

**BANDWAGON OF DEVELOPMENT:
EXPLORING THE IMPACT OF CELEBRITY AID
INITIATIVE IN DEVELOPMENT CONTEXT IN
SOMALILAND.**

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This Master's Thesis is carried out as a part of the education at the University of Agder and is therefore approved as a part of this education. However, this does not imply that the University answers for the methods that are used or the conclusions that are drawn.

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Abstract

Over the past decades, there has been a frontier open up in international development with the entrance of pop-up actors or new actors such as celebrity aid initiatives. Celebrities have been constantly involved in humanitarian and development work giving attention to humanitarian crises, poverty, human rights, diseases, and other emerging disasters in the world. Conflict-prone areas, particularly in Africa, caught celebrities' attention, bringing in divergent development strategies and complimenting or replacing traditional developmental actors. Against this background, my dissertation critically explores the role of a celebrity aid initiative in Somaliland by embarking on empirical research of the work of Jerome Jarre on the Love Army for Somalia to understand how this activity was conducted and how their beneficiaries view it. My research questions are: What is the impact of CAI on development in Somaliland? To what extent can celebrity aid projects enhance development in Somaliland?, What is the level of local participation in celebrity aid projects in Somaliland?, To what extent can CAI be considered a resource mobilization community development tool in Somaliland? And how can social media and ICTs be used in CAI resource mobilization? The literature on celebrity aid initiatives has focused on the debate on celebrities as ambassadors, celebrity humanitarianism, and some on how they are the legitimizing function of elite engagement between the North and South. Nevertheless, few are based on empirical research on how celebrity aid initiatives operate, how their beneficiaries view them, how celebrities have revolutionized ICTs, social media, and crowdfunding in resource mobilization, and the critical motivations of celebrities to start such initiatives. Hence my research addresses this gap. The findings show that the sustainability of celebrity aid relay on continuous donor engagement through social media and constant content creation. There is evidence that crowdfunding platforms are critical in resource mobilization for celebrity aid initiatives. The finding also shows that the success of celebrity aid initiatives relies on local participation in implementation and decision-making. Employing literature on celebrity humanitarianism as a theoretical lens, I believe that what motivates celebrities to start their initiatives to help people in humanitarian crises are the acts of global solidarity and the ability to show competence and relatedness.

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Dedication

I dedicate this work to my late mother, Fungai Tobaiwa Ndemera Nee Gwaze. Mama, I have realized that nothing in life prepares us for losing someone we love like you. However, I cannot hear your voice or smile no more. I always thought of you with Love, but that is nothing new. I thought and pronounced your name in silence throughout this work. All I have are vague childhood memories. Your memory is my keepsake, with which I will never part. Allah had you in his keeping, and I have you in my heart. This work reflects that I am your garden, I am your legacy, and I hope today you can feel the love reflected in me!

Declaration

I, **TAKUDZWA MUDZINGWA GWAZE**, hereby declare that the study on **BANDWAGON OF DEVELOPMENT: EXPLORING THE IMPACT OF CELEBRITY AID INITIATIVE IN DEVELOPMENT CONTEXT IN SOMALILAND** is a true reflection of my work and that this work or part thereof has not been submitted for any degree in any other institution of higher learning. All the sources I have used have been indicated by means of complete references.

Students Signature

Date

Takudzwa Mudzingwa Gwaze

01/06/ 2023

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List of Abbreviations/ Acronyms

ARC:	American Refugee Committee
CAI:	Celebrity Aid Initiative
CD:	Community Development
CIGS:	Citizens for Global Solidarity
DFID:	Department for International Development
DBC:	Donation-based crowdfunding
SIDA:	Swedish International Development Cooperation Agency
ICTs:	Information Communication and Technology
ICU:	Union of Islamic Courts
ITU:	International Telecommunication Union
LAS:	Love Army for Somalia
NGOs:	Non-Governmental Organisations
NSD:	Norwegian National Research Ethics Committees
NESH:	National Committee for Research Ethics in the Social Science and Humanities
OCHA:	United Nations Office for the Coordination of Humanitarian Affairs
SASU:	Southern African Student Union
SDT:	Self-determination theory
TNG:	Transitional National Government
ZINASU:	Zimbabwe National Students Union

Chapter 1: Introduction and Rational

1.1 Introduction

The development field has been shrewd in the 21st due to multifaceted factors. Global poverty has been more visible, yet the nature of development and the future of foreign aid has been the subject of significant debate among activities, academics, and policy circles (Biccum, 2011). Development has shifted from purely economic processes with goals of increasing income to developing the discourse around sustainability and how the world can achieve sustainable growth (Gallopín et al., 1989). In the developmental shifts, new development actors have emerged to replace or complement traditional actors, such as the United Nations Agencies and International Institutions, such as the World Bank and International Monetary Fund. There is an escalation of small-scale, agile, adaptive, resource-mobilizing projects started by individuals or a group of individuals (Frydenlund et al., 2020). These resource mobilization projects may include celebrity aids as new aid actors or pop-ups in development and humanitarianism that operate outside the prism of traditional aid structures. Their collaboration and cooperation with the state are minimal in donor and receiving countries. However, some collaborate with non-state actors, such as non-governmental organizations and civil society organizations.

Celebrities have portrayed international development as the panacea to poverty, conflict, and disease afflicting many countries (Chimhandamba, 2022). In recent years, they began steering change in different communities and helping in resource mobilization and community rebuilding. The most critical questions are “Are celebrities using their fame and fortune better than others? Do they bring new development ideas and audiences? Are they not crossing the lines with traditional actors in development? How can their acts of global humanitarian solidarity transform into community development in recipient societies? These questions cannot be answered without a scan and exploration of the role of celebrities in the development and Information Communication and Technologies (ICTs) platforms as resource mobilization tools. The rise in ICTs has meant that citizens are increasingly more aware of global issues, and grassroots pressure on traditional aid actors in the form of mass disruptive protest (Biccum, 2016) has been on the rise and has demonstrated the efficacy of the knowledge economy for mobilizing people across the broad spectrum. This research seeks to understand the contribution of a Celebrity Aid Initiative (CAI) to development in Somaliland.

1.1.1 Background and Rational

Celebrities have increasingly been involved in charity or philanthropic work, development, and humanitarianism. This highlights an increase in poverty, diseases, droughts, and flood, among other natural disasters, particularly in Africa. Celebrities, including pop singers, social media influencers, comedians, actors, and athletes, have assumed the role of traditional aid actors (Richey, 2015). The international development scene has been dominated by traditional aid actors such as established Non -Governmental Organizations (NGOs), international institutions, multilateral organizations, and states. While more celebrity and citizen-driven initiatives are emerging at an alarming rate, their recognition has yet to be legally recognized. Celebrity Aid Initiatives (CAI), like citizen initiatives, often enter the development space predominantly on a small scale without government funding (Haaland & Wallevik, 2017; Fylkesnes, 2019). Their survival depends on donors and some on the wealth of the organizer or organizers of the initiative. Celebrity aid can be understood as unstructured, unofficially, and potential pop-ups that emerge to meet the needs of people in humanitarian or development crises.

Emergent needs also require that communities take collective control and responsibility for their development, which (Kenny, 2011a, p.8) views as Community Development (CD). The United Nations (1999) defines CD as a process where local people are united to improve communities' socioeconomic and cultural conditions. It can also be seen as a process that increases people's choices and creates an environment where people can exercise their full potential to lead productive, creative lives (Shaffer, 1989). CAI can perhaps contribute to supporting CD in developing communities. They may collaborate with NGOs as they sometimes avoid collaboration with the government in receiving communities. In the latter case, they sometimes replace the traditional humanitarian and developmental actors in delivering aid, at least at the start of a crisis. Over the years, there has been a rise and increase in celebrities, businesses, and “everyday people” who entered the development field (Kinsbergen & Schulpen, 2013, p.50) to help vulnerable communities.

Celebrity aid in development presents a new approach where celebrities depict international development as simple, raising funds and helping people eliminate poverty and bring global justice (Chimhandamba, 2022). In humanitarianism, their depiction tends to prioritize shock-value that Zizek (2010) put it as “do not think, do not politicize, forgot about true causes of poverty, just act, contribute money” (p. 4). This assistance raises concerns over the extent to

which it can lead to large-scale development and sustainability. This research, therefore, explores the impact of the Love Army for Somalia (LAS) initiative, a celebrity initiative with similar traits and characteristics. It is important to note that this study unveils how this initiative impacted CD in Somaliland. The fact that an individual or a group can lead celebrity aid projects there contribute to CD needs to be recognized by acknowledging their work as active development agencies.

The focus of CD is to institute interactive strategies that help communities make autonomous decisions on meeting their needs, address problems that affect them, and promote collective actions among the citizenries (Goel, 2014). In doing so, the 2030 Agenda for Sustainable Development has helped raise awareness of the importance of CD and disaster and emergency management in humanitarian crises. United Nations (UN) member states have provided International Telecommunication Union (ITU) with a clear mandate to ensure that all countries can take advantage of the opportunities brought by Information Communication and Technology (ICTs), including new technologies to address the challenges of disasters (ITU, 2019). Technological advancement has provided development actors with effective and efficient ways to seek and disseminate information during disaster situations and look for support in emergency management (Gilibrays & Matovu, 2016). This development has not spared celebrities who utilize their social media platform to disseminate information, raise awareness, educate people, and raise funds through crowdfunding platforms to help vulnerable communities.

In emergencies, disaster coordination requires current information, which must be communicated in real-time, providing efficient, reliable, secure exchange and processing of relevant information (Ahsan, 2013). Celebrities have utilized the rapid growth of ICTs to mobilize funds and resources in different humanitarian and development contexts (Gilibrays & Matovu, 2016) and communicate and share information in real time. Still, the effectiveness of celebrity aid projects also relies on community participation, either in development or humanitarian terms, through human agency. Bhattacharyya (2004, p. 13) cites Giddens (1984), who postulates human agency as being able to 'act otherwise,' which was further explained as to be able to intervene in the world or to refrain from such intervention, with the effect of influencing a specific process or state of affairs. Celebrity aid involves well-known sports, business, entrepreneurship, and entertainment figures who use their fame to mobilize funds and resources to support a cause (Mitchell, 2016). This is believed to be an advocate for people

experiencing poverty or “do-gooding” for underprivileged people living in developing regions (Richey, 2015, p.12)

1.1.2 Rational for the Somaliland Case Study

In Somaliland, the focus of this research, droughts, floods, cyclones, and earthquakes, have been occurring concurrently, leading to conflicts over resources (Webersik, 2008), land degradation, and desertification threatening the United Nations’ Agenda 2030. The state of Somaliland is heavily affected by climate change which affects the state’s delivery of public services, and is subsequently labeled a fragile state. DFID (2015) defines fragile states as when the government fails to deliver its core functions to its people, for instance, providing human security. Due to their flexible character, CAI, like CIGS, address the unmet needs of service providers or watchdogs for traditional aid organizations (Shults et al., 2021) and in the formal role of the state.

The history of the Somali people is long and dates back to prehistoric times (Khayre, 2016). In addition, archaeological evidence recovered from different localities in the Horn of Africa and historical accounts from the earliest Egyptian inscriptions relating to the Somali coast undoubtedly chronicle that long history (Touval, 1963, p. 8). According to Musa & Horst (2019), Somaliland unilaterally declared its independence from the rest of Somalia on 18 May 1991 during the Burao conference. The unilateral declaration of independence has never been recognized by any state or international community. However, the state has achieved ‘quasi-judicial’ sovereignty where it has low-key bilateral relations with various states and informal links with regional political organizations (Musa & Horst, 2019).

The state is located in the Horns of Africa and is recognized as part of Somalia. It shares the borders with Ethiopia to the south and west and Djibouti to the Northwest. Puntland, a semiautonomous state of Somalia, lies to the east and disputes some of Somaliland’s territorial claims (Musa & Horst, 2019). Henceforth, it is crucial to understand the role of celebrity aid in Somaliland since it is a de facto state with limited access to developmental and humanitarian aid from the international community and other state actors. Humanitarian aid and developmental aid in Somaliland are delivered through the Somalian Federal Government, which presents a significant challenge to the crisis in the country.

Moreover, the country is highly susceptible to climate change and extreme weather. Without developmental cooperation, these factors will likely exacerbate existing vulnerabilities and reduce the people's livelihood options, which may negatively impact Somaliland's stability and security. Henceforth, it is essential to study how celebrity aid may be instrumental to CD in Somaliland by exploring the LAS case study.

1.2 The Love Army for Somalia Initiative (LAS)

In the spring of 2017, social media star Jerome Jarre and other social media personalities, influencers, and athletes looked at what was happening in Somalia and wanted to do something to help. After some research, Jerome found that the only direct flight from the United States to Mogadishu, Somalia was through Turkish Airlines (ARC, 2017). With the help of a few friends, he started the online campaign #LoveArmyforSomalia to encourage Turkish Airlines to donate a plane to fly food and water to victims of the drought. The hashtag quickly went viral and had the support of celebrities, including Ben Stiller and Colin Kaepernick, and social media stars like Casey Neistat and Juanpa. Uniting under the name LAS, they had a single goal to send out love and support to people suffering from drought and famine in Somalia (ARC, 2017).

Their efforts were successful, and Love Army managed to fly in 60 tons of food and water to distribute with the help of the American Refugee Committee (ARC). ARC has worked in the region since 2011, with ongoing projects in Somalia, Somaliland, and Puntland. ARC has set a precedent in providing relief, one of the few NGOs reaching the most remote parts of the region. In March 2017, Love Army mobilized 1 Billion plus followers to advertise the LAS and support people struggling in Somalia. Ninety-five thousand people joined the movement, and gifts as small as \$5 added to a staggering \$2.7 million (GoFundMe, 2017). As a result, through its partnership with ARC, LAS delivered 6 million liters of clean water and 1,300 tons of food to the hardest-hit Somali families (Love Army, 2022). On the morning of September 20, 2017, Jerome, Casey, and Juanpa were on the stage at the Bill and Melinda Gates Foundation's GOALKEEPERS event in New York City (ARC, 2017).

With generous support from The Gates and others, Love Army raised another \$1 Million in just a few hours. Those funds were wired directly to 1,000 families in Somalia suffering from drought, losing livestock, and struggling to feed themselves (ARC, 2017). With funds

transferred onto their mobile phones at night, the families could use the money the next day to purchase food and essentials. And then begin thinking about how they will use the rest to regain control of their lives and develop their communities. Therefore, this research is crucial as it seeks to explore and analyze the impact of celebrity aid on community development. The Global South has been a subject of analysis and attention by different developmental actors in enhancing and ensuring effective and efficient developmental cooperation. This research is essential as it provides insight into the impact of celebrity aid on development cooperation in the Global South.

1.3 Problem Statement and Researcher's Interests in the Study.

Over half a million people are estimated to have been displaced this year alone in Somaliland, primarily driven by the hydrological drought, protracted conflict, lack of purchasing power, poor humanitarian access, and underlying vulnerability (Majid et al., 2022). This ongoing humanitarian crisis will likely worsen in the future. In contrast, the Somaliland government lacks effective revenue collection to ensure development cooperation and crisis management in affected communities. The decades of conflict, recurrent climate shocks, disease outbreaks, and increasing poverty devastate the people of Somaliland and Somalia (DRC, 2022). Despite progress in recent years, the compounding impacts of these shocks continue to erode coping strategies and undermine resilience against future crises. Poor, incredibly least-developed countries like Somaliland can be considered weak or potentially failing states (Rotberg 2002, 2003).

Somaliland cannot provide essential public services such as healthcare, education, clean drinking water, and sanitation since it is a de facto state that international humanitarian and development actors do not recognize. However, in many cases, the state must help guarantee essential public goods such as public order, security, or a clean environment, which can be considered prerequisites for development. With a stable government to provide essential services and public goods, the quality of life and prospects for the inhabitants' future is significantly increased. Henceforth, the critical problem facing Somaliland and other countries in the global south is ineffective revenue collection and developmental cooperation. Many countries in the Global South continue to rely on aid for survival; rampant corruption, mismanagement of funds, and political instability contribute to their underdevelopment.

Against this background, my motivation to study celebrity initiatives in development focused on Somaliland was driven by personal experiences and the quest to make Africa a tremendous and self-reliant continent. I was born, educated, and graduated with a Bachelor's in Politics and Public Administration and a Master's in International Affairs in Zimbabwe. My first working experience in the Judiciary Service Commission of Zimbabwe, one of the three arms of government as an intern, exposed me to the odious struggles that Global South countries face daily. The sons and daughters of the great continent of Africa and its beautiful ecologies, cultural values, and landscapes had to endure the repugnant struggle against poor leadership, human rights violations, injustices, inequalities, and various abuse of state power. The gains of independence have been hijacked by black kleptocratic leadership. The quest for development remains elusive in most African countries; simultaneously, the pan-Africanist project has failed to unite the continent towards economic and social integration.

Apart from my work experience in government, I was an active student leader who held the Office of the Legal and Human Rights Secretary of the Zimbabwe National Students Union (ZINASU) and a pro-democratic campaigner. ZINASU is a prestigious student movement awarded the Student Peace Prize in 2003 for its struggle for students' rights and democracy. My position at ZINASU allowed me to work with NGOs, civil society organizations, regional student movements such as the Southern African Student Union (SASU), All Africa Students Union, embassies, and international organizations such as Protect Defenders, Frontline Defenders, and pressure groups. It provides me with insights into how brutal African regimes can perpetuate human rights violations while they work towards capitalizing and monopolizing state power. These regimes led failed and fragile states with no or limited capacity to mobilize resources for development and attract foreign direct investments. Due to their violent nature and human rights violations, a state like Zimbabwe has been put under sanctions by the European Union and the United States of America, reducing its capacity and capability to trade within these countries. I choose the case of Somaliland as it is the only state in Africa that gained independence and forged a Union with Somalia. It now continues to search and fight for its self-determination and recognition as an independent state in Africa.

In 2020, joined with two other former student leaders, we started Protect Defenders Zw (Zimbabwe Human Rights Monitors Platform). This grassroots organization seeks to transform Zimbabwe into a democratic developmental state where human rights are respected. It aims to protect human rights defenders through training, education, research, advocacy, and lobbying

and provides litigation services. I learned that resource mobilization is difficult as we rely entirely on donor funding. Moreover, it is a process that requires the traditional donor to allocate funds related to the organization's programmatic focus. The organization then applies and waits for the donor to approve, and once approved, there are certain conditionalities that the donor gives. The process is time-consuming, and sometimes the funds come late when the organization's focus is no longer a critical priority. Therefore, out of my passion, I chose to study this topic to understand other new dimensions of resource mobilization and how they can be utilized for development or during the humanitarian crisis in the Global South.

My study in International Relations shaped my interest in understanding the role of non-state actors in development. The findings of my Master's thesis in International Affairs was titled "statist transitional justice paradigm and Southern Africa Development Community Peace and Security, case of Zimbabwe." The thesis exposed that the state in Africa is the problem, a form of informal regional solidarity mechanism exists that is clandestine but highly impacted. It showed that the problem in Africa is not the problem of the agents or people doing the crimes of human rights violation, corruption, mismanagement of funds, and embezzlement of funds; it is a problem of the system; in this case, the main culprit in Africa is not Dictators like Robert Mugabe or Samora Michael or whoever, the main culprit is the state, the state is the violent one, it is decisive, the state is the one which thrives on dividing people on political, regional, ethnic and social grounds. So the main culprit must be the state. Therefore we cannot look to the main culprit to formulate at any level of development that ensures transparency and accountability that implicates the condition that leads to the reforming of the state. Hence looking at CAI can be a step ahead in helping the poor people in Africa.

To add some, the study of Global Development and Planning at the University of Agder picked on the role of non-state actors in development and humanitarianism. Particularly studies conducted by Haaland & Wallevik (2017; 2019) on citizen initiatives for global solidarity and Fylkesnes (2016; 2019) on citizen aid. I was fascinated to understand how citizens from the North could bring change to the Global South. Stories of celebrities such as the super-rich philanthropist Bill Gates and Melinda Gates, Rock star and leader of the band The Boomtown Rats, Bob Geldof in the 1980s who made Live Aid concert to raise money for victims of famine in Ethiopia (Chimhandamba, 2022), motivated me to look at the contribution of the Love Army for Somalia initiative with a focus in Somaliland. In this thesis, I am concerned with understanding celebrity aid projects and their impact on CD in the Global South in a

geographical context which is not recognized internationally but which still has its government, currency, passport, and governance structure. Thus the study was centered on the LAS initiative. There is, however, still much to learn about resource mobilization, the role of social media, the importance of crowdfunding in humanitarianism and development, and celebrity aid logistics.

1.4 Research Objective

The main objective of this research was to understand the role of celebrity aid in development in Somaliland and to analyze its impact. To achieve this research objective, I was guided by the following questions,

- a. What is the impact of CAI on development in Somaliland?
- b. To what extent can celebrity aid projects enhance development in Somaliland?
- c. What is the level of local participation in celebrity aid projects in Somaliland?
- d. To what extent can CAI be considered a resource mobilization community development tool in Somaliland?
- e. How can social media and ICTs be used in CAI resource mobilization?

1.5 Structure of the Thesis

The research is structured into six chapters, each capturing specific areas. The thesis chapters are arranged in the following order from the introduction to the conclusion.

Chapter 1: Introduction

The chapter discusses the research introduction, why the research topic is interesting in Global Development, its rationale, and the problem it seeks to address. The chapter captures the research objectives and the researcher's motivation in engaging with the topic and ends with an overview of the structure of the thesis.

Chapter 2: Literature Review and Conceptual Framework

The chapter presents the literature review on CAI and the theoretical framework underpinning this study. The research explores different ways the phenomenon has developed worldwide and narrows it down to the LAS case study. This chapter captures the concept of community

development, celebrity aid, celebrity humanitarianism, the dichotomy between celebrity humanitarianism and developmentalism, citizen-led development and crowdfunding of humanitarian aid, the role of social media, and community participation.

Chapter 3: Research Methodology

This chapter details the methods I employed during the data collection process and their justification. The chapter enlightens the reader on why I chose to use qualitative methods, the procedure that I took to recruit participants, and the challenges I faced. The chapter describes and justifies the data collection methods and tools I employed and the motivations behind using interviews in this research.

Chapter 4: An Introduction to the Somaliland Study Context

This chapter introduces the context and the characteristic of the area under study. It gave a clear breakdown and a thorough review of the location where the celebrity aid was delivered to the LAS Initiative. A scan of the socioeconomic and political environment in Somaliland is shown in this chapter. The chapter details the context of the research, the places where it was conducted, the actors involved, and their roles in community development.

Chapter 5: Presentation of Empirical Data and Analysis

In this chapter, I discuss the data gathered during fieldwork and the analysis of texts, policy documents, and progress reports by LAS. The empirical data shall be presented in themes from the research questions. The themes were broken into several components to ensure further elaboration of the findings. Empirical data were analyzed and linked to the existing literature mentioned in the literature chapter. The nature, sources, and extent of the current scholarly gaps concerning development in fragile states were also identified.

Chapter 6: Concluding Remarks

The last chapter concludes the research project, summarizes the study findings, remarks on the methodology, what was established about the methods used, their effectiveness and challenges,

and comments on what has limited the research. This chapter highlights new knowledge from the study using research instruments, policy shifts, missing information, and new theories.

1.6 Chapter Conclusion

The chapter has reflected on the background, objective, and the study's introduction. The study objectives and questions have been stated and followed by a notation of the possible methodological delimitations. This section has been made to allow the amplification of those terms that, if not fully understood, the study may not achieve its intended objectives. The following chapter will give a breakdown and a thorough review of the literature review related to CAI and the theoretical framework used to analyze data.

Chapter 2: Literature Review and Conceptual Framework

2.1 Introduction

Can development be seen as a means to an end, or can its end justify the means? How can celebrity aid, governments, and societies work together in development? These two critical questions help shape, clarify, and explain the scope of the literature related to celebrity aid as development actors. This chapter details the general literature on celebrity aid, its modus operandi, purposes, and motivations in development, challenges, and sustainability. As such, this chapter guided me in understanding and reviewing related literature on the topic under study. However, the study of celebrity aid in Somaliland is a new area of research with scattered literature that needs constant mapping and remapping. The chapter further describes the literature on community development, local participation, the dichotomy between celebrity humanitarianism and developmentalism, citizen-led development and crowdfunding of humanitarian aid, and the role of social media.

2.2 Defining and Situating Celebrity in Development

Growing up, our dreams as young men and women were to become pilots, doctors, lawyers, and engineers. However, the focus has changed drastically, and nowadays, many children dream of becoming famous actors, reporters, show people, and singers, which shows the growth of the celebrity industry. Various innovations in mass media and the cultivation of the culture of celebrities mark the 21st century. However, who are these celebrities who appear daily in magazines, newspapers, television, and the internet? Richey (2015), citing Boltanski & Thevenot (1991), defines “celebrity” as a state of superiority in a world where opinion is the defining instrument for measuring different orders of “greatness” (p. 8). A celebrity is seen by having a widespread reputation, being recognized in public spaces, being visible, having success, being distinguished, and having opinion leaders, journalists, and the media as testimonials (Boltanski & Thevenot, 1991, pp. 222–30). Thus, the growth in the celebrity industry has cultivated extraverted personalities who actively participate in resolving global crises, such as Jerome and his friends in the LAS initiative. There is no consensus in the scholarly corridors on the traits of celebrities or whether there are some governing concepts in their definition. Partzsch (2018) views a celebrity as a person with an “above average public profile,” which is too inclusive for the analytical category (p 231).

According to Turner (2004), when a person's private life attracts more attention than their professional life, they are a celebrity. Celebrities, therefore, become a product of various social and economic factors that configure institutions, companies, and commercial interests (Richey, 2015). In this case, celebrities can be seen as people created through a celebrification process linking privatization, personalization, and commodification (Gamson, 1994; Couldry & Markham, 2007). From the above, celebrities can be seen as an independent industry, where celebrities are the employees of an industry that manages and produces fame (Richey, 2015). This celebrity industry acts as a new development tool where celebrities, with their fame, can help organize resources, advocate for policy change, raise public awareness, and educate the general public about new development concepts. Celebrities constitute a distinct form of capital (Driessens, 2013 b) called recognizability based on recurrent media representations or accumulated media visibility (Driessens, 2013, pp. 550-1). For instance, rock star and leader of the band Boomtown Rats, Bob Geldof, became a key player on the international stage in the 1980s by organizing Band-Aid (Richey, 2015). She further notes that Bob brought together leading pop stars to raise money for victims of famine in Ethiopia.

Driessens (2013) also argue that celebrity capital works like other fungible capitals and can move across different fields, such as economic, social, symbolic, and political. This is something I will return to in the section on social media. Richey & Ponte (2011) argue that celebrity aid or celebrity-led development projects entered the realm of international development and humanitarianism and brought the modalities of celebrity with them. They “embody a manufactured consensus, let simple moral truths substitute for rational debate and thus manage the effective needs of those who would solve the world's problems” (Richey & Ponte, 2011, p. 11). Their work is celebrated across contexts and regions based on their high societal profile. Richey & Brockington (2019) argue that the high level of achievement of their expert profile justifies the public interest in their personae (p. 5).

In this exemplar case, the LAS was started by Jerome Jarre, a French entrepreneur and social media star, and joined by a band of celebrities. Their credentials are superlative, and they operate within and across North and South with consequences for development and humanitarianism. Richey (2015) describes North-South relations as encompassing international development and humanitarianism. She notes that development is typically understood as those aid relationships aiming to combat poverty or reduce inequalities. Celebrities gain the power to help in development based on their ability to reach audiences,

build authority, legitimacy, and influence, and impact local and global processes of governance (Richey, 2015). Celebrities can potentially be seen as more authentic in their development work than the largely anonymous professional aid workers due to their visibility and status as famous figures (Budabin et al., 2017). Henceforth, this reflects the reason for the success of the Love Army to mobilize resources within a limited time frame from a more comprehensive pool of the donor.

2.2.1 Dichotomizing Celebrity Humanitarianism and Developmentalism

Richey & Brockington (2020) denote celebrity humanitarianism as part of the evolving history of humanitarianism (p. 445). With their close associations with global institutions, celebrities have become engrossed with transnational issues of humanitarianism, aid, and international development. Celebrity humanitarianism and development advocacy explain the terrain of elites in the North (Brockington, 2014) who are innovative and have a positive force to change the world by forging new diplomatic links across contexts (Cooper, 2008). These represent a form of complicated celebrity politics in global development. Celebrity politics is not new; celebrity humanitarianism's history runs alongside development and the drive toward modernity (Krieken, 2012). According to Budabin & Richey (2021), celebrity developmentalism can be used as a tool that pulls new funding and funding strategies into the development sectors from the corporate world and draws public attention to public issues. Scholars such as (Escobar, 2011; Matthews, 2004) suggest that the traditional development approach has been harmful and should be abandoned to make way for alternative strategies.

Why do we talk mainly about celebrity humanitarianism and not developmentalism? Celebrity humanitarianism and development advocacy denote the terrain of elites in the North, despite popular misconceptions that celebrities are successful because of their appeal to the people (Brockington, 2014). There are diverse understandings of celebrity humanitarianism, and Biccum (2007) denotes that they have been held responsible for reproducing neoliberalism in the global south. Celebrity humanitarianism can be seen as the performance between celebrities as a benefactor and the public for whom the celebrities function as proxy philanthropists (Richey, 2015). Public visibility, brand credibility, and personal wealth to promote not-for-profit initiatives or projects that are increasingly institutionalized, business, and transnational in form (Jeffreys & Allatson, 2015, p. 5) help explain CAIs. This new form of celebrity developmentalism differs from traditional donors. The state and NGO-led development and the

whole development project are equally guilty of perpetuating the global hierarchy between the haves and the have-nots (Hickel, 2014).

In referencing the work of celebrities across contexts, the words humanitarian and development are often used interchangeably. There is, however, a difference between them, though they are closely linked or as they complement each other. Humanitarianism is a work in progress; its practice and meaning have changed over time (Bernett & Weiss, 2011) by incorporating non-states and pop-up actors, individuals in helping either to combat global poverty or help people in a humanitarian crisis. In contrast, development in different contexts is a long process of social change with the objective of materialistic and social progress for most of the population through a better understanding of their environment (Rogers, 1990). Celebrity humanitarianism involves well-known figures from entertainment, sports, and business who use their fame to advocate for humanitarian causes (Mitchell, 2016, p. 291) across contexts. It can also be viewed as advocating for the poor and underprivileged people in developing countries (Richey, 2015) and often responds to human suffering (Littler, 2008).

2.2.2 Celebrity-led Projects

Global philanthropists, non-traditional donor actors, and celebrities have shaken the established orthodoxy of donor aid. These new actors in development entered a pre-existing, complex system of governing structure in international development. Their actions are determined by and determining the development system into which they enter (Budabin et al., 2017). Celebrity aid projects, like any other new development actors in the international system, have altered the modes of participating as a donor and recipient, often unpredictable (Biccum, 2011). Like citizen's initiatives for global solidarity, celebrity-led development are founded based on unstable claims of authenticity by celebrities but relies heavily on philanthropic and corporate networks and benefits from citizens' endorsement (Richey & Budabin, 2016). Celebrities are imagined as do-gooders who act for the common good (Partzsch, 2015) as they can mobilize, raise public awareness and funds, and connect the Northern public with causes in the Global South (Cooper, 2008a).

Celebrities have participated in the development since time immemorial. Their participation is linked to international institutions, NGOs, and humanitarian agencies negotiating access to celebrities via formalized networks of agents, managers, and publicists (Budabin et al., 2017).

Celebrities and corporations are linked to selling products to help distant others, whether Band-Aid or brand aid (Richey & Ponte, 2011). Their emergence stems from social, political, and economic structures that enabled them to expand their participation in development beyond charitable functions (Menga & Goodman, 2022). However, their ability to address complex issues, solve real-world problems, and detach their gain (Budabin et al., 2017) made them recognized as critical new pop-ups in development.

Celebrity-led projects or CAI involve handling different resources, and organizations or individuals implementing the initiatives are responsible for resource handling. Resources include physical assets, such as plants, equipment, and human assets, with several volunteers and their skills (Hunger & Whelen, 2007). Barney (1991) identifies three physical, human, and organizational resources, and of these categories, human resources are conceived in terms of experience, knowledge, and understanding that managers bring to the organization's context. The third category of resources includes its structure and systems for planning, coordinating, and controlling, as well as informal aspects such as the nature of the internal and external relationships (Barney, 1991). With enough resources, CAI becomes successful. Where there are limited resources, social exclusion is inevitable, and local communities are somehow affected. There are many barriers to participation in society; poverty, literacy levels, disability, age, race, and ethnicity are some of the characteristics that often marginalize people (Oakley & Marsden, 1991).

Individual attitude towards participation is a determining factor in implementing CAI. Attitudes are a persistent tendency to feel and behave in a particular way toward some objects (Luthans, 2005). Women across the world have been marginalized in the decision-making process. Throughout history, men have monopolized and dominated strategic decision-making positions across contexts. Bari (2005) posits that women have been kept outside the public domain of politics and were considered fit only for domestic roles in the private sphere. Due to the need to ensure gender equality and participation of women, the attitudes of some celebrity initiatives concentrate on helping women to rise and take control of decision-making. When women are allowed to participate in local communities, the terms of their inclusion determine the sustainability of their representation (Goetz, 2002). Zaman (2007) argue that the involvement of women in community participation and decision-making improves their active participation in local and national decisions. They must be mobilized and organized at various levels through the equal representation of gender in all parts of it.

According to Luthans (2005), there are three components of attitude which include emotional, informational, and behavioral. The emotional component involves the person's feelings, affect-positive, neutral, or negative about a project or initiative. The informational component includes an individual's beliefs and information about a project or initiative; whether or not this information is empirically accurate or correct makes no difference. The third component of attitude is behavioral, which consists of individual tendencies to behave in a particular way toward a project or initiative (Luthans, 2005). Only the behavioral component can be directly observed of the three components of attitude. Henceforth, these are preserved to be critical determinants for the success of CAI in different contexts.

2.2.3 Power Politics in CAI

Celebrity engagement in humanitarianism in the global south is not a simple matter of highly photogenic caring for the needy. Still, it involves a complex power relation (Richey & Budabin, 2016) between different actors. As a form of celebrity humanitarianism, CAI is a phenomenon deeply seated in the broader logic of power relations. Hence it does not confront the structural injustice, which in some cases is responsible for poverty in the global south (Muller, 2013, p.471). According to Hickel (2014), celebrity humanitarianism is a neoliberal project claiming that poverty is a feature of the global economic system often caused by the people, including some who run or profit from the humanitarian aid agenda (p.1). Thus celebrity humanitarianism not only hides the shadow of humanitarianism while hiding the causes of inequality but also benefits from this deception (Kapoor, 2012, pp. 61-63). Littler (2008) used the term “global do-gooding” to describe a particular type of celebrity response to suffering at a distance, one that “generates a lot of hype and public relations but is relatively insignificant about international and governmental policy” (p. 240).

Giridharadas (2018) argue that the wealthy (celebrities) have preserved their power by engaging in good works while making sure that the system that delivers the spoils to them remains intact (p. 30). Thus while celebrities engage in humanitarianism in the global south, their relations with local actors and partners are questionable. The power imbalances are depicted because CAI across contexts does not support long-term development goals. The power imbalance between CAI, local NGOs, and beneficiaries can be equated to the depoliticization of poverty. Kapoor (2012) views the depoliticization of poverty as the curing of the symptoms instead of the root cause, resulting in the prolongation of poverty. Hence, the

power behind the depoliticization of poverty is to keep the poor at bay while the rich enjoy their celebrification. CAI provides just enough to address the worst manifestations of poverty without necessarily seeking to eradicate it (Kapoor, 2012, pp. 35-36). The actual practices of celebrities are pretty diverse and function at multiple levels. Instead of relative insignificance, as elites, they have varied and even offered a contradictory impact on the politics and processes of helping as part of the North-South relations (Richey & Budabin, 2016).

Celebrities are legitimate actors in North-South, helping with the expectation of exerting a productive cooperative power with local recipients and stakeholders. However, their power reinforces global and sometimes local power elites (Richey & Budabin, 2016). Partzsch (2015) notes that celebrity engagement can be considered as either a “power over” others in the Weberian sense of power (coercion and manipulation) or as a “power with” in the Aredtian mind (cooperation and learning). Partzsch further concludes that while celebrity activism is depicted in the media as “power with,” celebrities are imagined as “do-gooders who act for the common good” (Partzsch, 2015, p. 181); a comparison of celebrity power suggests that they are typically exerting “power over” that does not reflect any consensus across stakeholders and instead reinforces the advantages of powerful interests (Richey & Budabin, 2016, p. 3). Celebrities appeal to the people by playing with the humanitarian needs of others thereby effectively selling the poor for profit in global capitalism (Kapoor, 2013; Littler, 2008). Thus the power of celebrity initiative over the beneficiaries and local actors can be questioned whether these world-changing forces are new or positive or do they bring any change.

Littler (2008) posits that the rise of celebrity philanthropy can be located in a broader and predominately Western, neoliberal culture of individualization (p.246). In other words, scaling back the state and traditional aid actors and positioning CAI as a solution to social ills has provided an opportunity for celebrity humanitarianism. Celebrity do-gooding is a response to alleviate suffering. This practice is driven by a politics of pity that does not confront the political question of cause, effect, and social justice (Littler, 2008, p. 247). Consequently, the positioning of celebrity as a potential solution to socioeconomic inequalities tends to exacerbate and, at the same time, highlight those inequalities. Chouliaraki (2013) celebrity humanitarianism is being performed in what she calls the “post-humanitarian” age, where solidarity with the poor is motivated by the neoliberal logic of consumption and utilitarianism and in which doing good for others depends on doing well for yourself (p.5).

2.2.4 Social Media in CAI

Communication and information sharing have been strengthened by the advent of Information Communication and Technologies (ICTs) in the 21st century. ICTs brought transformation in the communication process, and one of the distinguishing features is social media. Social media is a form of interaction through web-based technology among people (Shaw, 2016); it allows people to create and exchange information, ideas, and opinions in virtual communities and networks (Ahlqvist & Halonen, 2008). It allows individuals and organizations to develop and reach new networks and mobilize the networks to take action (Guo & Saxton, 2014) to address a certain cause. Social media has become an essential part of reaching a wider audience for everyone who has access to digital devices and has thus become a vital tool for different kinds of communication, which is equipped with the ability to air ideas and views, mold public opinions, and share and connect individuals and society.

The idea of a global village has become a reality in contemporary times with the advent of social media and user-friendly applications that helps to mitigate the constraints of distance and time (Shaw, 2016). Social media has also been used to describe a group of internet-based applications built on the ideological and technological foundation of Web 2.0 that allow the creation and exchange of user-generated content (Kaplan & Haenlein, 2010). These social media include blogs, YouTube, Facebook, LinkedIn, instant messaging services like Skype, Messenger, and groupware like Google Docs that foster a more socially connected platform (Anderson, 2007). The availability of these social media platforms on phones and web-based technologies gave easy access to an interactive platform through which individuals and communities share, discuss, co-create, and modify user-generated content (Shaw, 2016).

As noted by Castells (2012), social media provide spaces where people can share and communicate information about their worldviews and reach a consensus about what should be done (Castells, 2012). Celebrities utilize social media to share their personal experiences and stories of different exploration and freely discuss sensitive issues through social media (Shaw, 2016). In CAIs, the role of social media can include three phases, and Milde & Yawson (2017) note that the phases include sharing content and ideas, learning, and finally, endorsing. Hence allowing dialogue during the initiative facilitate effective progression and participation with like-minded individuals, which can lead to the success of the celebrity project. The use of social

media improves the offering, interaction, and visibility among current and future donors in fund mobilizations for social causes in CAI.

Social media has opened doors for individuals, groups, and nonprofit organizations with a new way of raising money, building awareness about their cases, recruiting volunteers, thanking donors, and sharing information (Milde & Yawson, 2017). Thus, celebrity aid uses social media, which allows celebrities to bring their work to people who live in the communities where they implement their projects and those who donate while living in different locations. Social media offers several advantages for CAI in resource mobilization. According to Shaw (2016), social media provide the fastest way to connect with people across the globe and allows users to connect over the internet, which makes it easy for celebrities to communicate with a wide range of people from different backgrounds. It also facilitated accessing social platforms and has continuously induced users to share significant information (Atton, 2001). The instant messaging feature helps rapidly exchange ideas and opinions and audio-visually (Diani & McAdam, 2003). Henceforth, the success of resource mobilization and communication by celebrities in their aid activities is solely through social media, where many of them have a global reach.

2.2.5 Crowdfunding in CAI

In this age of cynicism, some celebrities stand out from the public, intending to help people in need worldwide. As already commented upon, celebrities with a broader reputation are visible and recognized in public spaces (Richey, 2015) and use their social capital for resource mobilization using online tools. Crowdfunding platforms have emerged as the center of celebrity resource mobilization in humanitarian work. Crowdfunding growth worldwide as a new complementary and alternative form of financing is indisputable, and its importance is unimaginable (Ziegler et al., 2019). Henceforth with the ever-increasing advent of digitalization combined with tightening regulation for banks, alternative finances have become an essential part of present financial markets (Shneor et al .,2020). This means that digitalization has brought with its sources of financial mobilization and a mode of communication that can be used to spread information fast and in real-time. As an innovative fundraising channel, crowdfunding allows celebrities to exploit the power of the crowd to support various projects, which may take time to get funded through traditional ways of fundraising (Lambert & Schwienbacher, 2010) and from traditional aid actors.

The success of celebrity aid is associated with several factors; some rely on their wealth, and some on financial and resources mobilizing from a wider pool of people. The development of Financial Technology (FinTech) has revolutionized financial mobilizations through online platforms that allow people to interact with financial services, reduce costs, be user-friendly, and enhance secure transactions. Crowdfunding stands at the forefront of financial mobilization and is synonymous with alternative finance (Munim et al., 2020), spearheaded by FinTech services. Shneor et al. (2020), citing (Belleflamme et al., 2016), argue that crowdfunding is a method to obtain money from a wider audience, where each individual provides a small amount instead of raising large sums from a small group of sophisticated investors (p. 1). Crowdfunding represents one category of FinTech developments, addressing needs in capital raising through innovative and digital solutions (Haddad & Hornuf, 2019).

Crowdfunding uses Internet technologies to achieve greater fundraising scale, speed, and scope (Munim et al., 2020). Technologies are integrated by service providers known as crowdfunding platforms, defined as Internet applications linking fundraisers and their potential backers while facilitating the exchange between them under pre-specified conditions (Shneor & Flaten, 2015). These practices involve fundraisers' interaction with prospective backers via a platform about a concrete campaign or loan request (Baah-Pepurah & Shneor, 2022). Crowdfunding is an umbrella term for a broader family of fundraising models (Shneor, 2020). These models can be differentiated between investment and non-investment models depending on the types of compensation promised to and expected by the funders (Belleflamme & Lambert, 2016). According to Baah-Pepurah & Shneor (2022), investment models include crowdlending and equity crowdfunding variants that offer financial returns to investors. In contrast, non-investment models include reward and donation crowdfunding variants that provide tangible and intangible non-financial returns to consumers and donors (Baah-Pepurah & Shneor, 2022, p. 2).

The two models are distinguished into four core models: crowdlending, equity, reward, and donation crowdfunding (Mollick, 2014). Crowdlending and equity crowdfunding capture the dominant investment types of models, while reward and donation capture non-investment models of crowdfunding (Shneor et al., 2020). Crowdlending is when individuals or institutional backers provide loans to borrowers while expecting repayment, and equity crowdfunding refers to backers buying an ownership stake in an organization (Shneor et al.,

2020). They further note that reward crowdfunding means that backers provide funding in exchange for non-monetary rewards such as pre-purchased products or services. Donation crowdfunding is a provision of financing based on philanthropic or civic motivations without expecting material rewards (Shneor et al., 2020). Henceforth, this shows that crowdfunding has three main parties: the fundraiser, the backer, and the platform. In this research, I concentrated on the donation crowdfunding model, which celebrities used to raise funds for the LAS initiative in 2017.

2.2.5.1 Donation Crowdfunding

Across the world, citizens and celebrities have been engaged in acts of global solidarity through the mobilization of resources from a wider pool of people to help people in need. Donation crowdfunding (DBC) is one of the four primary forms, categorized according to the rewards funders receive in return for their contributions (Mollick, 2014). DBC has redefined how charitable giving is done, combining traditional charitable giving and IT-enabled crowdfunding (Gleasure & Feller, 2016). It is not premised on giving returns for the donor's financial support compared to equity-based, lending-based, and reward-based crowdfunding (Kang et al., 2016). According to Pitchay et al. (2021), DBC typically differs from traditional fundraising models. It seeks to raise funds from a large crowd who contribute money over a specific period (Kuppuswamy & Bayus, 2018). The crowd typically donates to recipients with little to no charitable crowdfunding connections.

The DBC model has become a new channel for monetary support for non-profit, prosocial, and other do-good initiatives (Shneor et al., 2020) worldwide. It is a type of philanthropy (Gerber & Hui, 2013) and charity work reflecting an emerging and innovative online charity paradigm (Gerber et al., 2012). Like other crowdfunding models, it comprises three elements: the campaign initiators or fundraisers, the donor or backers, and the online platform (Shneor et al., 2020). The platform offers opportunities for the fundraisers to launch campaigns as an open call over the Internet for donations to charitable purposes within a fixed duration of time (Shneor & Munim, 2019). The donation-based model has been hailed for reducing transaction costs associated with donation collections and coordination (Choy & Schlagwein, 2016). Its success and failure are based on the capacity of the fundraiser to use social media to mobilize donors. Social network sites such as Facebook, Twitter, and Instagram enable DBC initiators

to broadcast their campaigns to a broader range of potential donors and establish social relationships with such crowds (Liang & Turban, 2011).

DBC has emerged from a broader field of crowdsourcing, which refers to a public appeal. However, it is initiated through web-enabled information systems to make donations over a fixed time limit (Chen et al., 2019). The Internet-based crowdfunding platforms and social network sites allow for campaign more significant real-time interaction between donors and project initiatives during the fundraising process (Kuppuswamy & Bayus, 2017) and after the fundraising. It also allows for greater efficiencies in terms of geographical reach (Agrawal et al., 2015), where contributions may be collected from non-local donors with no previous connections to the fundraisers (Zhao & Shneor, 2020). DBC has been hailed for presenting opportunities that tap into active global donors actively seeking contribution opportunities on different crowdfunding platforms (Shneor et al., 2020). It also enables a lower threshold for donor involvement and activism, requiring supporters to share the campaign with their networks, often through a single-button click (Gleasure & Feller, 2016).

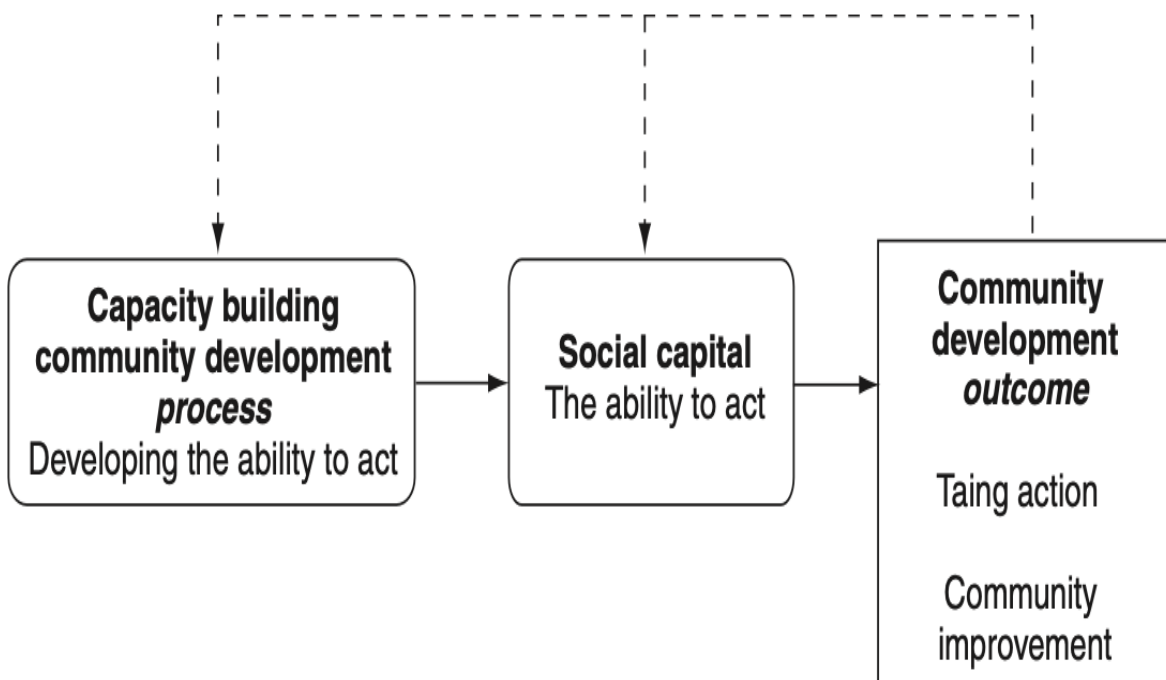
The critical questions to the DBC model are, “What factors influence the success or failure of the campaign? How can the campaign have a global reach? How to motivate donors to contribute funds without getting a reward? Donors are encouraged to donate to a charity, humanitarian crisis, or social or political cause due to their sense of empathy (Gerber et al., 2012); at the same time, it represents the individual state of emotional well-being. Shneor & Vik (2020) identified seven critical determinates of donation crowdfunding. They note the use of visuals in campaigns like videos and audio, the target amount of the initiative, geographical or ideological clarity and proximity, gender of the campaign creator, availability of fundraisers' social capital, the purpose of the fundraising, and the level of maturity of the platform likely enhance the chances of funding success (Shneor & Vik, 2020). The success of DBC is also associated with individual donors' behavior. Shneor et al. (2020) note that donor behavior in the context of donation crowdfunding has referred to impure altruistic behavior involving intangible rewards that may satisfy both extrinsic and intrinsic motivations.

2.3 Conceptualizing Community Development

As already commented upon, there is much focus on celebrity humanitarianism but less on celebrity developmentalism. In the study of CAI, little is known about how they interact with

Community Development (CD) and ‘fragile’ political contexts. This is a major missing piece when understanding how celebrity aid may interact and engage with local and national development aid and community development strategies. Moreover, there is a need to understand what potential (if any) celebrity aid has in a fragile state like Somaliland, which is vulnerable to disasters and political risk. CD has emerged and reemerged as an important area of practice to enhance the quality of life in countries in the Global South and North (Craig et al .,2011; Mowbray, 2011). Its conception has brought in to force different strategies and approaches to development. It empowers local communities to have the capacity to participate in the development and improve their lives, bring positive change, and address imbalances in welfare and power based on inclusion, human rights, social justice, equality, and equity (Buye, 2021). Although there is no consensus on the definition of CD, Pawar (2010) views it as a participatory people-centered process that brings, mobilizes, keeps, and enables people to work together to address their everyday needs and issues and facilitate their own, their communities and society’s comprehensive development.

Figure 1: The Community Development Chain



Source: Phillips & Pittman (2009)

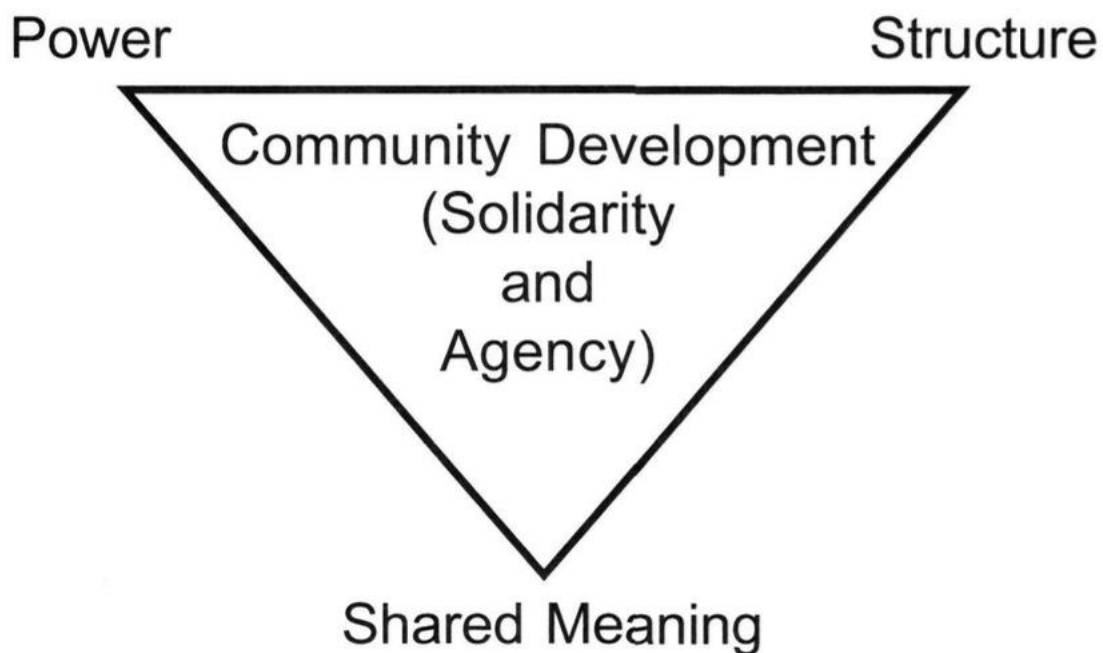
The fundamental aspect of CD is the people and place or locality that create the interaction among people and bring a sense of attachment and belongingness. CD relies on the interaction between people and joint action, rather than individual activity, the “collective agency” (Flora & Flora, 1993, p. 89). In CD, local people take collaborative, collective action to enhance their community's long-term social, economic, and environmental conditions. CD promote equality, egalitarianism, classlessness, consensus, fairness, human rights, and social justice through education and empowerment of people within their communities (Gilchrist & Taylor, 2011). It provides a holistic approach grounded in principles of empowerment, human right, inclusion, social justice, self-determination, and collective action (Kenny, 2007). Therefore, the contemporary development discourse needs the CD as it increases the local people's skills, knowledge, empowerment, experiences, and self-efficacy, leading to sustainable community development.

Around the world, different state and non-state actors have implemented policies and programs to advance CD, clearly demonstrating its significance and utilization (Pawar, 2020). In China, the government emphasizes people-centered development; its 11th 5-year plan aims to construct a New Socialist Countryside that requires participation in people and local government agencies (World Bank, 2007; Xu & Chow, 2006). New Zealand and Australia put policies emphasizing building social capital, strengthening communities, and encouraging partnerships among various sectors to practice CD (Mowbray, 2011; Conway et al., 2000). In India, the Ministry of Rural Development implements large-scale development programs that require local-level communities' active participation in coordination with “Gram Panchayats” (Pawar, 2020, p. 264). The World Bank had 199 active community-driven development projects in 78 countries worldwide (World Bank 2016, 2018). Henceforth, this shows an increasing focus on CD worldwide, though the nature of communities is changing in some respects.

As shown in Figure 1 above, the CD process is social capital or capacity building, which leads to social capital and CD (Phillips & Pittman, 2009). In understanding the role of CAI in CD, it is imperative to have insight into the CD chain. In the chain above, the solid lines show the primary flow of causality; however, the dotted lines establish a feedback loop. Progress in the outcome of CD takes positive action, resulting in social and physical improvements in the community (Phillips & Pittman). In this project, I assume that individuals or groups start agile initiatives to help people in developmental crises in the Global South; its success relies on the

community's participation in the project. Phillips & Pittman (2009) view CD as a people facing a common problem with untapped capacities for self-improvement. The CD outcomes can be achieved through long-term empowerment initiatives such as more robust and more cohesive communities, evidenced by changes in social capital, civic engagement, social cohesion, and improved health in a community (Wallerstein, 2006; Campbell et al., 2007).

Figure 2: Critical Concerns in Community Development



Source: (Hustedde & Ganowicz, 2002)

The conceptualization of CD across context and definitional differences reveals three significant concerns. Hustedde & Ganowicz (2002) note that the three concerns involve solidarity and agency building, centered on power, structure, and shared meaning. They point out that these concerns are interrelated and influence the direction and impact of CD practice. Power refers to the relationship between those who control labor, land, capital, and knowledge and those with greater access to these resources than the general populace (Hustedde & Ganowicz, 2002). In this case, the concept of power is important if communities want to build the capacity for socioeconomic and political change. They further posit that structure refers to social practices, organizations, and groups that have a role to play in solidarity and capacity building in a community and their relationship with one another. Lastly, shared meaning refers

to social meaning, especially symbols that people give to a place, physical thing, behavior, event, or action. In essence, like in CAI, solidarity is developed across contexts. Henceforth, these three aspects of the CD triangle form the basis of CD that are integral to solidarity and capacity building.

2.3.1 Approaches and Agencies to CD

There are several approaches to CD; this research tries to position CAI as one of the emerging and critical approaches. Traditionally (Pawar, 2020) notes that six approaches to CD are complimented with six agents, including the community-driven development (CDD), asset-based, right-based, sectoral approach, sustainable livelihoods approach, and local-level social development approach. World Bank leads the CDD, claiming that the approach gives control over planning decisions and investment resources to community groups and local governments by following the principles of local community empowerment, administrative autonomy, demand responsiveness, and enhanced local capacity (World Bank, 2018). The United States Agency for International Development (USAID), the Ford Foundation, and Coady Institute (Pawar, 2020) commonly employ the asset-based CD approach. It recognizes and builds on the existing community assets, including local people, associations, pressure groups, institutions, the local physical aspects and economy, formal and informal relationships, and skills and capacities among all participants (Serrat, 2017; Blickem et al., 2018).

The right-based approach is focused on ensuring that people's human rights are met, and it deals with abuses of human rights that keep people suffering and poverty (Buye, 2021). It is an approach employed by several International Non-Governmental Organisations (INGOs), such as Oxfam and CARE, NGOs, national institutions, United Nations programs, and bilateral agencies (Pawar, 2020). The approach is based on the emphasis on human rights, responsibilities, and human dignity, not on charity and directly addressing the causes of poverty (Pawar, 2010) and inequalities. The sustainable livelihood or welfare approach deals with working with communities to build their capacities to improve their well-being, happiness, and prosperity (Buye, 2021). It is an approach commonly used by the Department for International Development (DFID) and the Institute of Development in the United Kingdom (Pawar, 2020).

Additionally, local-level social development, driven by social development, aims to promote values and principles based on comprehensive, local people-centered CD (Cox & Pawar, 2013).

The approach focuses on multi-sectoral development to achieve comprehensive CD, where social and economic development activities are equally emphasized in an integrated manner (Pawar, 2019a). Lastly, the sectoral approach is a critical approach widely used by governments to advance CD. Government departments such as education, health, housing, and social welfare focus CD activities according to their sectors (Pawar, 2020, p.269). In essence, one concludes that although these approaches vary, they share standard features and some overlap, giving room for criticism within the study and practice of development aid. However, all approaches emphasized community participation, empowerment, and people-centered development.

A wide range of agents must be scrutinized to understand how these approaches work. Some CD projects and initiatives are initiated and led by local communities, and people from the local community are the main agents (Pawar, 2020). In this case, decision-making controls remain within the community, and activities are people-centered and participatory and address societal problems. Like in CAI, where individuals or a group donate their resources to address a cause, in community-based organizations, people donate their labor and resources to help transform, maintain, and organize fundraising events to address the community's needs (Pawar, 2020). NGOs, pressure groups, and INGOs are also critical agents in CD, as they create relationships with the community they operate and serve in mediation roles between the state and its people, facilitate citizen participation and advocate on behalf of the local people (Boulding, 2010). Another crucial group of CD agencies is faith-based organizations and charities. Pawar (2020) notes that they built worshipping places, hospitals, and educational facilities and undertake service delivery.

CD can be advanced through public-private partnerships. These partnerships are entered by governments, businesses, NGOs, and local communities to plan, facilitate and implement CD projects and initiatives (Pawar, 2020). According to Burkett & Ruhunda (2010), forming functional partnerships requires equal partners; it is a problematic approach if the partners are unequal and if one partner dominates the other regarding power dynamics. Like implementing celebrity initiatives, the CD must be seen as all the partners' responsibility. Moreover, corporate bodies, trusts, foundations, and philanthropies are a significant group of agencies of CD across different contexts. This group of agencies funds other organizations and directly engages with communities (Tortajada, 2016). Therefore, these agencies have strengths and weaknesses, and each community's needs and context differ; sometimes, they overlap as they are interconnected.

2.3.2 Challenges in Community Development

Building a community based on justice, equality, and mutual respect is a crucial aspect of CD. Through CD initiatives, community members can become more empowered, enabling them to recognize increasingly and challenge conditions that lead to disempowerment (Ife, 2016). There are some challenges associated with ensuring community participation. CD's challenges are its top-down approaches, a lack of consultation with the community, and a mismatch between needs and programs. These issues may lead to low or no community participation (Chirenje et al., 2013). Another critical challenge is the need for more sustainability, some initiatives are provided with the hope of enabling community participation, and some develop a dependency syndrome.

Also, upon project completion or end of funding, it is important that the activity continues or that the community takes responsibility for maintaining project activities (Pawar, 2020). However, this does not happen due to several complex factors; this does not happen and often leads to CD activity collapsing. There needs to be coordination among bureaucratic departments, and other actors are another challenge in CD. Usually, affected communities need proper infrastructure and the capacity to attract investments. Initiating CD activities is problematic given that the community conditions are harsh regarding power dynamics, extreme poverty, and unfavorable power structures (Pawar, 2020). The CD has also become absconded to serve pro-growth and corporate interests rather than used as a tool to promote fairness, access, and equity in low-income communities (Betancur & Gills, 2004, p.92).

Traditionally citizens, through representatives, receive their services, plans, programs, and policies for CD from the state, and the state dictates what needs to be done, when, and how (Pawar, 2020). This affects CD, which is deeply rooted in community participation and the involvement of the local people. Therefore, in this project, I assume that CD is driven by individuals or groups who, in some instances, can start agile initiatives to help people. Phillips & Pittman (2009) view CD as a people facing a common problem with untapped capacities for self-improvement. Henceforth, this research used the case of Somaliland as a community that shares a joint humanitarian and developmental crisis that violent conflicts and political instability have exaggerated.

2.4 Community Participation

Development actors collaborate with local actors in developmental projects across the political divide and worldwide. In Somalia, the Somali Central Government in 1991, adopted a federalist form of governance, producing the Charter of Transitional Federal Government (Abdi & Dirie, 2017). The Charter allows local communities to participate in development activities, including community participation in decision-making. Community participation is the process by which individuals, families, or communities assume responsibility for their welfare and develop a capacity to contribute to their CD (Oakley & Marseden, 1987). CAI's success and failure are attributed to community participation since they are community-based initiatives led and started by a group of individuals or individuals. The cornerstone of community-based development initiatives is the active participation of community members in project design or implementation (Mansuri & Rao, 2004).

CAI includes the participation of the local community in which the initiative is being implemented. Smith (1998) argues that CD involves community or beneficiary participation. In this case, Somaliland is regarded as the beneficiary or community where the LAS was implemented. In Somaliland, the state has been in a constant state of war, and community participation in decision-making processes is a necessary prerequisite in the post-conflict reconstruction and peacebuilding concerning formulation, implementation, and evaluation of the comprehensive development plans, programs, and policies at the local and grassroots level (Abdi & Dirie, 2017). The community participation discourse and implementation of CAI across the context can be linked together. Hence Abdi & Dirie (2017) refers to community participation as the principle where different actors come together to do something in an official or informal partnership.

Somaliland faces a concurrent development crisis due to natural hazards and the ongoing impact of political instability. Community participation is hindered by violent conflicts and endless conflicts that lead to insufficient or failure of the government to provide public services (Webersik et al., 2018). Community participation can be equated to citizen participation, which means empowering local communities by resourcing them with skills and abilities that qualify them to participate and make informed decisions concerning their developmental needs (Reddy, 2008). Community participation in development does not only refer to the affiliation between people and the local government; instead, an authorization process is given to the local

community in decision-making (Holland & Rabrenovic, 2017). Henceforth, in any celebrity initiative, community participation takes place, and the local community help in the decision-making and implementation of the initiative. Celebrity initiatives are aimed at helping communities in need, and thus the initiative's effectiveness relies on community participation. Effective community participation needs a large population to understand the program's purpose and role in the initiative (Abdi & Dirie, 2017).

2.4.1 Importance Of Community Participation

Community participation is viewed as the epitome and an ingredient for an empowered community. In the implementation of small-scale development projects or celebrity initiatives, it is more than a requirement. It is a condition for raising resources, achieving results, and holistically developing communities. Norman (2000) argues that community participation is critical to community success. It gives people in the community a sense of ownership of the project and makes them feel it meets their needs. Participation in local initiatives leads to greater community empowerment through strengthened local organizations and gives a sense of pride (Oakley, 1991). Community participation helps the project be sustainable as communities learn how to adapt and correct changes resulting from the project. Partnership or participation helps protect the interests of the people concerned (Lancaster, 2002). It enhances self-respect and self-reliance among people; they can obtain and do this by themselves; communities become aware of the project implementation as they have a great store of wisdom and skills (Tacconi & Tisdell, 1992).

Participation in local initiatives also makes projects more effective as instruments of development projects are invariably external mechanisms that are supposed to benefit the people of a particular area (Norman, 2000). Participation which allows these people to have a voice in determining objectives, supporting project administration, and making their local knowledge, skills, and resources available, must result in more practical and sustainable projects (Tacconi & Tisdell, 1992). Celebrity initiatives have yet to have realistic objectives and sustainability because the local people were or are not involved.

The fact that celebrity initiatives like citizens initiatives are small and voluntary based initiatives that arise as a result of private citizens willing to contribute to making the lives of others in the periphery of development better (Fylkesnes, 2019; Haaland & Wallevik, 2019)

means that the participation of the locals is crucial to ensure smooth implementation of the initiatives. Henceforth, community participation in such initiatives increases the chance that resources available to development projects will be more efficient (Tacconi & Tisdell, 1992). Participation can, for example, help reduce misunderstandings or possible disagreements. Thus the time and energy often spent by organizers of the initiatives explaining to people a project's benefits can be reduced.

2.5 Chapter Summary

The above chapter provides an understanding of previous research and scholarly understanding of different authors on the related literature about the role of CAI in community development. It sets the conceptual and theoretical basis of the research before processing it in the methodology chapter of this study. It has provided related literature from several schools of thought. The research utilized this literature as its theoretical framework and the most relevant and applicable theories to understand CAI's impact on CD.

Chapter 3: Methodology

3.1 Introduction

This chapter detailed the research methods used during data collection and the procedures I followed. The chapter outlines the data collection methods, approach, management, sampling techniques, and how the data was analyzed. It also describes the research design, the study's participants, the instruments I used to collect data to answer the research questions, and the steps I employed to protect participants. The chapter ends with ethics considered during data collection and the challenges I faced during the data collection period. The chapter further gave an insight into the procedures involved in getting permission to undertake this research.

3.2 Research Philosophy

The research philosophy concerns collecting ideas about the proper channel to assess, gather and apply facts on a selected subject (Sciberras & Dingli, 2023). The research philosophy is driven by how researchers understand the world's reality and are based on assumptions about ontology, epistemology, and methods (Jayasuriya, 2023). The research approach, strategy, and methodology are part of these assumptions based on the researcher's selection (Saunders et al., 2012). Thus these elements can be viewed as the foundation of the research and an essential aspect of making the study clear and successful. Understanding the world's realities is complicated, and finding a proper way to gather data is a mammoth task.

This research was built on the fundamentals of these philosophies. As a new researcher curious about social problems in the global south, and thought about giving solutions by conducting research. I analyzed humanitarianism across contexts and realized the rise in acts of global solidarity from everyday men and women of influence. That drives me to research celebrity aid's impact on community development in Somaliland. Research philosophy is the backbone of well-considered assumptions that influence the choice of research methods and data collection strategies (Sciberras & Dingli, 2023). Hence, I formulated a robust research design that I then pursued to make this research successful and the findings authentic.

3.2.1 Ontology

There are different worldviews, and people often make different assumptions about reality based on their experiences and assumptions. Before the research started, I had some assumptions about the reality of humanitarianism in Somaliland and how it exists and that reality needed to be more ubiquitous. Accordingly, ontology concern the nature of social realities (Bryman & Bell, 2011), and it can be identified as the nature of our belief about reality (Saunders et al., 2012). This phase aims to enable the researcher to understand the nature of phenomena, the social world, and the entity one wishes to study (Bryman, 2012; Mason, 2017). While some researchers might believe in one reality that can be generalized to anyone, I did not have a one-size-fits-all view in understanding celebrities' impact on humanitarianism in Somaliland. However, I believed in the existence of socially constructed multiple realities. Thus, the subjectivism aspect of ontology is best suited to understanding celebrities' impact on humanitarianism since they are social actors. Subjectivism asserts that social phenomena are created from social actors' perceptions and consequent actions (Saunders et al., 2012). Therefore, different celebrities who started the LAS initiatives, its partners, and beneficiaries formed the social actors of this research.

3.2.2 Epistemology

How is it possible to know reality in research? In this case, epistemology concerns what constitutes acceptable knowledge in the field of study (Saunders et al., 2012). Research relies on how the researcher ascribes understanding to the study, either positivism, realism, or interpretivism. The research recognizes that knowledge is founded on the surrounding environment in which individuals partake, experience, and survive, the socially constructed multiple realities. The epistemes are social facts representing the relations of domination in a given society (Mason, 2017). Hence, knowledge is obtained through examining the nature of realities and comprehending it through the perception of humans about the research question as a social reality. As a result, the interpretive perspective was the best method for establishing knowledge and the cause-and-effect correlation using primary data in this research.

According to Kaplan & Maxwell (1994), interpretivism in research promotes the value of qualitative data. The proponents of interpretivism assume that access to reality, either given or socially constructed, is only through social constructions such as language, consciousness, and

shared meanings (Potholm, 2003). Interpretive studies attempt to understand phenomena through the meanings that people assign to them (Kaplan & Maxwell, 1994). At the same time, interpretive research methods aim to produce an understanding of the context of the information system and the process whereby it influences context (Walsham, 1993). Henceforth, interpretive approaches allowed me to discover and generate a rich and deeper understanding of the LAS initiative, how it started, how it contributed to CD, and how its beneficiaries on the ground view it.

3.3 Research Methods

This research on celebrity initiatives in Somaliland utilized a qualitative research methodology. Qualitative research methods were used as it helps in an attempt to understand societies, human behavior, and institutions. These can be achieved by understanding how people were involved and their values, beliefs, history, traditions, and emotions. It emphasizes an inductive approach to theory and research where the generation of theories is critical (Silverman, 2000). From an epistemological point of view, qualitative research takes an interpretive and constructionist approach to the ontological dimensions. Part of the qualitative approach definition is its ability to go beyond what is and to find an explanation for the social world through the interpretation of behaviors and perceptions of people (Bryman, 2021).

Qualitative methods utilize several data collection instruments, which include interviews, observations, focus group discussions, and ethnographic studies (Blaikie, 2010), unlike quantitative, which use a deductive approach to the relationship between theory and research (Bryman, 2021). Quantitative research emphasizes quantification in data collection and analysis and draws facts to the matter under investigation. Henceforth the choice to use one of the two research strategies is based on the kind of data, location, and intensity of the topic under study. The selection of the research strategy is not a matter of right or wrong but is informed by the subject matter (Silverman, 2000). Key to using qualitative research in this study is its capacity to explore deeper the LAS activities more through in-depth interviews, focus group discussion, and document analysis. The method allowed me to understand the role and impact of the LAS in more detail, which is difficult to measure and understand through a quantitative approach.

Additionally, a qualitative study has many interpretations of concepts and realities. Thus, while my choice to use a qualitative approach was driven by its ontological stance, where I saw the world as a construct where social actors construct realities, the approach also has its weakness. Qualitative research is prone to bias, and the researcher's involvement might affect reliability and validity (Bryman, 2008). There is also a high probability of the researcher investing emotions due to active participation (Silverman, 2000), which may influence the data collection, analysis, and interpretation. In this research, I was involved in the discussion through interviews and focus group discussions; however, to avoid bias, I strived to remain professional, and an interview guide guided me.

3.4 Research Design

Researchers can use many research designs, but their choices are driven by the data they want to collect (Bryman, 2016). A case study is regarded as an exploration or in-depth analysis of a bounded system or a single or multiple cases over some time (Creswell, 1998, p.61). A case under study may be a process, event, activity, programme, individual or multiple individuals (De Vos et al., 2005). Creswell (1998) understands a case study as a bounded system that reflects a detailed, intensive data collection involving multiple sources of information, both primary and secondary. For my research, the LAS served as a case study. Bryman (2021) argues that selecting a research design is informed by the priority given to a range of dimensions in research.

A case study in social science is more commonly used to refer to organizations or locations. It is an empirical inquiry investigating a contemporary phenomenon within its real-life context (Yin, 2018). For my research, I used an interpretive case study design based on different stakeholders' narratives, experiences, and perceptions. The case study allowed me to focus on one particular celebrity initiative in Somaliland and thus to explore the research questions in depth. It also allowed me to understand the behavior, experiences, and attitudes of people in Somaliland. A case study design allows flexibility. Soy (1997) argues that the flexibility of the case study methods allows it to introduce first-hand and unexpected results, leading to the research taking new directions.

3.5 Sampling Techniques

A study population is a group of elements or cases that conform to specific criteria, whether individuals, objects, or events (Blaike, 2010). A sampling strategy shows how participants were selected from the population (Mason, 2017). The study consisted of a wide range of actors making it nearly impossible for me as a researcher to get the information from such a wider pool of people. Thus, I applied purposive sampling in selecting research participants and snowballing in identifying major actors who worked closely with the LAS. The participants were purposively selected based on their knowledge, experience, and involvement in the LAS. Bryman (2021) notes that purposive sampling is a non-probability sampling method that seeks to identify units of analysis relevant to the topic under study. Purposive sampling was used because I intended to select participants who knew about the topic being investigated intentionally.

A sample is a minor population fragment in a given community (Kothari, 2009). Participants were purposively selected and interviewed for my sample based on their participation and contribution to implementing the LAS. The sampling frame consisted of members of the American Refugee Committee, an organization that the Love Army partnered with, and community members, including community leaders and project beneficiaries. These people were either directly or indirectly involved in the activities of the LAS. In this regard, the sample of this study consisted of 27 participants drawn from key participants, members of ARC, and beneficiaries of LAS.

3.6 Researcher`s Position and Data Sources

The data collection for this research was done between January and March 2023 using online data collection techniques. At first, I did not have any connection with people in Somaliland, where LAS was implemented. I came across the Alight, formerly ARC, then I emailed the Director to introduce myself; once he replied, we then had a phone call, and I explained to him the aim of my study and how they could assist me in obtaining data in Somaliland. ARC had partnered with LAS, and it has worked in the Horns of Africa for many years, particularly in Somaliland, where it has offices in the capital. The Director of Alight was instrumental in guiding this research. The Director introduced me to one of their members, who then acted as the research assistant and helped facilitate interviews and identify key informants working with Alight from its Head Office in the United States of America and the Horns of Africa. Upon

gaining access to major actors within the LAS initiative, I requested individual emails and wrote to them seeking their consent to be interviewed. I also had to arrange with the contact person in Somaliland to help identify the beneficiaries of the Love Army project, as they form the most important aspect of this research. The research assistant also provided me with the email of Jerome, the founder of the LAS initiative, and I tried to reach out to him using his email and social media platforms. My efforts to interview Jerome were fruitless and potentially, and I am one of many students who failed to get access to potential key participants of their studies.

3.6.1 Primary Data Sources

Primary data is the data that a researcher can obtain through first-hand observation and investigation. Primary research refers to the information one collects (Owl Resource, 2006, p. 1). It involves collecting data about a given subject directly from the outside world. According to Ryerson (2007, p 1), primary research data is collected specifically for the study. It is obtained by the researcher either observing the studied subject or phenomenon or communicating directly or indirectly with the subject. Carrying out primary research may be developed into an excellent skill that is useful in business, personal or academic settings, for instance. This research is academic, and its primary data sources include semi-structured or open-ended interviews and focus group discussions (Dawson, 2009).

Additionally, I used these two methods to ensure an in-depth understanding of the LAS initiative and how it has contributed to CD. I used an interview guide that was prepared based on who the participant was; two interview guides were prepared, one targeting beneficiaries second, Love Army and ARC. After that, I used the questioning route, which consists of a sequence of questions that demands specific answers (David, 2007). I also used focus group discussion as a primary data collection tool and organized four focus group discussions using the interview guide prepared for the LAS Somalia beneficiaries.

3.6.2 Secondary Data Sources

I used several materials to complement primary data. Documentary review and content analysis were used in collecting secondary data from reports, articles, and books. Saunders et al. (2012) view secondary data as the raw and published data already collected for other purposes. McDaniel and Gates (1998, p 98) argue that secondary research may be associated with qualitative data, while primary research may include qualitative and quantitative data; one may

obtain quantitative data from secondary research. Documentary review is a practice where the researcher assesses, analyses, and classifies data from written documents that deal with issues of interest. Documents play a significant part in data collection (Yin, 2009). In constituting the empirical evidence of this study, I received numerous reports from Love Army and ARC from Alight key informants. In addition, Learn (2006, p 2) identifies certain limitations to secondary research; sometimes, it needs to be more specific, accurate, and updated. Care was taken during the use of secondary research to make sure that these limitations were overcome.

Connelly (2010) states that secondary analysis uses data gathered in a previous study or collected to test new hypotheses or answer further research questions. As a result, he argues that secondary analysis is best suited for descriptive, exploratory, and correlational studies. Such studies may answer primary questions that could lead to the development of a theory. According to Silverman (2001), documents are considered to be unchanging and reliable investigating records because they fill in gaps that the participants need to cover to enhance the reliability of the study. With consent from Love Army and ARC, I used secondary documentary data to complement interviews and focus group discussions. According to Saunders et al. (2012), secondary documentary data include non-text materials such as voice and video recordings, pictures, drawings, films, television programs, and web pages. These data can be analyzed qualitatively by transcribing spoken words and analyzing them as text (Robson, 2011). I explored the Twitter, Facebook, and Youtube accounts of the celebrities that had played a critical role in the LAS and Turkish Airlines and extracted some pictures posted during the initiative. This enabled me to triangulate findings based on primary data collected through interviews and focus group discussions.

3.7 Research Instruments and Design

The research utilized a wide range of secondary data on celebrity aid projects, particularly in the literature review. However, the primary data was gathered using two interview guides for different audiences. The primary data was collected through Zoom; I was responsible for setting meetings and sharing the link with respondents. During focus group discussions, I, in collaboration with the research assistant, organized where people would meet, and the I then connected on Zoom. At the same time, the research assistant translated the interview guide for the beneficiaries. Secondary data from published books, articles, and journals, were used to analyze the role of celebrity aid projects in CD in Somaliland.

3.7. 1 Interview Guide

Qualitative interviewing purportedly aims to access participants' feelings, experiences, and interpretations of their social worlds (Hewitt, 2007). An interview guide can be perceived as a guideline to ensure that the interviews go in the right direction with the researcher's interaction with the interviewee. The interview guide provides interaction between the researcher and the participant (Hand, 2003). I, however, utilized an interview guide with semi-structured questions to assist with the research to avoid the process from deviating from the initial call, hence remaining within the study's parameters. Semi-structured interviews guide were prepared before data collection started to understand concepts from the sample population's points of view.

A semi-structured qualitative interview guide is essential to this research because it allows flexibility between the researcher and participants (Creswell, 2013). A qualitative interview guide enables the interviewee to describe what is meaningful or important to them or use their own words rather than being restricted to predetermined categories, such as in surveys (Creswell, 2013). As a result, participants may feel more relaxed and willing to talk. It also provides highly credible results, allows the evaluator to probe for more details, and ensures that participants interpret questions as intended. In this qualitative research, I recorded and transcribed the interviews contacted from different participants.

According to Heritage (1984, p 238), tape recording and transcribing are done so that it helps correct the natural limitations of our memories and the instinctive glosses that we might place on what people say in interviews. The recording also allows repeated examinations of the interviewee's answers and opens up the data to public scrutiny by other researchers who can evaluate the analysis. The additional advantage of recording interviews is that it helps to counter accusations that the researcher's values and biases might have influenced the analysis. It also allows the data to be re-used in ways different from those intended by the original researcher. Creswell (2013) posits that recording and transcribing are time-consuming and expensive as this involves using excellent and expensive equipment if sound quality is to be achieved.

3.7.2 Document Analysis

This research uses document analysis to collect primary and secondary data, both published and unpublished documents, including reports from Love Army and ARC. Documents contain text and images recorded without the researcher's intervention. According to Bowen (2009), document analysis is a systematic review and evaluation of printed or electronic documents. This method allows data to be examined and interpreted to elicit meaning, develop empirical knowledge and gain understanding (Corbin & Strauss, 2008). Documents are social facts that are produced, shared, and used in a socially organized way (Atkinson & Coffey 1997. p, 47). I assessed different types of secondary data relating to the Love Army's role in community development in Somaliland. I also analyzed Love Army and ARC documents, manuscripts, and news from mass media and social media sites. The documents were used for the systematic evaluation of the case study.

Documents data sources used in this thesis allowed me to access data usually inaccessible through interviews. The Love Army and ARC reports helped analyze the LAS projects through their stages, and pictures were taken during the implementation. According to Johnson & Joslyn (1995), documentary sources are essential in saving time, mainly when they are available and easy to access. The combination of documents allowed me to empirically advance theoretical statements, which further shed light on the continuities and discontinuities of the role of celebrities in humanitarianism. Johnson & Joslyn (1995) notes that using written documents as data sources has shortcomings. They point out that a process of selective survival determines what material to read and what not to read, and thus issues of bias in the contents of documents cannot be ruled out (Creswell 2003, & Hay 2002). Therefore, I ensure a critical selection of documents and information for this thesis.

3.7.3 Data Integrity

Integrity is honesty and probity within qualitative research, underpinning ethical practices that comprise data collection and analysis activities. Given (2008) notes that integrity within empirical research is not an abstract concern; it directly informs the choice of methods to legitimize knowledge production within an appropriate theoretical framework. To present a clear picture of this research, ethical consideration was taken very seriously to avoid jeopardizing the validity and reality of the study. To ensure the integrity of all the data collected

for this research, I used the triangulation approach and adopted the six strategic considerations Shram (2003) identified for fieldwork (Millar-wood, 2008). As Onwuegbuzie & Teddlie (2003) stated, this ensures the accountability and legitimacy needed for data collection, analysis, and interpretation. These methods may include in-depth interviews, focus groups, participant observation, and nonparticipant observation, and all entail different forms of ethical rigor in their execution centered on taking participants' accounts seriously. Gillham (2004) argues that data accumulated by other methods but bearing on the same issues is part of a multi-method approach. He stated that if these multi-method approaches agree, we can be reasonably confident that we are getting an accurate picture of the research.

3.8 Data Collection Process

In this research, I used a multi-method approach to collect data for this study using primary and secondary data sources. At first, I obtain authority from the Norwegian Center for Research Data (NSD) to undergo research which acts as the institution's research permit. After this, I booked an interview appointment with the authorities at ARC to help make an introduction to other employees across the world who participated in the LAS. After making introductions through emails from ARC Horns of Africa's head office, I also made appointments and booked interviews with individuals. Selected participants from the same institutions were sampled. The respondents were given instructions and assured confidentiality, after which time was enough to participate in the research. The interview schedules were also pre-arranged, and appointments were booked with ARC individuals who were interviewed as I recorded and fill the details in the interview schedules. I also used the notebook to write some notes while I was interviewing people during interviews.

3.8.1 Primary Data Collection Process

The collection of primary data in this research was central to understanding the impact of the LAS on community development. Data collection in this study was collected using a virtual method. I used the Zoom platform to interview participants. Dawson (2009:74) stated that the researcher needs to ask questions, listen, and probe for more information through participant clarification or further explanation. He noted that the main aim is to elicit specific information which can be compared and contrasted with information gained from other interviews. Even so, efforts to contact interviews with Jerome, the founder of the LAS initiative, were futile,

despite sending emails and instant messages on his social media platforms. Interviewing Jerome should have strengthened the reliability and validity of the data that I collected from several informants, as he was the vital force in the Love Army. However, to get a clear picture of the LAS, I conducted seven interviews and held four focus group discussions purposively drawn from all stakeholders involved in LAS. The reason for selecting such a wide range of participants is to achieve a balanced result. A Dictaphone borrowed from the UiA library was used to record the interviews with the consent of the participants. Each interview lasted approximately 45 to one hour, which I also recorded.

The ARC research assistant helped link me to beneficiaries, which required someone with language knowledge to help translate. With the help of a research assistant who traveled to meet the beneficiaries and facilitate meetings, I listened and wrote notes from the conversations. An interview guide for the beneficiaries was sent to ensure the assistant was familiar with it and could translate. As the researcher, I was responsible for creating Zoom and sharing with the Assistant, who then joined live and enabled me to listen and introduce myself to the beneficiaries. I guaranteed the participant's confidentiality of their information and consented to participate in the research as per the guidelines of NSD. However, during the data collection process, the lack of my physical appearance to respondents created a distance that might have caused a lack of trust. Nevertheless, the fact that my research assistant was from a trusted NGO, and some have interacted with the NGO, meant that the beneficiaries were free to respond and provide more information about the LAS initiative.

3.8.1.1 Zoom Interviews

This study uses internet research methods through digital qualitative data collection, Zoom in particular, which NSD approves. The digital qualitative data collection method centers on using online platforms to conduct interviews. According to Pink et al. (2016), data can be collected through interviews and passive participant observation in a digital ethnographic approach, but it is mainly done through field notes. To prevent harm to participants, I seeks consent, holds maximum confidentiality of the participants' information, and respects human dignity, security, and autonomy. Zoom interviews were used to contact interviews because it is among the internet platforms approved by the University of Agder and NSD.

I used semi-structured and unstructured interviews to collect primary data in this research. Semi-structured interviews were used for all interviews that I carried out with participants from ARC. I interviewed seven participants from ARC. Both were purposively chosen due to their role during the implementation of LAS or to working closely with Jerome and the Love Army team. Bryman noted that one key advantage of semi-structured interviews is that they create latitude for the researcher to get more insight through probing and taking note of emotions (Bryman, 2008). All the participants received a semi-structured interview guide (Blaikie & Priest, 2019) in advance to ensure they were familiarized with questions and as a way to save time. All the Zoom meetings were pre-arranged with the individual participants. During the interview, I ensured that the participants were familiar with and understood the demands of the interviews and started with random questions.

3.8.1.2 Focus Group Discussions

To get a deeper understanding of the subject under investigation and provoke debate on how celebrity aid has helped the Somali people, I employed focus group discussions as another way to collect data. “In a normal individual interview, the interviewee is often asked about his or her reasons for holding a view, but the focus group approach allows people to probe each other’s reasons for holding a certain view” (Bryman, 2012, p. 503). Well-being concerns people who are not homogenous; hence I felt it was crucial to probe their thoughts deeply. I did this to gather as much information related to the investigation as possible and appreciate how specific perspectives are upheld. Focus group discussions provided an opportune platform to gather different perspectives as participants contested each other’s opinions. With the help of a research assistant in Somaliland, I hold four focus group discussions comprising five people/beneficiaries, each using Zoom. Zoom was used only to facilitate my involvement in focus group discussions while the research assistant was in the presence of the participants. Due to uncertainties presented by the escalation of the COVID-19 pandemic and the conflict nature of the case study, I used Zoom to join in the discussion as it minimize the risk of both COVID-19 and being embedded in a conflict zone in Somaliland.

The focus group discussions were all pre-arranged, and the research assistant was responsible for bringing informants to one place and using his only computer to connect to Zoom, where I actively participated. It was an interactive session where the research assistant first made introductions, followed by greetings, and the research assistant moderated the discussion while

interpreting language. Both semi-structured and unstructured interview guides were used during the focus group discussion to help informants provide more insights about LAS. Yin (1994) argues that informants during interviews provide insights into a matter and can also suggest sources of collaborative evidence (p.84), which was experienced during this process. My experience from using Zoom during focus group discussions is that I was able to be involved in the process and see and observe their reactions and expressions on Zoom camera.

3.9 Data Management

Managing data collected in research has become more complicated and requires researchers to develop a solid plan before collecting data. Lin (2009) argues that researchers can use a reflective process to manage data generated in qualitative research to synthesize their data better. Akin to data management are the issues of confidentiality, data storage, sharing and ownership, and human subjects' protection (NSD, 2020). I recorded participants' audio, immediately transformed it into retrievable form, and uploaded it into the University of Agder cloud with a security code and limited accessibility. The audio was complemented with a notebook and was numbered to provide easy follow-up in the event of future questions. I coded the audio with the number of interviews; for instance, the first interview was renamed Interview 1 (Alight), and the second interview was renamed Interview 2.

I had sole ownership of the data in this research, and I gave the accessibility to raw data to the research supervisor only. I was also responsible for ensuring data confidentiality; hence, the data documentation was altered, removing personal identifiers and encoding data elements. Strict precautions were put into place to prevent information from being disclosed inappropriately. The Dictaphone was set in a secure and locked location during the research, to which I only had access. To add some, transcriptions, notes, and other related records, such as reports from LAS and ARC, were treated the same. The Dictaphone used to record audio was returned to the University library, and the information was erased while I was present.

3.10 Data Analysis

Data analysis systematically applies statically and logically to describe, illustrate, condense, recap, and evaluate data (Chambers & Skinner, 2003). There are several data analysis methods in qualitative research, and Bryman (2021) notes that the inductive approach and grounded theory represent the main data analysis methods. This research adopted the grounded theory approach, and the main aim of data analysis is to reduce data or at least reconfigure it to a more

manageable and comprehensive form (Rabiee, 2004). Powell & Renner (2003) argue that good data analysis depends on the understanding of the data by the researcher. After I held interviews, I transcribed them verbatim, requiring reading and rereading the text and audio recordings thoroughly to pick relevant themes that had emanated in the research. This forms an integral part of data analysis as it arranges common themes, relates them to the research questions, and finds the link between literature and theories (Bryman, 2012).

I went on to use thematic analysis to analyze the data. Thematic analysis is a qualitative method of analyzing data by assessing and evaluating themes from data acquired during the research (Maxwell, 2004). According to Braun and Clarke (2006), thematic analysis is a method for systematically identifying, organizing, and offering insight into, patterns of meaning (themes) across a dataset. Focusing on meaning across a dataset allows the researcher to understand collective or shared meanings and experiences. Hays (1997) argue that it identifies unique and idiosyncratic purposes and experiences found only within various data item. This method determines what is familiar with how a topic is talked or written about and makes sense of those commonalities. I used this method to identify numerous patterns that could be placed across the dataset, and the purpose of the analysis is to identify those relevant to answering a particular research question.

3.11 Permissions

The University of Agder, in collaboration with Norwegian National Research Ethics Committees (NSD), has strict and transparent procedures for students who intend to collect data in pursuit of their Master's degree thesis. I followed NSD guidelines and regulations, which require one to apply and grant permission to undergo data collection. The researcher was familiar with the guidelines and regulations at the University of Agder, the code of practice for personal processing data in research, and students' dissertations. I sought permission and notified the Norwegian Centre for Research Data (NSD), which handles assessments of research projects, to ensure that personal data protection guidelines and laws are followed. I also ensured that the research followed the ethical guidelines provided by the National Committee for Research Ethics in the Social Science and Humanities (NESH).

3.12 Challenges and Risks

The success of this research reminds me that a winner is a dreamer who never gives up, and research is to see what everybody else has seen and to think what nobody else has thought.

Starting this new topic and choosing the Somaliland case study was brevity as I needed contact, knowledge, and understanding of the local context. What was more challenging was ordering the topic areas so that my questions flowed reasonably well. Formulating the semi-structured interview guide in a way that helped me to answer the research questions without too much specificity was not easy. Kvale (1996) opines that one must prepare him or herself for the interview by cultivating as many as possible of the criteria of a quality interviewer. Preparing for an interview is not easy and requires paying attention to many details, having good listening skills, being alert and active, and avoiding asking irritating questions at the end.

The use of comprehensible and relevant language to the people in Somaliland was another hindrance and a challenge faced. The beneficiaries of this study were rural people in Somaliland who had a history of conflicts, terrorist attacks, and suffering from the effects of droughts. Fear to provide and divulge more information about their lives and how they have used resources given to them by Love Army was a challenge. Although they had been made aware of the research and how the findings would be used, there still needed to be more trust. The beneficiaries needed transport costs, and hiring a research assistant was expensive, which became a challenge for me to reach some villages far from Somaliland's capital. The other critical challenge I faced was technical challenges in the Zoom meeting; sometimes network failed, then I spent time recapping. I also intended to interview Jerome Jerre or any of his friends. However, the efforts remained a pie in the sky, although emails were sent. Moreover, participants sometimes postponed or failed to join the Zoom meeting, which became a challenge to this research.

3. 13 Ethics Self-Assessment Template

3.13.1 Overview of the ethical issues

Undergoing research on the role of celebrity aid needs rigorous ethical consideration to gather valid and reliable data and protect research participants. The NESH (2016: B.7) outlines that the main rule of a researcher is to be responsible for informing research participants about the research under study and obtain consent if sensitive personal information is used. This study adopts qualitative methods for collecting data, and I collected data through interviews and focus group discussions. I seek informed consent from the research participants by emailing them about the research and its importance to completing my studies. The NESH (2016) notes that not all information openly available online is public and thereby be made an object of research without informing and obtaining consent from those concerned.

Do not harm is one of the main ethical principles in social research, in which the researcher must be guided to protect oneself and the research participants. The context of the study and its geographical area is a conflict zone. Hence, strict adherence to the do not harm principle is needed. To minimize the possible adverse effects of social research, informed consent is essential. The participants were fully aware of the purpose of the research, the safety of their data, and their role in the study. A consent letter was created and distributed to all participants in this research. In this case, the credibility of the researcher and the trust of the participants depend on the confidential processing of the information by the terms defined by the consent form (NESH 2016: B.9)

Though this study includes vulnerable groups who live in the conflict zone, it is essential to abide by confidentiality and anonymity. I assess the participants' vulnerability and interaction with them. Etikkom (2019), the researcher needs to look into confidentiality and discuss it in light of their methodological choices. I discuss confidentiality regarding online research and qualitative data collection in this case. To achieve this, I exercised due care and assumed personal responsibility to safeguard the integrity and interests of the individual, including the respect for privacy and family life (NESH 2016: B.15)

It is easier to make records anonymous in qualitative research and keep the participants unidentified (Bryman, 2012, p. 136). Thus, I paid more attention to confidentiality and anonymity in this research. The participants were informed about what was done with the data produced due to the interviews. It is essential that when the researcher promises confidentiality, it implies that any information that can be identifiable from the individual will not be passed (Etikkom, 2019). To protect and anonymize the informants and organizations in this study, I make minor changes to the examples taken from the different contexts of CAI in Somaliland.

3.13.2 Risk for Participants

Risk for participants is the probability of harm or injury, both physical, psychological, social, legal, and economic, that might occur because of participation in a research study. The probability and severity of possible harm may vary from minimal to significant in this research. The potential risk of this study to participants includes invasion of privacy, social damage, and loss of confidentiality. Due to the severity of this study, there is a probability of loss of confidence or fear of breach of confidentiality concerning safeguarding the information given to the researcher by participants. The loss of confidentiality may result in psychological harm

to participants. To minimize this risk, I sought consent from the research participants and shared data to verify and re-use the research material. I tried to be more transparent with the participants regarding the data I intended to collect and its use. NESH (2016) notes that transparency is a precondition for maintaining society's confidence in research; however, the researcher independently decides what is ethically appropriate before sharing data.

3.13.3 Risk for yourself

Undertaking sensitive research has the potential to have a significant impact on the psychological and physical safety of the researcher. Qualitative researchers working on sensitive topics are undertaking research interviews with participants regarding the role of celebrity aid in a conflict and fragile state, often distressing aspects of their lives. This type of research can be an emotional experience for researchers, and the researcher must seek support (informal or formal) from a contact person in Somaliland. This informal peer support is essential for researchers, particularly when considering that the emotional nature of research work is undervalued within the university culture. Regarding the location under study, the risk of physical harm can occur when conducting research in some areas or settings. Considerations of physical harm generally focus on threats from others 'in the field.' However, the risk of illness and disease, mainly when working in developing countries like Somaliland, should not be overlooked. However, I undergo online research using digital interview tools in this research.

The greater risk to researchers in qualitative research has been identified as their emotional well-being. This can include emotional trauma and, more commonly, emotional distress. Qualitative research generally necessitates researchers empathizing with their participants in collecting data. Much research on 'sensitive' topics and topics on conflict zones involves researchers listening to people's experiences of hardship, grief, loss, or fear. Such analysis can leave researchers feeling emotionally distressed. I thought that I might face emotional trauma due to distressing memories on the part of the researcher generated by the research. Emotional difficulties can also result from observing practices or hearing about experiences or views to which a researcher is morally opposed but to which they are obliged to 'go along with to avoid jeopardizing the research. Henceforth, I utilized a proxy counselor or emotional helper.

3.13.4 Informed consent

Informed consent is an ethical and regulatory requirement for research involving human participants. The goal is to provide participants with sufficient information about the research under study in a language easily understood so they can decide to participate voluntarily. In this research, I anticipated that the language barrier is one of the challenges that will influence informed consent gathering. It is assumed that the individual who signs the consent form does so with a complete understanding of what is stated on the consent form. However, evaluating their viewpoint about celebrity aid might be challenging since no established method exists to measure a participant's understanding of the information given. Thus, it can be assumed that a degree of misunderstanding occurs. Misunderstandings can occur because of incorrect or inadequate language translations.

To add some, even when there are no language barriers or religious impediments to hinder the communication between researcher and participant, misunderstanding can still occur due to participants' false expectations of the research outcome. This study seeks to gather information from people living in a conflict zone in Somaliland. However, vulnerable groups in this research include someone absolutely or relatively incapable of protecting their interests. Obtaining informed consent is critical when working with them, specifically with groups like people who have been affected by conflicts and droughts for decades and have experienced CAI helped them. There were potential problems in understanding the research, their role in the study, and how the analysis will be used. Hence, obtaining informed consent was complex, particularly with the beneficiaries, and special care needs to be taken to develop the appropriate strategies for communicating the implications of involvement in research.

3. 14 Chapter Summary

This chapter has revealed several research methods, techniques, and apparatus I used to gather and analyze the data. The chapter has displayed a complete and comprehensive study design that utilized a qualitative research approach, the research philosophy, and the approach. The chapter also showed the tools used by the researcher to collect data and those used to analyze it, and the techniques used for sampling and methods for collecting and analyzing data. Ethics of research are outlined and articulated, showing how I uphold them and acquired permission to undergo this study. All of the above was designed to certify that I was well-guided and

organized during the research to produce study results that would bear credence, authenticity, and reliability.

Chapter 4: An Introduction to Somaliland Context

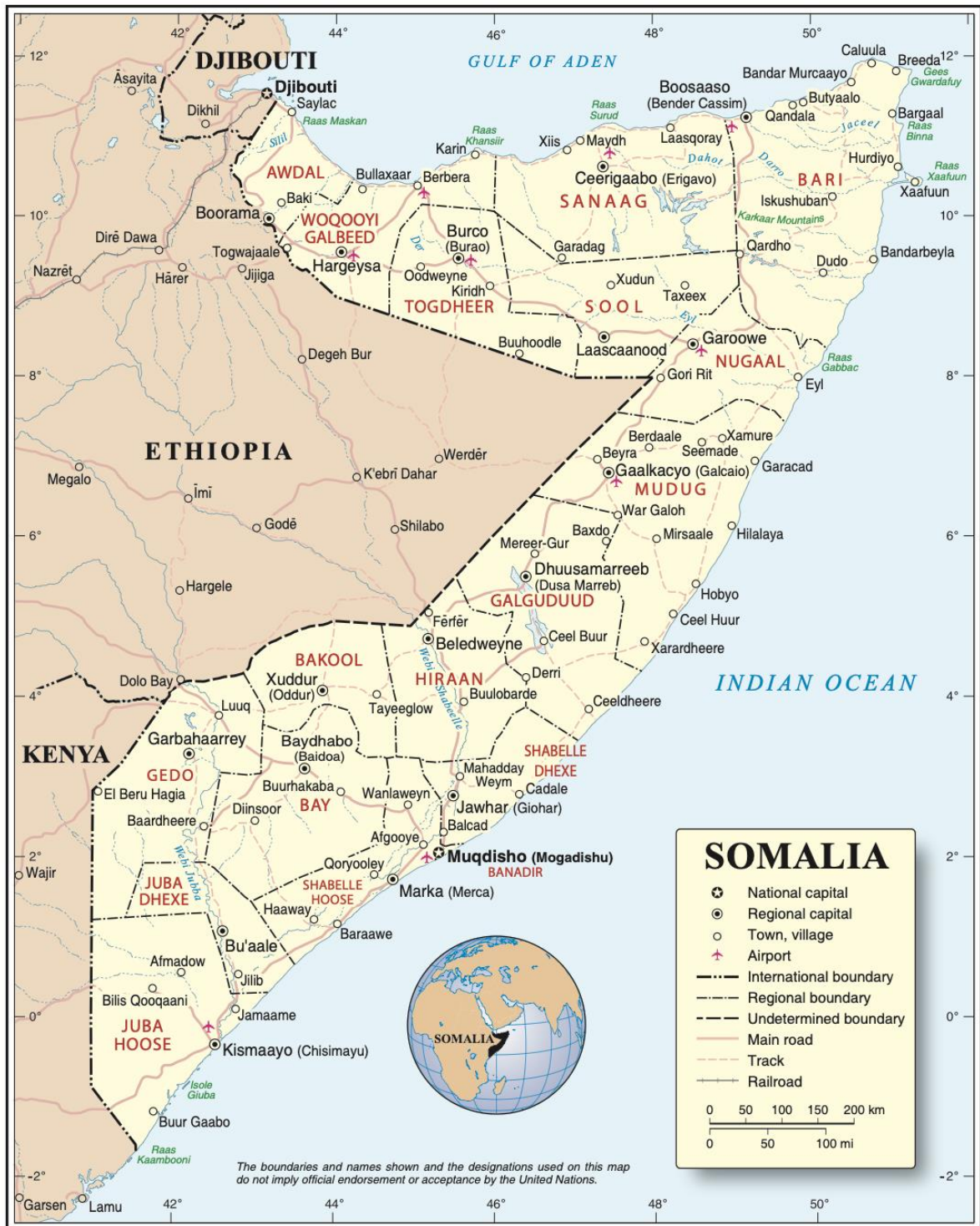
4.1 Introduction

This chapter of the research looks at the context and area where the research was conducted, including its socio-economic and political outlooks. It presents the system for the contextual analysis that contains the fundamental consideration of the exploration depicted in this venture. It gives the reader an understanding of why the researcher chooses Somaliland as a case study and how the organizers of LAS, as a CAI, decide to help the Somali people. The chapter details the context of the research, the places where it was conducted, the actors involved, and their roles in CD. A distinction between Somalia and Somaliland will give the reader a clear understanding of where the initiative was implemented and the politics around the areas in international politics. Somaliland is the leading case study; however, its existence cannot be separated from Somalia, hence the need to contextualize both States.

4.2 The Context of Somalia

The Federal Republic of Somalia is located in the Horns of Africa and shares the borders with Djibouti, Ethiopia, and Kenya. It has a landmass of about 638,000 km squared and a coastline of about 3333km long (Mohamud et al., 2022). Somalia has a rising altitude, precipitation increases, and a part of the western region receives up to 20 inches (9 kg) of precipitation per year (Elmi, 2021). Located in East Africa, Somalia has two distinct seasons: the long and the short rainy season, which usually accounts for more than 60% of the annual precipitation between April and June (Mohamud et al., 2022). Short rains occur between September and November (Desta, 2016). The average monthly temperature variance in northern Somalia is between 15–25°C and 25–35°C in the south (Mohamud et al., 2022). The state is characterized by nomadic livestock, the most suitable livestock activity in Somali lands; it is based primarily on semi-arid and arid pastures. Pastures comprise 55% of the country's land assets (Abdullahi, 1990), residential land comprises 19%, forests comprise 14%, and cropland includes 12% (Abdullahi & Arisoy, 2022). In 1990 according to estimations, 8.2 million hectares were cultivated (Cecchi et al., 2010).

Figure 3: The Map of Somalia



Map No. 3690 Rev. 10 UNITED NATIONS
December 2011

Department of Field Support
Cartographic Section

SOURCE: United Nations (2011)

The Somalis are a homogenous ethnic group who speak the same language, share the same identity, and have similar religions and cultures (Muhammed, 2018). Somalia lay in the land that stretches from Djibouti up to Kenya, and East and Southeast of Ethiopia to the mainland of present Somalia in the Horns of Africa (Zuin, 2008), as shown in Figure 1 above. The state is divided into different patrilineal clans and sub-clans that have a considerable bearing and play a critical role in the Somali people's social, political, and cultural life (Terdman, 2008).

Somalia gained independence in 1960 and enjoyed nine years of parliamentary democracy, producing the first democratic transfer of power in Africa (Samatar, 2016). The state became the most fragmented or failed in Africa's post-colonial period due to conflict, which stormed up after the government was overthrown through a military coup in 1969 (Khayre, 2017). After twenty-one years of Mohamed Siyad Barre's dictatorial rule, the military government was violently ousted by the power conglomeration of various clan-based groups in 1991 (Elmi, 2010). A formal legitimate authority still needs complete control over the entire territory (Webersik et al., 2018). The violent conflict further intensified after the collapse of the military government because the rebel leaders and other faction chiefs disagreed on a workable power-sharing formula and subsequently divided the country into small fiefdoms (Khayre, 2017). The conflict produced over two million internally displaced people or refugees in foreign countries (Avis & Herbert, 2016).

The north-central of Somalia is a proto-state of Puntland. Many pirate attacks have been launched during the conflict (Last & Seaboyer 2011), affecting the Darod, the dominant clan. The Darod is the largest of all the Somali clans, and their members are distributed over the entire greater Somalia region. The next colossal clan is the Hawiye which occupies much of central Somalia but is also strongly represented among ethnic Somalis living in northern Kenya and southern Ethiopia (Last & Seaboyer). The broad area of central and south Somalia down to the Juba River is predominantly populated by Rahanweyn and Digil clans, commonly known as cultivators and workers of the land. Across the Juba River and moving over the border into northern Kenya, the Darod emerged as the dominant clan (Lewis, 2003). However, Islam as a religion has a huge following in Somalia, with approximately 90% of Somalis (Last & Seaboyer, 2011); hence, Islam significantly influences current Somalian politics.

4.3 Political Economy of Somalia

The Federal Republic of Somalia is rated one of sub-Saharan Africa's poorest and conflict-prone nations. Prolonged armed conflicts, political instability, and persistent humanitarian and developmental crises are part of the critical challenges that the state has faced for decades. Due to the prolonged crises in Somalia, the state failed to create a formal legitimate authority to ensure total control of the entire territory (Webersik et al., 2018). The Somali regions represent an outlier or an extreme example of what is seen as state failure (Stremlau, 2018) and potentially a fragile state in international relations. The structural challenges in Somalia led to the continued existence of terrorist groups and strengthened their presence. Many Somalian youths are unemployed, providing political elites with cheap and readily available recruits (Elmi & Barise, 2006). Due to their lack of stability and robust systems, corruption is rampant in public institutions, and they need more funding (Webersik et, 2018). Hence their relationship with regional states and the central government must still be determined and strengthened.

The development of Somalia's socio-economic and political environment is affected by the continued conflict and lack of a sustainable transitional justice system. States that emerge from violent civil war and conflict face critical dilemmas regarding prioritizing peace or justice (Muhammed, 2018). In Somalia, radical Islamist groups used the power vacuum to rally popular support. Al-Shabaab gained importance when the Union of Islamic Courts (ICU) was defeated with the help of Ethiopian troops, and in 2010 the military wing of the ICU formed Al-Shabaab (Healy & Bradbury, 2010). Most importantly, these endless conflicts have produced a young generation that has grown up without a functioning government that could provide public goods, such as security, education, or health facilities (Webersik et al.,2018). According to Muhammed (2018), several attempts were made to rebuild the state of Somalia; the Transitional National Government (TNG) was established in 2000 but failed to take control of the capital, Mogadishu. The TNG was weak that it failed to protect its members from assassination (Moller, 2009) from rival groups.

The state has experienced a quarter century of instability, severe conflict, and power struggles, from state collapse to civil war, the emergence of the Union of Islamic Courts, and eventually, Al-Shabaab (Mahlasela, 2016). According to Stremlau (2018), small proto-states have emerged in Somalia, although they had a trajectory of dissolution before years of existence. Since 1991, several local, regional, and international peace-building attempts have been tried at the center

of the instability and conflict. Despite the efforts to peacebuilding, political leadership in Somalia and warlords engage in clientelism and provide opportunities and security to their families and relatives (Webersik et al., 2018). This has led to continual division within the state, making most disgruntled people join religious armed groups. Henceforth, the Somali political instability slows developmental progress and paves the way for celebrity aid initiative actors to fill this vacuum.

The Somalian Parliament in October 2004 voted to adopt the Transitional Federal Charter (TFC), which made the first towards political stability since the downfall of the Barre regime (Mohammed, 2018). The efforts were short-lived, as another violent conflict broke out in 2006 between the Union of Islamic Courts (UIC) and the warlords of Mogadishu. The Hobbesian world characterizes Somalia as a virtually “war of every man against every man” (Hobbes, 1588-1679). The Somali political environment can be equated to the state of nature; Rousseau views it as a primitive state preceding socialization, devoid of social traits where individuals act according to their basic urges and natural desire for self-preservation (Rousseau, 1712-1778). After the conflict broke out, the state enjoyed considerable stability and peace since the civil war broke out in 2000. However, UIC threatened Ethiopia, launched an attack against Mogadishu in December 2006 under self-defense, and forcibly expelled UIC from the capital (Zuin, 2008).

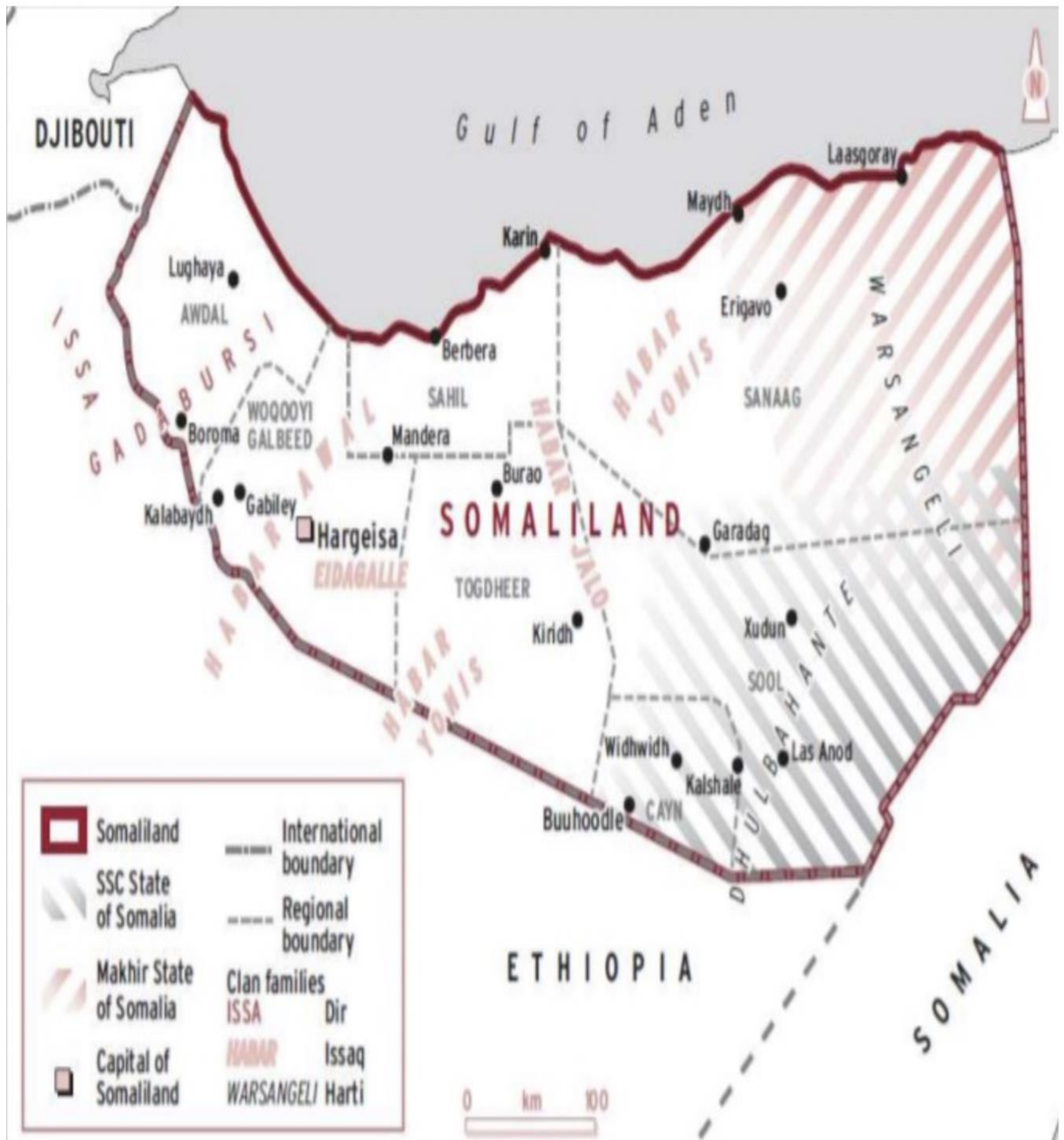
After Ethiopia launched an attack on Mogadishu and prominent leaders of UIC fled the country, relative peace and stability in Somalia have become a pie in the sky. The UIC reorganized itself under its military wing known as Al-Shabaab and continues to fight. After two years of fighting, Al-Shabaab won control of Somalia's southern and central territories, including parts of Mogadishu's capital (Mulugeta, 2009). Between 2009 and 2010, Al-Shabaab consolidated its control of the state's capital and southern and central areas (Human Rights Watch, 2011). In the consolidation process, the wave of violence deteriorated the already dire living conditions of the Somali populace (Muhammed, 2018). During this period, an estimation of over 1.1 million Somali was displaced, 22,000 were killed, and more than 475 000 fled to neighboring countries (Dagne, 2011). However, although Al-Shabaab had left Mogadishu, terror and insecurity accompanied by targeted killings and suicide attacks are still strife in Somalia. To date, Al-Shabaab leaders emphasize a shared Sunni Muslim identity as binding the group and view its identity as the only identity that can unify Somalia (Bacon, 2022). Somalia has not experienced total anarchy and disgruntlement.

4.4 De Facto State of Somaliland

Formerly a British protectorate, Somaliland has been prominent in attempting to secede from the rest of Somalia since 1991 (Nte, 2022). It has remained a de facto state to date. A state can be called a de facto if it exhibits the Montevideo Convention's elements (Richards & Smith, 2015). Article I of the 1933 Montevideo Convention gave rights and duties to states, and accordingly, four factors are specified as requirements for statehood, which are (a) a defined territory, (b) permanent population, (c) government, (d) the capacity to enter into relations with other states (Fakude, 2017). After attaining independence on 26 June 1960, Somaliland received international recognition from thirty-five States, including the permanent members of the United Nations Security Council (Nte, 2022). Its independence facilitated Southern Somalia's liberation and the Union's initiative (Meservey, 2021). Somaliland, after independence, voluntarily joined the newly liberated Trust Territory of Somalia to form the Somali Republic on 1 July 1960 through the Act of Union treaty (Nte, 2022).

Somaliland has a population of approximately 3.5 million, with an estimated growth rate of 3.1% (Beyene, 2019). It has a defined territory of 137,600 square kilometers located between Latitude 8°00' to 11°30' north of the equator and Longitude 42°30' to 49°00' east, encompassing the regions of Galbeed, Woqooyi, Awdal, Togdheer, Sanaag, Sool, and Sahil (Nte, 2022). However, despite Somaliland having all the requirements for state recognition under International Law, it has not yet been internationally recognized by any state or international institutions. The Somali Republic stayed for nine years with a democratic government until President Abdirashid Ali Sharmarke was assassinated during a military coup (Pijovic, 2013). General Siad Barre became the Head of State, annulled the constitution, and commenced a dictatorial military government (Beyene, 2019) with gross human rights violations and crimes against humanity. After General Barre overthrew the government through a military coup, the Somaliland leadership decided to nullify the Act of the Union with Somalia (Nte, 2022), which remained inspirational. In 1991 after a civil war in Somalia came to an unstable end, Somaliland declared independence (Lewis, 2008.) In the unilateral declaration of Independence, Hobbes (1651) notes that if there is no authority with enough power within any territory, every man will and may lawfully rely on his strength and art for caution against all other men. The declaration of independence by Somaliland was not a remedial secession or dismemberment of a sovereign state but a “restoration of a previously independent and sovereign state to its former status” (Beyene, 2019, p.4).

Figure 4: Map of Somaliland



Source: Central Statistical Department Data Dissemination and Publication Section, Hargeisa, Somaliland (2019)

Somaliland canceled the Act of the Union and removed itself from the failed state of Somalia (Hoch & Rudincová, 2015; Fakude, 2017). Conflict in Somalia has long been seen as rooted in factional clannism, and clan is not only a source of social capital but can be a source of division and conflict (Thalheimer et al., 2021). Henceforth, the declaration of sovereign statehood by Somaliland was such that she “reverts to the sovereign status [it] held at independence from Britain on June 26, 1960, ...” (Farley, 2010, p.783).

Recognizing a state is a political act that can be done at the discretion of other states. Moreover, the implication is that a state has the right to self-determination, defend its territorial integrity and sovereignty, and organize itself as it deems fit for the good of its people even before recognition (Beyene, 2019). The Declaration on the Granting of Independence to Colonial Countries and Peoples is predicated on the principle of self-determination to justify decolonization (Beyene, 2019, p.198), a principle that applies to Somaliland. Unlike Eritrea, Kosovo, South Sudan, and other breakaway States, Somaliland has previously existed as an independent state and, in 1991 and chose to revert to her original status as an independent State within her colonial borders which is the acceptable standard in international law and the Constitutive Act of the AU (Pijovic, 2014; Meservey, 2021).

After the end of the civil war and two years of uncertainty and efforts to build up the nation, a four-month conference was held in Somaliland in 1993. The conference produced a preliminary constitution, in which the roles of the traditional clan elders were formalized, and a two-chamber legislative was founded (Lewis, 2008). The people of Somaliland have managed to establish law and order on their territory, and free and fair elections have been held (Webersik et al., 2018). It is the most stable entity among the existing federal state members. Somaliland enjoys a de facto statehood without interference from Mogadishu. This approach also neglects the rights of the unionist communities in Somaliland. The decision to adopt a federal system of government was reached by the unelected faction leaders attending a reconciliation conference in Kenya in 2003, and the majority of the Somali people did not have any say (Samatar A., 2016, pp. 6-12)

4.5 Humanitarian Situation In Somalia

Somalia’s humanitarian situation is one of the world's most protracted, dynamic, and complex crises. It is a complicated socioeconomic, political security, and development environment marked by recurrent humanitarian needs (OCHA, 2020). The state is fragile and has been

fueled by recurrent climate-related disasters such as drought and floods (SIDA, 2022), armed conflicts, insecurity, and socioeconomic and political factors that drive humanitarian needs (Majid et al.,2022). In 2021, Somalia faced critical power struggles and political tensions that delayed national elections. Much concern is that the Al-Shabaab military group could benefit from the potential political vacuum due to the political tensions (SIDA, 2022). The fragile context of the state of Ethiopia is also a cause of concern because if she pulls out of Somalia, it might cause critical insecurity in the Baidoa region, which is a host to internally displaced persons (Majid et al.,2022).

Somalia's conflict is a critical driver of the current humanitarian crisis. Insurgent armed groups are the largest source of insecurity (SIDA, 2022), and their attacks on civilians and infrastructure, kidnappings, and forceful recruitment of children exagere the situation. The Humanitarian Needs Overview (HNO) (2022) points out that the most vulnerable groups in Somalia are the IDPs, refugees, asylum seekers, and returnees. Approximately half of the population in Somalia has been affected by the current drought, aided by violent conflicts (Majid et al.,2022). Around 1.1 million people left their homes searching for food, water, and livelihoods, 301,000 people are facing catastrophic levels of food insecurity, 1.8 million children under the age of 5 face acute malnutrition, including more than half a million children who are likely to be severely malnourished (OCHA, 2022). The number of people needing humanitarian assistance is estimated to increase by 30% from 5.9 million in 2021 to 7.7 million in 2023 (SIDA, 2022). The increase in humanitarian needs is due to the current drought, which has surpassed 2010/11 and 2016/17 in terms of duration and severity (OCHA, 2022).

According to OCHA (2020), clan disputes, protests, and violent conflict are the main contributors to Somalia's instability and insecurity, which drive humanitarian needs. Over 2.4 million Somali people are estimated to require lifesaving essential healthcare and nutrition services (Majid et al., 2022). The excess increase in mortality and morbidity continues to be driven by malnutrition, disease outbreaks, and limited healthcare (SIDA, 2022), most notably for the displaced people, pregnant and lactating women, young children, single-headed households, older people, people with disabilities and people living in areas where access to humanitarian response is compromised due to insecurity (OCHA, 2020). Additionally, attacks against aid workers and economic decline have also impacted the provision of social services by humanitarian and small-scale private development actors. In conflict communities, Majid et al. (2022) note that civilians suffer the most through death and injury, destruction of property,

land grabbing, destruction of livelihoods, limited freedom of movement, and limited access to services and humanitarian assistance.

The continual volatility of the Somalian state poses a significant threat to humanitarian operations and delivery. The accessibility of humanitarian aid and access to affected populations become critical challenges facing the Somalia state. According to OCHA (2020), 9 out of 74 districts in Somalia were inaccessible as of July 2021, and 16 that were accessible had high access constraints. Critical logistical challenges and insecurity along the main supply routes in southern and central Somalia hinder the transportation and availability of essential commodities and supplies (Maxwell & Majid, 2014). Identifying and obtaining assurance of safe access routes remain a misery, and it is the major hindrance to the safe, unimpeded, and predictable passage of humanitarian goods and personnel to affected areas (OCHA, 2022). Hence, Somalia still faces a volatile security situation that creates critical challenges for humanitarian and development organizations, particularly those outside major urban centers.

The humanitarian system in Somalia offers a poignant example of the conflict paradox in the global south. Since the downfall of Said Barre and the collapse of the state of Somalia in 1991, the peninsula has faced acute and persistent humanitarian crises (Barter & Sumlut, 2022) that continue to date. OCHA (2022d) reports that approximately eight million people need humanitarian assistance; nearly three million are internally displaced. Hence foreign aid has become a critical condition for the Somali state's survival and development. Multi-dimensional humanitarian need is high across Somalia, with famine occurring concurrently. Humanitarian aid in a state like Somalia which has become an excellent example of a country in a protracted crisis (DuBois, 2018, p. 8), is part of everyday reality. UNICEF (2023) estimates that 6.7 million people are facing severe food insecurity in Somalia, including 2.2 million people who are estimated to be in Integrated Food Security Phase Classification (IPC) Phase 4. Hence, funding remains at the mercy of non-state actors, such as small-scale development and international donors.

The Federal government of Somalia needs more stability and the ability to deliver public services to its people. With the lack of state governance mechanism in Somalia, the role of humanitarian organizations and relief agencies is to provide public services such as healthcare, nutrition and education, food assistance, livelihood support, and social protection (Bennet 2016: 35). This shows that humanitarian aid in Somalia has become an essential part of service

delivery model (Medinilla et al., 2019). Vast humanitarian agencies operate in education, health, peacekeeping, and peacebuilding in Somalia. Its aid landscape is a thick maze of bilateral and multilateral support, coupled with various nongovernmental donors and organizations. Official Development Assistance (ODA) amounted to 27% of the country's Gross Domestic Product (GDP) in 2017, higher than the 21.5% share of GDP accounted for by remittances (MoPIED, 2018, p.2), while humanitarian aid is accounted to 60% of the reported ODA in the same year. The European Union (EU) and the United States of America (USA) institutions are the most significant humanitarian donors in Somalia, followed by Germany and Sweden, which focus on development cooperation (Medinilla et al., 2019). Thus, Somalia's aid and development sector is massive in size and geographical coverage since several organizations and institutions operate in specialized areas.

The Somali society is caught up in aid dependency, and development partners and NGOs have developed path dependency and donor struggle to reimagine Somalia beyond an aid paradigm (Medinilla et al., 2019). The Federal government of Somalia formed the Ministry of Humanitarian Affairs and Disaster Management (MoHADM), responsible for coordinating and implementing the humanitarian response (SIDA, 2022). It also operates the National Humanitarian Coordination Centre (NHCC), which manages disasters and interacts with the humanitarian cluster system. OCHA (2021) notes that international humanitarian agencies in Somalia are organized and coordinated under the cluster system led by the Humanitarian Coordinator (HC) and the Humanitarian Country Team (HCT). Although these efforts were made to strengthen humanitarian aid delivery in Somalia, the state needs the institutional capacity to coordinate aid, and its efforts are also affected by armed groups. Without a viable state apparatus to coordinate, regulate and guide aid, the proliferation of donors and implementing organizations raises questions about aid effectiveness, duplication, transparency, and accountability (Medinilla et al., 2019).

4.6 Development Context In Somalia

The Somali infrastructure has been destroyed in most of its major big cities due to conflicts and civil wars that have existed for more than two decades (Mohamed et al., 2023). The state is typical of a modern-day failed state; the destruction of infrastructure was one of the first conflict casualties that hindered economic development. The conflict in Somalia, exacerbated by climate change, poses a serious threat to sustainable development and sustainable global food

security (Warsame & Abdi, 2023). Climate changes and rainfall patterns critically influence agriculture production (Demirhan, 2020; Ramzan et al., 2022), affecting developing states like Somalia which depend on agriculture production. After the collapse of the central government in the 1990s, Somalia's political and economic system collapsed (Musse et al., 2019). The country was rated as one of the poorest countries in the world, with an estimated population of 14 million and 69% living under the poverty datum line (World Bank, 2020).

Somali contemporary cities have been shaped by political and economic instability, violent conflict, and war (Mohamed., 2023), destabilizing socio-economic and political development. Less political attention has been given to the massive challenges of war-induced urbanization (Bakonyi et al., 2019) post-civil war period. According to Kumar (1997), post-civil war restoration involves the interrelated tasks of economic, political, and social rehabilitation since war influences the social fabric and destroys the physical infrastructure. In Somalia, the Federal government focuses on political stabilization, reconstruction of state institutions, economic resilience improvements, and poverty reduction (Mohamed, 2023). The World Bank Group (2018) posits that reconstruction is essential for economic recovery and sustainable development. Henceforth, the critical element to Somalia's national economic recovery is the reconstruction of infrastructure, which is necessary for the country's growth and long-term development.

The collapse of the state of Somalia in the 1990s led to the collapse of its Central Bank (Shire & Azrak., 2023). Before the collapse of the Somali Central government, the country's financial sector has several banks, including the Central Bank of Somalia, the Somali Development Bank, The Commercial and Savings Bank, and the state insurance company (KPMG, 2004). The microfinance sector in Somalia remains unregulated, and six microfinance institutions are affiliated as subsidiaries of commercial banks or registered as nongovernmental organizations (World Bank, 2020). The Somali financial sector was also affected by the emergence of the COVID-19 pandemic, which has affected the world's economy and health (Shire & Azrak., 2023). COVID-19 negatively affected Somalia's real Gross Domestic Product (GDP) growth in 2020, thereby hindering the country's economic recovery. The country's economy was expected to contract by 2.5% due to the closure of airports and businesses, limiting exports (World Bank, 2020).

Somalia has one of the highest unemployment rates in the world (Hassan, 2022), and financial and human resources have never been adequately developed after the state collapse and the protracted civil wars. The state needs help coping with humanitarian aid. Idris (2016) claims that proper management of humanitarian assistance can significantly impact the economy, including encouraging local business regeneration, job creation, and rising government tax revenue. Each year, millions of dollars of aid in cash or kind from donors are given to Somalia. Hassan (2022) believes that, due to poor management and lack of priorities, this aid is hurting Somalia's economy rather than enhancing development (p.181). The emergence of CAI in the Somaliland context can play a unique role in development and humanitarianism. Dalmar et al. (2017) recommended that the government take critical measures to support foreign debt and humanitarian aid to boost domestic investments.

4.7 Chapter Conclusion

This chapter gives the reader an understanding of the context of the case study of the research and a clear understanding of its political economy, development, and humanitarian situation. The chapter gives the historical context between the main case study, Somaliland and Somalia, and shows the politics around the two countries. Somaliland is considered part of Somalia; however, it operates as a de facto state with its institutions of governance. This part is elemental as it clarifies how and why I sometimes used Somalia and not Somaliland in some incidents, particularly in understanding the political economy, humanitarian situation, and development situation. I used Somalia to describe and understand the broader humanitarian situation as reported by international institutions, the development context, and the aid approach. I also seem fit to provide this clarification to pave the way for the delimitation of the study, which looks at CAI in Somaliland. The next chapter will provide a deeper understanding of the empirical findings of the research on the impact of CAI on development in Somaliland.

Chapter 5: Presentation of Empirical Data and Analysis

5.1 Introduction

In this chapter, I present and critically analyzes the research's empirical findings and discusses their relationship to literature related to celebrity aid initiatives in development. As discussed in the research methods chapter, the data was collected using various research instruments: interviews, focus group discussions, and secondary data sources such as organizational reports. This empirical data chapter reflects the popular views of beneficiaries and key informants from ARC about the LAS. The empirical data may be limited to all actors who were part of the Love Army initiative, like Jerome and his friends, whom I did not have the chance to interview. However, the presentation is based on the dominant factor from the Alight (American Refugee Committee) team, beneficiaries, and reports of the Love Army team and ARC. In this Chapter, the word ARC and Alight are used interchangeably to refer to the organization that helped the Love Army team to implement their project in Somaliland. The Love Army team is also used to refer to Jerome, his friends, and a group of celebrities who joined and assisted in the LAS Initiative. I used the team Alight team or ARC team in reference to the seven participants I interviewed from Alight. The empirical data is presented in relation to the themes derived from the data collected.

5.2 Background to LAS Initiative

The last two decades witnessed the rise of celebrity forms of global humanitarianism and charity work being spearheaded by entertainment stars, activists, NGOs, and superrich people (Kapoor, 2012). Kapoor points to several global charity work celebrities such as Bono, Madonna, and Jolie, the corporate philanthropy of billionaires like Soros and Gates, and to humanitarian work of spectacular NGOs like Save Darfur. Celebrity humanitarianism offers a solution through solidarity, helping people build collective self-resilience and promoting more sustainable and equitable lifestyles (Richey, 2015). Based on the definition by Richey (2015), this study looked at Jerome's initiative, which became popularly known as the LAS. The LAS, a celebrity initiative started in 2017 to help the people of Somalia affected by drought, is a product of an amalgamation of different celebrities. The aim within the realm of celebrity humanitarianism is to raise funds and help people in humanitarian crises (Richey & Brockington, 2019). The Love Army aid project reflects small-scale, agile, adaptive resource mobilization projects started by individuals or groups of individuals (Frydenlund et al., 2020).

Websites and social media reflect that the main founder of LAS was a social media influencer, Jerome Jarre. In my interviews with key informants in the supporting NGOs, I have gotten this confirmed.

There was a popular sentiment amongst the participants of this research that the people behind the Love Army were people with influence, a substantial following, and global attention. I, however, understand that the world is a typical home for people surviving in different places. With more than seven billion different faces of humankind, very few are fortunate to have a huge following, gain success and recognition across the world, and establish themselves as celebrities. Hence, these celebrities, with great power and following, come with great responsibilities and the attainment of global citizenship. As a group of celebrities, Jerome and his team dedicated some of their time and resources to the welfare of the people of Somaliland. It emerged from my interviews with key informants that the engagement of Jerome and his team in the LAS initiative fostered the sentiment of compassion in potential donors. The people of Somaliland had suffered significantly from drought, and the involvement of Jerome and his team encouraged their followers across the globe to raise funds to fill the gap between Somalia's affluent and needy people.

The reflections from the Alight team to my questions about the emergence of the initiative suggest that Jerome had started the Love Army movement, which aimed to provide love worldwide. At first, the Love Army movement had no particular focus or specific places they wanted to show love. The movement was aimed at sharing stories, and information, offering solidarity, showing love and support to people around the world, and raising awareness. Upon hearing about the crisis in Somalia, Jerome finds ways to utilize the Love Army movement to support the people of Somalia. I raised questions about how my interview subjects perceived Jerome and his actions. Some described Jerome as a French entrepreneur, a social media star, and an activist who started his career as the King of Vine. This perception fits well with how Jerome is described on websites such as Wikipedia and Vanity Fair Magazine (2015).

To add some, my interview subjects suggest that Jerome had approximately 15 million followers across all social media channels, including Facebook, Twitter, Instagram, and Vine. His videos on Vine always reach an epic of billions of views. This resonates with what was reported by various magazines, social media sites, news networks, and newspapers. The GQ Magazine (2014) mentioned that Jerome was recognized as the Man of the Year, Digital 2014.

Vanity Fair Magazine (2015) reports that Jerome was recognized as one of Fast Company’s Most Creative People in 2015 and landed on Vanity Fair’s New Establishment List 2015. Henceforth his reputation and recognition in public space and his visibility on social media made him one of the influential figures with a huge following. This allows him to be recognized as a celebrity worldwide, which can be supported by Partzsch (2018), who argues that a celebrity is someone with an above-average public profile.

One of the key informants at ARC Head Office staff stated that Jerome had once partnered with Liter of Light, a global grassroots movement committed to providing affordable, sustainable solar light to people with limited or no access to electricity. This partnership is described in an article in Affinity Magazine (2017), which reports that Jerome is an example of how people should use their platform as he partnered with Liter of Light and promoted the #PEPSICHALLENGE to help light up homes in third-world countries. The magazine further points out that Jerome travelled to places like Senegal and the Philippines to help install the lights. The Liter for Light Website (2023) shows that Liter of Light is an organization started by an amalgamation of celebrities, including social entrepreneur Iliac Diaz and other notable ambassadors, including athletes Serena Williams and Usain Bolt and the singer Usher.

Figure 5: The Love Army



Source: Jerome (2017)

When I collected data from the key informants, as well as from Jerome's social media sites and the youtube videos he posted during the initiative, it shows that, after Jerome got an idea on how to help the people of Somalia, he contacted his friend Juanpa Zurita. Together they drove the LAS campaign on social media. Their campaign on social media made waves and gained The Love momentum on different social media platforms reaching a global space and gaining global popularity and visibility. The campaign then grew to be a movement of more than 70 world influencers that united more than 1 billion people across social media to donate to the people affected by drought in Somalia. This resonates with Shaw (2016), who notes that social media offers the fastest way to connect with people worldwide and allows user interaction and real-time connectivity. The instant messaging feature on social media platforms helps to exchange ideas and opinions. The LAS campaign shows that social media enables sharing of content and ideas and unites people beyond borders and geographical locations to address, participate, and offer an alternative solution to global challenges.

Additionally, one was inclined to suggest that Jerome and his team used the make noise, make news, and make change model to advance their goal. Through the interviews with the ARC team, I discovered that the LAS is typical of news-making success stories by celebrities. As a result of the media's fragmentation, the scarcest resources in Somaliland and Africa humanitarian attention today, very few issues, people, or groups command the public and international attention to the crisis in detail. The few who manage to capture the public attention can spur public and humanitarian actions on a large scale. However, as quickly as the issues make the agenda, they begin to fade from view, returning people in a crisis to their endless search for new ways to get back on the public radar again. In this regard, during focus group discussions, more people shed light on their views about how a group of celebrities helped change their communities in Somaliland and publicize the situation in Somaliland to the world, which is an act of charity. However, the beneficiaries of LAS did not have critical and further information as to how they helped LAS change their communities or make an impact. They knew that they could restock their animals; some built water catchment areas and some sent their children back to school. The change or impact of LAS in Somaliland is currently unnoticed as the initiative lacked sustainability and supporting structures.

In my conversations with the interview subjects from ARC, I learned that Jerome claimed to have investigated which airlines fly directly to Somalia from the United States, only to discover that Turkish Airlines was the only one. This made him start a social media campaign to

mobilize resources online to help the people of Somalia and lobby Turkish Airlines to donate a plane to fly food and water to drought victims. The story of the NGO workers reflects the information that Jerome shared on his social media timelines. In one of his video posts, Jerome challenged his viewers to post on social media with the caption #TurkishAirlinesHelpSomalia. The ARC team cemented the information on Jerome's sites that he got the support of celebrities such as Ben Stiller, Colin Kaepernick, social media, and Casey Neistat. It together made a social media campaign, #LoveArmyforSomalia. The hashtag campaign quickly went viral on social media, particularly Twitter, and gained a global audience.

The key informants believed that, on March 16, 2017, the Turkish Airline heeded the call from the Love Army team and agreed to provide air cargo to fly food to Mogadishu, Somalia. One of the key informants notes that, after being granted a plane, they formed a crowdfunding campaign on the GoFundMe platform called "Love Army for Somalia (LAS)." Moreover, on the platform, they should utilize their social media platforms to raise awareness, market the LAS campaign, and motivate and encourage their viewers to donate funds to help the local people. Lastly, people should donate funds on the crowdfunding platform. Henceforth, the above shows the contribution of social media in resource mobilization and as a mode of communication and information dissemination. The virtual interaction between the Love Army team and potential donors using the social media platform correlated with what (Ahlqvist & Halonen, 2008) argues that social media allows the exchange and sharing of information, opinions, and ideas.

One of the interviewees from the Alight Horns of Africa Office emphasized how the success of the Love Army crowdfunding campaign was attributed to the number of followers that Jerome and his friends had on social media. The interview subject from ARC revealed that social media use is elemental as it connects many people. One of the key informants said, "We also use social media to share our organizational stories, projects we are running, and for visibility purposes." This is related to the literature from Richey & Brockington (2019), who point out that the high level of achievement of celebrities' humanitarianism and their expert profile justifies the public interest in their personae. However, the Beneficiaries' perspective and understanding of the use of social media in resource mobilization is limited. Some argue that, due to limited resources within the villages, people cannot afford smartphones and internet tariffs.

To add some, the success of the LAS showed that once celebrities are perceived as being authentic in their cause, audiences or followers are more likely to connect with them and contribute to the cause. It was understood that the LAS was generally victorious because of celebrity endorsements. Celebrities united under the Love Army movement endorsed Jerome's idea of raising funds to support the people of Somalia. Across the world, people idolize celebrities; thus, when a celebrity is seen to be working for a specific cause, people are prompted to learn more about the reason and lend their support. It, therefore, seems that working with celebrities is more beneficial when dealing with charity or humanitarian work as they help engage with new demographics and open the door to new potential donors and supporters.

5.2.1 LAS Phase One

To gain a deeper understanding of the development of LAS, I have conceptualized it into two phases. Phase one examines the resource mobilization process, humanitarian logistics to Mogadishu, Somalia, and how the Love Army team donated their first consignment. Through my interviews with the ARC team, I learned that after the LAS gained momentum across social media, donors came together from different countries and contributed more than \$ 2.5 million (GoFundMe, 2017). The above concurs with the literature on donation crowdfunding, where individuals or a group of people can use the internet to mobilize funds to help people in need. Shneor et al. (2020) argue that the concept of donation crowdfunding help provide monetary support for non-profit and do-good initiatives.

It was important for Jerome to partner with an organization that was not changing administrative costs. The interview with one of the top management of ARC confirms this:

“at that time, that was the time that Jerome looked for us (ARC) to help implement their project, they looked for different organizations, but they did not want to partner with an organization that charged them administrative costs, and ARC did not charge any cost; thus, how we (ARC) partnered with Love Army.” (ARC Head Office Interview, 1)

He further points out that,

“ In reaching Mogadishu, Jerome and his friends did not know anyone, and they relied on us. We were then to find and prepare the warehouse and facilitate food transport; we also needed to map distribution areas that were safe to go to because some rural areas are so remote, and some rebel groups operate there, making it hard to access those areas. Together with Jerome and his friends, we then agreed to distribute in areas where we have already established contact and worked with the local people”. (ARC Head Office Interview, 1).

The above reflects that Jerome and his group needed to team up with an organization with good contacts and a wider reach in Somalia for easy distribution of their aid.

Figure 6: Food Distribution in Somaliland



Source: Alight (2020).

One of the beneficiaries of the Love Army Initiative, a community leader, contented that it was easy for them to distribute food in the most remote areas of Somalia through the Love Army partnership with ARC. This relates to the report of Love Army, which states that they

distributed 6 million liters of water and 1300 tons of food to Somalia with the help of ARC (Love Army, 2020). The ARC report supported the above sentiment, stating that Love Army distributed emergency food packages containing rice, sugar, flour, dates, milk, and beans to over 13,000 families and over 6 million liters of clean and potable water (ARC, 2017).

In addition, the Love Army report shows that it had distributed over 126 tons of ready-to-use nutritious biscuits for malnourished children and women in Somalia (Love Army, 2020). The figure below shows a picture extracted from the Alight (ARC) report (2020) of food distributed at one of the villages in Somalia during the first phase of the Love Army Initiative. Most beneficiaries participating in the focus group discussion share the sentiment that the Love Army saved them from the severe effects of drought in their villages. They believed the initiative saved many families and animals and provided hope that God (Allah) had saved them. One of the community elders emphasized the importance of charity in Islam (the dominant religion in Somalia) which was translated into English as,

“ We believed that the aid we get from the celebrities was part of Allah’s plan, as Muslims we believe in helping one another as an act of sadaqah (charity), for Allah has told us that we must protect ourselves from the hell-fire even by giving a piece of date as a charity, in the Quran, Allah (swt) says “help one another in acts of piety and righteousness.” We thank Allah for bringing a group of influential people to help us in our villages; it is the first to hear and see young people from abroad coming to help us that way. Alhamdulillah! (Praise be to God), (Focus Group, 4 Respondents)

The above sentiment shows that the local people of Somalia believe in sharing and helping each other, and hence, they viewed the Love Army as an act of charity by people they did not know. The sentiment also shows that the local people acknowledged that the project was an act of doing good by a group of celebrities from abroad (Global North) which can be equated to celebrity humanitarianism. It, therefore, relates to the literature by Littler (2008), who notes that celebrity humanitarianism often responds to human suffering, and celebrities often advocate for the poor and underprivileged in developing countries (Richey, 2015).

Additionally, one of the key informants points out that when the Love Army project started, Jerome relied on ARC as it has been operating throughout much of Somalia, including remote and hard-to-reach areas. The ARC and its volunteers mapped out food and water distribution

in three primary locations based on its field offices' proximity. Mogadishu, Hargeisa, and Kismayo were chosen as the focal points for distributions. I made a further inquiry to understand how the Love Army team decided to buy food and water, hire transport companies that transported water and food to villages, and pay all the fees. He points out that ARC uses its procurement procedure through its procurement committee to ensure transparency and accountability in collaboration with Jerome and the team.

One key informant revealed that buying food and water outside Somalia was not sustainable, increasing the cost and distribution time. She notes that.

“After considering and reviewing several options, Jerome and our team (ARC) agreed to purchase food and water locally. We were delegated to identified suppliers and jointly met with them, and Jerome and friends would transfer money to them and get receipts.” (ARC Head Office Interview, 3)

Henceforth, I understand that the move to buy locally increased the delivery pace of food items to drought-affected communities and reduced delivery times. Also, cash injection should help inject cash flow into the local markets, a prerequisite for economic development. Therefore, it is essential to conclude that the first phase of the LAS was highly dependent on the local actor in the field; it provided life-saving relief to thousands of families affected by the drought. This conclusion is based on the narrative of the beneficiaries, who revealed that they received food and water in their villages inaccessible by most traditional donors due to their remoteness, lack of proper communication lines, and transportation routes.

5.2.2 LAS Phase Two

The beneficiaries contended that after several months of the operation in Somaliland, Jerome, and the Love Army team realized that people should get food and water in the local markets. In consultation with the clan leaders and ARC, Jerome and his Love Army team shifted the focus from food distribution to distributing money directly to village people. The money distribution process is what I referred to as phase two of the Love Army in this thesis. The interview subjects from ARC reflected that giving food and water should have been good and the best when providing aid relief immediately after or during the drought in Somaliland. However, the crisis in Somaliland and Somalia is protracted and stretches for years. The

community leaders reflected that the best model to help was to let the community decide what works best for them and what type of aid should allow them to sustain their lives beyond relief aid. My conversation with the beneficiaries posits that after the Love Army team consulted with local community leaders and the ARC team thus how they shifted their aid strategy to provide money transfers.

The agenda-setting by the LAS and ARC was important to phase two. The interview subjects reflected that there was agenda setting on the part of LAS, though they pointed out that it was not done directly. Instead, agenda-setting occurred subtly when the Love Army shifted from providing food and water to money distribution through Mobile Money Transfer (MMT). Agenda-setting refers to the LAS's influence on its beneficiaries/partners and the issues they should focus on (Budabin & Richey, 2018). The interview subjects from ARC argue that, through communicating with local people and clan leaders in Somaliland, the LAS agenda shifted to a cost-effective, more efficient, and reliable relief method, the MMT. One of the participants pointed out that “ with the MMT model, the funds that Love Army raised online could be sent directly to the people affected by drought their cell phones.” (ARC Staff, Interview, 1). Another participant admitted that in collaboration with ARC, Jerome and the team would use the mobile money transfer method called eDahab, developed by Dahabshiil Bank, to distribute the funds. This correlate with what Munim et al. (2020) points out, the development of FinTech has revolutionized the financial service sector and allowed people to interact with financial services, reduce costs, be user-friendly, and enhance secure transactions.

Additionally, one of the key informants at ARC offices at Hargeisa, Somaliland, notes that,

“To test the practicability of the MMT model, Love Army and us (ARC) chose a small village called Bodhley, south of Burao in Eastern Somaliland. We made the village assessment to see how we could choose the beneficiaries and how the money could be distributed. After that, we registered people, and Jerome and the team decided that we could find professional photographers to take pictures. Five were chosen from local people who went through the village taking pictures to be shared with donors on Facebook.” (ARC Staff, Interview, 6)

This reflects that ICTs brought transformational changes in resource mobilization and communication processes. This goes hand in glove with what Kaplan & Haenlein (2010) argue

that ICTs allow the creation and exchange of user-generated content. It also relates to Milde & Yawson (2017) point out that ICTs open the door for individuals, groups, and NGOs with a new way to raise money, share information with donors, and thank donors.

Most beneficiaries contended that the Love Army team and ARC contacted Somtel and Dahabshiil Company regarding installing the internet in the village and providing Somtel SIM cards to distribute to the family representatives, and women were chosen. The Love Army Report (2020) reports that 336 families were given a SIM card registered with eDahab. This allowed the funds raised online to be sent directly to their mobile phones. It further notes that each family received \$75 monthly in the Bodhley village. One of the beneficiaries notes that the money was enough to purchase necessities from the local market for their families and left them with some for emergencies. Henceforth one can argue that providing individual families with monthly money allows them to choose what to spend based on what is valuable. This becomes the first step in moving from the traditional humanitarian aid framework towards a more dignified and sustainable solution.

Another critical dimension that my interview subjects are the shifting of the Love Army from public to private service delivery in the form of MMT. It takes decision-making out of the public sphere when it engages with the private sectors, Dahabshiil and Somtel, which provides mobile sim cards to beneficiaries, and this potentially ignores considerations of public interest. The interview subject revealed that how the LAS initiative was practiced has meant that an alternative form of virtuous participation replaces traditional civic duties. Celebrities are, in effect, engaging in politics and are not accountable to the public; in this case, they have been hailing Jerome as their savior, affecting the project's sustainability. This correlates with Barkan (2013), who notes that the experiment subjects or the general public can suffer when celebrity initiatives fail. Still, celebrities can move on to the next project (Barkan, 2013. p.637) and mobilize resources for charity in other regions of their interests.

Indeed, my interview subjects revealed that accountability was a concern in implementing the LAS initiative. However, Jerome wanted to be accountable to the donors through posting and updating his social media accounts. One of the interview respondents notes that the other challenge with LAS is that they are not practically accountable to anybody; hence, Jerome and his friends made decisions, although, at some point, they had to consult ARC. That respondent further explained that having only a few individuals decide about the vast amounts of money

they have sourced could be a double-edged sword. These results show that while respondent was aware that LAS lacked accountability, they were grateful for its funding. These results also resonate with the literature by McGoey (2021), who observed that private celebrity initiatives could generally threaten democratic accountability and a just society. One, therefore, argues that the CAI exhibited in the LAS does not help far enough to address the lack of accountability in traditional aid actors. Instead, it replaced it with a new model of project implementation, which is fast.

Figure 7: Gathered People After Receiving Funds



Source: ARC (2017)

To add some, the involvement of Jerome in Somaliland through the LAS initiative reflected that he has immense influence over public policies and service delivery and has extraordinary freedom of action, which is uncommon among ordinary citizens. For instance, the reflections from my interview subjects show that Jerome and the Love Army team have the power to determine what needs to be done, when, and how and choose what to do or not to do. This implies that these unaccountable elites hold strong sway in public service delivery and

decision-making. Kapoor (2012) notes that celebrities increasing involvement in the provisioning of public goods means that “ mostly unelected individuals and organizations have taken over the roles of state/public functions, which is itself revealing of the increasing trends towards the neoliberalisation of politics and economies (p . 3). Henceforth I concur with Kapoor’s view as Jerome’s aid reflect the transference or ignorance of participatory development in the implementation of his aid to Somaliland.

One of the key informants was of the view that the success of the Bodhley pilot project led to the second and much broader phase of the Love Army project. In this phase, the Love Army team collaborated with ARC to put more beneficiaries across Somalia and mobilize more money. Therefore, they restructured the project and designed it to help the Somali people rebuild their lives that were destroyed by the drought. The Somali people are pastoralists, relying on livestock as their main food source and income, particularly in remote areas. To address the problem, Jerome and the team needed to raise money to give to people to cover the initial costs of repurchasing livestock. Rather than gradually distributing the funds they raised, with the help of ARC, Jerome and the team chose to allocate a lump sum of money to their beneficiaries. He maintains that at this stage, the Love Army and ARC chose eight villages in Somaliland, Habaasweyne, Fadhi Gaab, Caynabo, Oog, Gabmadha, Adhi Caddeeye, Goljanno, and Ceeg.

However, the missing link is on how LAS made decisions either with its partners or beneficiaries, which had created what Fricker (2007) calls an “unjust epistemic disadvantage” as a result of social disadvantage (p, 4) of the beneficiaries in Somaliland. Henceforth, I interpreted epistemic injustice as a kind of injustice that is perpetuated to beneficiaries and partners as their points of view are not heard. However, they are only viewed as beneficiaries or implementers of the LAS project. Moreover, from my findings, it was revealed by interview subjects that when LAS needed an implementation partner, it approached and chose ARC. This reflects that Jerome and his Love Army team assume they know the best of what should be done because they pre-conditioned that they needed an implementing partner who would not charge them administrative costs but could only help distribute their aid. Indeed some respondents reported that the Love Army team was highly competent in using social media platforms in resource mobilizations and had a huge following on their social media platforms. The LAS may, therefore, have a sense of duty to share its knowledge and enhance the lives of others. For instance, Love Army facilitated the training of local people to use smartphones to

take videos, edit, share on social media, and create content. Even though this form of knowledge sharing can be regarded as one of the impacts of the LAS initiative, it can be seen as epistemic injustice.

To add some, the data from my interview subjects and beneficiaries point less attention to the role that ARC had played in the capacity building and decision making during LAS implementation. Critical references were only given to the Love Army. In contrast, ARC was the one with the connection with villagers in Somaliland and the ones who frequently worked within these local communities. Hence, this shows that although foreign in Somaliland, the Love Army possessed much power that overrode ARC, which had built a connection with the local Somali people for years. This relationship can be seen in sync with Hustedde & Ganowicz's (2002) concept of CD solidarity and agency. They note that three visual concerns in CD are centered on power, structure, and shared meanings. In this case, the power exhibited by LAS is essential if communities want to build the capacity for socioeconomic and political change. Also, the structure indicated by ARC, Love Army, and Beneficiaries enhances social practices that have a role to play in solidarity and capacity building in a community and their relationship with one another.

In essence, like in CAI, solidarity is developed across contexts, and there are power imbalances between actors. Henceforth, these three aspects of the CD triangle form the basis of CD that are integral to solidarity and capacity building (Hustedde & Ganowicz, 2002) of local communities and, in this case, villages in Somaliland where the LAS was implemented. The LAS initiative sought to provide aid that aids CD and improves community resilience towards future disasters through a holistic approach. This correlates with literature by Kenny (2007), who point out that CD provides a holistic approach grounded in the principle of empowerment, human rights, social inclusion, social justice, self-determination, and collective action. The LAS provided such a platform as it trained people and provided them with capital to start their lives and small business. Thus contemporary development through CAI needs the CD approach as it increases the local people's skills, knowledge, empowerment, experience, and self-efficacy, leading to sustainable CD.

Consequently, although the LAS beneficiaries accept the training of local people to become "citizen journalists," my view is that they made a pragmatic decision to work with LAS on its terms because "most" of the beneficiaries were affected by the drought, cannot afford to buy

internet data sustainably, they have limited or no following, live in remote and rugged to get areas which makes it futile for them to be trained to use social media rather than entrepreneurship skills. Additionally, my interview results show that the Love Army team was heavily involved with its Somaliland (ARC) partner throughout the implementation process. Several interview participants revealed that, at all times, the Love Army team was overbearing. One interview subject contended that “ Jerome wanted receipts of everything that was bought for the beneficiaries, including food and water, calculate transaction charges., he wanted to know where and how the money was used” (ARC Staff, Interview, 6). It can be inferred that the Love Army team’s heavy involvement with ARC and the beneficiaries results from the need for self-satisfaction, lack of skills or experiences, and lack of trust. Hence, they wanted to drive the implementation processes to their satisfaction.

To add some, the fact that Jerome wanted to implement the LAS initiative to his satisfaction. Perhaps it also reflected his limited knowledge of humanitarian aid. The focus on receipts could possibly reflect his idea of transparency and the need to tell donors that every contribution gets through. However, it also shows an element of donor and fundraisers mistrust, and in this case, Jerome, and the Love Army team, particularly regarding transparency and accountability in charitable giving. Zhao & Shneor (2020) point out that donation crowdfunding allows potential donors to reach people or groups needing help without the constraints of physical distance. Thus, in LAS, the way of reaching people was through Jerome and the Love Army team; Jerome’s quest to provide receipts tell a story where fundraiser need to provide information and continuous engagement with donors to reduce backlash and conflicts related to the handling of funds. Zhao & Shneor (2020), citing Gerber et al. (2012), argue that donors are encouraged to donate by their sense of empathy towards specific charitable purposes while representing the emotional state of the individual (Hoffman et al., 1999). Henceforth, I contend that Jerome needed to share receipts through his social media accounts to reduce conflict and media backlash.

Additionally, several respondents expressed that the villages selected by Love Army and ARC to provide aid had people who had severely lost their livestock, earning opportunities, and families, and they were vulnerable. Key informants claimed that one thousand women living in these villages were identified with the help of clan and local community leaders. One participant noted that women were chosen because they were the most vulnerable group with

children during the famine; at the same time, they represented the backbone of their households and communities.

Figure 8: The GOALKEEPER Event



Source: Love Army Report (2020)

The women were then registered and provided with cell phones and SIM cards registered with eDahab. However, of utmost importance to note is that Jerome and his team were praised, and one believes that the decisions made were of most interest to Jerome and the Love Army team. Some interview participants said it would be a shame if they could be hung up because Love Army has its preferences. It was important to find ways of working with them to help the people of Somaliland. However, in so doing, the power imbalances between the Love Army, ARC, and beneficiaries are amplified.

According to my interviews, ARC team members and beneficiaries shared the impression that the work of the Love Army team enabled them to get an invitation to the GOALKEEPERS event in New York. At the time of Jerome's presentation at the event, he asked Bill and Melinda Gates to help them meet their fundraising goal of 1 million. The beneficiaries expressed that that day was historical for them as they had to witness the GOALKEEPERS event live on the live stream that ARC and the Love Army team set. In that historical event, the ARC team claimed that the live stream was set up to ensure donors could witness the money they donated

on GoFundMe sent and received instantly by the beneficiaries in Somaliland. To achieve this, one of the interviews notes that,

“We organized with the Love Army team to bring 1000 women from eight villages to the same place; these people would receive 1000 dollars each if Jerome and the team at the GOALKEEPERS event managed to reach their target. To make the process effective, ARC had agreed to advance 1 million to Love Army, which was deposited into Dahabshiil Bank, the funds were kept on hold pending distribution to the beneficiaries whom we had already registered with eDahab and provided with cellphones, and the CEO of Dahabshiil was on hold, ready to transfer the money once the target was reached.” (ARC Staff, Interview, 2)

This shows the power of FinTech and the importance of donation crowdfunding. In this event, the beneficiaries mentioned that they had witnessed Bill and Melinda Gates agreeing to donate money to help the Love Army team reach their fundraising goal. They instantly received 1000 dollars each on their mobile phones and witnessed the CEO of Dahabshiil making a transfer from his mobile phone while he was in the audience at the GOALKEEPERS event. Thinking of the events at the GOALKEEPERS event, one is inclined to argue that donation-based crowdfunding is driven by extrinsic motivations in individuals, which makes individuals feel and participate in an activity with a sense of responsibility, duty, and obligation. This view relates to what Behl et al. (2023) points out; extrinsic motivation represents individual activities as part of their responsibility.

In this instance, I investigated how the local people understood the LAS initiative. Through focus group discussions, it is revealed that the local people (beneficiaries in Somaliland) understand the initiative through a narrow lens, a singular narrative representing the initiative through donation and charity. When I combined the data from various sources, I gathered that the efforts made by the celebrities led by Jerome in LAS could not only be viewed in a single narrative. The initiative rather represents an alternative framing of the Somaliland cause, consequence, and solution to the Somaliland challenges. The local people simplified the Initiative’s narrative to some extent. They offered a departure from the dominant story of the celebrity aid initiative that raised millions through crowdfunding to help people suffering from the effects of drought.

In my interviews with key informants from the Alight team, I asked them what kind of impact Jerome Jere's mobilization had locally in Somaliland. Key informant one put it in the following words.

“initiative like Love Army is great, but they need to work in consultation with the local people, and the people can be able to say, we want X, Y, and Z, and it helps to shape the project; I think such initiatives are almost better than government or UN lead initiatives.” (ARC Staff, Interview, 7)

Henceforth, this shows that people understand the impact of the Love Army initiative differently; to some, the initiative presents a better alternative if it were to be implemented in consultation with the local people first. It shows that part of what makes an initiative successful and sustainable is the participation of local people in decision-making. This correlate with what Gamble & Weil (1995) argue that active voluntary engagement of individuals and groups is elemental to the success of initiatives. Like Haaland & Wallevik (2019), who view citizen initiatives as a people-to-people approach, the success of the celebrity aid initiative is also centered on the need for a people-to-people approach in the local communities where they are implemented.

5.3 Motivations to Start the LAS Initiative

At the infancy of the research, I thought that I would have the opportunity to interview Jerome or some of his friends who played a critical role in the LAS in Somaliland to understand what had motivated Jerome to start the initiative and what motivated his friends to join the clarion call to help the people of Somalia. I obtained email directions to Jerome and emailed him, but I failed to get a response from him. I am probably not the first student who has failed to get a response from a potentially interesting interview subject. However, I asked key informants from Alight (ARC) who had the opportunity to work and travel with Jerome and his team to Somalia and to interact with him about what may have motivated him to start the Love Army Initiative. They expressed that Jerome's first motive was to help the people of Somalia suffering from drought with relief aid. Still, he needed to do it directly to have complete control over the funds he raised and use the whole amount to help people directly without incurring other costs related to administration. According to ARC informants, Jerome could use the NGO's mechanisms to ensure compliance with best practices. For instance, it was revealed by

one of my key informants that when Love Army chooses to buy food and water locally, ARC uses its procurement procedures to ensure transparency and accountability. In this case, the Love Army was involved, and Jerome wanted every money spent to be accounted for.

They revealed that Jerome had expressed concerns about traditional aid actors having too much bureaucratic politics, lacking transparency and accountability to their donors, and most of their funds being directed toward administrative costs, which reduces the number of funds that the actual beneficiaries or people in need of humanitarian assistance get. In conversation with one of the interviewees, one ARC interviewee pointed out that,

“Jerome wanted to implement the initiative more transparently. Part of his outlook was to keep things clear; he wanted to share the receipts on social media and document everything so that people could see how much he had given and where they were. He wanted to motivate people to support a cause and challenge traditional humanitarian aid's transparency and accountability” (Key informant, ARC Interview. 5)

The above reflects that although Jerome wanted to partner with an NGO, he still needed to be in charge and take control of the project implementation and all levels. The fact that Jerome wanted all the receipts shared with him pointed out the element of mistrust in organizational procedures that Jerome had in NGOs and his limited understanding of humanitarianism in the Global South. I contend that Jerome's stance to get the receipts from ARC, which he had partnered with in the implementation, undermined the organizational credibility and its procurement measures, although he had his own reasons. I also get the impression that Jerome reckoned the power and influence of social media as an effective way of communication between the donor and the fundraiser. He wanted to utilize his social media sites to provide the donors with all the information about the funds he raised through crowdfunding. This is related to Shaw's (2016) reports that celebrities use their social media sites to share personal experiences and other sensitive information about their lives. The only difference in this instance is that Jerome wanted to share information related to his initiative with the donors by uploading all the documents associated with LAS on his social media sites.

The key informants mentioned that based on Jerome's belief in keeping the donors updated with the LAS information. Upon reaching Somalia with the Turkish Airline, Jerome and his friends took videos and pictures and sometimes live-streamed their activities. This was part of

his promises to keep updating the donors and for the donors to be in consistent touch with where their funds were going. Jerome wanted to start something unique within humanitarianism, where donors can donate, and they can quickly and frequently be able to make follow-ups and get an update when he posts receipts, pictures, and videos on social media.

To add some, the key informants expressed that Jerome wanted to create a humanitarian system with few or no bureaucratic complications and no administrative costs. He wanted to react and offer an alternative to the challenges of bureaucratic management within traditional aid actors, where decisions take time to be reached. More funds are used for the administrative cost than providing aid to the affected people. They believed that it was against this background that motivated Jerome to mobilize his followers to help in the Somali humanitarian crises and deliver aid fast and effectively without organizational bureaucracy and administrative costs. One interviewee notes that,

“Jerome wanted to mobilize his followers and provide humanitarian support worldwide; he previously worked as a youth ambassador for the UN. He realized that the UN and its agents have specific barriers to delivering effective and efficient aid. Part of his project was calling into question how much funds are going directly to beneficiaries, and he believes that he can utilize his platform and raise as much as an NGO. He can get aid quicker with a certain level of transparency and accountability that he did not see in NGOs and other humanitarian organizations” (Key informant, ARC Interview. 3).

When I further probed to understand if Jerome’s idea was to challenge the modus operandi of traditional aid organizations, its transparency and accountability stance, the interviewee argued that Jerome wanted to do something different: mobilize funds and use funds to help Somalia’s vulnerable people. Jerome did not want the funds they had mobilized to be used for administrative costs such as paying employees, renting offices, and paying taxes. He focused on mobilizing funds and using them directly to benefit the beneficiaries. Thus, he partnered with ARC, which did not charge them anything. ARC did not receive any funds from the Love Army, and it helped the Love Army in the implementation using its resources.

My interview subject revealed that Love Army got the support of ARC, which they needed most in implementing their initiative. They further posit that their partnership with ARC brings Love Army the necessary connections and human resources they need most in implementing

LAS. However, in project implementation, eliminating administrative costs is complex; in this case, Jerome also needed the structure and the framework of ARC and CBOs to implement LAS. Thus his idea of providing effective and efficient aid without administration was far-fetched, as ARC carries the burden of administrative costs, which means if ARC could not afford it. The whole project implementation was going to be affected.

During the interview with key informants 7, the respondent had the impression that Jerome was motivated to start the Love Army initiative due to the lack of media coverage of the humanitarian crisis in Somalia. The mainstream media is blamed for failing to cover most humanitarian crises and keep updated with the world in real times. During the drought in Somalia, its severity and intensity were yet to be discovered. Jerome realized he could use his influence on social media more productively to cover the Somalian humanitarian crisis and mobilize people to participate, contribute and donate to the LAS initiative. When exploring his Twitter activity, one can see traces of this. One example is the following tweet: “Mainstream media will not talk about it!!! Revolting!!! Let us make noise” !!!

This supports the understanding that the lack of mainstream media coverage influenced one of Jerome’s motives for starting the LAS. Instead, celebrities see it necessary to use their social media platforms to do good rather than only for their benefit. This concurs with what Jeffreys & Allatson (2015) posit that celebrities use their public visibility, their brand credibility and personal wealth, and time for non-profit initiatives. About Jerome’s motives, Gilal et al. (2021) argue that it reflects intrinsic motivation, where individuals engage in an activity for personal satisfaction and interests.

Most of the key informants interviewed shared that Jerome believed people could improve the world with individual efforts if they were united and with the same ideology. During the conversation with one of the ARC staff from its Head Office, the interview subject noted that he once listened to Jerome’s interview with the Anadolu Agency, which was rephrased as,

“I do not believe that charities or big humanitarian aid are going to change the world; I think the world will change when we start doing small acts because small actions will always be bigger than one significant action. So we are building this very slowly. We are not trying to make this super-fast; if we did this, we could corrupt it quickly, so we now have a pure seed and are trying to keep it. It will grow at a natural speed.”

(Interview 2 with key informant from ARC Head Office quoting Jerome's interview with the Anadolu News Agency 2017)

He further points out that,

“If we want the world in peace and stability, we need millions of small steps, and we need it to all do it together.”

It is notwithstanding that, based on Jerome's submission in this interview with the Anadolu News Agency in 2017, he feels that, as a people, there should be a collective agency to address societal problems and maintain stability. He and other celebrities feel the sense of being global citizens, where people can unite to form a global human family where people attain specific rights coupled with international duties and responsibilities. However, if we further explore the existence of Jerome's aid initiative now in Somaliland, it is a no-brainer; it no longer exists. Thus this denotes that the LAS initiative was a once-off thing, typically what Richey (2015) calls a band-aid. Jones (2017) reflects that Bob Geldof's Band-aid brought together dozens of popular artists in one's supergroup to record a single charity song for the Christmas market with all proceeds going to famine relief, the “Do they know its Christmas” song performed at the Live Aid concert in 1985 (Richey, 2015). This band-aid can be equated to Jerome's initiative, where a group of celebrities comes together to mobilize funds for the humanitarian crises in Somalia.

To add some, the majority of the participants argue that because the Love Army initiative was started by a celebrity and helped much by celebrities means that celebrities have a global reach, and some have a sense of humanity which makes them interested in helping communities that they have never been before. After probing one of the participants, he points out that because celebrities have a following from across the globe, some feel connected to people and the issues affecting them. He further notes that Jerome wanted to create a pure, uncorrupted place on social media for the world, and that is what Love Army is and stays, providing love and support across the globe. Henceforth, I discovered that what my informants believed motivated Jerome to start the Love Army was beyond nationality and citizenship; it was a global concern and a sense of belonging to the global citizenry. I believe that Jerome, like Albert Einstein, considered himself a global citizen who opposed national boundaries and understood that as a global citizen, he had global roles and responsibilities, valued diversity, and was willing to act

to make the world more equitable and sustainable, which was a critical and motivational factor in starting the LAS project.

However, it is notwithstanding to mention that Jerome is a social media celebrity who lives off attention for survival through his platforms. The fact that Jerome has never been criticized as someone who was advancing his self-interests in the world of humanitarianism. The LAS initiative aid was viewed as a charity by the beneficiaries; charity is coupled with self-interests. Littler (2008) points out that celebrities often use pity as a discursive mode to highlight the suffering they seek to alleviate. This eliminates the need to engage with the political questions of cause, effect, and social justice (p . 247). Hence, Jerome's celebrity humanitarian activism in Somaliland is tainted by the orientalist notion of superiority as he focuses on mobilizing resources for the conflict bedevils Somalia to gain global popularity and position himself in the realm of world humanitarian influencer. Such depictions construct Jerome as a "saviour" of an "uncivilized" Somaliland.

Additionally, it is important to note that Jerome's motivation to start the LAS initiatives highlighted is a product and perceptions of the workers of ARC. All the interview respondents expressed the view that Jerome played an important role in humanitarian activities. Several reasons were given for the favorable appraisal of the LAS work, including that the initiative did not only provide much-needed funding but also the importance of their voices and influence on social media and resource mobilization. The ARC perceived the LAS initiatives as operating based on mutual respect and generally in the areas of mutual interest with the beneficiaries and partners. The LAS was also viewed as a candid partner who had high expectations and did not shy away from listening to its beneficiaries where they were falling short of those expectations. Jerome and his Love Army group were perceived as well-intentioned individuals caring for the world and genuinely wanting to bring global solutions to human suffering. Most interview subjects considered the Love Army team to be extraordinarily generous. Hence, this brought critical challenges between Jerome and ARC as they primarily view him as a larger-than-life figure in the LAS initiative. This indicates the top-down/technocratic approach, which removes the possibility of deliberation or dialogue between Jerome and his ARC partners. These findings are consistent with Marshall's (2014) assertion that celebrity status gives a person some discursive power in society.

My key findings are that while the beneficiaries and ARC interview subjects recognize the gains made possible through the work of LAS, their responses demonstrate evidence of savior status of Jerome. Their responses seem never to criticize Jerome but admire and respect him for the LAS initiative in Somaliland. I, therefore, question Jerome's accountability, particularly to his partners and beneficiaries in Somaliland. In this instance, lack of accountability can be traced to the "god-like" status of Jerome as well as the normative and material contradiction of his popularity and the activities with which the LAS was involved. In this sense, the LAS initiative replicates and reproduces the problems associated with the development and humanitarian actors. These problems include legitimacy challenges over the nature and extent of aid actors' interactions with local communities in developing countries where they implement projects. This is related to Budabin et al. (2017), who points out that other legitimacy and performance critiques against NGOs (traditional aid actors) suggest that they mainly concentrate on symptoms instead of the causes of development problems (p . 1954).

Additionally, one was inclined to conclude that the LAS initiative re-entrenches the savior-victim hierarchy in Somaliland, thus perpetuating, rather than challenging, inequalities and accountability within the celebrity aid projects. To add some, the LAS initiative, without addressing accountability, efforts to replace traditional aid actors and to provide effective and efficient aid may be futile. The CAI sought to push traditional aid actors out of the humanitarian and development discourse by linking donors and beneficiaries straight without administrative costs and bureaucracy. This, however, is not denying that LAS has been beneficial in some ways in Somaliland. Apart from alleviating human suffering through providing much-needed support during urgent and immediate situations, LAS also raises public awareness of humanitarian causes in the global south.

5.4 Emergent Themes in LAS

Several themes emerge through analyzing the research findings presented above about the LAS initiative in Somaliland. As mentioned earlier, the LAS initiative shifted its focus from providing aid in Somalia to Somaliland. One of my interview subjects contended that.

“ at first Jerome had a focus to provide aid in Somalia, but upon reaching Somalia and partnered with ARC, most of its distributions were directed to Somaliland where ARC has its offices.” (ARC Staff, Interview, 3)

However, according to the same interview subject, the LAS did not at any point work with either the state of Somalia or Somaliland; what was central to the implementation of the project was the participation of the local communities and community leaders. In my conversation with the beneficiaries, they could not explain definitively why LAS chose to locate its focus from the rest of Somalia to focus most of its distribution in Somaliland. They, however, proffered several reasons, including that Somaliland is the most peaceful part of Somalia, which was elemental to the implementation of LAS. The ARC interview subject revealed that although the LAS did not collaborate with the government, local clan leaders and government officials helped mobilize people across villages in Somaliland.

In conversation with LAS beneficiaries, I probed into the reasons and motivations for local participation and why they highly participated. The beneficiaries show that local people were motivated to work together; they felt a sense of community and recognized the benefits of their involvement. These people had social and religious obligations for mutual help, and they saw it as a genuine opportunity to better their lives and the community. No remunerations were given to the local people participating in the Love Army initiative. Still, they are genuinely concerned for their predicament and the community. Therefore, the main themes in this research are threads that run through most of the responses from the interview participants and secondary literature. In comparison, the underlying themes are the issues brought up by beneficiaries. In light of the nature and context of my research, it is important not to overlook matters simply due to the issues raised by a few participants. Doing so might distort the overall results of exploring the LAS initiatives. I, therefore, begin with the main themes.

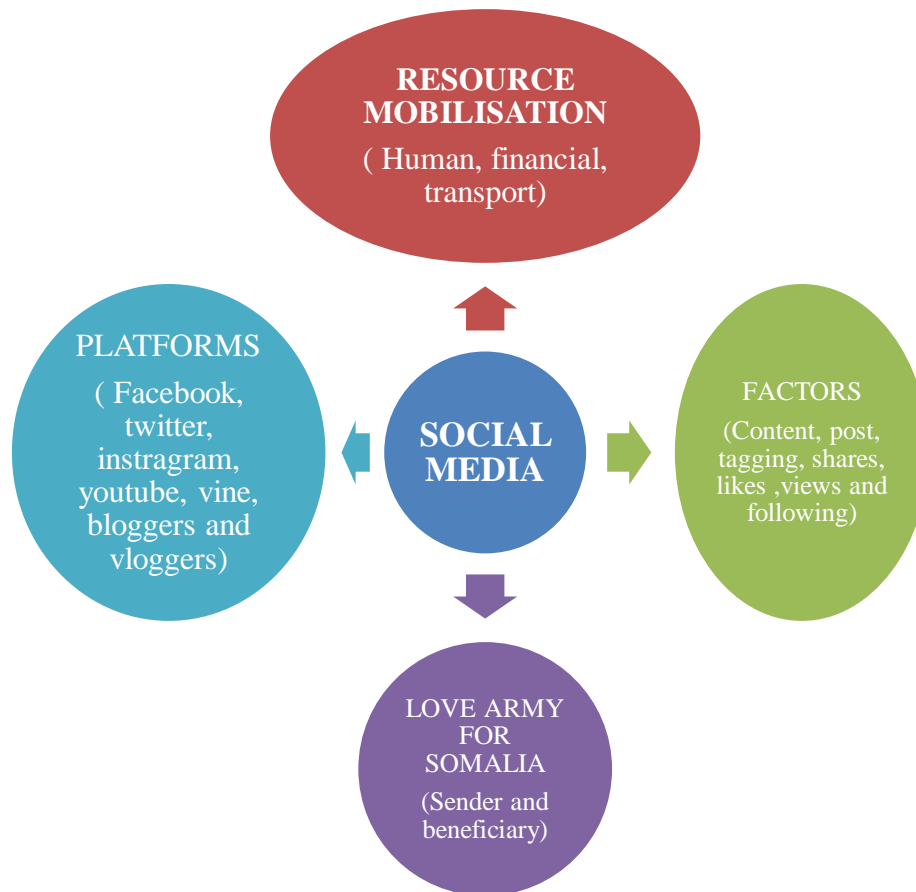
5.4.1 Resource Mobilization

The two phases of the LAS initiative gave a necessary background to resource mobilization by the Love Army team. In doing so, what was crucial was the use of social media in disseminating information and linking donors and the beneficiaries in Somaliland and steps that were taken to mobilize resources from financial resources, human resources, and material resources. Without any reasonable doubt, resources are vital during a humanitarian crisis, particularly in a fragile state like Somaliland. However, there are instances when traditional donor actors and agencies do not know how to mobilize resources, causing deficient strategies in attaining objectives. In this case, Jerome and his friends recognize how to use social media technologies

as a communication and resource mobilization tool for the benefit of the Somali people. The centrality of the LAS initiative was based on social media as a vital cog. Jerome and his friends used different social media strategies to mobilize resources for the humanitarian crisis in Somalia. In conversation with one interviewee, he mentioned that,

“Many of Jerome’s friends were celebrities with big names, following, and social influence. They were both producing quality content in videos, audio, and texts which they disseminated through their social media platforms, tagging others in their social networks”. (ARC staff interview 3).

Figure 9: Love Army Resource Mobilisation Framework



Source: (Gwaze, 2023)

From Figure 9 above, I gathered, elaborated, and diagrammatically generalized the Love Army for Somalia initiative resource mobilization framework. As shown in the diagram above, at the center of the LAS initiative, Jerome thought of three vital resources in advancing his

humanitarian objectives in Somalia. Human, transport, and financial resources were at the center when the Love Army campaign started. It is reviewed that Jerome started with mobilizing human resources; he engaged his friends to help him run the Love Army campaign. His friends, including celebrities such as actor, comedian, and filmmaker Benjamin Edward Meara Stiller, popularly known as Ben Stiller, and former American football quarterback and civil rights activist Colin Kaepernick, joined the Love Army campaign. They became among the first to publicly declare their donation to the LAS initiative.

As earlier outlined, Love Army mobilized food, air cargo from Turkish Airlines, and financial resources through a crowdfunding platform called GoFundMe. It emerged that, GoFundMe, is an American crowdfunding platform that allows people to raise funds for events that stretch across all aspects of life, including events such as celebrations, graduations, and any other challenging circumstances like illness, accidents, and helping affected communities. It is a crowdfunding platform individuals, groups, or organizations use to raise funds. The platform allows the donor to donate to a cause globally, linking to what Shneor et al. (2020) call donation-based crowdfunding. This platform presents opportunities that tap into active global donors actively seeking contribution opportunities.

Donation crowdfunding allows the fundraiser to set goals, tell their stories, and add a picture or a video; it can then be shared through emails, text messages, and social media. The fundraiser can then accept the donations, thank donors, and withdraw the funds. One key informant from ARC mentioned that Jerome and his friends utilized the crowdfunding platform to raise funds to buy food and water to fly to Somalia. Their campaign successfully reached their goal within a few days and crowdfunded millions of dollars online, and they could buy 60 tons of food to put into the Turkish Arline and fly it to Somalia. In addition, one is inclined to state that the detrimental factor to the success of the LAS resource mobilization drive was the mobilization strategy and the campaign platforms they used. Jerome and his friends encouraged each other to post a two-minute video asking their audience for help. The strategy to use recorded two minutes videos was elemental as it allowed the campaign to reach a far larger audience while promoting the Love Army cause and building long-term relationships with donors. This correlates with the views of Shneor & Vik (2020), who argue that using visuals like videos and audio and live streaming enhances the success rate of donation crowdfunding.

The use of fundraising videos is an excellent tool that helped the Love Army for Somalia raise awareness, spread the word across social media platforms, share the story about the Love Army, and update the donors on significant changes and progress of the initiative. Of paramount importance was that the content within these two minutes videos that Jerome and his friends were posting addressed and advanced the Love Army cause in different languages, which made it easy for the campaign to have a global reach and trend in other countries. This is supported by Shaw (2016), who argues that social media is the fastest way to connect globally and ensure users share essential information.

As I examined the social media posts of celebrities involved in the Love Army initiative, I discovered that there was uniformity among the celebrities on how they posted their content on social media. Most celebrities post their content on Facebook, Twitter, Instagram, and Youtube. When posting, they tag their targeted audience; for instance, when they wanted to get the attention of Turkish Airlines, they tagged its social media sites in all their posts. I also understand that tagging refers to using @ preceding a person's or brand's name on a social network. For instance, Jerome and his friends used @TurkishAirlines to tag Turkish Airlines to attract the most attention possible. This shows how social media can be used for constructive purposes and help spread information quickly while reaching a wider audience.

This trend is especially evident in the area of social media marketing. Tagging and posting content on social media networking sites is a critical feature that contributes to spreading content and its viral in minutes (Tarigan et al. (2023). Ausat et al. (2022) cemented this view by noting that tagging a post is the quickest method of sharing any material across social media platforms. Hence, one has the idea that content that has been tagged and shared on social networking sites has the potential to become more viral on the internet. The key informants at ARC told me how Jerome continued to mobilize resources after attaining the cargo and started a GoFundMe. He still had no connections with the government and NGOs operating in Somalia as he started the campaign.

Figure 10: Turkish Airlines



Source: (Turkish Airline, 2017)

The most conflicting factor was that Jerome did not know what and how they would distribute the food they had bought in Somalia. They needed volunteers or a warehouse to put the food in upon arrival; hence they had to look for an organization that does not change any administrative cost. In their search, thus how they come to know about the American Refugee Committee (ARC), which has its headquarters in America and operates in the Horns of Africa. In an interview with one of the key informants from ARC, which is now called Alight, she noted that,

“Jerome and his friends approached us about starting a program in Somalia; ARC was the first NGO that began working in Somalia. Part of that was because of the narrative change about Somalia in the media in partnership with the Somalis in the diaspora. There was much islamophobia, and our focus was not only on providing services, but it was the first organization to partner with the Somalis in the diaspora themselves, and thus how Jerome found us”. (Key Informant 4, ARC)

Key informant 4 suggested that the partnership with ARC came after the Love Army mobilized funds, and they were mapping how they could implement the program and distribute food. The

data gathered show that the partnership with ARC implemented the Love Army easily. She further notes that ARC had established contact with the people in Somalia, with its offices in Somaliland capital. Thus, the Love Army continued mobilizing through ARC, particularly volunteers helping unload food and water trucks. The other key informant, 1, also revealed that it is the connections that the ARC made in its operations in the Somali region that made it easy for the Love Army to reach its beneficiaries. The ARC had the know-how, technical expertise, and resources to get to the most remote areas in Somalia and provide aid. With testimonials from the ARC team, I noticed that resource mobilization in humanitarianism is not a once-off activity; it is a process that stretches from mobilizing the funds and transporting them until they reach the beneficiaries. It involved individuals who volunteered without being paid but for the love of contributing to addressing societal problems. This explains Legault's (2017) understanding of motivation as a consequence of person-environment interplay, which makes people become engaged, curious, connected, and whole or demotivated, ineffective and detached. In this case, however, people were directly connected to the Love Army initiative as they volunteered to assist.

Additionally, I was fascinated by the fact that men were the most volunteers in helping the Love Army; one man was reported to have volunteered to offer Love Army land to use during a food distribution to the people. In conversation with one employee of ARC who was present during the food distribution in Somaliland, he mentioned that,

“ the community leaders themselves would send their young men to unload the food and water trucks, and, I remember, in one of the villages we went to, there was a man who gave us land to use during food distribution; he even brought us tea, there were many people who were volunteering even when they were not getting anything. We always rely on the local people to help us in our project.” (ARC Key Informant, 3)

Henceforth, this shows that an informal resource mobilization structure existed within the local communities where the Love Army initiative was implemented. The beneficiaries believed it was their duty to participate in the initiative since Jerome and his friends had made critical efforts to raise money and help them. Hence their effort was to help distribute the distribution to show appreciation to the Love Army founders.

In this case, the most important aspect of resource mobilization by the Love Army is that Jerome and his friends managed to have an explicit resource identification process, identify the resource providers and the mechanisms to receive resources, expand relations with resource providers using social media platforms, continue to seek new resources to help them achieve their goal. Generally, they had great skills and knowledge of resource mobilization. I realized that these features that Jerome and his friends have exhibited enabled them to diversify and expand their resource mobilizations drive. The GOALKEEPERS event made the final milestone to resource mobilization of the Love Army.

Figure 11: Man unloading food in Somalia.



Source: Love Army Report (2020)

The ARC team explained that Jerome and his Love Army team needed to show the world that social media and technology are creating new ways of helping each other. They wanted to use the ARC as the guarantor to the mission; the money raised at the event would go to ARC, then to the Dahabshiil Bank in Somalia, then to the villagers. The Love Army beneficiaries claimed

that the aid provided emergency assistance and an opportunity to rebuild their community. At first, they believed that food and water distribution were very critical as people in the selected villages were helped to meet their immediate needs, that was, to have food and water which could help them sustain their livelihood. The second phase of the Love Army project helped them reconstruct their communities. Some mentioned that they built water catchment areas with the funds, some restocked their livestock destroyed by the drought, and some used the funds to start small businesses. At the same time, some paid school fees for their kids to go back to school. In other words, the funds were used for diverse activities for which the beneficiaries could choose.

5.4.2 Re-imagining the LAS Initiative.

There was a general agreement among the beneficiaries that the funds, food, and water did not only provide temporary food and capacity to rebuild their community but also offered materials and the motivation to work together to help their communities and societies rebuild in the wake of disasters. Consequently, some of the beneficiaries also found that the Love Army funds helped them build their local capacity in fund-raising. The beneficiaries point out that the Love Army team and ARC trained some of their people to use social media to take professional pictures, photo editing, and share. They also hired a local journalist to train these people to utilize their skills for constructive purposes in the event of a future drought. This enables the local people to learn to use social media for information dissemination and communication. The journalists who were trained were equipped with the prerequisite skills to use ICTs, particularly the mobile phone, not only for resource mobilization during the LAS initiative but to communicate and publish information in real-time and be able to spread the news across the globe rapidly. Henceforth, I understand that if this initiative was done effectively with clear follow-ups after the projects, it could allow future aid to come from local people themselves. They can start a similar project by themselves, reducing reliance on international aid while prioritizing actors embedded in local contexts.

The Love Army can be said to have created a humanitarian model which allows community development; however, like traditional aid actors, celebrity aid initiatives are prone to judgment and criticism. The Love Army, although it had allowed people to restock and open small businesses, it failed to provide a sustainable solution to the crisis in Somaliland, which made me equate it to what Moyo (2009) calls the dead aid. It is open to criticism as a form of

imperialism and a manifestation of neoliberalism. Daley (2013) argues that these celebrities operating in the field of humanitarianism demand greater intervention which can act to promote the agenda of the states in the West. This criticism stems from Patricia Daley, who explained that celebrity humanitarians are drawn to Africa because of the continent's "well-established inferior position in imaginative global geographies, which are at the bottom of the development hierarchy and outside of modernity, coupled with a colonial legacy that constructs it as the "white man's burden" (Daley, 2013, p. 376). However, although the beneficiaries share a complex colonial legacy, they did not view the Love Army Initiative as a result of the white man's burden but as genuine aid from concerned young celebrities who had seen their suffering in a protracted crisis.

Moreover, the ARC team revealed that the funds from Jerome and the team mobilized during the GOALKEEPERS team were channeled to women in Somaliland. Key informants mentioned that crises affect women and girls differently than men; they faced more risks during the disruption caused by the drought. Factors such as poverty, travel distance to health facilities, and poor-quality service by the Somaliland government contributed more to maternal mortality and malnutrition of children. Henceforth, they believed that the LAS aid helped them and their communities better prepare for the impending crisis as they could find alternatives to sustain themselves. They also thought that the funds from the Love Army gave them a contingency plan and an opportunity to stockpile their supplies and equipment that could save their lives, mitigate the effects of the crises, and increase their community resilience. Henceforth this shows that the Love Army initiative not only provided emergency needs but also focused on building resilience and strengthened local capacity; it prioritized local ownership of resources so that the people of Somaliland could quickly become self-sustaining. Their cash distribution method serves as a bridge to the longer-term development of the people of Somaliland.

The beneficiaries of the Love Army believed that the success of Jerome's initiative was centered on resource mobilization and their willingness to participate in food and water distribution. They revealed that local clan leaders and government officials helped mobilize the youth to help distribute food together with the ARC employees in Somaliland. Community participation was high in all districts and villages where food and water were distributed. A further probe into the reasons and motivations for community participation was made. It shows that people were motivated to work together, they feel a sense of community, and recognized the benefits of their involvement, these people had social and religious obligations for mutual

help, and they saw it as a genuine opportunity to better their own lives and for the community as a whole. No remunerations were given to the local people participating in the Love Army initiative. Still, they are genuinely concerned for their predicament and the community. Henceforth, I believed that there is no power for change more significant than a community discovering what it cares about. Furthermore, the initiative shows that the resident of the Global South does not have to engage in grand heroic actions to participate in the change process; small acts, multiplied by millions of people, can transform the world. Of paramount importance to the success of the Love Army were the small acts from individuals ranging from the community to the celebrities who were the founders of the initiative in resource mobilization.

All the interview respondents and beneficiaries appreciated the work of LAS, as already noted. Most of them mentioned that they would not have been able to sustain themselves without the aid, and LAS was credited for providing cash transfers to villagers. Some participants observed that the amount of money the LAS mobilized for Somalia's humanitarian situation was testimony to the celebrity caring nature. Those participants point out that the Federal government of Somalia would never have been able to come up with such a vast amount of money to give people to reconstruct their local communities and find projects that can sustain them in the long run. Love Army donated money to enable villagers to restock and rebuild their communities. In this case, the research participants were emphatic that without the aid from LAS, they could not have provided their children with nutrients and embarked on self-help projects. The LAS had identified malnutrition as one of the most significant challenges facing people in Somaliland (Love Army, 2017).

The beneficiaries' view of the LAS initiative seemingly cannot be interpreted in light of the theoretical framework I have chosen for this dissertation. The comments of the beneficiaries during focus group discussions do not always support the critical literature on celebrity humanitarianism and specifically on the LAS initiative. As noted above, most of my interview subjects expressed appreciation for the work of the Love Army team and the LAS initiative. The fact that my research assistant was a representative from the ARC organization had a huge impact on the data collected for this research, and respondents had trust in the NGO she worked. Some respondents disclosed that they may only have been able to do their work with funding from LAS. Moreover, they pointed out that the LAS initiative had played a major role in ensuring that villagers got access to clean water and food and provided aid that helped them rebuild their communities through individual projects.

5.4.3 Humanitarianism Crowdfunding and Implementation

The 21st-century reliance on ICTs and social media changed and revolutionized fundraising efforts by individuals and groups. Celebrity aid initiatives' implementation and fundraising rely on partnerships and collaborations with private and public sector organizations. The key informants believed that the success of the implementation of the initiatives required availability, coordination, and partnership with both public and private institutions operating in Somaliland. However, there are many instances where celebrities are accorded the ambassadorship of a particular organization and help in resource mobilization. Jerome and the team offered a different dimension as they first mobilized the funds and looked for an organization to support or help them implement their initiative in Somalia. This can be supported by the views of Budabin et al. (2017), who note that beginning in 1953, with the appointment of Hollywood star Danny Kaye as the first goodwill ambassador, several celebrities were selected to support UNICEF and later other humanitarian agencies. These celebrities held concerts for refugees, famine, and political prisoners and sometimes helped mobilize resources to raise the wellness and well-being of these needy people. These denote the origins of the acts of do-gooding by celebrities and the birth of celebrity humanitarianism.

To add some, this dichotomy between the Love Army team, ARC, and, latterly, the Bank of Dahabshiil reflects that celebrity humanitarianism constitutes a new set of development actors who need to be taken seriously. Unlike other celebrities who set up their charities first to assist people in humanitarian crises, the Love Army team wanted to help people directly without incurring administrative costs. Budabin et al. (2017) point out that, previously, celebrities such as Angelina Jolie and Brad Pitt created their charitable foundations to support various causes without taking direct charge of program implementation. Hence the initiative of Jerome and his friends was not an exemption or offered a new dimension. Instead, what was different was that they did not open a foundation; they aimed at using and supporting an existing organization that allowed them to implement their project without any charge.

The implementation partnership between Love Army, ARC, and Dahabshiil, in this case, a public movement with no legal structure, no administrative offices, and employees with the

Dahabshiil, a private company, shows a new dimension in the delivery of humanitarianism in the Global South. Henceforth, I established that digital technologies are shaking up many industries, often forging entirely new development and humanitarian models. A transformation that can usher in a new wave of development and humanitarianism in the global south. The Love Army for Somalia implementation matrix shows the importance of a multi-stakeholder approach in addressing societal challenges.

A further probe into how Dahabshiil became a partner in the Love Army for Somalia was made and one of the employees of ARC revealed that,

“ When the idea of distributing money came, Dahabshiil came in as a partner; what they did is they went around different villages free of charge in Somaliland that ARC has identified and in places that did not have cellphone network, they went on to put cell towers, and they registered a thousand people to give them SIM cards.” (ARC Staff, Interview, 6)

She went on to contend that,

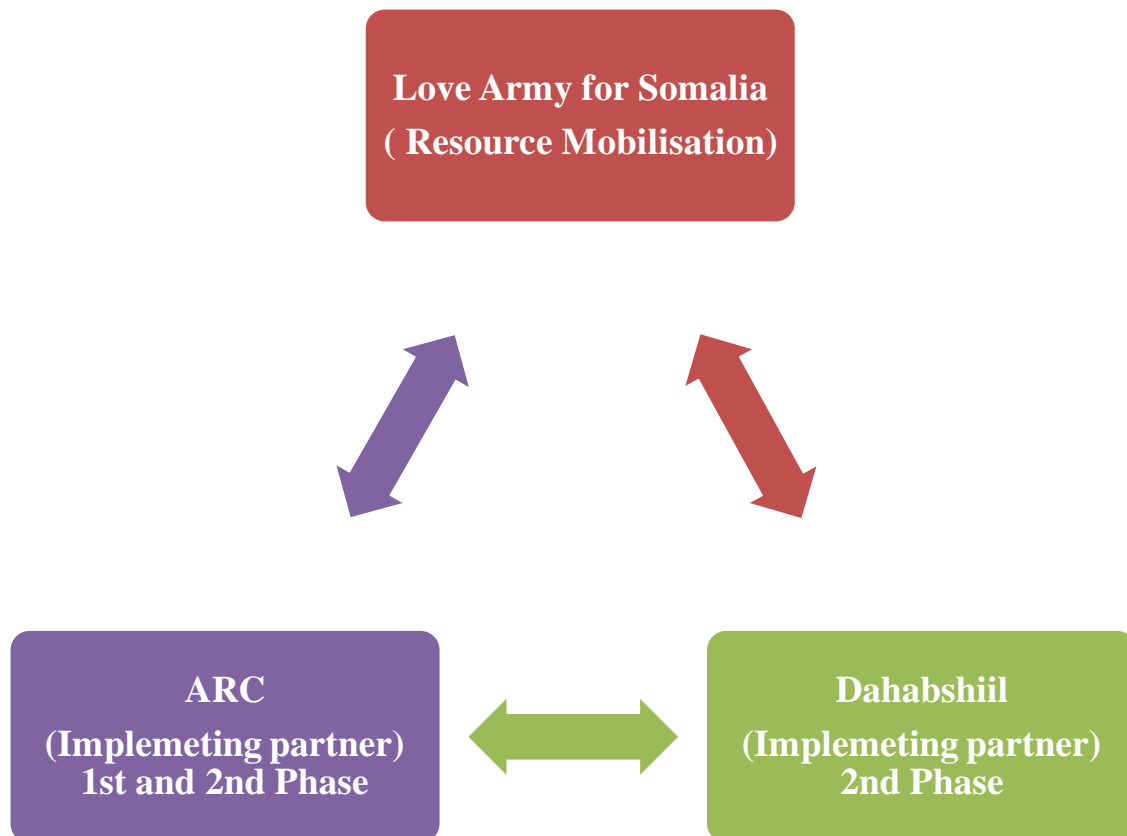
“ In Somalia and Somaliland, the main way people buy things is through mobile money, so to have these distributions; people need to have those mobile money accounts; Dahabshiil went on to register the people and even gave them small mobile phones and register them to have those mobile accounts.” (ARC Staff, Interview, 6)

The above sentiment shows that FinTech services are limited in Somaliland, and the government cannot build technological infrastructure that cuts across Somaliland's rural to urban areas. Zeidy (2021) defines FinTech as a term used to describe new technology that seeks to improve and automate the delivery and use of financial services. It is utilized to help companies, business owners, and consumers better manage their financial operations and processes (Zeidy, 2021).

That means that ICTs bring together everyone interested in helping Somali society and provide an apparent ability to make a difference. Collaborative efforts with the Love Army and Dahabshiil Bank in distributing money in the second phase offered LAS humanitarian access to areas of expertise that could improve response efficiency. At the same time, Dahabshiil

provided access to new markets and widened its contribution towards corporate social responsibility. The framework below shows the conceptualization of the implementing matrix of the Love Army for Somalia project.

Figure 12: Technological Use in the Love Army for Somalia



Source: (Gwaze, 2023)

To add some, the research also revealed that Love Army partnered with Dahabshiil as the Bank was the only option that could directly or indirectly have the information and communication technologies capacity that was needed to distribute funds directly to the beneficiaries. Dahabshiil Bank played a crucial role in the Love Army's financial contribution, provision of technology, in-kind technical support, data sharing, and collaboration. The study established that Dahabshiil registered more than a thousand people and gave them cell phones, in addition to building cellphone network towers in those remote areas (ARC Report, 2017). This was done to facilitate the transfer of one million dollars by the Love Army.

Evidently, the partnership with Dahabshiil Bank enhanced the digital delivery of money in the Somaliland humanitarian context and has made a strong impact. This was a form of financial innovation between the private and public sectors supporting Love Army at the field level, which is detrimental to development. It has revolutionized its ability to meet the basic needs of those affected by the crises. The partnership attempted to address the financial inclusion gap, linking the poor Somaliland people to formal financial services that benefit them. I established that the e-payment made by Dahabshiil to the beneficiaries of the LAS makes the delivery of cash disbursements more secure, cost-effective, faster, and more convenient. The initiative minimized the risk to the villagers and extended their access to financial services during post-disaster recovery periods.

5.4.4 Public Awareness

Stories of the suffering of global others across regions in the Global South are today regularly mediated by different celebrities, particularly those from the Global North. Entertainment stars, rock, film, TV celebrities, and social media influencers feature NGOs intending to raise awareness about humanitarian issues on the news and social media. The LAS initiative is an example of modern global humanitarianism that depend on the spectacles that bring the suffering of distant other to the awareness of the surrounding world through social media. My research finding suggests that the LAS initiative raised awareness and publicized the humanitarian crisis in Somalia. For instance, one of my interview subjects points out that the campaign to fund the LAS was done in the mid of the humanitarian crisis in 2017 when the local people were affected by severe drought. Jerome and the Love Army team utilized their social media sites to publicize and raise global awareness. Celebrity aid is a communicative tool to bridge the global divide between the Global South and North, between those who suffer and those who watch from a distance (Chouliaraki, 2013).

Similarly, my finding suggests that the LAS initiative describes a form of North-South humanitarian dynamic aptly embodied by Western celebrities acting as the exemplar of global do-gooders in the crisis area in Somaliland. My interview results show that celebrities have certainly played a role in drawing public awareness to the humanitarian crisis in Somaliland and have indeed succeeded in popularizing donations for social causes through online tools. For instance, one of my key informants alluded that Jerome managed to raise public awareness and attracted billions of donors to donate through GoFundMe, to support the people of Somalia

who have been affected by severe drought. Literature from Richey (2015) and Chouliaraki (2013) pointed to the rise of celebrity humanitarianism in Western contexts. They alluded that celebrities first entered the Western humanitarian imaginary in the 1950s when the UN started using glamorous stars such as Danny Kaye and Audrey Hepburn as “goodwill ambassadors” and “messengers of peace” (Kotilainene, 2020, p. 21). Henceforth, more celebrities such as Jerome and his Love Army team have become engaged in the aid field to help people in Somaliland. This correlates with what Chouliaraki (2013) said: more celebrities such as Madonna, Bono, Angelina Jolie, George Clooney, Bill Gates, and Oprah Winfrey have become the most visible characters speaking for the global needy and poor.

5.5 The Implication of Theory and Research

In light of the research findings on the role of CAI in development above, how should we think of celebrity aid and its implications for development? While it is clear that CAI can bring positive change and have impacts, these changes are short-termed. One must point out that celebrity aid's impact may belie a more insidious truth; CAI ultimately undermines traditional donor actors, agencies, and the long-term development of conflict states like Somaliland and its people. Indeed, it may even be argued that CAI is nefarious; they perpetuate celebrity domination and popularity while undermining critical facets of development. They also may be used to advance self-interests by celebrities to fulfill their agendas in the global south. To explore this further, this section uses the literature on new actors of development pop-ups to analyze the implication of CAI, focusing specifically on its motivations for the initiative, resource mobilizations, humanitarian governance, and sustainability.

Specifically, I build on the work of Richey (2015) and Daley (2013), who address the concentration of celebrity humanitarianism in the Global South and North-South relations. Daley (2013) concentrated on the motivation of celebrities and their perception that the African continent is outside modernity. For Richey (2015), she focused on celebrity humanitarianism and North-South relations. The LAS celebrity-led initiative under discussion in this dissertation concentrates its attention on the African continent, specifically in Somaliland, which is a de facto state. The LAS initiative mobilizes resources through crowdfunding and helps people affected by drought in Somalia. It is indisputable that conflicts, droughts, famine, and diseases plague the continent of Africa, and Somaliland, in particular, has been affected for several

decades. This would therefore justify the attention that Jerome, through the LAS initiative, paid to the region.

However, when the LAS initiative is viewed historically through the prism of the imperial history of colonialism, the nature of aid by traditional donors, and the activities of celebrities from the Global North, it can be seen as reinforcing global power hierarchies, which is portrayed as humanitarian “saviours” in the periphery (Daley, 2013, p. 377). The results from my interview subjects suggested that the LAS initiative was never criticized by its beneficiaries or partners. This indicates that Jerome and the Love Army team were hailed as saviours. Moreover, Daley (2013) argues that celebrities act as brokers who make market relations acceptable in Western countries through consumption and in peripheral countries through humanitarianism (p. 377). The LAS initiative championed the effectiveness of utilizing social media and crowdfunding as practical resource mobilization tools. While research by Shneur (2020) shows a lack of awareness of crowdfunding in various countries, the LAS brings close attention to the need to use and adopt online platforms in resource mobilization. One can argue that LAS promotes humanitarianism in the global south as a place for massive investment.

I interpret my findings through the conceptual framework on celebrity humanitarianism to show that CAI constructs the development in a way that is consonant with the logic that individuals naturally and actively orient themselves towards growth and self-organization through cultivating their desire, needs, interests, and connection with others and the outside world (Legault, 2017). For example, Jerome regularly showed his interest in humanitarianism by helping the Liter for Light initiatives. He developed a desire to help people in the global south by mobilizing resources through online platforms and distributing them, leading to the formation of the LAS initiative. In doing so, Jerome created connections and relatedness with donors, partners, and beneficiaries, facilitating the intervention of local companies such as Dahabshiil Bank. This can be understood in the realm of individual motivations, which can be seen in the SDT’s three key pillars of needs: autonomy, relatedness, and competence.

In Somaliland, the LAS focused on providing humanitarian assistance to drought victims and humanitarian awareness. Ultimately, it shifted its focus to “empower” women by providing money. As noted in Chapter 4, humanitarian intervention in Somaliland is very complex as the state is not autonomous, and aid comes through the Federal Government of Somalia. In light of this, there may be a need to consider how these short-term benefits from LAS could be

retained while also transforming local communities in the long term. For example, one key ARC interview participant reported that the LAS initiative was not meant to stay long as it relied solely on donor funding through crowdfunding. That should mean that the protracted humanitarian issues in Somaliland could not be solved by one celebrity aid initiative. Funding such protracted crises means LAS could have a more extensive and transformative effect. Nevertheless, more importantly, humanitarian systems help Somaliland's local communities sustain or mobilize resources independently without relying on celebrity aid initiatives' benevolence are needed.

In addition, some perceptions are that the international development agenda is philanthropic and a positive force (Hahn, 2007, p. 161) for development in the global south. Moreover, in this case, philanthropy can be used to describe initiatives such as the LAS, which were started by celebrities; the only difference is that in LAS, celebrities did not set a foundation or organization and used their funds to fund the initiative. In contrast, most interview respondents said that the work of LAS was beneficial and addressed the pressing needs of the people of Somaliland upon closer examination. I argue that the LAS initiative also served the personal interest of Jerome and his Love Army team in gaining popularity and recognition in international space and platforms. From the perception of self-determination theory, the sway with which the LAS initiative was contacted both during resource mobilization and implementation can be viewed as serving the popularity and recognition interest of Jerome and his Love Army team. This can be validated by the invite that Jerome and his Love Army team get to attend the GOALKEEPERS event in New York that the Gates Foundation organizes.

The fact that the LAS partnered with ARC, an NGO with roots in America rather than local Somali NGOs, Community-Based Organisation (CBOs), and Civil Society Organisation raise red flags in its modus Operandi. Jerome and the Love Army team develop implementation strategies and areas of intervention without community participation in decision-making, as revealed by my interview subjects, suggesting a kind of control, albeit subtle, on the part of LAS. Borrowing from Schurman (2018), LAS conducted its project like a military operation where the leadership determines the mission's goals while the targets are far away. My research findings also reveal the LAS's inclination towards its operation, as indicated above. From my interviews, there was no clear structure of how decisions were made, but rather my interview subjects pointed much credence to Jerome and the Love Army team, only to recognize ARC as an implementation partner.

In doing so, Jerome and his Love Army team sometimes might have been ignoring the viewpoints of those on the ground who are being assisted. However, their conversation with local leaders and ARC changed their aid strategy from distributing food and water to distributing money directly to beneficiaries. My findings from interview subjects suggested that the LAS relied on donor funding and, in this case, multiple individual donors who contribute through a crowdfunding platform. Thus, individuals are motivated to donate due to their intrinsic motivations, which give them self-pleasure and enjoyment (Chen et al., 2021). These motivations cannot solely be divorced from what might have motivated Jerome to start the LAS initiative. The LAS campaign on the GoFundMe platform provided a sense of relatedness to donors as Jerome and his team communicated through the platform ad on their social media sites.

5.5.1 Power Imbalance in LAS Decision Making

The power imbalance between the LAS founders and the partner organization (ARC) in Somaliland was one of the issues of several interview participants. It is also noteworthy that Jerome and his Love Army team had initiated the LAS project, and ARC partnered to implement it, suggesting a crucial vested interest by Jerome and his Love Army team. Though participants from ARC said their interaction with Jerome and the Love Army team was based on mutual respect, there was no clear evidence to support their claim, as Jerome was highly idolized and praised by everyone. Thus questioning whether such celebrity engagement can be considered as power over or power with as postulated by (Partzsch, 2015). The fact that Jerome was idolized can relate to the literature by Richey & Budabin (2016), who suggest that celebrity power suggests that they are typically exerting power that does not reflect any consensus across stakeholders and instead reinforces the advantages of powerful interests. It also emerged from ARC key informants that the LAS was a candid partner with high expectations and was not hesitant to point out where it wanted its funds to be directed. Henceforth, it can be argued that unequal power relations between the donor, partner, and beneficiaries tend to reproduce inequality. Hence Belloni (2007) argues that humanitarianism is not motivated by altruism and transnational morality (p. 454).

The findings from my interview subjects suggest that the way the Love Army team interacts with its partner (ARC) would indicate that there is no attention paid to the overall sustainability

of the initiative. Reflecting that, celebrity humanitarianism like LAS is driven by a politics of pity that does not confront the critical questions of cause and effect (Littler, 2008). Jerome and his Love Army team supersede the decision-making of its partner ARC. Equally, there does not seem to be a provision of aid that necessitated the need for celebrity aid intervention in Somaliland in a manner that would eliminate poverty. Neither does it confront the structural injustice that is sometimes responsible for poverty in the global south, as reflected by (Muller, 2013, p. 471). The LAS initiative power imbalance between the Love Army team, ARC, and beneficiaries reflects what Kapoor (2012) points out celebrity humanitarianism not only hides in the shadow of humanitarianism but also hides the causes of inequality while benefiting from their deception.

Furthermore, the LAS radically changed the humanitarian crises in the first place and even the idea of challenging traditional aid actors. Instead, the ARC highlighted the mutual respect between themselves and Love Army team, and Jerome had been extraordinarily generous as they mobilized funds to donate to Somalia. Several of my interview subjects noted that Jerome cares for the world and he works for the greater good of the world. The aid action of Jerome and the LAS can sentiment what Chouliaraki (2013) said, and celebrity humanitarianism is being performed in a post-humanitarian age where solidarity with the poor is motivated by neoliberal logic of consumption and utilitarianism and which doing good for others depends on doing well for yourself. However, one can insist that the perspectives of the beneficiaries and ARC team are another way that inequality and advancement of personal interests by celebrities are perpetuated in the global south when recipients feel that they are the objects of the generosity of Jerome and his team. Hence, this resonates with literature by Reich (2018), who suggested that celebrity aid can be unconcerned about inequality and even cause inequality in some cases (p. 69).

Additionally, my research findings show that CAI's power tends to make celebrities believe they are knowledgeable even about issues they have little idea about, thereby trivializing the decision-making of well-established NGOs. One of the interview subjects expressed that Jerome had no connection or opinion of the Somalia context; he only relied on the partnership with ARC. The fact that Jerome did not have any connection and only later had to partner with ARC, which has its origins in the global north, brings the question of whether his initiative is not a legitimating actor of the North-South relation and reinforcing elite power. Literature by Richey & Budabin (2016) points to celebrities and their power reinforcing global and

sometimes local power elites. To add some, the fact that there was limited access of the local people in LAS decision-making and that my interview subjects position Jerome as God-like relates to what Giridharadas (2018) argues that celebrities have preserved their power by engaging in good works while making sure that the system that delivers the spoils to them remains intact (p. 30).

Moreover, my interview subject, together with the information acquired from Jerome's social media platform, shows that Jerome, like any other celebrity, gets invitations and slots to speak during prime time and at conferences like the GOALKEEPERS event, while experts were relegated to the end and given limited spaces. This shows that the whole CAI project was meant to depoliticize poverty, which Kapoor (2012) views as curing the symptoms of the cause while keeping the poor at bay and letting the super-rich enjoy themselves. Thus, one argues that celebrities like Jerome trivialize global importance issues and overshadow real experts. In some cases, their superficial understanding of global issues has resulted in their activities misleading people. Kapoor (2012) supported this view when referring to the adverse effects of Bob Geldof's misrepresentation of the accomplishments of the 2005 Gleneagles G8 Summit on debt cancellation. He notes that Geldof claimed that there had been substantial debt cancellation and increased aid to Africa (Cooper, 2007, p.13), while neither had happened in Africa.

5.5.2 Pitfalls in Celebrity Aid Projects

Aid to countries does not occur in a vacuum; a complex architecture of stakeholders and participants helps channel resources to targeted beneficiaries in developing countries. To contextualize the Love Army for Somalia case study, I understand that emerging celebrity aid behaves differently from established donors. Thus their humanitarian logistic system is a complex and volatile business process involving severe operational challenges. The results suggest that LAS faced logistical challenges such as a lack of information, personnel training, uncertain time, and poor presentation in its first phase. Central to the observation of this research is that the initiative did not have strategic planning; the Love Army was flexible enough to adapt to changes based on consultation. Unlike traditional donor actors, the LAS did not have an implementation plan, and there was no consultation with the local people during the planning phase. The study reveals that the danger posed to the initiative was that, at first, it was not addressing the needs and aspirations of the local people. Hence, the change in the strategy in phase two of the implementation.

To add some, the study revealed that the lack of a proper strategic management framework by the Love Army questioned the credibility of its transparency, accountability, and sustainability framework. There was no clear framework for how long the initiative's implementation would last and no clear strategy for stakeholder engagement. Although the Love Army managed to partner with ARC, which has a clear structure and management framework, combined strategic planning still needed to be in place to ensure smooth project implementation. Due to a lack of strategic planning, the vision of the Love Army was at stake. This study reveals that there was no monitoring and evaluation framework and no follow-up of the project after implementation leading to the whole project becoming an elephant project. One of the interviewees point out that,

“I think the Love Army project was not meant to stay long as it relied on people’s donations; I believe in future initiatives like that, if there is a lamp some of the money, they can provide food and water, but if you construct a wall with that money people will have water forever, as ARC what we did in such situation we build and appoint people in collaboration with local leaders we will appoint a group of people to manage that facility and handed over to them.” (ARC Staff, Interview, 1)

The study established numerous challenges associated with the LAS initiatives, which are critical challenges related to aid in the global south. Lack of aid sustainability was a critical challenge mentioned by several research participants. One participant claims that,

“The money that Love Army brought was a lot; however, there was no continuity of the project as it was entirely dependent on donor money; they do not have a planned budget line or planned activities; what they did was use the funds they received in a way they think was the best to help the people of Somaliland.” (ARC Key Informant 5).

Hence, this affected the project's sustainability as it depended on personal contributions from different people across the world. The other key informant, 3, believed the other critical challenge was the emergence of new complex crises and other humanitarian emergencies. Humanitarian crises such as natural disasters, pandemics, conflicts, and refugee crises often result in global human rights concerns. She revealed that, at the height of the Love Army for Somalia, the refugee crisis in Rohingya escalated, and the Love Army for Somalia turned to

mobilize for the Rohingya crisis. Hence the focus on Somalia was abandoned, which shows the critical challenges facing celebrity aid initiatives.

Most ARC team revealed that when Jerome and his friends were dealing with the crisis in Somalia. The crisis hit the international media in Bangladesh, and hundreds of thousands of terrified Rohingya refugees flooded into the beaches and paddy fields of Southern Bangladesh in August 2017. It was reported that more than 60 percent of the people were children who were poured across the border from Myanmar into Bangladesh. They brought accounts of the unspeakable violence and brutality that had forced them to flee. One of ARC employees reported that,

“When Love Army heard about the Rohingya genocide in Myanmar, they decided to do something similar to the Love Army for Somalia, they started mobilizing resources for them, and they also raised millions of dollars, and they started constructing houses, as ARC some from the Headquarters also went as implementing partners to help in the Rohingya crisis.” (ARC Staff, Interview, 6)

She adds,

“the media attention, even the donors, turned into the Rohingya crisis, for the case of the horns of Africa, these crises happen every year, and it has been happening for so long. Thus no one would like to talk about someone who has been a refugee for 30 years; they want to talk about the emergency crisis. Thus the crisis is protracted, and some lack global attention.” (ARC Staff, Interview, 6)

Henceforth, this shows that one critical challenge that led the LAS to be short-lived is the emergency of a new crisis, which prompted the Love Army to concentrate on helping others. The media attending shifted to the Rohingya crisis, which was fresh, rather than the Somali, which has been in existence for some time. It was reported that the Rohingya crisis was more intense than the Somali turmoil then; in Myanmar, a deadly crackdown on the Rohingya Muslims by Myanmar’s army forced thousands to flee across the border into Bangladesh by sea or foot. This gave birth to the #LoveArmyforRohingya replacing the #LoveArmyforSomalia on social media.

5.6 Chapter Conclusion

My research findings show that CAI has evolved to fill the gap created by the failure of government and traditional aid actors to provide public goods and intervention in real-time during crisis times. The LAS case study has played an enormous role in food and water distribution, enabling the local Somali people to build self-reliance through money distributions. The celebrity aid initiative studied in this dissertation does not hide their self-determination to actively participate in fighting and helping people in the global south. Current CAI does not confront nor replace traditional aid actors and the state's role in a protracted crisis, some of which are responsible for the humanitarian crisis they seek to fight. My research, therefore, found that beneficiaries and ARC welcomed the CAI project in Somaliland as they serve the pressing and urgent needs of local communities. In particular, LAS was reported to have provided much-needed support, without which beneficiaries should not have been possible to send back to school their children, start or restart their businesses and start their initiatives, such as building water catchment areas. Consequently, this points out that LAS had resulted in the improvement of the life of the people of Somaliland.

Moreover, this positive response from ARC and beneficiaries to LAS activities was a crucial finding, as most of the critical literature on celebrity humanitarianism would not acknowledge it. It also emerged that the LAS's use of ARC, an American NGO operating in the Horns of Africa and across the world, to work in Somaliland raises many questions, given that there are local CBOs who should have helped in implementations. Although none of the respondents highlighted this concern, I argue that it would have been better for the LAS to rely on local CBOs from the beginning. Throughout my research, all my interview subjects did not raise any concern to oppose or criticize how the LAS was conducted. However, I contend that how the LAS was held over by its partner and beneficiaries can perpetuate an uneven power relationship between the Love Army team and ARC and beneficiaries, which tends to reproduce dependency and inequalities that exist with traditional aid actors in the global political economy.

Thus, while LAS had provided much-needed emergency support and financial assistance and raised awareness about the humanitarian crisis in Somaliland, a critical analysis of my research findings shows that celebrity-led projects tend to address symptoms rather than the critical questions of development and humanitarianism, just like traditional aid actors' projects in the

global south. The short-term gains perpetuated by LAS can disguise the fact that CAI undermines traditional aid actors and development agencies in developing countries. It is, therefore, apparent that CAI does not lead to long-term development; instead, it can reinforce the dominant criticism of aid from the global north as dead aid. Further, I conclude that CAI does not address the structural problems related to aid in protracted humanitarian crises which often cause the indigence CAI seeks to combat.

Chapter Six: Concluding Remarks

6.0 Overview

This thesis has engaged in a critical exploration of the impact of CAI in Somaliland by examining how these activities are conducted on the ground in the recipient communities and how their beneficiaries and partners perceive them. This is in the context of the increased involvement of celebrities in humanitarianism, who focus on providing humanitarian support and helping build community resilience, particularly in conflict states like Somaliland. My dissertation, therefore, sought to answer the following central question: What is the impact of CAI in the development context in Somaliland?

6.1 Summary of the Research Findings

As noted in Chapter 5, my findings show that the work of Jerome on the LAS initiative has improved the lives of the beneficiaries and strengthened community resilience in Somaliland. For instance, funding by the LAS has resulted in people starting or restarting their businesses, sending their children back to school, and building water catchment areas that benefit different villages in Somaliland. The LAS was also reported to have no administrative costs and conditionalities pre-requisite for funding by traditional aid actors. CAI (LAS) were welcomed as crucial players in Somaliland's humanitarian activities by providing financial resources, enabling the beneficiaries to sustain their lives, and building community resilience. Regarding the LAS, which is not a grant-making organization, but a celebrity initiative that raises funds through crowdfunding, some participants noted the crucial role of social media in the project's success and how it had helped them reinvest in their lives.

Many of the participants had substantial reservations about the individual motivation of Jerome and his friends, and other celebrities to start the LAS initiative. Although Jerome was not reachable for an interview during this research or any of his celebrity friends, information from ARC and their personal web pages and social media accounts helped frame their perceived motivations. Reading these findings through the lens of the broader literature on celebrity humanitarianism allowed me to draw several conclusions regarding the inspiration to start the LAS initiative and the impact of the initiative on development in Somaliland. For example, money distribution by LAS through mobile money transfers has enhanced the building of technological infrastructure by the private sector to facilitate smooth transfers. Moreover, LAS

has enhanced community development as beneficiaries could start businesses and rebuild their local communities. I argue that such action as LAS by celebrities constitutes them as humanitarian actors working for the greater good of communities affected by humanitarian crises.

To add some, resource mobilization through crowdfunding by celebrities from the Global North and to do work in Somaliland, which the locals could better perform, suggests that Somali society is more helpless and in need of CAI than ever. However, another concern is CAI's limited life span, which relies solely on donor funding and celebrities. The study revealed that the project would end once the celebrity stopped or found other areas to intervene, and there was no sustainable mechanism for funding continuity. For instance, the LAS initiative stopped after Jerome and his friends started the Love Army for Rohingya. Thereby demonstrating that CAI focuses on short-term and media-friendly issues rather than long-term and sustainable solutions for long-term incremental economic and humanitarian transformation.

My findings and arguments are generalizable to other CAI or celebrity humanitarianism as they operate similarly. Celebrity humanitarianism practiced by Jerome Jarre similarly resembles that of celebrities such as Ben Affleck, George Clooney, and Bono, who engaged in advocacy work to raise awareness of issues in Sudan, South Sudan, and the Eastern Democratic Republic of Congo. Clooney co-founded the advocacy organization, Not on Our Watch with fellow actors Matt Damon, Don Cheadle, Brad Pitt, David Pressman, and Jerry Weintraub in 2007 (Chimhandamba, 2022). Clooney and his friends have engaged with the American government on issues such as Darfur (De Waal, 2008, p.46) in the same way that Jerome engages with various celebrities and Bill and Melinda Gates to draw attention to the Somali causes he cares about. Jerome, like Affleck, often takes his advocacy to the GOALKEEPERS event in New York City to ensure adequate resource mobilization and reach their resource mobilization target. Affleck also often takes his advocacy to the US Congress, where he appeared alongside Bill Gates to raise awareness about poverty in Eastern Congo (Chimhandamba, 2022). Jerome's LAS and Affleck's Eastern Congo Initiative are celebrity humanitarianism, focusing on advocacy, giving grants, and implementing projects (Budabin et al., 2017, p 1995).

6.2 Celebrity Aid Initiative Implication on Development

Celebrity humanitarian, the LAS in particular practices no doubt serve a purpose in Somaliland as revealed in the interviews and focus group discussions. Huliaras & Tzifakis (2010) note that while celebrity humanitarianism has been evolving, there has been little written literature on its impact. Similarly, CAI efficacy and impact on the communities they carry out their work and activities have yet to be researched (Richey, 2016, p.9) CD. As such, celebrity aid cannot be dismissed because of its imperfection and lack of sustainability. As one interview respondent suggested, rather than blaming celebrities for how they handle their initiatives, it is better to find ways to work with them and teach our people to do the same in resource mobilization (ARC Key Informant, March 2023).

The study finding suggests that CAI require connectedness, relatedness, and a social contract between celebrities, donors, and the rest of the population, stating a clear set of rules for the former for them to know what they have to do to gain acceptance by society, gain donor confidence and trust. For the local people, there should be a clear understanding of how celebrities will interact with them. Celebrities should adhere to transparency and accountability to the donor society to enable them to account (Bishop & Green, 2008). Hence that kind of social contract and relatedness would help decide how best to solve major global humanitarian and developmental issues. Regarding whom and how such a social contract can be formulated and adopted, a multi-stakeholder engagement approach is elemental to deliberate on the best sustainable solution to aid.

In addition, my findings show that how Jerome and his friends conduct their work in Somaliland does not target systemic or structural problems, which Zizek (2010) calls secondary malfunctions. In other words, CAI addresses more outwardly visible issues, such as poverty, rather than slower and less noticeable issues, like inequalities between men and women in humanitarian contexts. Kapoor (2012) note how celebrity humanitarianism tends towards spectacularization, which also works to bring attention to the celebrities themselves. At the same time, their solution to the humanitarian crisis does not necessarily represent practical and long-term answers for complex issues and sustainable development. Jerome's aid initiative constructs him as a celebrity superhero who is extremely generous; hence, the LAS initiative can be viewed in terms of the self-determination of the celebrity role. Like many other celebrity initiatives formed after a humanitarian crisis, the LAS aid initiative fills the gap in state social

funding in developing countries. However, in CAI, like LAS, private decisions are made for public goods. This resonates with what Kapoor (2012) highlights that elites decide according to their priorities, prejudices, and idiosyncrasies (p. 65). Indeed my research showed that the LAS initiative by Jerome and the Love Army team sometimes does just that.

6.3 Contribution to the Body of Knowledge

My dissertation contributes to knowledge and academic literature by going beyond the debate between celebrity humanitarianism and CD by conducting empirical research to show how CAI activities are carried out on the ground and how the beneficiaries and partners view them. Such empirical studies are few (Richey, 2015; Scott, 2015), even though they are critical for academic criticism. Hence my research fills this literature gap. Moreover, though there is a vast body of literature on celebrity humanitarianism and its impacts on development in the global south, there is relatively little on the LAS initiative, which proved to be an initiative where celebrities mobilized funds through crowdfunding first to partner with an established NGO later to help in the implementation. However, given the nature of LAS in humanitarianism and the role of its founders and co-founders, it is essential to subject them to scrutiny because their activities exercise the power of social media and ICTs.

My dissertation sheds more light on the LAS initiative, which plays an increasingly important role in humanitarianism in Somaliland, a de facto state with limited humanitarian and development aid access. Some scholars view celebrity humanitarianism as a form of transnational political activism (Richey, 2016; Daley, 2013). As such, my dissertation makes a significant and timely contribution to establishing the impact of CAI in recipient countries. Finally, my thesis offers a more nuanced understanding of CAI, as these do-gooding acts have become essential for celebrity success (Littler, 2008). Celebrity humanitarianism is critical to modern society (Richey, 2015) as it enhances celebrity relatedness, competence, and brand building. Therefore, CAI needs to be constantly reimagined in how they are conducted to have a more transformative and sustainable impact on the lives of those they seek to assist.

6.4 Limitations and Future Research

While my dissertation contributes to CAI, there is yet scope for further research on these issues. While there is much literature about celebrities from the Global North and their initiatives, it is essential to examine and explore celebrity initiatives from the Global South and how their

activities differ from or mirror what has been discussed in my dissertation. When I conducted interviews, the locals did not mention such celebrity aid. However, it is crucial to look at it through the lens of celebrities of African descent and position them as global citizens. Future research could establish how non-western celebrities or celebrities of African descent are embedded in local customs, traditions, and state formations. Alternatively, how celebrities of African descent as global citizens can affect change embedded in local customs and traditions through their initiatives? Given this, researchers must maintain an interest in CAI and look at how they can promote global citizenship and democracy across countries. It is this issue that I hope to turn into my Doctoral project or my research publication paper.

While my dissertation looked at and explored the LAS initiative (Richey & Brockington, 2020) points out that more research is needed to examine the gender dimensions of celebrity humanitarians. The literature tends to allude to male celebrities like Jerome, and Bill Gates, among others. In contrast, women celebrities such as Angelina Jolie and Melinda Gates are identified as women and children. For instance, there was no mention of women celebrities who participated in the LAS initiative, even though several women helped mobilize resources for the LAS. Finally, while I have sought to use the concept of celebrity humanitarianism to analyze how celebrity-led initiatives operate on the ground and how their beneficiaries and or partners view them, this is not a finished product; how crowdfunding and social media can be used in CAI as a resource mobilization tool. I hope to continue picking up the mantle and develop and explore this issue further in collaboration with other researchers interested in this subject. In summary, while my research has pointed out the impact of CAI in Somaliland and the effects of autonomy and relatedness in resource mobilization campaigns, much remains to be learned. In a time of increased developmental and humanitarian crises worldwide and the failure of traditional aid actors to affect change, we must subject the growing trends of CAI to critical scrutiny.

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Appendices 1: Interview Guide



Bandwagon of Development:

**Exploring the impact of celebrity aid in Development Context in
Somaliland.**

Interview Guide

(For the Locals in Somaliland)

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January 2023

**The CAI project in Somaliland is part of the fulfillment of a Master's
Degree in Global Development and Planning at the University of Agder,
which Professor Hanne Haaland supervises.**

Introduction

Good Morning/Afternoon/ Evening; my name is Takudzwa Mudzingwa Gwaze. I am studying the impact of celebrity aid in community development, the case of Love Army For Somalia. In this regard, I would like to ask you some questions. This is a voluntary exercise, and your contributions will remain confidential. All your responses will be treated with the utmost respect. Remember, there are no “right” or “wrong” answers. The information I seek is based on your experiences, observations, and feelings toward community development and the help you get from the Love Army For Somalia. Please feel free to ask me to explain anything unclear and what you don’t understand. You do not have to reveal any personal information if you do not want to. All your answers will be confidential, and your names will not be mentioned in the report. Participation in this research is voluntary, and your identity as a participant shall not be disclosed. Answering the following questions is taken as a sign of consent.

NB: To ensure that I capture everything you have said and the whole discussion, I kindly request that I use the tape recorder. To aid me in capturing the entire debate and ensure that I do not miss anything you say, please allow me to use the tape recorder here. However, you have the right to inform me if you regret your participation, and you should like the information you shared to be erased.

SECTION A: Demographic

Please kindly answer the following questions,

Age Group

Below 30 Years

31- 40 Years

41-50 Years

51-60 Years

61 Years and above

Occupation

Social activist

Farmer

Entrepreneur

Employee

Community Leader

Youth leader

Beneficiary

Community member

Others

SECTION B

Question One: How does the celebrity aid initiative impact community development in Somaliland?

- ✓ What do you understand about community development in Somaliland?
- ✓ Who do you consider major players/actors in community development in Somaliland?
- ✓ Do you think your region/community is developing faster than the others?
- ✓ In your understanding, what are the barriers to development in your community?
- ✓ In your opinion, how could these barriers be addressed comprehensively?
- ✓ Are there other people or organizations outside your community who have helped develop your community?
- ✓ If YES, kindly state these people or organizations.
- ✓ Could you outline the type of interventions (initiatives) they have offered?
- ✓ Do you think that their help was valuable to your community?

Question Two: What are the motivations and purposes of CAI in Somaliland?

- ✓ From various individuals or groups of people who start initiatives to help your community develop, what do you think has motivated them to do so?
- ✓ In your opinion, what is the purpose of setting up these initiatives?
- ✓ What methods have they used to help your community develop?
- ✓ What is your assessment of different initiatives implemented in your community?

Question 3: What is the level of local participation in CAI in Somaliland

- ✓ Can you tell me about the Love Army For Somalia Initiative

- ✓ How did the initiative benefit the local community
- ✓ Are you aware of the founders/ Sponsors of this initiative
- ✓ How do you think about the initiative?
- ✓ What is your understanding of what most people think about it
- ✓ Please share with me the category of the beneficiary group of the initiative and how they were chosen.
- ✓ Are there other local initiatives like the Love Army For Somalia, which Local people started? If yes, how did they start?
- ✓ Can you kindly name some of the initiatives that the local people in Somaliland started?
- ✓ Do you think the local initiatives have contributed to the development of your community?
- ✓ What are the challenges faced by initiatives that the local people started?
- ✓ In your opinion, how could these challenges be addressed to ensure sustainable development?

Question 4: To what extent can CAI be considered a tool for community development in Somaliland?

- ✓ In your opinion, do citizen initiatives help develop your community? Why, why not?
- ✓ What is your assessment of the use of citizen initiatives in community development?
- ✓ Are there resources readily available for community development in Somaliland?
- ✓ How can you have access to such resources?
- ✓ What is your experience with resource mobilization on citizen initiatives in Somaliland?
- ✓ Is resource mobilization challenging for citizen initiatives in Somaliland? Why?
- ✓ Are there any other initiatives that you are aware of? If so, do you have any access to them?
- ✓ What do you think are the challenges in mobilizing resources for community development?

Conclusion

If you have any inquiries concerning this study or consent form beyond those answered by the researcher, including questions about the research, your rights as a research participant, or if you feel that you have been mistreated and would like to talk to someone other than the researcher, please feel free to contact the Researchers Supervisor on hanne.haaland@uia.no

**I GREATLY APPRECIATE YOUR RESPONSES.
THANK YOU SO MUCH**

Appendices 2: Interview Guide



Bandwagon of Development:

Exploring the Impact of celebrity aid in Development Context in Somaliland

Interview Guide

(For Alight, Love Army Founders)

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January 2023

**The CIGS project in Somaliland is part of the fulfillment of a Master's
Degree in Global Development and Planning at the University of Agder,
which Professor Hanne Haaland supervises.**

Introduction

Good Morning/Afternoon/ Evening; my name is Takudzwa Mudzingwa Gwaze. I am carrying out a study on the impact of celebrity aid in community development, in community development, the case of Love Army For Somalia. In this regard, I would like to ask you some questions. This is a voluntary exercise, and your contributions will remain confidential. All your responses will be treated with the utmost respect. Remember, there are no “right” or “wrong” answers. The information I seek is based on your experiences, observations, and feelings toward community development through citizen initiatives in Somaliland, such as the Love Army For Somalia. Please feel free to ask me to explain anything unclear and what you don’t understand. You do not have to reveal any personal information if you do not want to. All your answers will be confidential, and your names will not be mentioned in the report. Participation in this research is voluntary, and your identity as a participant shall not be disclosed. Answering the following questions is taken as a sign of consent.

NB: To ensure that I capture everything you have said and the whole discussion, I kindly request that I use the tape recorder. To aid me in capturing the entire debate and ensure that I do not miss anything you say, please allow me to use the tape recorder here. However, you have the right to inform me if you regret your participation, and you should like the information you shared to be erased.

SECTION A: Demographic

Please kindly answer the following questions

Age Group

Below 30 Years

31- 40 Years

41-50 Years

51-60 Years

61 Years and above

Occupation

Social activist

Farmer

Entrepreneur

Employee

Community Leader

Youth leader

Beneficiary

Community member

Others

SECTION B

Question 1: How does the celebrity aid initiative impact community development in Somaliland?

- ✓ What do you understand about community development in Somaliland?
- ✓ Whom do you consider major players/actors in community development in Somaliland?
- ✓ Can Somaliland be considered a region developing fast? How? Why? Why not?
- ✓ In your understanding, what are the barriers to growth in Somaliland?
- ✓ In your opinion, how could these barriers be addressed comprehensively?

Question 2: What are the motivations and purposes of CAI in Somaliland?

- ✓ Tell me about your initiative/ support/ donate or started and how it began/ from where it started. Particularly tell me about the work you have done into the initiative.
- ✓ As a person who has contributed to and supported citizens' initiatives, what motivates you to donate/start or participate?
- ✓ What motivated you to start such an initiative (what motivated you/ your organization to join the initiative)?
- ✓ As a founder/Donor, do you have systems to ensure transparency and accountability?
- ✓ Can you tell me about your network of followers, supporters, or volunteers? Whom have you included in this initiative? Why?
- ✓ Can you tell me about your relationship with the projects you are helping? What is your experience in working with projects?
- ✓ Why did you choose Somaliland (Why was Somaliland your preferred country)?

- ✓ Tell me about what type of donation you give to citizens' initiatives and why?
- ✓ Do you have any preference for the interventions that you have contributed?

Question 3: What is the level of local participation in CAI in Somaliland

- ✓ Can you tell me about the Love Army For Somaliland Initiative
- ✓ Do you think the initiative benefits the local community? How? Why?
- ✓ How do you think about the initiative?
- ✓ What is your understanding of what most people think about it?
- ✓ Please share with me the category of the beneficiary group of the initiative and how they were chosen.
- ✓ Are there other local initiatives like the Love Army For Somalia, which Local people started? If yes, how did they start?
- ✓ What was your contribution towards the citizen's initiatives in Somaliland?
- ✓ Can you kindly name some of the initiatives that the local people in Somaliland started?
- ✓ Do you think the local initiatives have contributed to the development of your community?
- ✓ What are the challenges faced by initiatives that the local people started? Describe your actions or your work.
- ✓ In your opinion, how could these challenges be addressed to ensure sustainable development?

Question 4: To what extent can CAI be considered a tool for community development in Somaliland?

- ✓ In your opinion, do citizen initiatives help in developing a community?
- ✓ What is your assessment of the use of citizen initiatives in community development?
- ✓ Are there resources readily available for community development in Somaliland?
- ✓ How can the locals have access to such resources?
- ✓ What was your experience with resource mobilization on citizen initiatives in Somaliland?

- ✓ Is resource mobilization challenging for citizen initiatives in Somaliland? Why?
- ✓ Are there any other initiatives that you have submitted? If so, do you support such initiatives in another African country?
- ✓ How do you build a network of people who support resource mobilization?
- ✓ What do you think are the challenges in mobilizing resources for community development?
- ✓ Do you have/know of local partners who help in resource mobilization and administer development projects in Somaliland?
- ✓ How do you coordinate with local partners in enhancing sustainable community development?

Conclusion

If you have any inquiries concerning this study or consent form beyond those answered by the researcher, including questions about the research, your rights as a research participant, or if you feel that you have been mistreated and would like to talk to someone other than the researcher, please feel free to contact the Researchers Supervisor on hanne.haaland@uia.no

**I GREATLY APPRECIATE YOUR RESPONSES.
THANK YOU SO MUCH**

Date: January 8th, 2023

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Confirmation of thesis work and fieldwork

This letter confirms that Takudzwa Mudzingwa Gwaze currently works on his master's thesis, as a student enrolled in the master's programme in Global Development and Planning, at the University of Agder, Norway.

Gwaze is focusing on the role of small-scale private development actors and the role they play in development cooperation in so-called fragile states. Gwaze will particularly explore the case of Love Army for Somalia as a case study for his thesis and I am his academic supervisor for this project.

Yours sincerely,

Hanne Haaland,
Associate professor, Head of Department
Department of Global Development and Planning