

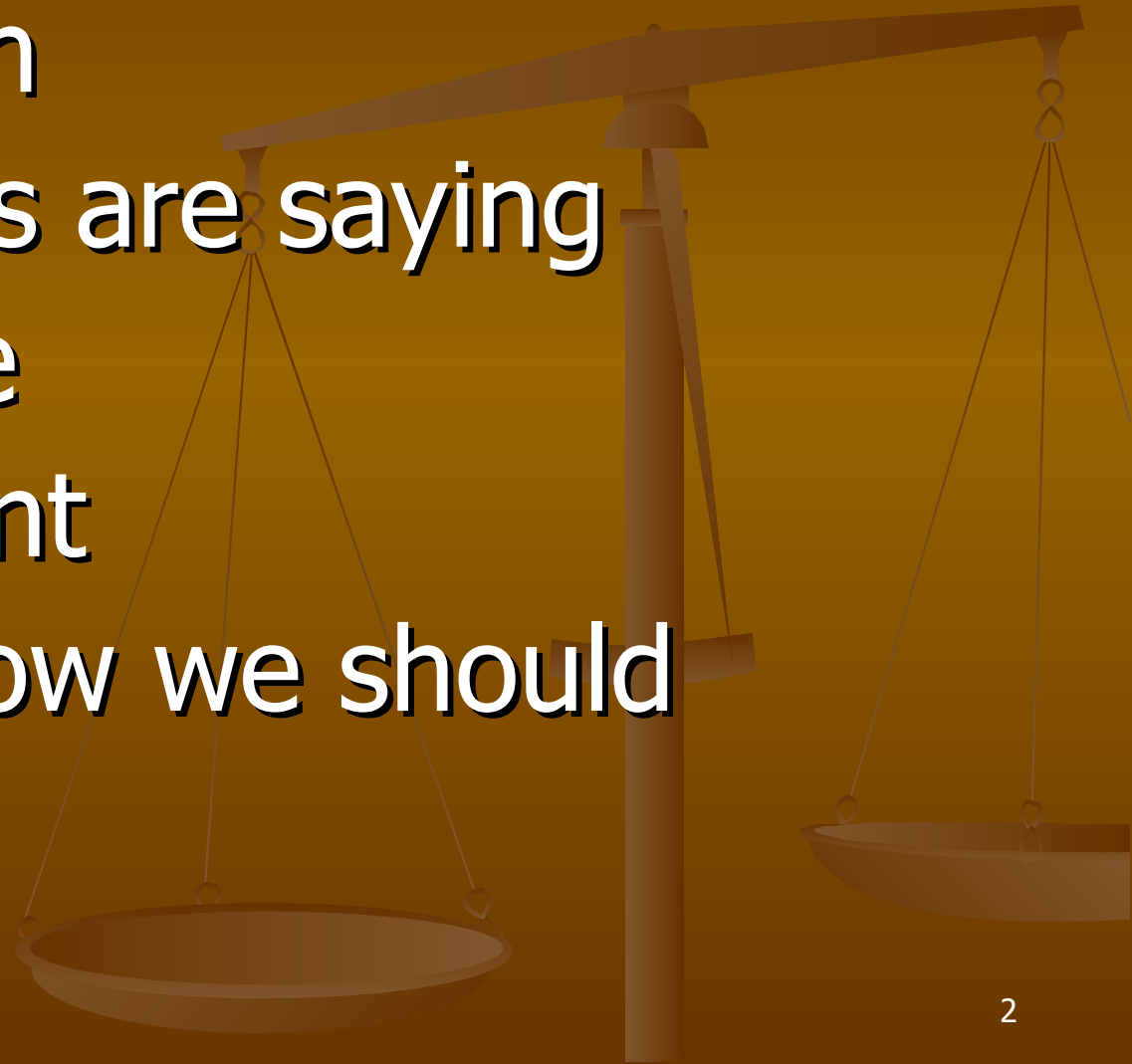


THE PATHWAY TO PEACE IN AFRICA:

HARMONIZING TRADITIONAL AND
NON-TRADITIONAL SYSTEMS OF
GOVERNANCE AND DEVELOPMENT

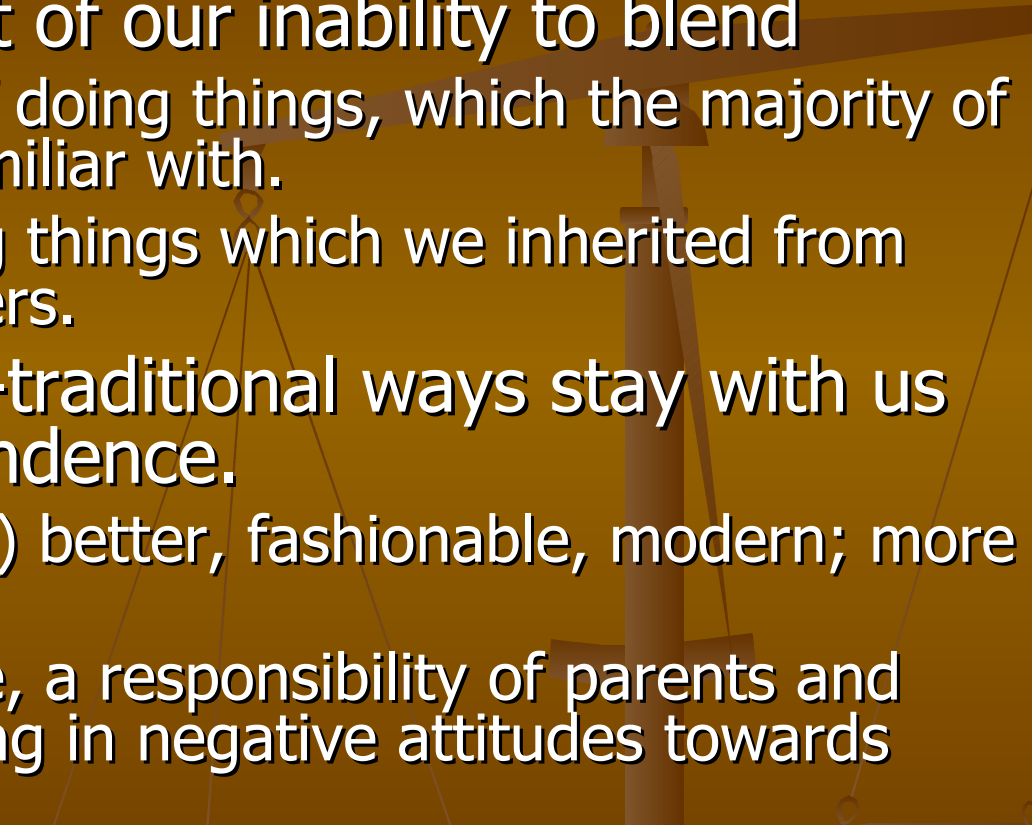
COVERAGE

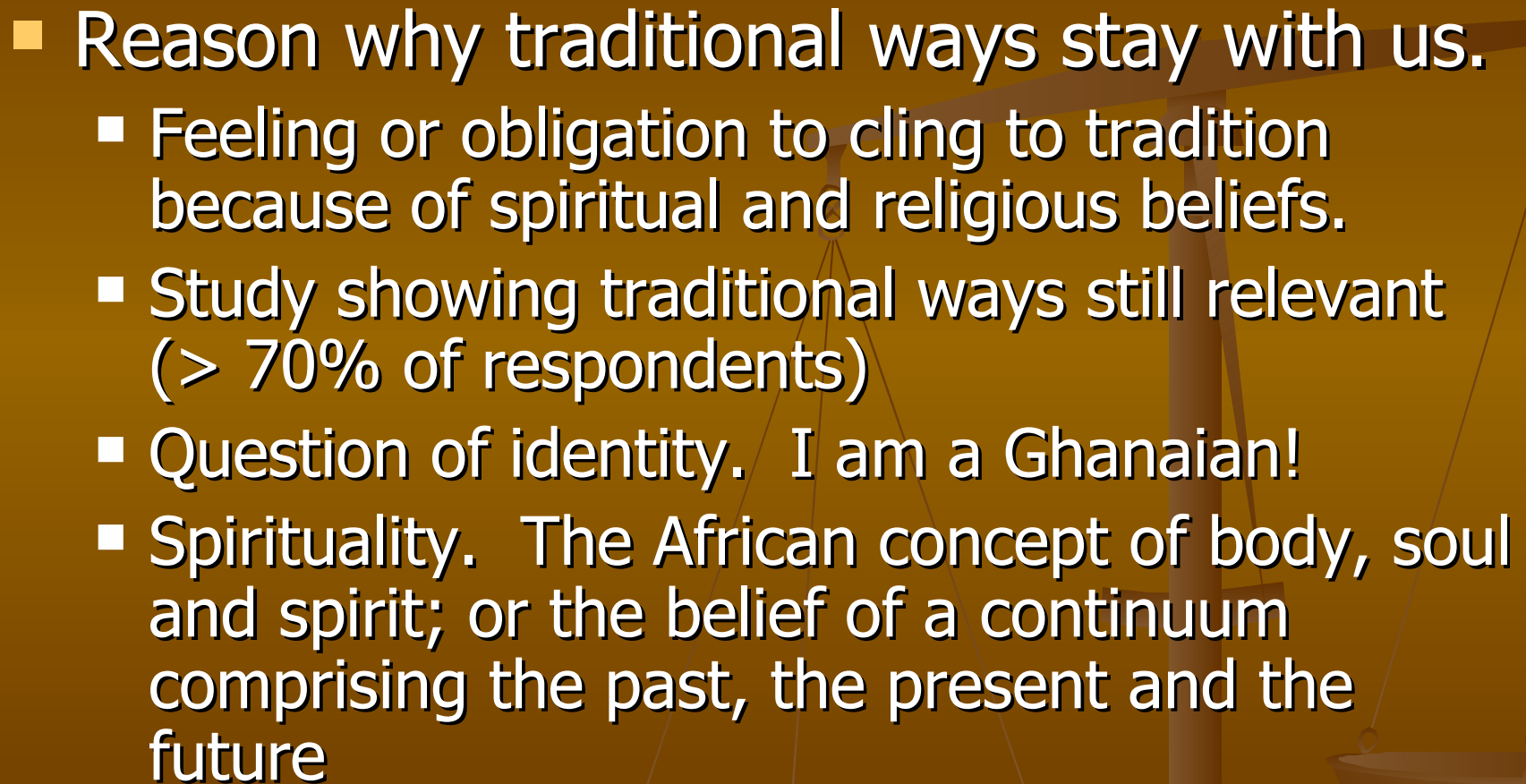
- Introduction
- What others are saying
- Governance
- Development
- Why and how we should harmonize

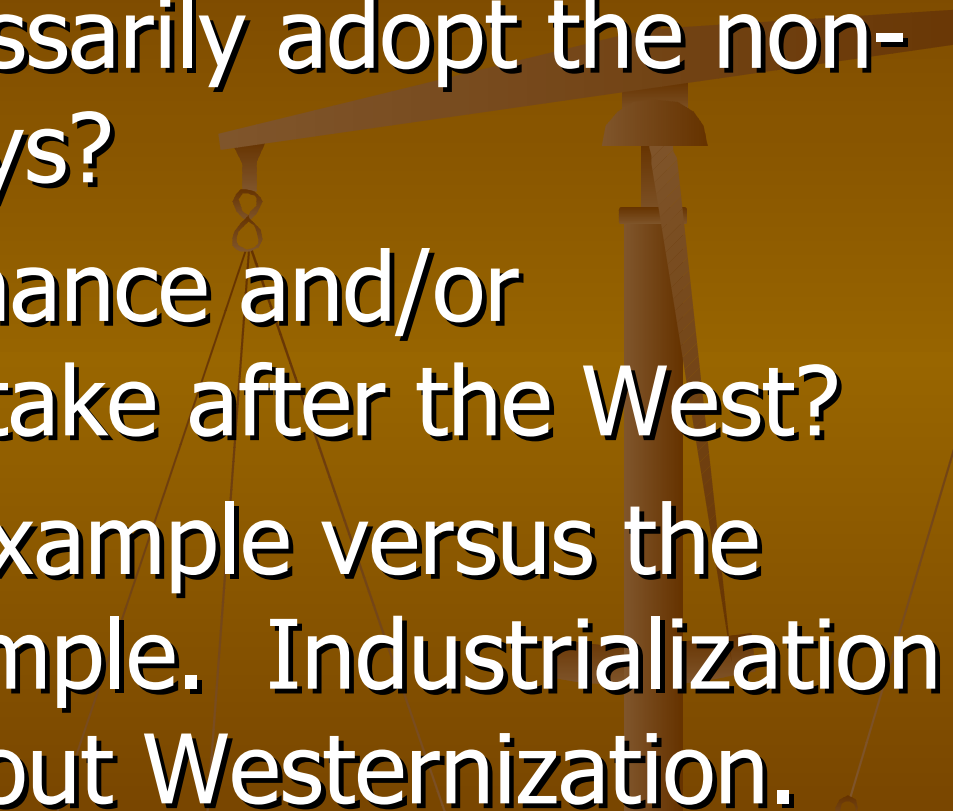


INTRODUCTION

- Peace in this context means a state of tranquility or quiet; freedom from civil disturbance, or a state of security or order within a community provided for by law or custom.

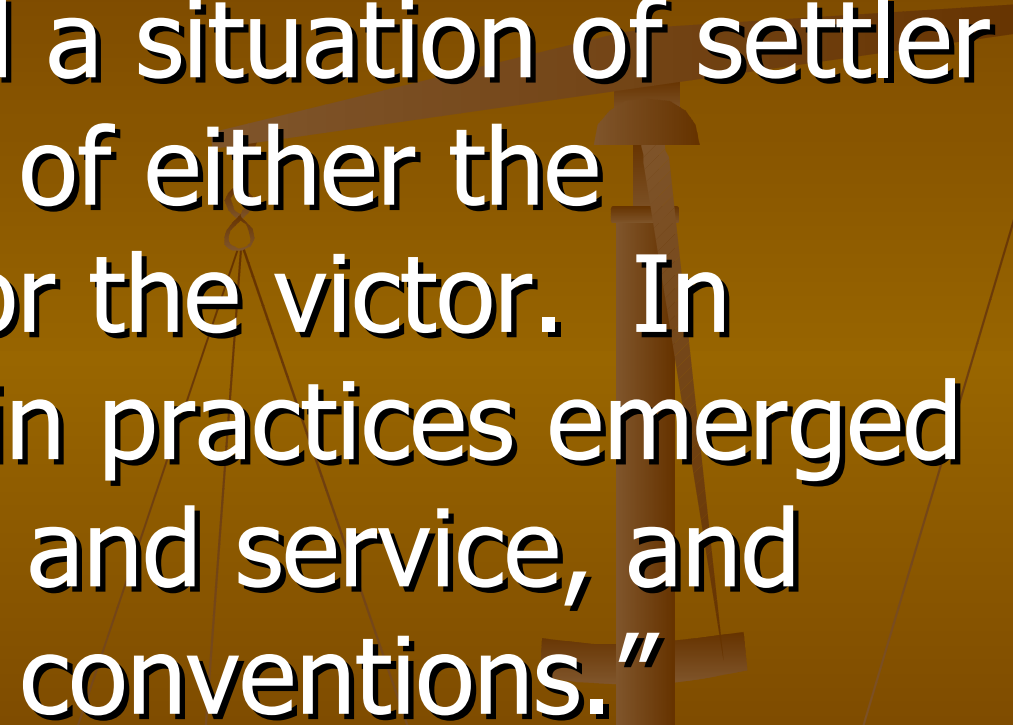
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- Conflict as a result of our inability to blend
 - Traditional way of doing things, which the majority of the people are familiar with.
 - The ways of doing things which we inherited from our colonial masters.
 - Reasons why non-traditional ways stay with us even after independence.
 - It is (perceived as) better, fashionable, modern; more of attitude.
 - Failure to socialize, a responsibility of parents and guardians, resulting in negative attitudes towards traditional values.

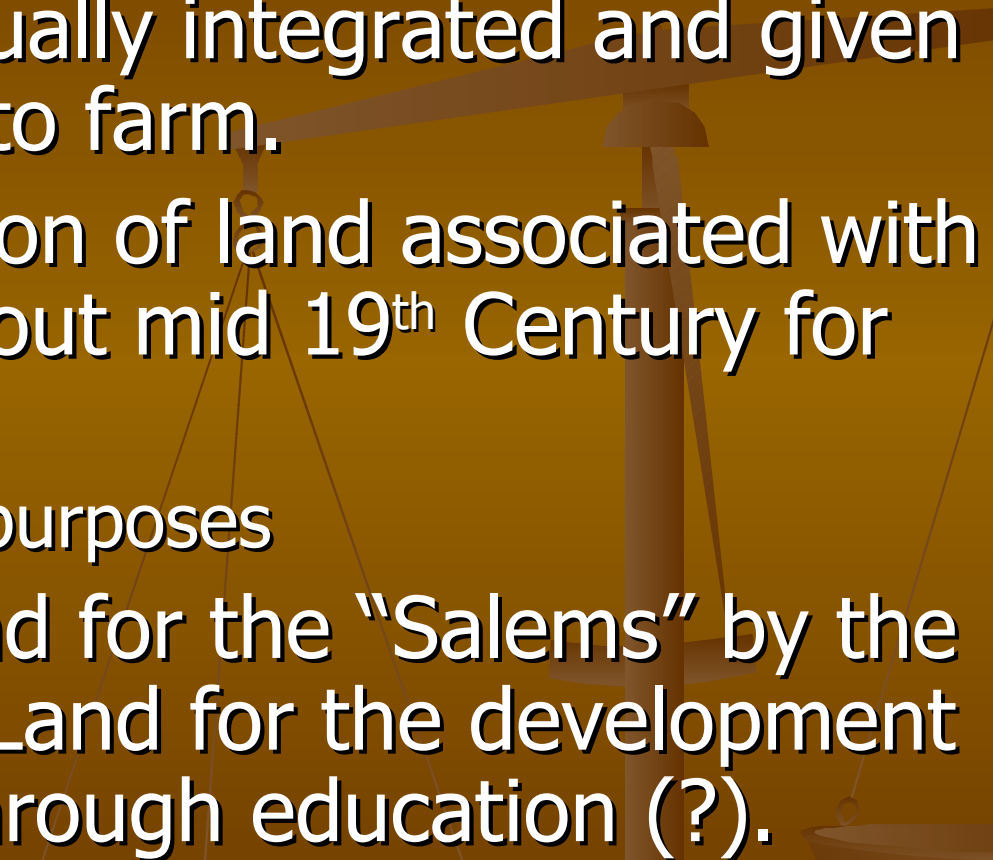
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- Reason why traditional ways stay with us.
 - Feeling or obligation to cling to tradition because of spiritual and religious beliefs.
 - Study showing traditional ways still relevant (> 70% of respondents)
 - Question of identity. I am a Ghanaian!
 - Spirituality. The African concept of body, soul and spirit; or the belief of a continuum comprising the past, the present and the future

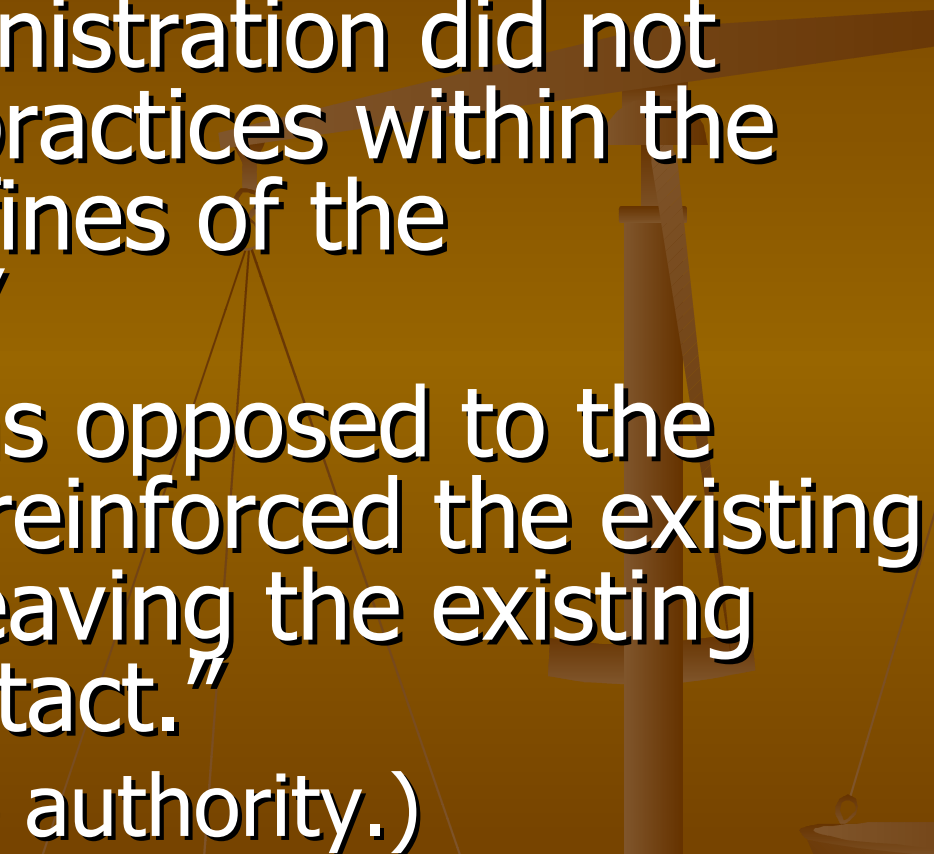
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- Must we necessarily adopt the non-traditional ways?
 - Should governance and/or development take after the West?
 - North Africa example versus the Japanese example. Industrialization with and without Westernization.

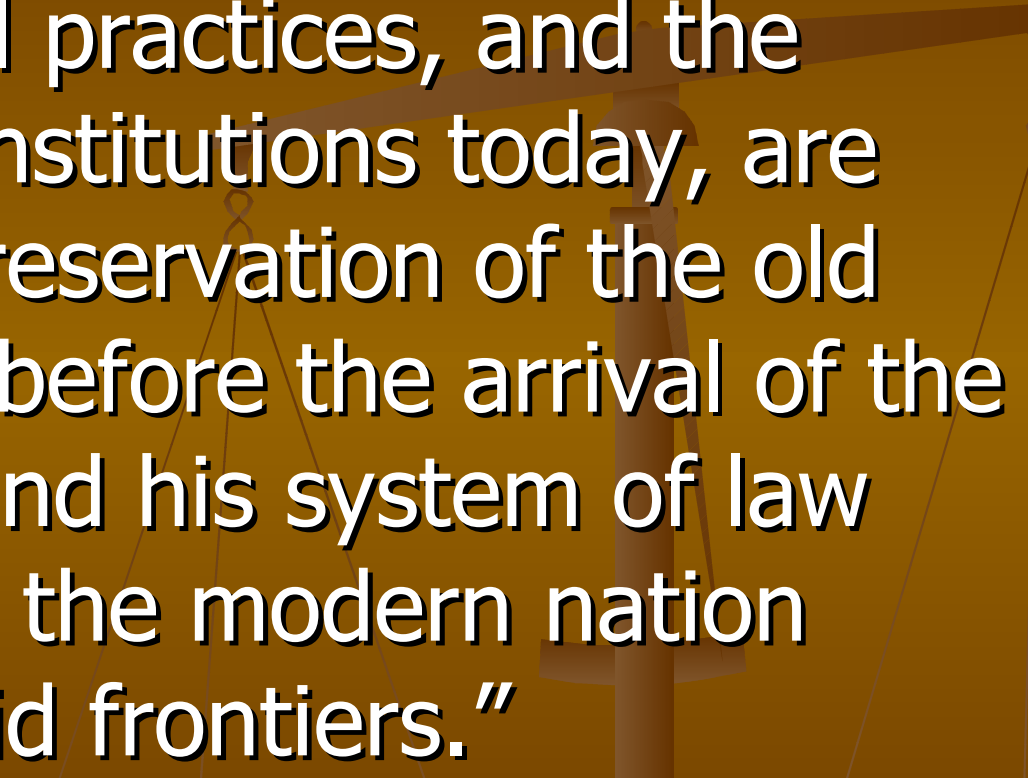
WHAT OTHERS ARE SAYING

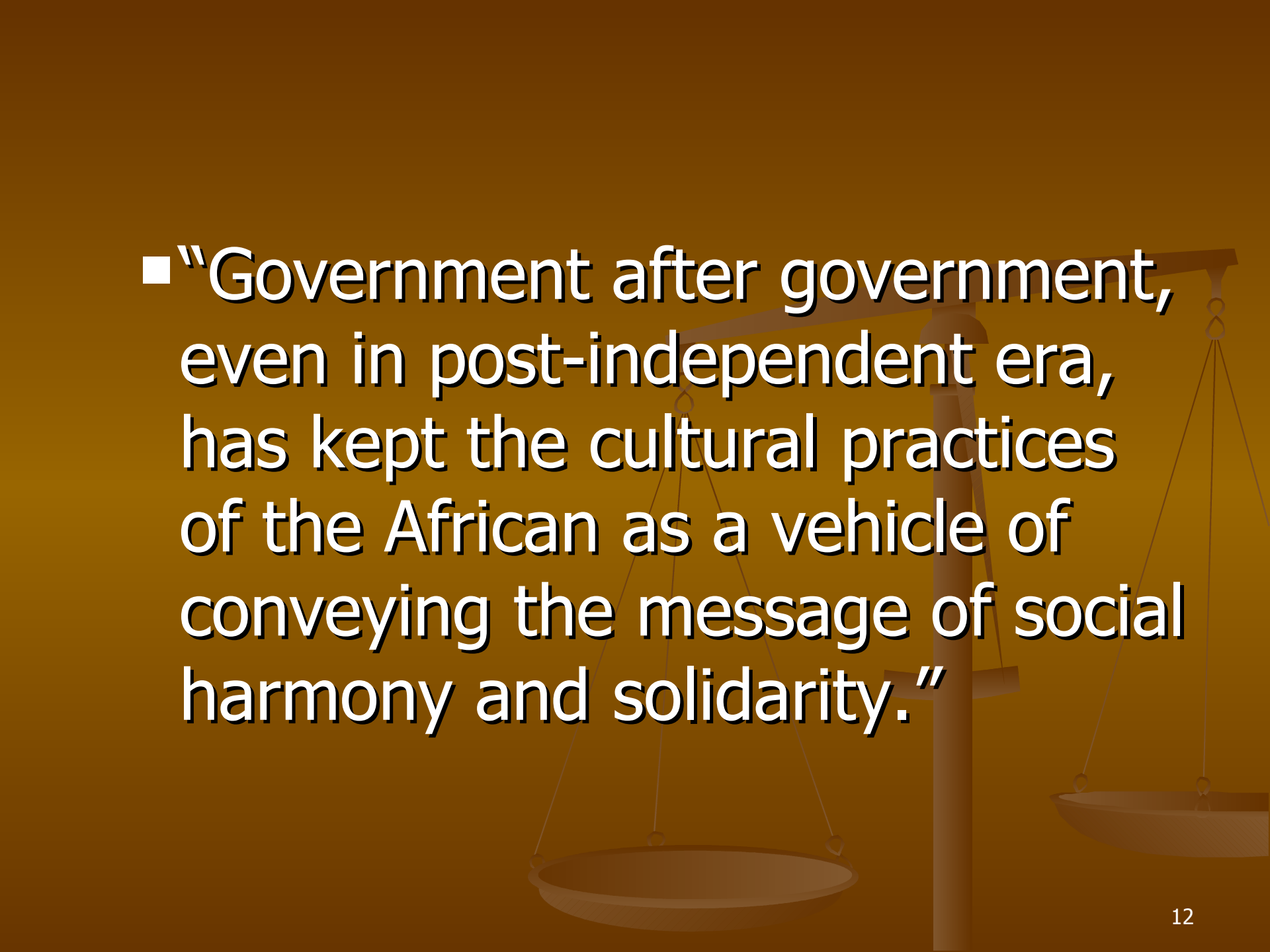
- “Before the advent of the colonial administration and the demarcation of African national frontiers, our communities were in a continuous movement and change after conquests by the more powerful, and the mass exodus of the weak in search of safe haven.”

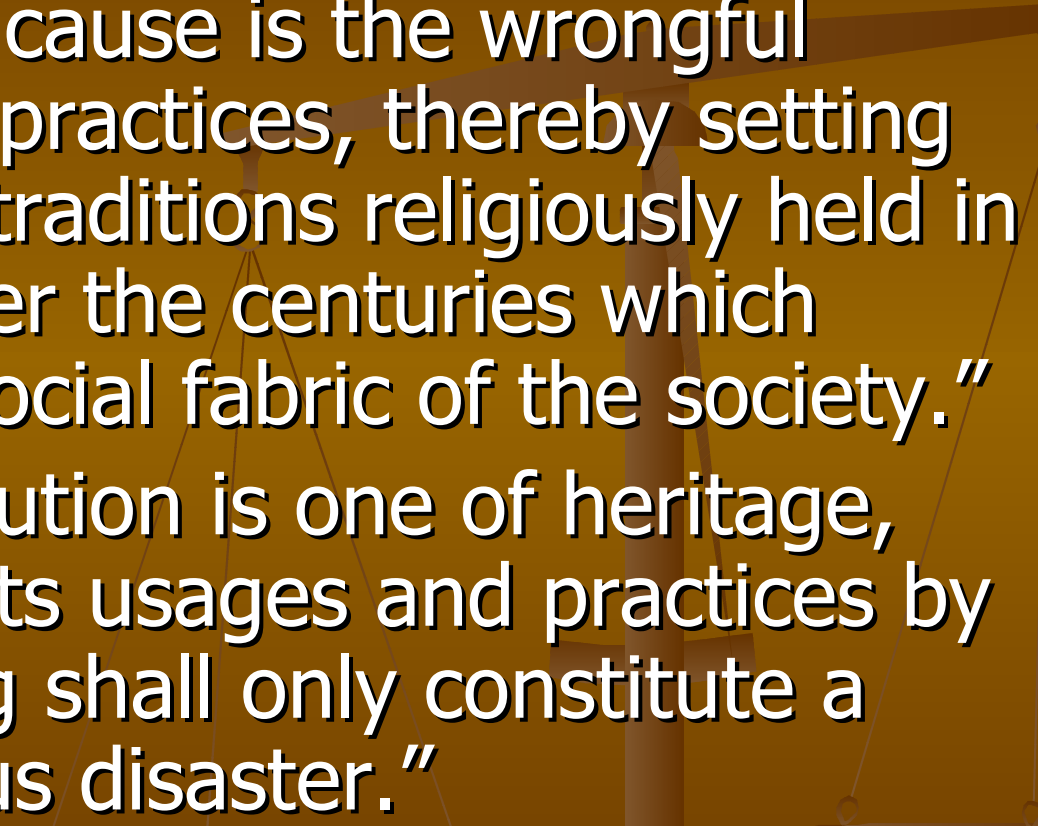
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- “This created a situation of settler communities of either the vanquished or the victor. In return, certain practices emerged as allegiance and service, and customs and conventions.”

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- New settlers usually integrated and given a piece of land to farm.
 - Commercialization of land associated with colonial era (about mid 19th Century for some areas).
 - Eg. for mining purposes
 - Allocation of land for the “Salems” by the Basel Mission. Land for the development of the people through education (?).

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- “Colonial administration did not abolish such practices within the territorial confines of the communities.”
 - “The British, as opposed to the French, even reinforced the existing practices by leaving the existing social order intact.”
 - (Areas of native authority.)

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- “Our cultural practices, and the chieftaincy institutions today, are virtually a preservation of the old social order before the arrival of the white man and his system of law and order in the modern nation drawn in rigid frontiers.”

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- “Government after government, even in post-independent era, has kept the cultural practices of the African as a vehicle of conveying the message of social harmony and solidarity.”

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- “Another major cause is the wrongful abolition of the practices, thereby setting aside enduring traditions religiously held in high esteem over the centuries which have kept the social fabric of the society.”
 - “Since the institution is one of heritage, interference in its usages and practices by modern thinking shall only constitute a recipe for serious disaster.”

GOVERNANCE

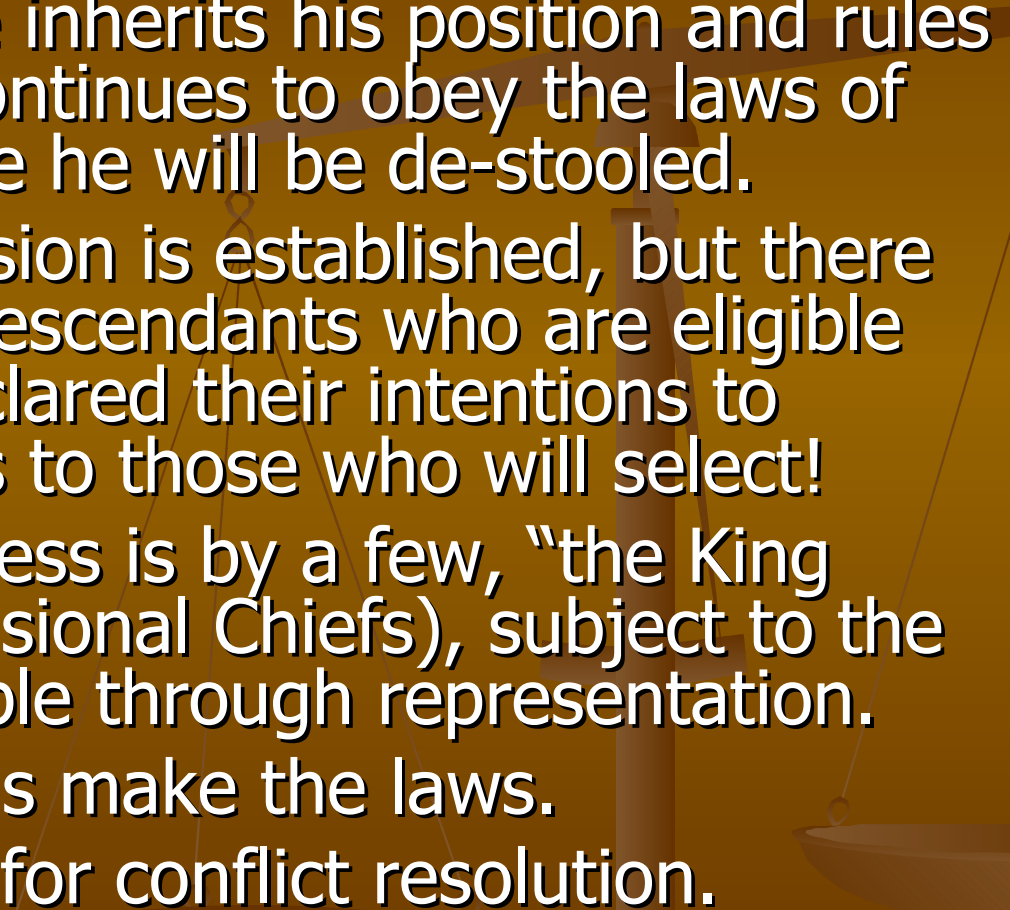


- More than government.
- It includes:
 - Organization of, and relationships between political and administrative institutions;
 - Relationships among government, private institutions and civil society.
- The UN definition of governance: “The sum of ways through which individuals and institutions, both public and private, plan and manage their common affairs.”

GOVERNANCE:

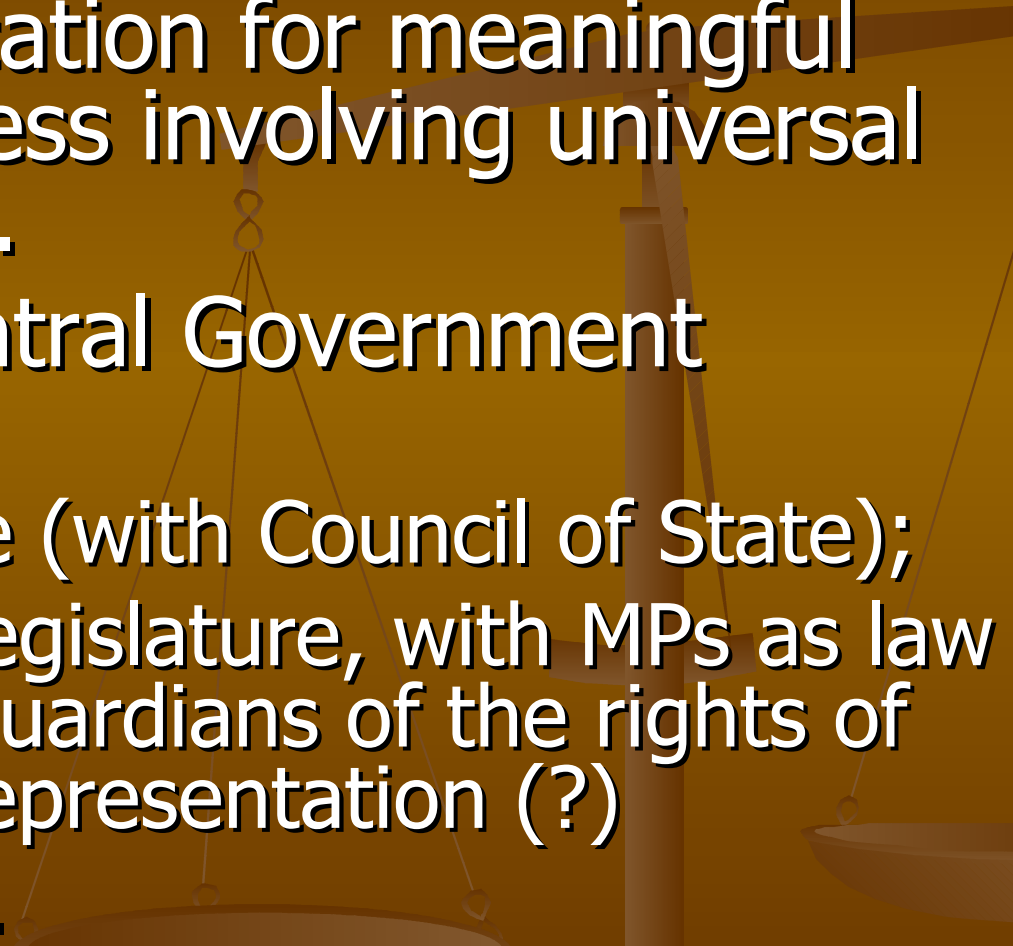
The traditional Way

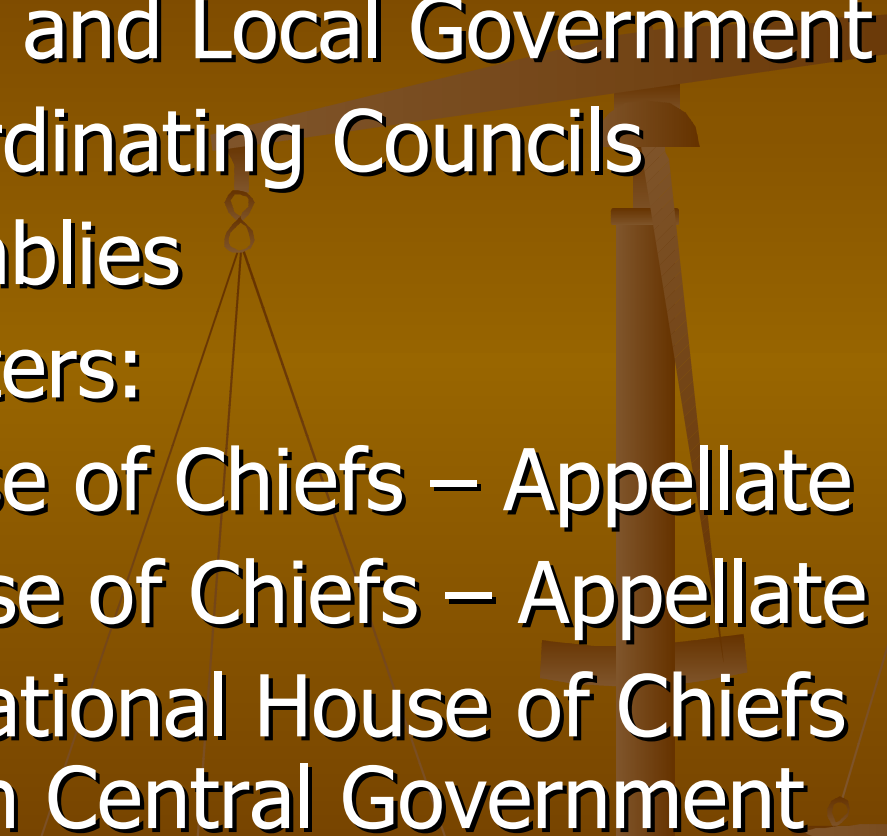
- The King is a sovereign ruler. System akin to monarchy.
- The King possesses and exercises supreme power or authority over his area. "Areas of native authority."
- Freedom from external control if paramountcy.
- There is a spiritual dimension to the selection process and the rule.

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- Like a monarch he inherits his position and rules for life when he continues to obey the laws of the land, otherwise he will be de-stooled.
 - The line of succession is established, but there are a number of descendants who are eligible and they must declared their intentions to succeed, with gifts to those who will select!
 - The selection process is by a few, “the King Makers” (The Divisional Chiefs), subject to the wishes of the people through representation.
 - Traditional Councils make the laws.
 - Traditional Courts for conflict resolution.

GOVERNANCE: The Modern Way

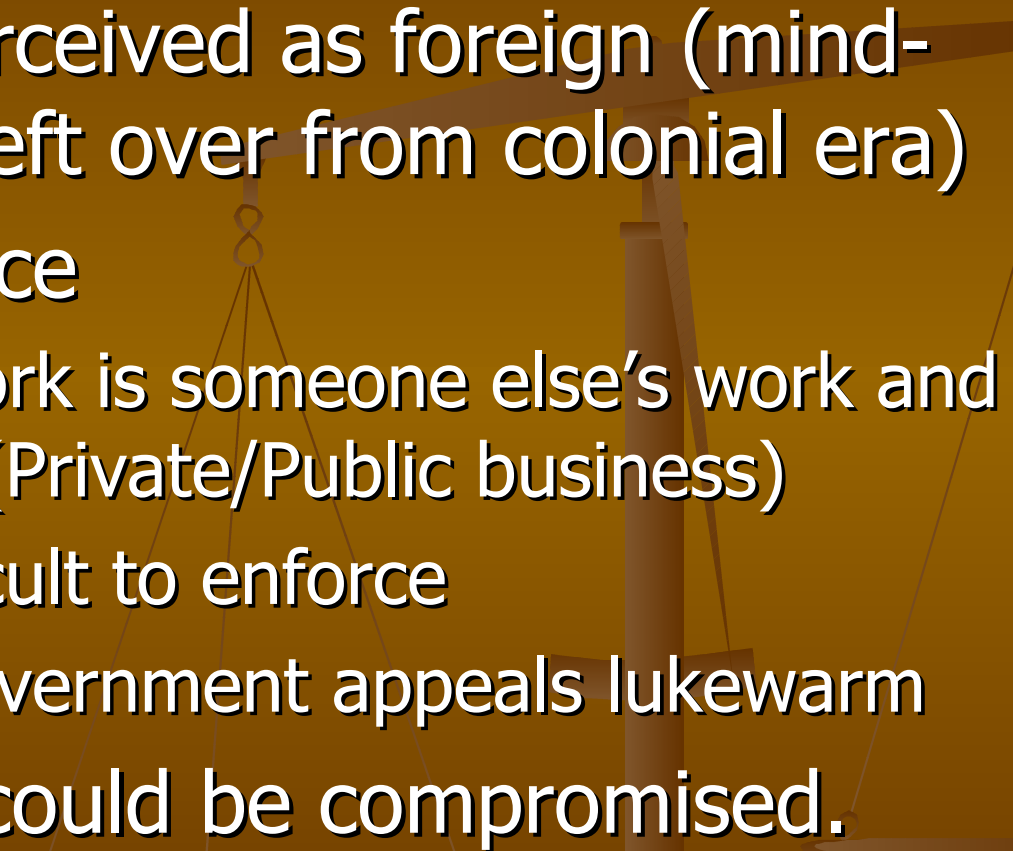
- Democratic; Military Dictatorship, Autocratic/Despotic
- The ideal: Multi-party Democracy with Head of State elected by the public.
- Understanding the electoral process is a critical factor.
- The US experience

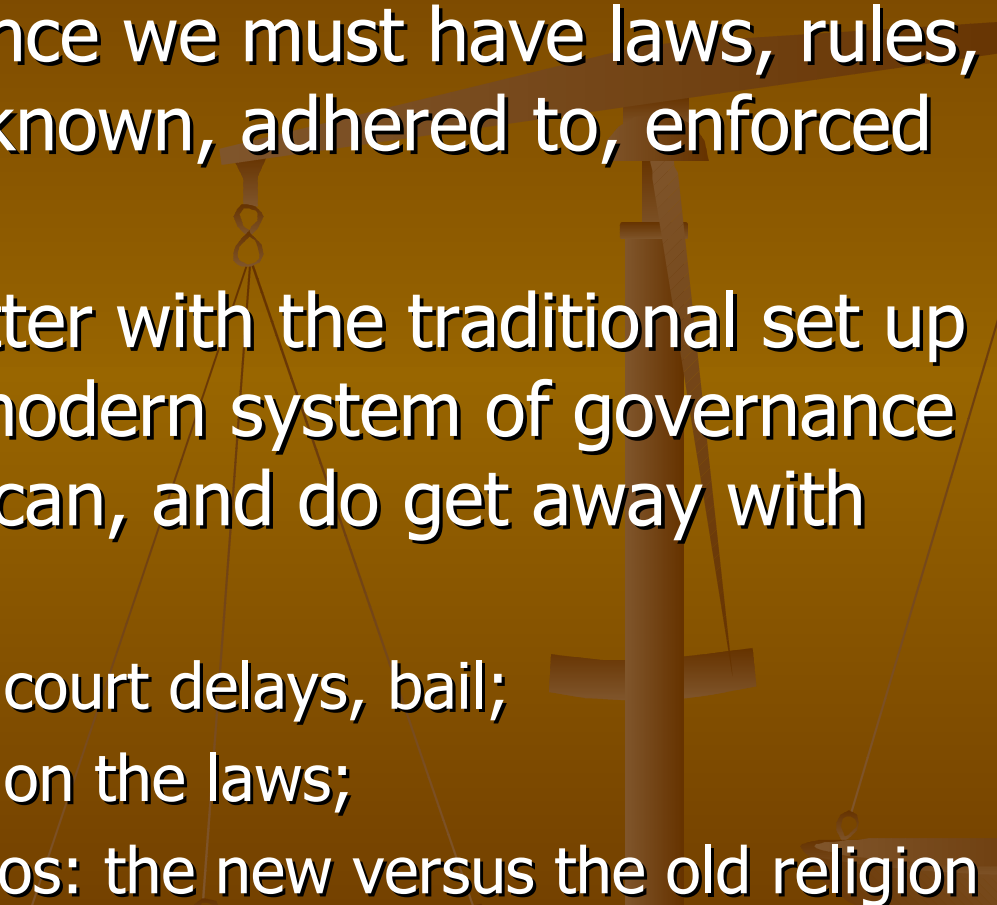
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- Need for education for meaningful electoral process involving universal adult suffrage.
 - In Ghana, Central Government consists of:
 - The Executive (with Council of State);
 - Unicameral Legislature, with MPs as law makers and guardians of the rights of the people; representation (?)
 - The Judiciary.

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- Decentralization and Local Government
 - Regional Coordinating Councils
 - District Assemblies
 - Chieftaincy Matters:
 - National House of Chiefs – Appellate
 - Regional House of Chiefs – Appellate
 - Creation of National House of Chiefs with no role in Central Government

TRADITIONAL AND MODERN

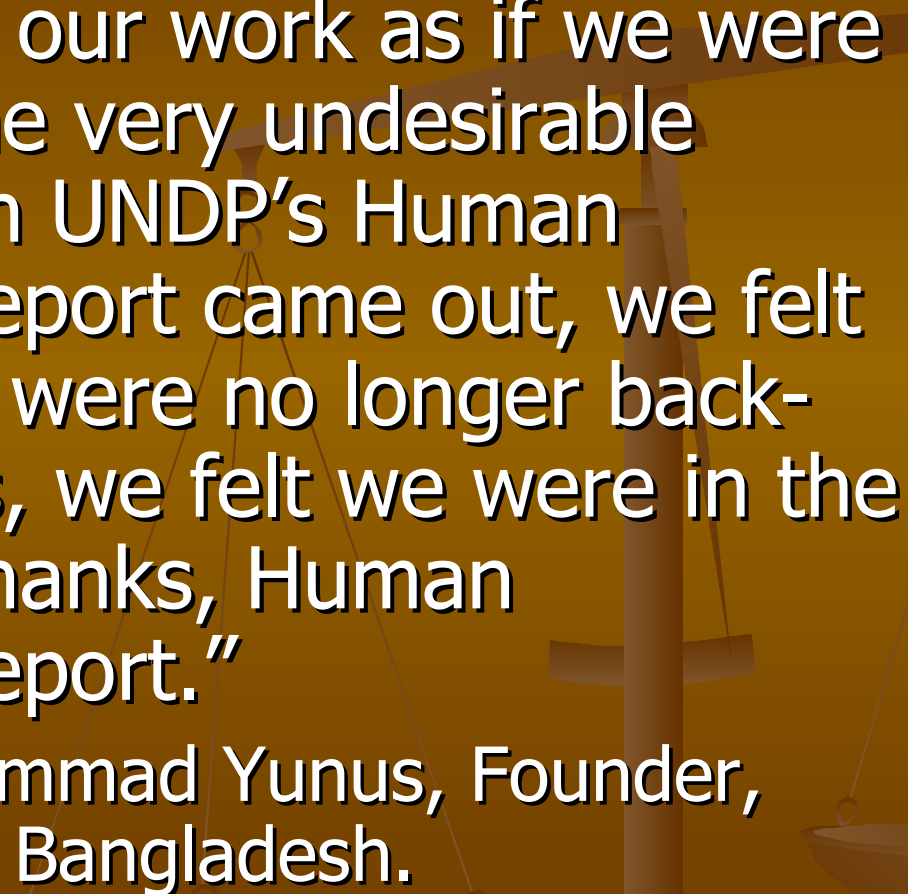
- How people regard the King/Chief and how people regard the President.
- The Ho example; a recipe for internal conflict and therefore the need to harmonize.
- District Assemblies and Traditional Councils.
- Bicameral legislature with a collection of Chiefs as additional chamber mooted


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- Government perceived as foreign (mind-set or attitude left over from colonial era)
 - As a consequence
 - Government work is someone else's work and not well done. (Private/Public business)
 - State laws difficult to enforce
 - Response to government appeals lukewarm
 - Internal peace could be compromised.

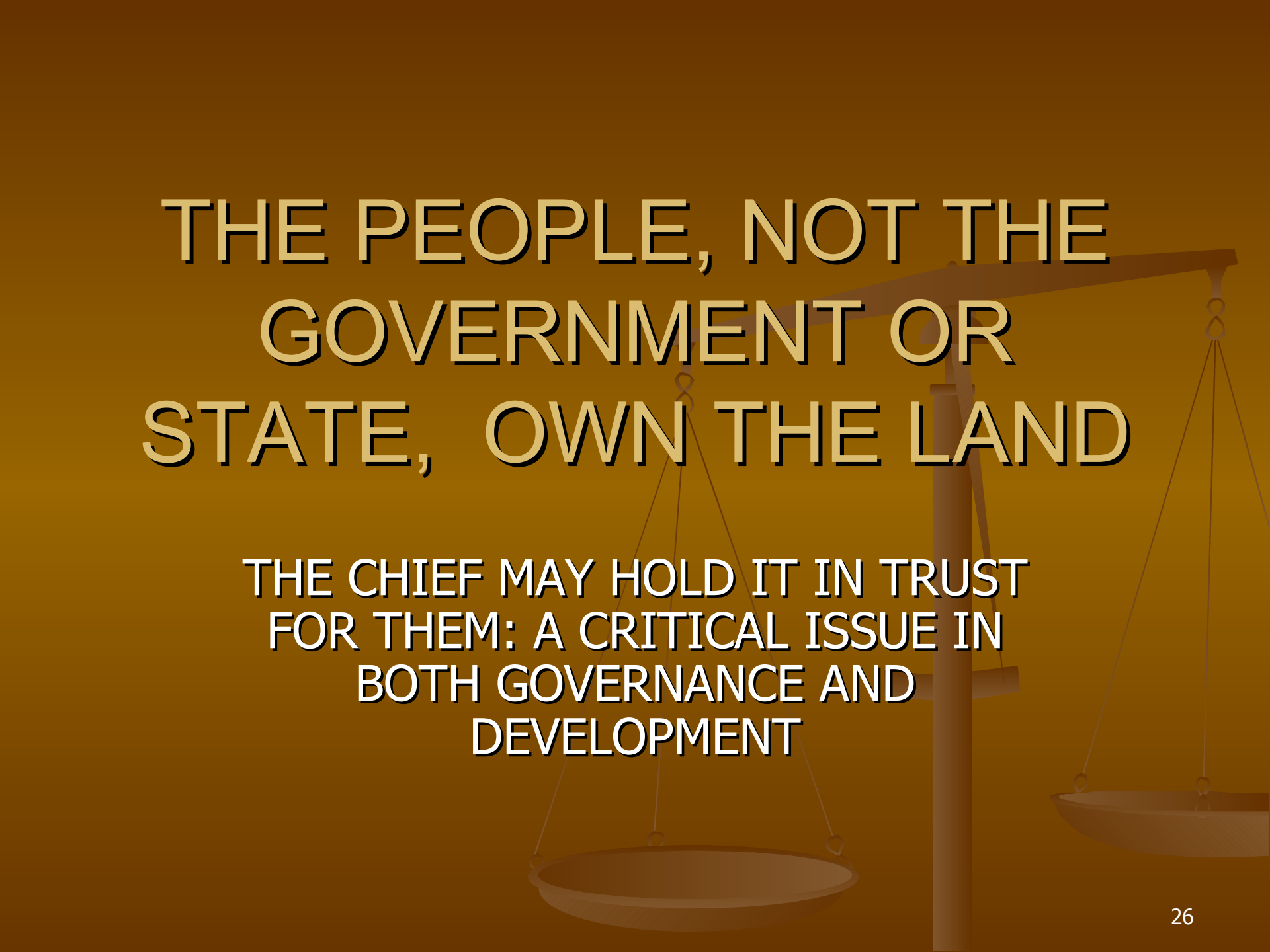
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- For good governance we must have laws, rules, regulations, etc., known, adhered to, enforced and internalized.
 - We tend to do better with the traditional set up but not with the modern system of governance (Is it because we can, and do get away with non-compliance?)
 - The legal system, court delays, bail;
 - Lack of education on the laws;
 - Foreign to our ethos: the new versus the old religion

DEVELOPMENT: The Traditional Way

- “When I was arguing that helping a one-meal family to become a two-meal family, enabling a woman without a change of clothing to afford to buy a second piece of clothing, is a development miracle, I was ridiculed. That is no development, I was reminded sternly. Development is growth of the economy, they said; growth will bring everything.

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- “We carried out our work as if we were engaged in some very undesirable activities. When UNDP’s Human Development Report came out, we felt vindicated. We were no longer back-street operators, we felt we were in the mainstream. Thanks, Human Development Report.”
 - Professor Muhammad Yunus, Founder, Grameen Bank, Bangladesh.

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- Some definitions of DEVELOP:
 - Evolve the possibilities of;
 - Make available or usable;
 - Move from the original position to one providing more opportunity for effective use.
 - More of product economy less of knowledge economy
 - The critical role of land in development because of P-economy.



THE PEOPLE, NOT THE GOVERNMENT OR STATE, OWN THE LAND

THE CHIEF MAY HOLD IT IN TRUST
FOR THEM: A CRITICAL ISSUE IN
BOTH GOVERNANCE AND
DEVELOPMENT



WHICH PEOPLE? THE ORIGINAL SETTLERS

WHAT ABOUT THE ITENERANT WORKERS WHO SETTLE LATER ?

DEVELOPMENT: The Traditional Way

- “Our K-Economy Master Plan will not be drafted by the best and brightest, cloistered behind closed doors. The K-economy ... is not an elitist process but one involving ... the teacher in the classroom to his pupil, to his fisherman father and housewife mother, to the driver who drives the school bus, to the mechanic who maintains it, to the engineer who designs the vehicle, to the entrepreneur who owns the company, to his secretary, the janitor and the chairman of the Board.”



DEVELOPMENT

MUST BE

PEOPLE-CENTRED

DEVELOPMENT: The Modern Way

- Generally through capitalism.
- Development of science-based technologies.
- Of late, usually through liberalization, privatization and globalization (LPG, like the gas).
- “Reckless onslaught of the science-technology-industry-commerce-advertisement complex.”



INDIVIDUAL CENTRED

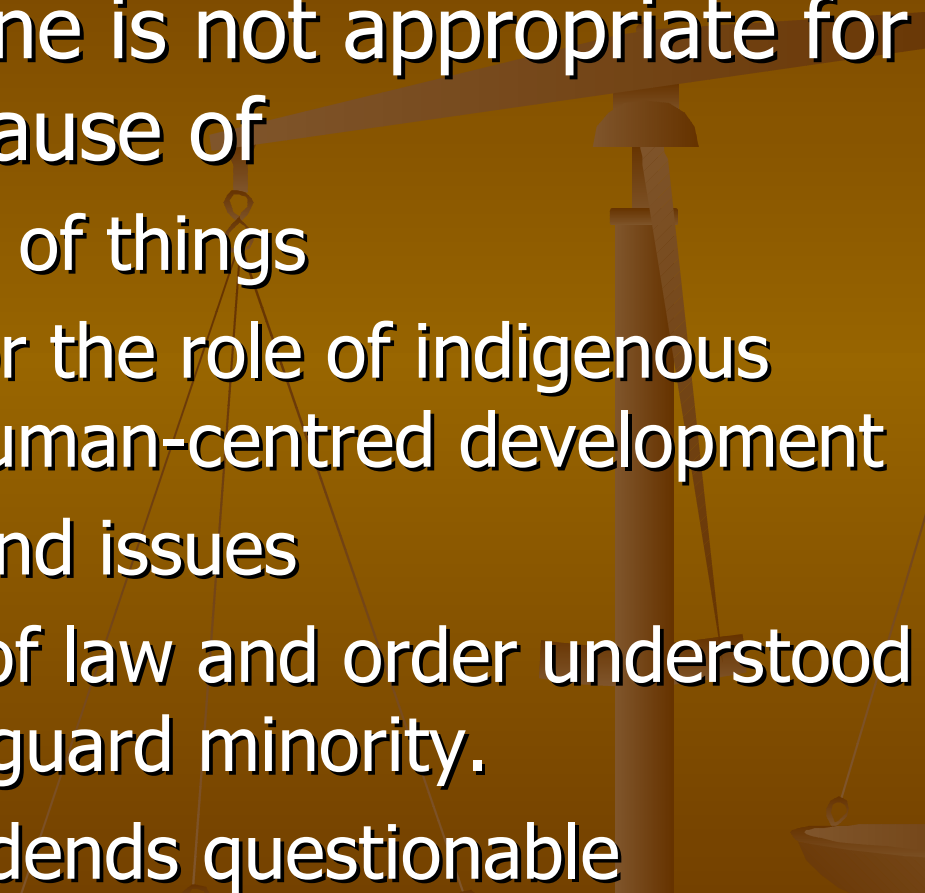
**VANGUARD MINORITY WITH
TRICKLE DOWN EFFECTS**

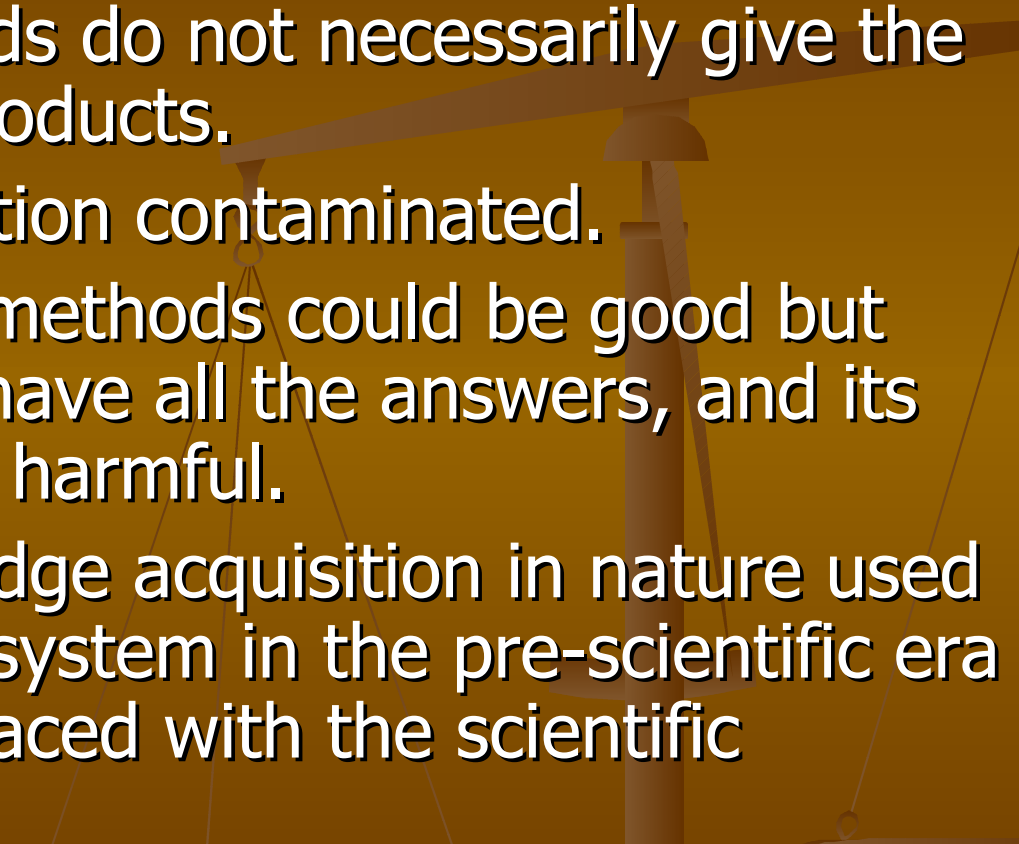
DEVELOPMENT: The Modern Way

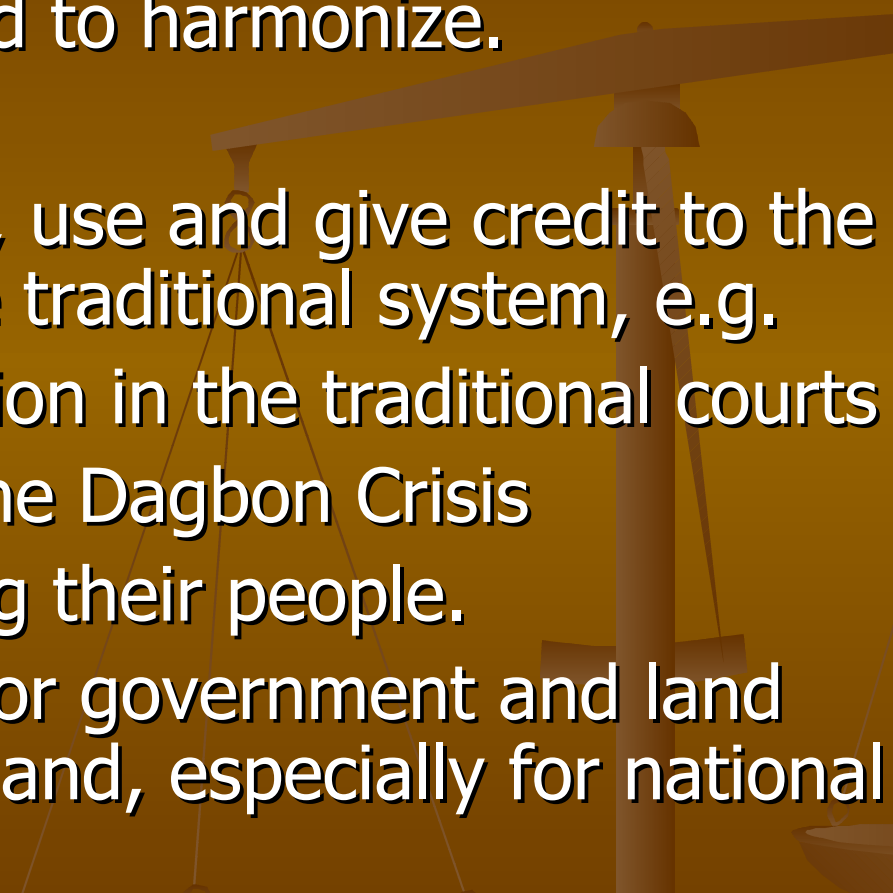
- “There is today a great deal of ‘globaloney’ about ‘globalisation’, a word we so often use because we don’t quite know what we are talking about. I have no doubt that it will be brought to an abrupt end by the multitudes of the world if rapacious, unbridled and unconscionable capitalism bereft of ethics, morality and caring rides roughshod over the welfare of people”

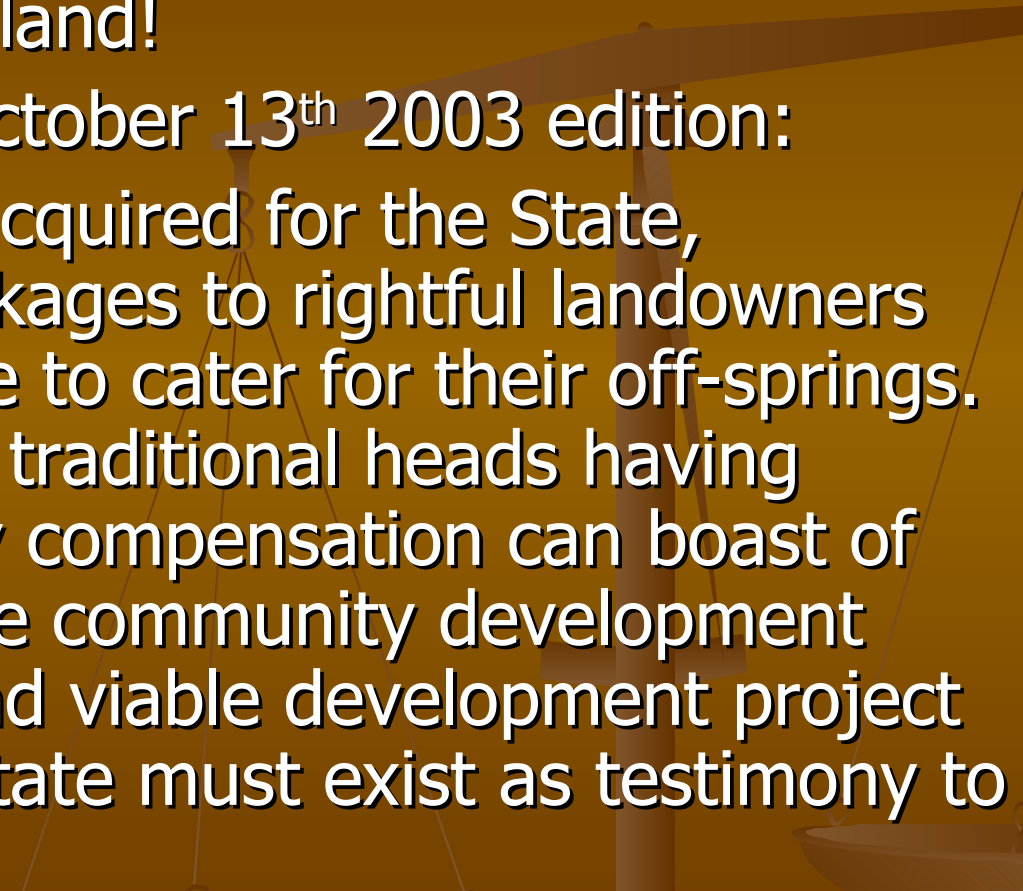
WHY AND HOW WE SHOULD HARMONIZE

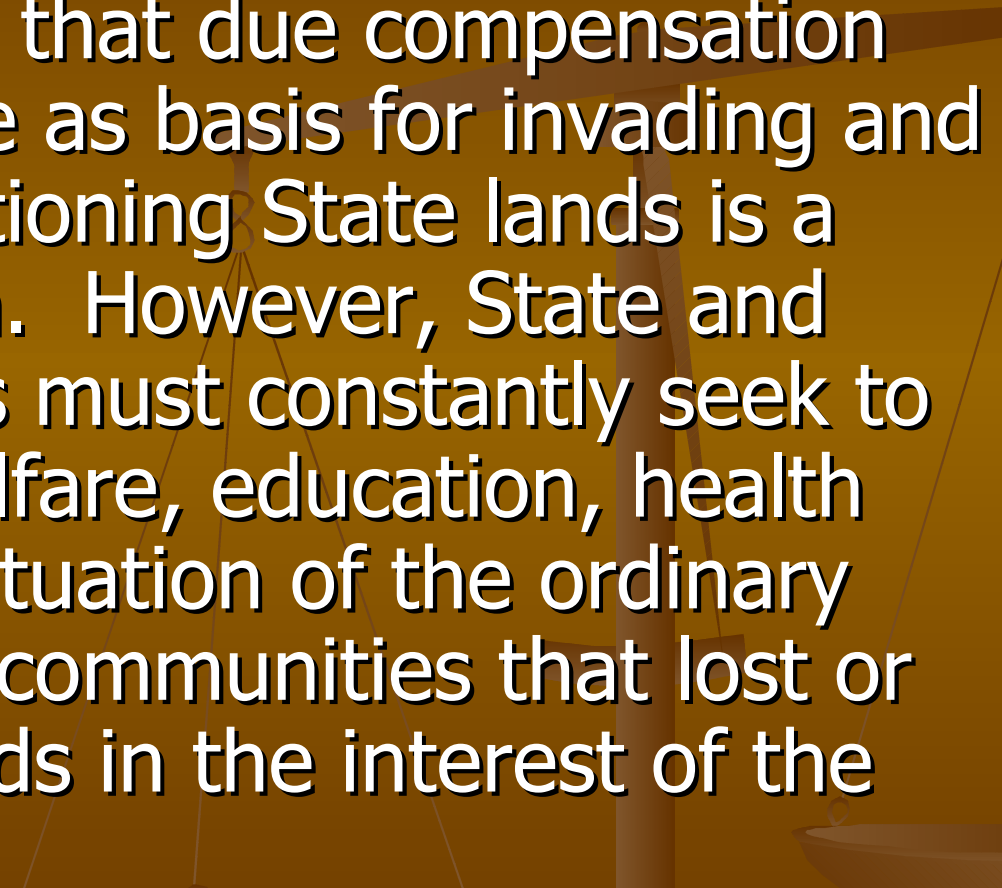
- Traditional way alone is not sufficient for governance or development because of
 - Dynamic nature of things; e.g. P-economy to K-economy
 - Newer tools and methods all the time
 - Boundaries have changed
 - National system of governance not being a Federation.

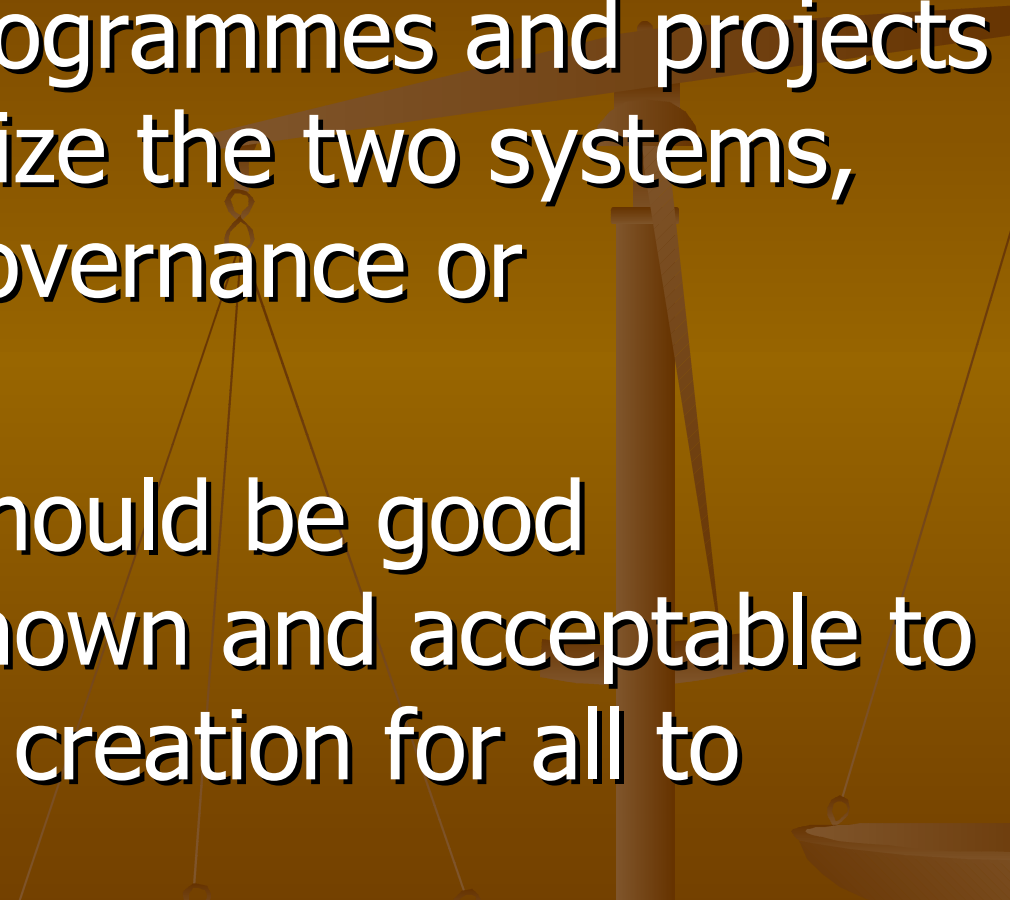
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- Modern way alone is not appropriate for governance because of
 - Dynamic nature of things
 - No substitute for the role of indigenous knowledge in human-centred development
 - Ownership of land issues
 - Modern notion of law and order understood only by the vanguard minority.
 - Democratic dividends questionable

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- Traditional methods do not necessarily give the best outputs or products.
 - Chieftaincy institution contaminated.
 - Modern scientific methods could be good but science does not have all the answers, and its products could be harmful.
 - Method of knowledge acquisition in nature used by the traditional system in the pre-scientific era needs to be interfaced with the scientific method.

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- Therefore the need to harmonize.
 - How?
 - Recognize, isolate, use and give credit to the good tenets of the traditional system, e.g.
 - Conflict Resolution in the traditional courts
 - Resolution of The Dagbon Crisis
 - Chiefs mobilizing their people.
 - Common ground for government and land owners on use of land, especially for national development.

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- Compensation for land!
 - “Daily Graphic”, October 13th 2003 edition:
 - “When lands are acquired for the State, compensation packages to rightful landowners must be innovative to cater for their off-springs. Very few chiefs or traditional heads having received monetary compensation can boast of any comprehensive community development project. Visible and viable development project executed by the State must exist as testimony to descendents”.

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- “The contention that due compensation never took place as basis for invading and wantonly apportioning State lands is a wrong approach. However, State and related agencies must constantly seek to invest in the welfare, education, health and economic situation of the ordinary people in these communities that lost or ceded these lands in the interest of the State.”

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- Support for programmes and projects which harmonize the two systems, whether for governance or development.
 - End product should be good governance known and acceptable to all and wealth creation for all to share.



THANK YOU
FOR YOUR ATTENTION