

REPORT OF A WORKSHOP ON CHIEFTAINCY AND LOCAL GOVERNANCE

VENUE

Techiman, Dery Hotel

DATE

12th – 14th February 2009

ORGANIZED BY

CIKOD

SPONSORED BY

KONRAD-ADENAUER-STIFTUNG

COMPILED BY

Frank Ankomah

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ABBREVIATIONS

- CIKOD - Centre for Indigenous Knowledge and Organisational Development
- KAS - Konrad-Adenauer-Stiftung
- T.M.A. - Techiman Municipal Assembly
- MCE - Municipal Chief Executive
- UCC - University of Cape Coast
- DCE - District Chief Executive
- NGOs - Non-Governmental Organisation
- DACF - District Assemblies Common Fund
- IGF - Internally Generated Fund
- SRAs - Social Responsibility Agreements

EXECUTIVE SUMMARY

The workshop was organized by Centre for Indigenous Knowledge and Organisation Development (CIKOD) in collaboration with the Konrad -Adenauer-Stiftung (KAS) two Non-Governmental Organisations that have been working together to strengthen the Chieftaincy Institution to play their roles as partners in Development at the local level.

The goal of the Workshop was to strengthen the trust and confidence between Traditional Councils and Government Officials at the District Assembly level as well as between them and their people to enhance effective local level governance in which the Traditional and formal Decentralized System are working in synergy to facilitate development.

About 60 Chiefs from Traditional Councils from Techiman, Wenchi and Tain District took part in the Workshop.

In all three (3) papers were presented at the workshop.

The first paper was presented by Nana Owusu Ansah Kokroko, Krontihene of Wenchi and Chairman of the Local Government Council. The Topic of the paper was on Integrating Modern Systems for political, Social and Economic Accountability into the Traditional Councils to Enhance Transparency, Challenges and Opportunities.

In his presentation he traced the history of Decentralization in the country since 1998 and the role Traditional Councils and District Assemblies are expected to play in the Development of the Nation at the local level.

He maintained that since the two Institutions are not equally resourced they cannot share development responsibilities. He called for a structured public service organization similar to the Local Government Service backed by effective legislations to enable Traditional Councils perform their roles as partners in Development.

He also called for the Traditional Councils to be ethically ready to deal with the perceived challenges of Accountability and Transparency which they are bedeviled with.

The Second paper was presented by Mr. Stephen Agyeman Badu, the Budget Analyst of the Techiman Municipal Assembly.

The Topic of the presentation was on Financing Development Activities of Traditional Councils from public Funds –policy and Management Implications.

He began by giving the definition of a Chief and the Functions of a Chief, among which were, to unite the people, Settle Disputes and Lobby and Advocate for Development and Act as Custodians of the Customs and Traditions of their Communities. He also gave the kind of Development activities which chiefs undertake Some, of which were Market Structures, Water and Sanitation, Education and Health.

He justified Funding of Traditional Councils project from Public Funds on the grounds that since they already receive some form of Funding in the form of Royalties and

Grants from Government and the Assemblies it will not be out of place to support them from other sources of Funds. He proposed that part of the District Assemblies Common Fund should be used to fund projects of the Traditional Councils.

To ensure that such Public Funds are properly managed and accounted for, he propose that the Municipal Chief Executives and Municipal Co-ordinating Directors should manage the Funds and that it should be subjected to Public Auditing and the public procurement Act.

He gave the challenges facing such a programme and the way forward to ensure that such challenges are addressed. He concluded that Chiefs occupy a very important position in Ghana and therefore to Fund their activities will accelerate Socio-Economic Development of the Nation.

The Third paper was presented by Mr. Dele Kpemasah. His presentation was on Traditional Resource Mobilization and Accountability.

He told the Chiefs that assumption of Chieftaincy Title goes with a lot of Resources. Such resources he said, does not belong to them but the Stool. They are therefore the Trustees rather than owners of such resources. It is therefore necessary that they manage these resources effectively and in the interest of their people and be prepared to account for them.

He gave areas where Traditional Resources can be mobilized such as Royalties, Social Responsibility Agreement and advised Nananom on how to harness these resources without being cheated by Interest Groups.

He concluded that accountability in managing local resources can be achieved if:-

- There is Transparency
- There is access to information
- The Assemblies, Traditional Authorities and Communities are actively involved.
-

The following were identified as the main issue that came out during the discussion:-

- The need to establish a platform for collaboration/dialogue between the Assemblys and Traditional Authorities
- Why the Decentralisation process is not working effectively
- That Nananom are the cause of their own challenges
- Mechanism for linkages between Nananom at the Lower levels and Regional House of Chiefs and National House of Chiefs not existing
- Nananom are prepared to subject themselves to Accountability and Government Auditing System if resources are allocated to them.

INTRODUCTION:

The Workshop was organized by Centre for Indigenous Knowledge and Organisational Development with Funding from Konrad-Adenauer-Stiftung and it had as its Theme “Traditional Councils and District Assemblies: Addressing the Issue of Transparency in Local Governance”

The goal of the Workshop was to Strengthening the trust and confidence between Traditional Councils and Government Officials at the District Assembly Level as well as between them and their people to enhance effective local level Governance where the Traditional and Formal Decentralized Government are working in synergy to facilitate development.

About 60 Participants drawn from Traditional Authorities and Civil Society Groups from Techiman, Wenchi and Tain District took part in the Workshop.

INTROUDCTION OF DIGNITARIES AND PARTICIPANTS:

Dignitaries invited to the Workshop were introduced by Mr. Willy Laate of CIKOP.

Among the Dignitaries were:-

- a. Mr. Klaus D. Loetzer, Resident Rep. of KAS
- b. Nana Rex Owusu Ansah, Head of Local Gov't Service and Krontihene of Wenchi
- c. Mr. Ben Guri, Executive Director of CIKOD
- d. Mr. Stephen Bedu Blighton, Rep. of M. C. E.
- e. Mr. S. Agyeman Badu, Chief Budget Analyst, T. M. A,
- f. Mr. Isaac Owusu-Mensah, K. A. S.

After the introduction of the Dignitaries the Participants took turn to introduce themselves.

BACKGROUND TO THE WORKSHOP:

The Executive Director of CIKOD, Mr. Guri gave the background to the Workshop.

He started by recounting some programmes his organization and Chiefs from Wenchi and Tain have been doing since 2004. He said the first meeting identified the need for them to work together to strengthen the Position of Nananom to play a leading role in fighting Poverty in their areas. This, he said, evolved into the need to establish District Level House of Chiefs and Queens as a platform to achieve the objective.

He mentioned that since they joined forces with KAS they have supported them to organize a number of Workshops to expose Nananom to some trends in governance and build their capacity to be able to manage their resource especially in the context of Ghana's Decentralization Concept.

He announced that the lessons and insight learnt from the Wenchi and Tain Districts served as a motivation for the implementation of similar Programmes in Ashanti and Western Regions.

He mentioned that CIKOD and KAS have been the most outspoken organizations in the country in support of the relevance of Traditional Authorities in the Development Process of the country. He said the Position of the two Organizations on the relevance of the Chieftaincy Institution has led to criticism from many who believe the Institution is the cause of under development of the Nation.

He informed Nananom that a recent study conducted by CIKOD and UCC found out that many Government Officials and ordinary citizens have some doubts about the Chieftaincy in relation to accountability and transparency.

He enumerated some of the specific arguments that were given as follows:

1. Some Chiefs are not transparent in their dealing with their people with regard to the amount of royalties they receive and how such monies are spent.
2. The Houses of Chiefs do not address issues of concern to their people neither have they put in place mechanisms for informing them about what they discuss in their Houses.
3. Even though Government Officials recognize chiefs as Partners in development at the District Level they are not sure to what level they can

hold chiefs accountable if they allocate Public Funds to them to support their Development activities.

4. If the Development of Chiefs is given recognition and allocated Public Financial Support, Government Officials fear that Nananom might be so strong that loyalty to the DEC's as the Representative of the President at the District level will be divided.

He said in spite of this negative perception, the study showed that about 96% or ordinary Ghanaians still believe and depend on Traditional Authority system for organizing their lives. The Institution therefore remains the de facto government system as the State and its Institutions have not penetrated into the bulk of the Ghanaian Population.

He mentioned that it is because of these developments that KAS and CIKOD have found it necessary to re-affirm their commitment to support Traditional Authorities to take their rightful place in governance and development of this country, taking cognizance of the challenges that have been pointed out and work with Nananom to address them.

The goals, he said, was to continues to strengthen the trust and confidence between Traditional Councils and Government Officials at the District Level to enhance effective local level governance. He hoped that by the end of the Workshop they together with Nananom and other Stakeholders would come out with concrete proposals and practical steps they can take to address the negative perception.

With regard to the perceived lack of Transparency and Accountability among Nananom he proposed that as follow up, Nananom should develop Action Plan what their Traditional Councils would work with their Area Councils and NGOs to design their strategies for implementation of the Eco-Tourism Projects in their various Communities taking into consideration the new commitment to transparency and accountability agreed at the Workshop.

ADDRESS BY MCE'S REPRESENTATIVE – MR. STEPHEN B. BLIGHTON:

The Municipal Chief Executive who was invited to give the Keynote Address was represented by the Municipal Planning Officer, Mr. Stephen B. Blighton.

In a short address he apologized for the inability of the MCE to attend. He said from what he has heard, the main focus of the workshop was to empower Nananom to play active role in the Development of the various Communities. He said such a development was very significant and welcome as their efforts will complement the Assembly's Development efforts.

He said the relationship between the assemblies and Nananom faces a lot of challenges not only Techiman alone but almost all parts of the country. The presence of he as the Planning Officer and the Budget Officer is therefore a good omen as it will afford them the opportunity to identify the causes of misunderstanding between the Assemblies and the Traditional Authorities.

He said the cornerstone of modern day development is Decentralization. However, the Decentralized system can work more effectively if Nananom who have a lot of influence at the local level are involved. The decision of the two Bodies to empower Nananom in that direction is therefore very welcome.

He announced that a lot of Workshops are being organized for the area Councils as part of measures to improve their efficiency and hoped that with support of Nananom these Councils can work to bring the needed change at the grassroots.

The pledged that the Assembly will collaborate with Nananom to ensure accelerated development of the Municipality.

ADDRESS BY THE COUNTRY KLAUS OF KAS, MR. KLAUS D LOETZER:

In an address to the participants, the Country Director of KAS, Mr. Klaus D. Loetzer said his Organization is one of Germany's Political Foundations that seeks to promote the ideals of Good Governance across the globe. He said in Pursuant of this the Foundation works to support economic and social reforms of Governments strengthen the role of Parliament, Promote Broad Based Participation of citizens in decision making, through Decentralisation Programmes as well as the Promotion of Indigenous Traditional Institution.

He said since he assumed office as a Country Director one of his main focus has been on supporting Traditional Authorities. He regretted the opposition to such support by some Scholars who see Traditional Institutions as irrelevant and describe such people as lazy Thinkers.

The mentioned that transparency and accountability which are the main theme of the workshops are extremely important qualities which must be upheld by all.

He said Public Office Holders have greater difficulty in hiding their actions and avoiding cost of opportunism when their office is Transparent. Unfortunately, however, these Leadership virtues poses a very big challenge to Public Holders be they Traditional or Modern Leadership and it is on the basis of this challenge that the Workshop was being organized by CIKOD to promote Public engagement. He said it is important for Nananom to take leading role in the business of Promoting Transparency and Accountability that is because as the custodians of the people's Culture and Natural Resources they have express interest in how these resources are well and efficiently utilized for the purposes of equitable and fair distribution of these recourse to the subject under their control.

He said Government will come and go but the Chiefs will continue to occupy their thrones with accompanying courtesies without rescues to which Government was in Power. These consequently Position them to compare and contrast the use of Public Funds as well as contribute meaningfully to Local Government.

PRESENTATION OF PAPER:

1. INTEGRATING MODERN SYSTEM OF POLITICAL, SOCIAL AND ECONOMIC ACCOUNTABILITY INTO THE TRADITIONAL COUNCILS TO ENHANCE TRANSPARENCY – CHALLENGES AND OPPORTUNITIES – NANA OWUSU ANSAH KOKROKO

Nana Owusu Ansa told the Participants that the Workshop had

Afforded him the opportunity to showcases the on-going reforms affecting the concept of Decentralisation of which the District Assemblies which are perceived as unsuccessful replacement of the Traditional Authorities is the main beneficiary.

He said Traditional Councils of today operate with very little or no State Funds and yet they are expected to pass the litmus test of catalyst of change in the economic.

He regretted that the on-going Local Government and Administrative reforms have not been created to benefit the Traditional Authorities which Pre-date even colonial era.

He lamented that while District Assemblies have been made to possess more clearly defined functions as well as the power to own control and manage important expenditure decision the Traditional Authorities have not.

He mentioned that the role being played today by District Assemblies were being played effectively in the Pre-Colonial time by the Traditional Authorities. Chiefs he said played Military, Religious, Judicial, Administrative, Economic and Cultural functions. Unfortunately as at now all these all-embracing functions have been undermined by several forces. The challenge then is how we can integrate modern systems for social and economic accountability into the Traditional Councils to enhance transparency in the face of the challenges and opportunities.

He pleaded that the Traditional Authorities must be ethically ready and Prepared for the perceived challenges of accountability and transparency which they are bedeviled with. He said there are a number of areas the tow sets of Institutions can collaborate in. The problem has been how that can be done. He suggested that as a first step the Institutions must appreciate one another's strengths, weaknesses, opportunities and threats.

He said a fair critique of the Topic Presupposes that the Traditional Council is not a modern concept and therefore requires to be modernized. He disagreed with the motion, insisting that no system is all together modern, since they grow or evolve.

He said the Traditional Councils as they are currently composed cannot be unacceptable. What is unacceptable about them is not how they are composed according to our Tradition, but rather how they are serviced. The members of the Council he said are now Civil Servants to themselves. There is no structured Public Service Organization to take care of them in the same manner as the District assemblies which is being served by the Local Government Act by virtue of Act 656. He wondered why a similar service facility has not been made available to the Traditional Councils which are also recognized under the Construction. He maintained that as long as the Traditional Authorities lack the need human and material resources that will make them deliver resources that will make them deliver, they cannot share development with the District Assemblies when the playing field is obviously screwed in favour of the Assemblies.

He said for the Traditional Councils to assume proper roles as Development agents they must have the needed capacity and resources to play their roles.

He said any modern system which will be introduced into the Traditional Councils must show how the systems must operate and that can be done only by the Promulgation of a Legislative Instrument which must necessarily emanate from the Chieftaincy Act.

He insisted that it is not reasonable for any group or Persons to introduce modern systems for social, Political and economic accountability into the Traditional Councils to enhance transparency without the backing of Legislation. This therefore raises the need for Legislation that will turn Traditional Authorities into more forceful Productive entities.

He advocated that a relevant legislation should be Promulgated to complement the Constitutional recognition for chieftaincy as an entrenched provision in the 1992 Constitution.

He concluded that with a suggestion that Traditional Authorities must be made to complement the objectives and ideals of Local Government. Meaning both the assemblies and Traditional Councils may be playing Prescribed complementary roles at a cost to the state.

OPEN FORUM:

After the Presentation the floor was opened for questions, comments and suggestions the following were issues that were raised during the Period.

1. Nana Owusu Gyare – He complained about the relationship between the Assemblies and the Traditional Councils which he said was not the best. He said most of the revenue on land which people are making capital out of goes to the Assemblies and that only a fraction goes to Nananom. He expressed his pleasure about the creation of a Ministry for Chieftaincy but , however complained that Nananom were not consulted before the Chieftaincy Bill was passed into Law. He also complained about the lack of consultation with Nananom in the preparation of the Assembly's Development Plan leading to neglect of Projects which are dear to the hearts of Nananom, citing Police Station Project of the Traditional Council as an example.

The Municipal Planning Officer replied that the Project is in the Assembly's Development Plan. He said budgetary allocation cannot be made for the He said budgetary allocation cannot be made for the entire cost of the Project in a Year due to its magnitude. Efforts will, however, be made to make Yearly Piecemeal allocations to it.

2. Nana Kwaw Adams – He asked Nana Owusu Ansah whether any Research has been done to establish why Chieftaincy Institution has not been functioning. Nana Owusu Ansah replied that one need no research to find an answer to the question. He said the Institution has not been functioning properly because it has not been properly resourced and empowered.
3. Nana Oyeadeyie Asah Akompanin – He insisted that Nananom have themselves to blame for their neglect as the National House of Chiefs which is supposed to champion their cause has not been doing so. Besides some of them have stop too low to Politician to trample on them and that has reduced their dignity and respect. He appealed to Nananom not to allow Politicians to trample upon them as they cannot destool them.
4. Nana Akosua Twumwaa – She complained about marginalization of Queenmothers in the sharing of the little revenue that came to the Traditional Councils. She also asked for the amendment of the Chieftaincy Act to empower Queenmothers to play active roles in the affairs of the Traditional Councils.

The Resource Person in reaction acknowledged the problem but said that not all the Chiefs neglect their Queenmothers. He said most of Chiefs are not able to take care of their Queenmothers as they wish because what they are getting is not enough. He said the Queenmothers should take consolation from the fact that the process of distooling a queens has been made the same as chiefs and therefore the era when chiefs distool queens by heart is a thing of the past.

5. Nana Akosua Gyamfua – She said all the cries of Traditional Councils for equity in sharing of resources will not yield any positive result unless it is back by a strong and sustained campaign. He suggested that a communiqué on all the proposals being made at the Workshops are issue to Government.
6. Nana Mohammed Twi Brempong – He appealed to the Government to consult the Houses of Chiefs before appointment of Minister of Chieftaincy is made. He

pleaded that if possible the relevant Legislation should be enacted to ensure that only chiefs are appointed as Ministers of Chieftaincy Affairs.

7. Nana Effa Gyan – He blamed the marginalization of Divisional and other Chiefs on the Paramount Chiefs who only think about their interest. He pleaded with them to be mindful of the fact that without the Divisional Chiefs there will be no Paramount Chief.
8. Nana Kwakwarakwa Yententu – He pleaded that all Chiefs should be paid allowance like Omanhene as it used to be in the past.
9. Mr. Willy Laate – He told Nananom that even though they do not receive much funding from the State they could make a strong case for support if they can properly account for the money they receive.

Nana Owusu Ansah reacted that the impression that has been created that nananom do not account for moneys received is not correct. He said at the end of the any Year the books are audited by the Audit Service. He maintained that just as the Audit Service does not Audits the Assemblymembers but the Finance Office and Co-ordinating Director. So they don't have to Audit the Chief but the Technocrats who disburse the money.

11. Mr. Isaac Owusu Mensah – He asked Nananom whether Assemblymembers consult them before going to Assembly Meetings and whether they report back to them what transpired at the Meeting.

Nana Owusu Ansah replied that what the Chiefs need is not consultation but empowerment. He said the Assemblymembers do not have even what it takes to organize a meeting with their people to take their view to the Assembly Meetings.

2. **FINANCING THE DEVELOPMENT ACTIVITIES OF TRADITIONALS COUNCILS FROM PUBLIC FUNDS, POLICY MANAGEMENT AND IMPLICATIONS – MR. AGYEMAN BADU**

The Presentation on the Topic was made by Mr. S. Agyeman Badu, Municipal Budget Analyst of Techiman. He told Nananom that the Authority of a Chiefs in Ghana is established by Customary Laws and Usage and is guaranteed by Article 270 (1) of the 1992 Constitution of Ghana. He described a Chiefs as Prescribed by Articles 270 as a Person who hails from the appropriate family

lineage and who has been nominated and enstooled or enskinned in accordance with the relevant customary law and usages. He gave several functions of a chief among which are:

- To unit the people
- To settle dispute
- To lead the people
- To lobby and advocate for Development
- To ensure that customs and traditions in his Community are kept and maintained.

He mentioned that Chiefs are also agents of development and mobilizing their people to undertake usually macro projects such as Schools, Water and Sanitation Facilities, Health etc.

He said to be able to fund these Projects Chiefs rely on revenue generated from levies on Human, Physical and Material Resources such as Special Levies, Royalties from Minerals and Timber, and Tourist Sites.

He said even though the 1992 Constitution and available Laws do not frawn on allocating Public Funds to Traditional Authorities, there are no clear Policies now which show how Traditional Authorities activities can be Funded directly from Public Funds.

He proposed that provision which exists in Public Finance Law relating to the subject should be put together in an Act to govern the conduct of Financing Development Activities of Traditional Authorities/Traditional Councils. This proposals, he said, is justified because already Traditional Councils receive some funding in the form of Grants from Assemblies, Percentage of Stool Lands, Royalties from Minerals and Donor Funds which can also be described as Public Funds.

He said since Traditional Authorities are recognized as Development Partners. They have every right to Public Funds to fund their development projects and Programmes. He proposed the following as source from where money can be allocated to fund the Projects of Traditional Authorities

- (1) District Assemblies Common Fund DACF
- (2) Internally Generated Fund IGF

He, however, suggested that such allocation should pass through the Assemblies so that the Financial System that are in place at the Assembly Level will handle its Authorization, Disbursement and Audit.

He said one of the main reasons that have been used to deny Traditional Authorities Funding is the fear that Public Funds going to Traditional Authorities Development Activities may not be properly accounted for. However inability of state to evolve Transparent and Accountable System to transfer money to finance their activities cannot be used to deny them a legitimate need.

To allay the fear of Transparency and Accountability, he proposed that:-

- ❖ District Co-ordinating Directors, Chief Executives and Finance Officers should manage Funds allocated to projects of Traditional Authorities
- ❖ The Funds should be subjected to Public Audit.
- ❖ Award of Projects on Contract should conform to the Public Procurement Act.
- ❖ Citizens must be informed and Participate in the Process and Procedures involved in the award, Executive and Handing Over of Projects completed.
- ❖ Citizens should be involved in monitoring Project Activities.

He enumerated several Problems which will be encountered in the Implementation of the Proposals among which were:-

- ❖ The sacrosanct nature of a Chief may be brought into disrepute in an alleged case of corruption and Embezzlement.
- ❖ Powerful Chiefs may dominate decisions as to where Projects have to be sited,
- ❖ Areas where there are chieftancy conflicts may lag behind in Development
- ❖ Conflict over authority to disburse.

He concluded that Chiefs occupy very important Social Positions in Ghana. They are key Development Partners at the District Level. To find a way of financing their Development Projects will therefore accelerate Social and Economic Development of Ghana.

OPEN FORIM/QUESTIONS

The following questions were asked after the Presentation:-

- (1) Nana Asah Akompanin – He rejected the impression that has been created that Nananom are not accountable for moneys they receive. He maintained that every year and Audit is carried out on all Revenue and Expenditures of the Councils by the Audit Service. The only money they do not account for and which they should not is donations they receive during Yam Festivals which cannot be described as Public Funds.
- (2) Nana Owusu Gyare – He acknowledged that the Traditional Councils receive some funding from the Central Government and District Assemblies. What they earn however has not been enough to fund any development Programme. He proposed that the existing Legislation should be amended to provide for direct budgetary allocation to the chiefs from both the Consolidated Fund and the Assembly so that Nananom can Plan their Projects.
- (3) Nana Kwaw Adams – He said even though the existing law does not specify the Percentage of revenue that should be made to Traditional Councils the Assemblies can make their own laws to set aside a Percentage of its revenue without infringing on any law. This he said will enable Nananom Plan their own Projects.

The Muncipal Planning Officer acknowledged that enactment of such bye laws was Possible as it has been done elsewhere. He said even Part of the Common Fund can be set aside for Nananom under such a bye law.

- (4) Nana Owusu Ansah Kokrkoko – He submitted that the Assembly cannot make any substantial allocation from the Common Fund as most of the money is disbursed by the Central Government. He said they should not demand anything that will make them subservient to any Authority. What they are demanding is a direct resource allocation from the Central Government to whom they will be accountable.

- (5) Nana Appenteng Fosu Gyeabour – He asked the Organizers the idea behind the Workshop and what it hoped to achieve.

Mr. Willy Laate replied that the Workshop will bridge the gap between the Assemblies and the Traditional Authorities. Beside it is also aimed at bringing Nananom together to speak with one voice. He assured them that a concrete Action Plan will be drawn after the Workshop.

Interventions Mr. Bernard Guri said the Programme also aims at bring the Chiefs at the Local Level to do something concrete so that it can be used as evidence that they can be trusted with State Resources.

- (6) Nana Kodie Kotoko – He complained about the difficulties the Traditional Authorities face in getting grants and even pledges made by the assemblies to them. He gave as an example a pledge of GH¢1,000.00 made to the Seikaw Education Fund which was never fulfilled and advised the assemblies not to make pledges they cannot fulfil to the Traditional Authorities.

(3) TRADITIONAL RESOURCE MOBILIZATION AND ACCOUNTABILITY – MR. DELE KPEMASAH

In his presentation, Mr. Dele Kpemesah told participants that the Chieftaincy Institution is one of the most respected Institutions in the Country. He said the assumption of any Chieftaincy Title goes with a lot of Honour and some resources. However, assumption of control of stool and its resources does not make one owner of such resource but a Trustee. They can therefore not use them anyhow but for the benefit of their people and be prepared to account for it.

He said already almost all resources that used to be controlled by Chiefs have been taken over by the State which holds them in trust for the people. He said that one of the most important sources of revenue available to Stools is Timber.

He said previously exploitation of Timber was given on concessionary bases where Timber Company were given large plot of land to exploit after which they pay Royalties. This system he said did not benefit the Local Communities. However, with the

introduction of the new Timber Law the Concession System has been abolished. Instead Timber Felling Rights are give for people to fell specific quantities within a period.

He said under the Law Local Timber Dealers are obliged to enter into a social Responsibility Agreement under which 5% of all proceeds should go to Local Communities for their development. Unfortunately, most of the Local Communities are ignorant of this Clause in the Law. Timber Dealers therefore take advantage of this and dodge payment of this money and this at times lead to conflict as citizens may think the chiefs have collected and embezzled when in actual fact the chief might have collected nothing.

He cited as an example the case at Goaso where his NGO is assisting the local people to collect money from over 30 Companies who have defaulted.

He advised Nananom to ensure that any Timber Company which come to their area sign the agreement before they are allowed to operate. He, however, reminded them that the revenue accruing from the Agreement is for development of the Community and nothing else.

He said the experience gained by his NGO in his relationship with the Goaso Traditional Council is that before Transparency and Accountability can work in any Community the Community Members should know their rights and responsibilities. He said with such empowerment the Communities can ensure that whatever is due them is collected.

He said to ensure that money collected is properly accounted for there should be proper-record-keeping. He said Transparency in the collection of Social Responsibility Agreement can also be achieved if there is collaboration between Nananom, NGO, State Institutions and the Community Members.

He concluded that Accountability in managing local resources can be achieved

- There should be Transparency
- There should be access to information
- Both the Assemblies and the Communities should be activity involved.

OPEN FORUM/QUESTIONS:

1. Nana Mohammed Twi Brempong – Asked to whom the Assemblies account for the huge amount of money they collect from the Market and Royalties. He complained that the Traditional Authorities does not benefit in anyway from this resource. He suggested that some of the revenue from the Market should be set aside to support Traditional Councils to set businesses to raise resources to Fund their Projects. The Planning Officer promised to take the issue with the Assembly.
2. Nana Asah Akompanin – He mentioned that Nananom are not much interested in the monies collected by the Assemblies. All what they are demanding is that the money should be invested in an area where the people can benefit

Deputy District Co-ordinating Director, Tain District Assembly – He suggested that a specific amount of all Royalties should be Paid into a Fund from which money can be drawn to fund development projects that will be beneficial to the people of the District.

3. Nana Kwaw Adams – He appealed to the NGO to help the assembly and Traditional Authorities to get something from the activities of quarries as some of the Assemblies do not have Timber Resources.
4. Nana Owusu Gyare – He blamed the evasion of SRAs on the non-involvement of the Traditional Authorities in the issuance of the Timber Felling Rights. He pleaded that local Communities should be informed when a Timber Felling Right is given to a company. He also called for an end to the deduction of the 60% suspense of the Share as it has outlived its purpose.
5. The Assemblyman – Aworowa - He asked whether local communities can demand social responsibility agreement for land allocated for schools and other social facilities.

Nana Owusu Gyare repeated that Government can compulsorily acquire any land for Development purposes except that adequate compensation should be paid.

Nana Akosua Gyamfua also said that even if they cannot demand such SRA they can request for admission of a number of children from the Community or a Percentage of revenue in facilities like Market.

8. Nana Owusu Ansah – He proposed that Nananom should be involved in the negotiation of the Social Responsibility Agreement so that they can ensure that what they deserve is paid.

After the Presentation the Programme broke for lunch.

SYNDICATE GROUP DISCUSSION

After the Lunch Break the Participants were grouped into three (3) according to their District and were given three assignments to perform. They were:-

1. Make concrete recommendations for improving accountability for Royalties and any other sources of funds for the development of the Community.
2. Development concrete action plan for working together with your District Assemblies and NGOs to establish specific projects in your community.
3. Develop a frame work for Policy Advocacy for strengthening the Traditional Councils as a Functional Units for Planning and Implementation of Projects.

After about an hour of deliberation each of the groups came up with its report. The following are the reports submitted by the Groups.:-

GROUPS I – TAIN DISTRICT:

First Assignments:

- ❖ Nananom should hold meetings with opinion Leaders, Youth Groups and the Community at large on what to do with such resources.
- ❖ Based on the recommendation of the Community, Projects could be Prioritized and executed in such order.

Second Assignment:

- ❖ Collaboration with Nananom on Project Prioritization
- ❖ Relevant and Knowledgeable Traditional and Community members should be part of the various Assembly Committees.
- ❖ In the short, medium and long term Plans of the Assembly and Traditional Authorities should be integrated.

Third Assignment:-

- ❖ There should be a structure for the Traditional Authorities backed by law.
- ❖ Each unit within the structure must have a well defined role.
- ❖ The relevant financial regulations should be amended to enable appropriate budgetary allocation to the Traditional Authorities to ensure that they are well financed.
- ❖ There should be a clearly defined law to back the usage of such Funds to ensure Transparency and Accountability.

GROUP II Techiman:

First Assignment:

- ❖ Nananom should be involved in the Committee managing Markets.
- ❖ A certain Percentage of Revenue from tolls at the Market should be set aside for Nananom
- ❖ Official from Forestry Commission should be invited Periodically for discussion on issues bordering on Royalties and Responsibility Agreement.
- ❖ Create awareness in the local communities on their right to royalties form sand and stones.

Second Assignment:

- ❖ A viable Development Committee should be set up.
- ❖ A Development Action Plan for the Traditional Area should be drawn up.
- ❖ Stakeholder meeting should be organized with service Providers e.g. Health Education etc.
- ❖ Collaborate with NGOs and PTA to harmonies Development Programmes.

Third Assignment:

- ❖ Specify the role of Traditional Authorities in Development Projects.
- ❖ Lobby for the local structures
- ❖ Decentralized system (e.g. Unit Committees, Area Councils)
- ❖ Dialogue with Regional House of Chiefs on the need to resource Divisional Chiefs.

- ❖ Percentage of the Common Fund should be allocated to Traditional Councils.
- ❖ Traditional Councils should prove their capacity to manage resources using Projects they have constituted and managed a sevidence

GROUP III - Wenchi

First Assignment:

- ❖ The relevant instrument of accountability and Transparency should be established with the knowledge of Nananom. The Structure which is being recommended should be made applicable by all concerned – i.e. Traditional Authorities and Assemblies. As at now the Traditional Authorities and Assemblies are not involved in policies formulation.

Second Assignment:

- ❖ Action Plan should not be carried out in a vacuum. There should be Joint Responsibilities of all players to draw Action - i.e. Traditional Authorities and Assemblies.

Third Assignment:

- As at now no structure exist as a Functional Unit for Planning and Implementation of Development Projects in the Traditional Authorities. Policy Advocacy can be worked out if Traditional Councils exist that can work out prescribed Laws and Functions.

DEVELOPMENT OF ACCOUNTING STRUCTURE AT THE TRADITIONAL AUTHORITIES:

The discussion on the issue was led by Mr. Willy Laate. He first asked Nananom how money come to the Traditional Council and how they are manage.

Nana Owusu Gyare replied that Nananom receive money in a from grant and royalties from the National and District Assemblies and bodies like the Forestry Commission He explained that Nananom have a Budget Committee which determine how the money is spent and the Registrars of the Councils then disburse the monies.

However, Nananom from Wenchi said they do not have that system in place. Besides they do not receive enough in terms of revenue.

He then asked Nananom their source of revenue and how the revenue is disbursed in Traditional set up.

Nananom replied that in the Traditional System the Abusuahene was the Chief Revenue Officer who use to collect all revenue in terms of royalties. The revenue collected is kept by the Sanahene who is the Chief of Treasury.

The whole traditional Councils will then meet to allocate the money to the various Divisions for their Project and Programmes. For eg. The money for the Management of the Kings Court and Palace Property are given to the Gyasehene.

Mr. Laate thanked them for sharing that experience and hoped that what has been learnt will be used to build an Accounting System that will be beneficial to all Traditional Authorities.

ISSUES IDENTITY:

The following were identified as the main issues that came out during the discussion:-

The need to establish a platform for collaboration/dialogue between the Assemblies

- Why the Decentralisation Process is not working effectively.
- That Nananom are the cause of their own challenges
- Mechanism for linkages between Nananom at the Lower Levels and Regional House of and National House of Chiefs not existing.
- Nananom are prepared to subject themselves to Accountability and to Government Auditing System.

CLOSING REMARK

In a closing remarks Mr. Klays D. Loetzerr said the turn out of Nananom and enthusiasm shown by Nananom has made him Proud for associating his Organisation with the Chieftaincy Institution. He pledged that his Organisation will continue to Provided the support needed to strengthen the Chieftaincy Institution to play its role as a Partner in Development of the Country.

The Programme came to an end at 6:05 p. m. with a prayer by Nana Serwaa Asubonteng.

