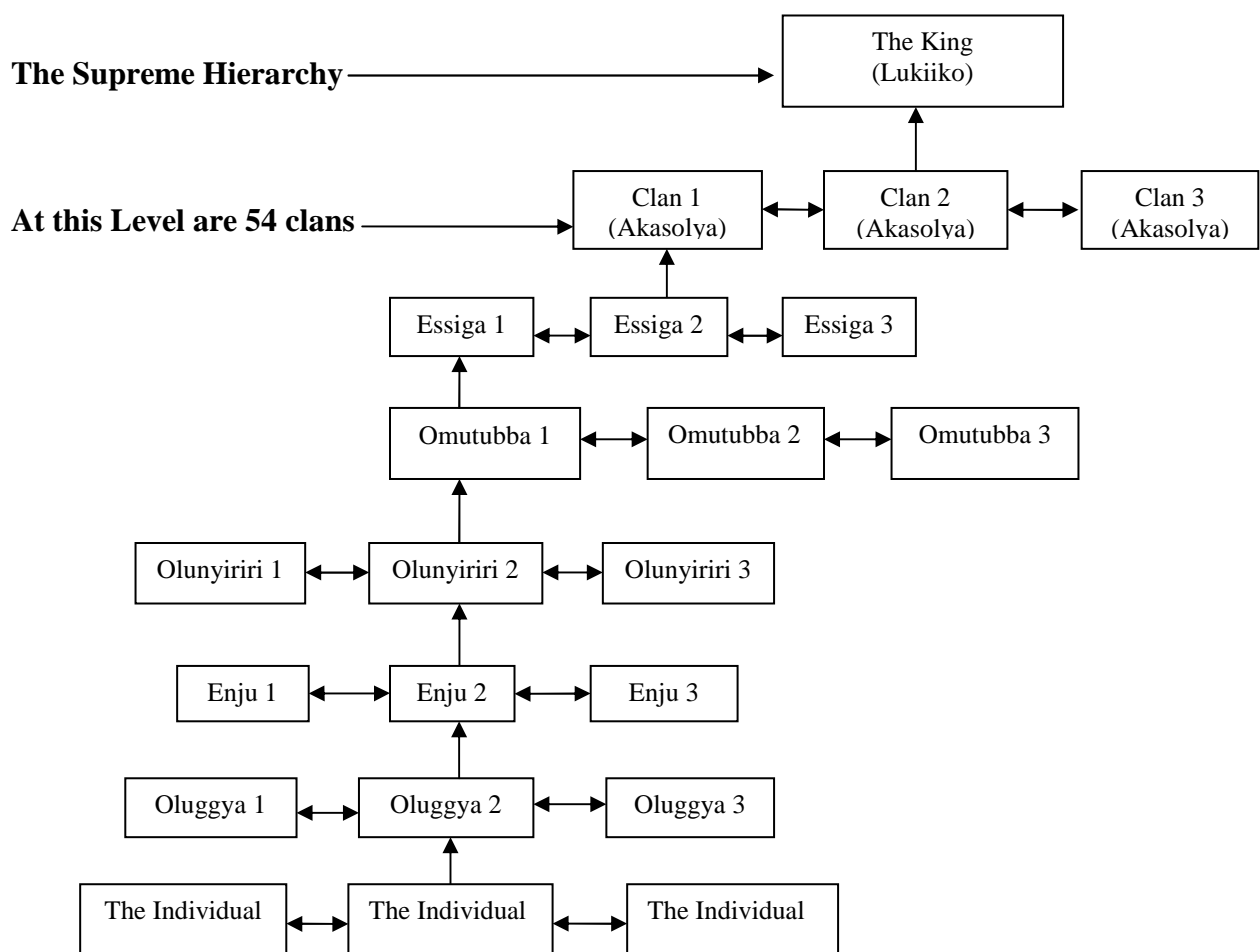
The survey interested in identifying other factors beyond the family that enhance collective actions. This prompted attending a customary function of the *Mboggo* (Buffalo) clan.

Attending the function facilitated access to hands on information through observation and semi-structured interviews. Although, the survey had not envisioned that function in the research proposal, the data collected helped in synthesizing almost all the vital aspects of the research phenomenon and in triangulation.

The Baganda culture has fifty-four clans and every typical Muganda belongs to one of those clans. A totem drawn from a wealth of natural resources and determined from ancestral experiences and values symbolizes every clan. Clan leadership existed through councils founded on a patriarchal social arrangement. While at every level of governance, a council collectively does voluntary work for the good of the kingdom. The internal traditional system of social administration confirmed a highly decentralized system of governance that maximized individual participation in clan and kingdom development undertakings. This replicated a highly decentralized and democratic system of governance. The structure vitally enhanced active collectivism, participation in development, accountability and service delivery. The Baganda used this system to closely collaborate, coordinate and set development targets for the good of their communities and Kingdom. Such an arrangement is a semblance of mutual collectivism. It is none discriminative since every Muganda belongs to a clan thus nobody is inseparable from community development processes. The clan interconnectedness provides a consonance between the human being and his natural surroundings. Collectivism in traditional African societies connotes the vertical and horizontal social organization dimensions. Analytically, the least facsimile of organized vertical communalism for the clan and kingdom is *enju* and then *oluggya* (*both enju and oluggya title names evolve from the immediate grandfather*). Those councils provide governance to several homesteads of the male offspring's. The other council from the bottom titled *olunyiriri* (*blood lineage named before the great grandfather*). The *olunyiriri* leader governs a number of *empya*'s. However, several *nyiririri* constitute *omutubba* whose title devolves from the great-great grandfather that ultimately form *essiga*. *Massiga*'s acquire their names from the biological sons of the *Ow'akasolya* (clan head). Empirically such blood

knitted social organization demonstrated closeness and voluntary willingness to engage in activities that promote a collective good. All the 150 FGD respondents concurred that every clan performed a distinct duty in the Kingdom. They affirmed that the more a clan performed its role the more it gained specialty in providing that service. Let alone the Buffalo clan that specialized in transport; the Antelope clan was an authority in orthopedics. It was through such collective synergies; that a community sought solutions to her problems. A communitarian approach to problem solving was prevalent in every search for a common good. Notably, clan hierarchies provided a platform for clan and individual specialization in tackling a particular collective challenge thus sustainable grassroots community development. The hierarchies further illustrated the traditional African keenness to equal opportunities to participate in decision making thus strengthening teamwork and interconnectedness.

Figure II: Vertical Social Collectivism (Clan Hierarchy in Baganda Culture)



(Source: Field Data)

Ontemelukwe (1973) suggests that common blood ties create common obligations that involve supporting sick relatives and extending a helping hand to the needy within society. A communitarian approach consequently, stressed giving more than taking from the community. Collectivism augmented ethnic loyalty and curtailed rivalry against different ethnic groups and beliefs. The clan lineage therefore served a redistributive and status ornamental role. Iguisi (2009) further suggests that statures of collective actions provide a potent, efficient and finely tuned, and a need based social insurance framework. This aspect of social insurance was widely pronounced by the respondents attributing it to the fact that no man could live in solitary. Away from the contemporary insurance phenomenon, collective synergies provided a simple and indiscriminative stratagem for insuring community members against eventualities.

Solidarity, Originality and Social Identity

Of the 150 FGD respondents, 45 argued that collectivism was synonymous with solidarity, 74 viewed collectivism as an illusion for originality and social identity while 112 explained collectivism as semblance for all the three perceptions only 38 were obstinate. Consensus, indicated that in traditional African societies, collectivism semblances, solidarity, originality, social identity, humanity and humanism since the philosophy dictates individual expectations from the community and vice versa. Practically solidarity replicated harmonious coexistence and collective self-sufficiency. Although collectivism was gradually dying away its impact and relevancy to grassroots development and social cohesion was lamented. In the traditional African perspective, voluntary collective actions naturally matched traditional value systems, thus promoted realism and the ideals of a society.

Traditional Africans have a scientific mind, which not only inculcated social connectedness but also sustainably solidified the human being with the resources in his surroundings. Therefore, the solidarity aspect did not simply explain a relationship between man and man

but also his ambiance. The traditional African culture is therefore a consequence of continual critical analysis of what is authentic to humanism, reason and sense. Collectivism is a humanistic ideology and a development approach that emphasizes the fact that the basic nature of a human being is sociable, good and rational. Voluntary collective actions testified a living testimony of the practical synergies that are compatible to the African philosophy of a communitarian problem solving society.

Socially Contextual Factors for Collectivism

Ninety five percent of the total FGD respondents indicated that lasting community collectivism associated to social aspects like marital stability, age bracket, geographical social proximity and acquaintance. However, 5% added religious affiliation, business connection, socialization activities and political inclination to the list of factors attuning people into lasting collectivism. Noticeably, those factors fundamentally influenced the extent to which people enjoined into voluntary collectivism. In contemporary societies however, other factors like technological social platforms, well-being and education predetermined the passion for voluntary collectivism. For example, young people voluntarily associated via internet to share latest information on a number of issues. Nonetheless, peer pressure among the young people partly accounted for the gradual deterioration of traditional values. Generally, peer grouping was a factor of exposure and interest.

Furthermore, the size of the community eased voluntary collectivism since each person had a good understanding of the other. Although those factors aroused synergies for voluntary collectivism, the link to the African traditional values desired. Empirically, the traditional African voluntary collectivism seemed a declining phenomenon as society transformed with technology, western education and a capitalist economy. While interdependence significantly

influenced collectivism exposure, migration of labor, urbanization, and absolute privacy prejudiced the traditional African associational culture.

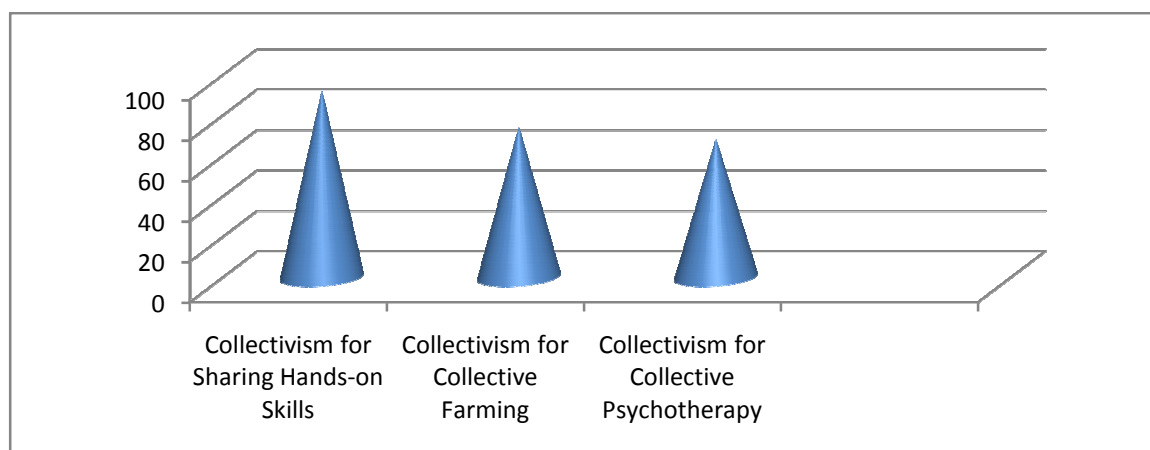
Communitarianism in Traditional Social Gatherings

All the 150 FGD respondents indicated that in the traditional African social context, no person lived a solitary livelihood. They argued that society is a people and as a society, it operated under socially transcribed traditions and value systems. The respondents testified that communitarianism was enshrined within administrative structures based on clan and tribal lineage. This approach was critical in unconsciously passing over traditional values and automating social cohesion. Communitarianism obstinately enhanced social identity. It synergized the way people participated in organizing and doing particular activities through their traditional social gatherings. For example traditionally during funerals and other communal functions, it was obligatory for every household in the community to provide either monetary, food or any other support to the affected household. In instances of a death, adolescent community members were collectively obliged to dig the grave, organize a vigil at the deceased's home and take care of all labor that was physical while the women seriously organized food. Given the big number of people converged in one homestead, it was rational to offer material support to the receptive home. Though support was unsolicited, it was rational consciousness that compelled every community member to support. Importantly, this communal support appropriately addressed offhand communal needs. Against this reason, the traditional African culture had to sustain a communal approach to contextual challenges. The transitioning into a capitalist society, contemporary communities envision the disadvantaged individuals and household just as a potential market thus posing a drawback for many households whose survival depends on collectivism. This certainly increased vulnerability and dependency.

Collectivism, Skills and Knowledge Transfer

According to the survey findings, 92% of the 150 FGD respondents indicated that communities formed voluntary self-help groups to share hands-on skills and knowledge in arts and crafts, pottery and 74 % of the respondents attributed collectivism to collective farming while 68 % associated collectivism to collective psychotherapy to members.

Graph 3: Collectivism as Conduit for Skills and Knowledge Transfer



(Source: Field Data)

Through self-help initiatives, groups collectively made baskets and backcloth, mats, farmed, counseled and supported colleagues in incidents of ill health and bereavement. These collective actions effectively and efficiently complemented government efforts in public service delivery at the community level. However, for ethical development precautionary measures had to be adopted to restrain communities from skewing themselves away from their traditional value systems. Empirically if traditional voluntary self-help synergies were encouraged, they could vitally advance some sectors of the economy say cottage industries. This could improve use of local resources, improve household income and increase access to skills for employment creation. Most probably in a scenario of extensive unemployment especially among the youth, government owed to invest in strengthening communal synergies especially those with a niche to promoting indigenous values, skills and knowledge. Since this approach is historically known to strengthen grassroots household productivity, peace and social cohesion thus sustainable grassroots community development.

The rationale for collective actions in traditional grassroots communities was identical to connectedness and commitment to one's society. Of the 188 total survey respondents, 92% concurred that collective actions were vital for promoting harmonious co-existence and provided synergies for cooperation at the community level. Only 8% did not envision a direct correlation between cooperative synergies and collective actions arguing that cooperation emanated from reason rather than sustained collectivism. Nonetheless, this school of thought did not dispute the idea of voluntary formation of groups that are strategic and responsive to contextual social-economic challenges.

Atim (*pseudo name*) reasoned that, "people are driven to cooperate not necessarily because of traditional social attachments but because they have a common burning problem or a communal obligation to". She added that contemporary disillusion of traditional social attachment are justified and proportionate to the challenges of the present day. As people's needs, lifestyles and exposure changes the community owes to do certain things differently from the traditional order. Her submission was interested in seeing an African society that re-strategized to match western socio-economic expectations than African realities. This was contradictory to the views and beliefs of the majority respondents.

Community Participation in Public Service Monitoring

Collectivism construed community synergies responsiveness to effective monitoring of public service delivery, which was instrumental for sustainable grassroots development. Nonetheless, community zealotry had eventually lowered due to egocentric behavior, corruption and individualism. A spirit of "*nfunirawa*" literally meaning, "How do I directly benefit" had engulfed the social moral fabric and ethical values posing a pervasive threat to collectivism and sustainable community development.

Although it is a communal responsibility to elect leaders knowledgeable enough to monitor public services, the *nfunirawa* syndrome corrupted communities into electing leaders whose profiles were tainted and who certainly could not deliver. The survey observed that a substantial number of contemporary leaders had assumed their authority on the precision of corruption and lawlessness. This contradicted the traditional African philosophy of collectivism where leadership was a preserve of highly reputable fellows.

Truly, Uganda's national motto "For God and My Country" which exemplifies commitment to God and to Uganda as a people and its resources, 84% of the FGD respondents sarcastically pronounced it as "For God and My Stomach" while 16 % were obstinate. This was very detrimental to sustainable development since it signified moral decadency and accelerated breakdown in commitment to collective goals. It further postulated that there was almost nobody concerned about the other and a common value without an egoistic benefit. The massive degeneration in traditional ethical standards accounted for the massive abuse of public utilities, crumbled public moral fabric and collapsed endogenous systems. Largely the setback in moral standards explained the mess in public service delivery systems.

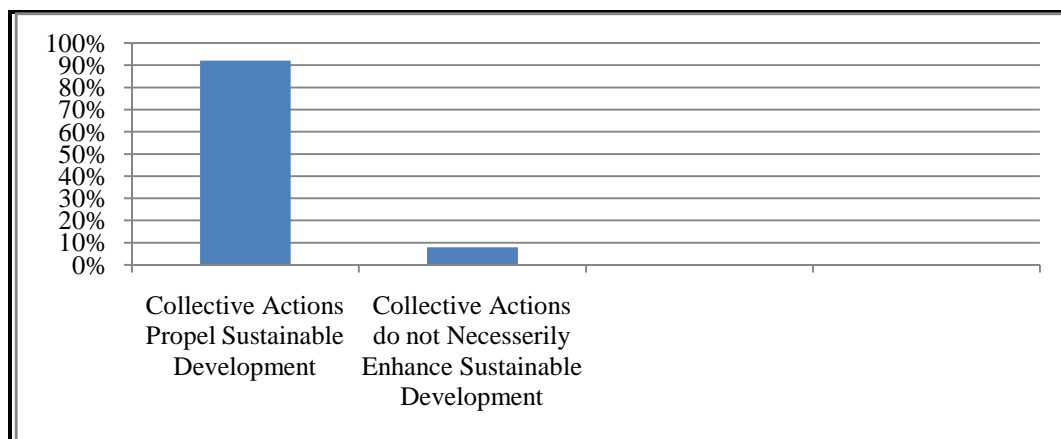
Although effectively and efficiently maintained public services benefited the community indiscriminately, sustenance of public services was nobody's job given that government controlled and spearheaded almost all grassroots development projects. The deterioration of a vibrant civic populace prompted non-government organizations to stand-in and provide services that ideally are a civic responsibility.

Further still, traditional African collective actions ascribed management and accounting roles to every individual in the community. An individual accounted beyond his immediate family, to the clan and ultimately tribe. For example, it was a communal responsibility to inquire about a community member's whereabouts and reason for absence from the public dominion

among others. Such a level of social attachment nurtured connectedness and curtailed self-centered behaviors. Traditionally African societies were at liberty to collectively expose, excommunicate or punish any person that acted contrary to the cultural norms and values. For example, if somebody rarely participated in burial functions, the community could reprimand or isolate him.

On the contrary, the freedom of independence in the contemporary African society interprets such community actions as a form of human rights abuse. The survey established that while contemporary development philosophies promoted individual human rights, African traditional philosophies gave credence to collective rights and actions. Comparatively western socio-economies thrived best on capitalism thus in that, political-economic environment promoting individual rights provides a better approach to a market driven development philosophy. Nonetheless, given the collective nature of traditional African societies it is spontaneous to imagine that sustainable grassroots development had to rail on contextual development paradigms matched with social ideals.

Graph 2: The Link between Voluntary Collective Actions and Social Cohesion



(Source: Field Data)

Ninety two percent of the respondents confirmed that sustaining grassroots development had to culminate from sustained collective actions.

Associational Culture in the Management Public Facilities

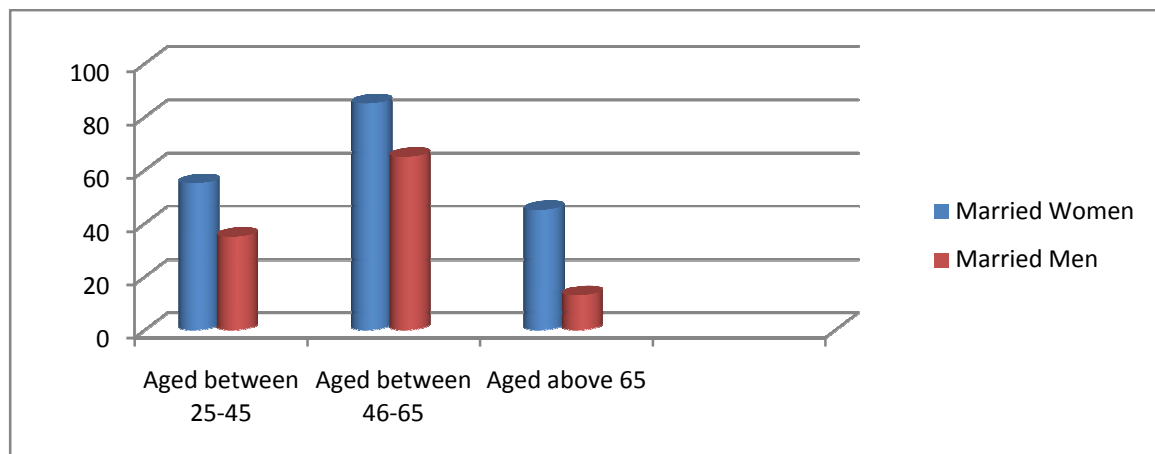
The research revealed that between 1970 and 1980s the quality of education especially in primary schools was horrible due to the poor national economy. That period ushered a crumble of public education delivery mechanisms leading to very poor school infrastructure, deficiency of school facilities and textbooks, and poor pay for teachers. This consequentially affected the general economy and quality of education in the country. Communities reckoned on the collectivism model to stimulate parental commitment towards the delivery of good quality primary education. Parent's teachers Associations (PTA) voluntarily formed to supplement government contribution to schools. This synergy improved parent's responsibility, commitment and ownership of schools. Parents further identified what missed in their schools and never sat-back to demand from government but mobilized themselves for action. This demonstrates clearly the relevancy of a challenge-driven development theory and voluntary collectivism to sustainable grassroots development.

However, in 2001, government introduced UPE thus prohibiting PTAs. To a great extent this limited the extensity of parent's involvement in public primary schools. A comparative analysis between private schools that are PTA supervised designate that the performance in UPE schools (government / public) where PTA involvement stopped is gradually deteriorating. While on the contrary, private schools do better in academic and other areas. It is further evident that PTAs are key drivers sustaining parent's interest in private school through close collaborative strategies for good performance. This generally explains the relevancy of sustained voluntary collectivism to sustainable community development. It further affirms that the traditional African collectivist approach can promptly contribute to sustainable grassroots development.

Social Stability and Collectivism

According to the survey, collectivism for development and communal social support was high among married women as compared to the unmarried. Out of the 150 FGD respondents, 96% considered married couples more committed to communal undertakings as compared to singles. The associational life among the married couples linked to trust and social stability. Trust could therefore provide a firm basis for sharing information on deep-seated social and economic challenges. Specifically an associational lifestyle especially among the women aimed at limiting susceptibility. This affirmed that associational life linked greatly to socially stability. Often the traditional African social insurance dichotomy conditioned the married category into collectivism in anticipation of a reciprocation support in case of an eventuality within their household. Collectivism therefore assured or guaranteed a community-based social insurance scheme from which the worst-off and well off benefited indiscriminately.

Graph V: Voluntary Involvement in Collectivism by Age and Sex



(Source: Field Data)

On the contrary the youth rarely involved in collectivism due to mobility and living a largely western influenced lifestyle. A communal lifestyle among the youth had deteriorated due to adventurism and wanting direct and quick returns. Contemporary social characteristics prevalent among the youth are a semblance of societies that are capitalistic and market

driven. For example, the survey specified that less than 15% of the men found time to participate in school meetings and other non-profit making communal activities. Men were considered less interested in joining voluntary self-help groups unless they embraced an element of business, politics or control over resources. They were more inclined to collective actions that clearly linked to profiting and it was among this class that the “*Nfunirawa*” mentality was highest.

Based on the survey findings the management of private schools and monitoring public service programs through communal voluntary collectivism perfectly offered an avenue through which social cohesion, peace and grassroots development sustained. Collectivism enhanced connection to ancestral roots, traditions and responsiveness to communal challenges. In any case, ancestry and traditions provided a synopsis for social intimacy.

4.2 Social Capital and Collective Action in Traditional Africa

In traditional Africa, the concept of social capital encompasses all the inherent values and practices in a community. The respondents defined capital as those assets that include people, knowledge and skills, and resources at ones disposal for positive self-transformation. The survey indicated that one lacked social capital if he lacked people and resources thus lived a hopeless, voiceless and frustrated life. This tremendously influenced self-actualization. Social capital directly or indirectly contributed to the well-being of the individual in the community. The survey explained that in the African context, capital further focused on people survival and so all that could guarantee human survival got factored in ones culture. The respondents asserted that the traditional African culture is a whole package of integrated patterns of human knowledge, beliefs and behavior. Culture as a social capital construed shared values and practices, beliefs, knowledge, skills and practices that enhanced behavior and

associational capacity. All the survey respondents indicated that the sustenance of social capital in traditional Africa rested in voluntary cooperation and sharing based on mutual trust.

Collectivism as a social phenomenon overrode any individualist tendencies in traditional African. In traditional African society's social capital in the context of indigenous values passed on through storytelling, music, drama, art facts and on the job mentoring. These were crucial medium to communicate feelings of affection, closeness and togetherness. For example, to greet was a vital activity to demonstrate social intimacy, hence everyone's obligation. It was a moment to share into another person's life.

There was a consensus that most stories told during childhood geared towards disciplining, appreciation of cultural values, solidarity and cohesion. For example, if a child did not greet the elders would reprimand him and so was the case for an elder who obstinately associated with other community members.

Collective Disciplining and Social Capital Development

In the traditional African realism, social capital development is a collective responsibility. Socially acceptable values passed on through inter-generational communication. Therefore, child-up bringing was crucial collective responsibility. It aimed at instilling acceptable communal values into the child still at its tender age. The traditional African approach to collective disciplining is a programmed phenomenon (curriculum) designed in the context of age and sex, it facades the spiritual and material world that surrounds a human being. The family as the basic level of social organization and collectivism takes primary responsibility in influencing a person's behavior from childhood until age enjoins him with the wider community. In traditional African societies, therefore exists nothing like this is my child. The belief system in traditional African societies consensually bases on mystery and beliefs.

Traditionally communities entrench a consensual and collective view of reality. Collective actions therefore help to mold a person into what is contextually and consensually appropriate. In the traditional African sense, sustainable development is not limited to socio-economic transformation but extends to people's conduct and sociability. In the context of a collective society, individuality of outlook and thought is not only disallowed but also unacceptable.

4.3 The Concept of Sustainable Development in Traditional Africa

All the respondents comprehended that in traditional Africa the concept of sustainable development focuses on holistic development. The concept postulates a community that thrives on interconnectedness of the human being with his surroundings and provides a revelation of the centrality of African mystery and beliefs in shaping social relations. Therefore, sustainable development in the traditional African context transcends ethical use resources to sustained realism. It is about how people relate, respect for traditional norms and belief systems, social equity and sustenance of the ecology. Sustainable development is realized when communities ethically use their local resources to transform livelihoods and society as a whole. For example, traditional African societies acknowledge that resources such as herbal knowledge and prevention of diseases were a common good for which no person could demand for a pay. However, a bonus (*bigali*) was acceptable and dedicated to the gods who had the power to cure. Twine (*pseudo name*) indicated that, "God for the survival of the community bestowed knowledge and skills for healing and other supernatural powers". Therefore, every person in the community has a natural endowment, which he owes to bring to the benefit of others in retribution thus sustaining communalism and sustainable development.

The African social support system is communal, retributive and non-monetary. Of the 150 FGD respondents, 76% indicated that sustainable develop manifests through voluntary

communal gestures and capacity to access basic necessities of life such as food, water, land for cultivation, shelter and education. However, 24% of the respondents indicated that sustainable development becomes more real when communities minimally depend on external assistance for their survival. Sustainable development is a community driven development mechanism based on apparent challenges in the society. Sustainable development is socially inclusive and empowering to all. To ensure social inclusion communities organized themselves into collective actions to build-up their social capital and strengthen structures of social governance.

Voluntary communalism provides a preamble for sustainable grassroots development. A convergence of collectivism with local skills and knowledge could help to sustain the poor and marginalized. The respondents concurred that African collectivism can fundamentally enhance sustainable household livelihood through promoting traditional African knowledge and values. Furthermore, transcribing traditional African societies as uneducated was erroneous since education was part and parcel of African culture. In traditional Africa, education was largely informal which made it accessible, relevant, contextualized and practical. Respondents noted that traditional African communities had contextual communal modes of averting hunger, conserving the environment, preserving food and nature such as valuable information transcribed through oral history and mythology. To protect the traditional values intact communities established attached dos and don'ts to every action. In this case, the community collectively set morally acceptable standards and policed coherence. However, despite strong connectivity: western religion, education, systems of governance and the handout phenomenon made traditional societies feel inferior and compromised. Eyong and Foy (2006) assert that the mistake of the colonial anthropologists and missionaries was labeling Africans as 'primitive', 'savage', 'barbaric', 'tradition bound' and 'lacking in self-governance' thus marking the beginning of un-sustainability in Africa.

4.4 Conclusion

Although the study findings might illustrate traditional African societies in a largely socialistic perspective, it is erroneous to assume that because of the ardent for collectivism Africans are non-stratified. African societies stratify along lines of leaders and subjects; however, the stratum does not curtail people from associating because they subscribe to deep-rooted values. Furthermore, African traditional values presumably provide a major driver for appropriate and effective grassroots community development. However, concentrating on traditional values without reviewing the western values may give an impression that African traditional values are absolute and can independently provide answers to the question of sustainable grassroots development. Empirical evidence suggests that sustainable grassroots development requires adaptation and contextualization of development theories to match with community perceptions and belief systems. Furthermore, traditional African collectivism is presumably an engendered development phenomenon since a particular sex is more actively involved.

Essentially, definitions of sustainable development as offered by Leister Brown (1981) and the Brundtland Commission are political definitions and fail to give concrete sustainability benchmark, which actually leaves societies to fend for better explanations of sustainable development through socially and contextually appropriate perceptions. The other crucial underscore in defining sustainable development lies in the fact that the concept is viewed solely through the lens of the environmentalist though as a concept has matured and increased emphasis has been placed on its interconnection to social and economic dimensions of development. Therefore, the aspects of culture and social organization become very hard to detach from the definition since human organization and actions have much they impose to underpin sustainable development.

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

In the traditional African theorization, collectivism describes any viewpoint or philosophy that stresses the interactivity between people. Collectivism is the opposite of individualism. Depending on the conceptual standpoint both individualism and collectivism can be important within a single outlook nonetheless this perceptive is odd in the traditional African social context. Collectivism emphasizes communal control and ownership of production and distribution of resources under the control of the people jointly and cooperatively, and with government performing a supervisory role, while Individualism implies primacy of the rights and interests of the individual. The assumption is that where collectivism exists, the individual finds freedom and true self only when submitting to the general will of the community.

In a collective philosophy, there are two basic types of collectivism: horizontal and vertical. In horizontal collectivism, members of the collective social structure are considered to be as equal as possible. Equality postulates through optimal access and sharing of resources and responsibilities. This synopsis capitulate communities voluntarily organized under *munno mukabi*, *ubuntu*, *ujamaa* and other forms of voluntary social groupings. Commonly such groups are voluntary and their existence bases on contextual challenges. A vertical collectivism, explained the social hierarchy where the individual works through decentralized hierarchies to contribute to a common good. The family and clan lineage testify to this hierarchal order. The vertical and horizontal collectivism are valuable conduits for sustainable grassroots development through strengthening interconnectivity, endogenous development and heritage.

5.1 Summary of Findings

In the traditional African collective philosophy, individuals subscribe to common values that must conform to collective rules and standards, and therefore in this case society expects limited exhibition of personal uniqueness. On the contrary, in modern societies, conformity to collective rules and standards is paradoxically disadvantageous and in that scenario, personal uniqueness is expected. Noticeably, individualism is a critical feature of societies whose value systems have systematically crushed down under the pretext of either modernism or capitalism. In the development philosophy of societies that are naturalistic, this is counterfeit development since it creates social-economic dependency on western values and economic principles.

In the contemporary African development discourse, a rational synopsis is necessary to outline the position of voluntary collectivism in the context of the challenges encountered by a rapidly modernizing society. It is further crucial to justify the significance of individual rights in the context of collective rights this time focusing on how both can simultaneously contribute to a sustainable grassroots community development in the African context.

It is central to note that the concept of community development though not synonymous with sustainable grassroots development they are not different. Flora et al (1993) provides that community development rely on the interaction between people and joint actions, rather than individual activity. Therefore, community development to occur people in the community must believe in working together to make a difference and to organize themselves to address their shared needs collectively. When there is an interaction between people and joint actions occur, it ultimately results into community ownership and pride in the development process and its outcomes. The Tanzanian Ministry of Community Development Women Affairs and Children (June 1996) indicates that community development measures enable people to

recognize their own ability, their problems and use the available resources to earn and to increase their incomes and build a better life for themselves. Therefore, a community development process that focuses on people in their totality fundamentally synergizes sustainable grassroots development.

Sustainable grassroots development requires building a development agenda that focuses on people's values and strengthening existing social structures. It upholds a development discourse that is contextual asset based community development with minimal intrusion of external values. Where an intrusion is unavoidable, the communication of value systems result into a concoction of ideas or a hybrid, adaption and not adoption.

Eyong C. T (2007) urges that sustainable [grassroots] development is based on co-operation at all levels by all including indigenous peoples with differing knowledge systems in the protection of the earth's life support systems and to meet present development needs whilst keeping in mind those of future generations need. However, Eyong's explanation is one side in my contention and based on study findings factors of projects longevity, community ownership and involvement, retention and building on existing values, and less addiction to strange sophisticated lifestyles constitute a vital element in outlining sustainable grassroots development.

Relationship between Culture and Sustainable Grassroots Development

Generally, due to deception and definitional ambiguity the people are tempted to isolate culture from sustainable grassroots development. However, Bell (2003) and OECD (2001) offer clear notions of sustainable development and portray it as a tri-dimensional concept featuring the interface between environment, economic, and social sustainability". This explanation makes it very hard to position culture and sustainable development at log heads.

Mbakogu (2001) explicitly indicates that culture expresses in terms of all the material and non-material expressions of the people as well as the processes with which the expressions are communicated. It embraces everything from the social ethics, intellect, science, arts and technological expressions and processes of a people usually ethically and / nationally or supra-nationally. Since development is an amalgamated phenomenon, culture takes a critical toll in the ways a community transcribes its development discourse. It transcribes what a society denounces and passes on to its successors and how they are passed on. Culture therefore postulates a development that is inseparable from a people's value systems. It emphasizes the significance of contextualized development to sustainable grassroots development. Ayoade (1989) asserts that often people trivialize the limitless scope of the term with definitions of culture as simply music, singing and dancing. This limitation actually falsifies the centrality of culture and traditional values in sustainable development. It is irrational to think that any development is sustainable if it does not have roots or attuned to the people's culture. No society exists in a vacuum, as such; existing cultural patterns fundamentally determine whether and to what extent that society adapts or rebuff change.

Collectivism vis-à-vis Individualism

Collectivism is the contrary of individualism. Collectivism describes the moral, political and the social outlook that stress human interdependence and the importance of collective synergies rather than the significance of separate individuals. Pretty 2002 indicates that common rules, norms and sanctions place group interests above those of individuals. They give individuals the confidence to invest in collective or group activities, knowing that others will also do so. Collective societies therefore, focus on the community and society giving priority to group goals over individual goals. However, the philosophical underpinnings of collectivism relate to holism and the view that the whole is greater than the sum of its parts. Specifically, a society as a whole has more meaning or value than the separate individuals

that make up that society. The traditional African impression of collectivism bases on internal social virtue that have sustained on communally knitted beliefs, dynamics and social structures. The contextual challenges connected to traditional African society's present external drivers for collectivism and teamwork thus attuning communities to sustainable grassroots community development.

Further still, the concept of traditional African culture is broad and usually unclear that its relevancy to sustainable grassroots development often is not systematic and obvious. A comprehensive agitation for collectivism requires firstly absolute recognition that Africa has a multitude of cultures and therefore it is irrational to argue anything like the African philosophy of development but rather the traditional African contextual perceptive of development.

Empirically, some aspects of culture are pathetically contested and outmoded by the "elite" who often disintegrate grassroots community development from anthropological realities. Certainly, poverty and underdevelopment in Africa is a structural product whose blame cannot be in any way attributed to the poor people's behavior but to the contemporary structural forces that demean contextual values and perspectives. Mulwa (2004) indicates that confronting poverty and underdevelopment is a collective responsibility. The African development discourse must therefore focus on the essentials that simulate rationalized development at the community level. Critically, a development that takes for granted contextual cultural realities and value systems or premises on inducements risks abuse of resources and improperly investing. Therefore, it is pertinent to appreciate that culture does not stop at any part of life or society but rather a central driver in stimulating sustainable development. It compels optimum minimization of adoption and maximization of adaptation to internal and external values.

Collectivism and Socialism

Collectivism demands that the group be more important than the individual is while socialism refers to common ownership. Collectivism necessitates the individual to forgo himself for the alleged good of the community and group. However, much as this concept is different from unselfishness, collectivism complements it well. However, collectivism and socialism contrast with altruism, which demands sacrifice for others while collectivism demands sacrifice for the group. Karl Max employed this expression to define socialism, “I am a man, and nothing that concerns a man, is a matter of indifference to me” (World Socialist Movement, 2006). Nonetheless, collectivism may occasionally lead to socialism and altruism. The challenge, however, especially in contemporary political philosophies collectivism has serious negative undertones and is widely used as a synonym of socialism especially by the opponents of socialism. Despite the undertones, collectivism is largely a cultural pattern that emphasizes the importance of in-group goals, conformity, loyalty, social harmony, and preserving in-group integrity.

Collectivism as a Culture and Right

In the traditional African context, collectivism is a way of life and a collective human right pointing to identity. This is because of its ethical implications on social organization and identity. Collectivism theorizes contextually appropriate entitlements and moral claims. Traditionally African society’s humble individual rights and freedoms since the sustenance of communal rights and values automatically lead to enjoyment of individual rights. Therefore, in the traditional African societies communalism surpasses individualism. The African rationale for development and value system does not position any individual above communally cherished values this submission confirms with Chapter 1: Human and Peoples Rights, Article 17, 18 and 22 and Chapter 2: Duties as stipulated in the African Charter on Human and Peoples Rights. Therefore, the African Charter certainly defines the traditional

African perception and definition of humanism that lies in collective efforts, traditions and values that provide externalities to the poor and disadvantaged equally.

Empirically, there is no hypothetical analysis that can transcribe sustainable development for Africa better than contextualized human relationships and civilization. The challenge for contemporary development practitioners lies in analytical competence to identify positive traditional attributes that sustainably weaken dependency on external value systems and cultures. Therefore, efforts are worthwhile to nurture a self-sufficient and economically viable African society that thrives on its internal social value strength rather than duplicating exogenous models of development. Lentz (2011) indicates that to sustain any development, development practitioners owe to, “Go to the people. Learn from them. Live with them. Start with what they know. Build with what they have. With the best of leaders, when a job is done, when a task is completed, the people will say they have done it themselves”. It is therefore vital to appreciate that communities know themselves better and that sustainable grassroots development is a gradual process, which must build on existing local knowledge and values. Nonetheless, to realize sustainable grassroots development interventions must strive to empower and improve people’s livelihoods at the communal and individual level premising on optimal communal participation in identifying, assessing and accessing locally available resources. Furthermore, often the link between collectivism and sustainable grassroots development is a misty phenomenon especially in societies extensively influenced by capitalist polemics of development.

Burlingame (1992) indicates that the [development] problem of our age [contemporary societies] is the proper administration of wealth, strengthening social ties [unity] that may bond together the rich and poor in harmonious relationship. Whereas capitalism would be ideal for Africa, we owe to remind ourselves that such a theory thrives better in such economies where state machinery and structures ethically operate. Therefore, in societies

premised on traditional African ideologies and characterized by relatively weak state mechanisms collectivism takes position to offer safety nets for effective civic involvement in their development agenda. It implies that communities owe to unearth their positive value systems to enhance appropriate adaptation of contextual skills, knowledge and attitudes to power-up grassroots development polemics.

The Brundtland Commission Report (1987), definition of sustainable development does not explicitly associate sustainable development with cultural relativity even though in the traditional African context, traditions fundamentally transcribe ways through which societies get to their desired future. The extent to which African societies grapple to sustain their values amidst sporadic Western influence provides benchmarks in explaining the concept of sustainable development. Deficiencies in the Brundtland Commission Report (*ibid*) definition of sustainable development provoke a more generic definition. The definition must include recognition that sustainable development fully acknowledges cultural relativism and that it shows prudence to community values and protraction of endogenous actions. Societies that have effectively sustained themselves clinched on adaptation rather than adoption. Therefore, the African development discourse largely strays due to excessive adoption than adaptation to realism. Africa first needs socio-economic independence much more than political independence since a socially and economically independent society easily achieves political independence. The mismatch in socio-economic independence and contextual adaption accounts for Africa's over dependency on aid and western development theories. Mulwa (2004) indicates that free 'gifts' in an effort to ameliorate the situation of the poor usually carry with itself a number of serious assumptions, which tend to contradict the aspirations of a self-propelled development planning among the poor. Administration of 'hand outs' to the poor often presumes that the recipients are utterly helpless and that their situation can only be equated to that of a child who may not be in position to take care of oneself unless spoon-fed. It also assumes that the benefactor will always be around and

endowed with enough resources to sustain the supply of the handouts. Mulwa's submission raises cautiousness to African societies that a dependency on development aid, foreign perceptions and disregarding contextual value systems dispositions communities from their development discourse.

5.2 Conclusion

In order to respond appropriately to the varied types of communal challenges, development processes must encourage local synergies that arouse internal cooperation, complementation, collaboration and maximization of the use of the existing resources, knowledge, and values. This helps to enhance community involvement, participation and ownership of the development agenda thus preventing a waste of the scarce resources. It portrays a development premised on trust, respect and cognizance of community realities. This approach vitally contributes to equitable, efficient and effective access to grassroots development. While development theories like individualism, capitalism and globalization appear becoming stronger, pragmatically they have left African societies in a lamentation over their traditional past. Mainly because they do not provide a vivid and well intentioned answer to the African development challenges, thus persistent underdevelopment and huge debt burden.

5.3 Recommendation

Individualism and collectivism are critical determinants of social attitudes that fundamentally influence social actions, character and lifestyle. Given the western intrusion of African social organization and linkages, one can correctly indicate that African societies are largely in a social dilemma characterized by two perceptions. There is a significant section of society that is attuned to the traditional social values of interconnectivity and another percentage that abhor collectivism because exogenous influence. African societies must therefore, adapt

policies and synergies that ethically synchronize traditional African values with western perceptions of sustainable community development. This calls for a hybrid of development theories premised on rational thinking rather subjectivity.

5.4 Suggestions for Further Research

The findings of this study provide evidence of the relevancy of voluntary collective actions in the quest for sustainable grassroots development. It brings out the critical internal and external factors that development planners and practitioners have to promote to facilitate and sustain community voluntary collective synergies. It further provides a justification for horizontal and vertical collective social hierarchies and their linkage to finding solutions to communal contextual challenges. Rationally contextual challenges are realities that collectively affect society from the individual to the community level. However, with collectivism, the voluntary associational nature of traditional African societies supports the individual and the community to overcome challenges.

The derail from the culture of voluntary collectivism as witnessed in contemporary African societies has exposed every individual to challenges without a communal shield, which undermines the whole notion of sustainable grassroots development. The concept of sustainable grassroots development postulates that communities can sustain themselves through approaches that match the contextual cultural realities and resources. For instance, from the historical perspective African communities started cooperatives for purposes of policy advocacy, value addition, group marketing and self-employment among others. However, around 1980 there was a collapse of the farmer cooperative societies thus hampering realization of cooperative objectives. Evidently, in the contemporary African societies, unemployment is a rampant phenomenon that is presumably fixable through restoration of voluntary collectivism. Nonetheless, it is hard to advocate for the restoration of

collectivism without adequate data on the impact of collapsed voluntary cooperatives on employment, production and the whole economy. The study therefore suggests a research into the factors that can fundamentally help to revamp grassroots voluntary farmer cooperatives as strategy for job creation, food security, household income sufficiency, group marketing, value addition and environment sustainability. Further still, it should examine the sufficiency of government policies to the protection of voluntary cooperatives and if they are gaps provide data to affix them.

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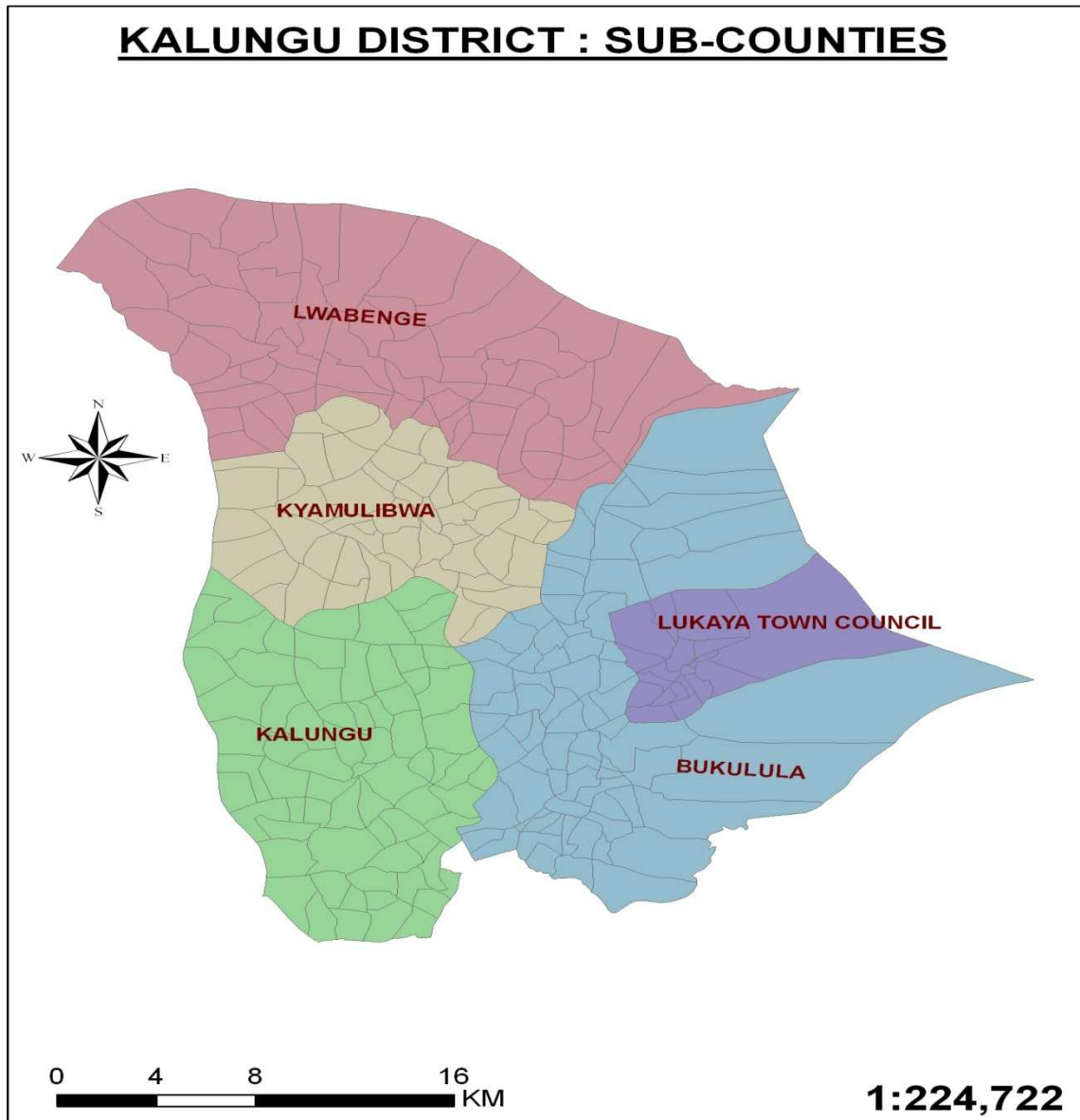
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APPENDICES

- Appendix I : Map of Kalungu District Local Government
- Appendix II : Letter of Introduction
- Appendix III : Focus Group Discussion Tool
- Appendix IV : Key Informant Interview Tool

APPENDIX I: Map of the District



Appendix II: Letter of Introduction



making a difference

Institute of Ethics and Development Studies.
Email: ieds@umu.ac.ug

Your ref:

Our ref: rec: mapt rub field introduction letter 11-12

Nkozi, 30th May, 2012

Dear Sir / Madam,

Ref: Letter of Introduction.

This is to introduce to you **LUBERENGA Paul Mugabi Reg. No. 2010-M092-20020** who is a postgraduate student in the Institute of Ethics and Development Studies at Uganda Martyrs University - Nkozi. He is required to carry out a Research on the topic: TRADITIONAL AFRICAN COLLECTIVE ACTIONS FOR COMMUNITY DEVELOPMENT: A Search into the Internal and External Factors that Arouse Collective Synergies for Sustainable Grassroots Development in Kalungu District.

This is a requirement for the award of a Masters degree in Development Studies.

I would like to request you to render him assistance in collecting the necessary data for writing his Dissertation.

Thanking you in advance for your assistance.

Yours Sincerely,


Dr. Ssebuwufu Jude
Director



A15	Is there a difference in the way the activities mentioned in A14 are currently done? 1=Yes 2 = No	
A16	If Yes to A15, What has led to the change?	
B	Social Capital and Collective Actions in Traditional Africa	
B1	Briefly describe the way collective actions are started in traditional African communities?.....	
B2	Before 1970, were community groups meant for collective action registered with government? 1=Yes 2=No	
B3	If Yes to B2, How were they registered?	
B4	Are there knowledge and skills that were passed on through collective actions? 1=Yes 2=No	
B5	If Yes to B4, What particular skills and knowledge were passed on through collective actions?..	
B6	How did such skills and knowledge contribute to the development of this community?.....	
B7	Are people willing to work together as it was before the 1970s? 1=Yes 2=No	
B8	If Yes to B7, Why are they willing to work together?	
B9	If No to B7, What has run-down the spirit of team work?	
B10	How does the community perceive group formation in this community?	
B11	Is there anything lost by the demise of the voluntary collectivism?.....	

C	The Concept of Sustainable Development in Traditional Africa	
C1	What indicators show a sustainably developed community?.....	
C2	What are the roles of community members in sustainably developing their community?	
C3	What roles are played by the community leaders in the process of sustainable community development? i). Political Leaders ii). Religious Leaders iii). Traditional Leaders	
C4	How can local governments integrate voluntary collective actions into development programs without derailing them from their core values / mission?	

Appendix 1V: Key Informant Interview Tool

- Note:** i. All the information provided shall be used only for the purposes of this study.
 ii. Respondent's names shall not be disclosed without their permission.

DISTRICT: KALUNGU	DATE:
RESPONDENT'S NAME:	
POSITION HELD:	

A	The Traditional African Perception of Collective Actions	
A1	What motivates people to form groups?	
A2	Why are grassroots community collective actions / self-help groups encouraged to register with government?	
A3	Are groups mobilized through government programs sustainable? 1=Yes 2= No	
A4	What is the reasons for the choice you have made in A3 above?.....	
A5	Are there indicators to show sustainability of government induced groups?	
A6	How were activities such as constructing and maintaining community facilities like wells, roads, food security, burial services and security etc done before 1970s?	
A7	Are there differences in the way the activities mentioned in A7 are currently done? 1=Yes 2 = No	
A8	What could have caused the changes?	

B	Social Capital and Collective Actions in Traditional Africa	
B1	Are there values that were protected through collective actions? 1= Yes 2= No	
B2	If Yes to B1, What were those values?	
B3	Before 1970, were community groups meant for collective action registered? 1=Yes 2=No	
B4	If Yes to B3, How were they registered?	
B5	Are people still willing to work together as it was before the 1970s? 1=Yes 2=No	
B6	If Yes to B5, Why are they willing to work together?	
B7	If No to B5, What has run-down the spirit of team work?	

B8	What knowledge was passed over through collective actions / groups?
B9	How did such skills and knowledge contribute to the development of this community?.....

C	The Concept of Sustainable Development in Traditional Africa
C1	What indicators demonstrate a sustainably developed community?
C2	What does government expects communities to do in order to sustain development in their communities?
C3	<p>What roles are played by community leaders in the process of sustainably developing communities?</p> <p>i). Political Leaders</p> <p>ii). Religious Leaders</p> <p>iii). Traditional Leaders</p>
C4	How can the district (government) integrate community collective actions into community development processes without derailing them from their core values / mission?