UNIVERSITY OF EDUCATION, WINNEBA

EXPLORING THE CONTRIBUTION OF UEW CORPORATE SOCIAL RESPONSIBILITY TO THE COMMUNITY DEVELOPMENT OF WINNEBA TOWNSHIP

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(202150997)

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AUGUST, 2022

DECLARATION

Student's Declaration

I, **SAKYI SAM,** declare that this thesis, with the exception of quotations and references contained in published works which have all been identified and duly acknowledged, is entirely my own original work, and it has not been submitted, either in part or whole, for another degree elsewhere.

SIGNATURE:………………………………..…...

DATE:……………………………………………….

Supervisor's Declaration

I hereby declare that the preparation and presentation of this work was supervised in accordance with the guidelines for supervision of thesis/dissertation/ project as laid down by the University of Education, Winneba.

SUPERVISOR.

REV. FR. LINUS NANGWELE (PHD); ……………………………

SIGNATURE: …………………………….…………. ………..

DATE: ………………………………………….......................

DEDICATION

I dedicate this work to my family.

ACKNOWLEDGEMENT

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ABBREVIATIONS

UEW: University of Education, Winneba

UDHR: Universal Declaration of Human Rights

GHBC: Ghana Business Code

CSR: Corporate Social Responsibility

ILO: International Labour Organization

GEA: Ghana Employers Association

WBCSD: World Business Council For Sustainable Development

AGI: Association of Ghana Industries

GNCCI: Ghana National Chamber of Commerce and Industry

OECD: Organization for Economic Co-operation and Development

ABSTRACT

The purpose of the study was to explore the contributions of UEW corporate social responsibility to community development of Winneba. A qualitative research approach, case study design, purposive and convenient sampling techniques were employed to sample twelve indigenes as participants. It emerged in the study that the indigenes hold both positive and negative perceptions. On the positive side, it emerged that UEW indirectly provides economic empowerment, enlightenment, reliable energy and water supply for the indigenes. On the negative side, the establishment of UEW in Winneba has increased crime rates, vandalism, unwanted pregnancies, abandonment of indigene artisans and high cost of living. The study further revealed that the establishment of UEW in Winneba has resulted in large market size; changed life story of indigenes, opportunities to earn more, UEW and its students as positive role models for the youth in Winneba, enhanced local security, new housing plans and increase in rental housing. Human rights implications of UEW CSR on the indigenous people of Winneba. The study also found that the establishment of UEW in Winneba has resulted in the strengthening of the right to an adequate standard of living of the indigenes, right to work, right to health and right to education. The study recommends that UEW should collaborate with the Municipal Security Committee to advance strategies toward strengthening security in Winneba, UEW should award contracts to indigene artisans to strengthen the existing cordial relationship between UEW and its host community and improve the well-being of the artisans. UEW should intensify its gender policy education through sensitization programs among its students and invite community leaders to represent the host community in these programs. Lastly, UEW should collaborate with the host community to stabilize the cost of rent through a mutual agreement to cushion the high cost of living in Winneba.
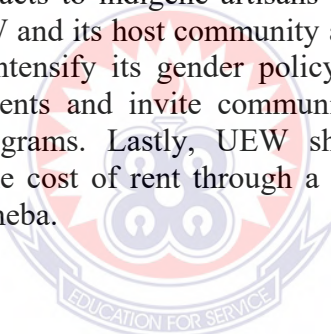
CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter presents an introduction to the entire research work under the following sub-themes: Background to the study; research problem; objectives of the study; research questions; significance of the study; scope of the study and the organization of the study.

1.1 Background to the Study

Organizations are required to give back to society as part of their contribution to the welfare of society. This comes in the form of corporate social responsibility (CSR). This responsibility can be negative or positive depending on the conditions. The responsibility is negative when there is an exemption from blame or liability, and it is said to be positive when there is a responsibility to act beneficently (Caracol, 2011). In this work, I have argued that corporate social responsibility is a human rights concern, and organizations owe a moral obligation to society. Corporate Social responsibility (CSR) operates at both internal and external levels. Internally, it involves workers and, more generally, all stakeholders affected by the business and, in turn, can influence their results. Turker (2009) explained internal corporate social responsibility as directly related to the physical and psychological working environment of the employee. It is expressed in concern for the health and well-being of employees their training and participation in the business, equality of opportunities, and work-family relationship (Vives, 2006).

In Ghana, corporate organizations are both legally and morally responsible for ensuring that the rights of employees are not violated, the observance of good labour

practices is therefore essential in accessing the CSR practices of corporations in Ghana. This includes safety at work and good working conditions, ascertainable profit sharing systems, retrieval of benefits, employee involvement in decision making and respect for workers, etc. (Atuguba et al., 2000). In 2003 the Labour Act 2003, Act 651 passed into law informed by the need to codify the then existing laws on labour which were scattered in various pieces of legislation into one common statute and to develop a law that conforms to the 1992 Constitution of the Republic of Ghana, and the International Labour Organization (ILO). The external level of corporate social responsibility considers the consequences of the actions of the organization on its external components including; the environment, community people and the general surroundings (Caracol, 2011). For example, families who have lost their lands to the organization, those who got their shelter demolished for the successful establishment of the organizations. Social responsibility viewed as a strategy for social development of the community, thus, the organization takes over the role of agent of local development, along with other community organizations and government itself (Neto & Froes, 2001).

Historically, CSR has been viewed as a means through which companies or organizations fulfilled their side of a supposed social contract between themselves and the communities within which they operate. Whereas some theorists perceived CSR as actions taken by organizations to better the communities or environments they operate in, some defined CSR "as integrating social, environmental, ethical and human rights concerns into business operations and core strategy in close collaboration with stakeholders on a voluntary basis; commitment to behaving ethically and contributing to improving quality of life in the society in general; and organization's obligation to maximize its impact on stakeholders and minimize its

negative impact" (E.U Commission, 2002:5). In other words, organizations owe a moral obligation to society.

The guidelines for determining social responsibility of companies include: health concerns, education, poverty alleviation, environmental concerns; issues relating to the socially vulnerable; and contribution to sports development (Modern Ghana, 2009 December 16). With the change of development paradigm from economic development to sustainable development, the role and function of higher education has undergone fundamental changes. As new perspectives on higher education policies lead to new goals and newer expectations of the role of universities, as universities enter the third generation and become more connected to industry and society, it is a matter of acting responsibly towards society. With the increasing influence of the academic community on the components of sustainable development, the concept of corporate social responsibility has become the dominant discourse in the field of corporate governance. The world sees responsibility for society and the social environment as part of their organizational strategy (Yamchloo, Abibli, & Gharamaleki, 2016).

The University of Education, Winneba (UEW) was established in September, 1992 as a University College under PNDC Law 322. On 14th May, 2004 the University of Education Act, Act 672 was enacted to upgrade the status of the University College of Education of Winneba to the status of a full University (UEW at a Glance, 2017). Over two decades of the University's existence, it has contributed in several ways to the development of Winneba through its diverse corporate social responsibility and community service. As part of strengthening the University's corporate social responsibility, the former Acting Vice Chancellor, Rev.Fr.Prof. Anthony Afful-Broni

on August 17, 2018 at a gathering affirmed the University's commitment to rekindle its corporate responsibility on a high footing for Effutuman to harvest the fruits. At the gathering, the Ag. Vice Chancellor assured; "The newly branded corporate social responsibility intervention and cooperation would cover several areas including primary and secondary education, library resourcing, entrepreneurship training, security and employment." (uew.edu.gh). He further disclosed that, "Since the beginning of 2018, we have ensured equity in our human resource recruitment policy, having employed an unprecedented high number of very highly qualified indigene applicants for various positions in the University."

"Apart from supporting the 2018 Aboakyer festival, we are in the process of donating street lights to some communities within Winneba, to enhance security. It is even becoming more imperative that we do engage in this UEW-Effutu partnership more seriously and with much commitment because, for the next academic year, private landlords and landladies in this township will provide as much as 85% of our accommodation needs for our staff and students." The Ag. Vice-Chancellor, however, pledged Management's readiness to support the provision of education for the sons and daughters of Effutu as well as its satellite campuses – Ajumako, Asante-Mampong and Kumasi. He stressed that "Our knowledge and our expertise in matters concerning education will be put at the disposal of Effutuman. Education is where our expertise and professionalism lie, so that is where we shall direct much of our strength in this excellent and blossoming partnership. "UEW will share collective responsibility with Effutuman to make sure that her sons and daughters take advantage of the current government's free Senior High School (SHS) policy to ensure that as many children as possible get access to high school education." It is for

this reason that the current study was carried out to explore the contribution of UEW corporate social responsibility to the development of the winneba community.

1.2 Statement of the Problem

Although the foundation for social responsibility is the intrinsic tendency to human values and ethics, the concept of corporate social responsibility (CSR) has become a dominant discourse in the field of organizational governance over the past decade, and great and accredited global organizations regard responsibilities toward society and the social environment as an integral part of their organizational strategy (Yamchloo, Abibli, & Gharamaleki, 2016). Some insightful works have been done on corporate social responsibility. Much of these studies focused on different sectors with the hospitality sector dominating in such studies. Importantly, the human rights dimension of CSR has not been explored.

For instance, Bello et al. (2017) examined CSR practices in the hospitality sector of Malawi. Using the triple bottom line approach, they established that most hoteliers in Malawi are not aware of CSR in its entirety and the dominating CSR practices were mostly concerned with the social aspects. Nwokorie and Obiora (2018) also studied the sustainable development practices of 15 hotels in Nigeria. Their study revealed that 15 hotels have not embraced sustainable development practices in their host communities. Bill (2012) conducted a comparative qualitative study on ten chained and non-chained hotels. It emerged in the study that CSR strategies and initiatives adopted by the sampled hotels were more geared towards social aspects of the community rather than environmental or economic.

Also, Mensah (2007) explored the environmental management practices in hotels in Ghana based on a survey of 52 managers of various categories of hotels in the Greater
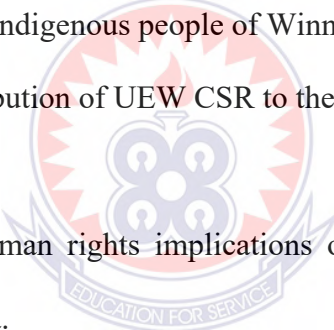
Accra Region. There is a very worrying paucity when it comes to research on Corporate Social Responsibility in the educational sector. It is for this reason that the current study is motivated to explore the contribution of UEW corporate social responsibility to the development of the Winneba community.

1.3 Purpose of the Study

The purpose of the study is to explore the contributions of the UEW CSR on community development of Winneba.

1.4 Objectives of the Study

The objectives that guided the study were to:

1. Examine how the indigenous people of Winneba perceive UEW CSR.

2. Explore the contribution of UEW CSR to the socio-economic development of Winneba.

3. Investigate the human rights implications of UEW CSR on the indigenous people of Winneba.

1.5 Research Questions

The study was guided by the following research questions:

1. How do the indigenous people of Winneba perceive UEW CSR?

2. What are the contributions of UEW CSR to the social and economic development of Winneba?

3. What are the human rights implications of UEW CSR on the indigenous people of Winneba?

1.6 Significance of the Study

This study will contribute to scholarship in terms of gaps in knowledge, theory, and practice. In terms of knowledge, the study will close the sectorial gap that exists in the works done on Corporate Social Responsibility. Theoretically, I have used the Stakeholder and Legitimacy theories to offer a succinct explanation of the concept of CSR in the education sector to improve its practice. Overall, the study contributes to the understanding of Corporate Social Responsibility in the Educational Sector in Ghana and the world at large and also stimulates proactive debate and discourse on the subject for enhanced understanding from the hosting people's perspective.

1.7 The Scope of the Study

The study was limited to CSR in the educational sector giving priority to Tertiary institutions. The study fundamentally explores the indigenes perceptions of the UEW establishment and its CSR impact on the welfare of the indigenous people of Winneba in the Effutu Municipality in the Central Region of Ghana.

1.8 Organization of the Study

The study was organized into five (5) chapters. Chapter one provides an introduction to the entire work under the following sub-themes: background to the study; the research problem; the purpose of the study; the objectives of the study; research questions; the significance of the study, the scope of the study and organization of the study. Chapter two concentrates on a review of theories that enhance a better understanding of CSR which leads to a review of relevant literature. Chapter three presents the methodology under the following sub-themes: Philosophical and theoretical underpinnings; research approach; study design; the study area; population; sampling design (sample size and distribution and sampling techniques);

data sources and instruments; data management and analyses; ethical considerations and safety protocols that were adopted in the study. Chapter four concentrates on discussion of findings of the study. Chapter five presents the summary, conclusion, and recommendations of the study.

CHAPTER TWO

REVIEW OF RELEVANT LITERATURE

2.0 Introduction

This chapter concentrates on a review of relevant literature under both theoretical and Empirical Reviews to enhance a better understanding of CSR. Theoretically, the study reviewed Legitimacy and Stakeholders Theories. Empirically, the study reviewed literature under the following themes: The Concept of Corporate Social Responsibility, Corporate Social Responsibility, and Human Rights, and Corporate Social Responsibility and Community Development.
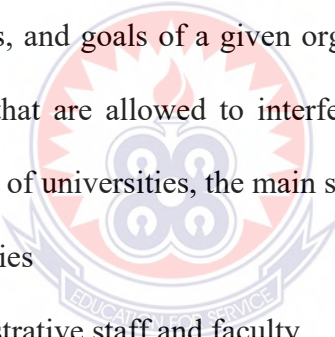
2.1 Theoretical Review

2.1.1 Stakeholder Theory

Stakeholder Theory is a way of looking at capitalism that emphasizes the connections between a company's clients, partners, workers, investors, communities, and other parties with an interest in the organization. According to the theory, a company should produce value for all stakeholders, not just shareholders. R. Edward Freeman first described the Stakeholder Theory of organizational management and business ethics, which takes morals and values into account when managing an organization, in 1984. The groups that make up a corporation's stakeholders are identified and modeled in his highly lauded book Strategic Management: A Stakeholder Approach, which also describes and suggests ways that management can take those groups' interests into account (Ansu-Mensah, Marfo, Awuah & Amoako, 2021). The stakeholder theory does not solely focus on keeping stakeholders satisfied in order to increase profits, making it less vulnerable to managerial opportunism. As a result, it contends that companies' success should be measured holistically rather than just in

terms of the returns they generate for their shareholders because they play a crucial role in the very structure of our society (by innovating, creating jobs, etc.). Since the 1980s, there has been a substantial rise in the theory's prominence, with scholars around the world continuing to question the sustainability of focusing on shareholders' wealth as the most fundamental objective of business (Coffie, Aboagye-Otchere, and Musah, 2018).

The reason for the existence of CSR is based on the fulfillment of the needs and expectations of the stakeholders, so it is crucial to study this theory and understand who are those groups and their influence on university work. Stakeholder theory explains that there are groups that influence or are influenced by the objectives, actions, political decisions, and goals of a given organization. Also, there are groups with legitimate interests that are allowed to interfere (Carroll, 1993). According to Reavill (1998), in the case of universities, the main stakeholders are as follows:

1. Students and families

2. University administrative staff and faculty

3. Suppliers of goods and services

4. Educational sector

5. Other universities

6. Commerce and Industry

7. The nation

8. The government

9. Local and national taxpayers

10. Authorities and professional bodies

In order to correctly implement CSR in Higher Educational Institutions, it is necessary to consider all university stakeholders in the management of different areas,

being useful as the basis of stakeholder theory to understand this phenomenon. On the other hand, it is important to understand the influence of these groups on the university. Mitchell, Agle & Wood (1997), distinguishing those stakeholders according to the urgency for immediate actions, the influence or power of the stakeholders in the development of concrete actions and the legitimacy with the activities that they perform in the institution Mitchell et al (1997).

2.1.2 Legitimacy theory

Legitimacy theory suggests a social contract between the business entities and society and the organizations' sustenance is subjected to the presence of endorsement given by society. Organizations attempt to win this endorsement from the individual citizenry in the host communities by implementing CSR practices.

In this study, I relied on the extensive relationship among these two theories to explore the indigenes' perceptions of the UEW CSR and its effects on the lives of the indigenes of Winneba as well as the human rights dimension of the UEW CSR to present a better understanding of the phenomenon under study. The stakeholders are the individuals in the host communities; in this way, the Stakeholder theory manages the relationship that has transpired between the corporations and the stakeholders. Legitimacy and stakeholder theories among other things study the relationships that exist between corporations, host communities, and the general environment. Both of these theories add to one another in the comprehension of how organizations identify with their appropriation of CSR practices (Ansu-Mensah, Marfo, Awuah & Amoako, 2021). In my study, these two theories have been used to analyse the relationships that

exist between UEW as a corporation and Winneba as host community, as well as the general environment of their interactions.

2.2 The Concept of Corporate Social Responsibility

Corporate social responsibility (CSR) has gained much recognition in the contemporary business environment and also among management researchers. The concept of CSR was first used and defined as a concept by Bowen (1953): Bowen defined CSR as the obligations of businesspersons to pursue those policies, to make those decisions, or to follow those lines of action which are desirable in terms of the objectives and values of our society. Falck and Heblich (2007) show that by practicing CSR strategically, a company can "do well by doing good." In implying, a company can make a move from "doing good to do good" in order to green-wash corporate image to "doing good to do well" as a strategic decision. Recent literature has suggested that CSR as corporate attitudes and responsibilities to society for social, ethical and environmental issues might lead organizations to take into complexity of external and internal factors (Adams, 2002).

Globalization and greater environmental and social awareness has contributed to the sustained attention placed on CSR by scholars since its inception. Over the years, currently, social discussions in connection with the behavior of firms have been emphasized in public debate with respect to how it operations affect society and the world at large (Ylonen & Laine, 2015). Organisations has many legal responsibilities governing almost every aspect of their operations, including consumer and product laws, environmental laws and employment laws. Societal expectations often go beyond the law, such as the expectation that organisations will conduct their affairs in a fair and just way. This means that organisations are expected to do more than just

comply with the law, but also make proactive efforts to anticipate and meet the norms of society even if those norms are not formally enacted in law (Carroll and Buchholtz, 2003). This assumption becomes a factor in an organization quest to satisfies it consumers when fulfilling these social contract.
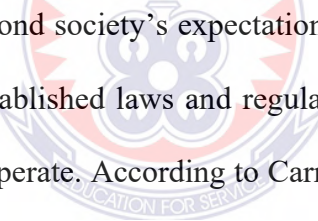
However, in both the business and the academic world, there are controversies as to how CSR should be defined. Palazzo and Scherer (2007) for instance argued that although the concept has received widespread attention, a major problem has been the lack of agreed normative basis which provides a foundation for the practice of CSR leading to the absence of a universally accepted definition for CSR. Scholars have argued that most of the definitions are made up of similar epistemological components and also by implication have a certain degree of intersection. For instance, Dahlsrud (2008) examined 37 diverse meanings given to CSR, a figure Carroll and Shabana (2010) think is underestimated. In view of this, scholars have come forth with a plethora of definitions attempting to capture the meaning and scope of CSR, which are mostly skewed towards specific interest thus obstructing the development and implementation of the concept. He further stressed that these biases are mostly not backed by empirical evidence. CSR has been conceptualized and applied in an often disorganized, empirically inconsistent manner with limited, often contradictory outcomes be gauged, some authors agree that CSR as a concept is sometimes seen as uncertain, and unclear. This level of inconsistencies can be traced from the elusiveness of an accepted and all-round definition which can be attributed to the not so clear evolutionary path. In spite of the lack of agreement on an established and widely accepted definition for corporate social responsibility, diverse interpretation, regulatory mechanisms and practices have emerged. This study however adopted Carroll (2015:5) conceptualization of CSR.

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According to Carroll (2015:5), "corporate social responsibility encompasses the economic, legal, ethical, and discretionary (philanthropic) expectations that society has of organizations at a given point in time." This definition sought to provide a foundation; or basis that helped outline in some detail the nature of organization's responsibilities to the society of which it is a part of (Carroll, 2015). Carroll posited in his work in 1991 that for CSR to accept a high degree of recognition by a conscious business person, it must be carefully crafted in a way that the entire range of business responsibilities are embraced. Based on this assertion, Carroll came out with four dimensions of CSR. They were the economic, legal, ethical, and philanthropic CSR.

Economic responsibility: Carroll is of the view that as a prerequisite for their existence, companies have an economic responsibility to the society that gave them the permission to be formed and sustained. Business entities are designed to create goods and services for societal members. In view of this, society has expectations of businesses to be able to sustain their activities by being profitable and incentivizing their owners or shareholders to invest and generate more resources to enhance and keep up their operations. This assertion stems from the idea that society sees business organizations as institutions with the capacity to produce goods and services it needs and desires. Through their operations, businesses create a profit when they add value to their product and services, which results in benefits for all of their stakeholders (Baffoe, 2018). Profit-making is central to every business organization since it serves rewards to investors and further becomes a bedrock to growth when they are properly reinvested into the business. Today, businesses across the globe are bedeviled with

intense competition in the global business space, hence it has become more important for firms to be economically sustainable.

Firms that are not successful in their economic pursuit go out of business, which further culminates in a truncation of other responsibilities bestowed on them by society through their operations. For instance, a firm that is not making a profit cannot produce quality goods and services to meet societal expectations and desires as well as expand their operations to employ more members of the society to help in their activities. Therefore, Carroll (2016) contends that economic responsibility is a baseline requirement that must be strictly adhered to by businesses in the current competitive business environment.

Legal responsibility: Beyond society's expectation of businesses to be economically responsible, it has also established laws and regulations within which businesses are expected to function and operate. According to Carroll, these established ground rules reflect a society's view of codified ethics that clearly spells out the fundamental idea of fair business practices as established by makers of the law at the federal, state, and local levels. Consequently, businesses are required to obey laws and regulations that have been instituted by society as a condition for their operations. While complying with their legal responsibilities, Carroll outlines some essential expectations of businesses. They include; behaving in a way and manner that is required by the government and the law, obeying the various federal, state, and local regulations, producing goods and services that conform to minimal regulatory requirements, conducting themselves as law-abiding corporate citizens and finally, realizing all their obligations towards societal stakeholders.

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Ethical responsibility: Even though the two categories mentioned above (that is economic and legal) incorporate ethical rules, there exist extra behaviors and undertakings that are not essentially written down laws but are required of businesses by society's members. Therefore, firms exhibiting ethical behavior means that they are respecting standard societal norms and practices which are not deliberately written down in law books are expected of them nonetheless. Carroll (2015) further asserted that a business being ethical means that they fully comply with the "spirit" of the law, and not just the letter of the law. Furthermore, businesses being ethically responsible means conducting their activities in a way and manner which exhibits fairness and objectivity in situations where the law does not give guidance or dictate courses of action. To sum up, the objective of a business' ethical obligation is to see to it that they are responsive to every established practices, norms, values, standards, expectations and principles that honor the important stakeholders such as owners, consumers, employees and what the society define as consistent with respect to the protection of stakeholder's moral. In addition, Whetten et al., (2002, p.374), argued that CSR is the "societal expectations of corporate behavior; a behavior that is alleged by a stakeholder to be expected by society or morally required and is therefore justifiably demanded of business". In this way, the stakeholder should pay more attention to CSR, as Lindgreen and Swaen (2010) emphasized that stakeholder engagement then becomes "CSR in action". Encouraging companies' managers to express an active interest for their stakeholders in the field of CSR reporting.

Relating Corral assertion on ethical responsibility as it is identified in the WBCSD (2003, p.15) business benefits transparency to the stakeholders from sustainable

development reporting. Indicating that, businesses have a responsibility to respond to the concerns of the broader society in which they operate and not only the interest of their shareholders and their responsibility towards obeying law and order (Utting, 2005)

Philanthropic/Discretionary: Philanthropic responsibility refers to a business' benevolence towards the society. This generally reflects a business' decision to voluntary partake in discretionary activities. Carroll argued that an organization's decision to show levels of generosity towards its immediate community does not constitute responsibility in its literal sense, however it has become a necessity for them to show their benevolence towards the societies within which they operate, since it forms part of the daily expectations by stakeholders. Again, the nature and quantity of the giving are mostly voluntary. They are mostly aided by the business' quest to contribute to social activities that are not mandated or required by law. That is, they want to do right for the society. Every society has an expectation of businesses to give back to the society that supports and aids its operations. Carroll again postulate that a thorough examination of the social contract that exists between a firm and the society reveals that people living in the society expects the firm to be good corporate citizens. To see to it that this perceived set of discretionary acts are being fulfilled by firms, they engage in a wide range of giving such as volunteerism by employees and management, gifts and monetary resources, product and services, community development initiatives and any other discretionary contributions to stakeholder groups that forms part of the society. Even though there are moments where altruistic motivation is behind corporate giving, most firms engage in corporate philanthropy as a way of demonstrating that they are good corporate citizens.

2.3 Corporate Social Responsibility in Ghana

According to Amponsah-Tawiah & Dartey-Baah (2011) CSR is an alien concept in most developing countries of which Ghana is included. They further stated that CSR has not always featured in the corporate agenda of most firms in the developing world, though they admit that the last decade has seen some African countries like Ghana make substantial progress in the area of human rights and CSR. Again, they posit that CSR in Ghana is more of a reaction to socio-economic, sanitation, health and other social crisis as well as a call on organizations to partner governments to help address developmental gaps in the country. The nature of CSR activities in developing countries are highly motivated by the general culture, which has a collectivist orientation and further requires of organizations to be socially responsible (Dartey-Baah, Amponsah-Tawiah & Agbeibor, 2015). The socialist inclination by Ghana's first president, Dr. Kwame Nkrumah prompted the idea that State owned enterprises were solely responsible for providing effective solutions to the numerous challenges that affected the country. This probably led to the limited involvement of corporate organizations in helping find solutions to the numerous challenges the nation was bedeviled with. However, certain push factors forced firms to undertake social problems since government could not tackle all of society's numerous challenges unaided (Amponsah-Tawiah and Dartey-Baah, 2011).

In Ghana, Atuguba and Dowuona-Hammond (2006) highlighted some developments that prompted the need for sound corporate governance and CSR in the Ghanaian business environment. These developments includes an emerging capital market with extraordinary performance, globalization, a liberalized economy and government

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committed to entrepreneurial growth. Increase in government regulations relating to environmental and social issues have also necessitated the increased attention placed on CSR in Ghana. Moreover, investment fund managers heightened interest in corporation's CSR policies as well as consumer sensitivity to CSR programs from companies they buy goods and services from has also led to businesses in Ghana operating in a socially, economically and environmentally sustainable way.

Amponsah-Tawiah and Dartey-Baah (2011) argued that a plethora of issues such as weak currency, capital flight, low per capita income, low productivity and a host of other economic and social factors makes it more difficult for indigenous Ghanaian companies to be engaged in CSR, since most of them are engaged in retail and in the manufacturing of primary goods and services. CSR application in Ghana indicates that, companies that pursue and implement CSR activities are firms listed on the Ghana Club 100 (GC) rankings. However, it is vital to note that a large number of the firms on the GC 100 list are firms of multinational ventures pursuing interests in the telecommunication, banking, mining and the manufacturing sectors.

In Ghana, firms do not have specific departments designated for CSR activities. Ofori, Nyuur, and Debrah (2014) in a study on factors that promoted and hindered CSR activities in Africa argued that the location of the CSR functions within organizations is mostly within the purview of specific individuals and in some cases, chief executive officers or directors assume personal responsibility of CSR. In view of this, Ofori et al (2014) opined that CSR within sub-Saharan Africa is closely linked to the marketing, communication, and corporate affairs functional areas. Previously, there were no regulatory frameworks that guided corporations in Ghana with respect to how they

carried out their CSR activities, although there were other forms of regulations and policies that served as CSR frameworks for firms in Ghana. For instance, Amponsah-Tawiah and Dartey-Baah (2011) are of the view that previously, there were no standards that checked business conduct in relation to anti-corruption and environmental sustainability in Ghana.

However, the year 2006 saw the launch of the Ghana Business Code (GHBC) through the collaborative effort of the Ghana Employers Association (GEA), Association of Ghana Industries (AGI) and the Ghana National Chamber of Commerce and Industry (GNCCI) in a bid to introduce and deepen CSR in Ghana. Again, Atuguba and Dowuona-Hammond (2006) argued that multinational enterprises and corporations constitute a vital part of the international economy. Hence, Atuguba and Dowuona-Hammond (2006) cited certain international legal frameworks that impressed upon organizations to act responsibly, since Ghana as a country is under strict obligation to adhere to these important international laws. Some of these efforts include the Organization for Economic Co-operation and Development (OECD) framework for multinational corporations, the United Nation Global Compact and tripartite declaration principle regarding multinational corporations.

However, since October 2016, Ghana has instituted a CSR policy framework with an overriding goal of promoting businesses' involvement in the socio-economic development impact of investments and activities within their area of influence. Moreover, the policy provides a framework that facilitates the effective collaborations of all stakeholders, which will yield economic growth, competitive advantage and social benefits for businesses. This policy was developed through the collaborative

effort of the Ministry of Trade and Industry, German Development Organization (GIZ-Ghana) and the Centre for Corporate Social Responsibility, Legon. The policy provides guidelines for all actors in the planning, implementation, evaluation, rewarding as well as performance reporting for their CSR plans and strategies. Again, the development of the policy framework is underpinned by seven principles, which includes; ethical behavior transparency, respect for stakeholders interest, accountability respect for international norms of behavior and respect for human right.

In addition, the policy focuses on key areas such as sustainable agriculture, poverty eradication, employment for decent work for all, education, health and quality life, food security and nutrition, gender equality and women empowerment as well as sustainable infrastructure development (Business World, 7th October 2016athttp://www.business worldghana.com/national-csr-policy-launched/). The last decade has seen a rise in the volume of research on CSR being carried out by various scholars in Ghana touching on specific key dimensions within the Ghanaian business environment just like in other jurisdictions. For instance, a study by Ofori, Nyuur & Debrah (2014) investigated the influence of CSR activities of Ghanaian Banks on financial performance. The study sampled 22 banks and tested among other things whether there is a link between their CSR activities and their financial performance with specific reference to their return on equity (ROE) and return on assets (ROA). In the end, the study showed that banks in Ghana engaged in CSR activities for legitimate reasons, although they also viewed it as a strategic tool, motivated by profitability and sustainability.

Again, the study found a positive link between CSR practices and financial performance of banks, even though the financial performance of the banks does not

hinge on their CSR practices but rather on other control variables, such as debt ratio size, origin and growth. Other scholars have also explored the issue of leadership and management attitude towards CSR in Ghana. A study by Abugre (2014) investigated managerial roles in the practice of CSR through an examination of 100 middle and senior level managers from four organizations selected from relatively high influence industry sectors. The study revealed that managerial role of CSR in Ghana was limited and ineffective with difficulties in implementation emanating from leadership weak spots including corruption, lack of leadership commitment and reluctance to apportion monies due for CSR activities.

In another study regarding leadership attitudes and CSR, Ofori (2010) examined executives and management attitudes towards CSR in Ghana. It sampled seven key companies listed on the Ghana 100 database with the aim of finding out among other things how the attitudes of management influence CSR in Ghana. The study discovered that ethical standards of both individual managers and organizations were important determinants of management attitudes towards CSR, with a majority of the subjects agreeing that CSR and ethical behaviors are good for corporate character. Hinson, Boateng and Madichie, (2011) also conducted a research on online reportage of CSR activities on their websites by sixteen banks. The study, which employed a qualitative research approach drew upon every available information on the websites of the selected banks and conducted a content analysis of the information they gathered. The study revealed that CSR communication content on the corporate website of one of the banks that won the most awards at the Ghana banking awards was the poorest among the banks used in the study.

However, they also found that banks that had never received any awards for their CSR activities previously had a much more organized structure in respect of their CSR activities on their websites. In conclusion, Ghana as a context of study for CSR has seen significant progress in both practice and research over the last decade. Although many firms have increasingly appreciated the role of CSR and its accompanying benefits to their development, it is anticipated that the introduction of the new national CSR policy framework will add more structure and meaning to how they undertake their CSR activities to aid creating shared value between them and their communities within which they operate. This review situates CSR in the Ghanaian context for a better understanding of the concepts of CSR in Ghana.

2.4 Higher Education Institutions as Business Operations

In the decades following II World War, higher education institutions acknowledged that the activities regarded as the legitimate province of public higher education were changed such as educating the masses, advancing knowledge through research, contributing to economic development by employing workers, and developing industrial applications (Gumport, 2000). Although that was the case still academia enjoyed being self-contained, governing itself and focusing on knowledge activities that it determined largely for itself. Yet this was in the past century.

Globalization has inevitably embraced the higher education industry and higher education institutions started to experience significant shifts in recent years. Less than a generation ago academic institutions were allowed to act in a self-contained manner and thrive in an environment of predictable funding and student enrollment with little overt competition among institutions. However, recent changes have cast higher

education institutions into an ambiguous arena that looks more like a consumer goods marketplace. Additionally, under the highlights of globalization, higher education institutions had to consider the competition in order to attract high-quality students and academic staff not only within national borders but also on an international level (Melewar & Akel, 2005).

As a result of this new competitive environment, many higher education institutions started to adopt a more business-like approach in order to compete and survive in the changing education industry. This strategic change in academia is now creating its own ambiguity in the institutions that are not accustomed to thinking and acting strategically. Since it is not possible to turn back the clock in this globalized post-national world, there is no alternative but to reform universities by making them more adapted to new economic realities (Weymnas, 2010).

No doubt these are difficult times for those who manage higher education institutions. In addition to a difficult global competitive environment, financial realities loom large alongside the pressure to consider alternative structural and resource commitments to various knowledge areas (Gumport, 2000). Thus although it seems hard to imagine an alternative other than the common business-like approaches or to make a return to the traditional model of the past, many academics are disturbed even by the idea of managing higher education institutions in a market-oriented manner (Weymnas, 2010).

Moreover, since the impact of this market-oriented approach on the overall society is unknown, overcoming the resistance of academics becomes another important challenge for the management of higher education institutions. Despite these

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problems, the industrialization process of higher education is real and higher education's inability or unwillingness to adapt will result in a loss of centrality and perhaps ultimately a loss of viability (Gumport, 2000). One of the major differentiating factors between a higher education institution and a traditional corporate entity is the understanding of the customer. A traditional corporation can easily and legitimately talk about the customer. Yet to label the students as customers in higher education is nearly a sin. When students are turned into customers, it can destroy the core understanding of education as well as the student-academic relation. Therefore, higher education institutions may face a major change in their own values and norms while adapting the business-like approach, even if that is not an intended outcome (Stensaker, 2007).

The second differentiation point between a higher education institution and a traditional corporate entity lies in the broader responsibility of the higher education institution. The root metaphor in a corporate model of production is to produce and sell goods and services, train some of the workforces, advance economic development, and perform research (Gumport, 2000).

Although defining the role of higher education institutions is a topic that has to be studied separately and discussed deeply in order to make a comparison between higher education and traditional corporate, the responsibility of the higher education institutions can be summarized as transferring the knowledge to the new generations by teaching, training and doing research; determining a balance between basic and applied research and between professional training and general education; meeting the priority needs of their respective societies.

Moreover, higher education is expected to function as a social institution actively for the development of individual learning and human capital, the socialization and cultivation of citizens and political loyalties, the preservation of knowledge, and the fostering of other legitimate pursuits for the nation-state (Gumport, 2000). Thus, the behavior and actions of the higher education institutions reflect directly back to society through their alumni and through their daily operations, higher education institutions have a direct and immediate impact on society.

Therefore, managing a higher education institution in a traditional market-oriented manner is impossible and simply wrong, still higher education institutions need to be managed in order to meet the challenges of the increased competition. And as Stensaker (2007) pointed out the challenge for higher education institutions and their managements is to balance the need for adjusting to a changing world while maintaining the organizational identities and the inherent characteristics of higher education.
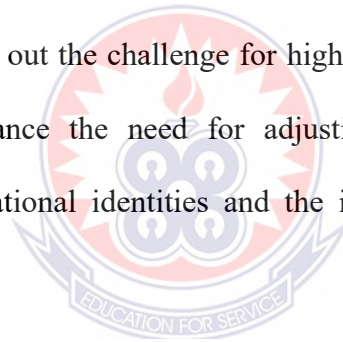
2.5 Towards the Justification of CSR in Universities

In the context of universities, previous research shows that higher education institutions can cause significant environmental impacts (Jabbour, 2010). As argued by Alshuwaikhat and Abubakar (2008), many of them as a result of their large size, expressive movement of people and vehicles, high consumption of materials, and strong development of complex activities, may even be considered small towns. Therefore, it inferred that universities should be responsible to society and their stakeholders. Stakeholders provide organizations with a range of resources such as capital, customers, employees, materials, and legitimacy (Deegan, 2002). They also provide the license to operate to the organizations in return for the provision of

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socially acceptable, or legitimate, actions (Suchman, 1995). To strengthen this social contract which allows organizations to continue operations (Deegan, 2002), they need to be socially responsible.

This can be an underlying reason why we would expect universities to be involved in CSR and report it to society. However, as discussed by Filho (2000) although there is a high level of acceptance of the importance of pursuing sustainability with its economic, social, and environmental dimensions, there is a significant misunderstanding regarding the meaning of this term, and a considerable portion of this terminological confusion is generated in university field.

There are a number of studies that have tackled the issue of sustainability in higher education. A study by Wright (2010), examined how a cohort of university presidents and vice-presidents in Canadian universities conceptualize sustainable development, sustainable universities, the role that universities play in achieving a sustainable future, key issues facing the university, and the barriers to implementing sustainability initiatives on campus. They showed that although the majority of participants were well versed in the concept of sustainable development, they were less familiar with the concept of a sustainable university. However, as the author mentioned, the majority of them were dedicated to having their university become more sustainable. The participants also listed financial predicaments, lack of understanding and awareness of sustainability issues amongst the university population, and resistance to change as the main barriers in the path of sustainability.

Dahan and Senol's (2012) research on corporate social responsibility in higher education institutions: Istanbul Bilgi University case. The aim of the study was to analyse Istanbul Bilgi University in the context of corporate social responsibility

practices. The scholars noted that for any institution, whether public or private, to be successful in corporate social responsibility strategy, corporate social responsibility actors have to be internalised and must be supported by the management of the University. If the management of an organisation does not support corporate social responsibility, there is nothing the workers can do to carry out corporate social responsibilities. They examine corporate social responsibility performance of Istanbul Bilgi University and attempts to ascertain the factors which are likely to affect the corporate social responsibility performance of the university. The findings from Dahan and Senol's (2012) showed that corporate social responsibility performance cannot be successful if the management of an organisation is not in support of it. Their finding shows that Istanbul Bilgi University carries out corporate social responsibility, but the extent to which it does, does not make significant impact on the subject. They argue that most Universities, only focus on teaching corporate social responsibility in terms of corporate social responsibility initiatives and do not perform corporate social responsibilities. The authors therefore recommend that Universities should endeavour to carry out corporate social. This moral contract between organization and it host communities is a social responsibility and performance of this duty contribute to the wellbeing of the organisation sustainability in that society.

Pollock et al. (2009) also insisted that complex and ineffective governance, traditional disciplinary boundaries, and the lack of a shared vision at academic institutions often hinder a university's progress toward leading the world to a more sustainable and desirable future. In another recent effort, Nejati et al. (2010) investigated the issue of environmental sustainability in universities by examining the website content of the world's top ten universities. The authors showed that, the top ten world universities

are aware of their environmental impacts and have taken necessary steps toward sustainability.

Their findings, on the one hand, showed that all of the studied universities practiced reduction of greenhouse gas emissions, reduction in the use of fossil fuels and increase in the use of renewable resources, running a specialized environmental center/network, and increase of environmental awareness among staff and students. The least practiced environmental behavior among universities, on the other hand, was the minimization of environmental impact due to travel with only three universities having it as their written environmental policy.

2.6 Universities and Corporate Social Responsibility

The concept of corporate social responsibility has become the dominant discourse in the field of corporate governance. Social responsibility in the university is presented as a moral virtue in a way that the university organization can benefit from and move towards improvement. Also, universities are a means to prepare the community for globalization, economic growth, and prepare people for the future (Dolors, Vernis, & Noema, 2011). It should not be overlooked that higher education institutions have faced a lot of institutional pressure to adopt methods of social responsibility (Rahman, Castka, & Love, 2019). University social responsibility also extends with the development of management processes. Universities are fulfilling their social responsibility for the future of the professional community, such as companies, governments, or organizations, and for their macro management, which is a way for widespread global change. University social responsibility can be seen as a kind of university philosophy, as a moral approach and global communities to bring about social, ecological, environmental, technical, and economic development (Chen,

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Nasongkhla, & Donaldson, 2015). The most fundamental idea behind social responsibility seeks to reduce the negative effects of trade and business on the environment, respect for human rights, and society. One of the major challenges in fulfilling the university's social responsibility is the lack of interaction between academics and society (Ramos-Monge, Llinas-Audet, & Barrena-Martínez, 2019). Symaco and Tee (2019) believed that when higher education institutions have more interaction and collaboration with a wider community, it creates unique opportunities for stakeholders dealing with the community. From another viewpoint, the social responsibility of the university means the serious commitment of the universities towards the community, the values, toward specific social principles, which work through using management, education, research, and external projects to provide social consent (Hernendez & Mainardes, 2016).

According to Hernendez & Mainardes (2016), the social responsibility of the university, through providing educational services to the community, is the ethical dissemination of knowledge, which is done through proper management and proportional accountability to the community. In short, the social responsibility of the university is the sustainable development of the society and the effort to bring higher education into line with social goals, insights, and global values (Burguete, Lopez, & Lanero, 2014). In the predominant view and macro-paradigm, university's social responsibility is a form of ethical and intelligent strategy to manage the organization's impact on the external human, social, and natural environments and that gives the university situational prominence and competitive advantage (Brown & Mazzarol, 2009). Empirical evidence shows that addressing social responsibility in developing countries, including Ghana, has been unpopular for instance Dagiliene and Mykolaitiene (2015) stated in developing countries, the university's social

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responsibility and related discussions have not been well reflected in educational and research programs. Yamchloo, et al. (2016) stated the situation of social responsibility at the University of Tehran was not satisfactory. Habibi, Vazifedoost, and Jaafari, (2016) in their research concluded that there are five basic dimensions to the social responsibility model of the university: Humanitarian, economic, legal, ethical, and technological. Shaari, et al., (2018) found that the university was provided with possible appropriate facilities, and services to the community have had a great deal of influence in educating good and meritorious citizens in the country. Latif (2017) also found that the social responsibility of the university has seven basic dimensions: (1) operational responsibilities, (2) research and development responsibilities, (3) customer-oriented responsibilities, and (4) legal responsibilities. These four responsibilities were classified. (5) Moral responsibility, (6) voluntary responsibility, and (7) humanitarian responsibility. The review showed how universities are committed to implementing CSR in their quest to contribute to the social and economic development of their host communities. This is later employed in chapter four for a detailed analysis of data.

2.7 Universities' Exhibition of CSR

Available literature indicates that universities exhibit CSR in different ways. One of these dimensions is the legal component, which universities implement by following the teaching, research and guidelines, standards and regulations set by their National Council for Higher Education (NCHE) (Dahlsrud, 2008). These guidelines, standards and regulations, generally referred to as quality assurance standards, include having the required quality of academic staff, required staff-student ratio, all offered academic programs duly approved by the NCHE, and having all requirements for

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lecture space and furniture, library space, materials and furniture, and laboratory space, apparatus and chemicals fulfilled according to the NCHE set standards (Brusoni et al., 2014). A university that exhibits legal CSR strives to plan for and observe all these guidelines, fulfil the standards and abide by the regulations deemed necessary for it to provide the quality of education students need to graduate into productive citizens (Dima et al., 2013).

According to Dahan and Senol (2012), the legal dimension of CSR is also exhibited by observing quality assurance standards that promote provision of quality instruction, research and innovation, appropriate health and safety for university members, and apt intellectual property management. It is irresponsible of any university that attempts to avoid, compromise or violate their NCHE's set standards, guidelines and regulations, since, in so doing, the university falls short of playing its traditional roles of teaching, research and community service effectively, efficiently and to the satisfaction of its service to students, employers and society at large (Manock et al., 2013). The economic dimension of CSR is exhibited by universities by raising required economic resources not in an exploitative manner, but by using a fees and tuition structure that is fair to most students or their sponsors given the economic conditions in their country (Reiser, 2007). Proper implementation of this responsibility involves university management ensuring that any increments in its funding policy do not just maximize net realizable surplus but that they are justifiable from the perspective of improving the quality of provided education, and that all raised funds are transparently and credibly utilized (Chen, 2015).

Research further reveals that universities demonstrate the ethical dimension of CSR by setting and following ethical standards that promote doing the right thing for their

own good and for the good of their members (staff members and students), and those they serve (employers and society at large) (Dahan & Senol, 2012). Doing what is right involves university management fulfilling their promises to their employees and students, providing the quality of education that enable students to develop their talents optimally, equip relevant skills and knowledge, and ensuring that students realize value for the money they pay in tuition and other fees (Nasongkhla & Donaldson, 2015). It also involves lecturers teaching, supervising and evaluating students as scheduled and professionally, conducting their non-teaching duties such as administrative and research activities as expected, and also non-academic staff members performing their jobs efficiently and effectively (Dima et al., 2013). Universities also play ethical role by imparting morally acceptable behavior in their students. The other dimension of CSR involves a university participating in philanthropy by granting scholarships to students who qualify for university education and those who are talented, but are economically disadvantaged, giving back to community by freely organizing community seminars for sharing research findings and innovations that community members can use to improve their welfare, donating to relatively younger universities, organizing community sensitization forums for promoting observance of human rights, and encouraging fair operating practices such as sponsoring staff members for further studies, including PhDs (Dima & Resch, 2013).

Universities also play philanthropic by allowing these communities to use their recreational grounds, opening up for free primary and secondary school student visits and inspirational tours, exhibiting other public acts of generosity such as encouraging students to give something such as positive experiences to the less fortunate members back to their communities (Dima & Resch, 2013). These institutions also exhibit

philanthropy by opening up to their surrounding communities to allow their members to sell goods and services to students and employees (Campbell, 2014). This form of philanthropy creates market for the community, thereby promoting employment opportunities to members of their surrounding communities. Universities further give back to community through what is increasingly referred to as civic engagement with community involving initiating community service projects such as those which give humanitarian aid to people hit by natural disasters such as hunger, floods, wildfire, and other catastrophes (Manock et al., 2013).

These institutions also encourage their students to actively engage in curricular activities that increase their learning interaction with communities, thereby increasing students' awareness of the social needs and problems of their communities, teaching them grant-writing and grant-making skills, and encouraging them to invest in nonprofit initiatives such as starting clubs that contribute funds for the needy.

2.8 Attitudes Formation and CSR

Nowadays, more concerns are raised by the public's perception of CSR rather than corporate internal views on CSR. To be specific, Godfrey (2005) illustrates that "moral capital can provide shareholders with insurance-like protection for a firm's relationship-based intangible assets, and this protection contributes to shareholder wealth" (p. 777).To note, the "strategic philanthropy" positioned by Godfrey (2005) not only set the compelling reference point to underscore the effect of moral capital for stakeholders and communities alike but also incites negative impressions initiated by perceived self-interested risk-management intentions in CSR.

Therefore, corporations begin to think about the "backfire effect of CSR" such as potential damage to corporate reputation due to perceived self-interestedness in CSR. Previous studies in this area have also found that attribution of suspicion is a useful framework for explaining why CSR outcomes might not be as good as the firm initially expected. This question seems to be going back to Freidman's original criticism; his intended point is that philanthropic activity should be performed by individuals rather than a corporation, whose goal is the running of a business, not of a charity. Thus, what we know as so-called "greenwashing" activities, meaning the inappropriate overstatement of corporate ethical credits, may have led to increased cynicism and mistrust toward CSR (Jahdi & Acikdilli, 2009).

As a consequence of this suspicion, a dilemma in the communication of CSR with a variety of organizations' stakeholders is generated. More specifically, while corporations and stakeholders seek financial and social payoffs from the CSR investment, other types of stakeholders such as NGOs, local government authorities, and the press, tend to impose a greater level of suspicion on CSR's real intentions, which might seem not genuine but self-interested. In turn, the increased suspicion also tends to make the firm's important decision make the so-called "dominant coalition" in the company suspicious about the CSR effect on their market performance, resulting in making CSR credentials even more difficult (Jahdi & Acikdilli, 2009).

Ample research in marketing and consumer psychology commonly monitored the effects of message characteristics and narrative style in CSR communication on generating suspicion toward a company's ulterior motives (Wagner, Lutz, & Weitz, 2009). To illustrate, attribution of suspicion refers to the degree to which CSR intention is not perceived as what it claims to be. In general, the CSR message is

likely to guide the public's perception of the firm; people may often regard CSR as typical marketing tactics for boosting sales or makeshift measures to get over reputational damage from a crisis or hostile publicity about the firm. Thus, how the public assesses the ethical motives behind CSR is critical to forming one's attitudes toward the company (Bae & Cameron, 2006). For example, if an audience member perceives genuine motives regarding an example of CSR, then he or she is likely to evaluate the company's reputation positively, but if he or she perceives the motive behind the CSR as self-interested, then she or he is likely to be skeptical of the company.

2.9 Corporate Hypocrisy

There is little evidence about how negative perceptions of CSR occur and thereby how CSR messages should be managed. In order to pursue communication effectiveness in CSR, it would be useful for public relations practitioners to understand more about corporate hypocrisy perception vis-à-vis CSR. Corporate hypocrisy is the state in which a company claims itself to be something that it is actually not (Wagner et al., 2009, p. 79). In the reality of business, many companies utilize CSR activities for business and marketing strategies. And van de Ven (2008) warned that the marketing and business purpose of CSR policy is likely to involve ethical pitfalls besides marketing opportunities. One of the perilous factors causing the debate on CSR validity is the misalignment between the company's self-claimed espousal of virtue ethics, like the promotion of environmental protection or fair trade, and the company's actual business practices (Wagner et al., 2009). For example, The Body Shop faced criticism that it broke the condition of fair trade due to the rapid growth of the business against its upheld values, which were heavily advertised from the brand's beginning (Entine, 2002).

More importantly, the essence of CSR itself, connecting to the core competencies and values of the firm, produces suspicion and a sense of betrayal. As Sasse and Trahan (2007) put it, effective CSR is "hardly distinguishable from good business" (p. 34), and Friedman originally affirmed that this mixture of practices cannot be termed as philanthropy or social responsibility but rather it should be called a business responsibility. That is if the company must invest in social causes in order to eliminate possible threats to the business, claiming it to be more than a legitimate business expense is insincere and hypocritical. Hence, we can postulate that the gap between self-claimed CSR intentions for social causes and the actual CSR outcome that aligns closely to corporate performance perceived by the public might relate to the hypocrisy judgment.

2.10 Indigenes' Perceptions on University's Corporate Social Responsibility

Shaari, Sarip, Rajab and Zakaria (2018) conducted a study on the "Impact of University Social Responsibility towards Producing Good Citizenship: Evidence from Malaysia." The study employed the sequential explanatory strategy was used to explain and interpret the results. The focus of the impact was emphasized on sports and leisure, health care, community engagement/voluntary works, capacity building and social/spiritual care. Data from surveys, were analyzed by Statistics for Social Science (SPSS) version 16.0. Descriptive statistics such as mean, frequency and percentage were used to explain the level of reactions and perceptions. The findings of the focus group discussion (FGD) were to support and explain the impact levels. The findings showed that the majority (91.7%) of respondents were proud with UTM existence within their neighborhood. They perceived that UTM has positively affected (90.6%) community such as income improvement, social status and education level.

Indeed, issues such as social problem, traffic, parking, and expensive housing rental were minor issues (27.1%). Although almost half (46.3%) of the respondents perceived that UTM has played its roles in contributing to social and economic development of neighborhood area, they wanted UTM to further play its roles (83.9%).
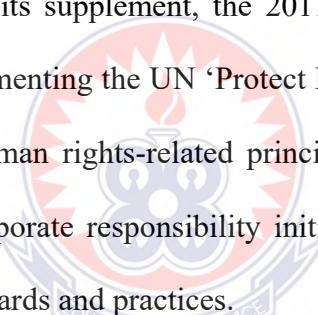
The findings of this study indicated that UTM has contributed significantly to 'social capital formation' by engaging with the community.   The data from this study established evidences that UTM facilities and services, as well as programs conducted has benefited all levels of community either in terms of capacity building, community empowerment, promoting a sustainable lifestyle and good citizenship and providing affordable facilities. 'Social impact' was also evident from the data whereby the programs conducted by UTM through its facilities and services has altered the ways in which the community (UTM neighbor) live, work, and play.

2.11 Corporate Social Responsibility and Human Rights

Lewis (2012:37), indicated that minorities and indigenous peoples around the world continue to face eviction from their lands and other violations of their rights caused by private sector development and extractive projects, such as mining, oil and gas, and logging activities. Governments tend to regard new development and extractive projects as opportunities to contribute to national economic development and bring benefits to the country, such as employment, infrastructure investment and increased tax revenue. However, minorities and indigenous peoples often view such projects differently. For them, the land that will be developed is an integral part of their lives and culture; the forests, mountains, plains and water resources are not only crucial to

the sustenance of their communities, they also have cultural and religious meaning. The negative impacts of development projects such as; loss of land and livelihoods, environmental and labor issues, and security implications often far outweigh any positive benefits, such as employment opportunities or new roads.

According to Lewis (2012:38-40), as the debate concerning the impact of companies on human rights has intensified, pressure has increased to codify their obligations. Two non-binding documents, approved by the UN Human Rights Council, seek to create a framework for ensuring companies' responsibility to respect human rights: the 2008 UN 'Protect, Respect and Remedy' Framework for Business and Human Rights (Framework), and its supplement, the 2011 Guiding Principles on Business and Human Rights: Implementing the UN 'Protect Respect and Remedy' Framework. They elaborate on the human rights-related principles contained in the UN Global Compact, a voluntary corporate responsibility initiative that was launched in 2000, and draw on existing standards and practices.

The Framework establishes three key pillars: States' duty to protect against human rights abuses by third parties, including business; corporate responsibility to respect human rights; and access for victims to effective remedy. Under the Framework, companies must avoid infringing upon human rights and address the adverse impacts of their operations. And this refers to all internationally recognized human rights, not only civil and political rights, but also economic, social and cultural rights, plus fundamental labor standards. In addition, companies should respect the rights of individuals belonging to groups which may be adversely affected by their operations. These include the principles set out by the UN with regard to the Guiding Principles

that operationalize the Framework do not specifically mention the rights of minorities and indigenous peoples, although the commentaries to the principles encourage businesses to consider standards for minorities and indigenous peoples as part of broader due diligence procedures. The corporate responsibility to respect human rights is a voluntary commitment made by companies themselves, except where national laws, such as those with respect to labor standards, non-discrimination, indigenous peoples, health and the environment are applicable to companies' operations. However, in many countries where extractive and development projects are located, such national laws are either non-existent or unenforced.

2.12 Corporate Social Responsibility and Community Development

Corporate social responsibility concerns with an organization going out of his way to initiate actions that will influence positively on its host community, its environment and the people generally. As indicated in the background to the study, at a gathering, the Acting Vice Chancellor of UEW indicated how the university is contributing to the development of its host community. According to him, "Since the beginning of 2018, we have ensured equity in our human resource recruitment policy, having employed an unprecedented high number of very highly qualified indigene applicants for various positions in the University." "Apart from supporting the 2018 Aboakyer festival, we are in the process of donating street lights to some communities within Winneba, to enhance security. Ansu-Mensah, Marfo, Awuah and Amoako (2021) conducted a study on "Corporate social responsibility and stakeholder engagement in Ghana's mining sector: a case study of Newmont Ahafo mines."

The study was carried out with a total of 21 selected respondents from various stakeholder groups in the catchment areas of the company, management and other

employees of the mining company. The study's results showed how Newmont Ahafo Limited (NAL) in Ghana has taken proactive steps to sustainably meet the socio-economic needs of its impacted communities. The company linked discretionary CSR with stakeholder approach to achieving sustainable results, setting up partnerships with appropriate government and NGOs to implement CSR programs. The degree and extent of stakeholder participation processes have improved partnerships between the stakeholders and NAL. The findings show that stakeholders in the mining areas are involved in the CSR meetings and discussions organized by NAL. Moreover, the level of their contribution and participation has led.

In conclusion, the chapter concentrated on a review of relevant literature under both theoretical and Empirical Reviews to enhance a better understanding of CSR. Theoretically, the study reviewed Legitimacy and Stakeholders Theories. Empirically, the study reviewed literature under the following themes: The Concept of Corporate Social Responsibility, Corporate Social Responsibility, and Human Rights, and Corporate Social Responsibility and Community Development. These relevant literature have been employed later in chapter four for thick analysis of results.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter explains the methodology that was used to conduct the study. It covers the philosophical foundation, research paradigm, methodology, design, study population, study setting, sampling techniques, sample size, data sources, data collecting technique, and data analysis processes, as well as trustworthiness and ethical considerations.

3.1 Philosophical underpinning

A collection of views and assumptions regarding the generation of knowledge is referred to as research philosophy. Although this seems profound, according to Saunders et al. (2019, p.130), this is exactly what you are doing when you begin research: building expertise in a certain topic. Saunders et al went on to say that while your knowledge development may not be as spectacular as a new theory of human motivation, you are still producing new information by tackling a specific problem in a specific subject.

This means that new knowledge is developed in every study to corroborate or disprove current knowledge. Burrell and Morgan (2016) noted that whether one is aware of it or not, one will make a number of assumptions over the course of their study. These assumptions include (but are not limited to) assumptions about the realities one encounters in one's research (ontological assumptions), assumptions about human knowledge (epistemological assumptions), and assumptions about how your own values influence your research process (axiological assumptions). These

assumptions unavoidably impact how one views one's study questions, methodology, and conclusions (Crotty, 1998 as cited in Saunders, et al. 2019, p.130). Credible research philosophy is based on a well-thought-out and consistent set of assumptions that guide the researcher's methodological choices, research plan, data collecting methodologies, and analytic procedures. This allows the construction of a cohesive research study in which all research elements are integrated. As a result, it is critical for researchers to pay close attention to the philosophical foundations, as they have a big effect on what they do and how they perceive what they are investigating. (Johnson & Clark, 2006). As a result, I used the interpretive research philosophy in this study, which I will address later under the research paradigm. The research paradigm follows the philosophical stance discussed in this section.

This refers to the researchers' political or ideological perspectives on the social realm they study.
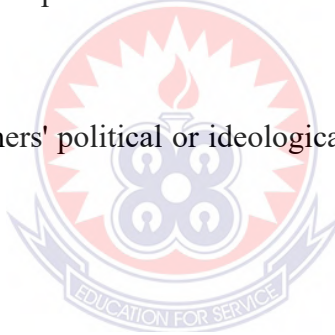
The interpretative research paradigm will be used in this study. The goal of an interpretative paradigm is to comprehend the subjective realm of human experience (Guba & Lincoln, 1989). Humans, according to interpretivism, are distinct from physical things in that they construct meaning. Interpretivism, according to Creswell (2007), employs a relativist ontology in which a single occurrence may be interpreted in a variety of ways rather than a single truth that can be determined by measurement. Rather than attempting to generalize the basis of knowledge of the entire population, researchers choose to use interpretivism to gain a better understanding of the event and its complexity in its particular context.

As a result, interpretivism contends that human beings and their social surroundings cannot be examined in the same way that physical phenomena can and that social science study must consequently vary from natural science research. Interpretivist research aims to develop new, more nuanced understandings and interpretations of social environments and settings (Saunders, et al. 2019, p.148). Interpretivism is fully subjectivist, focusing on complexity, richness, numerous interpretations, and meaning-making. Interpretivism understands that their interpretation of research materials and data, as well as their personal values and views, play a significant influence in the research process. The interpretive theory requires the researcher to use a sympathetic approach. The interpretivist's task is to join the social environment of the study participants and comprehend it from their perspective (Saunders, et al. 2019, p.149). Because I wanted to investigate the contribution of UEW CSR from a subjectivist standpoint, this paradigm was ideal for the research. I used qualitative approaches throughout the study to do this. This is consistent with Dieronitou's (2014) argument that qualitative approaches are used to understand and characterize social realities in the interpretative paradigm.

3.2 Research Approach

I used a qualitative research approach in my study. The term "research strategy" refers to the techniques for doing research that is based on broad assumptions and leads to specific data collecting, analysis, and interpretation methodologies (Creswell, 2014). It is also a systematic approach to solving an issue. According to Goundar (2012), research strategy is a science that studies how research should be conducted (the procedures by which researchers go about their work of describing, explaining, and

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predicting phenomena). It is also known as the study of knowledge acquisition methods. Its goal is to provide a research work plan.

For several reasons, the qualitative research approach was ideal for this study. First, it allowed me to immerse myself in the natural environment of the phenomena under investigation while simultaneously accommodating the interpretative paradigm used in this work. Human Rights Officers (HROs), according to the 2001 United Nations Training Manual on Human Rights Monitoring, must establish contacts with knowledgeable individuals, human rights organizations, local government officials, and other relevant workers in the area to effectively collect information and understand human rights situations.

As a result, the qualitative method enables researchers to build contacts with information sources in order to gain a deeper knowledge of the phenomena under investigation, and this technique best meets this criterion. Second, qualitative descriptions are useful in inferring probable linkages, consequences, and dynamic processes of the subject under investigation. This study was able to explore plausible linkages, consequences, and dynamic processes of UEW CSR and its human rights implications on the development of Winneba by using a qualitative method. The qualitative research approach helped me to use interviews as a data collection technique to collect data from selected participants.

3.3 Research Design

In this study, I employed a case study design. Yin (2009) establishes that research design is the rationale that links the data to be collected and the conclusion to be

drawn to the research questions of the study. Thus, the research design guides the researcher from the beginning of the study to the conclusion. The research design is, therefore, significant as it serves as a guide to the researcher. Creswell (2014) adds that the researcher's selection of a research design is mostly dependent on the nature of the phenomenon under study, the researcher's personal experiences, and the participants for the study. Yin (2009) defined a case study as an accurate investigation that probes an ongoing phenomenon within a real-life context, especially when the boundaries between phenomenon and context are not clearly evident. The study relied on Winneba in the Efutu Municipality of the Central region as the case for the study. The primary goal for relying on this community was because it is the main hosting Community for the University of Education, Winneba.

3.4 The population of the Study

The target population of the study was all the indigenes of Winneba.

3.5 The Study Area

Winneba is a town and the capital of Effutu Municipal District in Central Region of South Ghana. Winneba has a population of about 55,331 (GSS,2021). Winneba, traditionally known as Simpa, is a historic fishing port in south Ghana, located on the south coast of the Gulf of Guinea, 140 kilometres east of Cape Coast. From pre-colonial times through the establishment of the British colony the Gold Coast, (Effutu) Winneba served as a port town. Fort Winneba was built here. The people of Winneba (Efutu) were led by their fearless spiritual leader and warrior, Kwamena Gyarteh Ayirebi-Gyan with the support of a large youthful militia called the Asafo Groups made up of both men and women.

He ensured that his people were well protected from external attacks by other migrating families, clans, diseases or want of food. The main industries of Winneba are fishing and services. It is known for the Aboakyer deer-hunting festival in Winneba and its New Year fancy dress carnival/masquerading festival. The town has a rich musical tradition and currently boasts of several renowned musical groups in the country, including the Winneba Youth Choir, the Osimpam Ompeh group, and the Akoo show Choir. Winneba Senior High School is the only major public secondary cycle educational institute available in this town. The University of Education, Winneba has its three main campus in Winneba (South Campus, Central Campus, and North Campus).

Source:https://www.google.com/maps/place/Winneba/@5.3611791,0.6122946,13z/data=!4m5!3

3.6 Sampling Procedure and Sample Size

According to Bryman (2012), qualitative sampling is made of small sampling units that are explored in depth. The ideal number of participants for qualitative research is

determined primarily by the type of research question, the study's technique, the researcher's material and time resources, and the number of researchers engaging in the study (Daymon and Holloway, 2011). In this study, I purposively and conveniently selected twelve indigenous people for interviews. Data saturation was used to establish the study's sample size. As a result, I halted the interviews when I discovered the information acquired was a repeat of earlier information. According to Lichtman (2010::142), given the nature of qualitative research and type of data collected, there are no "hard" rules for how many units should be included in the research sample. Kindsiko and Poltimäe (2019), for instance, indicate that there is no universal numeric recommendation concerning the sample size in qualitative study.

3.7 Data Collection Technique

In this study, the researcher used interviews. I employed face-to-face interview sessions with participants. Brennen (2017), defined an interview as a purposefully focused conversation between an interviewer and an interviewee with the aim of unraveling participants' perspectives, opinions, and important aspects of their life experiences. The study adopted a semi-structured interview guide for data collection. The interview guide was vetted by my supervisor to ensure content and construct validity. The instrument was used for pilot study at cape coast ensure its validity in collecting quality data. Cape Coast was used for **the pilot study because it shares** similar characteristics with Winneba. Both are located in the Central Region; on the coast and most importantly serve as hosting community for public universities.

3.8 Trustworthiness

Quantitative researchers have criticized the issue of trustworthiness in qualitative research, possibly because their conceptions of validity and dependability cannot be addressed in the same manner in naturalistic research (Shenton, 2004).

Nonetheless, researchers such as Silverman (2001) have shown how qualitative researchers might integrate measures that address these concerns, and researchers like Pitts (1994) have sought to directly address the challenges of validity and reliability in their own qualitative studies. To differentiate themselves from the positivist paradigm, several naturalistic researchers have decided to use other languages. Guba (1981), for example, presents four criteria that he feels qualitative researchers should examine when conducting a reliable study.

Guba's constructs correspond to the positivist investigator's criteria by addressing similar issues: a) credibility (instead of internal validity); b) transferability (instead of external validity/generalisability); c) dependability (instead of reliability); d) Confirmability (instead of objectivity) (Shenton, 2004, p.64). Many people believe in Guba's theories.

In this part, I expanded on Guba's credibility, transferability, dependability, and confirmability definitions, as well as the strategies I used.

3.8.1 Credibility

In qualitative research, credibility is a criterion that asks, how consistent are the results with reality? One of the most significant components in building trustworthiness, according to (Merriam, 1998), and Guba and Lincoln (1981), is

assuring credibility. To ensure the study's credibility, I did the following: First, as Guba and Lincoln advocated, I ensured sustained contact with the data. Second, I scheduled regular debriefing sessions with my supervisor. Such collaborative sessions were used to discuss alternative approaches, and my supervisor drew attention to flaws in the proposed course of action.

3.8.2 Transferability

External validity, according to Shenton (2004, p.69), "concerns the extent to which the findings of one research may be extended to other settings." The goal of positivist research is to show that the outcomes of the current project can be applicable to a larger population. It is impossible to establish that the results and conclusions of qualitative research are relevant to other contexts and populations since the findings are specific to a small number of distinct locations and persons. Many naturalistic inquirers feel that, in fact, even conventional generalisability is impossible since all observations are characterized by the individual situations in which they occur, (Erlandson et al, 1993). Stake (2006) and Denscombe (2010) on the other hand, argued that while each case is unique, it is also an example within a larger group, and that, as a result, the possibility of transferability should not be dismissed outright. To ensure that the study's findings are transferable, I made sure that a sufficiently detailed description of the phenomenon under investigation is provided, allowing readers to compare the instances of the phenomenon described in the research report with those that have occurred in their own situations.

3.8.3 Dependability

When it comes to dependability, positivists use ways to demonstrate that comparable findings would be reached if the study was performed in the same environment, using

the same procedures, and with the same participants (Shenton, 2004, p.71). To address the issue of dependability more directly, I made sure that the study's methodologies were detailed enough that future researchers might replicate the work, albeit not necessarily with the same findings. As a result, the study design might be considered a "prototype model." Readers can examine the extent to which correct research techniques have been followed with such in-depth coverage.

3.8.4 Confirmability

The qualitative investigator's comparable concern to objectivity is the idea of confirmability.

Steps must be made here to guarantee that the work's conclusions are as close to the informants' experiences and ideas as practicable, rather than the researcher's qualities and preferences. In order to diminish the influence of investigator bias, the function of triangulation in fostering such confirmability must be emphasized once more (Shenton, 2004, p.72). To guarantee consistency, I acknowledged all principles (for example, data triangulation) that guided my judgments and practices. In terms of results reporting, early ideas were explored that were eventually not made based on the data. In addition to the above criterion, I was guided by the United Nation (UN) 2001 Training Manual for Human Rights Monitoring. According to the United Nation (UN) 2001 Training Manual for Human Rights Monitoring (p.104), a recurring problem with fact finding regarding human rights abuses is difficult in evaluating the information obtained during onsite visits or interviews. Researchers lack the capacity to verify every detail of information they receive. I considered not only the specific information gathered, but also the sense of whether the whole story seems credible when all pieces of information were put together.

3.8.5 Reflexivity

Many concerns with qualitative research include difficulties repeating the approach, problems with the generalizability of findings, and a lack of scientificity and methodological rigor (Patnaik, 2013). I saw methodological reflexivity in reaction to these criticisms. Methodological reflexivity, according to Patnaik (2013), aims to ensure that standardized methodologies have been followed in the conduct of research while also preserving the researcher's relationship with the research. An interactive questioning method was used to conduct interviews with participants in order to build rapport and urge them to share more about their lives.

3.9 Data analysis

The data collected from the interview sessions were analyzed using thematic analysis. Braun and Clark (2013) defined thematic analysis as a method for detecting, interpreting, and reporting patterns (themes) within data. The researcher must also analyze and remark on the gathered data as part of the theme analysis procedure (Creswell, 2013). When starting the interpretive process, I searched for concerns addressed in the transcribed data, saw how they were connected to one another and to other material, and then develop conclusions based on the theories that drive the study. This study also employed the thematic analysis approach to interpreting the findings using concepts and theories to draw meanings from responses from participants. Direct quotations were also used to support the interpretations and discussions.

3.10 Ethical Issues

Sound research is morally and ethically focused on ensuring that study participants are not mistreated as a result of the research (Halai, 2006). Participant and victim

protection is emphasized heavily in the UN Training Manual for Human Rights Monitoring from 2001. To maintain secrecy and confidentiality, I reported my results using a pseudonym. To prevent plagiarism, the study recognized all sources of material and used strategies such as paraphrasing, quote marks, indents, and italics to avoid plagiarism. Also, to ensure I had the consent of the participant, I explained the purpose of the study to selected participants in a language they better understand. Participants who were willing to take part in the study were allowed to either sign or thumbprint to indicate their willingness to grant the interviews.

In conclusion, I employed an interpretive research paradigm using qualitative approach with case study design as a primary research design. Overall, attention was paid to detail description of the population of the study, study area, sampling techniques and sample size, sources of data, data collection technique and data analysis procedures, trustworthiness and ethical issues.
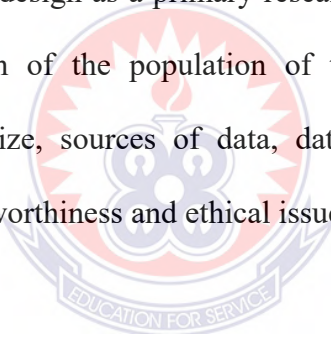
CHAPTER FOUR

RESULTS AND DISCUSSION

4.0 Introduction

This chapter presents the results and discussion of the study. The study was set to explore the contribution of UEW corporate social responsibility to the community development of Winneba. In view of this, the study was guided by the following research objectives: First, to examine how the indigenous people of Winneba perceive UEW CSR. Second, to assess the contribution of UEW CSR to the socio-economic development of Winneba, and third, to explore the human rights implications of UEW CSR on the indigenous people of Winneba. Based on the research objectives, the following research questions were posed: First, how do the indigenous people of Winneba perceive UEW CSR? What is the contribution of UEW CSR to the social and economic development of Winneba? What are the human rights implications of UEW CSR on the indigenous people of Winneba? The data analysis is done within the remits of the theoretical framework and the literature reviewed earlier in chapter two by employing the Legitimacy and Stakeholder Theories and empirical review for detailed analysis of findings. In doing so, the chapter presents the findings based on the three objectives and research questions.

4.1 Perceptions of the indigenous people of Winneba about UEWCSR

Research question one sought to explore the perceptions of the indigenous people of Winneba on the University of Education Winneba's Social Corporate Responsibility. Interviews with the participants revealed a complex perception among indigenes. While some participants held a positive perception (were happy to have the University on their land), others had a negative perception (were quite not happy) about the University of Education, Winneba.

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4.1.1 Positive Perceptions

4.1.1.1 Economic Empowerment

A key finding in this study was economic empowerment. The participants indicated that, the University has provided employment for qualified indigene applicants in the University, ranging from labourers to top management officers' positions. For instance, a participant opined that:

> *My brother is employed as a security in the University, my relatives are*
> *employed as cleaners, and they support the family financially when we are*
> *in need of money." "I also know people who are natives and are employed*
> *in the University; today they at least have bought cars, built houses or even*
> *opened provision shops for their wives* (participant, 2022).

Another participant recounted how the establishment of the University has helped him to complete his house as follows;

> *Erh! I am happy about the presence of the university, I have given my*
> *rooms to students, that is how come I was able to finish my house. I*
> *took their money to complete the house." "I also, use part of it to pay*
> *my children school fees, now two of my children have finish nursing*
> *training college. I will say the school has help us a lot (participant,*
> *2022).*

This finding corroborates with the former Acting Vice Chancellor, Rev.Fr.Prof. Anthony Afful-Broni's speech on August 17, 2018 at a gathering on the University's commitment to rekindle its corporate responsibility on high footing for Effutuman to harvest the fruits. At the gathering, the Ag. Vice Chancellor assured, "the newly

branded corporate social responsibility intervention and cooperation would cover several areas including primary and secondary education, library resourcing, entrepreneurship training, security and employment." (uew.edu.gh). He further disclosed that, "Since the beginning of 2018, we have ensured equity in our human resource recruitment policy, having employed an unprecedented high number of very highly qualified indigene applicants for various positions in the University." "Apart from supporting the 2018 Aboakyer festival, we are in the process of donating street lights to some communities within Winneba, to enhance security. It is even becoming more imperative that we do engage in this UEW-Effutu partnership more seriously and with much commitment because, for the next academic year, private landlords and landladies in this township will provide as much as 85% of our accommodation needs for our staff and students." To be sure, interviews with participants reaffirmed the above statements.
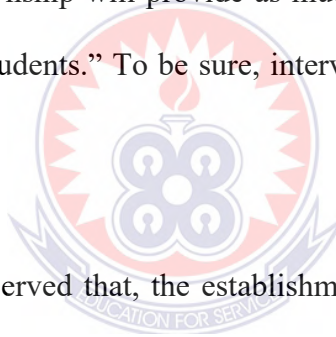
From the above, it is observed that, the establishment of the University in Winneba has impacted positively on the lives of the indigenous people through job creation. The indigenes are economically empowered and this has resulted in a healthy relations between the university and the host community. The implication therefore is that, the indigenes' economic rights have been strengthened by the CSR of the University. Ansu-Mensah, Marfo, Awuah and Amoako (2021) study on "Corporate social responsibility and stakeholder engagement in Ghana's mining sector: a case study of Newmont Ahafo mines." Showed how Newmont Ahafo Limited (NAL) in Ghana has taken proactive steps to sustainably meet the socio-economic needs of its impacted communities. The company linked discretionary CSR with stakeholder approach to achieving sustainable results, setting up partnerships with appropriate

government and NGOs to implement CSR programs. The degree and extent of stakeholder participation processes have improved partnerships between the stakeholders and NAL. The findings show that stakeholders in the mining areas are involved in the CSR meetings and discussions organized by NAL. These correlate with the declaration of the acting vice chancellors in his statement to use the presence of the university to address socio economic challenges of the host community through it CSR. Also, Dahan and Senol's (2012) supports this findings when they found that the success of corporate social responsibility performance is dependent on the wiliness management of an organization.

4.1.1.2 Enlightenment

In chapter two, citing Shaari, Sarip, Rajab and Zakaria (2018) argued that, universities contribute to 'social capital formation' by engaging with the community as well as programs conducted at all levels of community, either in terms of capacity building, community empowerment, promoting a sustainable lifestyle and good citizenship and providing affordable facilities. 'Social impact' services alter the ways in which the community live, work, and play. This finding corroborates with the current study. Enlightenment was a key finding in the study. According to one of the participants, the current location of the Institute for Educational Research and Innovative Studies (IERIS) which is located at the heart of Winneba, was seen and described as a ghost street. The structure was abandoned, and people were afraid to settle in the area because of the presence of a mysterious spirits said to have occupied the place at the time. However, when the University took over the facility the narrative has changed, and there has not been any incident of ghosts in the area. A participant stated.

> *Where the IERIS is presently located was an abandoned structure, growing up, we were told the place is occupied by ghosts and bad spirits, but when UEW renovated the place we have not heard about the ghosts matter again* (participant, 2022).

In consonance with the enlightenment, a participant postulate how the university has encouraged them to send their children to study various courses for their career and personal development.

> *It has open our eyes, now our children go to UEW, when it was a teacher training college, we thought it was for only teachers, now that it is a University, we understand it offers many courses and we send our children there to learn. As I speak to you now, my son has completed and is doing his national service there.* (participant, 2022).

Another participant asserts how he is proud to tell his friends about the presence of a university in his hometown. To him, the university has brought enlightenment to Winneba. Different caliber of people with different civilization levels come to Winneba.

> *I am proud to tell my friends that, there is a University at my hometown. Erh! The university is a sign of how urban my hometown is, different people are living here with different civilizations and culture, and these we learn from different culture* (participant, 2022).

4.1.1.3 Reliable Energy and Water Supply

The study revealed that, the university has brought about constant supply of electricity and water. According to some participants, Winneba hardly experience power outage, cut in water supply and they believe the present of the university has largely contributed to the sustainability of these essential services. A participant intimated that:

> *Hardly would you see Winneba experiencing continues power outage or cut in water supply. I think it is because of the university. That is why it doesn't happen as happening in other places* (Participant, 2022).

The implication is that, as part of the university's social corporate responsibility which takes the form of capacity building, community empowerment, promoting a sustainable lifestyle and good citizenship, the Social impact services have positively altered the lives styles of the indigene
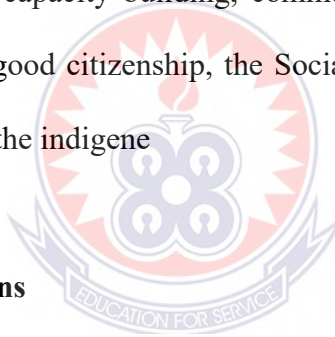
4.1.2 Negative Perceptions

4.1.2.1Increased in Crime

A key finding in this study suggest that, the establishment of the university has made Winneba a crime hub. Interviews with indigenes suggest that, perpetrators of various crimes in the surrounding communities like Kasoa, Agona Swedru, Apam, Mankasim come to Winneba when the university is in full session and that is why when the university is in session, there are cases of property theft and robbery in Winneba. For instance, incidences of mobile phone and laptop snatching are common when the students are around. A participant had this to say:

> *The university brings criminals to Winneba, when school open, criminals from Swedru, Kasoa, Apam, Mankessim and other places*

come to Winneba… because they know that the students have come with money, laptops, phones and what have you, you hardly, hear about cases of thieves when students are on vacation. That is not to say the students are thieves, far from that, but the presence of the students attracts the criminals to Winneba (Participant, 2022).

4.1.2.2Vandalism

It emerged in the study that, some of the university students are simply vandals, meaning students take delight in destroying properties or valuable things. Interviews with indigenes indicate that some students in the private hostels vandalize the hostels when their rents have expired. In regard to this, a participant had this to say:

…some of your students intentionally destroy our houses and leave. I gave my room to some students, when I was building my house that was the room I chose for myself, my personal room I mean. I don't know what these students used on the walls, some dirty paint like things are on the walls. I have painted it but it is still showing on the wall. They use nails on the walls, destroyed the sockets and the fan regulators. In the end, the money you took from them as rent is used to do renovation… I have said I will not rent to students again and that is it, (Participant, 2022).

What this means is that, some indigenes do not have good relations with some of the students and this creates bad impressions about the university and therefore extends to create strained relations between the university and the indigenes Thus, how the public assesses the ethical motives behind CSR is critical to forming one's attitudes

toward the company (Bae & Cameron, 2006). The behaviors of some of the students paint the university black and raise concerns about what the university is imparting on the students in relation to character formulation and attitudinal change.

4.1.2.3 Abandonment of Indigene Artisans

The study revealed that the university has abandoned the indigenous Artisans. One of the perilous factors causing the debate on CSR validity is the misalignment between the company's self-claimed espousal of virtue ethics, like the promotion of environmental protection or fair trade, and the company's actual business practices (Wagner et al., 2009). According to some indigenes, the university do not employ the services of the indigenes who are Artisans such as carpenters, masons, electricians among others. In regard to this, a participant opined that:

> *One thing that is worrying is that, the university do not use us, for*
> *example, I am a carpenter, and I do not get carpentry work to do in the*
> *university. There are indigenes who are masons but their services*
> *have not be demanded by UEW which is very bad (Participant, 2022).*

This suggest that the indigenes expect that, even if the university is unable to give all Artisans jobs in the university, it should consider giving temporal contracts to the Artisans as part of its corporate social responsibility to the host community (Winneba).

4.1.2.4 Increased in Unwanted Pregnancies

The study found that, there has been increased in unwanted pregnancies among the indigenes. It emerged that some male students impregnate the girls and deny the pregnancy while others relocate from their residence making it difficult for the affected girls to trace them. In line with this, a participant had this to say:

Some of the students, male students, convince our daughters by promising them marriage and end up impregnating them. When they impregnate them, they ran away. Some of these girls do not even know where their boyfriends come from, their family names, and the course they study. These children become burdens on the girls' family and the whole community. There are many of these children here in Winneba. For others, they don't become pregnant, but they end up experiencing broken heart and depression (Participant, 2022).

4.1.2.5 High Cost of Living

The study showed that, the university has brought about high cost of living in Winneba. In the interviews, it emerged that, cost of food stuffs, rent, and transportation is high in Winneba. According to the participants, the university has led to an increased population in Winneba which therefore has made demand to exceed supply, hence, the continuing rising in prices of goods and services. A participant has this to say in line with high cost of living.

Due to the increase in population of the students and workers over the years, rent keeps on increasing due to increase in demand for accommodation against supply. Food stuffs prices keep on shooting up, taxi fares keep rising, making life difficult for us the indigenes (Participant, 2022).

4.2 Contribution of UEW CSR to the social and economic development of Winneba

I was interested in learning more about the lives of the indigenous people of Winneba following the establishment of UEW close to three decades now. This section explores the social and economic lives of indigene residents in Winneba, demonstrating how UEW has influenced and impacted their lives. This research question examined the ways by which the establishment of UEW in its host community has contributed to the social and economic development of the host community. Interviews with indigenes revealed that the establishment of the university in Winneba has contributed greatly to their social and economic wellbeing. The following sub-themes offer elaborations on how the university has diversely contributed to their social and economic lives and wellbeing:

4.2.1 Changed Life Story of Indigenes

It emerged in the study that the typical lives of the indigenous people have undergone a positive transformation following the establishment of UEW. This suggests the general life changes of the people of Winneba. The livelihood of the people has changed with the coming of the university. Participants narrated how it has enhanced their lives as follows:

I work full-time at UEW as a security guard. I've lived in Winneba from birth and am married with three children. I grew up in a fishing household and maintained the tradition after dropping out of high school when I was around 20 years old. (Participant, 2022)

I work 11-hour shifts, either from 6 am to 5 pm. or from 6 pm. to 5 am. Prior to coming to UEW, fishing was my full-time career, which I supplemented with part-time work on the rare occasions it was

available. "Finding work was difficult. My family's financial burden has been alleviated as a result of my employment at UEW. I was finally able to purchase some iron sheets and cement to help renovate my home! My friend, having a house with iron sheets and burnt bricks indicates that you are becoming modern. (Participant, 2022)

Other participants shared similarly that:

My wife has been able to supplement our income as well. She has successfully established a fruit joint near the university. My wife started selling fruits at UEW after I started working there. The arrival of the University has changed my children's perceptions on education; I believe they now have a good outlook on it. This is something I believe is fantastic. I do not have to push my kids to go to school anymore; they've seen youngsters of their age earning higher degrees and are embarrassed that they're falling behind (Participant, 2022).

They are committed to one-day attending UEW or a comparable university. (Participant, 2022)

Many Winneba residents are losing land to strangers. They are offering us money that we could only dream of, for example, a neighbor of mine who lives about three houses away from here recently sold a plot of land for Ghc15, 000.00. Before the university, the same land was valued at roughly Ghc2, 000.00. In a few years, I fear that Winneba will lose most of its land to outsiders, and our children will be unable to construct. Apart from that, the children are

behaving strangely these days, and their fashion sense is departing from what our elders taught us. I'm concerned that their' modern attire will cause kids to lose focus on their studies. Overall, I am pleased with the university's arrival because it has transformed our area into a city and provided income for my family. (Participant, 2022)

The above narratives describe how the indigenous people of Winneba are benefiting from the existence of the university on their land. The implication is that the indigenes are happy and proud to have UEW in Winneba and this reflects the mutual relations between the university and its host community.

4.2.2 Large Market Size

Indigenes interviewed revealed that the population of Winneba has risen over the years. This is because of the inflow of migrants who have arrived as a result of UEW. Some have come to Winneba to work at the university, while others have come to do business. The migrants are from beyond the Municipality, as well as from locations within the Municipality but outside of Winneba. According to the indigenes, the market size has widened over the years and continues to increase as the university keeps growing in population. A participant stated that:

The winneba market has grown over time. People from Swedru and other nearby communities come to Winneba to sell their farm produce such as plantain, cocoyam, palm fruits, pepper, and fresh corn, among other things. Different sorts of commodities are now sold in the market, and I believe it is due to the university's existence and the diverse tastes of the contemporary Winneba populace as a result of UEW. (Participant, 2022)

4.2.3 Opportunities to Earn More

The study found that commoditization of goods and services increases income. Since the arrival of UEW, there has been a change in local household income. This has been accomplished in two ways: one, by diversifying livelihood strategies, and the other, by increasing returns on current livelihood methods. In terms of diversity, local residents have started businesses that did not exist previously. These include opening small eateries that sell foods such as jollof, fried rice, plain rice, banku, wakye, and fufu as well as other items. They also serve alcoholic beverages and native beers like pito and palm wine. The latter is primarily sold in Winneba town's small pubs. They also sell other fruits, such as papaya, mango, and pears, according to the season. The fruit business is new to the Winneba, having arrived in response to demand from migrants, particularly university students. Fruits are now perceived as a commodity that may be bought and/or sold in addition to being a basic food, which has transformed the social experience of fruits in the Winneba.

A participant opined that:

> *... we are fortunate to have a variety of fruits in this location. We didn't have to buy anything from our peers because we could just get gifts from them anytime we saw each other. Others are now hesitant to provide such gifts because they know they can sell them to people at UEW and profit from them. Imagine being able to buy pineapple and coconuts these days! People previously had no idea that selling pineapple, bananas, pears, and mangoes might earn a lot of money. (Participant, 2022)*

4.2.4 UEW and Its Students as Positive Role Models for the Youth in Winneba

The study found that many young people in Winneba used to believe that finishing secondary school was the end of their formal education. This explains how Winneba was before the university arrived. According to the indigenes, the establishment of the university has motivated the local youth to work hard, and several dropouts are considering returning to school. Seeing people of their age at the university enrolled in such high levels of education has been a significant motivator. This is what one young person had to say:

> *...Many of my friends are now taking education seriously as a result of our perceptions of university students taking education seriously. We are motivated to see persons of our own age, no different from ourselves enrolling there. We'd want to visit there as well...* (Interview with indigenes).
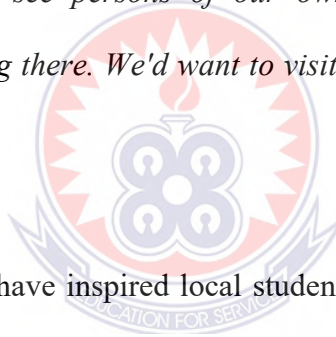
UEW's educational trips have inspired local students to work hard in school. During these excursions, students were able to connect with students from different districts, allowing them to form friendships and support and assist one another in school activities. This was noted during an interview with one of the participants

4.2.5 UEW Helping to Provide Local Youth Entertainment

Interviews with indigenes indicated that the University has aided in the improvement of youth entertainment. The university has a football pitch where people may watch UEW matches. Also, The UEW sometimes hosts the Ghana Universities Sports Association (GUSA) games. An interview revealed that this sparked extraordinary enthusiasm among the local young leaders, who were delighted to be invited to the event. This also made them feel good since they were proud of themselves that their

town is capable of hosting such large events. Again, some of the youth are able to play in the same field as the university students, which helps them to socialize and improve their health. In addition, the students have introduced various new sports to the local youth, such as basketball, table tennis, long tennis and volleyball. This has helped to increase overall enthusiasm by exposing them to new types of entertainment as well as healthy living.

> *… Almost every Saturday morning I join the students to play tennis and basketball at the north campus,* a participant stated. *(Participant, 2022).*
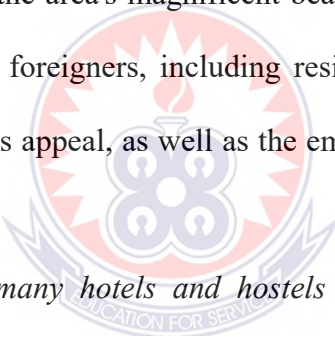
4.2.6 Enhanced Local Security

The establishment of UEW also had an impact on Winneba's security. UEW has its own security force that offers additional manpower to maintain calm in the surrounding neighborhoods. These people collaborate with the local security team and the local government police force. They conduct meetings to discuss experiences and best practices in maintaining and enhancing security in the area, which are sponsored by UEW. Another key way in which UEW has strengthened security is through its nighttime lighting system. According to the indigenes, the lights illuminate Winneba, giving them a sense of security. They believe that light is responsible for some of the reasons criminals void the area since they are terrified of being caught in the act.

> *...the lighting system in Winneba is stable because of the presents of UEW. This provides us with lots of security because most bad things occur at night and in dark places. (Participant,2022)*

4.2.7 New Housing Plans

It emerged in the study that the establishment of the university has led to modifications to the surrounding housing infrastructure. Some local investors have invested in housing infrastructure in Winneba. Restaurants, student hostels, and residences for occupation and rental are few examples of such investment. According to the indigenes, this has influenced them in the manner they build our houses, which they consider to be more contemporary and of higher social rank. A typical building of this sort, according to them, must include fundamental qualities such as burnt bricks, cement plaster on the walls and floor, and iron sheet roofing. A typical residence before the university had unburned bricks, plaster on the walls and floor, and grass-thatched roofs. Furthermore, the number of such residences has expanded in the town, contributing to the area's magnificent beauty. It has also made it a popular location to live, as many foreigners, including residents from nearby communities, have moved here due to its appeal, as well as the employment and business prospects it offers.

> *... Winneba has many hotels and hostels buildings with different designs and building plans. This has brought different infrastructure view in the town. (Participant,2022)*

4.2.8 Increase in Rental Housing

The study found that UEW has also aided in the growth of rented housing and rental costs in the neighborhood. Due to a lack of economic prospects, there were few people renting in Winneba before, and it was not as appealing as it is now. Only a few people recognized the need to develop properties to rent out since there were few incentives to encourage migration into Winneba. Some university staff and other persons drawn to Winneba by its appeal and potential for revenue have rented some

homes. This has resulted in an increase in rental costs as well as the number of residences built.

> *...you can bear with me that because of the students, people are building big hostels to accommodate them and also to make another source of income for better life. The UEW staff also rent in Winneba. (Participant,2022)*

The findings in this section demonstrate that UEW has benefited the livelihoods of the indigenous people of Winneba beyond its traditional mission of delivering mass education. The implication is that the indigenous people of Winneba will reap more advantages than disadvantages as a result of the establishment of UEW in Winneba.

4.3 Human Rights Implications of UEW CSR on the Indigenous People of Winneba

This section addresses a central research objective in the current study. One of the United Nations' twelve fundamental principles is the protection of human rights. States' violations of human rights have been criticized in a number of worldwide situations. Despite the fact that universities are regarded as "legal institutions," there are some questions about how much universities are liable for human rights violations. Universities operate in a diversity of cultures and environments, and as a result, they are more likely to come into contact with a variety of stakeholder groups and non-governmental organizations. As a result, experts have struggled to define CSR, particularly in the context of 'university operations.' CSR refers to the social, environmental, and administrative implications of a university's operation. I sought to analyze the human rights issues in UEW CSR on the indigenous people of Winneba.

One of the study's primary findings reveals that UEW's CSR has largely promoted indigenous peoples' rights under Article 25 (1) of the Universal Declaration of Human Rights (UDHR), as discussed below:

4.3.1 The Right to an Adequate Standard of Living [Article 25 (1)]

"*Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control." .(Participant,2022)*

According to interviews with indigenous people, UEW's CSR has hired qualified indigenous people to work at UEW. Beneficiaries have been able to provide adequate food, water, shelter, and clothes as a result of this employment. Below are excerpts of the interviews that give elaborations on the above finding.

I work full-time at UEW as a security guard. I've lived in Winneba from birth and am married with three children. I grew up in a fishing household and maintained the tradition after dropping out of high school when I was around 20 years old. (Participant,2022)

I work 11-hour shifts, either from 6 am to 5 pm. or from 6 pm. to 5 am. Prior to coming to UEW, fishing was my full-time career, which I supplemented with part-time work on the rare occasions it was available. "Finding work was difficult. My family's financial burden

has been alleviated as a result of my employment at UEW. I was finally able to purchase some iron sheets and cement to help renovate my home! My friend, having a house with iron sheets and burnt bricks indicates that you are becoming modern (Participant, 2022).

Another participant indicated that:

My wife has been able to supplement our income as well. She has successfully established a fruit joint near the university. My wife started selling fruits at UEW after I started working there. (Participant, 2022)

Hardly would you see Winneba experiencing continues power outage or cut in water supply. I think it is because of the university. That is why it doesn't happen as happening in other places. (participant, 2022)

My brother is employed as a security in the University, my relatives are employed as cleaners, and they support the family financially when we are in need of money." "I also know people who are natives and are employed in the University; today they at least have bought cars, built houses or even opened provision shops for their wives. (Participant, 2022)

4.3.2 Right to Health

It emerged in the study that the Clinic provides healthcare services to the Winneba community.

The idea that all people are entitled to have the physical needs of their bodies satisfied is at the heart of the human rights movement. This includes the right to survive and to live free of reasonably preventable suffering. The Declaration of Human Rights (UDHR) articulates this right to adequate health in Article 25:

> *Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care… (Participant, 2022).*

This definition deviates from the conception of rights held in the18th and 19th centuries, which only restrained the state from actively denying citizens their basic civil and economic rights. (Eide et al. 386). UDHR Article 25 contends that states must also take action to ensure that all citizens enjoy an adequate standard of living. It recognizes food, clothing, housing, health care and social services as essential components of a standard of living adequate for health and well-being. Interviews with some indigenes revealed that UEW Clinic fulfils this provision by providing specialized healthcare services to the Winneba community. Excerpts of the field data is as follows:

> *The UEW Clinic give us healthcare service like the people who have problem with the ears [auditory service]. I sent my grandmother there for them to check her ears. She is fine now.* (Participant, 2022)

4.3.3 Right to Work

The study found that the university employs some indigenes to work in the university in various positions. This provides the indigenes to enjoy their right to employment as provided in the Article 23 of the UDHR "Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment. Everyone, without any discrimination, has the right to equal pay for equal work." Excerpts from the interviews with indigenes indicated as follows:

I work full-time at UEW as a security guard. I've lived in Winneba from birth and am married with three children. I grew up in a fishing household and maintained the tradition after dropping out of high school when I was around 20 years old. (participant, 2022)

I work 11-hour shifts, either from 6 am to 5 pm. or from 6 pm. to 5 am. Prior to coming to UEW, fishing was my full-time career, which I supplemented with part-time work on the rare occasions it was available. "Finding work was difficult. (Participant, 2022).

4.3.4 Right to Education

The study revealed that UEW affords indigenes the opportunity to access tertiary education. This provides the indigenes to enjoy the right to education as provided in Article 26 of the UDHR

"Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit." Indigenes had this to say:

...Many of my friends are now taking education seriously as a result of our perceptions of university students taking education seriously. We are motivated to see persons of our own age, no different from ourselves enrolling there. We'd want to visit there as well... (*Participant*, 2022)

This chapter presented the results and discussion of the study. The study was set to explore the contribution of UEW corporate social responsibility to the community development of Winneba. In view of this, the study was guided by the following research objectives: First, to examine how the indigenous people of Winneba perceive UEW CSR. Second, to assess the contribution of UEW CSR to the socio-economic development of Winneba, and third, to explore the human rights implications of UEW CSR on the indigenous people of Winneba. Based on the research objectives, the following research questions were posed: First, how do the indigenous people of Winneba perceive UEW CSR? What is the contribution of UEW CSR to the social and economic development of Winneba? What are the human rights implications of UEW CSR on the indigenous people of Winneba? The data analysis is done within the remits of the theoretical framework and the literature reviewed earlier in chapter two by employing the Legitimacy and Stakeholder Theories and empirical review for detailed analysis of findings. In doing so, the chapter presents the findings based on the three objectives and research questions.

The study revealed that the indigenes hold both positive and negative perceptions. Positively, it emerged that UEW provides Economic Empowerment, Enlightenment, Reliable Energy and Water Supply for the indigenes. Negatively, as a result of the establishment of UEW in Winneba, there has been increased in Crime, Vandalism, Increased in Unwanted Pregnancies, Abandonment of Indigene Artisans and High Cost of Living. Contribution of UEW CSR to the social and economic development of Winneba, it emerged that the establishment of UEW in Winneba has resulted in *Large* Market Size, Changed Life Story of Indigenes, Opportunities to Earn More, UEW and Its Students as Positive Role Models for the Youth in Winneba, Enhanced Local

Security, New Housing Plans and Increase in Rental Housing. Human Rights Implications of UEW CSR on the Indigenous People of Winneba, the study found that the establishment of UEW in Winneba has resulted in the strengthening of the Right to an Adequate Standard of Living [Article 25 (1)] of the indigenes, right to Work, Right to Health and right to education.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.0 Introduction

A summary of the full study is presented in this chapter. It summarizes the key points raised thus far in the research. The chapter also tries to come to a conclusion on the concerns raised in the research, as well as provide some recommendations for future improvements in UEW CSR to benefit its host community.

5.1 Summary

As part of their commitment to the well-being of society, corporations are obligated to pay back to society through corporate social responsibility (CSR). Depending on the circumstances, this obligation might be unfavourable or favourable. When there is an exemption from blame or culpability, responsibility is said to be negative, and when there is a responsibility to act beneficently, responsibility is said to be positive (Caracol, 2011). I have argued in this thesis that corporate social responsibility is a human rights issue, and that corporations have a moral commitment to society. It is for this reason that the current study was motivated to carry an investigation into the phenomenon of CSR in the Educational Sector to explore the contribution of UEW corporate social responsibility to the community development of Winneba.

The study was interested in interrogating the indigenous people of Winneba's perception of UEW CSR, assessing the contribution of UEW CSR to the socio-economic development of Winneba, and also exploring the human rights implications of UEW CSR on the indigenous people of Winneba. The study was guided by the following questions: How do the indigenous people of Winneba perceive UEW CSR? What is the contribution of UEW CSR to the social and economic development of Winneba? What are the human rights implications of UEW CSR on the indigenous people of Winneba?

The study revealed a complex perception among indigenes whose lands and community harbours the establishment. They hold both positive and negative perception about the establishment with regards to CSR of the university of education winneba to the development of winneba,

While some participants were happy to have the University on their land, improving livelihood, others were quite not happy due to increased student population, which has resulted in increased crime rate, students computing with indigenes on accommodation facility and other social amenities in the community and rise in price of a piece of land. Unwanted pregnancy and vandalism were also concerns of the indigenes of the host community.

The study also revealed that UEW indirectly provide economic empowerment to indegenious people of winneba, these has impacted positively on the lives of the indigenous people and has resulted in a healthy relation between the university and the host community. Study's findings reveals that UEW's CSR has largely promoted

indigenous peoples' rights under Article 25 (1) of the Universal Declaration of Human Rights (UDHR), that is; right to adequate standard of living, right to health, right to education and right to work.

Chapter two of the study was devoted to a review of the relevant and salient extant literature on corporate social responsibility. The section was divided into three main parts; the first, dealt with; a theoretical review that employed Legitimacy and Stakeholder Theories to give a vivid account of and an interpretation of how corporations contribute to the community development of their host community. Second, the chapter cantered on an empirical review of relevant related literature which further elucidated the phenomenon of CSR under the following sub-themes: The Concept of Corporate Social Responsibility, Corporate Social Responsibility, and Human Rights, and Corporate Social Responsibility and Community Development. Chapter three concentrated on the methodological approach upon which the entire research is built. An interpretive research paradigm and a qualitative research approach were employed in the study to offer an analysis of the phenomenon under study.

A case study design was used in this study. Employing interviews as a primary data collection technique, participants for the interviews were purposively and conveniently sampled and the sample size was determined by data saturation. To ensure an effective analysis of the phenomenon, I concentrated on the most relevant themes to the research objectives. Interviews with the participants revealed among others a complex perception among indigenes. While some participants held a positive perception (were happy to have the University on their land), others had a

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negative perception (were quite not happy) about the University of Education, Winneba.

5.2 Conclusion

Corporations are expected to give back to society through corporate social responsibility as part of their commitment to society's well-being. This responsibility might be advantageous or disadvantageous depending on the circumstances. In this thesis, I claim that corporate social responsibility is a human rights problem and that corporations have a moral obligation to society. The analysis reveals that UEW CSR has made a significant contribution to Winneba's community development, resulting in an amicable relationship between the university community and the host community. The university is urged, however, to continue to strengthen its CSR programs to satisfy the different needs of its host community in order to maintain the existing cordial relationship.
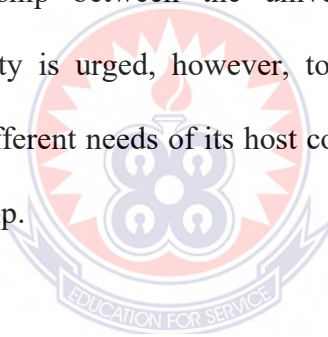
5.3 Recommendations

Based on the findings as captured in chapter four of this study, I recommend the following:

(i)   First, a key finding in this study suggests that the establishment of the university has made Winneba a crime hub. Interviews with indigenes suggest that perpetrators of various crimes in the surrounding communities like Kasoa, Agona Swedru, Apam, and Mankasim come to Winneba when the university is in full session and that is why when the university is in session, there are cases of property crime in Winneba. Therefore, it is recommended that UEW should collaborate with the Municipal Security

Committee to advance strategies toward Strengthening Security in Winneba.

(ii) Second, the study revealed that the university has abandoned the indigene Artisans. According to some indigenes, the university does not employ the services of the indigene Artisans like carpenters, masons, and electricians among others. I further recommend that the university should award contracts to indigene Artisans to strengthen the existing cordial relationship between UEW and its host community and also improve the well-being of the Artisans.

(iii) Third, the study found that there has been an increase in unwanted pregnancies among indigenes. It emerged that some male students impregnate the girls and deny the pregnancy, others relocate from their residences making it difficult for the affected girls to trace them. I, therefore, recommend that the university should intensify its gender policy education through sensitization programs among its students and also, invite community leaders to represent the host community in these programs.

(iv) Fourth, the study found that UEW has also aided in the growth of rented housing and rental costs in the neighborhood. I recommend the university should collaborate with the host community to stabilize the cost of rent through a mutual agreement to cushion the high cost of living in Winneba.

5.4 Limitation of the Study

A major limitation to this study was getting the consent of some indigenes to interview. The study employed double sampling techniques. Namely, purposive and

convenient sampling techniques. Some indigenes I approached were not willing to grant the interviews for their personal reasons. Since, participation in the study was voluntary, I excluded those potential participants in my study.

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APPENDIX A

INFORMED CONSENT FORM FOR PARTICIPANTS

UNIVERSITY OF EDUCATION, WINNEBA

SCHOOL OF GRADUATE STUDIES

FACULTY OF SOCIAL SCIENCES EDUCATION

Dear Participant,

This study seeks to explore the contributions of the UEW CSR on community development of Winneba. In the interview, I would like to ask you some questions about your awareness, perceptions, experiences and feelings about UEW CSR. Please answer them as truly as possible. Do not be afraid, there are no rights or wrong answers. Be assured, I will protect your answers. You have the right to access your personal data and to request for correction and erasure if the need be. You also have the right to restrict the processing of your personal data and object to the further use of your personal data at any time. If you decide not to participate or to stop your participation right in the middle, there will be no negative consequences. Thank you for your participation.

I have read the content of this form, I understand, and that I agree to participate voluntarily in the study and agree to have the interview recorded. (Please sign, write your initials or thumb print).

…………………………   ……………………   …….…………..

Respondent-Signature/Initials/   Right Thumb Print   Date

APPENDIX B

INTERVIEW GUIDE FOR INDIGENES

1. Are you aware of Corporate Social Responsibility (CSR)?

2. What do you know about Corporate Social Responsibility?

3. Has the establishment of the University of Education, Winneba (UEW) been beneficial to the people of Winneba?

4. If Yes in Question 3, how beneficial is UEW to the people of Winneba.

5. If know in Question 3, briefly explain why?

6. What are the roles of UEW in promoting the socio-economic development of Winneba?

7. How will you describe the relationship of UEW and its host community (Winneba)?

8. Do you think there are human rights issues in the establishment of UEW in Winneba?

9. If Yes in Question 8, what are the specific issues?

10. If no in Question eight, why?

11. What specific human rights does the establishment of UEW in Winneba is affecting?

12. Is there anything I have not ask that you would want to add?