

**CENTRE FOR INDIGENOUS KNOWLEDGE AND ORGANISATIONAL
DEVELOPMENT (CIKOD)**



OUR ORGANISATION

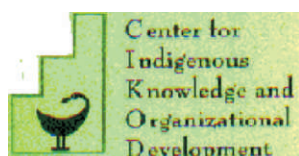
The Centre for Indigenous Knowledge and Organizational Development (CIKOD) is a non-profit organization registered in 2003 under the Ghana Companies Code. CIKOD works in Upper West and Brong Ahafo regions of Ghana with a head office base in the capital, Accra. It works with rural communities in the two regions, one of which is very isolated and are amongst the poorest regions in the country.

Our Vision

CIKOD's vision is that of a society, where the rural poor, the marginalized and rural women have a voice and contribute pro-actively to equitable and sustainable community development.

Our Mission

CIKOD's Mission is to strengthen the capacities of communities through traditional authorities (TAs) and local institutions to utilize their local and appropriate external resources for their own development and for future generations.



Our logo, which is the "Sankofa Bird", means 'Learning from our roots in order to move forward', while the shape surrounding the bird represents the step by step components of a development process.

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MESSAGE FROM THE EXECUTIVE DIRECTOR



Bern Guri - Executive Director

CIKOD is a national NGO in Ghana that is dedicated to promoting the principle of Sankofa. Sankofa is a Ghanaian adage which refers to the traditional wisdom of going back to our roots, learning from our past and taking that forward to chart our future development. Based on this we have since 2003 been engaged in promoting community development as Endogenous development. This means supporting communities to make visible the capacities, resources, institutions, knowledge systems, norms and values which have guided their development in the past and building on these for their contemporary development. The driving force behind the work of CIKOD is to work with Traditional authorities and their indigenous resources to propel the development of their communities.

In implementing CIKOD'S programmes and activities, the core strategy is engagement with the established traditional and local government structures and identifying and using the existing capacities for mobilizing the communities to design and implement programmes.

The most visible achievements of CIKOD since its inception have been the empowerment of traditional authorities' especially traditional women leaders to become more visible and take a stronger leadership role on a range of issues within their communities. The establishment of a national annual report card on forest transparency based on the perceptions of traditional authorities and forest communities has supported this sector to reflect on the issues.

CIKOD also developed a methodological guide on endogenous development which outlines how to work with traditional authorities and indigenous resources. We further supported local communities to develop a bio-cultural protocol (BCP) as a tool to engage with external resources to ensure conservation and sustainability of their natural resources. In addition to these, we also strengthen the visibility of traditional authorities (especially traditional women leaders) and their role in Ghana's decentralization system and as a result traditional women leaders are now to be admitted in to the regional and national house of chiefs and be paid allowances as their male counterparts.

The major challenge has been the negative perception from the urban elite of the potentials of our indigenous resource base as the foundation of Ghanaian development in preference for modernization.

The gaze of CIKOD for the future is to institutionalize the value of working with traditional institutions and their resources through research, education and policy advocacy.

This report is the beginning of officially publishing the work of CIKOD annually. In this document, you will find details of the above mentioned programme areas. We also invite readers to visit our website, www.cikodgh.org for more information on CIKOD.

On behalf of the entire staff of CIKOD, I wish to thank the valuable partners of CIKOD and its associates across the country without whose support CIKOD could not achieve the results outlined and celebrated in this report.

Bern Guri, CIKOD

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CONTEXT AND APPROACH

Community participation has been accepted as a pre-condition for any meaningful community development programmes. To this end, various tools have been developed that aim at maximizing the participation of the poor in their development programmes. CIKOD believe that, in spite of these participatory approaches, poverty reduction is still problematic because of the failure to build community development interventions that respect and include local cultures and people's worldviews. The core of CIKOD's work is to promote a community development approach that empowers and builds on the existing indigenous institutions and resource base of communities including their natural, social and spiritual resources - termed as Endogenous Development. In this approach communities use the skills and knowledge already present in the community as a means to lever appropriate external resources for their development initiatives.

In Ghana, in spite of a modern political organizational system, the majority of the people, specifically in the rural areas, are still organized around their indigenous institutions for carrying out the activities that are important for their development and well being.

Civil society at the rural level is visible in the form of indigenous organizations such as Nnobo groups, asafo groups, susu groups, clan networks and hometown associations through which poor rural families organize their social, economic and political lives. The resilience of rural people in spite of the serious deprivation at the rural level may be largely attributed to these institutions and forms of organization. Yet these opportunities for sustainable community mobilization for self development have been undermined and ignored over the years by development practitioners.

CIKOD Approach

The Community Organizational Development (COD) approach and techniques, developed by CIKOD and its associates, aims to enable development facilitators to work with people's cultural resources - material, social and spiritual - in the context of their worldviews. The COD process supports communities to mobilize and utilize their cultural assets, use them more effectively and manage and direct their own affairs.



The COD approach comprises a systematic set of tools:

- Community Institutions and Resources Mapping (CIRM)
- Community Visioning and Action Planning (CVAP)
- Community Organizational Self Assessment (COSA)
- Community Institutional Strengthening (CIS)
- Learning, Sharing and Assessment (LeSA)
- Using festival and traditional forums or community dialogue with power bearers.

CONTEXT AND APPROACH cont'd

The difference between these tools and their conventional counterparts is the fact that they are premised on working with and through the traditional authorities and indigenous institutions and their organizational practices and resources. This enhances ownership and inclusion of the whole community in the development process.

CIKOD carries out its work through:

- Training in methodologies and skills for community organizational development for local development agents.
- Direct engagement with traditional authorities, indigenous institutions and local groups to strengthen their organizational capacities.
- Small Grants Fund management in partnership with local and international funding organizations to support community based advocacy.



PROGRAMMES AND ACTIVITIES

CIKOD work under 3 programme areas:

- Health and Food Sovereignty.
- Traditional Governance and Natural Resource Management.
- Interfacing Traditional and Modern forms of Local Governance.

The following is an account of the various activities carried out under the 3 programmes in 2010.

1.0 HEALTH AND FOOD SOVEREIGNTY

1.1 Revitalizing Traditional Health Practices in Upper West Region (UWR)

Tanchara which literally means in Dagare "between hills" is a farming community sandwiched between two hills in the Lawra District of the Upper West Region. It is about ten km to Lawra the District capital and about three kilometre from Babile, a popular commercial centre. It has a population of approximately 3,800 people. Tanchara occupies a large expanse of land and settlement is dispersed. For organizational purposes, Tanchara is divided into ten sections namely, Tanchara Peri, Tanchara Saazu, Susu, Deboziir, Koro Saazu, Koro Peri, Koro Tangpuor, Dangne, Gbelinkaa, Ko. These sections are in place for organisational purposes only. Tanchara is a united community with very strong inter-community interaction that supports development.



Daniel Banuoko
Co-ordinator UWR

A community health center was established in 2007 by the Tanchara community to address community health needs using both orthodox and traditional health methods. Since then, CIKOD has been working with the community to revitalize and incorporate their traditional healing practices into the work of this health center.

In 2010 CIKOD worked with and supported community members to organize and launch the Community-Based Health Planning Services (CHPS) concept at which the Minister for Health and senior health staff from the regional and district levels participated. This programme looked at the relevance and the need for recognition of traditional medicine within the health sector. As a result of



A Pastor - Bone Setter from Lawra sharing experiences with healers from Tanchara

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attending this workshop, the Ministry and CIKOD initiated a programme to document all traditional healers and their practices in the area. This exercise is still on-going and the plan is to develop a community protocol to support Traditional Healers and Health staff to work together effectively.



The Former Minister of Health and Staff of Ghana Health Service attend a dialogue forum with traditional healers in Tanchara

In the Lawra District, CIKOD and the District Health Directorate of the Ghana Health Service developed a memorandum of understanding to promote an interfacing of traditional and modern medicine. They have also planned to document traditional healers in two communities in the District and to facilitate the formation of a healers association that would work with the District Hospital on a mutual referral system.

1.2 Strengthening Capacities for Interfacing Traditional and Modern Health Practices in Tromeso Brong Ahafo Region

Tromeso is a small community located in the south-western part of the Wenchi Municipality in the Brong Ahafo region. It is bordered on the north by Bipotim, in the south by Amoakrom, Nyanamponase is to the West while Dankonto is to the East. Tromeso is a semi-equatorial region with an annual rainfall above 1100mm. A survey conducted in 2006 revealed the population of the community to be 2,254.

Since January 2010, CIKOD has been working with the Tromeso community to develop a clinic in the Brong Ahafo Region similar to that in the UPW Region. Building capacity through the Community Institutional and Resource Mapping (CIRM) tool, CIKOD supported the community to document all the traditional healers and relevant institutions in the community.

The healers then decided to establish a healers association. The association and their programme of activities was launched in the community during the validation workshop for the CIRM findings. Participants included members of the District Health Directorate, the Wenchi Municipal Chief executive, traditional healers, Chiefs and Queens and press men and women from the print and electronic media, as well as the community members at large.



Portia Bansa
Co-ordinator
Brong Ahafo Region

HEALTH AND FOOD SOVEREIGNTY

Twenty eight (28) healers have since joined the association, the Chief of Tromeso has donated 10 acres of land to the association to establish a herbal garden in the community and a member of parliament has provided funds for the completion of the community clinic. A partnership agreement is also presently being negotiated between the Municipal Health Directorate and the healers association.

Mary Boateman

Akan, Farmer, Herbalist
(65- 75 yrs)
Cassava Farmers Association
Household: Sofo Asi

Areas of Expertise

- Convulsions
- Fits
- Child disabilities
- Jaundice
- Post-natal complications

Knowledge System

She learned traditional medicine practice from her husband. She has passed on this knowledge to her daughters.

Practice

Gives medicine at no charge, it is a person's free-will to contribute to her.

Herbs Used

Asamba - Child disabilities
Prekese - Post-natal complications
Abonyono - Fits
Ajadua - Jaundice



1.3 Indigenous Institutions facilitating HIV/AIDS Prevention, Care and Stigma in Brong Ahafo, Ashanti and Western Regions (PREVENT Programme).

Since 2008, CIKOD has been collaborating with Care Gulf of Guinea (Care GOG) and the National Association of People living with HIV/AIDS (NAP+) to implement the PREVENT project with funding from Danida. The project objectives were to support the development of an environment with reduced level of stigma towards people living with HIV/AIDS so that communities, especially Traditional Institutions, in partnership with other relevant stakeholders would engage in activities addressing issues of care, prevention and stigma in HIV/AIDS. The project targeted a total of 6 districts in Brong Ahafo, Ashanti and Western regions, comprising 36 communities. The project was implemented using the COD (Community Organisational Development) process developed by CIKOD.

The project ended in December 2010 with a number of overall concrete outcomes. At the community level, festivals, funerals and initiation ceremonies are now being used by community members as fora to address HIV/AIDS, a 'Know your Status' activity has been carried out in 32 communities at least once in the year and local community institutions are now engaged in raising awareness on the use of condoms. Evidence of the immediate impact of these activities is that there has been an increase in the sale of condoms within the project areas and a party for 50 PLWHAS in Hansua community in Brong Ahafo organised by the Hansua Queen mother. This was the first such event within the community and has contributed to breaking down the stigma and attitudes towards PLWHAS.

Sharing and disseminating the experience of the project has been achieved in a number of ways. Two traditional authorities made a trip to Denmark to share their experiences and best practices, programme lessons have been documented, shared and disseminated to duty bearers, Traditional Councils and District Assemblies.

Building on this practical experience, CIKOD has developed a manual based on the COD approach for addressing HIV/AIDS. CIKOD has also written a policy brief based on the experience of this project for sharing with the development community and is advocating for the adoption of the manual as the instrument for up-scaling the pilot project in other areas by NGOs and District Assemblies in Ghana.

APPLYING THE COD PROCESS IN PREVENT

The COD process has proved to be very effective in achieving desired results in the HIV/AIDS PREVENT project.

"Working with traditional leaders has been very encouraging, they have indeed proved to me that they understand our plight and do not discriminate or stigmatize"
Kofi Ampong- NAP+ Coordinator-Accra.

CIRM (Community Institutions and Resources Mapping). A culturally sensitive approach was used to introduce the project. Project partners met with the chiefs and a community orientation exercise was organised to inform the community of the work. A five member CIRM team was formed consisting of community members who volunteered to undertake community action research to map the resources existing in the community that could support addressing the issue and to assess people's understanding of HIV/AIDS. After the mapping exercise a community-wide meeting was held to validate the information gathered.

According to Nana Somuah (Bibiani old town- Western Region) - " the CIRM gave me the chance to listen to people and with the knowledge I have gained I realised that people have very little understanding about HIV/AIDS and I think we need to work hard to educate other people especially the younger generation."

CVAP (Community Visioning and Action Planning). A District level workshop was then organised to draw up and agree action plan based on the resources identified from the action research. It was decided at this workshop that using community institutions and groups were the best channels for disseminating information.

" It will be a good idea to distribute all the reports of the various stages of the PREVENT activities and the results from the communities to district stakeholders for them to learn and use this same process when they are doing any work on HIV/AIDS in the region. It has been very involving". De-graft Kofi Debrah -CIRM team Coordinator, Kensere-Ashanti Bekwai.

CIS (Community Institutional Strengthening). To strengthen the capacities of the various groups and community institutions, a capacity strengthening workshop was organised to address gaps and challenges faced by them in carrying out the activities. The training included community members gaining skills in developing strategies for collaborating with district stakeholders and



HEALTH AND FOOD SOVEREIGNTY

mobilising the community. As part of this training, community members TAs and Assembly members were brought together on the same platform to discuss and agree best way forward.

" I have never thought I could sit in the same room with the District Chief Executive to discuss issues such as HIV/AIDS and have her contribute and pledge her support as well " - Nana Nsiah, Chief (Drobong- Ejura District)

LeSA (Learning, Sharing and Assessing). This step in the process provides the opportunity for communities to learn from each other and share experiences.

CIKOD organised a 3 day learning and sharing programme in Manya Krobo for 16 queens, NAP+ members and CIRM (Community Institutions and Resource Mapping) team members selected from the three PREVENT regions (Brong Ahafo, Western Region and Ashanti region) to represent their communities. The Manya Krobo queens are an association of women leaders who are using their indigenous rituals in tackling HIV/AIDS within their communities. The purpose of the visit was to expose the PREVENT queens to their innovative work with children orphaned by HIV/AIDS and to assess how some of the ideas might be replicated back in their own communities. As part of the learning visit participants went to the dipo (puberty) school and grounds, the home based care facilities (for orphans), an exhibition of the livelihood products (beads, batik, soaps etc) and a trip to the air strip where young girls are being trained in piloting planes by a British company which has partnered the queens Association in this initiative.



"Nothing gives me pleasure than seeing all of us in a group , travelling out of our regions to a new area altogether to learn from our fellow counterparts what they have been doing and also share with them."-Nana Mary Fofie (Tainso-Badu, Tain District).

" The entire process used in the project has been very good for us, receiving series of trainings, forming associations, travelling from our home regions to various places and even abroad, working with NAP+ and also using our traditions and culture to educate people on HIV/AIDS has been a good experience and should be extended to various places" Nana Kwaw Ampim II, chief-Amafie- (Sefwi-wiawso District)

HEALTH AND FOOD SOVEREIGNTY

1.4 Strengthening Capacities for Livelihood Development in Tanchara.



Colleen Carnison
Coady International Institute
Canada Intern based in UWR

In 2009, twenty four (19 men and 5 women) community members, made up of male heads, women leaders and other community leaders, were supported and encouraged to cultivate maize, bambara beans, sorghum, groundnuts and indigenous crops like "sonsogli". The yields were reported to be poor due to non availability of tractor support services, delay in supply of fertilizer, late rains and destruction of crops by animals.

In 2010, after reflection with CIKOD, the community agreed to adopt organic farming principles and to revive the "Kotaa" system which entails peer groups providing mutual support to each other when required. The focus was on selected women from 20 households, the target being the whole households and not just the individuals. CIKOD connected the women farmers with CARE Ghana which resulted in the women participating in skills training in conservation agriculture. CARE has since organized training in zero tillage, interfacing inorganic and organic soil fertility management and provided a grain storage barn for proper storage for the community.



Organic Manure applied



A Maize Farm

pesticides and 400 women are now practicing conservation agriculture using the traditional "kotaa" system for labour support. The progress demonstrated by the women is reflected in a renewed respect for the women by the men that has resulted in the allocation to them of 10 acres of land for their farming activities.

Oral testimonies collected from the community indicate improved attitudes towards the growing of indigenous crops within the community with nine indigenous crops now under cultivation. There is also an increase in the number of women reverting to organic farming in place of using chemical fertilizers and



Joan Karbo presents Traditional Recipe during
Kobine Festival in Lawra

1.5 Reviving Traditional Seed and Food through Festivals in Lawra District

CIKOD collaborated with Langmaal Centre for Rural Development (LACERD), a community based local organisation operating in the Lawra District to document the threatened indigenous crop varieties that have been identified and revitalized for consumption within this community since 2007. CIKOD with the Paramount Chief and Elders of the Lawra traditional area jointly planned an exhibition of traditional seeds and food during the Kobine festival. This exhibition occurred in October where farmers from all the traditional areas of the Lawra District came together.



Local Recipe from Sonsogli

The goal of the exhibition was to promote food security and climate change adaptation through traditional crops and food varieties. Seventeen traditional crops were exhibited and the festival also provided an important opportunity for farmers to dialogue with government officials and other stakeholders on how the Lawra District can promote traditional crops and food. It was agreed that a bigger exhibition be organized in 2011 where farmers from neighbouring Burkina Faso would be invited to participate. It was a great social event that saw the renewal of relationships and sharing of knowledge amongst farmers on their traditional farming systems.

2.0 TRADITIONAL GOVERNANCE AND NATURAL RESOURCE MANAGEMENT

2.1 Revitalizing Sacred Groves and Piloting Bio-Cultural Protocols (BCPs) in Tanchara



Abeiyel Evelyn Guri
Project Officer UWR

In 2007, 25 sacred grooves were identified in Tanchara as part of a resources mapping exercise for inclusion in the CBNRM (Community Based Natural Resource Management) COMPAS programme. In a second mapping exercise in 2009, 70 sacred grooves and natural sites (water points, trees, hills, etc) were identified. During validation discussions with the guardians of the sacred groves and the community to assess accuracy of the information gathered, it became clear that there has been a serious deterioration of these sites over time. The community said that this was because the customary laws that have always protected the groves were being violated especially by some youth who have no respect for what they see as 'old ways'.

CIKOD organised a number of meetings with the "Tengandem" (guardians of the sacred groves) on the modalities for mapping, documenting and expanding the sacred groves identified in 2009. Through this process, the community learnt that all their lands, including the sacred sites, had been given out on concession by the Government to an Australian mining company without any prior consultation with them. Being afraid that this might lead to the destruction of their sacred groves, the Tengandem and elders decided to demand that the Government stop the company from destroying these groves in the event of their mining operations. CIKOD suggested the development of a Bio-Cultural Protocol (BCP) as a tool for engaging the mining company to protect the sacred groves and sites. Through a series of consultations and awareness raising activities a draft BCP is being developed. The challenge has been to find environmental lawyers that can help the community to put the protocol within the context of national and international legal frameworks. It is planned to finish the BCP by the end of 2011 in order to engage the mining company before mining starts in 2012.

The development of Bio-cultural Community Protocols (BCPs) by indigenous peoples and local communities is one way in which communities can increase their capacity to drive the local implementation of international and national environmental laws. A BCP is a protocol that is developed after a community undertakes a consultative process to outline their core ecological, cultural and spiritual values and customary laws relating to their traditional knowledge and resources, based on which they provide clear terms and conditions to regulate access to their knowledge and resources. (UNEP)

Spiritual leaders have, through this work, come to recognize the importance of conserving their sacred sites and natural resources. The community has increased their knowledge of tree species and of international and national legislation which are in place to support them in protecting their land rights. Importantly, there has been an increase in the participation of youth in the management of their natural resources.

TRADITIONAL GOVERNANCE AND NATURAL RESOURCE MANAGEMENT



A Sacred Grove in Tanchara

The sacred grove expansion project will continue throughout 2011. This would involve doing further background documentation of community perceptions about the values and customary laws surrounding sacred groves, carrying out a geographical mapping of the groves and determining the bio-diversity health of each grove. CIKOD would also seek collaboration with relevant stakeholders to complete the BCP in 2011.

2.2 Awareness and Advocacy on the Impact of Gold Mining on Well-Being in Lawra District

In 2009, CIKOD established an MOU with the COADY International Institute, Canada for capacity building support for CIKOD staff. As part of this agreement, a researcher from COADY International Institute organized a workshop on how to use the Participatory Health Assessment Tool (PATH) to assess the impact of external interventions on community well-being.

Using this tool, CIKOD with financial support from KASA (Environmental Fund in Ghana) and student volunteers from the University for Development Studies Wa, carried out a field study in five mining communities in the Upper West Region on the impact of gold mining on their communities. A report of the study was presented to the Regional House of Chiefs and the Upper West Regional Coordinating Council.



CIKOD Executive Director, Mr. Bern Guri presenting a speech at a Regional Forum on Gold Mining

The general picture from the research was that whereas there are some economic benefits to be gained by communities there will be serious negative social, political and spiritual impacts on the community's well-being. This has led to a call on the gold mining company to stop prospecting and carry out sufficient awareness within affected communities on what the negative impacts would be and how this could be addressed. Consequently, the mining company has officially requested CIKOD to carry out awareness meetings in all the affected mining communities prior to the beginning of actual mining in 2012.

The project has contributed to a better understanding within the community of the implications

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of gold mining and they have organised themselves with the purpose of engaging the mining company and government in order to ensure that their lands and environment are not



DCEs, DCDs, DPO, and members of the Environment Sub-Committees of three districts interact with Newmont Mines in Kenyasi

destroyed by the activities of the mining company. The Traditional Authorities (TAs) in particular have been motivated to take up their leadership role in mobilizing their communities to take action to address these threats. The subsequent actions by them have forced the mining company to renew and scale up their community awareness activities to educate all stakeholders on activities of the company. The environmental impact assessment has been restarted and the mining company is now making available to the District Assemblies, relevant information that will enable them to monitor mining activities.

Lessons learnt from this project include the recognition that when dealing with both the interest of the community and the mining company, the approach taken must be balanced. Time must be spent prior to any such intervention in doing a lot of consultation as well as seeking advice to find out the communities' current knowledge and experiences. Initial entrance into the community needs to be culturally sensitive and it is important to be very knowledgeable about the area in which the work occurs. Basic research prior to beginning the intervention is vital. This initiative has further highlighted the importance for mining companies to engage effectively with communities in which they are or will be carrying out mining activities.

2.3 Building Capacities in Banda and Tanchara to Replicate Community-Led Bio-Fuel Projects.

CIKOD carried out a study in two communities Busunu and Gbimsi, in Northern Region of Ghana, to learn about the challenges and achievements they have made in the design and implementation of a community-led initiative to produce and utilize bio-fuel from jatropha. In Busunu the study revealed a success story where the community is producing and using bio-diesel from jatropha to provide electric power to one hundred households. In Gbimsi however, the study showed a different experience from which there are lessons to be appreciated for future implementation of such a project which included the need for good organisation and



TRADITIONAL GOVERNANCE AND NATURAL RESOURCE MANAGEMENT

adequate financial support for expensive processing machinery which is required. Following this study, CIKOD investigated the premise that jatropha would produce a high yield in non fertile as well as fertile ground. This investigation showed that the perception that jatropha thrives well on marginalized less fertile lands has been disproved.

CIKOD then organised a meeting with the Banda and Tranchara communities in which the information from the study and the investigation was shared. In Banda, community interest in bio-fuel production and utilization was not high with a preference for using their arable land for soya bean production and processing. The Tanchara community showed interest in growing jatropha only if there was sufficient investment capital from external resources to support the purchase of the necessary expensive equipment.

CIKOD intends to do some piloting on how to integrate energy projects into family farming systems. This work is ongoing.

2.4 Strengthening the Capacities of Forikrom Community for Eco-Cultural Enterprise Development.

Forikrom is a rural community situated in the Techiman Municipality of Brong Ahafo Region. It is located in the savannah transitional zone. Forikrom has a population of over 6,000 people. Farming is the main occupation and the farmers grow food crops such as yam, cassava, maize, corn, plantain, cashew and some vegetables.

Forikrom serves as the Bekum (left Division) of the Traditional council. The people of Forikrom are of the "bono" speaking group. The most important cultural events in the community is the "kwamene festival (yam festival) and the "Appoh" festival (accountability festival) and the Bakor rituals (traditional bath rituals).

Abrono Organic Agriculture Project (ABOFAP), a community based organisation in Forikrom Brong Ahafo have been an associate of CIKOD since 2005 and were involved in the design and testing of CIKOD's Community Organisational Development (COD) process. Based on this partnership and at the request of the Forikrom community, CIKOD organised a programme to support the community to develop a tourism project based on the local assets of the community. The stakeholders and some community members were trained in Community Resource and Institutional Mapping and carried out a mapping exercise of potential tourist sites within the community. They identified the Boten shrine which is an extensive range of rocks which served as an ancestral hide out during the warring years of Forikrom and is the burial place of chiefs. Other natural resources include the magic caves and social ground, the royal grave caves, the holy mountains, and water sources as potentials for promoting tourism in the community.

TRADITIONAL GOVERNANCE AND NATURAL RESOURCE MANAGEMENT

Through CIKOD capacity building activities, community members gained skills in designing and implementing an eco-cultural tourism project based on the eco-cultural assets they identified and documented through the COD mapping technique. The community mobilized external support to set up a tourism unit, produced brochures and set up a tourism management committee to manage the project. At the invitation of COMPAS Netherlands and the UN University (UNU) Japan, CIKOD in 2010 carried out a study in the Forikrom community looking at the development and performance of the eco-cultural tourism project. The study used generic well-being indicators, jointly developed by the UNU in Japan and COMPAS Netherlands, as part of the assessment techniques.



The main findings of the study highlighted that much emphasis is placed within the community on the benefits of attracting visitors to the area through the project and thereby making the community popular. There is less emphasis on the potential economic benefits accruing to the community. In 2010, following on from the study, CIKOD organized awareness workshops on how to develop and provide services to improve the economic benefits from the tourism project. The community has now linked up with an American philanthropic organization to support them in this in 2011.

The study also showed that the UNU/UNEP framework was very helpful in understanding benefits from a well-being perspective i.e. assessing the quality of lives of people in the community as a result of the project as against purely economic gains, which is generally the case when using conventional frameworks. The study highlighted that the UNU/UNEP framework could be developed as a planning tool that could be employed to help communities consciously work towards balancing benefits in the material, social and spiritual spheres that can potentially be gained from such bio-cultural projects.

The report has been converted into a fact sheet that was shared at the COP 10 meeting of the Convention on Biodiversity in Nagoya, Japan and with the community. This report will also be included in a book that will be published by the UNU in 2011.

TRADITIONAL GOVERNANCE AND NATURAL RESOURCE MANAGEMENT

2.5 Traditional Authorities and Forest Governance in Six Regions (GIRAF)



William Asamoah Menako
Project Officer

Since 2008, CIKOD, CARE International, Civic Response and Friends of the Earth have been implementing a project entitled 'Governance Initiative for Rights and Accountability in Forest Management (GIRAF)' in the Brong Ahafo, Western and Eastern Regions supported by EU (European Union) funding. The GIRAF project focuses on supporting the participation of fringe forest communities in the governance and management of their forest resources. CIKOD's role in the partnership is to facilitate the engagement of traditional authorities in developing traditional mechanisms that make the institution itself transparent and accountable to its people in relation to forest management. Since 2010, CIKOD has been facilitating an initiative by chiefs in Ghana to develop a self-determined charter for traditional authorities as a self regulating mechanism to ensure transparency and accountability of the traditional institution.

Communiqués for a better collaboration between stakeholders were developed by workshop participants for submission to government as well as action plans to enhance transparency and accountability in the forest sector. Some traditional councils have benefited from the project through raising their awareness on forest issues, policies and laws which has supported them to engage effectively with other stakeholders such as FSD, MMDAs and timber contractors. TAs are also requesting a broader and in-depth stakeholder workshops to develop lasting solutions to all forest issues and they have resolved to hold MMDAs accountable on the use of their share of royalties asking that such projects to be embossed "ROYALTIES from Timber."



Elizabeth Adjovi
Administrative Assistant

2.6 Making the Forest Sector Transparent Project (GTF)



Willie Laate
Deputy Executive Director

CIKOD is the NGO in Ghana that is implementing the GTF Project in collaboration with Global Witness. The project is being implemented in four countries, namely Ghana, Cameroun, Liberia and Peru. In Ghana, the project is implemented in Brong Ahafo, Western Region, Eastern Region, Ashanti Region, and Northern Ghana.

The goal of the project is to improve governance of public forest resources; increase sustainable management of forests and to improve benefit sharing and re-distribution of revenues generated from all forms of forest use. The purpose is to make certain that the Government of Ghana ensures improvements in forest governance and strengthen community tenure, management and enterprise development as agreed in the Voluntary Partnership Agreement (VPA) with the European Union.

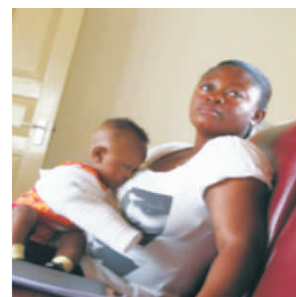
TRADITIONAL GOVERNANCE AND NATURAL RESOURCE MANAGEMENT



The project activities include the development of a 'transparency report card' which takes a rights-based approach to assess the level of public access to information on an annual basis. Two rounds of data collection exercise were carried out in 2009 and 2010. The 2009 Transparency Report was published and launched in 2010. This generated a lot of discussion among forest stakeholders including the development partners (Dutch and Swiss Embassies).

The Forestry Commission viewed the report as an important tool that mirrors public perceptions on their work. The 2010 report is yet to be finalized and published.

The project also strengthens civil society (CSOs) capacity to effectively use information on forest use and management in the country to demand changes to forest management. Eighteen (18) CSOs have so far benefited from the mini-grants to carry out various advocacy activities with duty bearers from the forest sector at the District and Regional Levels with the view to improve transparency and accountability at those levels. Over 150 community meetings have been organized by the CSOs giving a space for nearly 7000 people (1/3 of whom were women) to interact at a local level with Forestry Officials, Local Government Agents and Traditional leaders. Discussions have centred on allocation of forest resources, use of forest resources and benefit sharing of forest revenues.



Elham Amah
Project Officer



Community discussion on forest governance

Results that have emanated from the programme include demands made on district assemblies to make public the use of royalties received from forest resources in the District and in this regard, projects supported with forest royalties are to be labelled e.g. Dormaa in the Brong Ahafo Region. Signing of SRAs (Social Responsibility Agreement) is streamlined and will now involve assembly members. This practice will be well documented

by the District Assembly in Dormaa District in the Brong Ahafo Region. Two (2) project communities in Aboabo No 4. in the Brong Ahafo Region have successfully negotiated with logging companies for the construction of boreholes for their communities. Finally, through the project an effective network to exchange experiences and coordinate activities in transparent and accountable forest governance is being developed and built.



Sunyani forest forum in a meeting

3.0 INTERFACING TRADITIONAL AND MODERN FORMS OF LOCAL GOVERNANCE

3.1 Revitalizing Community Governance in Tanchara



Sam Bede Mandela
National Service Person
UWR

With the purpose of revitalising indigenous institutions and community organisational systems, CIKOD used the COD process with the 10 traditional divisions of the Tanchara community. As a result, the 10 sub-divisional areas (traditional organisational groupings) were revived and are functional in mobilising the community on a range of issues affecting their lives. This year also CIKOD worked with tengandem (guardians of the sacred sites) in developing their skills and knowledge in playing a stronger role in community governance.

The result so far is that the structure of the Tengandem has been revitalised and all the clan level Tengandem have held several formal and informal meetings with the Principal Tengansob to re-assert their role in protecting community lands.

The Pognaa, a woman traditional leader, participated in a CIKOD leadership programme in Wa. Following this, she has become much more proactive and has taken a leadership role in organizing and supporting women in the community.



The Tengansob contributing during a meeting in Tanchara

3.2 Revitalizing Traditional Wisdom for Intergenerational Learning in Tanchara



Sab Siebik
General Services Officer

Through work with CIKOD, community elders have become aware of the urgent need to pass on their knowledge and culture to the youth within their communities. This has been hailed as a long overdue initiative by CIKOD as many of the elders are dying out and their knowledge dies with them. As a result of these discussions, the community proposed building a Dagara Heritage and Eco-Cultural Learning Centre (Dagara Centre). A centre where elders can pass on their knowledge by teaching customary laws, traditional practices, traditional health and food practices, song, proverbs, ethics, to the youth and where community can preserve their heritage.

As a start, the community paid a visit to Burkina Faso where the Tanchara community are believed to have migrated from and where a lot of the traditional wisdom is still very vibrant.

INTERFACING TRADITIONAL AND MODERN FORMS OF LOCAL GOVERNANCE

They designed a typical traditional house with all the traditional household paraphernalia in place. This will serve as the 'home' for the proposed eco-cultural leaning centre. This they hope could also become an interesting tourist destination if linked with the other bio-cultural assets in the community. The community is poised to implement this project in 2011.

3.3 Strengthening Capacities of Communities for Citizen Governance Engagement

Since 2007, CIKOD with funding from Konrad-Adenauer-Stiftung (KAS) have been implementing a traditional governance training programme. In 2010 two training workshops were organized for Traditional Women Leaders in Northern and Southern Ghana. The training focused on promoting and interfacing of traditional and formal local government systems as well as natural resource management issues. Although the impact of this training has not yet been evaluated, it can be observed that traditional leaders are becoming more proactive and can be observed playing more active roles at community levels.



Peggy Flanagan
VSO Organisational Development
Volunteer based in Accra

CIKOD also organised two workshops on 'Traditional Councils and District Assemblies as Partners in Development- Addressing the Challenges of Accountability and Transparency in the Upper West and Brong Ahafo Regions' aimed at chiefs. The purpose was to strengthen the trust and confidence between Traditional Councils and District Assemblies and to enhance effective local level governance where the traditional and formal decentralized government structures can work effectively together for community interests. Participants at the workshop included sub-divisional chiefs and Traditional Women Leaders, youth leader, District Assembly members and NGOs operating in the region. Traditional Authorities in all regions are now initiating programmes to develop peer mechanisms for self regulating the chieftaincy institution. In the coming years, CIKOD intends to put emphasis on this aspect of their work as issues of transparency and accountability are the determining factors for the integrating of traditional governance institutions with contemporary governance systems.

4.0 RESEARCH AND DOCUMENTATION

4.3 Research on the Role of Traditional Women Leadership in UWR

Traditional Authorities and local institutions remain the key collaborators of CIKODs work and addressing the gender imbalance inherent in the traditional system is vital. To address this concern, the Upper West Regional House of Chiefs in collaboration with CIKOD commissioned a study to understand the issues and identify ways of revitalizing and strengthening the role of Traditional Women leaders in community governance. A research project was developed in conjunction with VSO Ghana (Voluntary Services Overseas) and the University of Development Studies aimed at mapping community perceptions about women in traditional governance. The major findings highlighted that the institution of traditional women leaders still existed and their role and function is still important within the community. There was a recommendation from the community to revitalize and reinstall this institution according to traditional procedures.

A report of this study was presented to the Upper Regional House of Chiefs for ratification and adoption. The house has asked all the seventeen traditional councils in the region to select and install traditional women leaders or "Pognabe" and formalize their representation in the traditional governance system. As of 2010, all divisional traditional councils in the Nandom traditional area have duly selected and installed traditional women leaders. The Loho traditional council also installed a Paramountcy level woman leader and plans to install the Lowra women's leader in April 2011.

CIKOD organised a capacity building programme with the women leaders to empower them to mobilize and engage women in the local community level on issues affecting them. (see section 3.3).

4.5 Documenting Best Practices through Change Stories in Upper West (UWR) and Brong Ahafo (BAR) Regions

CIKOD undertook a participatory impact assessment as part of the exit strategy for closing the Community Based Natural Resource Management (CBNRM) programme in Upper West and Brong Ahafo Regions in December 2010. This assessment was carried out using three approaches; collection of change stories through oral testimonies by target communities, quantitative assessment of changes in capacities for endogenous development as a result of the work of CIKOD and through video documenting the changes observed by the various categories of project beneficiaries and stakeholders since they started working with CIKOD in 2007.

The results from the 3 forms of documentation were triangulated which gave a much clearer and true picture of changes in the communities as compared to using only one approach. This exercise is part of a larger experiment with this assessment approach in Africa, Latin America and Asia.

RESEARCH AND DOCUMENTATION

4.6 Documentation and Publications

- CIKOD hosted and participated in the Pan African workshop to jointly develop a Guide for Endogenous Development in Africa with COMPAS Africa. The guide was published in 2010 for use by COMPAS Africa members and other NGOs. CIKOD intends to organize national and community level training workshops using the new guide in 2011.
- Stories of community change in Tanchara Upper West and Brong Ahafo Regions 2007-2010.
- Video documentaries:
 - “Nananom” - the role of traditional authorities in development in Ghana. The Guardians of the Sacred Groves of Tanchara Family farming in Tanchara Tromeso Traditional healers Forikrom Eco-Tourism Initiative
- Fact sheets and policy briefs on various aspects of the CBNRM programme of COMPAS including: *'Interfacing Traditional and Formal Governance in Ghana's Decentralization process'; 'Guardians of the sacred caves of Forikrom, Ghana'; 'Promoting endogenous farm practices for food security - lessons from Ghana.'*
- Policy Briefs on the Role of Traditional Authorities (Chiefs and Queen Mothers) in Decentralization for Sustainable Development in Ghana; *The Role of an Endogenous Development Approach in HIV/AIDS Prevention, Stigma and Care in Ghana.*
- Facilitators Manual 'Community Organizational Development as a Tool for Prevention, Stigma and Care in HIV/AIDS.'
- Guide for Community Organizational Development.
- Newsletter on the Indigenous Institutions and Bio-cultural Resources in Tanchara.
- Publication of booklet on "Indigenous crops of the Lawra District".
- Book on "Revitalizing Indigenous Knowledge for Contemporary Development -The Role of The University"



Rebecca Agelle making a presentation



Steven Nunoo
Office Clerk

5.0 CROSS LEARNING EVENTS AND OPPORTUNITIES

CIKOD strongly believes that connecting with relevant international organisations is important for CIKOD's work at grass roots level. Workshops, conferences, international meetings reflects support for and relevance to present CIKOD programmes, activities and interventions and potential future work of CIKOD.

CIKOD Executive Director (ED), Bern Guri, participated in a workshop in India on the development of **Bio-cultural Community Protocols**. These protocols are used widely by CIKOD in their work with communities on natural resource management.

In September 2010, CIKOD ED was invited by the GTZ Africa Initiative on Access and Benefit Sharing (ABS) to a workshop in Cape Town South Africa. The purpose of the meeting was to review the ABS aspects of the **UN Convention on Bio-Diversity (CBD)** in preparation for participation in the COP 10 meeting in Nagoya, Japan. The outcome was an agreement between COMPAS and Natural Justice to work together to develop an African initiative to promote bio-cultural protocols (BCPs).



Eric Ajari
Driver

CIKOD Executive Director had the opportunity to participate in the general meeting of the **Community Knowledge Service Network** in Bangalore India. At a side meeting, CKS-Africa and COMPAS Africa agreed to work together to jointly fundraise, develop and implement some common programmes.

In December 2010, CIKOD, representing COMPAS Africa together with the International co-ordinator of COMPAS, participated in a meeting with **GTZ** in The Hague. At this meeting, GTZ agreed to work with COMPAS and Natural Justice to promote BCPs in Africa. In 2011, COMPAS will pursue this and develop a 2-year project for promoting BCPs to be funded by GTZ. Engagement in this work is very important for CIKOD who promote and want to continue supporting BCPs as a tool for development.

Since 2007, CIKOD has been working with the **University of Cape Coast** as partners in its training programmes and also to influence University curricula to reflect African indigenous knowledge systems and wisdom. In 2009 CIKOD and the Faculty of Arts organized a joint conference on the theme: *Revitalizing Indigenous Knowledge for Contemporary Development -The Role Of The University* and in 2010 a report of the conference was edited and published by the faculty of Arts as a reader for Institutes for higher learning.

CROSS LEARNING EVENTS AND OPPORTUNITIES

In November 2010 the CIKOD Executive Director visited Canada at the invitation of the **COADY International Institute** to evaluate the MOU between the Institute and CIKOD, through COMPAS. CIKOD ED also co-facilitated a training course on Endogenous Development and Food Security at the Institute.

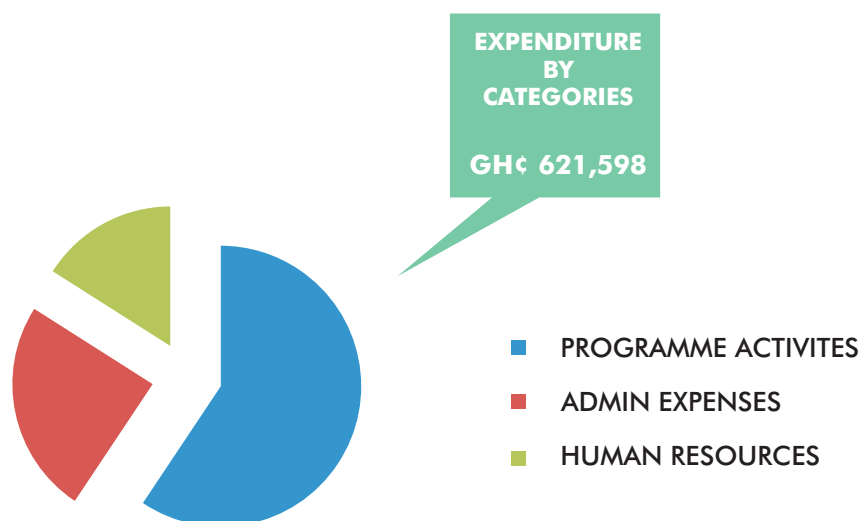
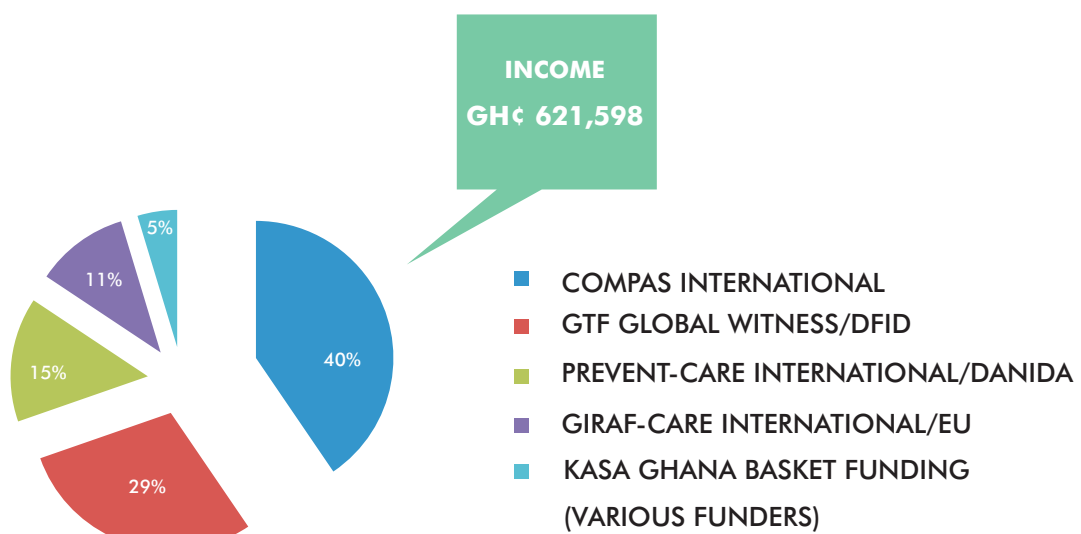
In November 2009, CIKOD participated in an **International Healers Exchange Programme** in India. In 2010 CIKOD represented by the Executive Director, CIKOD facilitator in the Upper West Region and two CIKOD associates again participated in an International Healers Training Workshop in Uganda which consisted of developing skills and designing formats for effectively documenting traditional healing practices.

6.0 FINANCIAL REPORT



Ike Amanquah
Finance and Administrative
Officer

Income from partners is the main source of restricted funding for CIKOD. We wish to say thank you to all partners that have had faith in us to advance funds to carry out various activities. We sincerely believe your trust is not misplaced.



ACRONYMS

BA	Brong Ahafo
BCP	Bio-Cultural Community Protocol
CBNRM	Community-Based Natural Resource Management
CHPS	Community-Based Health Planning Services
CIKOD	Centre for Indigenous Knowledge and Organizational Development
CIRM	Community Institutions and Resources Mapping
CIS	Community Institutional Strengthening
COD	Community Organizational Development
COSA	Community Organisational Self Assessment
CSOs	Civil Society Organisations
CVAP	Community Visioning Action Planning
ED	Endogenous Development
EU	European Union
FC	Forestry Commission
FSD	Forest Services Division
GIRAF	Rights and Accountability in Forest Management
GTF	Global Transparency Fund
KAS	Konrad-Adenauer Stiftung
LACERD	Langmaal Centre for Rural Development
LeSA	Learning, Sharing and Assessment
MMDA's	Metropolitan, Municipal and District Assemblies
NRM	Natural Resource Management
SRA	Social Responsibility Agreement
T. As	Traditional Authorities
UWR	Upper West Region
VPA	Voluntary Partnership Agreement
VSO	Voluntary Services Overseas