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SCHOOL OF GRADUATE STUDIES

**ASSESSING THE IMPACT OF FORESTRY COMMISSION'S SOCIAL
RESPONSIBILITY AGREEMENT DEVELOPMENT PROGRAM ON FRINGE
COMMUNITIES: A STUDY OF NKWANKWAA AND BOBRA COMMUNITIES.**

**A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES, GHANA
INSTITUTE OF JOURNALISM IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE AWARD OF MASTER OF ARTS IN PUBLIC
RELATIONS.**

BY

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DEDICATION

I dedicate this research project to Almighty God for giving me strength and seeing me through from the beginning to the completion of this thesis, to my late dad, Mr. Bismark Allotey and finally to my supervisor, Dr.Ebo Afful for his support, guidance and corrections in completing my project.

CANDIDATE'S DECLARATION

I CLARA ALLOTEY hereby declare that, the thesis project entitled 'ASSEESING THE IMPACT OF FORESTRY COMMISSION'S SOCIAL RESPONSIBILITY AGREEMENT DEVELOPMENT PROGRAM ON FRINGE COMMUNITIES: A STUDY OF NKWANKWAA AND BOBRA COMMUNITIES ' submitted by me to the Ghana Institute of Journalism towards the partial fulfillment of requirements for the award of a Masters Degree in Public Relations is an original work carried out by me under the guidance and supervision of Dr. Ebo Afful. I also declare that, this work has not been submitted and will not be submitted for the award of any other degree or diploma in this institute or any other institute.

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Signature.....



Date.....

14th December, 2021

SUPERVISOR'S DECLARATION

I hereby declare that the preparation and presentation of the dissertation was supervised in accordance with the guidance on supervision of dissertation laid by the Ghana Institute of Journalism.

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Date..15.12.21.....

ABSTRACT

This study assessed the involvement of fringe communities in SRA scheme, benefits gained by communities and role of the forestry commission in the SRA scheme in two communities fringing the Afram Headwaters Forest Reserve in the Offinso Forest District, Ghana. A total of 50 respondents were selected from both communities for the questionnaire administration and 5 participants for the key informant interviews. The study revealed that members in both communities are aware of the SRA scheme and are also involved in negotiations through representatives. Benefits such as schools, roads and community centers have been received by both communities through the SRA. Challenges such as individual capture of SRA monies, projects not reflecting community needs, additional request by community members, lack of accountability and transparency were identified.

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LIST OF ABBREVIATIONS

CBD	Convention on Biological Diversity
CFM	Collaborative forest management

FC	Forestry Commission
FSD	Forest Services Division
MTS	Modified Taungya System
RMSC	Resource Management Support Centre
TRMA	Timber Resource Management Act

CHAPTER ONE

1.0 INTRODUCTION

1.1 Background of the study

Benefit sharing for natural resources has always been a concern to policy makers, social development experts and environmentalists who are all interested in sustainable forest management and rural community development. Organizations have responsibilities (economic, ethical, legal, social) imposed on them by law, (Carroll, 1979; Brummer, 1991; Peattie, 1992) and they have to execute these responsibilities diligently in order to ensure their continuous existence. International laws such as Convention on Biological Diversity (CBD) recognizes the need for fair and equitable benefit sharing while in Ghana, legislation requires timber logging firms to commit a portion of their financial resources towards the provision of social amenities to forest fringe communities (Smagadi, 2006; Ayine, 2008). Logging firms are supposed to perform this legal obligation by entering into a “Social Responsibility Agreement” (SRA) with forest fringe communities (Ayine, 2008).

SRA is a social benefit scheme established to commit timber contractors to provide social amenities to communities within timber concession areas at a cost of 5% of the value of the stumpage of timber that is harvested (TRMA, 1997). It is believed that sustainable management of forest resources can be achieved through the equitable sharing of benefits accruing from the conservation and management of forest resources in local communities (Boon *et al.*, 2009). Boon *et al.* (2009) also established that, unequal benefits-sharing system is one of the factors that contributes to the destruction of natural forests. Forest fringe communities help in the management of forests in the areas of fire control, poaching, and illegal timber harvesting. Before the enactment of the Timber Resource Management Act in 1997, there was no formal mechanism for the participation of local forest communities in the

benefits generated by timber operations though some forest communities demanded and in some cases were provided with clinics, roads, schools and community centers by timber firms (Ayine, 2008). According to Mayers and Vermeulen (2002), the main purpose of SRAs is to oblige timber companies to operate in a socially responsible manner with due respect for the rights of land-owning communities. Examples of these rights are the right to certain forest products, the right to be consulted in the management and exploitation of their resources and the right to maintain cultural sites and practices without disturbance from the company.

Though it is required by law for logging firms to sign and put into practice SRAs with forest communities, some timber firms and contractors fail to honor the promises they make in SRAs (Ayine, 2008) which sometimes leads to lack of development within communities fringing forest reserves. Some forest communities also have little or no knowledge about SRAs while others have little to no evidence of community projects funded by the SRA. According to a studies conducted by Ayine (2008) and Marfo (2001), rural communities saw the existence of services such as school buildings but could not relate such developments as benefits from SRAs. Communities not having knowledge of the source of community services will not be motivated to participate in interventions that sought to protect the forest (Agyei, 2017).

1.2 Problem statement

Ghana's forest policy on sustainable forest management requires that forest fringe communities get a proportion of the revenues generated from the exploitation of timber. This policy is executed under the Social Responsibility Agreement (SRA) that a company is required to enter with the forest fringe communities surrounding their various areas of timber operation before permits are granted to these firms to commence their harvesting operations. Regardless of this, previous studies conducted on SRA by Ramcilovic-Suominen and Hansen, (2012) and Agyei and Adjei, (2017) revealed that, some logging firms do not adhere to promises they make in

SRAs, there are no formal mechanisms for communicating the outcome of SRA negotiations to the people and forest fringe communities lack the capacity to properly monitor compliance and assess the impact of the revenue accrued from these resources in the development of their communities.

1.3 Specific Objectives

- i. To explore the nature of development brought about by the program.
- ii. To examine the attitude and behavior of the community towards the development projects.
- iii. To examine how decision on development projects are made.
- iv. To assess the involvement of forestry Commission in SRAs.

1.4 Research questions

- i. What is the impact of social responsibility Agreement on Fringe communities?
- ii. Does Forestry commission monitor the execution of SRA activities?
- iii. What challenges does the forestry commission face in ensuring SRA activities are met by timber firms?
- iv. What challenges do Timber firms encounter in undertaking SRA activities?
- v. Are communities involved in decision making in SRA's?

1.5 Justification

It is important to find out the impact of SRA on forest fringe communities development and how they have benefited from the scheme since the SRA is an important tool that has helped many communities benefit from timber exploitation. It has brought about development projects in many forest fringe communities some of which are potable water supply, schools and scholarships, electricity poles, construction of palace, roads and clinics (Ayine, 2008; Kumeh and Abu, 2019). Also, the SRA as a benefit sharing tool will help reduce the pressure from

communities to convert forest lands into farmlands. This study will therefore yield information that will better inform the Forestry Commission (FC) on what they are doing right or wrong concerning the SRA scheme. Another rationale for carrying out this research is that the results from this study will inform the Commission on whether logging firms or timber contractors are fulfilling promises they make during SRA negotiations and whether there is evidence of implementation of SRA projects on the part of community leaders.

1.6 Organization of the study

The study will be organized in five chapters. Chapter one is made up of the introduction which focuses mainly on the background, the problem statement, objectives of the study, the research questions, significance of the study, the scope of the study and brief methodology.

Review of literature pertinent to the study will be presented in chapter two. Chapter three will provide the analytical and data collection tools used to achieve the study's objectives.

Chapter four will be the presentation and discussion of results of the study. Finally, the summary of major findings, conclusions, implications and recommendations will be presented in chapter five.

Key words: Social Responsibility agreement, community development, Corporate social responsibility, Forestry Commission.

CHAPTER TWO

2.0 Literature Review

2.1 Introduction

The literature review provides information and critical points of knowledge relating to the research topic. It also includes the conceptual framework which is important and appropriate to explain relationships between key factors and variables adopted to guide the study.

Understanding Social Responsibility.

2.2 Social Responsibility Agreement (SRA)

The SRA is an agreement between a Timber Utilization Contract (TUC) holder and the landowning communities (forest fringe communities) which commits TUC holders to be socially responsible in their operations and to provide amenities, services and benefits not less than 5% of the value of stumpage fee from the timber that is harvested to these communities (Ayine, 2008). Before the enactment of the Timber Resource Management Act in 1997, there existed no formal mechanism for the participation of local forest communities in the benefits generated by timber operations. Regardless of this, some forest communities were provided with clinics, roads, schools and community centers by timber firms upon demand. However, since timber contractors did not have any legal obligation to provide communities with social amenities, some refused the demands from community members, others also decided what to give and to which community. Many chiefs took advantage of this situation and negotiated deals that benefited them rather than the entire community. The SRA therefore is a tool that emerged to rationalize an existing practice of resource allocation by timber firms to local communities and to streamline the processes for transferring resources from timber firms to local communities (Ayine, 2008).

2.2.1 What Constitutes a Social Responsibility Agreement?

The SRA is in two parts; a code of conduct and social obligations. The code of conduct specifies the manner in which the timber contractor is supposed to operate during the contract period to ensure that all timber operations are conducted with due respect for rights of the communities inside or adjacent to the Timber Utilization Contract area. It also ensures respect for local customs, beliefs, infrastructure and livelihoods.

The Code of Conduct may regulate issues such as:

- I. Timing of harvesting
- II. Harvesting techniques to minimize crop damage
- III. Compensation rates for crop damage
- IV. Protection of drinking water sources
- V. Consultations with communities on respect of taboo days
- VI. Respect for community rights to NTFPs for domestic use
- VII. Respect for sacred areas
- VIII. Respect for customary rights
- IX. Respect for right to consultation concerning location of logging roads
- X. Respect for local infrastructure by minimizing the wear and tear on roads and bridges.

The social obligations are specific agreements between the community and the contractor based on 5% of the stumpage or the value of lumber being removed from the TUC area. Social obligations require the timber company to: provide infrastructure, such as schools, boreholes or provide building materials for schools or employ some inhabitants of the communities (Mayers and Vermeulen, 2002).

2.2.2 The Social Responsibility Agreement negotiation process

In developing SRAs, the local District Forest Manager in consultation with traditional leaders and landowning communities locate and define the boundaries of the TUC area. The local District Forest Manager upon meeting with the entire community members explain to them the purpose of the SRA as part of the TUC. The community is then asked to put forward the conditions under which they would want a future logging company to operate as well as their priorities for local development. The conditions and development objectives are incorporated into the Timber Operational Specifications; a preliminary document that is included in the advertisement for tenders for the TUC and also forms the basis for SRA negotiations. The winner of the TUC must then negotiate the terms of the SRA with the appropriate land-owning community or communities

(Mayers and Vermeulen, 2002). The SRA guidelines developed by the Resource Management Support Center of the Forestry Commission provide a framework for negotiating and concluding the Agreement. The negotiating team of the SRA should include: a) Representatives of the community - the stool land chief, village chief, elder, Community Forest Committee members, the Unit Committee and Assembly Member of the community b) The applicant for the Timber Utilization Contract - the Managing Director and/or his representative. c) The District manager of the Forestry Services Division and d) The District Chief Executive. The District manager of the Forestry Services Division and the District Chief Executive serve as witnesses to the process. The representatives have to select the type(s) of services to be provided and the place(s) in the community where the services should be located. At the negotiation platform, officials from the local District Forest office mediate the process to make the two parties reach consensus and serve as a guide to the value of the 5% (Agyei and Adjei, 2017).

2.3 Forest Fringe Communities

A community can be defined as a social unit of people who share common geographic location, language, culture, values, customs and beliefs. In the context of SRA, a community is defined as a group of people that lives within or close to a forest area (Marfo, 2004). According to the SRA guidelines developed by the RMSC, the SRA is for communities within 5 km around the forest reserve where timber harvesting operations take place. Ghana's Forest and Wildlife Policy recognizes the need for communities to benefit from the sustainable management of forests and wildlife resources. When it comes to the management of forests, communities perform some functions such as; fire control, reporting illegal activities and help in plantation development (Agyei, 2017).

2.4 Collaborative Forest Management (CFM) in Ghana

CFM refers to the partnership between the state forestry agency and local communities to ensure sustainable natural resource management and equitable benefit sharing (Agyei and Adjei, 2017). Sustainable natural resource management refers to using natural resources in a manner that meets the needs of present and future generations while equitable benefit sharing refers to the fair sharing of benefits obtained from timber exploitation. The 2012 Forest and Wildlife Policy recognizes the need to employ collaborative approaches in the management of Ghana's forest resources (Forest and Wildlife Policy, 2012) and examples of CFM programs in Ghana that ensure community participation in forest resources management are plantation development, Modified Taungya System (MTS), forestry forum, community resource management committees and SRA.

2.5 Benefit Sharing

Benefit sharing refers to specific forms of responsibility to direct returns from the exploitation of natural resources, whether monetary or non-monetary, to various actors in the activity, in recognition of their rights, roles and responsibilities in the activity (MLNR, 2015). Benefit sharing in natural resources was first formalized in international law in 1992 through the Convention on Biological Diversity (Nkhata *et al.* 2012). It empowers communities to share in the wealth created by actions directly affecting the resources they rely upon. Benefits can be financial and social. Social benefits include goods, training, preferential local hiring practices, and construction of local infrastructure projects. Allocation of benefits is usually subject to conditions: either they are disbursed through the creation of a local community development fund or through government institutions; either with the consultation of particular people or according to fixed decision making/consultation procedures.

In Ghana, benefits from timber exploitation can be in the form of royalties to land owners or SRA with communities. Article 267 of the 1992 constitution provides for a formula on benefit sharing in relation to Stool and Skin lands. It states that *'the net revenue accruing from Stumpage/Rent after providing for Forestry Commission's management fees and 10% for the Office of the Administrator of Stool Lands, shall be deemed as 100% and distributed by the arrangement: 25% to the stool through the traditional authority for the maintenance of the stool in keeping with its status, 20% to the traditional authority, and 55% to the District Assembly within the area of authority of which the stool lands are situated'*.

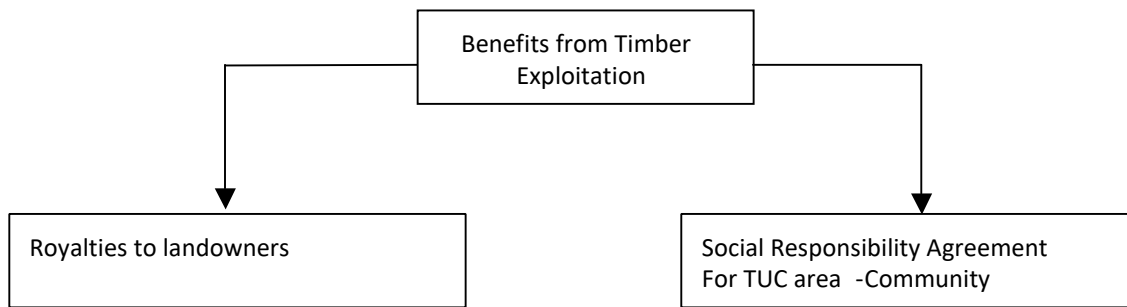


Figure 2. 1: Benefits from timber exploitation

Source: RMSC 2004

2.6 The concept of Community Development

Community is a societal entity consisting of a group of people with diverse background who share common values; interact regularly among themselves and work together towards the attainment of a common purpose. Community development is a process that leads to change in many aspects of community living which include social, economic, cultural as well as environmental. It is about continual improvement, first with the help of change agents and later, by the people themselves to bring about change in their lives, which ultimately improve their quality of life. Community development combines ‘community’ and ‘development’ to denote a means for mobilising communities to join states or institutional initiatives that target poverty reduction, providing solutions to societal problems, promoting democracy, strengthening families, and attaining modernization and socio-economic development (Campfens,1997). Thus, community development captures improvement in economic, social and quality of life of residents of a society. (Theodori, 2005). Community development relates to initiatives embarked on by the community in collaboration with external bodies such as government and no-governmental organisations, and business organisations to empower individuals and groups of people by imparting on them the

necessary skills to bring about needed change in their respective communities. Community developers must therefore understand both how to work with individuals and how to affect communities' positions within the context of larger social institutions (Ismail, 2009). Community economic development is about identifying and harnessing local community resources and opportunities and stimulating sustainable economic and employment activity (Kenyon, 1994).

2.7 Theoretical framework

2.7.1 Economic responsibilities

As a fundamental condition or requirement of existence, cooperate entities have an economic responsibility to the society that permitted them to be created and sustained. At first, it may seem unusual to think about an economic expectation as a social responsibility, but this is what it is because society expects, indeed requires, business organizations to be able to sustain themselves and the only way this is possible is by being profitable and able to incentivize owners or shareholders to invest and have enough resources to continue in operation.

2.7.2 Legal responsibilities

Society has not only sanctioned businesses as economic entities, but it has also established the minimal ground rules under which businesses are expected to operate and function. These ground rules include laws and regulations and in effect reflect society's view of "codified ethic" in that they articulate fundamental notions of fair business practices as established by lawmakers at federal, state and local levels. Businesses are expected and required to comply with these laws and regulations as a condition of operating. Businesses are expected to meet certain legal responsibilities like; performing all business activities in a manner consistent with expectations of government and law, comply with various federals, state and local regulations, conducting

themselves as law abiding, corporate citizens, fulfilling all legal obligations to societal stakeholders and providing goods and services that at least meet minimal legal requirements.

2.7.3 Ethical Responsibilities

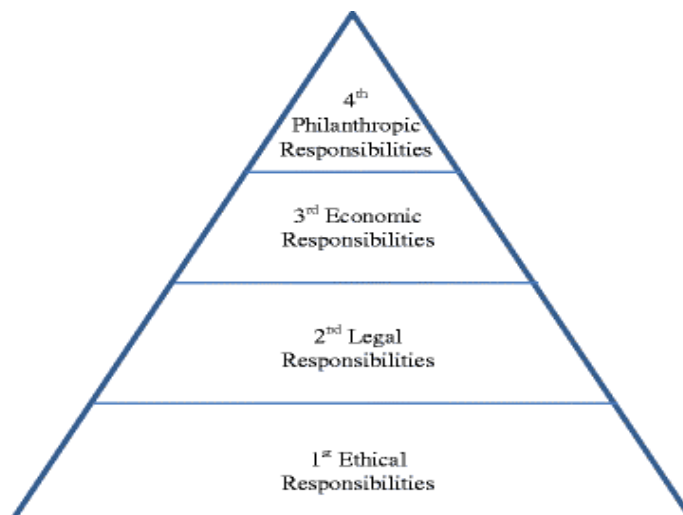
The normative expectations of most societies hold that laws are essential but not sufficient. In addition to what is required by laws and regulations, society expects businesses to operate and conduct their affairs in an ethical fashion. Taking on ethical responsibilities implies that organizations will embrace those activities, norms, standards and practices that even though they are not codified into law, are expected nonetheless. Part of the ethical expectation is that businesses will be responsive to the ‘spirit’ of the law, not just the letter of the law. Another aspect of the ethical expectation is that businesses will conduct their affairs in a fair and objective fashion even in those cases when laws do not provide guidance or dictate courses of action. Thus, ethical responsibilities embrace those activities, standards, policies and practices even though they are not codified into law. The goal of these expectations is that businesses will be responsible for and responsive to full range of norms, standards, values, principles and expectations that reflect and honor what consumers, employees, owners and the community regard as consistent with respect to the protection of stakeholders’ moral rights.

The distinction between legal and ethical expectations can often be tricky. Legal expectations certainly are based on ethical premises but ethical expectations carry these further. In essence, both contain a strong ethical dimension or character and the difference hinges upon the mandate society has given business through legal codification.

2.7.4 Philanthropic responsibilities

Corporate philanthropy includes all forms of business giving. Corporate philanthropy embraces business’s voluntary or discretionary activities. Philanthropy or business giving may not be a responsibility in literal sense, but it is normally expected by businesses today and is part of the

everyday expectations of the public. Certainly, the quantity and nature of these activities are voluntary or discretionary. They are guided by business's desire to participate in social activities that are not mandated, not required by law and not generally expected of business in an ethical sense. Some businesses give partially out of an ethical motivation; that is, they want to do what is right for society. To fulfill its perceived philanthropic responsibilities, companies engage in a variety of giving forms like gifts of monetary resources, product and service donations, volunteerism by employees and management, community or stakeholder groups that make up the community. Although, there is sometimes an altruistic motivation for business giving, most companies engage in philanthropy as a practical way to demonstrate their good citizenship. This is done to enhance or augment the company's reputation and not necessarily for noble or self-sacrificing reasons.



Source: Carroll (1999)

Figure 2. 2: **Pyramid of Corporate Social Responsibility**

2.8 Empirical Review of related studies SRA on Community Development

Agyei (2017) sought to investigate and explore the extent implementation of SRAs , the challenges faced and outcomes derieved. The study advanced four main arguments; the implementation of the SRA policy, how consistent the composition and roles of actors are with policy prescriptions, whether the key players in the negotiation process were well informed about SRA processes and whether representatives had a discretion on a number of issues such as choosing the place for the negotiation and choice of social amenities for communities. Following two concluded SRAs in the Western Region, the researcher used ethnography and semi-structured interviews methods which are both qualitative methods to explore the extent SRA negotiations process emulated the policy and with what challenges and outcomes. the. An informal approach for the field data collection was employed using conversation, semi- structured interviews and ethnography.

The responses from community leaders, timber contarctors and officiating authorities of the SRAs were analyzed together and a separate analysis was carried for respondents in the communities.

The findings of the study proved that the implementation of forest interventions indeed follow their policy. The success for translating forest policies into concrete actions is shaped partly by clearer policy guidelines with key actors having adequate knowledge of the policy process. The study also suggests that, to advance policy implementation, the process should be embedded in higher level programs of significant interest to the key actors in the implementation process.

CHAPTER THREE

3.0 MATERIALS AND METHODS

3.1 Introduction

This chapter describes what research methods have been used to study the Impact Of Social Responsibility Agreement on Community Development. The description of the study area has

briefly been highlighted and the methods which describe the research approach, research process, data collection and data processing as well as analysis are presented.

3.2 Study area

The study was carried out within the fringe communities of the Afram Headwaters Forest Reserve. The Reserve covers a total area of 201.2 km² and lies between latitudes 7°0′ N – 7°15′ N and longitudes 1°32′ W – 1°48′ W (FC, 2018). Afram Headwaters Forest Reserve has many communities and cottages fringing it, major communities among them are, namely; Kwapanin, Agogo, Asemaneye, Bobra and Nkwankwaa. However for this study, Nkwankwaa and Bobra were the communities purposively selected for this study because of their peculiar location and their participation of collaborative forest management. Nkwankwaa and Bobra have a population of 2,204 and 755 respectively (GSS, 2010). Nkwankwaa and Bobra are in the Offinso North District in the Ashanti Region. Agriculture and forestry are the main economic activity engaged by population of both communities and it employs majority of the active labor force. The main sources of family income in Nkwankwaa and Bobra are farming and off farm activities like collection of Non -Timber Forest Products (NTFPs), hunting, beekeeping, palm wine tapping and basketry.

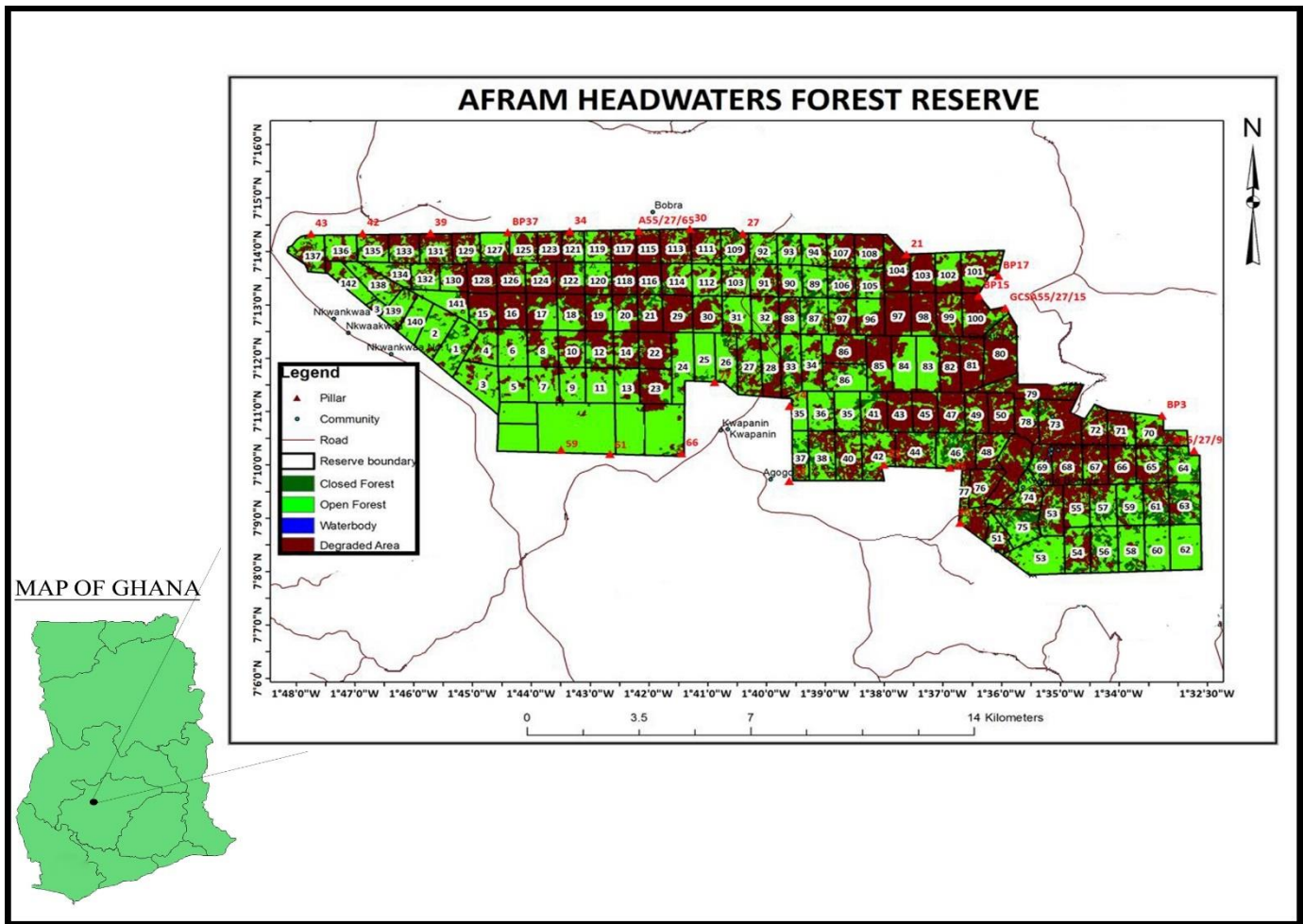


Figure 3. 1: Map of study area depicting the Afram Headwaters Forest Reserve

3.3 Socio-economic activities

Table 3. 1: Socio-Economic Activities of key communities fringing the Afram Headwaters Forest Reserve.

Main Economic Activities		
	Skilled Agriculture & tree growing	employs about 75% of the active labour force
Source of income	Farming	Cash crop: cocoa, rubber and teak are cash crop grown

		Food crop: maize, tomatoes, plantain and yam are the major food crop produced
	Non-Farming	jobs include corn milling, tailoring, trading and hunting
Type of Farm hands		
Farmers use	Family hands, Hired labour, Mutual help (Nnoboaa).	About 56% 36% 8%
Land owing		
	>3ha <10ha Don't owning Stool	70% 15% 15%
Land tenure system prevailed/land acquisition	Family Share tenancy Leasehold	
Methods of farming	Mostly traditional methods	slash and burn, bush fallowing shifting cultivation

Source: GSS, 2010

3.4 Research design

Generally, the study employed the mixed research approach, thus both qualitative and quantitative methods will be used. A qualitative research design according to Denzin and Lincoln (2000) highlights the qualities of entities, processes and meanings. Qualitative research designs deal with the meanings, concepts, characteristics and description of things (Berg, 2007). Whilst quantitative research design highlights measured entities.

For the qualitative research method, key informant interviews were conducted with the following respondents Forest Services Division officials, community leaders and timber harvesting firms.

For the quantitative research method, questionnaires were administered to the community members in Nkwankwaa and Bobra.

3.5 Target population

Population is a set of persons that possess at least one common characteristic (Schwandt 2007). The research was based on adults (18 years and above) in selected communities which fringe the Afram Headwaters Forest Reserve who could provide the needed data for the study. Traditional leaders (Chiefs, queen mothers and opinion leaders) in the two communities also formed part of the population for the study. In addition, officials from the Forest Services Division, the District Assembly and timber harvesting firms were also part of the target population.

3.6 Sampling Procedure

Since the study was aimed at assessing the impact of SRA on fringe communities of the Afram Headwaters Forest Reserve, non-probability sampling techniques were employed. The communities were chosen because of their location and peculiar socio-cultural set-ups in collaborative forest management. Purposive sampling was used to select key informants for the study whilst random sampling was used to select respondents in various communities who had ardent knowledge on the topic under study. Respondents included chiefs, queen mothers and other stakeholders who provided relevant data as far as how SRA contributed to community development was concerned. The FSD and DA who are involved in the signing and implementation of SRA in the study area were also contacted for information on the impact of SRA on Community Development. Sampling of institutions was purposively selected because of their roles in SRA on Community Development.

3.7 Primary data

Primary data was obtained from key informant such as traditional leaders and community members from the two communities fringing the Forest Reserve. Data was also obtained from the Forestry

Commission on SRA negotiation process and Royalties disbursement to the communities. Data was collected through interviews, focus group discussions and observations. The key informant interviews and focus group discussion were done using prepared discussion checklist.

3.8 Data collection methods

Data collection methods include the procedures and the processes involved in gathering data. This is done with the aid of research instruments. The study was conducted in three stages: the reconnaissance discussion, main discussion and validation discussion. In these phases, qualitative and detailed qualitative data was collected on the impact of SRA on community development by traditional institutions and non-traditional institutions.

3.8.1 Reconnaissance Visits

This phase entailed initial visits to familiarise, establish linkages and rapport, and build relationships with the community. This study also looked for and identified relevant traditional leaders and community leaders (Chiefs, Queen mothers) and Governmental institutions (FSD, and DAs as well as NGOs). The units in relation to these institutions were identified and notified for the main survey stage.

3.8.2 In-depth Interviews

In this phase, the focus was to collect data on how SRA's have contributed to community development over time. In this regard, key informants such as chiefs, opinion leaders, Assembly men and unit committee members in communities were interviewed.

3.8.3 Follow-up Validation Interview

In the last phase, follow-up validation interviews were conducted to validate and deepen the understanding of specific issues that came up in the previous two phases.

3.9 Research instruments

Research instruments are the tools that are used to collect the data. In this study, interviewing, observation and focus group discussion were the main data collection methods.

3.9.1 Interviews

Karma (1999) defined interview as any person- to- person communication with a specific purpose in mind. In using the unstructured interview approach, checklists of open-ended questionnaires were developed to guide the interviews and focus group discussions. The rationale for using this approach was to enable me collectively engage with group of respondents within which questions can be formulated and asked spontaneously as the interview progress. This approach also allows the respondent to freely express their opinion. Hence, this approach was intended to solicit in-depth information on traditional water resource management practices, values, believes, norms and historical events in relation to water resource management systems.

3.10 Data Analysis

After gathering relevant information from respondents, the questionnaire data was coded into and analyzed using the Statistical Package for Social Sciences (SPSS). The quantitative data, that is, age, level of education, the awareness and involvement in SRA was analyzed using descriptive statistics. For the qualitative data, key informant interviews were analyzed using thematic analysis. Thematic analysis was used to sort out salient points with the same pattern within the data relevant to addressing the research problem (Braun and Clarke, 2006). Information from the key informants and some respondents were all thoroughly transcribed. The transcriptions was systematically reduced into pieces of information by coding. Coding aids in-text identification of salient features of the data that relates to the research questions. Similar codes were then merged together into broader themes which captures all similar codes. At this stage, the themes are meticulously

analysed to discover whether themes; overlap, are well reflected in the data, answers research questions. This was done to show a level of trustworthiness in the way data was analysed.

3.11 Ethical Considerations

Ethics refers to norms of conduct that distinguish between acceptable and unacceptable behaviour. According to Schwandt (2007), it is unethical to collect information without the knowledge of participants. In the course of this study, access to the community was sought from chiefs and elders. Participants were given the free will to participate or take part in the study. Furthermore, the confidence of the community members was gained before they took part in the study. That is, issues were explained to them to avoid the fear or the idea that the information gathered was going to be used against them. In furtherance of this, ethics in research such as prior informed consent and gaining access to and acceptance in the research setting were observed.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Socio economic characteristics

The socio-economic characteristics of respondents taken included gender, age, level of education and residential status.

4.1.1 Gender

A total of fifty (50) respondents were interviewed from the two communities (Nkwakwaa and Bobra), the findings indicated that 39 were males and the remaining 11 were females. representing 78% and 22%. of the population respectively. (Figure 4.1) below illustrates further.

Graph representation of gender of respondents

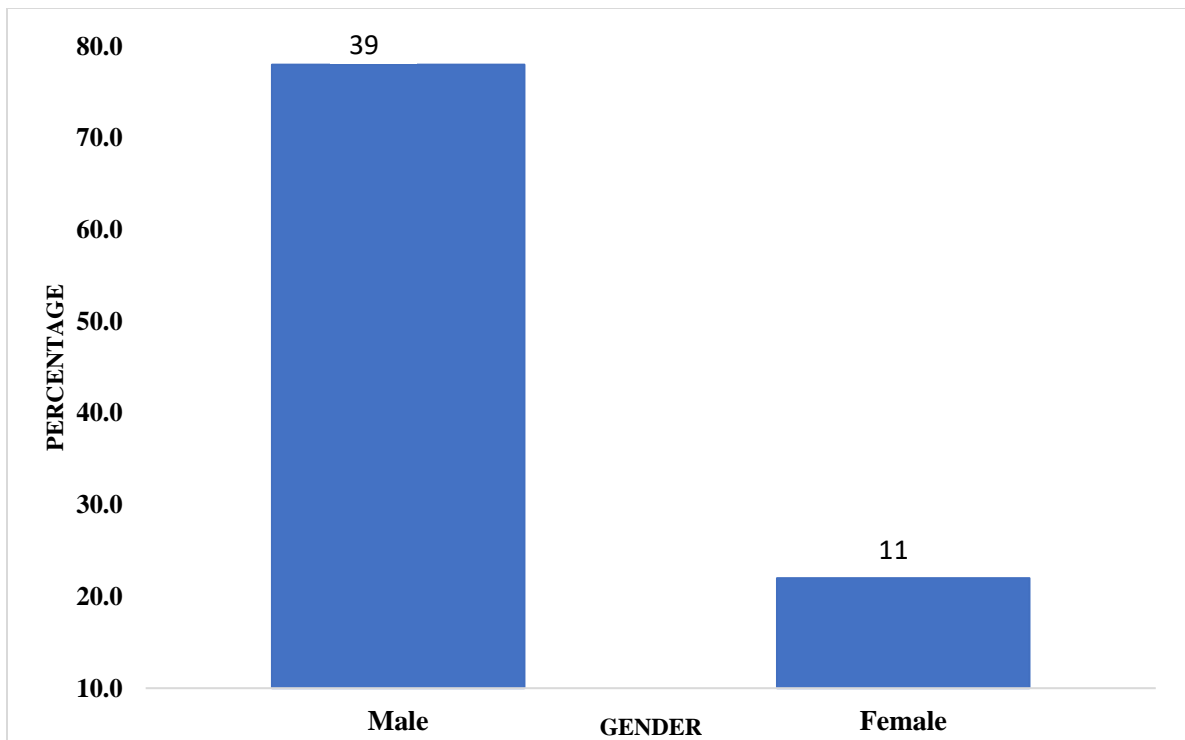


Figure 4. 1: Gender of Respondents in both communities

4.1.2 Age

Additionally, a significant portion of the respondents (40%) were aged between 31-40, with a frequency of 20 and 30% between 41-50. Also, 50 and above had a percentage and frequency of 6% and 3 respectively. And finally, 24% between the ages of 18-30 (Figure 4.2) for the respondents in the two communities.

Graph representation of age of respondents

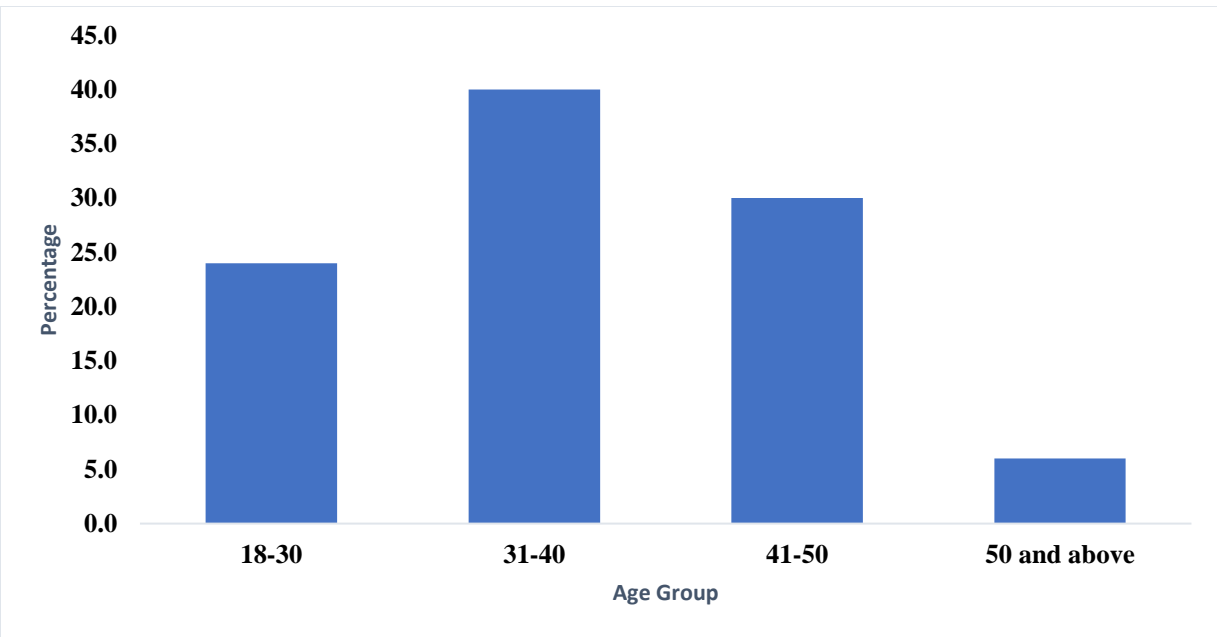


Figure 4. 2: Age representation of Respondents in both communities

4.1.3 Level of Education

Information on respondent’s educational background revealed that majority of the respondents n=25 representing 50% had no formal education. As presented below (Figure 4.3), only 5 respondents had formal education to Secondary level with percentage of 10% and 5 respondents had formal education to the JHS/Middle School Level. Lastly 15 respondents had formal education to the primary level representing 17.6% of the respondents.

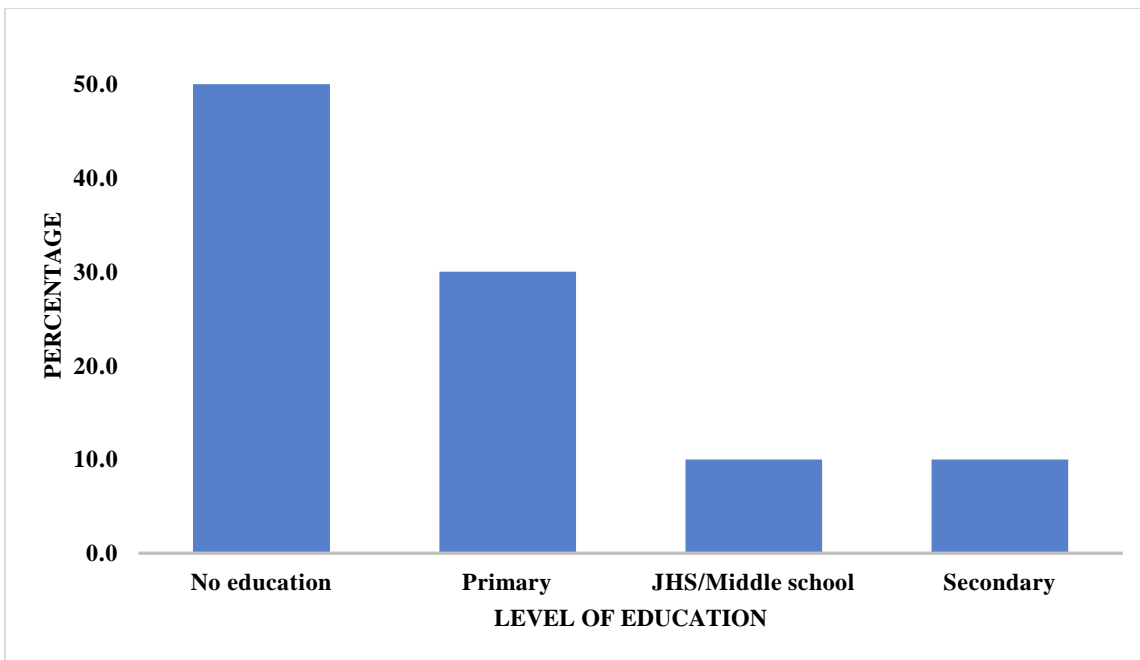


Figure 4. 3: Educational background of respondent

4.1.4 Residential status

One of the influential factors that affected the responses of respondents regarding the issues of accountability and transparency was the residential status of the community members. Additionally, it also influenced their views and actions towards the SRA scheme. From the survey and as demonstrated in (Figure 4.4) below, it became apparent that migrant were dominant (74.4%) and the indigenes were 22 in total with a percentage of 25.6%.

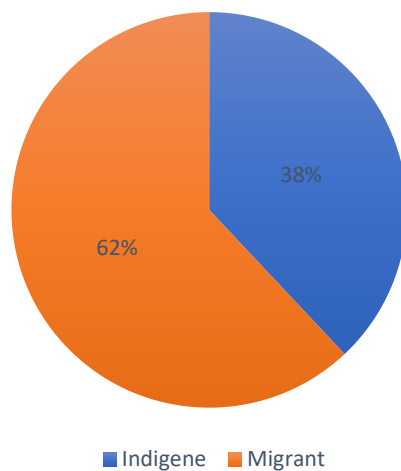


Figure 4. 4: Residential status of respondents in both communities

Objectives: To examine the attitude and behavior of the community towards the development projects.

To examine how decision on development projects are made.

4.2 Findings on Awareness and involvement in SRA negotiations

Respondents in the respective communities were questioned on their knowledge, and awareness of the SRA in addition to the source of information about the scheme. Out of the 50 respondents the findings indicated that majority of the respondents (72%) had a fair knowledge about the SRA while the remaining 28% said they knew nothing about the scheme. In relation to respondents' source of information about the scheme, FSD (41.7%) was listed as their major source of knowledge. Also 27.8% of the respondents gathered information about the scheme through community meetings while others (19.4%) got information from a family member/friend. Lastly, Media (radio, TV) and public address systems had 11.1% of respondent(s) as their source.

From the key informant interviews, the findings after the analysis were in line with the above information on the community's awareness of the SRA scheme. Upon interviewing one of the FSD officials, there was the indication that awareness about the SRA had been done by the FSD. On the other hand, some of the community leaders interviewed also attributed community members' knowledge or awareness of the SRA to the fact that they see what the moneys from the SRA are being used for as well as the benefits accrued from the SRA. Notably, one of community leaders in Nkwankwa and an FSD official stated:

".....the community members know that the kindergarten school block and roofing of the community center are projects which were partially funded by monies accrued from SRAs".

(Key Informant, Nkwankwaa)

As observed in Table 4.1, 58% of the respondents affirmed that community members are involved in SRA negotiations while 42% stated otherwise. Respondents stipulated that since

some of them are not indigenes but are migrants from other towns and villages, it contributes to their inability to make demands of the agreements that transpire during SRA negotiations between timber logging firms and the chiefs. In addition to the above, their non-involvement in the SRA negotiation procedures is supported by the fact that, the community members (40%) are not informed about the outcome of SRA negotiations. Also 58% indicated they are informed and only 2% stipulated that they did not know whether community members are informed about the outcome of the SRA negotiations or not.

Table 4. 1: Awareness of SRA and Involvement of community members

Awareness of SRA	N*	Percent (%)
Yes	36	72.0
No	14	28.0
Total	50	100
Source of SRA Knowledge		
Media (radio, TV, Info Centers, Sign Boards)	4	11.0
FSD	15	41.7
From a family member/ friend	7	19.4
Community Meeting	10	27.8
Total	36	100
Involvement in SRA		
Yes	29	58.0
No	21	42.0
Total	50	100
Informed about SRA Negotiation Outcome		
Yes	29	58.0
No	20	40.0
Don't Know	1	2.0
Total	50	100

Source: Field Data (2021)

Concerning community members' involvement in negotiations, the key informant interviews brought to the fore that, each community has a select group of people to represent them in SRA negotiations and they also take part in accounts opening for the community and distribute the amounts paid into the community account.

"... each of the communities has an SRA committee and the communities select their own members who are in charge of SRA negotiations, open accounts in the name of the community and administer the amount paid into the account" (Key informant 3, FSD official).

Additionally, one community leader in Bobra also confirmed the assertion about the existence of SRA committees selected to represent the entire community during SRA negotiations:

"...there is also an SRA committee who represents the whole community. The committee consists of selected individuals from the community" (Key Informant 4, Community B)

In relation to accountability and transparency, the interviews revealed that community members are informed about the SRA and its related issues through community meetings.

".....through meetings the community members are made aware of the moneys received and the projects we plan using it for" (Key informant 4, Community A).

One community leader also added: *".... if the monies received are not sufficient for the project, we call for a community meeting and inform them so that they can contribute to help continue with the project"* (Key Informant 5, Community A).

Similarly, in each community, majority of the respondents stated that they have some form of knowledge about the SRA and are as well involved in negotiations as indicated in Table 4.2 below:

Table 4. 2: Awareness and Involvement in Negotiations in each community

Nkwakwa		
Awareness of SRA	N	Percentage
Yes	24	80.0
No	6	20.0
Total	30	100
Involvement in SRA		
Yes	20	66.7
No	10	33.3
Total	30	100
Bobra		
Awareness of SRA	N	Percentage
Yes	12	60.0
No	8	40.0
Total	20	100
Involvement in SRA		
Yes	9	45.0
No	11	55.0
Total	20	100

Source: Field Work (2021)

Over seventy percent of the respondents had some form of knowledge or were aware of the SRA scheme (Table 4.1) whiles majority of respondents indicated that they were involved in negotiations. Also, in analyzing the two communities separately, the same results was observed. This collaborates key informants' assertions that the community members are aware of the SRA and are involved in negotiations through representatives. It is also apparent that the greater percentage of the respondents listing FSD as their source of knowledge implies that an awareness creation has been done by the FSD as stated in the results. This results however contradicts a previous study conducted by Ayine (2008) and Marfo (2001) which revealed that

community members were not aware of the existence of the SRA and were also not involved in negotiations. Based on this, it can be specified that there has been some improvements in local people's knowledge about the SRA.

However, data collected from respondents concerning whether they were informed about the outcome of SRA negotiations disclosed that they were not informed. This was in contrary to the responses given by some key informants as they confirmed community members are informed about the outcome of negotiations through community meetings. These opposing responses could be due to the greater number of migrants in Nkwakwaa or the fact that the community members do not attend community meetings. Migrants do not show up for community meetings because they feel their views are not undermined, some even refuse to comment on issues affecting the community for fear of losing their farmlands or being kicked out from the community (Agyei and Adjei, 2017). The lack of knowledge about the outcome of negotiations affects community members' contribution to the implementation of the scheme. Some even stated that since they know nothing about what transpires during negotiations, they are able to do nothing but rather leave the leaders to do everything themselves, especially when timber contactors fail to honor their promises.

Objective: To explore the nature of development brought about by the program.

4.3 Findings on Benefits from the SRA scheme

There are several benefits surrounding communities often derive from the SRA scheme. After key informants' interviews and household survey, thorough analysis was conducted on data collected. Majority of the respondents claimed portable water supply (44.2%), community center (20.9%), the construction of kindergarten schools block (16.3%), Palace (11.6%) and roofing sheets (7.0%) had the least percentage of respondents (Figure 4.5).

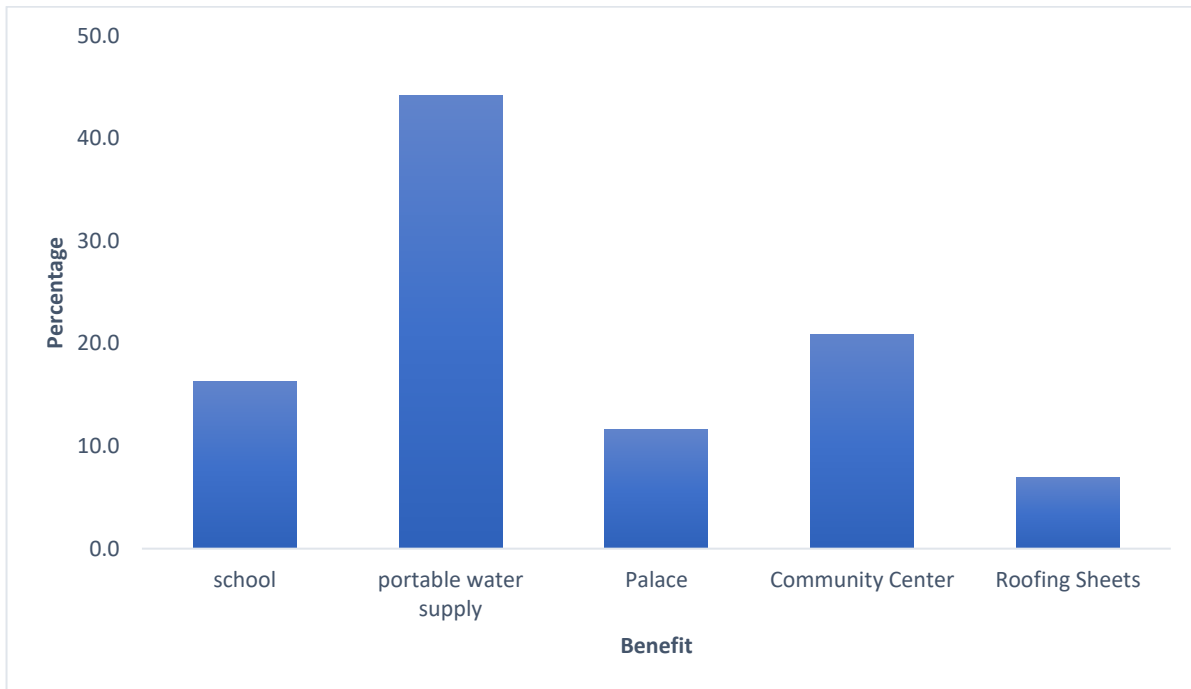


Figure 4.5: Benefits from the SRA scheme

Additionally, respondents were also asked whether or not they got what they negotiated for during the last SRA negotiations. Majority of the respondents responded in the affirmative of knowing what their community received from their last SRA negotiation representing (40%) whiles 22% responded no, 38% of respondents did not what their communities received.

Table 4. 3: Received what was negotiated for in the last SRA Negotiations

Did the community get what it negotiated for in the last SRA negotiation	Frequency	Percent Responses (%)
Yes	20	40.0
No	11	22.0
Don't know	19	38.0
Total	50	100

Source: Field Data (2021)

Further, signed SRAs in both communities were compiled and the results is shown in table 4.4 below;

Table 4. 4a: Signed SRAs in Nkwakwaa

Nkwakwaa Timber firm	Negotiated	Provided
Messrs. Amponsah Gyanko Timbers (2018)	(Gh¢2,763.2) 30 bags of cement 6 packets of roofing sheet	Gh¢2,763.2 30 bags of cement 6 packets of roofing sheet

Table 4. 5: Signed SRAs in Bobra

Bobra Timber firm	Negotiated	Provided
Egyir Company Limited (2021)	Gh¢540.7 3 packets of roofing sheet	¢2,537.30 2 packets of roofing sheet
Messrs. Simon and Louisa Company Limited (2020)	Gh¢1,500 20 bags of Cement	Gh¢1,500 20 bags of Cement

Source: Field Data (2021)

Also, looking at the two communities in terms of the benefits received from the SRA scheme, majority of the respondents from Nkwakwaa selected portable water supply with a percentage of 60.7%, followed by community centre (21.4%), roofing sheets (14.3%) and roofing of school building (10.7%). But for Bobra, palace (33%) was the most selected amenity. The second most selected amenity was kindergarten block (26.7%) , community centre (20%) and lastly, roofing sheet (6.7%). One community leader in Bobra corroborated findings from the respondents by stating:

“...through the SRA, we now have one of the best community centers though not completed”

(Key informant Nkwakwaa).

Table 4. 6: Benefits from SRA Scheme, Nkwakwaa

Nkwakwaa	Benefits	N*28	Percent Responses (%)
	School	3	10.7
	Portable water supply	17	60.7
	Roofing sheets	2	14.3
	Community center	6	21.4
Total		28	100

Table 4. 7: Benefits from SRA Scheme, Bobra

Bobra	Benefits	N *15	Percent Responses (%)
	School	4	26.7
	Portable water	2	13.3
	Community center	3	20
	Roofing sheet	1	6.7
	Palace	5	33
Total		15	100

Source: Field Data (2021) N* = Frequency (Number of Respondents).

The SRA scheme since its inception has yielded numerous benefits to communities all over the country. Benefits gained by the communities from the SRA scheme include community center, schools, portable water supply, roofing sheet, palace and roads. The similarities between some of these benefits in both communities could be as a result of the resemblances in basic community needs (Ayine, 2008). A number of respondents even after listing these benefits still did not deem the SRA beneficial. They believed their needs are not being represented. For instance, the community members in Bobra were exceptionally angry at the contractors for destroying their roads and the failure of their leaders to demand that they repair it. Some respondents in Nkwakwaa also complained about an incident where the assembly member failed to account for a particular amount of money received as SRA. These findings are in line with the studies of Marfo (2001); Ayine (2008); Agyei and Adjei (2017) and Kumeh

and Abu, (2019) which saw community member's dissatisfaction with SRA benefits, elite capture of SRA benefits and the unrepresentativeness of SRA benefits. This nonetheless, other community members expressed that their interests were reflected in the represented interests.

4.3.2 Challenges associated with the implementation of the SRA scheme

After detailed discussion and interviews with the key informants, some key challenges impeding the SRA process was also revealed. Most of these challenges often results in the under-development of the community, which may lead to conflict thereby affecting the management of the forest reserve. It was determined through detailed discussion with a timber contractor that, there are instances after the SRA negotiation, where community leaders do make additional requests outside the initially agreed upon project or money. Also, after discussions with an FSD official, it was also confirmed that community leaders do usually expect more than which was initially negotiated.

According to the timber contractor:

“Some community's expectations exceed what is supposed to be given and also after spending what is already given, they expect more. Some even request for palace” (Key informant 8, FSD official).

There is also lack of accountability and miscommunication from the community leaders to community members. One FSD official elucidated:

“...community leaders are unable to account for monies paid to the communities and due to the miscommunication, community members do not usually know the benefits accruing from the forest or contractor”

Additionally, some respondents through the interviews divulged that smaller surrounding communities do not benefit from SRA since they are usually neglected or not involved in the negotiation process. According to one of the FSD officials interviewed,

“now very small villages with very few people are also demanding for SRA”

which is a challenge to them since the other communities have already been paid the SRA.

Lastly, despite the importance of equal representation of key stakeholders during negotiation, in the selected communities two community leaders, each from respectively revealed that community members are not consulted to solicit their needs before SRA negotiations since they are already represented by community leaders. They explained:

“Community members are not consulted to solicit their needs before SRA negotiations.

That is why we have representatives. The committee and elders of the community are rather consulted” (Key informant 7, Community A).

Again, after analyzing the two communities separately, much similarity in the challenges was observed except for “Dispute over clearing of land for community center” and “Individual capture of money” which was unique to Nkwakwa and Bobra respectively

Objective: To assess the involvement of Forestry Commission in SRAs.

4.4 Findings on Involvement of Forestry Commission in the SRA Scheme

At the peak of institutions mandated with granting permits for the utilization of timber resources is Forestry Commission with the Forest Services Division tasked to carry out this duty. They manage and regulates all activities that utilization of timber resources. A respondent at the FSD stated that,

“... we grant permits to logging firms to undertake their operations within forest reserves after some statutory requirements are met and key amongst them is the signing of the social responsibility agreement.”

On creation of awareness within communities on the SRA scheme and the process on how FSD goes about with it, a key informant at the FSD explained that

“.... we engage the community heads and community regularly because we see them to be major stakeholders in our line of work. Usually when there is a new policy such as the SRA, we meet the community and explain to them what the policy entails and what they should expect from us and vice versa. We also during at times publish materials which informs the people.”

On the role FSD plays during the signing of the SRA and how they ensure that timber harvesting firms honor their obligation to the community, the key informant from the FSD indicated that

“.... Usually based on the trees allocated to the logging firm, a fee is calculated which the company is asked to pay before permits are granted for harvesting to begin. A senior officer is dispatched to witness the signing and handing over of agreed sums of monies to communities and evidence provided before permits are granted. We do not grant permits before SRA is signed....”

On what the FSD should do to address the challenges associated with the SRA scheme, the key informant stated that;

“....the 5% is not enough and should be increased. This will help prevent additional requests from communities” .

To ensure accountability, FSD officials disclosed that monitoring and inspection is done by selected team from FSD and RMSC respectively be intensified. He explained:

“The FSD does regular monitoring to ensure that the monies received have been used for its purpose. Auditors from the RMSC also come to inspect if projects have been implemented. I think this exercise should be intensified”

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

6.1 Conclusions

Based on the findings, it can be established that respondents in both communities are aware of the SRA scheme as well as involved in negotiations through representatives or committee, though not democratically selected. It can also be concluded that community members deliberately absent themselves from community meetings or they perceive the SRA process not to be transparent. This conclusion was drawn from the fact that different answers were given by community members and leaders when asked if community members are informed about the outcome of negotiations.

Benefits such as schools, roads, building materials, community center, portable water supply and palace has been received by the communities through the SRA. These benefits has influenced some of the community members to take up roles in collaborative resource management while others deem the SRA unbeneficial due to the non-representativeness of their needs.

Again, it can be inferred that the implementation of the SRA is still faced with some challenges. Lack of transparency and accountability, individual capture of SRA payments, non-representation of community members' views and needs, low amount of SRA money and additional requests by communities were all challenges identified as associated with the implementation of the SRA. The lack of transparency and accountability discourages the local people from engaging in the implementation of the SRA. This therefore implies that more attention be paid to the implementation SRA to eliminate these challenges though some are being tackled. The study revealed that RMSC and FSD now does monitoring and inspection to ensure accountability. Other suggestions made by respondents together with actions taken to confront these challenges include the request for accountability and transparency, SRA

payment increase, labeling projects funded by the SRA, economic investment of SRA payments, opening community SRA bank account and involvement of all community members in negotiations.

From the above, it is evident that the SRA has improved in terms of awareness and benefits communities receive, but still lacks in accountability and transparency which creates other challenges.

6.2 Recommendations

Based on the findings from the study, it is recommended that:

1. Awareness be carried out by the FSD, NGOs and other civil society organizations particularly on the roles each stakeholder has to play in the implementation of the SRA.
2. Mechanisms should be put in place to ensure that representatives or SRA committee members are sanctioned upon their failure to render accountability on SRA payments to the local people.
3. Other channels such as community information center and notice boards should be adopted by representatives to communicate information about the SRA to the local population.
4. Further research be carried out on the “Code of Conduct” aspect of the SRA which specifies the manner in which the timber contractor is supposed to operate during the contract period.

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APPENDIX A

GHANA INSTITUTE OF JOURNALISM

This checklist forms part of a study undertaken by a final year student of the above mentioned institution on the topic ‘**ASSESSING THE IMPACT OF FORESTRY COMMISSION’S SOCIAL RESPONSIBILITY AGREEMENT DEVELOPMENT PROGRAM ON FRINGE COMMUNITIES: A STUDY OF NKWANKWAA AND BOBRA COMMUNITIES**’

assure you that, data collected will be used for academic purposes only and with outmost confidentiality. You may ignore any of the questions that you do not feel comfortable to answer.

Thank you.

Objectives of The Study

- i. To explore the nature of development brought about by the program.
- ii. To examine the attitude and behavior of the community towards the development projects.
- iii. To examine how decision on development projects are made.
- iv. To assess the involvement of forestry Commission in SRAs.

Questionnaire Number:

Date:

CHECKLIST FOR KEY INFORMANT INTERVIEWS: FSD OFFICIALS

1. Are members of fringe communities of the Afram Headwaters especially Nkwankwaa and Bobra aware of the SRA scheme?
2. How were they informed?

3. How are the community members involved in SRA negotiations?
4. Do timber harvesting firms fulfill the obligations imposed upon them in the SRAs?
5. In the case where timber harvesting firms fail to honor this obligation, what is the consequences?
6. What does the FSD do to ensure that community leaders implement SRA projects after receiving them?
7. Has the SRA contributed to the development of the fringe communities?
8. What do you think could be done to improve the scheme?
9. What are some of the challenges encountered with the processes associated with the SRA?
10. When was the last SRA negotiated in Nkwankwaa and Bobra?
 - a. Who participated?
 - b. What was negotiated?
 - c. What was provided?
 - d. Has this SRA contributed to the development of this community?
11. Are members of Nkwankwaa and Bobra willing to participate in the management of the reserve as a result of the SRA?
12. Any further remarks?

APPENDIX B

GHANA INSTITUTE OF JOURNALISM

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- iii. To examine how decision on development projects are made.
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Questionnaire Number:

Date:

CHECKLIST FOR KEY INFORMANT INTERVIEWS: COMMUNITY LEADERS

1. Are the people in this community aware of the SRA scheme?
2. How do you involve community members in the SRA negotiations?
3. Are community members aware of community projects funded by the SRA?

4. Do timber harvesting firms fulfill the promises they make during the SRA negotiation process?
5. In the case where timber contractors fail to honor their promises, what does community leaders do?
6. Before SRA negotiations, are consulted community members consulted to solicit their needs?
7. After negotiating SRA, do you inform the community members about the outcome of negotiations? (if no, why?)
8. How do you account to community members with respect to SRA implementation?
9. Has the SRA brought about development in your community?
 - a. If no, what do you think should be done to address this?
10. What are some of the challenges encountered so far with respect to the SRA?
11. When was the last SRA negotiated in your?
 - a. Who participated?
 - b. What was negotiated?
 - c. What was provided?
 - d. Has this SRA contributed to the development of this community?
12. Are the communities willing to engage in collaborative forest management due to the SRA benefits?
13. What could have been done better?
14. Any further remarks?

APPENDIX C

GHANA INSTITUTE OF JOURNALISM

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Objectives of The Study

- i. To explore the nature of development brought about by the program.
- ii. To examine the attitude and behavior of the community towards the development projects.
- iii. To examine how decision on development projects are made.
- iv. To assess the involvement of forestry Commission in SRAs.

Questionnaire Number:

Date:

**CHECKLIST FOR KEY INFORMANT INTERVIEWS: TIMBER HARVESTING
FIRMS OFFICIALS**

13. Are members of fringe communities of the Afram Headwaters especially Nkwankwaa and Bobra aware of the SRA scheme?

14. How were they informed?

15. Have you negotiated an SRA with Nkwankwaa and/or Bobra communities before?

a. Who participated?

b. What was negotiated?

c. What was provided?

d. Has this SRA contributed to the development of this community?

16. Why did you undertake the SRA with the Communities?

17. Has the SRA contributed to the development of the fringe communities?

18. What do you think could be done to improve the scheme?

19. What are some of the challenges encountered with the processes associated with the SRA?

20. Are members of Nkwankwaa and Bobra willing to participate in the management of the reserve as a result of the SRA?

21. Any further remarks?

APPENDIX D

GHANA INSTITUTE OF JOURNALISM

This checklist forms part of a study undertaken by a final year student of the above mentioned institution on the topic ‘**ASSESSING THE IMPACT OF FORESTRY COMMISSION’S SOCIAL RESPONSIBILITY AGREEMENT DEVELOPMENT PROGRAM ON FRINGE COMMUNITIES: A STUDY OF NKWANKWAA AND BOBRA COMMUNITIES**’ assure you that, data collected will be used for academic purposes only and with outmost confidentiality. You may ignore any of the questions that you do not feel comfortable to answer. Thank you.

Objectives of The Study

- i.To explore the nature of development brought about by the program.
- ii.To examine the attitude and behavior of the community towards the development projects.
- iii.To examine how decision on development projects are made.
- iv.To assess the involvement of forestry Commission in SRAs.

Questionnaire Number:

Date:

QUESTIONNAIRE FOR COMMUNITY MEMBERS

A: KNOWLEDGE ABOUT THE SRA AND INVOLVEMENT IN NEGOTIATIONS

5. Have you heard about the SRA scheme?

A) Yes

B) No

6. If 'Yes', where did you hear it from?

- A) Media (Radio, TV) B) Public Address Systems (Information Centre, sign boards) C) Forestry Commission D) From a family member/friend

E) Others (please specify)

7. Have you ever been involved in any SRA negotiation?

- A) Yes B) No

8. Are community members involved in SRA negotiations?

- A) Yes B) No

9. If yes, how?

10. Are community members informed about the outcome of SRA negotiations?

- A) Yes B) No

11. If yes, through which means?

12. Are community members consulted about their needs before SRA negotiations?

- A) Yes B) No

13. Did the community get what it negotiated for in the last SRA negotiation?

- A) Yes B) No C) Don't know

14. What is done on the part of community members when timber contractors fail to honor the promises they make during SRA negotiations?

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15. How do you ensure accountability from community leaders after receiving the moneys from the timber contractors?

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B: BENEFITS FROM THE SRA SCHEME

16. Has the SRA scheme been beneficial for your community so far?

A) Yes B) No

17. If yes, what are some of the benefits you have received from the SRA scheme as a community?

A) School B) Clinic C) Potable water supply D) Scholarships E) Electricity poles

E) Roads E) Others (please specify)

18. How were you informed about these benefits?

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19. Do these benefits reflect the needs of the community?

A) Yes B) No

20. Has the SRA scheme had any effect on the willingness of the community in helping protect the forest from fires, theft, etc.

A) Yes B) No

21. Has this household been involved in any collaborative management/ forest protection activity before?

A) Yes B) No

22. If yes, what?

C: CHALLENGES ASSOCIATED WITH THE SRA SCHEME?

23. What are some of the challenges faced with respect to the SRA scheme?

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24. What do you think can be done to improve the scheme?

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D: BACKGROUND INFORMATION

Please tick {√} where appropriate and fill in the blank spaces where necessary. 1. Gender: A) Male [] B) Female []

2. Age (years):

A) 18-30 B) 31-40 C) 41-50 D) 50 and above

3. What is your level of education?

A) No Education B) Primary C) JHS/Middle School D) Secondary

E) Tertiary

What's your residential status? A) Indigene B) Migrant