

MANUAL

FULBE INTEGRATION



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CONTENTS

LIST OF ABBREVIATIONS AND ACRONYMS

ACKNOWLEDGEMENTS

1. INTRODUCTION

- 1.1 Background to the Fulbe Integration Manual
- 1.2 STAR-Ghana and Fulbe Integration
- 1.3 Main Objective
- 1.4 Outcomes to be derived from the Fulbe Integration Manual

2. CONTEXTUAL ANALYSIS OF FULBE INTEGRATION

- 2.1 Definition of Key Terms and Concepts
- 2.2 Understanding the Fulbe
- 2.3 Drivers of Fulbe Social Exclusion
- 2.4 Costs of Fulbe Social Exclusion
- 2.5 Fulbe Social Integration Frameworks
- 2.6 Supportive Legal Frameworks for Fulbe Integration
- 2.7 Fulbe Integration Markers

3. KEY FULBE INTEGRATION DOMAINS

3.1 Module 1: Political Integration of Fulbe

Session 1: Dealing with Fulbe Citizenship Challenges in Ghana

Session 2: Safeguarding of Fulbe's Human Rights

Session 3: Building Strong Fulbe Institutions for Advocacy

Session 4: Expanding spaces for Fulbe in Local Governance System in Ghana

3.2 Module 2: Social Integration of Fulbe

Session 1: Dealing with Fulbe stereotyping, prejudice and discrimination in Ghana

Session 2: Resolving Fulbe and Non-Fulbe Conflicts

Session 3: Improving access to education for Fulbe

Session 4: Improving access to Health services for Fulbe

3.3 Module 3: Economic Integration of the Fulbe

Session 1: Understanding Fulbe contribution to National Development

Session 2: Improving access to Land for Fulbe

Session 3: Mainstreaming Fulbe into economic programmes

3.4 Module 4: Cultural Integration of the Fulbe

Session 1: Promoting Fulbe inclusion in Traditional governance systems

Session 2: Cultural diversity and intermarriages

4. REFERENCES

Annex 1: References

Website references

CONTENTS

5. Annex

Annex 1: List of institutions consulted

Annex 2: Institutions that could use the Fulbe integration manual

71

71

71

List of Tables

Table 1: Cost of Fulbe Social Exclusion in Ghana

Table 2: Specific Human Rights Provisions in 1992 Constitution

Table 3: Citizenship criteria by birth in Ghana

Table 4: Citizenship criteria by registration in Ghana

Table 5: Persons qualified to register for national Identity card in Ghana

Table 6: Requirements for accessing the national identity card in Ghana

Table 7: Processes involved in acquiring national identity card in Ghana

Table 8: Fulbe integration success indicators

Table 9: Key Institutions supporting Fulbe integration in Ghana

13

19

21

22

26

26

27

31

41

List of Figures

Figure 1: Distinction between right holders and duty bearers

Figure 2: Minority group stereotype, prejudice & discrimination framework

Figure 3: Map of Ghana showing the five dominant Fulbe districts in each region

Figure 4: DESA Social Inclusion Framework (2009)

Figure 5: Fulbe -centric Integration Framework (Anab, 2020)

Figure 6: Fulbe Integration Strategies Framework (Anab, 2020)

Figure 7: Citizenship criteria by naturalization in Ghana

5

9

11

14

16

18

24

LIST OF ABBREVIATIONS AND ACRONYMS

ADR	Alternative Dispute Resolution
CAT	Convention Against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment
CRC	Convention on the Rights of the Child
CECOTAPS	Centre for Conflict Transformation and Peace Studies
CEDAW	Convention on the Elimination of all Forms of Discrimination Against Women
CHRAJ	Commission on Human Rights and Administrative Justice
CSOs	Civil Society Organizations
CSSF	Conflict, Security and Stability Fund
DISEC	District Security Council
FCDO	Foreign Commonwealth Development Office
FSIF	Fulbe-centric Social Integration Framework
FSISF	Fulbe Social Integration Strategies Framework
FUYAG	Fulani Youth Association of Ghana
GAF	Ghana Armed Forces
GDCA	Ghana Developing Communities Association
GPS	Ghana Police Service
GIS	Ghana Immigration Service
ID	Identity
ICCPR	International Covenant on Civil and Political Rights
ICERD	International Convention on the Elimination of All Forms of Racial Discrimination
ICESCR	International Covenant on Economic, Social and Cultural Rights
JNIM	Jama'a Nusrat ul-Islam wa al-Muslimin
MDA	Ministries, Departments and Agencies
MMDAs	Metropolitan, Municipal and District Assemblies
MMDCEs	Metropolitan, Municipal and District Chief Executives
NCCE	National Commission for Civic Education
NGOs	Non-Governmental Organizations
NHIA	National Health Insurance Authority
NIA	National Identification Authority
NRCC	Northern Region Coordinating Council
NPC	National Peace Council
SDGs	Sustainable Development Goals
SING	Security in Northern Ghana
TNA	Training Needs Assessment
TVET	Technical, Vocational Education and Training
UN	United Nations
UNESCO	United Nations Education, Scientific and Cultural Organization
USAID	United States Agency for International Development
VEOs	Violent Extremists Organizations
VLSAs	Village Loans and Saving Associations
WANEP	West African Network for Peacebuilding

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1. INTRODUCTION

1.1 Background to the Fulbe Integration Manual

The presence of the Fulbe in the then Gold Coast dates back to the beginning of the 20th century when they migrated to the country due to better pasturing opportunities for their cattle as compared to their drier Sahelian homelands. They initially settled in the northern parts of the Gold Coast but are now found in all the sixteen regions in modern day Ghana having penetrated deep into the coastal savannah during the 1930s and 40s and in the forest region during the middle of the 20th century (Tonah, 2005). Many second and third generation Fulbe were born and bred in Ghana and consider themselves as Ghanaian Fulbe. This generation of Fulbe speak the dominant dialects of their communities and have spouses who were born in Ghana or are indigenes. They are governed by the laws of Ghana and have no engagements with the original countries of their migrant parents and grandparents. In spite of their existence in the Gold Coast and now Ghana for close to a century, the history of their integration into the educational, local governance, traditional governance, economic and social systems of Ghana remain a chequered one. At the national and community levels, Fulbe face exclusion in terms of their access to services and participation in public decision-making (STAR-Ghana Foundation, 2023; USAID, 2023).

The social exclusion of the Fulbe in Ghana was well articulated by the General Secretary of Tabital Pulaaku International, Ghana Chapter, Yakubu Musah Barry in the following words:

“During general elections we are treated as citizens and even bused to go and vote. But when elections are over, we are no more citizens” (Ghanaweb, 7th March, 2020).

The integration of Fulbe into all facets of the Ghanaian society will ensure that:

- ★ Ghana complies with global and regional conventions it has ratified. These include the International Convention on the Elimination of All Forms of Racial Discrimination ratified by Ghana in 2000. This Convention proscribes all forms of racial discrimination. At the regional level, the African Union Commission (2015) is very loud and clear with its clarion call for “An integrated continent, politically united, based on the ideals of Pan-Africanism and the vision of Africa's Renaissance (Aspiration 2)”. A united Africa typifies a continent which allows for the free movement of goods and people and respect for the human rights of all people on the continent.
- ★ Ghana makes progress towards the achievements of global development plans. The Sustainable Development Goals (SDGs) also call for social justice for all people and countries under the mantra “leave no one behind”. Goal 16 specifically seeks to **“promote peaceful and inclusive societies for sustainable development, provide access to social justice for all and build effective, accountable and inclusive institutions at all levels”**.
- ★ Ghana optimizes the contribution of Fulbe to its economic development. The Fulbe contribute to the food and nutrition security of Ghana. They provide a critical human resource for the development of Ghana in various sectors.

The framework for Fulbe integration in Ghana has been piecemeal. However, there are some positive attempts at their integration by some NGOs who have tested some social cohesion

initiatives. These include the promotion of mixed village savings and loans schemes, establishment of community dialogue platforms, involving Fulbe and non-Fulbe and integration of Fulbe into agricultural programmes. Some of these initiatives have achieved some successes in promoting peaceful co-existence though on a limited scale and on ad-hoc basis. On the other hand, attempts to integrate Fulbe into traditional governance have received resistance and backlash in some communities especially in Northern Ghana including Bongo in the Upper East region and Buipe in the Savannah region. The mixed reactions and persistent tensions are in part due to the lack of guidelines or documented procedure for the integration of Fulbe and other settler populations into communities in Ghana.

It is against this background that this manual is developed, to serve as a guide to practitioners and policy implementers who engage on day-to-day basis around issues of social cohesion and integration, particularly, regarding Fulbe.

The development of this manual has been made possible with funding from FCDO.

1.2 The Objective of the Manual

The main objective of the manual is to provide practitioners and policy implementers with practical set of tools they can deploy in leveraging the integration of the Fulbe population into communities in Ghana.

1.3 Who can use this Manual

This manual is primarily targeted at practitioners and policy actors, who work to promote human rights and social cohesion in the Ghanaian communities. The manual will be useful to staff of both state and non-state institutions working in the areas of peace and security, especially in the specific areas of preventing violent extremism, resolution of herder-farmer conflicts, border security management; livestock development and food security; policy formulation and implementation on inclusive development and social cohesion.

1.4 How to use the Fulbe Integration Manual

This Manual is designed as a practical guide for conducting trainings and dialogues for targeted participants. It can be used:

- a. To prepare session notes for trainings on Fulbe inclusion.
- b. To facilitate conflict resolution between Fulbe and host communities.
- c. As a resource for project design on Fulbe inclusion
- d. As a guide for facilitating dialogues on community cohesion and integration.

1.5 Structure of the Fulbe Integration Manual

The Manual has three main chapters and the annexes.

Chapter one is the introduction. It is divided into seven sections.

- ★ Section one, provides a background which justifies why the manual was developed,
- ★ Section two spells out the main objective of the manual,
- ★ Section three indicates the expected learning outcomes,
- ★ Section four outlines the target users of the manual,
- ★ Section five, provides guidance on how to use the manual,

- ★ Section six describes how the manual is structured.

Chapter two presents a contextual analysis of Fulbe integration. It has seven sections.

- ★ Section one is the definition of key terms and concepts related to Fulbe integration.
- ★ Section two, presents an exposé on who the Fulbe are,
- ★ Section three, focuses on the drivers of Fulbe exclusion,
- ★ Section four, examines the costs related to Fulbe social exclusion,
- ★ Section five, presents useful integration frameworks,
- ★ Section six discusses the supportive legal frameworks for Fulbe integration and
- ★ Section seven, presents key markers that demonstrate successes in Fulbe integration.

Chapter three discusses key domains that will ensure Fulbe integration in Ghana. This chapter has four modules which are further subdivided into sessions.

- ★ The first module focuses on Fulbe political integration,
- ★ The second is on Fulbe social integration,
- ★ The third focuses on Fulbe economic integration and
- ★ The fourth focuses on Fulbe cultural integration in Ghana.

2.CONTEXTUAL ANALYSIS OF FULBE INTEGRATION

2.1 Definition of Key Terms and Concepts

Throughout this manual a number of terminologies and concepts will be used. These are defined here.

Animal husbandry

This is the branch of agriculture concerned with animals that are raised for meat, fibre, milk or other products. It includes day-to-day care, management, production, nutrition, selective breeding and the raising of livestock.

Cohesion

Cohesion is the act or state of sticking together or close union. It is cohering or being in consonance with each other. Cohesion implies positive group dynamics and positive energy that is experienced within a community.

Cultural Assimilation

Spielberger (2004) defines cultural assimilation as a process in which a minority group or culture comes to resemble a dominant group or assume the values, behaviours, and beliefs of another group. This could be as a result of cultural imperialism or forced cultural assimilation, but could also be and often is voluntary. James (2017) suggests that cultural assimilation is a dual process involving assimilating to one culture and de-assimilating from one's original group and is also time dependent. Over time language can be learnt, relations among ethnic groups can improve and loyalties to political and traditional leadership can also change. Cultural assimilation is however, a contested concept in theory and practice. There is the argument that there cannot be total assimilation of cultures but at best a “melting pot” of cultures or multiculturalism.

Cultural diversity

Cultural diversity refers to a system of beliefs and behaviours that is tolerant, recognizes and respects the presence of all diverse groups in a society. It values, acknowledges their socio-cultural differences, and encourages their continued contribution within an inclusive cultural context. Cultural diversity is therefore a key concept to highlight in promoting Fulbe integration.

Discrimination

17 (3) of the 1992 Constitution of Ghana defines discrimination as the “means to give different treatment to different persons attributable only or mainly to their respective descriptions by race, place of origin, political opinions, colour, gender, occupation, religion or creed, whereby persons of one description are subjected to disabilities or restrictions to which persons of another description are not made subject or are granted privileges or advantages which are

not granted to persons of another description”. Discrimination is also viewed as an unfair treatment of members of a particular group based on their membership in that group. It consists of actions against a group of people. Discrimination can be based on gender, ethnic group, age, religion, health, and other indicators.

Duty Bearers and Rights Holders

Two important stakeholders involved in Fulbe integration are right holders and duty bearers. The distinction between the two are summarized in Figure 1.

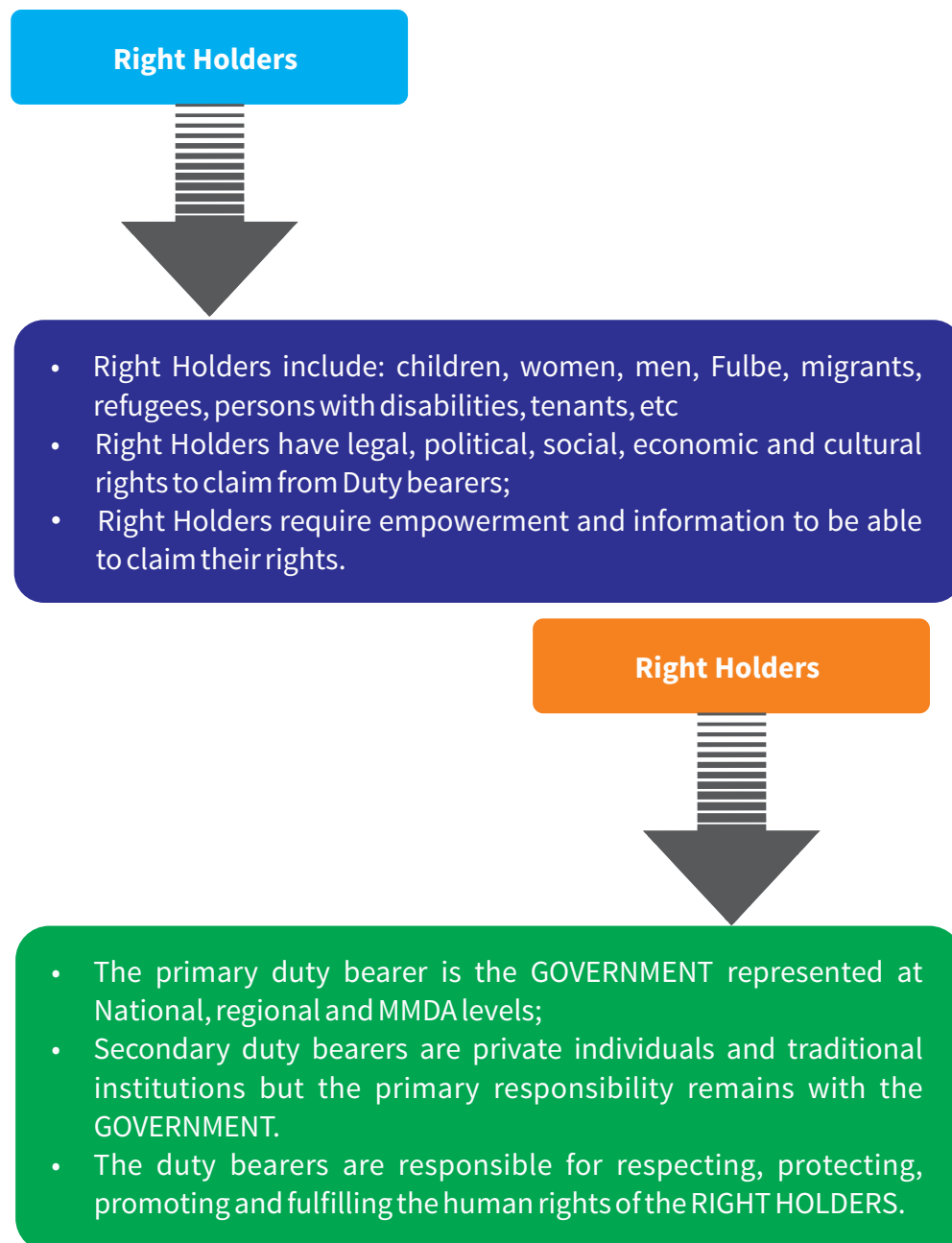


Figure 1: Distinction between right holders and duty bearers

Hate speech

Hate speech refers to a public speech that expresses hate or encourages violence towards a person or group based on something such as race, religion, sex, or sexual orientation. It includes communications of animosity or disparagement of an individual or a group on account of a group characteristic such as race, colour, national origin, sex, disability, religion, or sexual orientation.

Human dignity

Primary laws and treaties on human rights focus on human life and dignity and these have been enshrined in national constitutions and international human rights frameworks. Human dignity is violated, for example, when people are tortured, enslaved, bought and sold like property, unlawfully imprisoned, murdered, degraded or discriminated against or otherwise treated in a way that degrades them to the status of mere objects of power wielded by others. Human dignity is also breached if people are forced to live in absolute poverty, that is, without a minimum of food, clothes and shelter and without effective access to education, work, medical care, justice and social security.

Human rights

Human rights define certain minimum standards and rules of procedure to which those in power (duty bearers) should or must adhere in their treatment of people (rights holders). Human rights set limits to the power exercised by government and nongovernmental entities and on the other they oblige these within their purview to lay the foundation for enabling people to actually exercise and enjoy their rights through affirmative measures.

Core human rights stem various rights to freedom and equality, political rights, economic rights, social and cultural rights, collective rights, procedural rights and specific rights for disadvantaged and vulnerable groups as explained below.

Civil rights and liberties:

Right to privacy, freedom of movement, opinion, conscience, religious worship, of association and assembly; right to life, personal integrity.

Rights of equality:

Equality before and under the law, protection against discrimination on grounds of sex, age, race, skin colour, religion, ethnic and social origin or genetic features, political opinion, disability or sexual orientation.

Political rights:

Right to vote, equal access to authorities, freedom of political parties, right of petition.

Economic rights:

Right to property, freedom to conduct business, freedom of establishment, freedom to provide services or trade-union freedom, right to work, right to free choice of employment and to just and favourable conditions of work.

Social and cultural rights:

Right to an adequate standard of living, food, water, housing, clothing, health, education, social security.

Collective rights:

Right of self-determination of peoples, right to development and a healthy environment.

Procedural rights:

Right of equal access to justice and a fair trial, particularly in criminal proceedings.

Specific rights for disadvantaged groups:

Children, the elderly, persons with disabilities, foreigners, refugees, minorities, indigenous peoples and other disadvantaged groups.

Inclusion

Inclusion entails acknowledging and valuing people's differences to enrich social planning, decision-making, and quality of life for everyone. In an inclusive municipality, we each have a sense of belonging, acceptance, and are recognized as valued and contributing members of the society. Real inclusion takes place when those already included in the 'mainstream' learn from those who are excluded and initiate change.

Inclusive Development

Inclusive development is a recent dimension of development that puts a strong emphasis on the poorest and most marginalized by taking into account economic, social and environmental dimensions and structural factors that hinder the poorest from participating in the development process. Whilst, economic growth is necessary, it is however not sufficient on its own in improving the welfare of a population. Inclusive development is the approach that encompasses an agenda beyond growth and income, to ensure that the benefits of growth are shared equitably across all parts of society, particularly large groups of vulnerable poor populations.

Integration

To integrate is to bring together. It is the action or process of successfully bringing different group of people to work together for mutual benefits. Integration is a key contributor to community cohesion. It enables citizens to relate with each other harmoniously.

Mainstreaming

Mainstreaming implies adjusting policies that have a different impact on people, in such a way that inequalities and underrepresentation are addressed. In other words, it is an instrument to promote equality (European Commission, 2004). It implies a conscious process of assessing the implications for socially excluded groups of any planned action, including legislation, policies or programmes, in any area and at all levels. It is an active strategy for making their needs, concerns, interests and experiences an integral consideration in the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and social spheres. The ultimate aim of this is to ensure that social exclusion and

inequality between men and women is not perpetuated.

Migrant

According to International Organization for Migration, migrant is a person who moves away from his or her place of usual residence, whether within a country or across an international border, temporarily or permanently, and for a variety of reasons.

Minority group

A minority group are people who are singled out from others in the society in which they live, due to physical characteristics, religion, culture, or sexuality and receive unequal treatment compared to others. Numerical deficiency is not a defining characteristic of minority status. Minority group status is due to their unequal legal status and subsequent lack of power. In the case of the Fulbe in Ghana they are a minority group due to challenges with their citizenship status, stereotypes and prejudice against them and not necessarily that they are an insignificant population in Ghana numerically.

Nomads

Nomads are community members who move from place to place as a way of obtaining food, finding pasture for livestock, or otherwise making a living. Most nomadic groups follow a fixed annual or seasonal pattern of movements and settlements. The Fulbe nomads usually live in self-constructed shelters on temporary basis.

Oppression

Oppression is the abuse of power by one group over another, violating the rights and liberties of others.

Pastoralist

Pastoralists are people whose occupation is to take care of the livestock. Pastoralism is a form of animal husbandry where domesticated animals are released onto large vegetated pastures for grazing. Pastoralist nomads are therefore people who rely on herding animals as their primary economic activity and way of life. They move from one place to another in search of fresh grazing land and water sources for their livestock.

Prejudice

Prejudice refers to the beliefs, thoughts, feelings, and attitudes someone holds about a group. Regardless of its form and intention, prejudice always has the potential to cause harm because it reduces the value, status or importance attached to people from 'the other group'. A prejudice is not based on experience; instead, it is a prejudgment, originating outside actual experience⁷. Prejudice is associated with biased thinking, a negative attitude or affective response toward a certain group and its individual members.

Social Justice

Social justice expresses the view that everyone deserves equal economic, political and social rights and opportunities, including in relation to accessing services. It also represents an aspirational vision of society in which fairness, non-discrimination, compassion and inclusion are the norm rather than the exception.

Statelessness

Stateless people are those not considered as nationals by any State under the operation of its law. Statelessness can be caused by a number of factors such as: discrimination in nationality laws (e.g., racial, religious or gender), conflict between and gaps in nationality laws and State succession. Being undocumented is not the same as being stateless. However, lack of birth registration can put people at risk of statelessness as a birth certificate provides proof of where a person was born and parentage – key information needed to establish a nationality.

Stereotypes

Stereotypes, are oversimplified generalizations about groups of people. Stereotypes can be based on race, ethnicity, age, gender, economic status, educational attainment, sexual orientation and others. Stereotyping occurs when a person ascribes the collective characteristics associated with a particular group to every member of that group, discounting individual characteristics. A stereotype is an exaggerated belief associated with a category. Stereotypes are often based on misconceptions or incomplete information. The stereotypes are largely formed from the socialization process, reading of books, mass media, educators and public officials.

Stereotypes can be negative or positive.

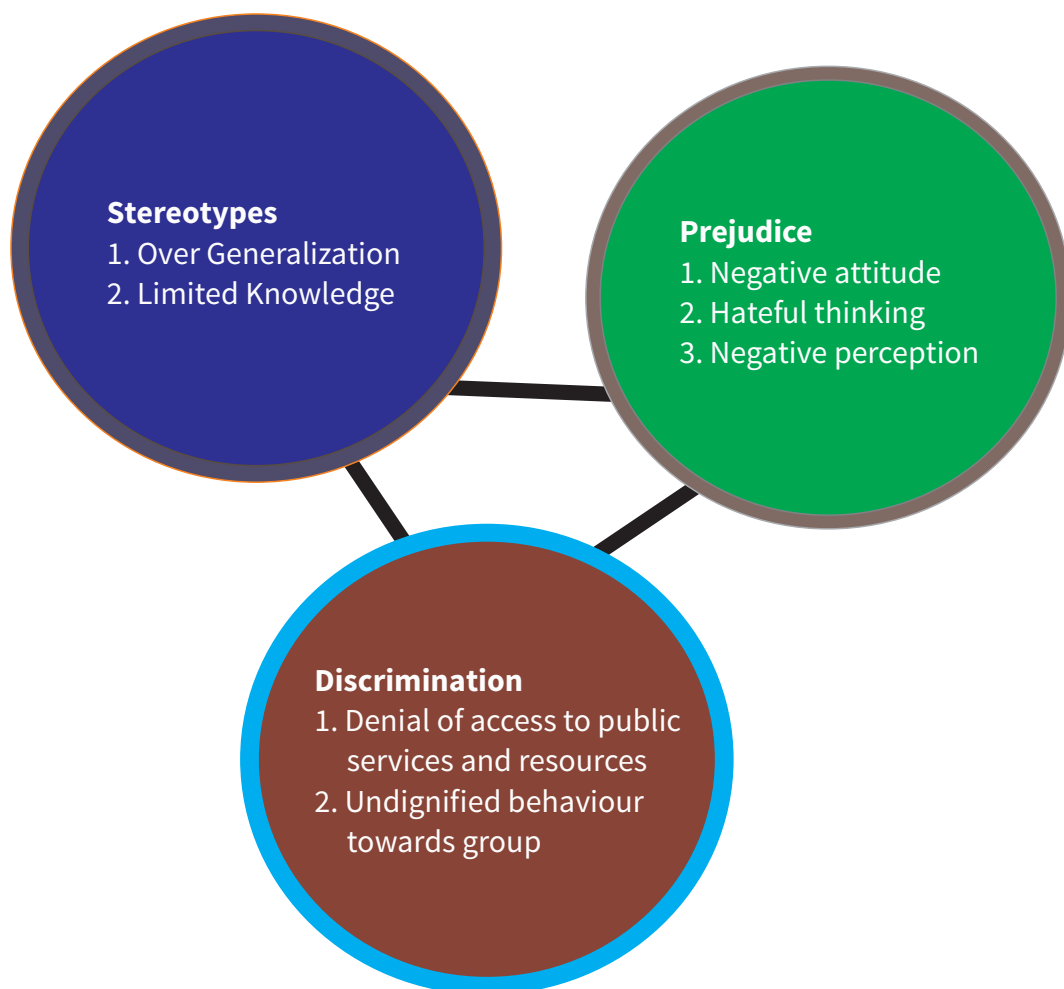


Figure 2: Minority group stereotype, prejudice & discrimination framework

Transhumance

Transhumance is the regular movement of herders with their livestock for herding and grazing.

Xenophobia

Xenophobia is essentially about fear and hatred of strangers or foreigners or of anything that is strange or foreign.

2.2 Understanding the Fulbe

The presence of the Fulbe pre-dates Ghana's independence. The Fulbe (Plural) Pullo (singular), Peul in French and Fula in Portuguese speak predominantly the Fulfulde language.

Various post-colonial governments in Ghana have always considered them as **“non-Ghanaians”, “foreigners”** or **“aliens”** in conducting and compiling national census data (Tonah, 2005). This demographic exclusion has made it difficult to be certain of their population in Ghana. According to the 2000 census, there were a total of 300,000 Fulbe including pastoralists in Ghana (Ghana Statistical Service, 2002). More recent estimates put the population of the Fulbe in Ghana at over one million. The Fulbe have always been classified as **“Mande”** or **“other”** ethnic groups by the Ghana Statistical Service in its Population and Housing Censuses. This is contrary to the fact that the Fulbe are a known ethnic group and have been living in the then Gold Coast and now Ghana for nearly a century (Tonah, 2005). There is no doubt that some Fulbe are Ghanaians through birth, registration, naturalisation or adoption (**Republic of Ghana, Citizenship Act 2000 (Act 591)**). They are found in every nook and cranny in Ghana. Their population however differ from region to region and district to district. Figure 3 shows the five densely populated districts in each of the sixteen regions in Ghana.

MAP OF GHANA SHOWING DISTRICTS WITH A LARGE NUMBER OF FULBE

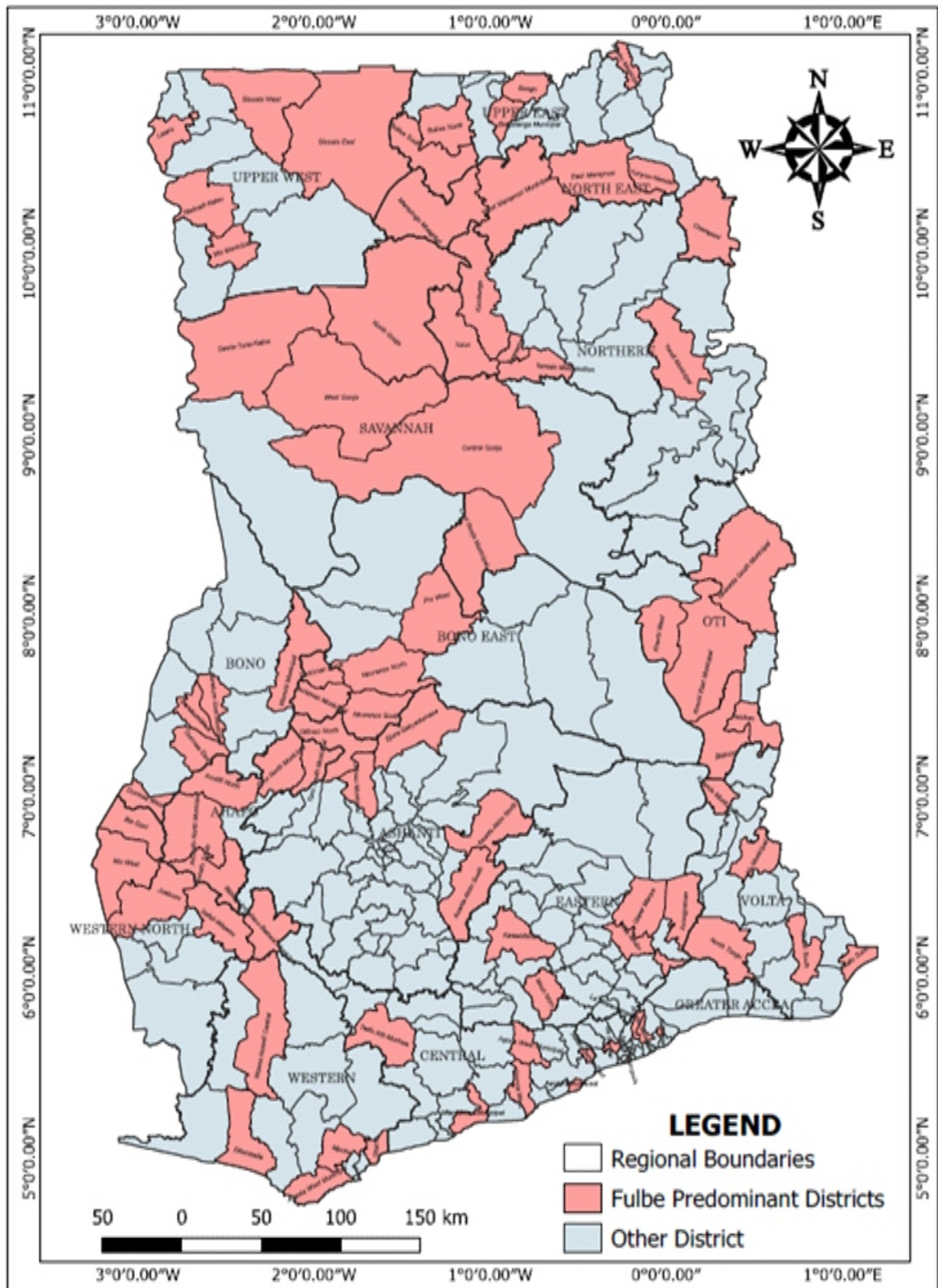


Figure 3: Map of Ghana showing the five dominant Fulbe districts in each region

There are varied perceptions of the Fulbe in Ghana. Whilst in some places they are legitimately welcomed by traditional leaders and community members as a valuable human and economic resource, in other places they are discriminated against and prevented from accessing national identity cards, and other public and private services.

The Fulbe in Ghana are erroneously viewed as a homogenous group and accorded the same negative stereotypes. Their heterogeneity are seen in their dialects and customs. The common Fulbe sub-groups found in Ghana are the Fulbe Mossi , Fulbe Mbororo , Fulbe Bargube , Fulbe Hausa and Fulbe Bobolakobe. Some of the sub-groups of the Fulbe are found in other countries within the West African region. They also belong to different clans or sects which exhibit different cultural traits. The dominant ones in Ghana are the: Jaadey, Jallo, Barry, Dicko, Sidibe and Taal.

Whilst most of them are nomadic and semi-sedentary pastoralists engaged in herding cattle, a good number are engaged in business, trade, politics, religion and other professions (GNA, 2023).

2.3 Fulbe Exclusion-What drives it?

The key drivers of Fulbe exclusion in Ghana are summarized below.

- Contestation over natural resources: Fulbe exclusion is driven by the rising conflicts between non-Fulbe who are predominantly farmers and the Fulbe whose main livelihood is cattle herding. Fulbe face the risk of being accused of depleting water bodies, overgrazing, felling of economic indigenous trees to feed their cattle and destroying of crops. The rising farmer-herder conflicts exacerbated by the extreme climate have resulted in violent attacks and expulsion of some Fulbe from communities in Ghana.
- Perception of Fulbe as non-Ghanaians: There is disagreements on the nationality of the Fulbe in Ghana. Some perceive them as foreigners. They are therefore discriminated against when it comes to the acquisition of national identity cards, representation on traditional and political structures in Ghana. As observed by Dovidio et al. (2010), negative perceptions of people could result in discrimination against them.
- Hate speech: The media remains a vehicle for the perpetuation of negative perceptions against the Fulbe. Media reportage has fuelled discrimination against Fulbe. Ahmed Barry the president of FUSAG noted; “If three people commit a crime and one of them is a Fulani, the media headlines will be ‘A Fulani man and two others were arrested.’ They use the Fulani as a scapegoat.”
- Limited access to public services; Some Fulbe are excluded due to their spatial location. Majority of Fulbe live in the remote areas of their communities with limited access to public services including education, health and communication.

2.4 Costs of Fulbe Social Exclusion

Fulbe Social integration in Ghana is not a “luxury” but simply a wise socio-politico-economic and cultural decision to pursue. This is based on the fact that, the cost of Fulbe social exclusion is too huge for Ghana to bear as indicated in Table 1.

Table 1: Cost of Fulbe Social Exclusion in Ghana

- Huge economic loss to Ghana. There are an estimated 300,000 Fulbe in Ghana. This is a huge human resource that can propel the accelerated transformation of communities in Ghana. The Fulbe already contribute substantially to food and nutrition security in Ghana through the supply of milk, meat and grains as herders, butchers and farmers. Other Fulbe serve as professionals in other sectors. They pay taxes to government and also create jobs. Their social exclusion will therefore affect the economic fortunes of Ghana.
- Wanton dissipation of resources in managing Farmer-herder conflicts. The use of the military in resolving farmer-herder conflicts in Ghana has been costly in terms of human and financial resources. This approach regrettably has not succeeded in solving these conflicts. Hence the need to resort to non-violent approaches such as dialogue, mediation, arbitration and education to solve such conflicts. Already 49% of non-Fulbe Ghanaians support Fulbe integration, with 67% of them indicating that they reported disagreements with their Fulbe colleagues to the police, chief or Assembly member for redress (STAR Ghana Foundation, 2023). This shows that the general leaning towards militarized approaches in dealing with Fulbe and non-Fulbe conflicts is not a popular one.
- There are geo-political consequences related to Fulbe social exclusion in Ghana. Aggression and discrimination against Fulbe could result in xenophobic attacks on non-Fulbe Ghanaians living in other countries, particularly in the Sahel, with pre-dominant Fulbe population. There could also be the imposition of economic sanctions on the country by pro-Fulbe countries as a result of the abuse of their human rights in Ghana.
- Fulbe social exclusion could threaten the peace, security and stability of Ghana. The marginalization and discrimination against the Fulbe in the socio-economic space could ignite a feeling that they do not belong to the country they reside in. This feeling could be exploited by VEOs who take advantage of disaffection among groups to recruit them for violence. Already members or leaders of terrorist groups such as the Jama'a Nusrat ul-Islam wa al-Muslimin (JNIM) are ethnically Fulbe. The JNIM leader is on record to have made calls to Fulbe to join his group and fight those who are against them (Goeman, 2023).

2.5 Fulbe Social Integration Frameworks

Users of this manual will benefit from three useful frameworks on Fulbe integration. These are the: UN Department of Economic and Social Affairs (DESA) Social Inclusion Framework, Fulbe-centric Social Integration Framework (FSIF) and Fulbe Social Integration Strategies Framework (FSISF).

2.5.1. UN Department of Economic and Social Affairs Social Inclusion Framework

The United Nations Department of Economic and Social Affairs (DESA) Social Inclusion framework is inspired by the Laidlaw Foundation Social Inclusion Framework (2002) and Shookner's Dimensions of Social Exclusion and Inclusion (2002). It contains a list of dimensions of social inclusion and exclusion, and elements, which relate to these dimensions for the social inclusion of minority groups as indicated in Figure 4. The framework posits that, for social inclusion to be holistic, policies and strategies need to focus on nine dimensions of

social inclusion: Cultural, Economic, Social, Environmental, Legal, Physical, Political, Relational and Spatial. The focus of attention can be at the national or local government level and the degree of resource injection can be different depending on the magnitude of social exclusion or inclusion. This framework could be used to establish the baseline or status of Fulbe integration in Ghana as basis for enacting on reviewing policies and programmes to ensure inclusive development.

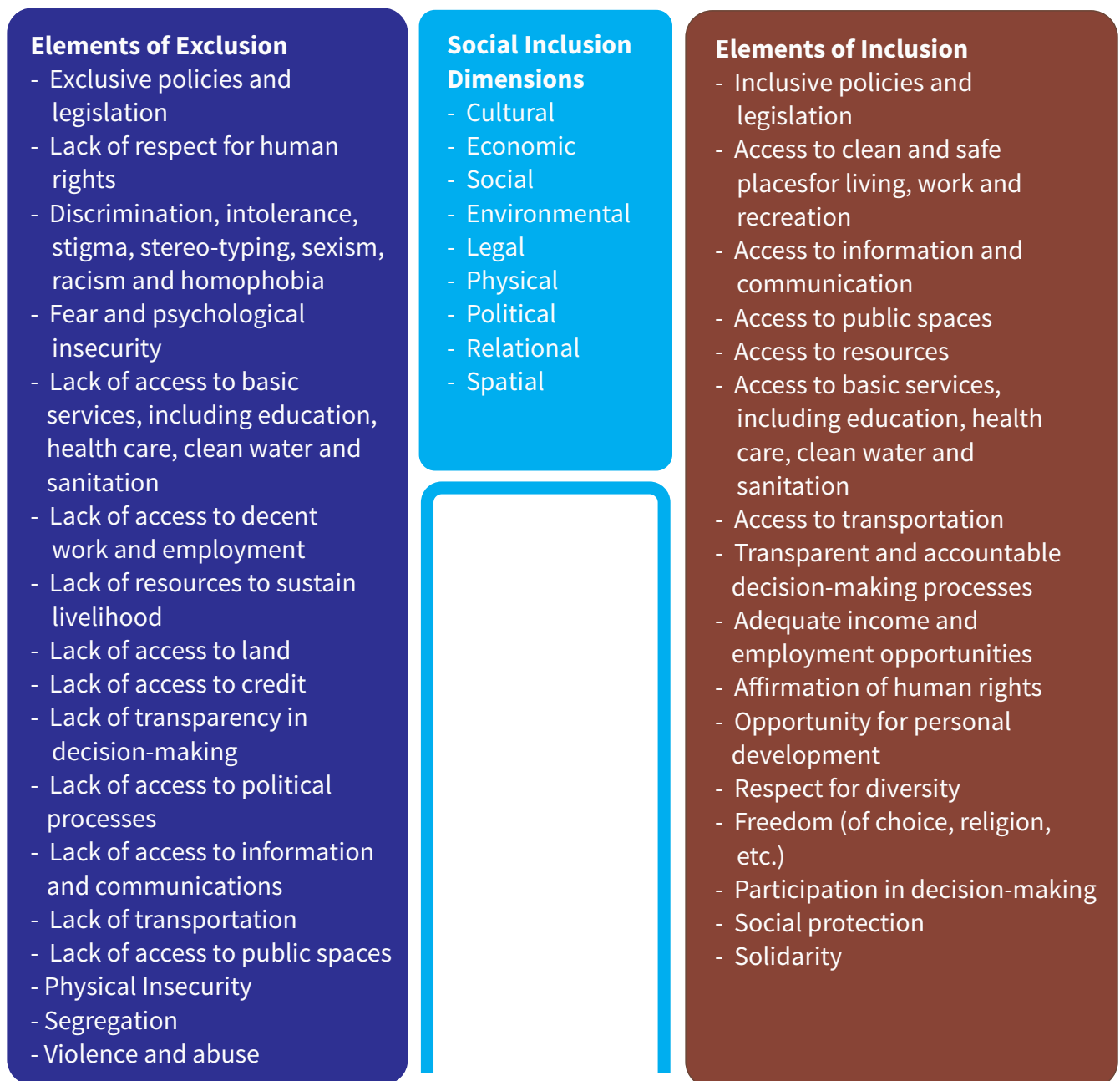
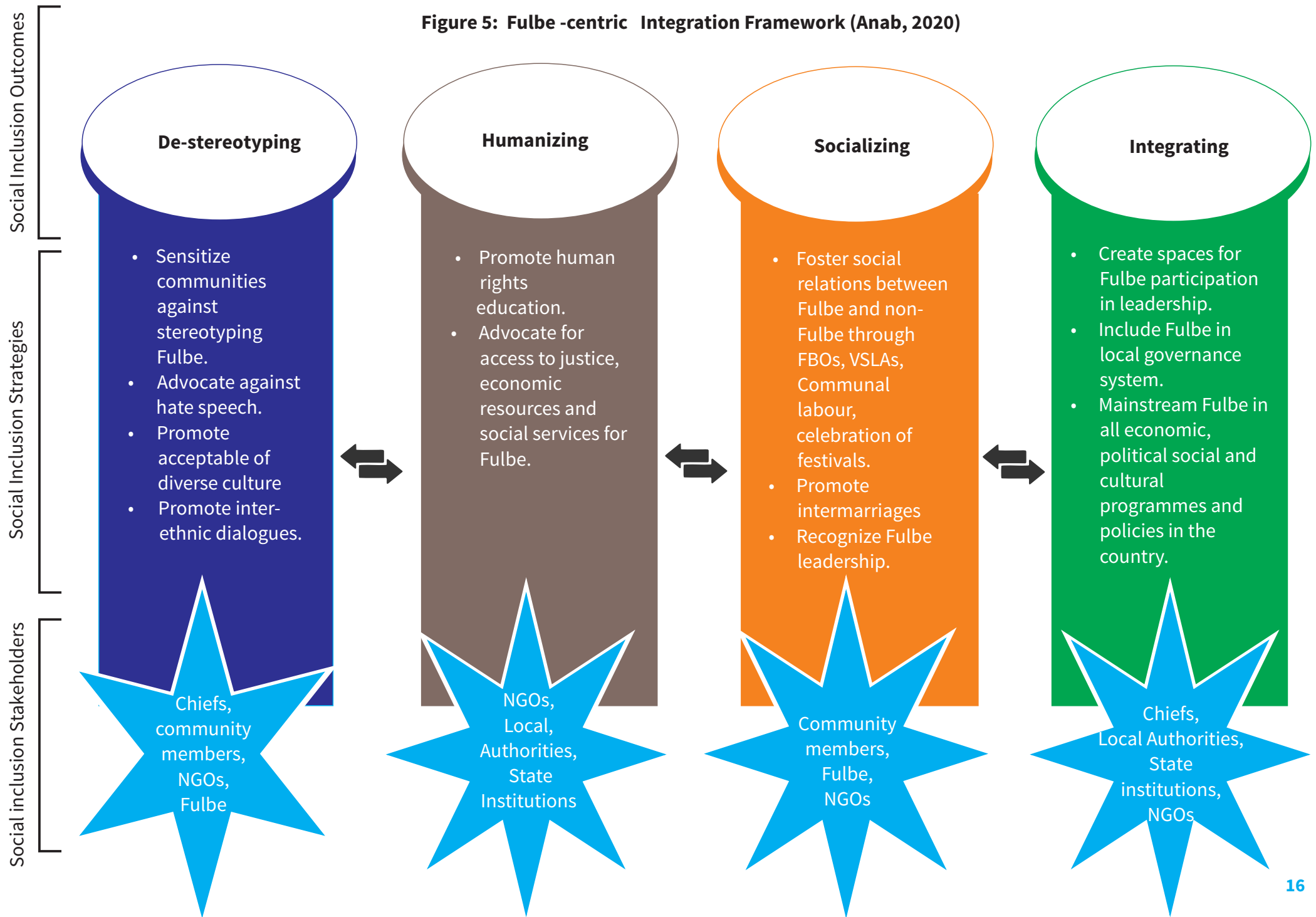


Figure 4: DESA Social Inclusion Framework (2009).

2.5.2. Fulbe-centric Integration Framework

The FIF summarises the pathways required for Fulbe inclusion in Ghana. The framework has three key components. The first component defines four outcomes for ensuring Fulbe integration in Ghana. These are: zero stereotypes (de-stereotyping), respect for human rights (humanizing), enhanced social capital (socializing) and enhanced status, rights and privileges (integrating). These social inclusion outcomes are quantifiable and measurable and interdependent. The second component of the FIF is the social inclusion strategies. The strategies include sensitization, education, advocacy, social capital development, economic empowerment, participation, and representation. The third, component is the social inclusion stakeholders. Key actors for the achievement of the FIF strategies and outcomes include chiefs, community members, Fulbe population, local authorities, NGOs, and state institutions such as CHRAJ, NCCE, Ghana Police Service and others.

Figure 5: Fulbe -centric Integration Framework (Anab, 2020)



2.5.3. Fulbe Integration Strategies Framework

The FISF (Anab, 2020) outlines ten strategies that Fulbe integration advocates can use to advance their course. The framework as shown in Figure 5 includes sensitization in communities to eliminate stereotypes against the Fulbe. This is a pre-condition for peaceful co-existence between Fulbe and non-Fulbe ethnic groups in the communities. The media is a vital channel for shaping opinions, feelings and behaviours. Therefore, Fulbe integration advocates are encouraged to educate and engage communities and the media to create new narratives on Fulbe. Both local and national planning systems exclude the Fulbe because they do not know their numbers as well as their leadership.

A key strategy therefore is to develop a database which shows the location and number of Fulbe living in each community. Access to these statistics is vital for inclusive planning, implementation, monitoring and evaluation. Conflict is a natural feature in every pluralistic community. Therefore, Fulbe integration advocates have to work with traditional and local government leaders and community members to create platforms for regular engagement between the Fulbe and non-Fulbe leadership and individuals. This will help build trust and comradeship for the peaceful resolution of conflicts. Very often channels of communication may exist but not used. Therefore, Fulbe integration champions have to facilitate regular engagements between Fulbe and non-Fulbe based on respect, tolerance and mutual benefit. Peace advocates contend that the best way to prevent conflicts is to promote peace even in the absence of conflicts. Therefore, Fulbe integration advocates are required to create platforms for strengthening peace mechanisms in communities.

These could be through games and sports, cultural festivals and voluntary activities in the community such as cleaning, draining of choked gutters etc. Many of the conflicts between the Fulbe and non-Fulbe is due to access, ownership and use of natural resources. Therefore, the FISF requires that community members define their own natural resource governance by-laws. This has to be done in a consultative way involving stakeholders in the community. The natural resource governance by-laws will then have to be disseminated to all the stakeholders. An important requirement for Fulbe integration is the punishment of wrong doers. Community members who violate community and national laws must be sanctioned. Another key, strategy for Fulbe integration is to ensure the representation of the Fulbe in traditional governance systems.

This is important because the management of natural resources in many communities reside with the traditional authorities. The traditional authorities also resolve conflicts and take decisions on the location of vital community development projects. Therefore, each community needs to devise its own mechanisms to ensure inclusivity in the traditional governance system. The last strategy is for the local governance structures such as the unit committees, town and area councils and district, municipal and metropolitan assemblies to ensure the Fulbe are involved in the planning, implementation and evaluation stages of their respective medium term development plans.

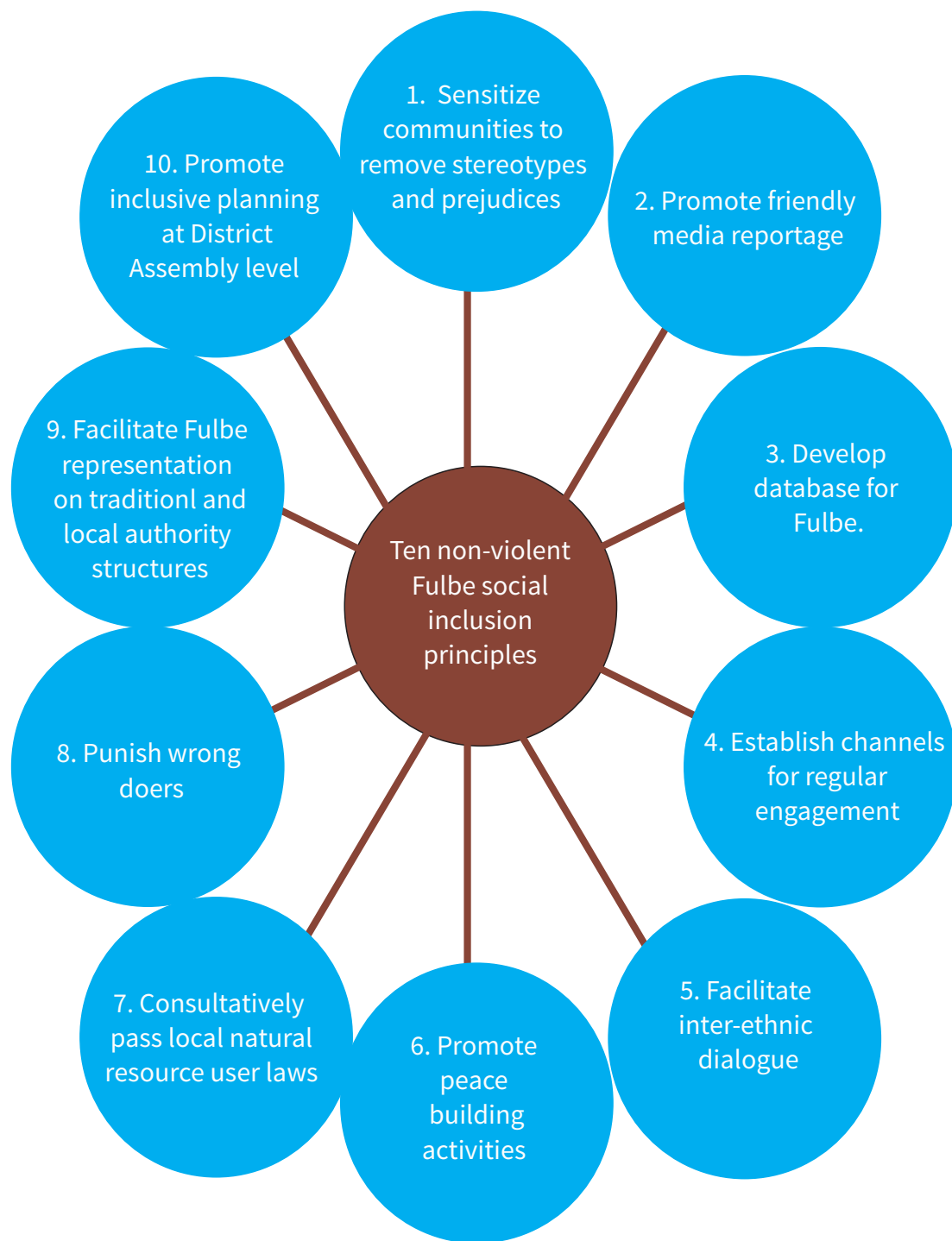


Figure 6: Fulbe Integration Strategies Framework (Anab, 2020)

2.6 Supportive Legal Frameworks for Fulbe Integration

There are a several national and international laws and conventions that advocates for the political, social, economic and cultural integration of the Fulbe in Ghana can draw on to make their case. These are discussed below.

2.6.1. National laws supporting Fulbe integration

2.6.1.1. 1992 Republic Constitution of Ghana (Amendment, Act, 1996)

The 1992 Republican Constitution of Ghana (Amendment Act,1996) has clear provisions bordering on the citizenship and human rights of the Fulbe. Fulbe who are citizens of Ghana just like their non-Fulbe counterparts are protected by the 1992 Constitution. Some specific articles which border on Fulbe human rights in Ghana are indicated in Table 2.

Table 2: Specific Human Rights Provisions in 1992 Constitution

Relevant Articles & Clauses	Implications for Fulbe
8 (I) A citizen of Ghana may hold the citizenship of any other country in addition to his citizenship or Ghana	This implies that the Fulbe can be citizens of Ghana and other countries as well
• 12(2) Every person in Ghana, whatever his race, place of origin, political opinion, colour, religion, creed or gender shall be entitled to the fundamental human rights and freedoms of the individual contained in this Chapter but subject to respect for the rights and freedoms of others and for the public interest.	This implies fundamental human rights and freedoms of Fulbe living in Ghana are guaranteed by the 1992 Constitution of Ghana
• 15(I) The dignity of all persons shall be inviolable. (2) No person shall, whether or not he is arrested, restricted or detained, be subjected to (a) torture or other cruel, inhuman or degrading treatment or punishment; (b) any other condition that detracts or is likely to detract from his dignity and worth as a human being	This implies that Fulbe found at the wrong side of the law has to be given a fair hearing and not subject to torture and other indecent treatment such as burning of their settlements and killing of their animals and other properties.

Relevant Articles & Clauses	Implications for Fulbe
17. (1) All persons shall be equal before the law. (2) A person shall not be discriminated against on grounds of gender, race, colour, ethnic origin, religion, creed or social or economic status.	This provision shows that the Fulbe who are citizens of Ghana have equal rights just like non-Fulbe Ghanaians.
24. (1) Every person has the right to work under satisfactory, safe and healthy conditions, and shall receive equal pay for equal work without distinction of any kind.	This provision relates to the economic rights of the Fulbe in Ghana. Fulbe who are citizens of Ghana therefore have the right to pursue their economic interest unhindered.
25. (1) All persons shall have the right to equal educational opportunities and facilities and with a view to achieving the full realisation of that right	Fulbe adults and children who are citizens of Ghana have the right to education. This is supported by the UNCRC which guarantees the right to education for all children in the world. It is therefore an aberration for school administrators to refuse Fulbe children admission or discriminate against them due to their ethnicity.
26. (1) Every person is entitled to enjoy, practise, profess, maintain and promote any culture, language, tradition or religion subject to the provisions of this Constitution.	The Fulbe ethnic group just as other ethnic groups have their culture and practices and must be allowed to practice them. Cultural diversity is in fact a desirable value that should be embraced by all societies.

2.6.1.2. Citizenship Act, 2000 (ACT 591)

Fulbe integration advocates have to be conversant with the citizenship laws of Ghana to be able to demand the right of Fulbe to citizenship documentation such as the Ghana Card, National Passport, Birth Certificate, Voter ID, National Health Insurance Card and other forms of documentation issued to Ghanaian citizens.

The citizenship of the Fulbe is a hotly contested issue in Ghana. As alluded to earlier, 8 out of 10 Ghanaians believe the Fulbe are aliens and foreigners. Whilst it may be true that some Fulbe living in Ghana are not citizens, it is a hasty generalization to assume that all Fulbe are non-citizens. The Citizenship Act, 2000 (ACT 591) has outlined five ways through which a person can become a citizen of Ghana.

These are: (1) Birth, (2) Registration, (3) Naturalization, (4) Foundling and (5) Adoption. The specific provisions related to the various forms of citizenship in Ghana are indicated below.

(1) By Birth

The eligibility criteria for citizenship of Ghana by birth is indicated in Table 3.

Table 3: Citizenship criteria by birth in Ghana

Period	Requirements
Persons born on or after 7th January, 1993. 1992 Constitution	- Born in or outside of Ghana - Either of her parents was a Ghanaian citizen at time of birth. One grandparent was a Ghanaian citizen at time of birth
Born on or after 24th September 1979 but before 7th January 1993. 1979 Constitution	(a) He/she was born in Ghana and at the date of his birth either of his parents or one grandparent was a citizen of Ghana; or he was born outside Ghana and at the date of his birth either of his parents was a citizen of Ghana.
Born on or after 22nd August 1969 but before 24th September 1979. 1969 Constitution	- Born in or outside Ghana - Either of his parents was a citizen of Ghana
Born on or after 6th March 1957 but before 22nd August 1969	2(a) He/She was born in or outside Ghana and either of his/her parents, and also one at least of his grandparents or great grandparents, was born in Ghana; Or 2(b) in the case of a person born in Ghana neither of whose parents was born in Ghana, at least one of his grandparents was born in Ghana. 3(a) He/she was born in Ghana and at the time of his/her birth either of his parents was a citizen of Ghana by registration or naturalisation; or 3(b) He/she was born outside Ghana and at the time of his/her birth both of his parents were citizens of Ghana by registration or naturalisation.
Born before 6th March 1957	1(a) He/she was born in Ghana and at least one of his/her parents or grandparents was born in Ghana; or 1(b) He/she was born outside Ghana and one of his parents was born in Ghana.

(2) By Registration

Fulbe in Ghana who are non-citizens could take advantage of the registration process to acquire their Ghanaian citizenship. The eligibility criteria for the acquisition of Ghanaian citizenship by registration is indicated in Table 4.

Table 4: Citizenship criteria by registration in Ghana

Persons eligible to apply	Conditions to be satisfied	Documents required	Registration Processes
a. Foreign national ordinarily resident in Ghana b. A foreign national who is/was married to a citizen of Ghana	1. Can speak and understand an indigenous Ghanaian language. 2. Good character 3. Ordinarily, resident in Ghana for period of five years. 4. Take of Oath of Allegiance	• An application letter addressed to the Minister for Interior, requesting to be considered for registration as a Ghanaian citizen; • A copy of the receipt for the payment for the registration form; • A coloured copy of the bio-data page of your passport; • Coloured copies of your resident permits (original permit and renewals); • Letters of attestation (character reference letters attesting of your good character) from two sponsors of your application (one of whom must be a lawyer and the other, a senior public servant); • The Ghana Cards of your two sponsors; • The practicing certificate of the lawyer sponsoring you; • A coloured copy of the bio-data page of your spouse's passport; • A consent letter from your spouse; • The naturalization certificate of your spouse (if your spouse is a naturalized Ghanaian citizen);	• Purchase and complete the appropriate application form for registration as a Ghanaian citizen. • Gather your documents listed in column two to support your application. • Submit your application together with your supporting documents to the Ministry of Interior. • The Minister for Interior will publish your name and particulars in the gazette and refer your application to the Comptroller General to verify that you meet the residency and other requirements. • You will be invited by the Ghana Immigration Service to complete a vetting form and for an interview to verify that you meet all the requirements for registration as a Ghanaian citizen, including assessing your proficiency in a local language. • Complete the Vetting Form for Registration and where applicable, attach all documents requested, even if you have already submitted those documents together with your application.

Persons eligible to apply	Conditions to be satisfied	Documents required	Registration Processes
		• Coloured copy of your marriage certificate; • Four passport size photos.	• Attend your interview with the Ghana Immigration Service at the appointed date. • On the basis of your responses to question in the vetting form and during the interview, the Ghana Immigration Service will provide a recommendation to the Minister for Interior. • The Minister for Interior will communicate a decision on your application to you. • If successful, you will be invited to take the Oath of Allegiance and your Certificate of Registration as Citizen of Ghana will be issued to you. • The Minister for Interior will publish your name and particulars in the gazette as a Ghanaian citizen by registration

(1) Naturalization

Fulbe could also take advantage of citizenship of Ghana through Naturalisation. The qualification required is specified in Figure 6.

1	Lawfully resident in Ghana with resident permit
2	Physically present in Ghana 12 months before applying
3	Lawfully resident in Ghana for total of 5 years during 7 years before 12 months stated above
4	Good character to be confirmed by Ghanaian notary public, lawyer or senior public official
5	Has not been sentenced to prison in Ghana or another country for an offence recognized by Ghana law
6	Can speak and understand a Ghanaian language
7	Can easily assimilate into Ghanaian way of life
8	Intends to permanently reside in Ghana

Figure 7: Citizenship criteria by naturalization in Ghana

(4) Foundling

Foundling is another way through which Ghanaian citizenship can be acquired. Conditions applicable to foundling are stated below:

A child of not more than seven years of age found in Ghana whose parents are not known shall be presumed to be a citizen of Ghana by birth.

(5) Adoption.

Citizenship of Ghana can also be acquired through child adoption. The eligibility criteria are:

A child of not more than sixteen years of age neither of whose parents is a citizen of Ghana who is adopted by a citizen of Ghana shall, by virtue of the adoption, be a citizen of Ghana.

2.6.1.3. The Registration of Births and Deaths Act, 2020 (Act 1027)

The Registration of Births and Deaths Act, 2020 (ACT1027) established the Births and Deaths Registry, referred to in the ACT as the "Registry". This ACT was enacted to provide for the

registration of births, foetal deaths and deaths in the country; the decentralisation of the Births and Deaths Registry to improve the collection and collation of statistics for national development and for related matters.

One key document that can support Fulbe citizenship in Ghana is the birth certificate. Ensuring that all Fulbe children are registered by the Births and Deaths Registry is a key step in minimising the challenges faced by Fulbe in acquiring Ghanaian citizenship and also being enrolled in schools in Ghana. Two conditions are required. First, is the Fulbe willingness to register their children by following the requirements and second, the willingness of the wider community and state institutions to facilitate access to birth and death certificates for the Fulbe. Fulbe human rights organizations can support this process by educating the Fulbe and state institutions to ensure this happens.

Section 17 of the ACT, describes the registration of a birth. It states as follows:

- (1) A parent or a person responsible for a child shall register the birth of that child in the district in which the child is born.
- (2) The Registry shall, as far as practicable, ensure that births are registered electronically.
- (3) A person responsible for a child is not required to pay a fee for the registration of the birth of that child if the registration is made within twelve months from the date of birth of that child.
- (4) Where a living new born child is found deserted and information as to the place of birth of that child is not available, the District Registrar for the district in which the child is found shall register the birth.

2.6.1.4. The National Identification Authority (NIA) Act, 2006 (ACT 707)

The NIA was established by an Act of Parliament Act 707. Its main objectives are:

- (1) To create, maintain, provide and promote the use of national identity cards in order to advance economic, political and social activities in the country.
- (2) To achieve its object, the Authority shall
 - (a) collect personal data;
 - (i) on citizens resident in the Republic and abroad, and
 - (ii) on foreign nationals permanently resident in the country,

The eligibility criteria, document required and processes involved in acquiring the national identity cards is specified in the National Identity Register Act, 2008 (ACT 750) as indicated below.

a. Eligibility for registration for National Identity Card

The criteria for registration for National Identity Card in Ghana is indicated in Table 5.

Table 5: Persons qualified to register for national Identity card in Ghana

- (1) The following individuals who are of the age of six years and above are eligible to be registered under this Act:
 - (a) Ghanaian citizens resident in or outside this country,
 - (b) foreign nationals permanently resident in this country,
 - (c) foreign nationals with resident permits of at least twelve months in each case; and
 - (d) dual citizens, namely, individuals who hold Ghanaian citizenship in addition to any other citizenship.
- (2) Despite subsection (1), a foreign national who has been resident in this country for a continuous period of six years is eligible to apply to the Authority for the purpose of mass registration.
- (3) An individual who is eligible for registration may apply to the Authority for an entry to be made in the Register to record the personal information of that individual.
- (4) Despite subsection (3), an entry for an individual may be made in the Register if
 - (a) that individual is entitled to be entered in the Register by virtue of that individual's residence in Ghana,
 - (b) the personal information that can be recorded in the Register for the individual is otherwise available to be recorded, or
 - (c) the Authority considers that a particular entry in the Register is
 - (i) consistent with the provisions of any other enactment, or
 - (ii) required in the public interest.
- (5) The Authority shall set aside an individual's entry in the Register if
 - (a) that individual's right to reside in this country is due to expire prior to the statutory period prescribed for residence, or
 - (b) that individual is not entitled to reside in the country.

b. Registration requirements

The requirements for registering for the national identity card are indicated in Table 6.

Table 6: Requirements for accessing the national identity card in Ghana.

- (1) The Authority shall require an individual who applies for an entry to be made in the Register to produce any of the following:
 - (a) a birth certificate; or
 - (b) where applicable
 - i. a voter's identity card,
 - ii. a driver's licence,
 - iii. a passport, or
 - iv. a baptismal certificate; and
 - (c) any other information prescribed under this Act.
- (2) Where an applicant is unable to produce any of the documents, the Authority shall require a relative of that applicant to identify the applicant under oath.
- (3) Without limiting subsection (1), the Authority shall require an individual
 - (a) who has acquired dual citizenship status to produce the relevant certificate of the other citizenship, or who has acquired Ghanaian naturalisation status to produce the certificate of naturalisation.

c. Registration processes

The processes for acquiring the national identity card in Ghana are indicated in Table 7.

Table 7: Processes involved in acquiring national identity card in Ghana

- (1) An eligible individual may appear in person at the appropriate registration centre for the collection of that individual's personal information to be recorded in the Register.
- (2) After the recording of the relevant personal information, the registration officer at the registration centre shall issue a card collection slip to the individual if the registration officer is satisfied that the individual qualifies for personal information to be entered in the Register.
- (3) Without limiting the effect of subsections (1) and (2) the Authority may adopt other means it considers appropriate to access any person who may, for practical reasons, be unable to appear in person at a registration centre.

2.6.2. International laws supporting Fulbe integration

2.6.2.1. Seven Core International Human Rights Conventions Ratified by many Countries

Of the many human rights instruments drafted under its auspices, the UN has designated nine of them as core international human rights treaties. They include a treaty on civil and political rights; a treaty on economic, social, and cultural rights; treaties to combat racial and gender-based discrimination; treaties prohibiting torture and forced disappearances; and treaties protecting the rights of children, migrant workers, and persons with disabilities. Seven of these conventions directly relate to the plight of the Fulbe in Ghana and are discussed below.

1. *International Convention on the Elimination of All Forms of Racial Discrimination (ICERD)*

The International Convention on the Elimination of All Forms of Racial Discrimination was adopted in the 1965 and entered into force in 1969. It remains the principal international human rights instrument defining and prohibiting racial discrimination in all sectors of private and public life. Ghana ratified the ICERD in 2000.

The States ratifying the Convention undertake to eliminate racial discrimination through all means, including legislation, policies, educational initiatives, or prosecutions. Each State party must act to end racial discrimination “in all its forms”. States must not sponsor, defend, or support racial discrimination in any way. States must immediately review and rescind or nullify existing laws that create or perpetuate racial discrimination. The prohibition against racial discrimination is absolute. There is no circumstance under which a derogation is allowed, and delays are not tolerated. States also must take steps to immediately end discrimination by any person or organization and further, must encourage “integrationist multiracial” organizations or movements. Human rights activists could thus draw on ICERD to prosecute the agenda for the integration of the Fulbe in Ghana.

2. *International Covenant on Civil and Political Rights (ICCPR)*

The ICCPR was adopted by the UN in 1966 and came into force in 1976. Ghana ratified this convention in 2000. Article 2(1) enjoins:

Each State Party to the present Covenant undertakes to respect and to ensure to all individuals within its territory and subject to its jurisdiction the rights recognized in the present Covenant, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Ghana is therefore obliged under the ICCPR to protect the civil and political rights of the Fulbe in the country.

3. *International Covenant on Economic, Social and Cultural Rights (ICESCR)*

The ICESCR was adopted in 1966 and came into force in 1976. Ghana ratified this convention in 2000. All the 31 articles of the convention seek to protect the economic, social and cultural rights of human kind irrespective of gender, race and creed. Article 3 specifically states that: The States Parties to the present Covenant undertake to ensure the equal right of men and women to the enjoyment of all economic, social and cultural rights set forth in the present Covenant.

Ghana as a signatory to this convention is therefore obligated to safeguard the economic, social and cultural rights of the Fulbe in Ghana.

4. *Convention on the Elimination of all Forms of Discrimination against Women (CEDAW)*

The UN adopted the CEDAW in 1979 and it came into force in 1981. Ghana ratified this convention in 1986. The preamble of the Convention recognises the extensive discrimination against women across countries and the need to promote equal rights for men and women. Article 3 states:

States Parties shall take in all fields, in particular in the political, social, economic and cultural fields, all appropriate measures, including legislation, to ensure the full development and advancement of women, for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on a basis of equality with men.

Fulbe women face more vulnerabilities compared to Fulbe men and women in general. The girls for example are exposed to child marriage, leading to their exclusion from education. The women have fragile livelihoods due to limited access and control over productive resources largely due to the patriarchal system of inheritance.

Therefore, first, affirmative action is required to empower Fulbe women to be able to access educational, cultural, political, social and economic rights and second, the Fulbe women will need to be supported to accept and participate in integration programmes.

5. *Convention Against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment (CAT)*

The CAT was adopted by the UN in 1984 and came into force in 1987. Ghana ratified this convention in 2000. The clarion call of the convention is to make more effective the struggle against torture and other cruel, inhuman or degrading treatment or punishment in the world.

CAT defines “torture” as any act by which severe pain or suffering, whether physical or mental, is intentionally inflicted on a person for such purposes as obtaining from him or a third person information or a confession, punishing him for an act he or a third person has committed or is

suspected of having committed, or intimidating or coercing him or a third person, or for any reason based on discrimination of any kind, when such pain or suffering is inflicted by or at the instigation of or with the consent or acquiescence of a public official or other person acting in an official capacity. It does not include pain or suffering arising only from, inherent in or incidental to lawful sanctions.

Therefore, all forms of torture and inhuman treatment against the Fulbe and non-Fulbe is a crime punishable if proven in court. These include hate speech, verbal and physical abuse to mention but a few. Human rights advocates could therefore reference the articles in the CAT to buttress the need to safeguard the human rights of the Fulbe in Ghana.

6. *Convention on the Rights of the Child (CRC)*

The CRC was adopted by the UN in 1989 and came into force in 1990. Ghana was the first country to ratify the CRC in 1990. The main aim of the CRC is to safeguard the physical and mental wellbeing of the child, including appropriate legal protection, for them before as well as after birth. The CRC defines a child as a human being below the age of eighteen years. Whilst all the 54 articles of the CRC are applicable to Fulbe children in Ghana, those related to the equal treatment, citizenship and education are more urgent given their context in Ghana. These are indicated below:

Article 2 (1) States Parties shall respect and ensure the rights set forth in the present Convention to each child within their jurisdiction without discrimination of any kind, irrespective of the child's or his or her parent's or legal guardian's race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status.

Article 7(1) The child shall be registered immediately after birth and shall have the right from birth to a name, the right to acquire a nationality and, as far as possible, the right to know and be cared for by his or her parents.

Article 28(1) States Parties recognize the right of the child to education, and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular:

(a) Make primary education compulsory and available free to all.

7. *Convention on the Protection of the Rights of all Migrant Workers and Members of their Families*

The Convention on the Protection of the Rights of all Migrant Workers and Members of their Families was adopted in 1990 and came into force in 2003. Ghana ratified this convention in 2000. A good number of the Fulbe who are herders migrated to Ghana due to harsh climatic conditions which threaten their main source of livelihood. Whilst in Ghana some of them also tender the cattle of Ghanaian citizens and can be describe as "migrant workers. This convention defines a "migrant worker" as a person who is to be engaged, is engaged or has been engaged in a remunerated activity in a State of which he or she is not a national. This convention clearly indicates that in this state, they still have rights to be enjoyed. Some migrant workers are documented, whilst others are undocumented because they do not process the required documentation for entry into the host country, This notwithstanding the

convention states under article 10 that, No migrant worker or member of his or her family shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. Therefore, Fulbe who have entered Ghana illegally can be deported without necessarily torturing them as observed in some cases of deportation.

2.6.2.2. Legal framework for Stateless Persons

The 1954 Convention relating to the Status of Stateless Persons is the cornerstone of the international protection regime for stateless persons. It provides the definition of a stateless person and establishes minimum standards of treatment for stateless people with respect to a number of rights. These include, but are not limited to, the right to education, employment and housing. The 1954 Convention also guarantees stateless people a right to identity, travel documents and administrative assistance.

Specific obligations relating to prevention and reduction of statelessness are established under the 1961 Convention on the Reduction of Statelessness. The 1961 Convention requires that States establish safeguards in legislation to address statelessness occurring at birth or later in life. It also sets out important safeguards to prevent statelessness due to loss or renunciation of nationality or state succession. The 1961 Convention also sets out the very limited situations in which States can deprive a person of his or her nationality, even if this would leave the person stateless. Regional treaties complement the international statelessness conventions and establish additional obligations for States Parties relating to the prevention of statelessness.

International instruments such as the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, the International Convention on the Elimination of All Forms of Racial Discrimination, the Convention on the Elimination of Discrimination against Women, the Convention on the Rights of the Child, the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families, and the Convention on the Rights of Persons with Disabilities also contain provisions relating to the right to nationality and contribute to the protection of stateless persons and the prevention of statelessness.

Therefore, the fundamental human rights of stateless Fulbe are equally guaranteed by the statelessness international laws indicated above. Fulbe human rights advocates can therefore take advantage of these laws to champion the Fulbe citizenship rights in Ghana.

2.7 Fulbe Integration Markers

Fulbe advocacy institutions are encouraged to monitor and report on the Fulbe integration indicators indicated Table 8.

Table 8: Fulbe integration success indicators

Domain	Success Indicators
Political integration	• # of Fulbe with national identity cards • # of Fulbe represented in unit, area, district assemblies and parliament • # of Fulbe communities included in district medium term development plan
Cultural integration	• # of Fulbe dominated communities with chiefs and represented in traditional councils • # of marriages between Fulbe and non-Fulbe • # of communities celebrating annual Fulbe festivals • # of Fulbe participating in community festivals
Economic integration	• # of VSLAs which include Fulbe • # of Fulbe who have been able to access loan facilities from banks) • # of government agricultural programmes targeting the Fulbe • % of Fulbe who have right to use, control and own land in their communities • # of Fulbe recruited into the security services annually • # of Fulbe youth given TVET training
Social integration	• # of Fulbe children enrolled in basic schools • # of schools located in Fulbe communities • # of inclusive and Fulbe friendly schools in the district • # of Fulbe women giving birth in health facilities • # of Fulbe communities with health facilities • # of Fulbe communities connected to the national grid and town water systems • # of Fulbe who have been able to report cases of human rights abuse to security agencies.

3. KEY FULBE INTEGRATION DOMAINS

Introduction

This section of the manual presents four domain areas of training for participants. The content of these domains focuses on political, social, economic and cultural integration of the Fulbe in Ghana. The choice of these four areas was based on consultations with key state and non-state human rights organizations, consultations with Fulbe organizations and relevant literature on Fulbe inclusion and exclusion in Ghana which prioritized these areas for attention. Additionally, the choice of the four areas was also informed by the barriers Fulbe face daily in Ghana which include: difficulty in accessing citizenship documents, barriers in accessing land and other productive resources, barriers in accessing education and health care services, challenges associated with their inclusion in traditional and formal governance structures and barriers to participating in community festivals and contracting marriages with non-Fulbe ethnic groups.

It is a good practice to precede all trainings with a Training Needs Assessment (TNA). This assessment will help the trainer or facilitator to identify the knowledge level of participants about Fulbe integration. This enable the facilitator to establish whether the training is relevant to the participants or not.

3.1 Module 1: Political Integration of Fulbe

Introduction

This module discusses topics that relate to the political integration of the Fulbe in Ghana. The module has four sessions. Session 1 deals with Fulbe citizenship. Session 2: Expanding spaces for Fulbe in Local Governance System in Ghana. Session 3: Building Strong Fulbe Institutions for Advocacy and session 4: Safeguarding Fulbe Human Rights.

Aim

The aim of this module is to improve the participation and representation of Fulbe in political decision-making processes in Ghana, through improved knowledge and skills on how strengthen political structures and institutions to ensure inclusivity in local and national governance structures.

Session 1: Dealing with Fulbe Citizenship Challenges in Ghana

- **Introduction**
- The facilitator welcomes participants to the training session.
- He/she introduces himself and invites participants to introduce themselves.
- Group rules. Facilitator leads participants to establish group rules to ensure an uninterrupted training session.
- Presentation of training objectives and expected outcomes.

POLITICAL INTEGRATION OF FULBE



- Ice breaker/ warm-up exercise by facilitator of participants.

Objectives

At the end of the training session participants will be able to:

1. Explain the criteria for acquiring Ghanaian citizenship.
2. Identify the barriers to Fulbe citizenship in Ghana
3. Determine the benefits of Fulbe citizenship in Ghana
4. Identify strategies for addressing Fulbe citizenship challenges in Ghana.

Expected outcomes

At the end of the training session, participants will have;

1. Understanding of the citizenship requirements in Ghana.
2. An appreciation of the Fulbe citizenship challenges in Ghana.
3. Positive perceptions of Fulbe and their citizenship. Changed their perception that all Fulbe are foreigners in Ghana.
4. Knowledge of strategies and tools for improving Fulbe access to national identity cards.

Time required 2 hours

Basic delivery steps

Step 1: Understanding citizenship in Ghana

- Facilitator asks participants to indicate the criteria for citizenship in Ghana. Facilitator asks participants whether Fulbe can become Ghanaian citizens or not.

Step 2: Barriers to Fulbe citizenship in Ghana

1. Facilitator asks participants to list key documents Ghanaian citizens can acquire.
2. Facilitator leads participants to rank and draw a spider diagram of Fulbe access to national identity and citizenship documents in Ghana using scale of 1-5, where:
 - **1=Very inaccessible**
 - **2=Inaccessible**
 - **3=Somehow accessible**
 - **4=Accessible**
 - **5=Very accessible.**
- Facilitator leads a plenary discussion on the barriers to Fulbe citizenship in Ghana using the results.

Step 3: Benefits of Fulbe citizenship in Ghana

- Facilitator poses the question: Are there any benefits if Fulbe are allowed to acquire Ghanaian citizenship and national ID cards? Participants provide their answers using sticky notes. These are clustered and analyzed together.

Step 4: Addressing the Fulbe citizenship barriers

- Facilitator puts the participants in groups of between 6-12
- (Number of groups depends on the number of participants). Each group is required to identify strategies that can be used to improve Fulbe access to citizenship documentation

in Ghana.

- Each group leader presents their work in a plenary session.

Recommended teaching and learning resources

- Projector
- Laptop
- Public Address System (depending on number of participants)
- Flip charts and stand
- Markers
- Pens
- Note pads
- Sticky notes.
- Masking tape

Where this is done in a community, plan for an interpreter/translator

Recommended methodology

- Brainstorming
- Group work
- Discussions
- Personal testimonies

Evaluation

At the end of the session, the facilitator should facilitate a reflective activity with the participants to test the knowledge, skills and attitudes acquired from the session. Suggested questions include:

1. At the end of this training session what is your personal reflection about Fulbe citizenship in Ghana?
2. What advocacy actions are required to help eligible Fulbe to acquire national identity cards.

Facilitator's notes/handouts

1. Definition of Citizenship

Ghana citizenship can be acquired through birth, registration, naturalization, foundling and adoption. The eligibility of criteria for each form of citizenship are indicated in the manual. Facilitators are required to read the section on citizenship and prepare handouts for the participants as takeaways.

2. Barriers to Fulbe citizenship in Ghana

Some of the barriers are: Lack of birth certificates, inability to speak local languages, stereotypes and perception that Fulbe are foreigners, discrimination by state officials involved in citizenship registration, inaccessibility of state citizenship institutions to Fulbe especially though living in remote areas of the country.

3. Benefits of Fulbe citizenship in Ghana

Some of the benefits of qualified Fulbe accessing citizenship documentation are;
They will feel part and parcel of the country and contribute to its development for example

willingly paying their taxes, participating in communal labour, increasing livestock and crop production, working hard and honestly as professionals in the various sectors of the economy; it will prevent possible radicalization and recruitment of Fulbe by VEOs; they will be willing to obey laws of Ghana; they will be willing to protect the environment of Ghana,, they will live in unity and harmony with non-Fulbe in Ghana.

4. Strategies for promoting Fulbe citizenship in Ghana

- i. Encouraging Fulbe to give birth in the hospitals and register the birth of their children.
- ii. Work with NCCE and community based groups to undertake community outreach and education for the general public on the citizenship laws and Fulbe rights to citizenship. Produce and distribute simplified versions of Ghana Citizenship law to Fulbe and non-Fulbe in communities.
- iii. Provide legal support to qualified Fulbe denied citizenship document and national identity cards working with Legal Aid, CHRAJ and pro bono lawyers.
- iv. Set-up hot lines to receive real time complaints from citizens and Fulbe on challenges with accessing public services.
- v. Include the Fulbe as a distinct ethnic group in national population and housing censuses.
- vi. Legal reforms to confer citizenship on stateless Fulbe in Ghana.

Session 2: Safeguarding of Fulbe's Human Rights

Introduction

- The facilitator welcomes participants to the training session.
- He/she introduces himself and invites participants to introduce themselves.
- Group rules. Facilitator leads participants to establish group rules to ensure an uninterrupted training session.
- Presentation of training objectives and expected outcomes.
- Ice breaker/ warm-up exercise by facilitator of participants.

Objectives

At the end of the training session participants will be able to:

1. Identify the key national and international human rights laws supporting Fulbe integration in Ghana
2. Explain why Fulbe human rights are abused in Ghana
3. Examine ways of safeguarding Fulbe human right in Ghana

Expected outcomes

At the end of the training session, participants will have;

1. Improved their knowledge of human rights laws in Ghana
2. Enhanced understanding of why Fulbe human rights are abused in Ghana
3. Acquired skills for safeguarding Fulbe human rights in Ghana

Time required

2 hours

Basic delivery steps

1. Identification of Core Human rights Conventions
 - The facilitator asks the participants to define human rights.
 - The facilitator makes a presentation on the key national and international human rights laws.
 - Participants are asked to share their experiences related to human rights abuse perpetuated against the Fulbe in Ghana
2. Reasons for abuse of Fulbe Human rights in Ghana
 - The facilitator leads a discussion on the reasons why the human rights of the Fulbe are widely abused in Ghana.
3. Strategies for protecting the human rights of Fulbe in Ghana
 - Facilitator puts participants into groups to identify ways of safeguarding the human rights of the Fulbe in Ghana.
 - The facilitator invites each group leader to present their findings.

Recommended teaching and learning resources

- Projector
- Laptop
- Public Address System (depending on number of participants)
- Flip charts and stand
- Markers
- Pens
- Note pads
- Sticky notes.
- Masking tape

*Make provisions for translator/interpreter where training involves community based organizations.

Recommended methodology

- Brainstorming
- Group work
- Discussions
- Personal testimonies

Evaluation

At the end of the session, the facilitator should facilitate a reflective activity with the participants to test the knowledge, skills and attitudes acquired from the session. Suggested questions include:

1. Indicate the major national and international human rights laws that can be used to protect the rights of Fulbe in Ghana.
2. Explain three reasons why Fulbe human rights are violated in Ghana.
3. Explain three ways to safeguard the rights of Fulbe in Ghana.

Facilitator's notes/handouts

1. Key national and international human rights laws
Human rights are rights inherent to all human beings, regardless of race, sex,

nationality, ethnicity, language, religion, or any other status. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these rights, without discrimination (United Nations).

Chapter five of the 1992 Constitution of the Republic of Ghana outlines the Fundamental Human Rights and Freedoms of people living in Ghana.

Some of the fundamental ones are: The right to live and dignity.

- 13. (1) No person shall be deprived of his life intentionally except in the exercise of the execution of a sentence of a court in respect of a criminal offence under the laws of Ghana of which he has been convicted.
- 5. (1) The dignity of all persons shall be inviolable.
 - (2) No person shall, whether or not he is arrested, restricted or detained, be subjected to
 - (a) torture or other cruel, inhuman or degrading treatment or punishment;
 - (b) any other condition that detracts or is likely to detract

International laws

The Universal Declaration of Human Rights (UDHR) by the UN General Assembly in 1948 to protect the human rights of all people everywhere in the world, some other specific conventions have also been adopted and ratified by many countries. These are presented below.

The core human rights of persons are indicated in the following UN Conventions ratified by many countries including Ghana.

- I. Convention on the Rights of the Child (CRC)
- II. Convention Against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment (CAT).
- III. Convention on the Elimination of all Forms of Discrimination against Women (CEDAW)
- IV. International Covenant on Civil and Political Rights (ICCPR)
- V. International Convention on the Elimination of All Forms of Racial Discrimination (ICERD)
- VI. International Covenant on Economic, Social and Cultural Rights (ICESCR)
- VII. Convention on the Protection of the Rights of all Migrant Workers and Members of their Families

2. Reasons for abuse of Fulbe human rights in Ghana

Some of the reasons for the abuse of the human rights of the Fulbe in Ghana are:

- They are perceived to be foreigners and therefore should not enjoy rights as citizens of Ghana
- They are perceived to be violent person and can cause harm to communities.
- They are accused of destroying non-Fulbe crops on farms and therefore should be stripped off of their human rights.
- Institutions supporting Fulbe human rights are few, poorly financed to press for the human rights and freedoms of the Fulbe.

3. Strategies for protecting Fulbe human rights in Ghana

Some useful strategies for safeguarding the human rights of the Fulbe in Ghana include:

- a. Improving access to Justice for Fulbe by providing legal aid and support services for Fulbe who are victims of violence, harassment, or human rights violations, ensuring fair and timely justice.
- b. Organise human rights awareness campaigns. This involves organizing public awareness campaigns to educate communities about the rights, culture, and contributions of Fulbe, promoting tolerance and respect for diversity.
- c. Advocate for MMDAs to pass and enforce bye-laws on discriminatory practices against minority groups, including the Fulbe
- d. Establish a complaint mechanism to receive real time feedback from Fulbe on abuses they have suffered.
- e. Registration and identification of Fulbe into existing national ID registry
- f. Capacity building of Fulbe on the Laws of Ghana
- g. Promote adequate representation and participation in decision-making processes can help address their concerns and promote justice.

Session 3-Building Strong Fulbe Institutions for Advocacy

Introduction

- The facilitator welcomes participants to the training session.
- He/she introduces himself and invites participants to introduce themselves.
- Group rules. Facilitator leads participants to establish group rules to ensure an uninterrupted training session.
- Presentation of training objectives and expected outcomes.
- Ice breaker/ warm-up exercise by facilitator of participants.

Objectives

At the end of the training session participants will be able to:

1. Identify institutions championing human rights of Fulbe in Ghana and their challenges
2. Determine what is required to strengthen institutions advocating for Fulbe right.

Expected outcomes

At the end of the training session, participants will have;

1. Improved knowledge of institutions supporting the rights of Fulbe in Ghana and their challenges
2. Acquired skills for strengthening institutions supporting Fulbe human rights in Ghana.

Time required

2 hours

Basic delivery steps

1. Identification of institutions supporting Fulbe human rights in Ghana.
 - Facilitator asks participants to mention both Fulbe led organizations and other state and non-state institutions supporting the human rights of the Fulbe in Ghana.
2. Institutional gaps of Fulbe human rights institutions
 - Facilitator asks participants to identify the challenges facing Fulbe human rights

organizations in Ghana.

3. Strategies for improving the capacity of Fulbe based institutions

- Facilitator puts participants into groups to discuss the strategies required for strengthening the capacity of Fulbe human rights organization.
- Facilitator asks each group to make a presentation of each group findings.

Recommended teaching and learning resources

- Projector
- Laptop
- Public Address System (depending on number of participants)
- Flip charts and stand
- Markers
- Pens
- Note pads
- Sticky notes.
- Masking tape

*Make provision for an interpreter/translator where community based groups are involved

Recommended methodology

- Brainstorming
- Group work
- Discussions
- Personal testimonies

Evaluation

At the end of the session, the facilitator is required to facilitate a reflective activity with the participants to test the knowledge, skills and attitudes acquired from the session. Suggested questions include:

1. List at least ten Fulbe and non-Fulbe organizations supporting the rights of the Fulbe in Ghana.
2. What can be done to strengthen the capacity of organisations championing Fulbe human rights.

Facilitator's notes/handouts

1. Key organizations supporting Fulbe Human Rights in Ghana

Some of the organizations supporting Fulbe human rights in Ghana are indicated in Table 9.

Table 9: Key Institutions supporting Fulbe integration in Ghana
State organisations CSOs/NGOs

Fulbe led organisations	State organisations	CSOs/NGOs
i. Fulani Youth Association of Ghana ii. National Council of Fulani Chiefs iii. Tabital Pulaaku iv. SuuduBaba Foundation	i. CHRAJ ii. Legal Aid iii. NCCE iv. National Peace Council	I. STAR-Ghana Foundation ii. SAVE Ghana iii. CECOTAPS iv. TAMA Foundation v. FISTRAD vi. YEFL-Ghana vii. GCDA viii. Sirigu Women in Pottery and Arts ix. RISE-Ghana x. CSD Reform xi. WANEP

2. **Challenges facing Fulbe human rights organizations in Ghana**

Some of the challenges facing Fulbe human rights institutions in Ghana include the following:

- Intra-conflicts amongst Fulbe led organizations over recognition and leaders
- Inadequate funding for advocacy campaigns
- Inadequate human resources for advocacy campaigns
- Limited coverage of activities

3. **Strategies required to strengthen organizations championing Fulbe rights in Ghana.**

Some strategies to enhance the capacity for Fulbe human rights institutions include

- Strengthening of partnerships for joint advocacy actions
- Pooling of resources for advocacy actions
- Building of capacity of organization on Fulbe rights, advocacy and influencing
- Use of media, print, electronic and social media to campaign for the rights of Fulbe.

Session 4: Expanding spaces for Fulbe in Local Governance System in Ghana

Introduction

- The facilitator welcomes participants to the training session.
- He/she introduces himself and invites participants to introduce themselves.
- Group rules. Facilitator leads participants to establish group rules to ensure an uninterrupted training session.
- Presentation of training objectives and expected outcomes.
- Ice breaker/ warm-up exercise by facilitator of participants.

Objectives

At the end of the training session participants will be able to:

1. Describe the local governance structures of Ghana
2. Identify the barriers constraining Fulbe participation and representation in the local governance structure of Ghana
3. Evaluate strategies for improving Fulbe participation in local governance system

Expected outcomes

At the end of the training session, participants will have;

1. Improved knowledge of the local governance system of Ghana
2. Increased understanding of the barriers to Fulbe participation and representation in the local governance system in Ghana.
3. Identified practical strategies and tools for improving Fulbe participation and representation in the local governance system of Ghana.

Time required

2 hours

Basic delivery steps

1. Understanding the local governance system
 - Facilitator ask the participants to describe the local governance system of Ghana.
 - Facilitator makes a presentation of the structures of the local governance system of Ghana and explains the functions of each structure.
2. Barriers to Fulbe participation in local governance system
 - Facilitator leads a discussion on the barriers to Fulbe participation and representation in the local governance system of Ghana.
 - Facilitator leads a role play on Fulbe exclusion on the local governance system.
3. Strategies for improving Fulbe participation in local governance system
 - Facilitator puts participants in groups to discuss the strategies that can improve Fulbe participation in the local governance system in Ghana.
 - Facilitator presents two case studies on Fulbe representation and participation in District Assembly Planning systems.

Recommended teaching and learning resources

- Projector
- Laptop
- Public Address System (depending on number of participants)
- Flip charts and stand
- Markers
- Pens
- Note pads
- Sticky notes.
- Masking tape

*Make provision for

Recommended methodology

- Brainstorming

- Group work
- Discussions
- Personal testimonies
- Case studies
- Role play

Evaluation

At the end of the session, the facilitator should facilitate a reflective activity with the participants to test the knowledge, skills and attitudes acquired from the session. Suggested questions include:

1. What are the major barriers to Fulbe participation and representation in the development of your district's medium term development plan.
2. What practical steps can be implemented to expand representation and participation of the Fulbe in the local governance system in Ghana.

Facilitator's notes/handouts

i. Local governance system of Ghana

The local governance system of Ghana is outlined in the Local Governance Act, 2016 (ACT 936). Its object is to provide for local governance in accordance with the Constitution; to establish a Local Government Service; to provide for the establishment and administration of the District Assemblies Common Fund; to provide for a National Development Planning System; to define and regulate planning procedures of District Assemblies; to co-ordinate, facilitate, monitor and supervise internal audit activities within District Assemblies and for related matters. The structures of the local governance structures from the lowest level include (1) Unit committees, (2) Urban, town, zonal and area councils, (3) metropolitan, municipal and district assemblies and (4) Regional coordinating council.

Key staff involved in the local governance system are the MMDCEs, Coordinating Directors, Assembly members, Unit committee members, regional ministers, regional coordinating directors (chief directors) and staff of the various departments.

Key functions of the district assemblies include (1) overall planning in the district, through the development of medium-term development plans, maintenance of peace and security through the District Security Committee (DISEC), management of disasters through NADMO, promotion of gender and social inclusion among others (see Article 12, Local Governance Act, 2016 (Act 936).

ii. Barriers to Fulbe participation and representation in the local governance structures.

Some of the barriers to Fulbe exclusion in local governance system are: discrimination, negative stereotypes against Fulbe as foreigners and other derogatory names.

iii. Strategies for improving Fulbe representation and participation in the local governance system of Ghana.

Some strategies that can improve Fulbe participation and representation in the local governance systems are:

- i. Advocate for affirmative action to ensure representation of Fulbe in local council structures.

- ii. Education and Awareness raising of Fulbe and non-Fulbe community members on the importance of social inclusion in the local governance structures and processes. Local bye-laws could be enacted and gazetted to give effect to this.
- iii. Investing in infrastructure development in areas inhabited by Fulbe, including roads, schools, healthcare facilities, and water supply systems, to improve living conditions and facilitate economic activities
- iv. Promoting partnerships and collaboration between government agencies, civil society organizations, traditional leaders, and Fulbe representatives to co-design and implement inclusive governance strategies.
- v. Highlight Fulbe contribution during assembly meetings.
- vi. Include Fulbe communities and representatives in the development of District Medium Term Development Plans.
- vii. Support Fulbe to contest for general elections.
- viii. Target Fulbe in local and national level population and housing censuses to know numbers and locations so that they can be well targeted for services.

3.2 Module 2: Social Integration of Fulbe

Introduction

The Fulbe continue to face discrimination, stereotyping and hostility in many communities in Ghana. Social integration according to the UN (2015) is a dynamic and structured process in which all members participate in dialogue to achieve and maintain peaceful social relations. Key principles in social integration, therefore, entail dialoguing, collaborating, fostering cohesion and mutual respect and interests, and not forcing assimilation. DESA (2000) also opined that social integration is understood as a dynamic and principled process of promoting the values, relations and institutions that enable all people to participate in social, economic, cultural and political life on the basis of equality of rights, equity and dignity. It is the process in which societies engage in order to foster societies that are stable, safe and just – societies that are based on the promotion and protection of all human rights, as well as respect for and value of dignity of each individual, diversity, pluralism, tolerance, non-discrimination, non-violence, equality of opportunity, solidarity, security, and participation of all people, including disadvantaged and vulnerable groups and persons.

The module on social integration is made up of four sessions. Session 1: Deals with Fulbe stereotyping, prejudice and discrimination in Ghana; Session 2: Resolving Fulbe and Non-Fulbe Conflicts, Session 3: Improving access to education for Fulbe and Session 4: Improving access to Health services for Fulbe.

Aim

The aim of this module is to promote an appreciation of strategies for promoting Fulbe social inclusion.

SOCIAL INTEGRATION OF FULBE



Session 1: Dealing with Fulbe stereotyping, prejudice and discrimination in Ghana

Introduction

- The facilitator welcomes participants to the training session.
- He/she introduces himself and invites participants to introduce themselves.
- Group rules. Facilitator leads participants to establish group rules to ensure an uninterrupted training session.
- Presentation of training objectives and expected outcomes.
- Ice breaker/ warm-up exercise by facilitator of participants.

Objectives

At the end of the training session participants will be able to:

1. Identify the main stereotypes, prejudices and discrimination against Fulbe.
2. Examine where and how these stereotypes against Fulbe are (re) produced
3. Identify strategies to reduce these stereotypes, prejudices and discrimination against the Fulbe

Expected outcomes

At the end of the training session, participants will have;

1. Broaden their knowledge of stereotypes, prejudice and discrimination practices against the Fulbe in Ghana.
2. Increased their understanding of institutions that stereotype, prejudice and discriminate against Fulbe in Ghana
3. Enhanced knowledge of strategies for stopping stereotypes, prejudice and discrimination against the Fulbe.

Time required

2 hours

Basic delivery steps

1. Stereotypes, prejudices and discrimination against the Fulbe

- Facilitator distributes sticky notes to participants and asks them to write down stereotypes, prejudices and discriminatory practices against the Fulbe.
- Facilitator then paste the sticky notes at different parts of the room. He/she then invites participants to tour the room to see what each participant has written.
- Facilitator then asks the participants to indicate whether these stereotypes, prejudices and discriminatory practices were unique to the Fulbe and if so why.

2. Major institutions that stereotype, prejudice and discriminate against the Fulbe in Ghana

- The facilitator asks participants to list institutions that stereotyped, prejudiced and discriminated against the Fulbe in Ghana.
- Facilitator asks the participants to explain why these institutions do that.

3. Strategies for reducing stereotypes, prejudice and discrimination against the Fulbe

- Facilitator puts the participants into small groups and asks them to identify strategies that can be used to stop stereotypes, prejudices and discrimination against the Fulbe in

Ghana.

- Each group then presents their findings in a plenary session followed with a discussion by the larger group.

Recommended teaching and learning resources

- LCD Projector
- Laptop
- Public Address System (depending on number of participants)
- Flip charts and stand
- Markers
- Pens
- Note pads
- Sticky notes.
- Masking tape

*Make provision for a translator/interpreter where community groups are involved

Recommended methodology

- Brainstorming
- Group work
- Discussions
- Personal testimonies

Evaluation

At the end of the session, the facilitator is required to facilitate a reflective activity with the participants to test the knowledge, skills and attitudes acquired from the session. Suggested questions include:

1. Mention some common stereotypes and prejudices against the Fulbe in Ghana.
2. Indicate some of the areas where Fulbe face discrimination
3. Suggest ways to prevent stereotypes, prejudices and discrimination against the Fulbe

Facilitator's notes/handouts

1. Stereotypes, prejudices and discrimination against the Fulbe

Some of the stereotypes against the Fulbe are that they are aliens, armed robbers, rapists, cattle rustlers. The major prejudice is racial profiling which suggest that the Fulbe are violent people. They are discriminated against in the area of accessing national identity cards, recruitment into the security services and their participation in the MMDAs planning processes is low.

2. Some institutions whose services are inaccessible to the Fulbe in Ghana

The Fulbe will like to have more access to the services provided by these institutions: the NIA, GIS, GPS, GAF, Births and Death Registry, MMDAs and Lands Commission.

3. Strategies for stopping stereotypes, prejudice and discrimination against the Fulbe

- Sensitize communities against stereotyping Fulbe.
- Profile achievements of Fulbe in various sectors in Ghana

- Promote inter-ethnic dialogues.
- Media Regulation: Implement regulations and guidelines for media outlets to prevent the spread of hate speech and biased reporting and encourage responsible journalism that promotes factual and balanced coverage.
- Community Dialogue: Facilitate dialogue and engagement between different communities, including the Fulbe and other ethnic groups to promote understanding, tolerance, and respect for diversity.
- Education and Awareness: Integrate education on cultural diversity, tolerance, and anti-discrimination into school curricula and public awareness campaigns.
- Support for Victims: Provide support services to victims of hate speech and discrimination, including legal aid, counseling, and advocacy.
- Orientation for media owners and news reporters on fair reportage.
- Conduct media monitoring and publish league of compliant and non-compliant stations.
- Media Regulation-Enforce regulations that promote responsible and ethical journalism, including guidelines on reporting about ethnic groups and measures to hold media outlets accountable for disseminating hate speech or biased content.

Session 2: Resolving Fulbe and Non-Fulbe Conflicts

Introduction

- The facilitator welcomes participants to the training session.
- He/she introduces himself and invites participants to introduce themselves.
- Group rules. Facilitator leads participants to establish group rules to ensure an uninterrupted training session.
- Presentation of training objectives and expected outcomes.
- Ice breaker/ warm-up exercise by facilitator of participants.

Objectives

At the end of the training session participants will be able to:

1. Identify the major causes of conflicts between Fulbe and non-Fulbe
2. Examine mechanisms for preventing or resolving Fulbe and non-Fulbe conflicts.

Expected outcomes

At the end of the training session, participants will have;

1. Improved understanding of the causes of Fulbe and non-Fulbe conflicts.
2. Enhanced conflict resolution skills.

Time required

1:30 hours

Basic delivery steps

1. Causes of Fulbe and non-Fulbe conflicts

- Facilitator through a brainstorming session leads the participants to identify the causes of Fulbe and non-Fulbe conflicts in Ghana.

2. Strategies for preventing and resolving Fulbe and non-Fulbe conflicts

- Facilitator asks participants to share personal experiences of Fulbe and non-Fulbe conflicts by indicating the causes, effects and what was done to resolve the conflict.
- The facilitator then puts the participants in groups to discuss ways of preventing, managing and transforming Fulbe and non-Fulbe conflicts.

Recommended teaching and learning resources

- Projector
- Laptop
- Public Address System (depending on number of participants)
- Flip charts and stand
- Markers
- Pens
- Note pads
- Sticky notes.
- Masking tape

*Make provisions for an interpreter/translator, where community groups are involved.

Recommended methodology

- Brainstorming
- Group work
- Discussions
- Personal testimonies

Evaluation

At the end of the session, the facilitator should facilitate a reflective activity with the participants to test the knowledge, skills and attitudes acquired from the session. Suggested questions include:

1. What are the major causes of Fulbe and non-Fulbe conflicts in Ghana?
2. How can Fulbe and non-Fulbe conflicts be prevented?

Facilitator's notes/handouts

1. Causes of Fulbe and non-Fulbe conflicts

- The root cause of the conflicts between the Fulbe and non-Fulbe is the contestation over water, grass and economic trees. Whilst the other ethnic groups are predominantly farmers, Fulbe keep livestock. Sometimes Fulbe cattle stray into the farms of the other ethnic groups destroying their crops which sparks the conflicts.
- Fulbe are also accused of depleting the water bodies making it impossible for the other ethnic groups to engage in dry season gardening.
- In addition, the Fulbe are accused of carrying arms which they allegedly use to harm others.
- Some Fulbe are accused of entering Ghana illegally without the requisite permits and documentation.

2. Strategies for preventing and resolving Fulbe and non-Fulbe conflicts

Conflict Prevention strategies

- Promotion of ranches and creation of grazing corridors in communities
- Collaboration with Security Agencies on Fulbe Security Issues to assess security risks and put in early warning mechanisms.
- Provide vocational training for Fulbe youth and women to go into alternative and environmentally sustainable livelihoods besides cattle rearing.
- Dialogue meetings between Fulbe youth, traditional authorities and local government agencies to promote peaceful co-existence
- Extension of social facilities to meet felt needs i.e. dams, boreholes, CHPS compounds in Fulbe settled communities.
- Advocacy for involving Fulbe in both local and traditional governance structures
- Formalization of Fulbe leadership in communities in an inclusive process involving tindamba, sub-divisional, divisional and paramount chiefs
- Awareness for communities on Fulbe culture.
- Monitoring and Early Warning Systems: Establishing monitoring mechanisms and early warning systems enables timely identification of conflict triggers and tensions between the Fulbe and other ethnic groups. NGOs, the Peace Council, and state institutions use this information to intervene proactively and prevent escalation of conflicts.

Conflict Resolution strategies and mechanisms

- Formation of Crop Compensation Committees involving Fulbe and non-Fulbe, Department of Agriculture staff to use objective/scientific formulae for determining compensation when crops are destroyed.
- Engagement with community members and use of dialogues, mediation, ADR to resolve conflicts.
- Facilitation of trauma healing and psychosocial support for conflict affected Fulbe and non-Fulbe communities.
- Formation and training of mixed mediation committees, for example, Local Peace Committees (with equal representation of Fulbe and non-Fulbe groups) and Interethnic Peace Committees
- Community Dialogue Platforms: These platforms bring together representatives from various ethnic groups, including Fulbe to engage in constructive dialogue, address grievances, and build understanding and trust among community members.

Session 3: Improving access to education for Fulbe

Introduction

- The facilitator welcomes participants to the training session.
- He/she introduces himself and invites participants to introduce themselves.
- Group rules. Facilitator leads participants to establish group rules to ensure an uninterrupted training session.
- Presentation of training objectives and expected outcomes.
- Ice breaker/ warm-up exercise by facilitator of participants.

Objectives

At the end of the training session participants will be able to:

1. Identify the factors constraining Fulbe children and youth from accessing education in Ghana.
2. Identify strategies for promoting Fulbe inclusion in the education system in Ghana.

Expected outcomes

At the end of the training session, participants will have;

1. Improved understanding of the factors preventing Fulbe children and youth from accessing educational services in Ghana
2. Enhanced strategies for promoting Fulbe inclusion in the educational system in Ghana.

Time required

1 hour, 30 minutes

Basic delivery steps

1. Factors excluding Fulbe from Educational system in Ghana

- Facilitator asks participants to list the factors constraining Fulbe children and youth from accessing education in Ghana.

2. Strategies for improving access to education services for Fulbe children and youth

- Facilitator puts participants into groups to discuss what needs to be done to expand access to education for Fulbe children and youth.
- Facilitator invites group leaders to present their findings.
- Facilitators invites participants to share case studies of strategies that have been used successfully to increase school enrolment for Fulbe children.

Recommended teaching and learning resources

- LCD Projector
- Laptop
- Public Address System (depending on number of participants)
- Flip charts and stand
- Markers
- Pens
- Note pads
- Sticky notes.
- Masking tape

*Make provisions for an interpreter/translator where community groups are involved.

Recommended methodology

- Brainstorming
- Group work
- Discussions
- Personal testimonies

Evaluation

At the end of the session, the facilitator should facilitate a reflective activity with the participants to test the knowledge, skills and attitudes acquired from the session. Suggested questions include:

1. What factors limit Fulbe children and youth from accessing education in Ghana?
2. What can be done to improve access to education for Fulbe children and youth?

Facilitator's notes/handouts

1. Factors excluding Fulbe from Educational system in Ghana

- The nomadic nature of some of the Fulbe makes it difficult for them to attend school.
- Some of the Fulbe themselves do not see value in education and rather prefer to tender their cattle.
- Some Fulbe live at the peripheral of communities where education facilities are not available.
- Fulbe children face stereotypes and discrimination in school, which creates their disinterest in staying in school.
- Some Fulbe children are born at home which makes it difficult for them to access birth certificates which is a requirement for enrolment into basic education.

2. Strategies for improving access to education services for Fulbe children and youth

- Train and recruit Fulbe teachers at the basic level to serve as role models.
- Test the mobile school system which is used in parts of East Africa to target nomadic populations.
- Promote complementary basic education targeting Fulbe.
- Invest in educational infrastructure in communities with sizeable Fulbe communities. This includes building schools, providing necessary resources like books and technology, and ensuring facilities are accessible and safe.
- Promote friendly school environments
- Address underlying socioeconomic factors that may hinder Fulbe children's access to education, such as poverty, lack of transportation, or limited parental involvement. Thus, providing support services like school meals, transportation subsidies, or community outreach programmes could get more Fulbe children enrolled in school.
- Facilitating access to land and security of title for Fulbe so that they settle in the communities where schools are located.
- Provide language support for Fulbe students who may speak Fulfulde or other indigenous languages as their first language. Educational materials and instruction should be provided in Fulfulde, the language spoken by the Fulbe people, alongside English to ensure that Fulbe students can fully engage in the learning process. This may require adapting the curriculum into a more culturally relevant and inclusive one, incorporating Fulbe history, literature, and perspectives into the educational materials.

Session 4: Improving access to Health services for Fulbe

Introduction

- The facilitator welcomes participants to the training session.

- He/she introduces himself and invites participants to introduce themselves.
- Group rules. Facilitator leads participants to establish group rules to ensure an uninterrupted training session.
- Presentation of training objectives and expected outcomes.
- Ice breaker/ warm-up exercise by facilitator of participants.

Objectives

At the end of the training session participants will be able to:

1. Identify the factors constraining Fulbe from accessing health care services in Ghana.
2. Identify strategies for promoting access to health services for the Fulbe in Ghana

Expected outcomes

At the end of the training session, participants will have;

1. Improved understanding of the factors preventing Fulbe from accessing health services in Ghana
2. Enhanced strategies for promoting Fulbe inclusion in the health care system in Ghana.

Time required

1 hour, 30 minutes

Basic delivery steps

1. Factors excluding Fulbe from Health system in Ghana

- Facilitator asks participants to list the factors constraining Fulbe from accessing health services in Ghana.

2. Strategies for improving access to health care services for Fulbe children and youth

- Facilitator puts participants into groups to discuss what needs to be done to expand access to health services for Fulbe.
- Facilitator invites group leaders to present their findings.
- Facilitator invites participants to share case studies of strategies that have been used successfully to increase Fulbe attendance to health care facilities.

Recommended teaching and learning resources

- Projector
- Laptop
- Public Address System (depending on number of participants)
- Flip charts and stand
- Markers
- Pens
- Note pads
- Sticky notes
- Masking tape

*Make provisions for a translator/interpreter where community groups are involved.

Recommended methodology

- Brainstorming
- Group work
- Discussions
- Personal testimonies

Evaluation

At the end of the session, the facilitator should facilitate a reflective activity with the participants to test the knowledge, skills and attitudes acquired from the session. Suggested questions include:

1. What factors limit Fulbe children and youth from accessing health services in Ghana?
2. What can be done to improve access to health services for Fulbe in Ghana?

Facilitator's notes/handouts

1. Factors excluding Fulbe from health system in Ghana

- The nomadic nature of some of the Fulbe makes it difficult for them to access health services. Some of them therefore resort to self-medication or the use of herbal medications.
- Some Fulbe live at the peripheral of communities where health facilities are not available.
- Fulbe seeking health care sometimes face stereotypes, discrimination and poor treatment from healthcare providers.
- Some Fulbe do not have health insurance cards which makes it expensive to access health care services.
- Some Fulbe children are born at home which makes it difficult for them to access birth certificates, nutrition and growth monitoring services.

2. Strategies for improving access to health services for Fulbe children and youth

- Improve accessibility to healthcare services, especially to those living in remote areas. This may involve location of CHPs, mobile health clinics, outreach programs, or establishing health facilities closer to Fulbe settlements.
- Increase health education and awareness in Fulbe communities. This can include information on preventive healthcare measures, hygiene practices, family planning, vaccination programs, and disease management and encouraging Fulbe women to give birth in hospitals and ensure their children are registered and given birth certificates.
- Undertake mass NHIS registration in Fulbe communities under the new NHIA dispensation that provides for foreigners to benefit from the NHIS. This should target migratory Fulbe who do not have Ghanaian status.
- Promote adherence to patient charter and language accessibility at healthcare points.

3.3 Module 3: Economic Integration of the Fulbe

Introduction

This module seeks to address the challenges to their economic integration. The module has three sessions. Session 1: Understanding Fulbe contribution to National Development, Session 2: Improving access to Land for Fulbe and Session 3: Mainstreaming Fulbe into economic programmes.

Aim

To identify the challenges facing the economic integration of the Fulbe in Ghana and strategies for mainstreaming them into the economies of their communities and country.

ECONOMIC INTEGRATION OF FULBE



Session 1: Understanding Fulbe contribution to National Development

Introduction

- The facilitator welcomes participants to the training session.
- He/she introduces himself and invites participants to introduce themselves.
- Group rules. Facilitator leads participants to establish group rules to ensure an uninterrupted training session.
- Presentation of training objectives and expected outcomes.
- Ice breaker/ warm-up exercise by facilitator of participants.

Objectives

At the end of the training session participants will be able to:

1. Indicate the contribution of Fulbe to national development
2. Identify the cost of Fulbe economic exclusion to the economy of Ghana.
3. Examine strategies for publicizing the contribution of Fulbe to the economy of Ghana.

Expected outcomes

At the end of the training session, participants will have;

1. Improved knowledge of the contribution of the Fulbe to Ghana's economy
2. Enhanced their understanding of the implications of Fulbe economic exclusion to Ghana.
3. Improved skills for publicizing the contribution of Fulbe to the economy of Ghana.

Time required 2 hours

Basic delivery steps

1. Contribution of Fulbe to Ghana's economy

- Facilitator asks the participants to mention how the Fulbe were contributing to the development of Ghana.

2. Cost of Fulbe economic exclusion to Ghana

- Facilitator asks participants to mention the cost of Fulbe economic exclusion to the economy of Ghana.

3. Strategies for profiling the economic contribution of Fulbe to the Ghanaian economy.

- Facilitator puts the participants in groups to examine ways of projecting the economic contribution of the Fulbe in their communities.
- Facilitator invites each group to present their findings followed with a plenary discussion.

Recommended teaching and learning resources

- Projector
- Laptop
- Public Address System (depending on number of participants)
- Flip charts and stand
- Markers
- Pens
- Note pads

- Sticky notes.
 - Masking tape
- *Make provisions for interpreter/translator where community groups are involved.

Recommended methodology

- Brainstorming
- Group work
- Discussions
- Personal testimonies

Evaluation

At the end of the session, the facilitator is required to facilitate a reflective activity with the participants to test the knowledge, skills and attitudes acquired from the session. Suggested questions include:

1. In what ways do the Fulbe contribute to the development of Ghana?
2. What is the cost of the economic exclusion of the Fulbe to Ghana?
3. How can the Fulbe contribution be valued in Ghana?

Facilitator's notes/handouts

1. Contribution of Fulbe to Ghana's economy

- The Fulbe are significant contributors to nutrition and food security of Ghana. This is through the supply of milk, meat and grains as herders, butchers and farmers.
- The Fulbe pay cattle rates and income taxes to government
- The Fulbe serve as professionals and contribute vital human resources for the development of Ghana.
- Fulbe traditional medicines have supported the animal husbandry in Ghana and also used in treating various diseases.

2. Cost of Fulbe economic exclusion to Ghana

- Decrease in nutrition and food security in Ghana.
- Decrease in taxes paid to the Ghanaian government for development.
- Loss of vital human resources required for the development of Ghana.
- Increase risks of conflicts and subsequent high cost of maintaining peace in communities,
- Potential recruitment of Fulbe by VEOs and attacks on Ghana due to economic exclusion.

3. Strategies for profiling the economic contribution of Fulbe to the economy of Ghana

- Profiling the economic contribution of Fulbe through community durbars and media publicity.
- Profile the contribution of successful Fulbe in business and other areas.
- Build positive narratives around Fulbe and their contributions to Ghana's development.
- Quantify and publish the jobs and incomes earned through the cattle value chain and the contribution of the Fulbe.

Session 2: Improving access to Land for Fulbe

Introduction

- The facilitator welcomes participants to the training session.
- He/she introduces himself and invites participants to introduce themselves.
- Group rules. Facilitator leads participants to establish group rules to ensure an uninterrupted training session.
- Presentation of training objectives and expected outcomes.
- Ice breaker/ warm-up exercise by facilitator of participants.

Objectives

At the end of the training session participants will be able to:

1. Identify the constraints to Fulbe access, control and ownership of land in Ghana.
2. Examine the advantages associated with expanding opportunities to Fulbe to access, control and own land in Ghana.
3. Examine strategies for improving access, control and ownership of land by the Fulbe in Ghana.

Expected outcomes

At the end of the training session, participants will have;

1. Improved their understanding of the factors preventing Fulbe from accessing, controlling and owning land in Ghana.
2. Developed positive perceptions about Fulbe accessing, controlling and owning land in Ghana.
3. Enhanced skills and strategies for improving Fulbe access, control and ownership of land in Ghana.

Time required 2 hours

Basic delivery steps

1. Constraints to Fulbe access, control and ownership of land in Ghana.
 - Facilitator asks participants to mention the reasons why community members prevent Fulbe from accessing, controlling and owning land.
2. Advantages associated with expanding opportunities to Fulbe to access, control and own land in Ghana.
 - Facilitator asks participants to consider the advantage associated with a scenario where Fulbe are able to access, control and own land in their communities.
3. Strategies for improving access, control and ownership of land by the Fulbe in Ghana.
 - Facilitator puts participants in groups to examine ways of improving access, control and ownership of land by Fulbe in their communities.
 - Facilitator invites each group to present their findings followed with a plenary discussion.

Recommended teaching and learning resources

- Projector
- Laptop
- Public Address System (depending on number of participants)

- Flip charts and stand
- Markers
- Pens
- Note pads
- Sticky notes.
- Masking tape

*Make provisions for interpreter/translator where community groups are involved.

Recommended methodology

- Brainstorming
- Group work
- Discussions
- Personal testimonies

Evaluation

At the end of the session, the facilitator is required to facilitate a reflective activity with the participants to test the knowledge, skills and attitudes acquired from the session. Suggested questions include:

1. What factors constraint Fulbe from using, controlling and owning land in your communities?
2. What are the advantages associated with Fulbe use, control and ownership of land in your communities?
3. How can Fulbe use, control and ownership of land be improved in your community.

Facilitator's notes/handouts

1. Constraints to Fulbe use, control and ownership of land in Ghana.

- There is the perception that Fulbe owning land may render them more powerful over non-Fulbe
- Fulbe do not have identity cards to enable them process land documents.
- Fulbe are viewed in a narrow way by non-Fulbe as only herders who do not require land to farm or establish businesses.
- Fulbe are not able to speak the local languages to aid their land transaction.
- Fulbe are discriminated against in the pricing of land. They are charged exorbitant fees and asked to meet conditions that are not easily attainable.

2. Advantages associated with expanding opportunities to Fulbe to access, control and own land in Ghana.

- Fulbe will be able to invest on the land and make it more productive.
- Fulbe will be motivated to protect the land from destruction for future generations
- Herder and farmer conflicts will be minimized since the Fulbe herders will have grazing land for the cattle and also prevent them from destroying people farms.
-

3. Strategies for improving use, control and ownership of land by Fulbe in Ghana.

- Facilitate Fulbe access to national identity cards to enable them purchase and register their lands and other properties.
- Facilitate the resolution of land conflicts between Fulbe and non-Fulbe through

mediation, arbitration, and legal support if necessary.

- Involve Fulbe in Land Use Planning to ensure sustainable and equitable utilization of land resources.
- Facilitate engagement between land owners, traditional leaders and Fulbe to ensure land allocated to them is well documented beyond verbal agreements.
- Advocate for the right of the Fulbe to access, control an own land and productive resources in the communities.
- Educate Fulbe and non-Fulbe to see cattle rearing as a business by initiating a pilot ranching system in designated areas to make cattle rearing a viable economic venture that prevents the cattle from straying into crop farms of host communities which will also reduce cattle rustling. This system should be designed with the involvement of the herders (Fulbe), cattle owners (businesspeople) and land owners. The system should have basic infrastructure such as housing for cattle, water sources and feed and within the framework of the Land Act (Act 1036).

Session 3: Mainstreaming Fulbe into economic programmes

Introduction

- The facilitator welcomes participants to the training session.
- He/she introduces himself and invites participants to introduce themselves.
- Group rules. Facilitator leads participants to establish group rules to ensure an uninterrupted training session.
- Presentation of training objectives and expected outcomes.
- Ice breaker/ warm-up exercise by facilitator of participants.

Objectives

At the end of the training session participants will be able to:

1. Identify factors limiting the participation of Fulbe in economic activities in the country.
2. Identify opportunities for integrating the Fulbe into economic programmes in Ghana.

Expected outcomes

At the end of the training session, participants will have;

1. Increased knowledge of the factors limiting the participation of the Fulbe in economic activities in Ghana
2. Enhanced their strategies for integrating the Fulbe into economic programmes of Ghana

Time required

2 hours

Basic delivery steps

1. Factors limiting participation of Fulbe in economic programme

- Facilitator requests the participants to mention the reasons why Fulbe are excluded for key economic activities programmes in Ghana.
- The contributions of the participants are documented on a flip paper for further discussion.

2. Opportunities for the economic integration of Fulbe in Ghana

- Facilitator puts the participants into groups to brainstorm on two things (1) Strategies for integrating Fulbe into the Ghanaian economy (2) existing economic programmes and activities that Fulbe can be integrated to in the short-term.

Recommended teaching and learning resources

- Projector
- Laptop
- Public Address System (depending on number of participants)
- Flip charts and stand
- Markers
- Pens
- Note pads
- Sticky notes.
- Masking tape

*Make provisions for interpreter/translator where community groups are involved.

Recommended methodology

- Brainstorming
- Group work
- Discussions
- Personal testimonies

Evaluation

At the end of the session, the facilitator should facilitate a reflective activity with the participants to test the knowledge, skills and attitudes acquired from the session. Suggested questions include:

1. What factors limit the participation of the Fulbe in the economic activities in Ghana
2. How can the Fulbe be integrated into the economic programmes in Ghana.

Facilitator's notes/handouts

1. Factors limiting participation of Fulbe in economic programmes

- Some Fulbe lack national identity cards e.g Ghana card required for opening bank accounts and transacting other businesses.
- Some Fulbe speak only Fulfulde, Pulaar and other indigenous Fula languages which are not spoken among the non-Fulbe Ghanaian population. This makes it difficult to communicate and transact businesses easily in Ghana.
- Some Fulbe do not possess the required skills to work in other sectors of the economy.
- Some Fulbe lack collateral security to e.g landed properties, bank accounts to promote their participation in economic ventures.

2. Opportunities for the economic integration of Fulbe in Ghana

- Formation of multi-ethnic Village Savings and Loan Associations (VSLAs)
- Targeting Fulbe in the implementation of government flagship programmes such as planting for food and jobs, rearing for food and jobs and others.
- Facilitate TVET training for Fulbe youth and women to acquire alternative livelihood skills.
- Facilitate enrolment of Fulbe children in school.

- Encourage equal opportunity-based employment and jobs for Fulbe and other minority groups available at the MMDAs.
- Facilitate processes for Fulbe to purchase land and document their land titles with the appropriate institution.

3.4 Module 4: Cultural Integration of the Fulbe

Introduction

The Fulbe cultural integration allows them the opportunity to learn and appreciate the values, beliefs and practices of non-Fulbe cultures without sacrificing their own values, beliefs and practices. Culture integration therefore allows for cultural exchange and cultural diversity. This module covers two sessions; Session 1: Promoting Fulbe inclusion in Traditional governance systems and Session 2: Cultural diversity and intermarriages.

Aim

The aim of this module is to enhance an appreciation and elicit support for the participation and representation of Fulbe in traditional governance systems in Ghana and social unions

Session 1: Promoting Fulbe inclusion in Traditional governance systems

Introduction

- The facilitator welcomes participants to the training session.
- He/she introduces himself and invites participants to introduce themselves.
- Group rules. Facilitator leads participants to establish group rules to ensure an uninterrupted training session.
- Presentation of training objectives and expected outcomes.
- Ice breaker/ warm-up exercise by facilitator of participants.

Objectives

At the end of the training session participants will be able to:

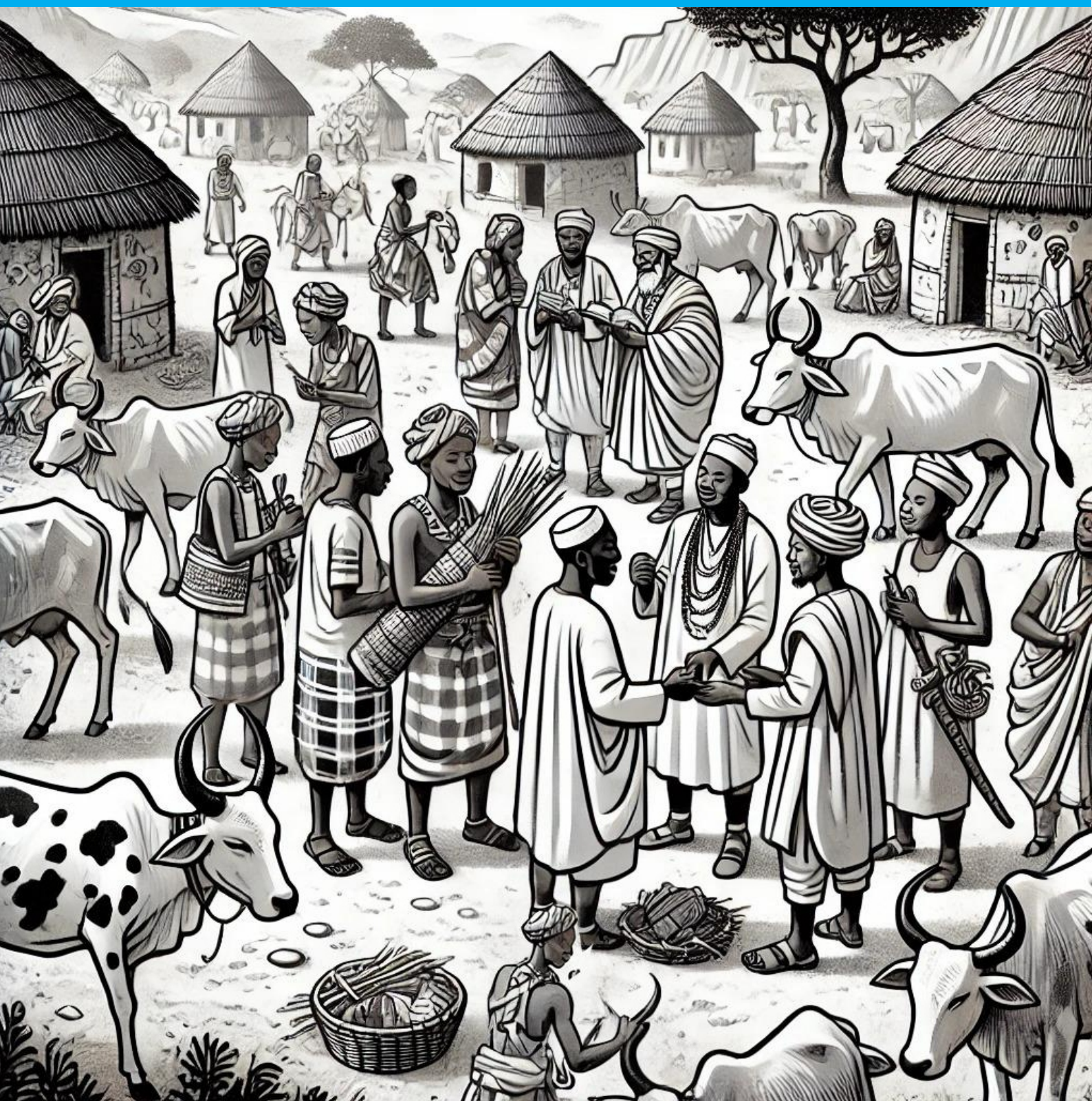
1. Identify the factors militating against the participation and representation of Fulbe in the traditional governance system in their communities.
2. Discuss the importance of Fulbe participation and representation in the traditional governance system in their communities.
3. Examine ways of promoting the Fulbe participation and representation in the traditional governance system in their communities.

Expected outcomes

At the end of the training session, participants will have;

1. Increased knowledge of the factors hindering Fulbe representation and participation in the traditional governance system in their communities.
2. Improved their understanding of the importance of Fulbe participation and representation in the traditional governance system in their communities.
3. Enhanced their skills for promoting Fulbe participation and representation in the traditional governance system in their communities.

CULTURAL INTEGRATION OF FULBE



Time required

2 hours

Basic delivery steps**1. Factors hindering Fulbe representation and participation in the traditional governance system in their communities.**

- Facilitator through a brainstorming session, asks the participants to mention the factors militating the participation and representation of Fulbe in the traditional governance system in their communities.
- The contributions of the participants are captured on a flip chart for more detail discussion.

2. The importance of Fulbe participation and representation in the traditional governance system in their communities.

- Facilitator ask the participants to examine the advantages associated with the participation and representation of the Fulbe in the traditional governance system in their communities.
- The facilitator documents their contributions and ask for more explanation for each of the points raised.

3. Promoting Fulbe participation and representation in the traditional governance system in their communities.

- Facilitator puts the participants into groups to discuss how to resolve the challenges related to the participation and representation of the Fulbe in the traditional governance system in their communities.

Recommended teaching and learning resources

- Projector
- Laptop
- Public Address System (depending on number of participants)
- Flip charts and stand
- Markers
- Pens
- Note pads
- Sticky notes.
- Masking tape

*Make provisions for interpreter/translator where community groups are involved.

Recommended methodology

- Brainstorming
- Group work
- Discussions
- Personal testimonies

Evaluation

At the end of the session, the facilitator should facilitate a reflective activity with the participants to test the knowledge, skills and attitudes acquired from the session. Suggested questions include:

1. What factors exclude the Fulbe from the traditional governance system in your

community?

2. Why is it important to promote Fulbe participation and representation in the traditional governance system in your community?
3. What needs to be done to ensure Fulbe participate and are represented in the traditional governance system of your community?

Facilitator's notes/handouts

1. Factors hindering Fulbe representation and participation in the traditional governance system in their communities.

- There is the widely held view that the Fulbe are foreigners and that they cannot be included in the traditional governance system.
- Majority of non-Fulbe ethnic groups hold the view that the Fulbe do not understand and appreciate their values, beliefs, norms and practices and therefore, cannot be steward of their culture which include chieftaincy, land priests, youth and women leaders.
- Non-Fulbe feel majority nomadic Fulbe are not stable to be able to perform traditional functions.

2. The importance of Fulbe participation and representation in the traditional governance system in their communities.

- It brings about peaceful co-existence and shared vision in the communities.
- It minimizes conflict between Fulbe and non-Fulbe
- Fulbe contribute to community development through the payment of taxes and supply of milk products. They contribute to the development of various sectors of the economy.

3. Promoting Fulbe participation and representation in the traditional governance system in their communities.

- Enskinning/enstoolment of Fulbe chiefs should be left to community/subchiefs in whose community they are settled. Similarly, any form of allegiance to a paramount chief, overlord or any higher traditional authority should be rooted through the community chief in whose community the Fulbe are settled.
- Unless there is a very big Fulbe community/settlement within a particular traditional area, local chiefs should resist the temptation of enskinning Fulbe chiefs who will likely exercise parallel power to other local community chiefs. Instead, Fulbe leaders could be selected as representatives of their people in the community and perhaps serve as elders to the local community chief, with all other Fulbe settlers within the community being subjects of the local community chief as the host community members are.
- Involve Fulbe in community development activities
- Develop a Fulbe chieftaincy successful plan
- Traditional councils take deliberate steps to include Fulbe community chiefs in their activities and decision making
- Involve Fulbe communities in cultural activities/events such as festivals, funeral performance, marital rites etc.
- Provide training and capacity-building opportunities for Fulbe leaders and traditional authorities to enhance their leadership skills, governance capabilities, and conflict resolution techniques.

Session 2: Cultural diversity and intermarriages

Introduction

- The facilitator welcomes participants to the training session.
- He/she introduces himself and invites participants to introduce themselves.
- Group rules. Facilitator leads participants to establish group rules to ensure an uninterrupted training session.
- Presentation of training objectives and expected outcomes.
- Ice breaker/ warm-up exercise by facilitator of participants.

Objectives

At the end of the training session participants will be able to:

1. Mention the importance of cultural diversity and intermarriages between Fulbe and non-Fulbe ethnic groups.
2. Identify the factors constraining the cultural integration of the Fulbe in Ghana
3. Examine strategies for promoting cultural diversity and intermarriages between Fulbe and non-Fulbe.

Expected outcomes

At the end of the training session, participants will have;

1. Increased their understanding of the importance of cultural diversity and intermarriages between Fulbe and non-Fulbe.
2. Enhanced their understanding of the constraining factors to cultural diversity and intermarriages between the Fulbe and non-Fulbe in Ghana.
3. Acquired more skills and strategies for promoting cultural diversity and intermarriages between Fulbe and non-Fulbe in their communities.

Time required

2 hours

Basic delivery steps

1. The importance of cultural diversity and Fulbe and non-Fulbe intermarriages.

- Facilitator leads a brainstorming session with the participants to establish the importance of cultural diversity and interethnic marriages.

2. Understanding the factors constraining cultural diversity and intermarriages between the Fulbe and non-Fulbe in Ghana.

- The facilitator asks the participants to mention the factors that constrain the Fulbe from being represented in the traditional governance system in their communities.

3. Skills and strategies required for promoting cultural diversity and intermarriages between Fulbe and non-Fulbe in their communities.

- Facilitator puts the participants in small groups and asks them to propose strategies that can promote the participation and representation of the Fulbe in the traditional governance system in their communities.
- The facilitator invites the group leaders to present their findings. This is followed with a plenary discussion on each group's presentation.

Recommended teaching and learning resources

- Projector
- Laptop
- Public Address System (depending on number of participants)
- Flip charts and stand
- Markers
- Pens
- Note pads
- Sticky notes.
- Masking tape

*Make provisions for interpreter/translator where community groups are involved.

Recommended methodology

- Brainstorming
- Group work
- Discussions
- Personal testimonies

Evaluation

At the end of the session, the facilitator should facilitate a reflective activity with the participants to test the knowledge, skills and attitudes acquired from the session. Suggested questions include:

1. Why is cultural diversity and intermarriages between Fulbe and non-Fulbe important in Ghana?
2. What factors affect cultural diversity and intermarriages between Fulbe and non-Fulbe in Ghana?
3. How can cultural diversity and intermarriages between Fulbe and non-Fulbe be promoted?

Facilitator's notes/handouts

1. The importance of cultural diversity and intermarriages between Fulbe and non-Fulbe.

- It promotes exchange of innovative ideas
- It promotes cultural tourism
- It helps foster a sense of unity, respect, tolerance and peaceful co-existence between Fulbe and non-Fulbe
- It offers an opportunity for people to learn about the food, language, beliefs and traditions of different ethnic groups without necessarily travelling.
- It promotes the right of people to practice their own culture anywhere.

2. Understanding the factors constraining cultural diversity and Fulbe and non-Fulbe intermarriages.

- Majority dominant ethnic groups perceive Fulbe culture to be alien and inferior
- Most non-Fulbe ethnic groups have negative stereotypes and perception of Fulbe as violent people, armed robbers and rapists and this affects intermarriages.

3. Skills and strategies required for promoting cultural diversity and Fulbe and non-Fulbe intermarriages.

- Promote inter-ethnic festivals and play based activities.
- Educate and raise awareness of Fulbe and non-Fulbe cultural beliefs and practices.
- Use dialogues, mediations and negotiations to solve conflicts between Fulbe and non-Fulbe
- Promote the unique and rich culture of the Fulbe expressed in their dressing, food, music and dance.
- Advocate against hate speech and stereotypes against the Fulbe in the communities.
- Expand educational opportunities for Fulbe children. Education breaks cultural barriers.

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5. ANNEXES

Annex 1: List of institutions consulted

- a. National Peace Council
- b. National Commission for Civic Education
- c. Commission for Human Rights and Administrative Justice
- d. Ghana Education Service
- e. Ghana Health Service
- f. Fulbe Associations (Fulani Youth Association of Ghana, Tabital Pukaalu & National Council of Fulani Chiefs)
- g. Security Agencies (Ghana Immigration Service and Ghana Police Service)
- h. Fulbe community members
- i. Non-Fulbe community members
- j. Regional Coordinating Councils
- k. Metropolitan, Municipal and District Assemblies
- l. Traditional leaders
- m. Youth leaders
- n. Women leaders
- o. CSOs
- p. Development Partners;
- q. National Identification Authority
- r. Births and Deaths Registry
- s. Academics from Universities
- t. Private Sector

Annex 2: Institutions that could use the Fulbe integration manual

- a. Staff of the MMDAs, responsible for developing the Medium-Term Development Plans.
- b. Staff of RCCs, responsible for coordinating development and maintaining security in the region.
- c. National Peace Council, responsible for facilitating and developing mechanisms for conflict prevention, management, resolution and building sustainable peace in Ghana.
- d. Ghana Immigration Service, responsible for issuing permits and visas, border and migration management.
- e. Ghana Police Service, responsible for ensuring internal security in Ghana.
- f. Judiciary and the Judicial Service, responsible for the proper interpretation, application and implementation of the laws of Ghana.
- g. GES, responsible for implementing pre-tertiary education in Ghana.
- h. Ghana Tertiary Education Commission, responsible for regulating tertiary education in Ghana.
- i. Ghana Health Service, responsible for providing health care services to people living in Ghana.
- j. NIA, responsible for registering all Ghanaians and legally and permanently resident

- foreign nationals living in Ghana.
- k. Passport Office, which is responsible for issuing travelling passports to citizens,
 - l. Electoral Commission, which is responsible for registering voters and administering elections in Ghana.
 - m. Christian Council of Ghana.
 - n. Muslim Council of Ghana.
 - o. NCCE, responsible for civic education in Ghana,
 - p. CHRAJ, responsible for safeguarding the human rights of citizens and people living in Ghana.
 - q. Births and Deaths Registry, responsible for registering births and deaths in Ghana.
 - r. Fulbe Associations, responsible for championing the human rights of Fulbe in Ghana.
 - s. Civil Society Organizations, championing the rights of Fulbe to social inclusion.
 - t. Houses of Chiefs, who are the custodian of culture and community resources.
 - u. Youth groups: the youth create or resolve conflicts and should be targeted.
 - v. Other state and non-state stakeholders interested in social inclusion and cohesion.



★ A well-informed and active Ghanaian citizenry able to contribute to transformational change that advances democracy, accountability, and social change.

★ To increase the effectiveness of citizens and civil society to achieve an equitable and inclusive society.
