

**Report on the TAARN Conference on the Role of Ghanaian Rulers as
Development Officers**

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OVERVIEW: THE ROLE OF TRADITIONAL RULERS AS DEVELOPMENT OFFICERS

INTRODUCTION

In June 2001, as part of the second phase of the research activities of the TAARN (Ghana Team), invitations were sent to the ten Regional Houses of Chiefs asking them to send three traditional rulers each – a paramount, divisional and female leader – to represent their region. The central objective was to examine the changing role of traditional rulers in Ghana as the democratic order advances in the country. The traditional office holders were invited to join in the attempt to define their role as heads of their polities within the the framework of developmental efforts by the central government and its agencies.

OBJECTIVES

The objectives of the conference approach were:

- To elicit information directly from a sample of traditional rulers selected from all the ten regions in the country. The sample technique adopted ensured that different categories of traditional rulers were selected. This explains why it was categorically specified that one paramount, one divisional and one female leader were to be sent.
- The deliberations and interchange was expected to create an environment for the traditional rulers to:
 - i.* Learn from one another
 - ii.* Find new ways of contributing to the material progress of their communities.

PERCEPTIONS AND DEFINITIONS OF CHIEFTAINCY

The conference theme, *The Role of Traditional Rulers as Development Officers* aroused much opposition from the participant officeholders. They preferred the terms *Agents for Development* or *Partners in Development*. The role of traditional rulers as agents for development is related to the vital areas of land administration and customary law practices.

However, they all agreed that chieftaincy in Ghana is an antiquarian institution that dates back several centuries. It remains the fulcrum of Ghanaian culture. But is should be pointed out that history of the institution differs in the various regions of the country. For example, while among the

matrilineal Akan-speaking people, the institution seemed to have evolved right from the inception of the establishment of their polities, the same cannot be said about their Guan-speaking neighbours who seemed to have adopted and adapted the Akan model of leadership as one may infer from the titles used. Again, while certain areas in the northern regions such as Dagbon, Wa and Mamprussi had centralised states with clearly defined rules of succession and titles, many others lacked such systems. For such areas, the institution of chieftaincy in its present form is a relatively new phenomenon resulting from a colonial imposition as part of the British indirect rule system.

As an institution, it is revered and held in awe. In a sense, it could be characterised as the embodiment of the spirit of the ancestors as well as that living community. It is expected to provide a renewed sense of belonging as well as being a powerful catalyst for social cohesion and harmony. It could be described as a unique traditional institution that also mirrors the society over succeeding generations.

While male traditional leaders often play a dominant role, their female counterparts, where they have them, play an important complimentary role in such areas as resolution of marriage and domestic conflicts as, for example, in cases of marital infidelity and in cases of accountability of family land and farms.

CHANGING ROLE OF TRADITIONAL RULERS

The various presentations acknowledged that the institution of chieftaincy in Ghana has gone through various phases and the role of traditional rulers have changed in tandem with the eras. The phases broadly were:

- Precolonial period
- Colonial period
- Post-independence period

There was general consensus that in the precolonial period traditional rulers had considerable influence and exercised greater sovereignty within their polities because their authority in both spiritual and temporal matters was absolute. Also, that by proclamation of British protectorate over southern Gold Coast in 1874 followed by the annexation of Asante the extension of British jurisdiction over the Northern Territories in 1901, they acted as sub-agents of the colonial regime in the areas of local government and for judicial settlements during the colonial era. Subsequently, the

political role of the traditional ruler was prescribed various legislation and statutes enacted by the British.

However, in the early phase of the post-independence period the role of the traditional ruler in local government and judicial settlement ended in the interest of democracy. Between 1960 and 1966, they were subjected to central government control. A hallmark of this development was the enactment of the Chieftaincy Act of 1961 (Act 81). After the 1966 military coup, traditional rulers enjoyed a respite from from central government control as embodied in the Chieftaincy Act of 1971 (Act 370). The liberal phase continued until the situation was further enhanced with the promulgation of the 1992 Constitution of the fourth Republic which assigned them both statutory and non-statutory function.

Statutory Functions:

- The collection, refinement, codification of and the unification of customary laws.
- Adjudication in chieftaincy disputes.
- Compilation of lines of succession to offices in the various traditional areas
- Appointments of representations to various government statutory bodies, including the Council of State, Prisons Council, National and Regional Lands Commissions and Regional Co-ordinating Councils.

Constitutionally too, traditional rulers are barred from active partisan politics. The role of traditional rulers has evolved over time with the changing political morphology, thus turning them into adjuncts of central government and joint custodians of state interests rather than partisan individuals. Significantly, the 1992 Constitution has freed the Chieftaincy Institution from governmental control. Freedom of traditional rulers from active politics enables them to function more effectively as parents of the nation.

Non Statutory Functions:

These are derived from their positions as moral/natural leaders of their respective communities. As influential members of their communities they undertook the underlisted functions

- i.* Settlement of disputes through arbitration.
- ii.* Mobilization of their peoples for development purposes. In this capacity, they acted as linkages between their communities and the such development agencies as central

government departments, local government institutions, NGOS, diplomatic missions, churches and welfare associations.

- iii.* Use of the agency of annual festivals: chiefs mobilized their peoples for the purpose of planning and finding avenues and opportunities for executing development projects. In addition, festivals provided a forum for bringing together members of the community for the purposes of soliciting their help in advancing the execution of their development projects.

THE ROLE OF TRADITIONAL RULERS TODAY

Traditional rulers perceive their role today as being primarily initiators of development or catalysts of developmental processes. They accept that the function of traditional office-holders has been transformed from as serving merely in political, military and ritual capacity that derives from their traditional role as moral and social leaders and is now translated into mobilising their communities for developmental purposes which includes the provision of infrastructure for enhanced standard of living (material welfare delivery) on behalf of the community. Traditional rulers initiate development projects and secure the support of both internal and external agents of development for the execution of these projects.

Traditional rulers also see themselves as a unifying factor which was unanimously characterised as the belt used in tying a broom to bring out the image of strength through unity. In this role, they are involved in conflict prevention and management as well as having control over conflict resolution mechanisms. They are expected to ensure that peace and stability, which are prerequisites for development, prevail by maintaining fairness in the adjudication of cases, distribution and sale of land.

Increasingly, traditional rulers perceive their role as rendering a service to their people by managing communal resources such as land, water bodies and forest resources.

RELECTIONS AND AREAS FOR FURTHER RESEARCH

To enable traditional rulers to function effectively, it was generally agreed that they should be empowered to enable them play their role as dynamic agents for development.

There seems to be inadequate documentation of land and other communal property. The Research Committee of the National House of Chiefs has been tasked to document landed property. More investigation is required here to ascertain how far this project had been executed.

RESOURCE MANAGEMENT

Frequent land disputes centred on land ownership and use that cause widespread conflicts. The land tenure issues should be closely examined to find more lasting solutions. It is encouraging to observe that what could be described as “parallel development” and “trigger effects” are taking place as could be seen in the establishment of the Otumfuo Education Fund which has been replicated and emulated by several other traditional rulers. Another area where this development could be observed is in the area of health promotion as for example activities to combat the HIV/AIDS epidemic.

By their own accounts corroborated by newspaper reports, traditional leaders have been instrumental in providing treated water, health facilities, education as well as the promotion of good agricultural practices. They tend to use their influence to promote the general welfare of the entire community in situations where individual parochial interests overshadow the common weal. An example is the case of the carrot growers in Mampon whose activities obstructed the flow of pipe-borne water to the township and its environs. In the instance, the *Mamponhene* asserted his allodial rights as custodian of the land to stop the farmer’s activities and brought in the police to dismantle all illegally installed connected water pipes. Similarly, the *Nkornazahene* used both his influential traditional leadership position and his formal training as a health and social worker to initiate a health insurance scheme which has become a model for other areas in the country. Again, some traditional leaders like the chief of Walewale have brought peace and stability to their areas by using ritual practices such as the “blood burial”, a symbolic representation of an end to all hostilities.

GENDER PERSPECTIVES IN TRADITIONAL LEADERSHIP MATTERS

One of the interesting factors that came into sharp focus at the conference was the issue of gender. As organisers, we took care not to use the usual terms “chief” and “queenmother” in our

correspondence and selection of a theme to ensure that there will be gender balance. We invited all ten regional Houses of Chiefs to send along one female traditional leader each.

The predominantly Akan regions such as Ashanti, Brong Ahafo, Eastern, Central and Western as well as the Volta Region sent in female representatives. It is interesting to note that none of the three northern regions sent one. An exception was made by the Upper East Region which sent a woman who did not have a traditional position but was described as a modern opinion leader. Indeed, the Northern Region brought a third male traditional leader who also happened to be a Registrar in their Regional House of Chiefs. The argument put up by those regions that did not bring along female leaders was that traditionally, they did not have queenmothers. In discussions during the intervals, the Greater Accra chiefs pointed out traditionally, the Ga-Dangbe chiefs were priest-kings whose office were grounded in rigid rituals that strictly precluded the females.

However, it is a known fact that there are female traditional leaders in both the northern regions and the Ga-Adangbe areas. They may not be traditionally designated as queenmothers but they do occupy positions of influence emanating from their birth or lineage. Examples are the *Wurukye* or princesses of the north and the *Naame* of the Ga-Dangbe area. Besides, it is known that in the north, there are females who are chiefs in their own rights. It will be necessary to look more closely at the entire area of traditional female leadership in the north and Ga-Dangbe areas to assess in what ways they have attempted to impact material welfare delivery in their respective areas.

In areas where female leaders are acknowledged, they seem to be using their considerable clout to play a positive role as attested to by the work being carried out by Nana Boatemaa Afrakoma II of Juansa, Nana Yaa Ansua II of Drobo and Nana Kesewa of Nnudu.

CONCLUSION

In their own words, the traditional rulers who participated in the conference told us what they perceived to be their traditional role, the ways in which this had changed over time and what their function is today. All the traditional rulers who participated in the conference agreed that the importance of the chieftaincy institution is derived from its historic nature. Also that over the years forces, both within and outside the confines of the institution, have impacted on it and attempted to shape and define it. In their various presentations the participant leaders vehemently denied that

they were “agents” of development because their position was not appointive but a hereditary one derived from their being born into particular lineages. However, they did admit though, that they were partners in development in their particular areas of jurisdiction or even to being lobbyists. In essence though, they admitted that they do not act alone to foster development in their respective areas. Rather, they act as co-ordinators and facilitators who ensure that their respective areas are not left behind in terms of the provision and delivery of facilities that ensure the material welfare of their subjects.

Sometimes, traditional rulers themselves initiate moves to seek assistance, use their own resources or organise the community to undertake projects that will enhance the quality of life of their subjects. Often too, other people take the initiative but recognising the traditional rulers as the centrifocal figures within the community, they channel their offers of help through them. In this regard, they are perceived as agents of development. Much of the evidence provided by the traditional leaders suggest that they are collaborating with local government units such as the District Assemblies, in the welfare delivery process in their communities.

WELCOME ADDRESS

Professor Albert Owusu-Sarpong
Dean, Faculty of Social Sciences & Coordinator of TAARN Project in Ghana

Professor J.S.K. Ayim, Vice-Chancellor, KNUST, *Nananom*, Members of the Diplomatic Corps, Colleagues from Academia, Ladies and Gentlemen,

The Conference has been organised by the Traditional Authority Applied Research Network (TAARN) Ghana team which includes myself, Professor Don I. Ray of the University of Calgary, Canada, Professor Kwame Arhin, Professor Mrs. Christine Owusu-Sarpong and Dr. Wilhelmina Joseline Donkoh, all of the Kwame Nkrumah University of Science and Technology, Kumasi. The International Development Research Centre (IDRC) based in Ottawa, Canada, which needless to say, is also paying for this Conference, and which funds TAARN. The Ghana Team wishes to acknowledge publicly their appreciation to IDRC for making possible this Conference.

I have the honour and the pleasure to welcome you to our two-day deliberations on the activities of our Natural Rulers in the area of the delivery of facilities for the improvements in the material welfare of their respective political communities.

The Conference comes in the second year of our research on the subject of the changing role of our traditional rulers in the advancing democratic order of Ghana. We have asked our *Nananom* to join us in our attempt to define their role as the heads of our traditional polities, their sub-divisions and their female counterparts in the developmental efforts of the central government and its agencies. Instead of relying only on secondary sources – media reports and the results from selected interviews – we have decided to seek information from *Nananom* themselves; in the process of this interchange, we believe, *Nananom* may also learn from one another, and perhaps, find new ways of contributing to the material progress of their communities.

We believe that *Nananom* and our guests will understand the considerations underlying our research efforts. Since the colonial period, when our traditional rulers acted as sub-agents of the colonial regime in the areas of local government and judicial settlements, they have had varying roles to play.

In the Convention Peoples' Party (CPP) era, their roles in local government and judicial settlement were brought to an end in the interest of democracy; the chiefs became subject to the control of the central government under the First Republic, 1960-1966.

Under the various military regimes - the National Liberation Council (NLC), National Redemption Council (NRC), Supreme Military Council (SMC) I and II, and the People's National Democratic Council (PNDC), - the chiefs have had a bit more breathing space than they had under the First Republic. Indeed, under the 1992 Constitution of the Fourth Republic, they have been assigned both statutory and non-statutory functions. The first set of functions relate to the collection, refinement, codification, and the unification of customary laws, the compilation of lines of succession to offices in the various traditional areas, and the adjudication of chieftaincy disputes. They also appoint representatives to various government statutory bodies, including the Council of State, the Prisons Council, the National and Regional Lands Commissions as well as the Regional Co-ordinating Councils. By virtue of these appointments, chiefs' organisations are seen as adjuncts to the central government, and traditional rulers as joint custodians of state, as distinct from party government interests. It is a corollary of this principle that chiefs are under the 1992 Constitution debarred from active partisan politics.

In addition to statutory functions, chiefs, have non-statutory functions that are derived from their positions as moral/natural leaders of their respective political communities. These functions include the settlement of disputes by arbitration and the mobilization of their peoples for development purposes. In this regard, the most enterprising of our traditional act as lineages between their communities and the various developmental agencies, for example central government departments, local government institutions, NGOs, diplomatic missions, churches and all those organisations which are interested in the development of Ghana.

This role of our traditional rulers becomes most manifest at the annual festival when our chiefs mobilize their peoples for the purpose of planning and finding ways and means of executing development projects and also bring together the various agents of development for the purpose of soliciting their help in advancing the execution of their development projects. We have respectfully requested the representatives of the various regional houses of chiefs to assemble in this conference

so that they may tell us in their own words what they have been doing in the area of development. They may also learn from one another how they may variously advance projects of development.

It is clear from what I have said that we see our traditional leaders today primarily either as initiators of development or catalysts of developmental processes.

We welcome you all. Again, Vice-Chancellor, *Nananom*, Members of the Diplomatic Corps, Colleagues from Academia, Ladies and Gentlemen, I, the organisers and the IDRC, welcome you to this conference and strongly believe that we shall have a useful two-day deliberations.

Now it is my pleasure to introduce Professor J.S.K. Ayim as Chairman of the opening session. Before he became Vice-Chancellor of KNUST, Professor Ayim was Associate Professor and Head of Department of Pharmaceutical Chemistry and Dean of the Faculty of Pharmacy.

CHAIRMAN'S INTRODUCTORY REMARKS

Professor J.S.K Ayim, Vice-Chancellor, KNUST

Nana Osei Bonsu II, *Mamponhene*, representing *Otumfuo* Osei Tutu II, *Asantehene*, as our guest of honour, *Nananom* representing the Regional Houses of Chiefs, Members of the Diplomatic Corps, distinguished guests, ladies and gentlemen, on behalf of the Kwame Nkrumah University of Science and Technology (KNUST), I have the pleasure in adding a few words of welcome to those of the Dean of the Faculty of Social Sciences, and the Co-ordinator to the TAARN Research Team of Ghana.

Let me first of all congratulate the team on organising this Conference and thus bringing together representatives of our natural rulers to deliberate together on the problems of development, and also thank the International Development Research Centre (IDRC) for funding the conference. Secondly, may I on behalf of the Research Team welcome our traditional rulers to the campus, and thank them for honouring the invitation to the Conference. The subject of the Conference must stimulate the interest of both our traditional office holders and also the peoples of the communities that they are expected to serve as their moral and social leaders. Service by our chiefs these days no longer takes the form of military, ritual or even political leadership. Rather it has assumed the form of moral and social leadership, which is translatable into mobilising their communities for developmental purposes. By development one understands the provisions of the infrastructure for enhanced standards of living. Both our print and electronic media are full of reports of our traditional rulers initiating projects both of this kind and their efforts to secure the support of both internal and external agents of developmental organisations for the execution of these projects.

My understanding of the objectives of this Conference are: one, that the organisers are attempting thereby to elicit first hand information from the participants on their own activities in the area of development; and two, to offer a forum for the natural rulers to exchange ideas on developmental efforts and thereby stimulate themselves towards greater developmental goals.

KNUST associates itself with the objectives of this Conference to the extent that it is a contribution to the efforts towards strengthening the foundation of our newborn democracy that must be built in our villages, towns, and districts of which our traditional rulers are the primary leaders.

Once again, may I on behalf of the University welcome you all to the conference and wish you faithful deliberations.

And now it is my pleasant duty to introduce Nana Osei Bonsu II, *Mamponhene* and acting President of the Ashanti Regional House of Chiefs who is representing *Otumfuo* Osei Tutu II, *Asantehene*, as our guest of honour. As many of our guests would recall, Nana Osei Bonsu only last year retired from the service of KNUST as Registrar of the University. Nana is a trained Barrister-at-Law/Solicitor of the Supreme Court of Ghana. He has served in various areas of public service, including the Ghana Commercial Bank. It is a final mark of his distinguished public career that he has been installed as *Mamponhene*, the occupant of the Silver Stool in Asante, and according to Asante customary law, the next in command to the *Asantehene*. Nana, you are welcome.

I thank you all for the attention.

**CHIEFTAINCY AND DEVELOPMENT IN THE ASHANTI REGION:
ADDRESS BY THE GUEST OF HONOUR**

Daasebre Osei Bonsu II, Asante Mamponhene and Vice-President, Ashanti Regional House of Chiefs

Chairman, Nananom, members of the Diplomatic Corps, Organisers, Ladies and Gentlemen,
I am glad to attend this Conference, which is concerned with the activities of traditional office holders in the development of their communities.

1.0 Introduction

1.1 Chairman, even though it is an old institution, dating back to several centuries, chieftaincy will continue to be the centre of our culture; it remains an object of awe and reverence, and actively participates in the exercise of state power. Chieftaincy is indeed the embodiment of the spirit of our ancestors, as well as the spirit of the people we govern. As a people the institution will continue to provide us with a renewed sense of belonging and a powerful catalyst for social cohesion and harmony. There is no doubt that it is, in several respects, regarded as the finest and the most monumental legacy that our forefathers, in their collective wisdom and their perception of democracy, bequeathed to us to build on in our turn and to pass on to posterity. It is not inapt to describe it, not only as our most unique traditional institution but also the mirror of our society, and indeed the origin of our democratic process.

1.2 As you have heard from the welcome address, the role of our traditional rulers has changed since the assumption of power by the British colonial authorities.

2.0 Historical Background of Chieftaincy

Chieftaincy in this country has had a chequered history – that is, the precolonial era, the colonial period and the post independence era.

(a) In the pre-colonial era – the authority of Chiefs in matters both spiritual and temporal was absolute

(b) With the proclamation of a British protectorate over the southern part of the then Gold Coast in 1874, followed by the annexation of Asante and the northern parts of the country in 1901, the functions of Chiefs with regards to governance of their subjects, were thereafter prescribed by various legislation and statutes enacted by the British. This trend continues after the attainment of independence in 1957, culminating in the enactment of the Chieftaincy Acts of 1961 (Act 81) and 1971 (Act 370) respectively.

2.1 It is to be noted, however, that the country's constitutions have since independence recognized the special importance of Chieftaincy as an institution. Provisions of the 1992 Constitution that has freed it from governmental control and accorded it the desired independence have further enhanced the significance of the institution.

3.0 Constitutional (Statutory) Empowerment of chiefs

The chieftaincy institution is the most cherished traditional structure in our socio-political environment. As clearly stated in the 1992 Constitution, Article 270 (1), The institution of chieftaincy together with its traditional councils as established by customary law usage is hereby guaranteed and (2) Parliament shall have no power to enact any law which (a) confers on any person or authority the right to accord or withdraw recognition to or from a chief for any purpose whatsoever or (b) in anyway detracts or derogates the honour and dignity of the institution of chieftaincy". Thus, matters of traditional rule, customary law and practice are the responsibility of the National House of Chiefs, Regional Houses of Chiefs, and Traditional Councils.

3.1 These bold provisions in the 1992 Constitution have not only freed the institution from any control of any sort, but have also placed responsibilities on it. As a matter of fact the requirement that chiefs stay out of active politics (Article 276 of the 1992 Constitution) and rather play their key role as fathers and mothers of the nation stands to reason that the institution has a key role to play in the development of the nation.

4.0 Local Government Provisions

4.1 Mr. Chairman, it will be observed that right from the decentralised structure beginning from the Region down to the Unit Committee level, **chiefs are by legislation**, directly or indirectly part of the system as we can see from the following:

- (a) Region: -Representation of two chiefs at the Regional Co-ordinating Council (see Article 255 (1) (1) 9c) of the 1992 Constitution and Section 141 (1) (c) of the Local Government Act 462.
- (b) District: - Appointment of 30% of the total membership of the Assembly in consultation with traditional authorities and other interest groups (Article 242 (d) of the Constitution and Section 5 (1) of the Local Government Act 462. Let us note that out of the 30% [thus?] appointed, 30% of this number is represented by chiefs through an administrative arrangement that is still in practice.
- (c) Sub-District Councils: - Here, there is provision for the appointment of not more than 10 persons by the District Chief Executive (DCE), acting on behalf of the President, after consultation with the Presiding Member, the traditional authorities and organized economic groupings in the area, (Paragraph 3 (1) (c) of Legislative Instrument (LI) 589).
- (d) Unit Committees: - Appointment of 5 persons after similar consultations.

4.2 I believe that these provisions on the involvement of our traditional authorities are comprehensive enough. What is really crucial is to make them work in practice.

4.3 Mr. Chairman, I would not be doing justice to the subject of my presentation if I do not mention that the 1992 Constitution and the Chieftaincy Act of 1971, Act 370, confer specific roles on chiefs as an august institution which is linked to the whole process of national development and as such epitomises the Traditional ruler as an Agent for development. These roles are related to the vital areas of land administration and customary law practices.

5.0 Existing Structures – Traditional Councils, Regional and National House of Chiefs and Chieftaincy Secretariat

Currently, there is a three-tier structure of authority, all of which have a bearing on good governance. These are the Traditional Councils, Regional Houses of chiefs and the National House of Chiefs (Chieftaincy Secretariat). The National House of Chiefs, which is located in Kumasi since the 1960s has the following functions, inter alia:

- (a) Authority to pronounce what is the customary law of inheritance with regard to property, marriage and divorce in order to help the courts of Ghana
- (b) Regulation on succession and removal of chiefs.

- (c) Elimination of harmful cultural practices
- (d) Liaison between Chieftaincy and Central Government and Parliament, Judiciary, etc.
- (e) Appellate jurisdiction in chieftaincy matters namely, Traditional, Regional, National, Judicial Committees after which any dissatisfied person can go to the Supreme Court (however, other courts can be used).
- (f) Neutrality in party politics as fathers and mothers of the people in their areas reinforces the role of the institution in good governance. “A chief shall not take part in party politics, and any chief wishing to do so and seeking election to Parliament shall abdicate his/her stool or skin. A chief may however be appointed to any public office for which he is otherwise qualified” as stated in Article 276 of 1992 Constitution. Thus, based on their individual expertise and experiences, chiefs continue to contribute in various non-partisan positions to the development of the national. Fortunately, today, a majority of the chiefs in Ghana are educated.

6.0 Reflections

But beyond these statutory functions, traditional rulers have retained their natural position as moral leaders of their communities. As moral leaders they have the obligation to ensure, among other things, that the foundations of our nascent democracy are strengthened. A major component of that foundation consists of facilities for ensuring modern and gracious living for the peoples of Ghana. Therefore, it is right and proper that our traditional rulers should mobilize their people for the purposes of securing these facilities, and also liaise with representatives of both internal and external organisations of development for the purpose of securing and strengthening these facilities.

6.1 Conflict Prevention, Management and Resolution

The chieftaincy institution has a major role to play in the prevention, management and resolution of conflicts. As an old and time-tested institution, it has well-established mechanisms for the prevention, management and resolution of conflicts. According to Nene Narh Dawutey Ologo VI (2000) there are two main categories of conflicts, namely Traditional and Family/Domestic conflicts. These are:

A. Traditional Conflicts

- (a) Chieftaincy Succession.
- (b) Enstoolment/Destoolment

- (c) Unclear Demarcation of Land
- (d) Title of Land
- (e) Terms of Agreement for Land Purchases
- (f) Uses to which Land is put.
- (g) Rejection of Customary Practices.
- (h) Deprecation of One Ethnic Group by Another Group.

B. Family/Domestic Conflicts

- (a) Unfaithfulness.
- (b) Non-Accountability of Family Lands/Funds.
- (c) Envy of Family Lines.
- (d) Inadequate Documentation of Land and Property.

6.2 Peace and Stability

Peace and stability in each traditional area ensures the prevalence of peace and stability in the entire nation. This factual situation, places a heavy burden on *Nananom* to ensure that their performance as traditional rulers, especially in their fairness or otherwise in adjudication of cases, distribution or sale of land the purposes to which the proceeds are put, is above reproach, as not to bring the institution into disrepute. *Nananom* are role models and they are expected to live up to expectation.

6.3 Chieftaincy and Resource Management

Chiefs play indispensable roles in the economic activities of their people, thus ensuring that sustenance and reproduction continue uninhibited. Several of the conflicts in Ghana centre on claims to economic resources and their management. The Land Disputes surrounding land ownership and use are well known and have often resulted in widespread conflicts.

This can only be resolved if land tenure issues are addressed properly at the local level by chiefs so that the necessary environment conducive for people to go about their productive activities can be created.

6.4 *Opemsuo* Osei Tutu II

If one pays close attention to the various media reports, one discovers the various ways in which our traditional leaders have been helping in this regard. And I am certain that all of us have heard, or read of the efforts that Opemsuo Osei Tutu II, *Asantehene* and President of the Ashanti Regional House of Chiefs, has been making for securing and enhancing the facilities for the delivery of material welfare to all people resident in Asante and beyond. You have read and or heard of his Education Trust Fund, and of his efforts in the area of promoting health and combating the AIDS epidemic; utilizing his overseas trips to establish lineages such as that between KNUST and Maryland University during his trip to USA in 2001, and his efforts to attract investors from other parts of the world.

6.5 Other Traditional Rulers

I believe that other traditional rulers have been engaged in parallel developmental activities which may or may not have attracted so much attention in the media as the Otumfuo's efforts had.

7.0 *Mamponhene: A Role Model as Number One Servant to his People/Citizenry*

- 7.1 Treated water, Health, Agriculture and Education
- 7.2 Liaison/contacts with Government Establishments
- 7.3 Overseas Visits to Galvanize Mampon (Kontonkyi) Amaniampon Citizens Association
- 7.4 Fund-raising activities, e.g. During Easter rallies.
- 7.5 Enstoolment of educated royals on vacant traditional stools
- 7.6 Roll of honour for distinguished citizens
- 7.7 Mampon Traditional Councils – Creation of standing committees, e.g. Stool Lands Committee, Finance Committees

I believe that it is a good thing that we have met here to give account of what we have been doing in these areas as leaders of our communities as well as to learn from one another the ways and means of enhancing our developmental efforts.

8.0 Closing

On behalf of *Otumfuo* and the Ashanti Regional House of Chiefs, I congratulate the organisers of the conference and their sponsors for the opportunity to remind ourselves of our responsibilities to the peoples of our respective political communities.

I am certain that whatever we have been doing in the area of the delivery of facilities for material welfare, this conference will spur us to further and greater efforts in the fulfilment of our responsibilities.

I wish the conference happy and fruitful deliberations.

CHIEFTAINCY AND DEVELOPMENT IN THE UPPER WEST REGION

Na* D.D. Gore II and Naa* F. Yiriyelle Boanye III for the Upper West Regional House of Chiefs

Nana Chairman, *Nananom*, Invited Distinguished Guests, Ladies and Gentlemen, All Protocol Observed.

This presentation is being made on behalf of participants from the Upper West Region. We wish to observe that the notice was short and did not therefore give us sufficient time to do some research to make the discussion more lively. This notwithstanding, we hope we would be able to meet some of your aspirations as far as the subject for discussion is concerned. We the Chiefs of this country [Ghana] are so happy that of late our universities are showing a lot of concern for the institution of chieftaincy. This is the case because it is one of the institutions in this country that still has a lot of problems to grapple with, especially with regard to succession to skins and stools. It is a fact that there cannot be any meaningful development in any part of the country that is engulfed in chieftaincy problems.

Nana Chairman, it is our view that the topic for discussion should have been “THE ROLE OF CHIEFS AS DEVELOPMENT PARTNERS” rather than “OFFICERS” since traditionally chiefs are considered as “fathers”.

Nana Chairman, *Nananom*, Ladies and Gentlemen, we have found it convenient to break the topic into two (2) sub-topics.

1. The role of chiefs as development partners or officers before Independence i.e. during the period of colonial rule.
2. The role of chiefs as development partners or officers after Independence to date.

1.0 During the Period before Independence

Before the arrival of the white man, every chief was the Head of State of the area under his jurisdiction. It was a period of instability because of the prevalence of wars. During this period,

chiefs played their natural role by leading their people to wars because it was only during peace time that one could talk of development.

With the arrival of the white man, peace and friendship treaties were signed between chiefs and the various colonial rulers to erase fears of wars and to create the necessary conditions for development. With the introduction of Indirect Rule, Chiefs were of great importance to the white man. Chiefs settled murder cases at their Traditional Courts. Other cases that came before the chief included theft, marriage, and land disputes as well as matters related to taboos and inheritance. The chief was more at home with the white man than at any time of our history.

2.0 The Role of Chiefs after Independence

With the attainment of independence, whatever friction existed was between Africans themselves as, for instance, African politicians and African Chiefs. Since as a people, we knew ourselves politically and traditionally, it seemed the African politicians decided to punish the chiefs for having earlier collaborated with the white man. Politics thus gradually sneaked into the institution. Chiefs were deskinned/destooled on political grounds and were replaced with stooges. We all remember the famous saying that “Chiefs will run away and leave their sandals behind them.”

Ironically, the chiefs did not run away, they are still wearing their sandals. Yet the politicians have run away leaving their parties behind. The history of chieftaincy in this country has been one of a giant who has gone to rest while the politician is on a field day. The Politicians seized all the powers which were given to the chiefs even by the white man and told him he did not need him any longer. We take consolation in the saying that patience moves mountains. Our children will run away but return later with apologies.

As a colleague said recently at a seminar in Kumasi - politicians go to chiefs in the night and throw stones at them during the day. We do not want this sort of co-operation any longer.

Nana Chairman, now that the institution of chieftaincy has been guaranteed by the 1992 Constitution (Act 270), chiefs are prepared more than ever to be development partners so that we would all benefit from the positive change that has been promised us. The chiefs and people of this country

have suffered and sacrificed to their bones for far too long and are no longer prepared to do so. We must all fasten our belts or loosen them.

Development

1. Stealing of animals – Animal rustling has been highly minimised. About two years ago, it would have been a common sight to find livestock roaming in the streets in most of the settlements in the region. Today, it is quite unlikely for one to see animals and fowls roaming in the streets in the villages.
2. A health centre has been built in the Region with the assistance of funds from Saudi Arabia.
3. Boreholes have been dug in many villages in the Region and this has helped reduced the frequency of guinea worm outbreaks.
4. Modern markets have been constructed in most towns in the Region under ASJP with the objective of raising taxes [to fund development projects].
5. Plans are underway to establish a Rural Bank as an agency of the Jirapa Rural Bank.
6. I have personally initiated a five-acre cassava project. Cassava sticks from this pilot farm would be distributed to interested farmers in my town.
7. Konrad –Adenhauer Foundation (KAF) Seminars are organised for chiefs in the Region.
8. More Junior Secondary Schools (JSS) [i.e. Junior high schools] have been built in the Region with funding from the European Union.

Other Activities

The female leaders have informed me that the Canada Fund for Community Initiative Projects, which is channelled through the Canadian High commission and targeted at women groups, has been doubled. Also, the District Assembly has played its role by financing some projects at the village level.

Observations

1. Allowances for chiefs are meagre
2. Queenmothers/women chiefs existed in certain parts of the North
3. Bureaucracy inhibits the elevation of some Divisional Chiefs to Paramount status causes frustration.
4. The issue of establishing Divisional Houses of Chiefs should be given due attention.

The Way Forward:

Nana Chairman, it is clear that the role of chiefs in the political and traditional development of this country has long been acknowledged and continues to be so. The institution of chieftaincy is the basic vehicle for mobilising people for development as well as being the most effective link between the people at the grass roots level and central government. The institution can boast of professionals in all areas of the life and no task is too big for it provided it is well conceived. Chieftaincy has contributed immensely in ensuring good governance and development at both the local and national levels. Current developments within the institution point to even stronger roles that it could play in development if accorded the necessary recognition and appropriately consulted.

If the institution of chieftaincy is to have an effective role in the nation's development, then:

- The institution should be well supported by government with logistics and finance in order to make it effective. The private sector and the civil society are equally important in helping chiefs to perform their age-old functions such as maintaining law and order, ensuring peace and stability and mobilising both human and natural resources for the advantage of their communities.
- As development partners, chiefs should now focus their attention on human-centred development projects which should include health, education, economic, social and cultural development. These are the roles that contribute effectively to good governance and foster development in the nation.
- Allowances for chiefs are meagre. Queenmothers and female chiefs exist in certain parts of the north. Bureaucracy in the process of elevation of Divisional Chiefs to the level of paramount status causes a lot of frustration. Also the issue of establishing Divisional Houses of Chiefs should be looked into more seriously.

In conclusion, there is a need for co-operation and understanding between chiefs and all sectors of society so that together we can meet the challenges of our time and not be caught with our hands down one day. Thank you.

CHIEFTAINCY AND DEVELOPMENT IN THE UPPER EAST REGION

Pe* Oscar B. Tiyanu II, Paramopunt Chief of Karoro (Chiana) and Naba* Azuma Ayebo, Divisional Chief of Teshie (Bawku) for the Upper East Regional House of Chiefs

Nana Chairman, Members of the Diplomatic Corps, Organisers of the Conference, Fellow Chiefs, Distinguished Guests, Ladies and Gentlemen,

I bring you all greetings from the chiefs and people of the Upper East Region of Ghana. I thank the organisers of this Conference for giving us the opportunity to present what Chiefs of the region have been doing in the area of development in their traditional areas. Nana Chairman, chieftaincy is an age-old institution and chiefs are seen as symbols of peace in their respective areas. As an integral part of their traditional role, chiefs, preserve the culture of their people, preside over courts of arbitration, settle disputes and mobilize members of the community to undertake development projects. The significance or the choice of the topic “the role of the traditional ruler as development officer” cannot be overemphasised.

Nana Chairman, we the chiefs of the Upper East Region have been engaged in various development projects in our respective traditional areas. In the area of health for instance, most of the chiefs have been able to mobilise their people to build health posts and nurses quarters with assistance from the District Assemblies. Drugs and the salaries of the nurses who man these Health posts come from the Central Government. The Chiefs in this Region, in partnership with the Ministry of Health have also been involved in the training of Traditional Birth Attendants (TBAs). This has been made possible because the chiefs act as “journalists” who highlight the problems of their people. Nana Chairman, ladies and gentlemen, the chiefs of the Upper East Region have been fully involved in the campaign against the HIV/AIDS pandemic. This is against the background that the region shares common borders with other countries. Sometimes, people of the Region, [mainly the productive members of the community] travel outside to these neighbouring countries in search of greener pastures. HIV/AIDS tends to be prevalent in the [economically and biologically] productive age group. The chiefs have also joined other identifiable bodies such as the various women’s Non Governmental Organisations (NGOs) in the fight against female genital mutilation.

In the area of education, Nana Chairman, the chiefs [in this Region] continue to mobilise the people to put up community-based schools in line with Government policy of deboardingnisation. This is in partnership with the District Assemblies. The chiefs have also been creating awareness among their subjects on the importance of sending their girl-children to school since the benefits of this is obvious. Currently, the chiefs are in the process of presenting a paper to the District Assemblies on how to attract qualified teachers [and to induce them] to accept postings to the Region and in particular, the deprived areas, since this remains our single most important problem.

Chiefs of the Region have always invited personnel of the Ghana National Fire Service on an annual basis to organise training workshops and educative programmes regarding adverse effects of bush fires and what they can do to put out such fires should they occur. The sub-chiefs and opinion leaders in the Region also help to foster awareness in the community about the effects of environmental degradation. The chiefs in collaboration with some NGOs operating within our Districts have organised the people to plant trees as part of the efforts aimed at reducing the rapid desertification of the region, which is on the fringes of the Sahel.

Nana Chairman, in order to minimise rural-urban migration of our youth from the rural areas to urban centres in search of jobs which are often non-existent, we the chiefs have levied our people towards the purchase of electric poles to compliment the government's rural electrification programme in the hope that this would result in the setting up of small-scale industries/businesses to provide jobs for the people.

The chiefs are collaborating with their respective District Assemblies in identifying potential Tourist sites to open up the area for tourism. This, when successful will generate income for the District Assemblies.

Thank you for having the patience to hear me out.

CHIEFTAINCY AND DEVELOPMENT IN THE NORTHERN REGION

Presentation I - The Yun-Yoorana Yamiya Tooka II, Walewale

On my enskinment as Yun-yoorana in 1988, my priority was to ensure that lasting peace prevailed in Yun-yoo, which constitutes my traditional area. The two main groupings in the area had already fought two times before my ascendancy. It was my aim to prevent a third crisis. Therefore, in 1989, I organised [a ritualistic] “Blood Burial” at Jim Bali within the traditional area, to formally “end and bury” the hostilities of previous years. This “Blood Burial” was a symbolic and constant reminder to the people that there should be no more hostilities. Furthermore, I organised the local Committee for the Defence of the Revolution (CDRs), the Assemblymen and chiefs [into a conflict resolution unit] in an attempt to establish a consensus to ensure that peace prevailed. When hostilities broke out in 1994 in spite of these initiatives, the two factions [in a diplomatic move] “exchanged” CDRs and Assemblymen. These agents were sent out as groups to go and live in the opponents’ villages [as hostages]. This move tended to foster goodwill among the warring factions. Now the situation is calm and peaceful.

Also, on my ascendancy as Yun-yoorana, I organised my chiefs and people in 1990/91 to make contributions per each adult for the rehabilitation of the old Yun-yoo-Navrongo road, which was, then in disuse. The District Assembly later assisted us while we paid for the cost of fuel for bulldozers and caterpillars that were used in the road construction work. In 1992/93, I personally approached the then PNDC Secretary for Roads and Highways who in turn directed the Regional Feeder Roads engineer to contract out the road for regravelling. The engineer complied and since then this road, which links my traditional area to other important market centres such as Gushegu, Karaga, Buya and Bimbilla, has been heavily utilised. This road also serves as an important artery of the Nalerigu-Bunkpurugu main road. Indeed, the Yun-yoo-Navrongo road serves as a vital alternative when the latter road becomes impassable during the rainy season

The Yun-yoo community also made financial contributions for the purchase of roofing sheets and rafters for the re-roofing of an old local council office. [The] The TraxProject, which is an NGO, helped to build storage facilities to store food to feed the community during the dry season.

Additionally, as part of my ardent desire for peace, I have organised once again the Yun-yoo and its adjoining communities to make financial contributions towards the rehabilitation of an old building to house the police. The District Assembly has assisted us with this project with an offer of one million, five hundred thousand cedis (¢1.5m) to complete the rehabilitation project. The project had been completed [by the middle of the year 2001] and we were waiting for the Regional Police Authority to open the Police Station for us.

Being the first literate paramount chief of Yun-yoo, my interest in education is high. Whenever we observe our festivals, they are always ended with a talk on the need to send and maintain our children in school. This effort seems to be yielding results as is evidenced by the very high number of pupils that are registered in school now.

Again, through moves that I initiated, the Yun-yoo community now has a clinic. I have also liaise with and persuaded the [health] outreach team to come to Yun-yoo to offer their services to pregnant women and children at the Ministry of Health's Vaccination and Child Welfare Clinics. This move had saved the women from walking over nine miles to receive such medical assistance.

On women's welfare, I have organised two women groups in Yun-yoo to enable them obtain bank loans from the Agricultural Development Bank (ADB) located in Tamale for financing their small-scale businesses.

I have attended several workshops and seminars on witchcraft. I have also participated fully in arranging for communities to receive back old ladies who have been "dewitched" [sic] [freed from their witchcraft and occultic powers] by Gambarana or traditional ritual experts. Such old women are now living happily with their families. I have also encouraged people to go to the Gambaga Witch Camp to [have] their old women "cleansed" and brought back into their communities.

One of my key achievements has been solving farmland disputes between farmers.

CHIEFTAINCY AND DEVELOPMENT IN THE NORTHERN REGION

Presentation II - Sandapewura J.J. Baka, Divisional Ruler of Damongo Traditional Area

1. Since the institution of chieftaincy is the basic vehicle for mobilising people for development, the paramount chief in my Traditional Area has always made sure that sub-chiefs installed in his Divisional areas are individuals who command both the respect and confidence of the citizenry and at the same time can be relied on as role models or moral leaders.
2. Recognising the fact that peace and for that matter sustenance of peace is a prerequisite for development, we the chiefs in the Northern Region have undertaken to be the prime movers in championing the cause of sustainable peace in the Northern Region. We see the need to uphold and sustain peace as an ancestral part of our overall social development.
3. At a five-day Conflict Resolution Workshop organised by the Northern Ghana Peace Project and the Unity Centre at Damongo in collaboration with the West Africa Network for Peace Building (WANEP) we explored the roots of social conflict and created a forum for learning about, as well as identifying ways of resolving these conflicts. We, the literate chiefs in the Gonja Traditional Area, initiated this exercise. Non-violence and dialogue [as major tools in conflict resolution] were closely examined [at this venue]. During the course of the workshop, the close link between peace and development was clearly spelt out by the chiefs.
4. In order to decentralise peace education at the grassroots, we the chiefs have been instrumental in liaising with the NGOs in the north to establish an umbrella youth association, the Northern Region Youth and Development Association (NORYDA) to ensure that peace is given a chance once more in the Northern Region as a result of the unfortunate ethnic conflict of 1994 when many lives were lost, with impunity while valuable property was destroyed and thousands of people were displaced and many children were orphaned.
5. Through the unstinting effort of NORYDA, mutual trust, reassured confidence [sic], and understanding between and among the warring factions had been restored. It is heart

warming to observe that the principal actors in this ethnic conflict, namely, the Konkomba and the Dagomba; the Nanumba and Konkomba; and the Gonja and Konkomba, all co-exist peacefully now. Social and economic activities now proceed without any mistrust, fear or misunderstanding.

6. I am Vice Chairman of NORRYDA. The association is made up of representatives of all the [various] ethnic groups and is open to members from both sexes. Its mission is to work relentlessly towards the total attainment of reconciliation through the medium of dialogue, workshops, seminars, peace messages and discussions broadcasted on radio as well as peace education programme at the basic education level including exchange programmes [of pupils] between the various districts.
7. In the field of education, we the chiefs in the Gonja Traditional Area have contributed (and continue to contribute) very effectively in education delivery with particular emphasis on girl-child education. In this connection, the literate chiefs in my area who serve on School Management Committees together with the District Education Oversight Committees have the challenging role to embark on a rigorous recruitment exercise in the rural and deprived areas with more emphasis on the girl-child.
8. We, the chiefs, have also relentlessly waged an uncompromising war against all the negative and outmoded cultural practices that had always [in the past] militated against enrolment and retention of children, in particular, the girl-child, in school.
9. To motivate teachers, we have put in place incentive packages to encourage teachers to accept postings to the deprived and rural areas [in the region]. These incentive packages include the provision of pre-residential [sic] accommodation, the cultivation of farms for such teachers and those who show strong commitment to duty, are given bicycles and livestock including cows, goats and sheep.

The Way Forward:

Plans are far advanced to establish Peace and Reconciliation Committees in all the Traditional Areas within the Region in order to ensure that peace prevails and education management at the grassroots levels is effective.

The proposed composition of these Peace and Reconciliation Committees would include us, the chiefs also. They would comprise of

- a. A Co-ordinating Director appointed by the District Council
- b. A traditional ruler nominated by the Traditional Council
- c. A Chairman [who should be] the District Chairman of the youth association.
- d. The Regional Welfare Officer
- e. The District Education Director
- f. Other Heads of Department

The Committees would encourage inter-marriages amongst the various ethnic groups.

CHIEFTAINCY AND DEVELOPMENT IN THE VOLTA REGION

Togbe Dagadu VII, President, Volta Region House of Chiefs

I would like to tackle this theme first of all by giving a little bit background history of the communities in the Volta Region during the colonial era.

In most parts of the Volta Region we first had the Germans and then came the British as our colonizers. Our traditional rulers at the time were used by the colonial masters as instruments of colonisation in implementing their policies as well as for other administrative purposes. During the period of German colonial rule, chiefs were mobilised to organise and supervise communal labour. They were also given minor judicial powers for settlement of petty disputes. When the British Government took over the administration of the Region after the First World War, it also used the chiefs for purposes that served its own colonial interests. Chiefs continued to be used among other things in settling judicial cases, managing the environment and also for organising developmental programmes.

Traditionally, Chiefs had commanded a lot of respect from their subjects as they had full control of the administrative machinery of their traditional areas and were regarded there as sovereigns. With this high social status, Chiefs had the clout and the mandate for mobilizing their people. A Chief had to simply order the gong to be beaten to mobilise his subjects for developmental work in the community.

The cordial relation between the colonial rulers and the Chief came to an end after World War II. Shortly after this war, Chiefs ceased to be powerful and indispensable central figures in the administration of their own polities. Subsequent regimes seemed to have followed this trend failing to recognise that chiefs represented the interest of their local communities and that they were in the best position to initiate and support developmental programmes, which they could sustain by making sure that the local people are involved.

The relationship that was to evolve between Chiefs and central Government was influenced by various changes in the system of government emanating from calls for social, political and economic

restructurings. These changes in their turn impacted on traditional form of government as embodied in the institution of chieftaincy. Sometimes, chiefs clashed with agents of central Government over what should constitute meaningful development. Whenever such differences of opinion occurred, government agents tended to regard chiefs as the embodiment of the arrogance associated with traditional power.

In recent times, developmental progress in many communities has been adversely affected due to chieftaincy disputes, religious conflicts and land disputes. These disputes and conflicts tend to fragment communities into various opposing factions and therefore make it difficult to mobilize the people for locally initiated projects. In some communities, as a result of these disputes and conflicts, recently, very few people indeed support the chiefs to ensure that meaningful developmental programmes are undertaken.

This paper strongly suggests that, for chiefs to make any meaningful impact in the execution of developmental projects, resources should be made available to chiefs to enable them mobilize the local people. In addition chiefs should be invited and involved in [discussions] on development projects from the inception to the completion stages. Also, they should be informed on the evaluation of development projects.

More importantly, there should be a good working relationship between chiefs and agents of central government to ensure that a healthy partnership and a spirit of collaboration exist between the chiefs and such relevant agencies as the Regional Administrations and District Assemblies. In particular, in those spheres where the activities of the two groups overlap in their efforts to ensure good governance, peace, stability and development prevail in the Traditional Areas, Districts, Regions and the ultimately the country as a whole.

In conclusion, this paper insists that where chiefs provide land for development projects in their Traditional Areas/Districts, they should not be excluded from discussions of such projects. Chiefs have the capacity to organize their people for communal works. They still strive to ensure that facilities for the material welfare of the community are provided.

CHIEFTAINCY AND DEVELOPMENT IN THE WESTERN REGION

Odenho Gyapong Ababio IV, President, Western Region House of Chiefs

In the Western Region, almost every village now wants to be hooked to the national [electricity] grid. The people themselves buy and erect their own electricity poles. The individuals contribute [monies] to raise funds for such projects. For instance, if the men pay about ten thousand cedis, the women pay about five thousand cedis, while non-resident citizens pay double the amount levied. Again, the people provide communal labour towards the erection of the [electricity] poles. The central government then provides the [electric] wires, transformers as well as the other inputs.

I personally started a community secondary school in Sewhi Bekwai some ten years ago. Through our own initiative and financial contributions we were able to put up a school block and the school was started. Since then, the Government has built extra classroom blocks and staff bungalows. At the moment, there is a proposed water project for Sefwi Bekwai for which we [the citizens] are expected to bear part of the course. I do not remember exactly what fraction that we are expected to contribute. But the fact is, our subjects and we Nananom are expected to be directly involved in funding the project.

Nananom normally lobby various ministries for development projects in their areas. At present, I have provided a clinic to cater for the health needs of my people. I am in constant touch with the Ministry of Health to upgrade the clinic to Hospital status. At the moment, a medical assistant who cannot perform surgical operations mans the clinic. I feel we need a qualified doctor in the place. I have already persuaded the District Assembly, which has built a bungalow for the use of a medical doctor when one is posted to the facility.

Participants might have seen the *Asantehene*, *Togbe* Dagadu, *Nene* Animle, the Nandom *Naa* and myself appearing personally on Ghana Television in advertisements on the HIV/AIDS menace. I am also in touch with an organisation called Friends of the Nation, which concentrates on educating the people on HIV/AIDS. I recently chaired a function dubbed “Candles Night” at which we generated awareness among the people of the dangers of the HIV/AIDS.

Mining Activities:

Mining activities have negatively impacted the environment in my traditional area. To rectify this situation, we organise environmental days and use the occasion to generate awareness and to initiate such exercises as tree planting projects in a bid to restore the land.

Our Roads:

Although my traditional area has rich farmlands and forests and thus is in a position to contribute immensely to the national economy by producing vast quantities of foodstuffs and cash products like cocoa and timber, yet most of our roads are in a deplorable condition. I have made efforts to lobby the authorities of Feeder Roads to assist us by constructing new roads and making the old ones more passable.

Tourism:

My traditional area has high tourist potential. However, this has not been tapped at all. It is my intention to develop the tourist industry in my area by exploiting the rich history, fauna, flora and the geography for the benefit of my people.

CHIEFTAINCY AND DEVELOPMENT IN THE GREATER ACCRA REGION

Presentation I - Nene Klagbadjor Animle V Osudoku Mantse and President, Greater Accra Regional House of Chiefs

INTRODUCTION

Chieftaincy is a long established institution in Ghana dating from the pre-colonial era. Traditionally, the *Ohene*, *Mantse* or King who was also the Chief Magistrate and the Military Leader of the state headed each native state. He was supreme in his own state and the state's representative to the outside world. Occupants of native stools spent their lives among their people whose interests they were selected to represent. They were in close and daily touch with them. Their fellow tribesmen individually selected them as the principal director of their affairs. However, recent innovations tend to seriously undermine the basic principles upon which traditional polities are founded.

In the colonial days, in fact, the Native Authority Ordinance of 1944 subverted the position of the *Ohene/Mantse* as the Head of the State Council to administer his native state. The State Council passed its own byelaws for generating funds, [to regulate] sanitation, [to protect] the environment, and also on education, revenue collection as well as other development projects such as road [construction and maintenance]. The traditional state also had its native court to enforce its byelaws. Although the full powers of the *Ohene/Mantse* had been defined and scaled down, he was in full control of his native state and was in charge and [also] responsible for the development of his kingdom. The Central Government gave supplementary grants towards such projects as education, road construction and culverts.

Your humble speaker can vouch that it has worked well because he had the privilege to be around then as the *Mantse* of his state. But chiefs have now been relegated to the background and all their powers have been eroded. The general feeling in the country is that their views are not given the true weight that they deserve.

Chiefs could play a vital role in providing good governance and national development in the field of education provision, in environmental matters such as prevention of water and air pollution as well

as the rapidly deteriorating areas of sanitation and public health. Our present role as traditional rulers within the [District] Assembly concept needs to be properly defined. Even the consultation with Traditional Authorities, a requirement of the [1992] Constitution regarding the appointment of 30% of Assembly members, is largely ignored. We [traditional rulers] do not seem to have any influence on development projects within our Traditional Areas. We hope this situation will be corrected so that over time, there will develop an effective and meaningful relationship between the Assemblies and the chieftaincy institution.

In the situation prevailing at present, our main role is the mobilisation of our subjects, where possible, for communal self-help projects, and our primary target is education. By organising the chiefs and people we have been able to start the buildings for a secondary school up to a stage, before the Dangle West District Assembly and the World Vision International came to assist in completing the buildings. This project has given the Traditional Area its only [post-primary institution], the Osudoku Secondary/Technical School. A dormitory is also being constructed through communal help with the assistance of World Vision International. Similar works are going on in other parts of the Traditional Area such as Atrobinya, Duffor and Tokpo also through communal effort. The Traditional Council monitors these.

WATER

Water supply is one of our problems, especially during the dry season. There is a reservoir, which remains dry throughout the year because of the low water pressure. Constant pipe bursts and their repairs are undertaken through the mobilisation of the people. The communities [in the Traditional Area] have contributed towards the construction of boreholes where this is possible.

COMMUNAL EFFORTS

The majority of the people are farmers and are always ready to undertake any communal labour for projects, which, they believe, they will benefit from. For example, they helped to erect electricity poles. Also a clinic has been opened in a building that has been renovated by the Traditional Council. Efforts are being made to secure another suitable and more spacious building on the old sugar estate to house the clinic, which will then be upgraded. Other clinics are being operated in temporary buildings provided by the Traditional Authority. Besides, some of the buildings on the sugar estate are being renovated for the use of nurses and teachers.

HEALTH

Health matters are also a major concern. Bilharzia is prevalent among the people, mostly children along the Volta Basin. When the Mercy ship visited Ghana, a clinic was set up to treat these and other diseases. The majority of the people in the Traditional Area have no television sets and therefore, are unable to benefit from the numerous advertisement campaigns on HIV/AIDS that *Neneme/Nananom/Togbeo* undertake. Thus, there are periodic broadcasts in the local vernacular, Adangme on the Ada Radio to pass on essential information about the AIDS pandemic.

CULTURE AND MORALITY

Traditional rulers in the area have decided that fifteen years should be the minimum age at which the *dipo* custom [puberty rites] could be performed for any girl within any of the Dangme states. This move is aimed at checking promiscuity among the young girls as well as controlling the AIDS pandemic.

INHIBITIONS AND THE WAY FORWARD

It is lamentable that although we the Dangme are within the Greater Accra Region and therefore located very close to the seat of government in Accra, the Dangme West District comprising of Prampram, Ningo, Shai and Osudoku, is [one of] the most deprived Districts [in the country]. The only NGO that has been assisting [the District] is the World Vision International.

There are some problems that inhibit the effectiveness of the institution of chieftaincy in the Greater Accra Region. Traditional Councils within the Region tend not to be able to clear backlog of cases before them. Also, the elevation of some chiefs in the Ga Area to Paramount status is essential for stability in that Traditional Area.

Another major problem is land acquisition. Until we are able to streamline how land is acquired we will be faced with a problem. A solution could be found by channelling all the various processes of acquisition through the Traditional Council and enabling the Paramount Chief, who is the allodial titleholder to sign all documents related to the acquisition. I am seriously attacking this problem. Land has been one of the major causes of chieftaincy disputes in the Greater Accra Region. The Ga-Dangme Council together with chiefs are tackling these problems including the unnecessary

acquisition of most of our fertile lands. We expect that lands that are acquired but are not used should revert to their original owners. Reconciliation committees for the settlement of some chieftaincy cases such as the Kpone case should be set up.

As chiefs, we are charged with [the responsibility] of controlling so many affairs in our areas. This responsibility ranges from issues like overseeing proper environmental management, prevention of teenage pregnancies, creation of AIDS awareness and curbing lawlessness. We constitute a symbol of unity and a vital link between our people and the District Assembly and the central Government.

To maintain peace and stability within our borders and to remain the basic vehicle for mobilising our people for development, chiefs need to be accorded the necessary recognition and to be appropriately consulted [on matters affecting the welfare of their areas of jurisdiction].

Thank you.

CHIEFTAINCY AND DEVELOPMENT IN THE GREATER ACCRA REGION

Presentation II - Nii Adote Obuor II, Sempemantse

Through the instrumentality of the traditional rulers within the Ga State, various activities and projects have been undertaken to ensure the improvement of the standard of living of the people within the community. In November 2000, members of the community undertook the paving of alleys within the Ga Mashie area with pavement blocks. The Social Investment Fund, which is an NGO, funded this project. Besides, the Ga Mashie Centre for Education and Environmental Development (GACEED) set up a programme to support and improve the quality of educational provision within the Traditional Area. The project, which is an on-going one, consists of organising extra classes for Junior Secondary School (JSS) pupils, study tours and essay competitions and was funded by the National Poverty Reduction Programme and the District Assembly.

GACEED has also undertaken the Ga Mashie Computerisation Project and Information Technology Development. Under the aegis of this project, which is ongoing, six members of the community have been sponsored on computer training course. These six initial beneficiaries have since been set up as trainers who are now in charge of training primary and JSS students within the community. The project also sources and secures computers and accessories for use within the community. In addition, it has launched a website which seeks to promote the Ga State in the context of Ga-Dangme and national objectives. This project is funded by contributions from the Sempe Palace, Network Computer Systems (NCS), private individuals and a Mississippi-based consortium.

Another NGO, the Action Network for Integrated Development (ANID) has collaborated with IQ Consult, a Management/Project Consultancy to establish a kenkey processing and packaging factory. This project is being financed by funds provided by the Sempe Palace, private individuals and NGOS. There is also the “Role Model Poster Campaign” which is being implemented by GACEED and IQ Consult. The objective of this project is to advertise and highlight information on illustrious members of the community to portray them as role models for the younger generation to emulate and also as a historical documentation facility for the community. Private individuals, NGOs and some Diplomatic Missions are funding this project.

In September 2000, Friends of the Poor, which is a benevolent organisation, began consultations for the establishment of an NGO that would promote health and general economic activities. The project was to be funded by the Sempe Stool and other donor agencies.

CHIEFTAINCY AND DEVELOPMENT IN THE CENTRAL REGION

Nana Kwamina Ansah IV, Omanhene of Eguafu Traditional Area and President, Eguafu Traditional Council

Nana Chairman, *Nananom*, distinguished Guests, Ladies and Gentlemen,

Let me turn to the topic, “the chief as an agent for development”. The chief, coming from a royal lineage is naturally cut out and genetically prepared as a leader. The person of the Chief is considered sacred by virtue of his office as the paramount head of the state and the power vested in him, in the ancient charge. The designation “Nana” is an official title that commands respect and reverence and the emblems of state, the stool, umbrella palanquin, swords, staff, jewellery, etc. are all symbols of his dignity and regal office. The authority that the chief exercises is rendered sacred by the reciprocal covenant in the oath of loyalty which is administered to and taken by him at his installation and allegiance and homage paid to him by the state in the name of the community.

The background of a chief and in fact his origins are invariably found in the quality of leadership, the valour and the bravery that make him the prime mover of the wheel of development.

He acquired the accolade “Chief” through the leadership qualities and the mobilisation powers that he exercised in moving his people from one place of origin to another because the people wanted to escape from wicked rulers, wars, slavery and such other adverse situations. The escape from epidemics and disasters had according to history, been initiated by chiefs with rallying powers and mobilisation ability.

When there had been population explosions in one area and there had been the wish to move for want of space and perhaps for greener pastures, it had always taken the chief, the custodian of tradition, culture and custom of the people, to move them. The chief is able to exert his influence through the authority vested in him by the people.

The sacred nature of the person of the chief and the reverence accorded the position makes the chief easily acceptable as the commander of his people. History and design have conferred on the chief that authority to move his people into progressive actions that lead to development.

The chief is therefore well positioned and even well armed under the functional roles that are given him by the Constitution of the land to make things happen. In our march towards progress and development therefore and here I quote Professor Max Assimeng of the University of Ghana, Legon, and “Virtually every government has tried to do something about the following sets of activities in which chieftaincy has been mobilised in one way or the other:

- a) The prospect of increasing agricultural output and ensuring at least food self-sufficiency in Ghana;
- b) Promotional measures to boost the export sector, and possibly diversify it
- c) Decentralisation of machinery of government in terms of decision-, making and administration;
- d) The search for alternative schemes for financing social services such as education and health;
- e) Provision of low cost housing for the people by the government;
- f) To make life in the rural communities more comfortable, economically and amenity-wise, for human habitation and to reduce rural-urban migration. Such a move would ensure the attainment of peace, national unity and territorial integrity.”

Along these routes to progress and development, the chief is seen to be an indispensable factor that makes progress and development happen or [he is] the catalyst that quickens the pace for achieving the desired results.

Land

With the above sets of economic activities that will ensure progress and development through increased agricultural output and export trade, plantation cash crops, timber, abundant mineral resources, provision of affordable housing for the people, comes the demand for land, which is the most important economic factor in the production of wealth. And this is where the chief comes in handy to facilitate the acquisition of the land for the purposes of development. The chief is the landlord. However, the land tenure system has not been easy to handle because there is really no

elaborate codification of rules and regulations that govern land ownership. The chief has always used his discretionary authority to make land available for development.

Local Administration

The decentralisation policy of government now makes the chief a partner in state management at the levels of the Traditional Council, the Regional Houses of Chiefs and the National House of Chiefs.

In fact, the chief has his local area as his constituency where local administration of state begins. He is seen as the centre of social and political action at the local level and given his immense authority and influence, the chief, as a social leader, takes the initiative and is at the forefront of the mobilisation of all resources that facilitate socio-economic development. As a matter of fact, the government and the chief are inextricably bound in an enterprise that is meant to enhance the quality of life of the people as a whole. It is hard to think of government without a strong pillar of traditional governance exercised at the grassroots by the chief to support the development machinery of central government.

Indeed, the role of the chief under the 1992 Constitution requires him to undertake progressive study of customary laws that inhibit progress and development, [and to] modernise them and bring them in tune with civilized or modern principles. The chief may be called upon to perform functions as may be conferred on him. Even though according to the Constitution he is prohibited from taking an active part in party politics, he could be appointed to any public office for which he is qualified if such a move would enhance the development of the state.

The judicial function of the chief is exercised through the machinery of the Traditional Council, the Regional House of Chiefs and the National House of Chiefs. This function beautifully compliments the work of modern courts in dispensing justice to ensure that peace, which is a prerequisite for development, prevails.

Central Region Chiefs

Chiefs in the Central Region have been at the helm of affairs that have ushered in progress and development in the fields of education, health, agriculture and cottage industries which have served as income generating activities [in their communities]. The chiefs have played this role through mass

education [at such forums as traditional] festivals and durbars. Chiefs have often liaised with the Public Health Unit of the Regional Health Administration to provide public education in our communities on such issues as reproductive health, sexually transmitted diseases (STDs), especially HIV/AIDS. We as chiefs have taken it upon ourselves to highlight the dangers posed by the HIV/AIDS pandemic and we use every opportunity such as the durbars to talk about it.

Conflict Resolution

I ascended the stool four years ago. My enstoolment was preceded by litigation that had spanned a period of thirty-two years. The longstanding dispute has generated interpersonal, inter and intra family frictions which had degenerated into inter-divisional frictions. All this had negatively impacted my paramountcy and cast a dark shadow on my reign. It has been one of my prime objectives to resolve the prevailing frictions. Over the four years that I have been in office, I have endeavoured with the support of my councillors, to reconcile the litigating individuals, families and divisional chiefs by employing such conflict resolutions measures as arbitration and settlements.

Roads

Nananom know the importance of good road networks in our rural areas as a major means of communication and as a means of rapid evacuation of farm produce to market centres to avoid post-harvest losses. When I assumed office, I inherited a programme for basing [*sic*] and tarring a 25-kilometer road network that was waiting to be executed. A contractor had already been paid the money for mobilisation but he had abandoned the project. I had to influence the Feeder Roads Department to re-award the contract for the roadworks. The original contractor resurfaced and sued for breach of contract but lost the case. Subsequently, the roadwork's was completed.

Electrification

When I assumed office, I noticed that my Traditional Area was being by-passed regarding the rural electrification programme. Although the District Assembly had been making promises, it seemed our area was going to be passed over in the third phase of the programme. I therefore summoned [the chiefs of] the *Nifa* [Right Wing], *Benkum* [Left Wing] and *Kyidomhene* [Rearguard]. Together, we went to the Osu Castle, [the seat of government] barely two months before the National Democratic Council (NDC) Government left office. Within two weeks of our visit, materials for the

electrification programme were supplied. As I speak, *Nananom*, I am about to switch on electric power in my area.

Young Women's Christian Association (YWCA)

The YWCA is working on various income generating activities in my area. Among other things, the Association has established gari and palm oil processing factories there. They are also offering public education on reproductive health within the community as well as training Traditional Birth Attendants (TBAs). They also plan to build a vocational training centre in the community.

Heifer, another NGO, is fast tracking [*sic*] [pioneering in?] the establishment of livestock breeding projects, commencing with goats, sheep and snails. The community has enthusiastically embraced the project.

Tourism and Association for the Protection of Historical and Archaeological Sites (APHAS)

Nana Chairman, *Nananom* know the high premium that the government places on tourism as a very rapidly developing industry and an important foreign exchange earner for the country. Government expectation and my own love for conservation have inspired me to form an NGO, Association for the Protection of Historical and Archaeological Sites (APHAS) sponsored by Barclays Bank Ghana Limited. The principal objectives of APHAS are:

- Revival of our local history
- Protection of historical sites
- Management of our eco-system in an attempt to protect and conserve our heritage.

The tourism dimension inherent in these objectives is obvious. I am collaborating with the Ghana Heritage Conservation Trust, the Conservation International and the USAID to fight illegal mining (galamsey), which is the number one [cause] of environmental degradation, deforestation and desecration of groves and shrines in the area. The underlying motive of our efforts is the conservation of our heritage. Currently, APHAS is teaming up with a couple from a Swiss university who are highly interested in African cultural studies to build a cultural centre for performing arts. We plan to train both local and foreign tourists in such African arts as drumming, dancing, story telling, plays and traditional cooking.

Conclusion

The modern chief is so much engulfed in the search for better development of himself, his community and the entire nation to the extent that he now needs to know all the intricacies in the scientific management of the state. This explains why I have agreed with Professor Max Assimeng “There may well be the need to establish an institute of Chieftaincy to enhance the capacity of chiefs and queenmothers to render effective and efficient service to their community”. Managing a state is a craft that is becoming more and more complex and therefore if all what we have said about the developmental role of chiefs are the true observations, and I vouch they are correct observations, then the call for a chair at one of our institutions of [higher] learning for the pure [*sic*] [true and deep] study [into the] chieftaincy institution will be in the right direction. This way, chiefs will be empowered through learning and will be properly positioned to play their developmental roles effectively.

Thank you very much.

CHIEFTAINCY AND DEVELOPMENT IN THE EASTERN REGION

Presentation I - Nene Narh Dawutey Ologo VI, Konor of Yilo Krobo-Somanya

Nana Chairman, the representative of *Opemsuo* Osei Tutu II, Dean of the Faculty of Social Sciences, Professors, Honourable Ministers of State, Honourable Members of Parliament, Distinguished *Nananom*, Distinguished Invited Guests, Ladies and Gentlemen,

The institution of chieftaincy is one of our revered customary legacies that have survived our colonial past, [and found its way into] our post-independence political dispensation. The institution has been used for various purposes at different times [in] our national history. One thing, however, remains clear and indisputable. That is, the institution of chieftaincy has survived and retained the essential elements of authority, grandeur and respect among the citizens throughout all these years. For its role in providing traditional leadership, judicial adjudication, social cohesion and economic promotion among other functions, the institution of chieftaincy had always enjoyed that recognition in almost all the constitutions that the country has had. It is worthy to observe that it is in the area of chieftaincy that a clear limitation is placed on the powers of Parliament. However, in spite of these constitutional provisions, the continuous introduction of modern structures that do not take into consideration the full role of the “tried and tested chieftaincy institution” has not helped in ensuring a positive contribution to good governance.

Nana Chairman, the institution of chieftaincy is the basic vehicle for the mobilization of people for development. It also serves as the most effective link between the people at the grassroots level and the central government. The chieftaincy institution is the most cherished traditional structure in our socio-political environment. It is therefore of necessity [essential] that chiefs must be involved at both the planning and implementation stages of all developmental programmes at both the national and grassroots levels. Many men and women of integrity, as it exists now, lead the institution of chieftaincy. The institution can boast of highly qualified Doctors, Engineers, Lawyers, Accountants, Professors, Administrators, etc. who have wide experience in their professions and who are ready to contribute to the development of this nation.

Nana Chairman, the efforts of chiefs to develop their various traditional areas, i.e. at the local level can be seen by the numerous publications in the local newspapers. Almost everyday we read of new projects springing up in the rural areas. In almost all these areas, there is mention of a chief solidly behind his people. I cannot mention all the areas where such developments are going on I can however; limit myself to the few developmental projects in my Traditional Area, the Yilo Traditional area in the Eastern Region.

Nana Chairman, the Yilo Krobo Traditional Council, Somanya, recognizes that the District Assemblies, symbolizing our present local government system has been structured to embrace the basic ingredients of “governance” and to be in accord with the present concept of “good governance” which has gained global recognition and acceptance. The Traditional Council has a very close link with the Yilo Krobo District Assembly. The District Chief Executive is always invited to attend Traditional Council Meetings. The immediate past Chief Executive, [himself] being a chief, is a full member of the Traditional Council. The Paramount Chief is also invited to the inaugural sections of the Assembly. The Traditional Council has representation at the Assembly.

Nana Chairman, with this cordial relationship existing between the Traditional Council and the District Assembly, there is always good and healthy “rapport” between the Paramount Chief who is also President of the Traditional Council, on one hand, and the District Chief Executive [on the other]. The Assembly carries out all developmental projects in the District with the full knowledge and consent of the Traditional Council. Where there are dissenting views, they are thrashed [out] at a joint meeting of representatives of the Council and the assembly.

Nana Chairman, apart from the District Assembly, the youth of Yilo Krobo have formed Youth Associations of Yilo Krobo citizens in all the Regional capitals, which are all grouped under one umbrella organisation, the National Union of Yilo Youth Association (NUYYA). This broad-based association consists of representatives from the regional associations. An executive that is headed by a President administers it. The Konor (Paramount Chief) is the life patron of NUYYA. The youth organization has contributed a lot to the development of the Traditional Area. It is actually a pressure group, which seeks to resolve conflicts among Assembly Members. They even resolve conflicts among chiefs. They are also represented on the Planning Committee of the yearly festival of the chiefs and people of Yilo Krobo (the Kloyosikplem festival). An Important project that they

completed a few years back is a Community Centre Complex, which they built at Somanya with their own funds. This Community Centre houses a Library, a Conference Hall and a Dance Hall apart from offices for the Executives.

Most of the members of NUYYA serve on various committees in the Traditional Area. The present Chairman of the Board of Directors of the Yilo Krobo Secondary Commercial School is a member of NUYYA. Other members are serving as Board of Directors of both Yilo Krobo Secondary Commercial School and Mount Mary Training College.

DEVELOPMENT PROJECTS IN YILO KROBO

1. Education

The Konor and the Traditional Council launched the Yilo Krobo Education Fund during the Kloyodikplemi Festival in November 2000 to take care of girl education in the District. The Fund is to help promote education of our young girls and to establish Vocational Centres for further training to reduce the rate of their sojourn in nearby countries. [It is anticipated that] this [move] will help to slow down the rate of spread of the HIV/AIDS pandemic.

2. Health

The Konor has been deeply involved in the provision and installation of a mortuary at the Atua Hospital, which serves both the Manya and Yilo Districts even though it belongs to the Manya District. One Yilo chief also donated a standby-generator to the same hospital to mitigate the impact of the rampant power outages, which disturb the work of the hospital.

3. Agriculture

One of my chiefs has given out a large tract of land to a private company for the establishment of a Teak Plantation. This has created job opportunities for my people in addition to the beneficial environmental effects of this project, as it will enhance afforestation in the District.

It is also worth mentioning that the efforts of my *Twafohene*, Nene Tetteh Odonkor Tuumeh I, who is constructing a dam on a stream. This has created an artificial lake in which fish is being reared on a commercial scale [to supplement the nutritional needs of the people and also to provide employment opportunities]. He further plans to build chalets around the lake to promote tourism.

4. Tourism

- a. The Boti Falls near Huhunya is one of the Tourist attractions within the Eastern Region. My Traditional Council and the District Assembly are in the process of finding investors to upgrade the area around the fall to make it more attractive to tourists.
- b. The famous Krobo Hill with the Palace that dates back to the 17th century will see a lot of improvement. An NGO is trying to link the Krobo Hill, which is considered to be the ancestral home of the Krobo, to the Boti Falls in order to enhance its value as a tourist attraction. The American Peace Corp in Ghana is providing assistance for this project in the form of experts.
- c. My Paramount Queenmother has organized the women of Yilo Krobo to embark on beads making. The President of the Ghana Beads Society, who is also my *Twafohene*, is assisting my Queenmother in this venture. This is a source of employment for our women and young girls who have completed their basic education.

5. Security

The Ghana Police Service decided to renovate the Somanya Police Station but since that station is hemmed in between private buildings, the Traditional Council decided to release land on the outskirts of Somanya for the construction of a District Police Headquarters. The Police Service has accepted the offer and has promised to start the construction project as soon as funds are available.

6. Judiciary

The Judiciary Service has decided to take over the Court building started about 20 years ago by the District Administration. The Traditional Council appealed to the late Chief Justice to release funds for the completion of the building.

7. Water

Through the help of NGOs, boreholes have been dug in Upper Yilo (or Rural Yilo) to solve perennial water problems in the villages. This has helped to eradicate water-borne diseases, which were rampant in the villages. Ghana Water and Sewerage Corporation has managed to improve the

water supply system in the Somanya Area. The Traditional Council had convinced landlords to allow the Corporation to lay new water pipe lines through their property to help improve the system.

8. Electricity

The Yilo Krobo District benefited from the Rural Electrification Programme. A number of villages in the District are on the [national electricity] grid. We have been promised that the next phase of the programme will cover the remaining villages.

Nana Chairman, the Traditional Council has also launched a special appeal for assistance towards the establishment of a women's vocational institute and a nursery complex to train young women for gainful employment to arrest the high rate of teenage pregnancy and the tendency to drift to the cities in search of non-existent employment opportunities.

Nana Chairman, I have tried to show that governance and development at the local level will seriously be hampered if the right relationships are not developed with the District Assemblies, which it is important to note, are the District Planning Authorities. The institutions of chieftaincy, and for that matter the traditional ruler, is therefore inextricably linked with governance and development at the local and national level. As traditional rulers, we constitute a symbol of unity and the vital link between our subjects and the central government. We must therefore be deeply involved in the planning and implementation of a, developmental projects in our various Traditional Areas.

Thank you.

CHIEFTAINCY AND DEVELOPMENT IN EASTERN REGION

Presentation II - Nene Angmmortey Zogli II Divisional Chief and Representative of the Manya Krobo Traditional Council

Nana Chairman, *Nananom*, Ladies and Gentlemen,

With due respect, Nana Chairman, I have some few comments to make before my brief address on the topic for discussion concerning my Traditional Area, Manya Krobo.

Woefully, the Manya Krobo Traditional Area has suffered serious set back in terms of meaningful developments. Unfortunately, this state of affairs was caused by a protracted paramount stool dispute that started in 1990, immediately after the demise of our illustrious *Konor* (Paramount Chief), Nene Azu Mate Kole, of blessed memory. The dispute, which has lasted for almost eleven years [2001] now is still pending before the Eastern Regional House of Chiefs. Secondly, the Acting President of the Traditional Council, Nene Tekpeonor Adipah II has also suffered a stroke some four years ago and still remains bedridden.

Thirdly, our new *Konor*, Nene Sakite II, who was installed in 1998, is still waiting for official recognition by the Eastern Region House of Chiefs as a result of the impending petition against his enstoolment.

However, Nana Chairman, this handicap notwithstanding, with the full support of Nene Sakite II, the chiefs and queenmothers of the Manya Krobo Traditional Area have been able to spearhead a vigorous campaign to curb the rising HIV/AIDS epidemic in the Traditional Area. With Nene Sakite II as Chairman/Patron, a District Office of the HIV/AIDS programme has been established at Odumase Krobo. A queenmother, Manye Nartekie, is the District Project Manager. Manya Krobo queenmothers are working on the HIV/AIDS programme with the District Health Management Team and District Response Initiative.

The support of the Queenmothers' Association for the prevention of HIV/AIDS in the Manya Krobo community is being carried out with technical assistance form Family Health International and as

well as funding from the United States Agency for International Development (USAID). Besides, the Traditional Council in the fields of health and education is supporting Plan International, an NGO. Nana Chairman, we are introducing the HIV/AIDS Programme into all villages in the Traditional Area.

Thank you.

WOMEN , CHEIFTAINCY AND DEVELOPMENT IN THE EASTERN REGION

Presentation III - Nana Kesewa II, Queenmother of Nnudu, Akwamu Traditional Area

Barely one year after my installation as the Queenmother of Nnudu in the Akwamu Traditional area, I was touched by the dire needs of the women within my area and within the Traditional Area as a whole. I therefore invited my chief and a few of the queenmothers in our traditional area to a meeting where we agreed to form an NGO to assist the women and teenage girls.

The organisation was named “Progressive Women’s Movement” because the vision was to see to the progress of women and girls in our Traditional Area in particular, and the nation as a whole.

I went on to register the organisation with Social Welfare and the Registrar General’s Department where I was issued with certificates. I took upon myself the responsibility of mobilising the women and teenage girls in my area. Appropriate programmes were initiated to address some of the shortcomings in the area of socio-economic, moral and psychological status, and health issues with a close focus on HIV/AIDS, menopause and breast cancer in particular.

Achievements

The movement is four years old now and has expanded from Apeguso-Akwamu, to Abomayaw-Akwamu and Wusuta in the Volta Region as well as to communities in the Donkorkrom District of the Afram Plains, Tema and Makola in the Greater Accra Region.

Future Plans

The movement has as part of its plans to establish a vocational institute to train marginalized girls and disadvantaged women to acquire skills that will enhance their economic and social well being.

One of the movement’s objectives is to engage in commercial farming to raise money for the upkeep of members as well as for financing projects that it undertakes. Another objective is to encourage the formation of cottage industries where the women will be engaged in such activities as gari processing, palm oil production, kente weaving and soap manufacture.

Source of Funding

At the moment the movement is funded through monthly contributions of ₪1,000 per member. The movement's activities are partly financed through voluntary contributions. The executive of the Movement is fervently working to secure other sources of income through affiliation with some local and foreign NGOs and government agencies whose goals are principally focused on encouraging women, the poor and needy, the disadvantaged rural teenage girls in our society.

Observation

The movement believes that with the present worldwide concern on the welfare and empowerment of women, the activities of the PWM will go a long way to supplement the efforts of the traditional rulers, the government and other stakeholders involved in the realisation of issues concerning the well being of women.

The Executive Committee of the PWM has observed the keen interest and enthusiasm with which the rural women and girls respond to invitations to attend meetings. They are also very interested in what the movement intends to do for them. Therefore, the PWM is using this platform to appeal to all who are interested in the improvement of womanhood to assist the laudable objectives that it has set itself.

Thank you.

CHIEFTAINCY AND DEVELOPMENT IN THE BRONG AHAFO REGION

Presentation I - *Okatakyie* Agyeman Kudom IV, Omanhene of Nkoranza Traditional Area

Introduction

A nation's level of development is assessed by the amount of goods and services at the disposal of its people to secure the means for obtaining a better life. This better life must, at least, have the following three objectives: -

1. To increase the availability and widen the distribution of basic life-sustaining goods such as food, shelter and protection.
2. To raise levels of living including higher incomes, the provision of more jobs, better education, and greater attention to cultural and humanistic values all of which will serve not only to enhance material well-being but also to generate greater self-esteem.
3. To expand the range of economic and social choices to individuals by freeing them from dependence, not only in relation to other people, but also to the forces of ignorance and human misery.

Let us pause here for a minute and ask ourselves, "What role do *Nananom* traditional rulers play" either as officers, agents, or partners in development with the Central Government to achieve the above objectives?

Health

In the field of health, my predecessor, the *Omanhene* of Nkoranza, with the help of elders and subjects initiated the construction of a hospital, the Nkoranzaman Hospital, which was later remained the St Theresa's Hospital. The hospital project was undertaken through the provision of communal labour and a per capita levy of ¢20 per female and ¢30 per male. Upon completion of construction work, the hospital was handed over to be administered by the Catholic Church.

Upon assumption of office, I, *Okatakyie* Agyeman Kudom IV, facilitated the establishment of a health insurance scheme. This scheme has been in operation for ten years now. Since it came into effect, it has not been uncommon for the scheme to underwrite hospital bills amounting to four million cedis for insured members. When it started, the scheme demanded an annual premium of

eight hundred cedis per contributor. The premium has now [2001] been raised to ten thousand cedis per annum for each contributor.

The Nkoranza example in community Health Insurance Scheme is catching on in the Brong-Ahafo Region [as well as other parts of the country]. For instance, the Tano District has embarked on a similar scheme. The Jaman and the Asutifi Districts are planning to follow soon. What is interesting is the involvement of the traditional rulers in these areas. For instance, I, the *Omanhene* of Nkoranza, am the Chairman of the Board of Directors of the Nkoranza Scheme, while Nana Kwadwo Seinti, who is here with me today, is the Chairman of the Tano Health Insurance Scheme. I also know that the Queenmother of Drobo, who is sitting over there, is involved in a similar scheme in the Jaman District.

Education

In Brong-Ahafo, it has been quite commonplace to find traditional rulers establishing schools. For example, the Senior Secondary School at Duayaw Nkwanta was built by the Traditional Council and later handed over to the Central Government.

Security

In the field of security and protection too, the Duayaw Nkwanta Traditional Council built a complete police station together with residential quarters and handed it over to the government.

Impediments

The various attempts by the traditional rulers to ensure that their subjects secure some of the comforts of life discussed above have been fraught with considerable problems. There have been real obstacles, which sometimes frustrate our efforts. For example,

- a) Traditional rulers are deliberately starved of cash. Royalties due for the past two years or more from the Forestry Commission is still outstanding.
- b) Sitting allowances paid to traditional rulers during judicial sittings and for meetings are woefully and disgracefully inadequate. The current daily rate of sitting allowances for traditional rulers is ten thousand cedis while travel and transport allowance is calculated at one hundred cedis per kilometre.

c) Some traditional rulers are being constantly harassed by “chieftaincy litigation contractors” who have nothing better to offer than to spread false and inflammatory rumours about their chiefs in an attempt to cause their despoilment.

Remedy

- Government should impress upon the Forestry Commission to pay all outstanding royalties [to traditional rulers] without further delay.
- Sitting and travelling allowances [for traditional rulers] should be increased through adequate funding of the chieftaincy institution by Central Government.
- Review the Chieftaincy Act to make the operations of chieftaincy contractors illegal.

WOMEN, CHEIFTAINCY AND DEVELOPMENT IN THE BRONG AHAFO REGION

Presentation II - Nana Yaa Ansua, Drobohema (Queenmother)

In terms of development, *Nananom* of Drobo Traditional Area have done and are still doing well. In terms of infrastructure, *Nananom* built many houses, which are still in use today. Some of these structures are today used as a police station, a courthouse, District Education Office, and a rural bank. They also built a clinic that was later upgraded and redesignated as the Catholic Hospital. In addition, they built a guesthouse. More recently, *Nananom* have built a market that they handed over to the District Assembly to manage. They also built a library and a post office.

Personally, as the *Ohemaa*, I have been instrumental in the establishment of our Community Health Insurance Scheme. I have also organised my women in seeking out economic ventures. I have also generated awareness of civil rights among them in addition to educating them about the AIDS menace. I sometimes visit to motivate and encourage both teachers and pupils. We *Nananom* have been using the platform of traditional festivals, durbars and occasionally the churches to create awareness in health and economic hazards such as AIDS, teenage pregnancy and bush fires.

In spite of our contributions, we could have performed even better had the political environment been more conducive. The relationship between traditional rulers and the District Assemblies is ambiguous. Of course *Nananom* should be the belt for the broom [euphemism/symbol for unifying force] but if the broom is being whipped by the imposed DCEs, then wherein lies our role.

The [1992] Constitution is also ambiguous about this relationship. Yes, Article 270, paragraph 1, states that “the Constitution guarantees the Traditional Councils as established by Customary Law and Usage” but at the same time, the Constitution is completely silent about the rights and responsibilities of chiefs and Traditional Councils with regards to development. In contrast to that, the Constitution spells out quite clearly the role of the District Assembly regarding development. Again, Article 240, paragraph 2, subsection B of the Constitution mandates “the District Assemblies to plan, initiate, co-ordinate, manage, and execute policies in respect of all matters affecting the people within the area”. Furthermore, subsection C of the same Article states that to enable the

District Assembly to do so, “A sound financial base with adequate and reliable sources of revenue shall be established”. Significantly, the same Constitution is silent on the requirement of a similar sound financial base for the Institution of Chieftaincy. Article 241 paragraph 3 states, “the District Assembly shall have deliberative Legislative and Executive powers.” To conclude, I want to quote paragraph 245 of the Constitution which stipulates in subsection A that “the District Assembly is responsible for the over all development of the District.” Where lies our fate [as traditional rulers].

WOMEN, CHIEFTAINCY AND DEVELOPMENT IN ASHANTI REGION

Nana Boatemaa Afrakoma, Juansahemaa

Nananom, Distinguished ladies and Gentlemen, Representative from the Canadian High Commission,

This presentation is from Juansa in the Asante Akyem North District. Despite the short notice given for this programme, we have been able to record the developmental activities that have taken place in our area since we were enstooled about fourteen years ago.

1. Water Project

World Vision International has been of enormous help to the District Assembly. One of the key areas where this organisation has helped us is in the provision of pipeborne water.

2. Education Programme

I personally initiated a Day Care Centre for my community. I also allowed the community school to be started in my house. Later, this school, was relocated to an old clinic block. In consultation with my chief and elders, about two years ago, I asked for financial assistance from the Juansa Rural Bank to renovate the block and to provide some necessary amenities [for the school]. Two years later, the Juansa Rural Bank decided to put up a new [community school] block on another site that has been demarcated for a community centre and rather develop the old clinic site into a permanent premises for the bank. Work on this new school block is nearly completed. We have consultation with the District Director of the Ghana Education Service (GES) to secure new teachers whose salaries will be paid by the service. A citizen, who is a lawyer by profession and who was in appreciation of my efforts, has promised to provide furniture for the school.

The Juansa community in collaboration with the District Assembly have been organising annual fund raising activities to finance extension work on the [local] JSS [Junior Secondary School].

I, Nana Boatema, being the Chairperson of the Board of Governors of the Owerriman Senior Secondary School, together with other Board members have solicited prominent people in our area

to offer scholarships to needy children within the community. We also support the *Otumfuo* Education Fund set up by *Opemso* Osei Tutu II.

Security

In the past, the local police station and officers were housed in rented premises. However, the building became unuseable. As a result of the accommodation problems, it was decided to relocate the police station to another town. The chief conferred with his elders and called a general meeting of the townsfolk. It was decided at this meeting to start a police station project. The project consists of eight rooms for junior staff and suitable accommodation for the senior staff. The District Assembly supported the project by sand and cement. The Regional Police Service in Kumasi provided paint while the local community provided wood, roofing sheets, door locks and communal labour. Already, about four policemen and their families have moved in. About ten days ago, I personally met and lobbied the Inspector General of Police (IGP) in Accra to secure more assistance for facilitate earlier completion of the project. He agreed to my suggestions and directed an officer in Kumasi to visit the project site in Juansa and report back to him.

Electricity

The Juansa community provided the electric poles while the District Assembly provided logistical assistance.

Health

A new health post was constructed by the community through communal labour and financial assistance from the Swiss Red Cross and the District Assembly. Three months ago, [March 2001] Juansa citizens in the diaspora supplied us with hospital equipment. Already, residential accommodation for a medical doctor and senior nurses have been constructed. More buildings are being constructed to house nurses. The health post is not only serving *Juansaman* but also the nearby villages and towns as a move to ease the congestion on the nearby Agogo Hospital.

HIV/AIDS Programme

About six years ago, an HIV/AIDS programme was instituted in Juansa. The programme is still in place.

Workshops

Queenmothers in the Asante Akim North District have established a programme whereby we meet every forty days, on the first Monday after the *Akwasiadae*. The meeting takes the form of a mini durbar to which we invite prominent personalities and relevant organisations. Listed below are some of the personalities and organisations that have been invited in the past:

- The Federation of Women Lawyers (FIDA): Members of the organisation were invited to educate us [primarily queenmothers and women in the community] about the Intestate Succession Law, Women's and Children's Rights.
- The Director of GES to discuss the need for educating both boys and girls and how to secure places in the few senior secondary schools so as to be better equipped to face the challenges in the outside world.
- The District Health Officer to provide primary health care education and to advise on issues such as immunisation against diseases, breast feeding of infants and the importance of sanitation.
- Old Women to discuss traditional and customary practices.
- Market queens to discuss effective measures for food distribution in the District and fair pricing of foodstuffs.

The forty day meetings rotate between the towns in the District. We usually ensure that the District Chief [Executive?] is present to deliver a motivational speech.

Plan for Year 2001

- Programme to study the Constitution
- Traditional practices:- puberty rites, female circumcision, widowhood rites
- The cost of funerals
- Girl child programmes/ teenage pregnancy

Proposed Sponsors

- Konrad-Adenhauer Foundation
- FES
- Kumasi Traditional Council

- District Assembly
- Plan International

I thank the organisers of this programme. I pray that they organise a follow up programme soon.

CHIEFTAINCY AND DEVELOPMENT IN THE ASHANTI REGION : Presentation II

- Nana Anobrafo II, Asansohene (Divisional Chief, Bekwai Paramountcy, Asante Kingdom in Ashanti Region)

Nana Chairman

Nananom, Canadian Representative, Members of the Diplomatic Corps, Ladies and Gentlemen.

A. Introduction

The opening ceremony and subsequent presentations submitted by *Nananom* have done ample justice to the theme of the conference. Particularly, the brilliant exposition by *Daasebre Osei Bonsu II, Mamponhene* has shown us the way as to how to attract development into to our own areas.

It is not an easy task to give an overview of the development status of a region with about thirty traditional areas headed by *amanhene* and over two hundred Divisional Chiefs in the Kumasi Traditional Council alone. Hence *Nananom* were greatly relieved when at the opening ceremony the organisers further explained or modified what is expected from *Nananom* in their presentations. Nana Boatemaa Afrakoma and I will give individual presentations in our areas. We have no doubt in our minds that most of the dynamic *amanhene* and Divisional Chiefs in Asante are vigorously pursuing activities that promote positive change in the lifestyles of the people along the approach/strategy so eloquently propagated by the Acting President of the Ashanti Regional House of Chiefs, Nana *Mamponhene*.

B. Description of Sub-Traditional Area

My area is Asanso. It is about half a mile away from the Bekwai Seventh Day Adventist (SDA) Secondary School. I must add here that the Bekwai SDA Secondary School is on Asanso Stool Land and indeed a substantial part of the Bekwai belongs to the Asanso Stool. I have five villages under my jurisdiction. In addition to Asanso, there are Akyease, Patase, Kyekyewere, Kwatubata and Prabon situated about twenty miles from Kumasi on the Kumasi-Obuasi Road. Apart from these, I have other settlements under me, one of them is Miawani, which is located about fourteen miles on the Bekwai-Mansonkwanta Road.

Projects

1. Promotion of Peace and Unity

Prime among my responsibilities as a traditional ruler is the settlement of disputes to promote peace and unity in my area.

2. Electricity

Electricification of Asanso took place around 1995 under the fourth phase of the rural electrification programme. This project was undertaken through lobbying government officials, tremendous sacrifice by an Asanso citizen, Osei Kwadwo and by persuading members of the community to make contributions towards the purchase of electric poles. Tremendous efforts are being made to connect those of my villages located on the Obuase Road to the electricity grid by the end of next year, i.e., 2002. Electric poles have already been erected and wiring of houses is in progress.

3. Water

- (i) Although Asanso was provided with pipe borne water during the colonial period, the water has not been running in recent times.
- (ii) Through the initiative of one Lawyer Darko, an Asanso citizen, the Catholic Church has come to our aid and provided us with one bore hole. Members of the community contributed to this project and they mobilised to clear the site.
- (iii) The WATSAN Project (Water and Sanitation Project)
- (iv) This is a system of drawing large volumes of underground water through bore holes to a central distribution point to supply several communities. At the moment, there are twenty-four such projects in the country and Bekwai and its environs are lucky to have one. The Bekwai projects comprises of six bore holes with two each at Asanso and Korokyere and one each at Amofo and Boaman. The Asanso bore holes will provide the largest volume of water. I have been personally involved in the project by providing the free site for the bore holes in my area and by providing storage space in my palace for some of the project materials. The project has provided employment for my people. The project is still going on. Distribution centres [for the water] will be Bekwai, Kokofu and Abodom. The European Union (EU) has provided about 1.6 billion cedis in funds for the project while the beneficiary communities have contributed 5% as matching funds.

- (v) Intensive lobbying in the District Assembly in the year 2000 has yielded some positive results. Those of my villages located on the Obuasi Road have been provided with bore holes from which they get potable water.

4. Schools

The primary and JSS school buildings are dilapidated. Through lobbying, we have secured approval for EU funding through the District Assembly for their rehabilitation. Work will start soon.

5. Preparation of Planning Scheme Extension

Highlight on achievements and problems.

6. Fund Raising Activities

Particularly during Easter

7. Obsolete Customs

- Prohibition of goat rearing in the community
- Prohibition of using palm brooms on Fridays. Only coconut brooms or “*Dampare*” tips of palm leaves bundled together may be used. I have not been able to do away with this.

Recommendation: Restructuring of Unit Committees

Although the Unit Committee concept (formerly town development committees) is intended to accelerate local and national growth and to strengthen democracy by permitting grassroots participation, the formation of more than one such unit in small towns tends to inhibit/retard development. Besides the committees tend to be too large (up to fifteen members) and therefore often are unwieldy and ineffective. They face such problems as:

- How to assign responsibilities;
- Disharmony among members ;
- Members seeing themselves as supervisors who should not participate in the work.

In conclusion, I commend the organisers of the conference. I believe we have all benefited by enriching our experiences.