

2021-2022
DEVELOPMENT PROJECT PROSPECTUS



ROYAL HOUSE OF SEFWI OBENG-MIM

SEFWI WIAWSO TRADITIONAL AREA

WESTERN NORTH REGION

REPUBLIC OF GHANA

Supporting the Social Welfare and Development of the Sewfi Obeng-Mim Traditional Area

DEVELOPMENT PROJECT 2021-2022

Despite the international pandemic in 2020, the year was very productive in the Sefwi Obeng-Mim stool land. With profound thanks to the Royal Order of the Golden Fire Dog's Grand Priory of Hong Kong and Mainland China and Asafohene Lewis Luk, our 2021 fundraising project for the teachers' accommodation was achieved in December of 2020. So, we now have a new 2021 project!



Between the pandemic and health cases in the village, it is clear to the Oheneba Foundation board that the village of Sefwi Obgne-Mim needs a medical center to provide sustainable health care for the people. This initiative builds on the water and sanitation projects built over the last year and a half, as well as visiting nurses. For the village and the people in the stool land to grow and thrive, a community based health care provider and a free-standing dedicated facility is crucial.

Based on models of other villages' medical centers (as pictured), the rough cost estimate is USD \$20,000. This is with the assumption that the village members will be providing the labor, as they have for the construction of the school, public washroom, and teacher's accommodation projects in 2019 and 2020. The land on which the center would be built is provided for under the traditional council and the community. Construction would begin once two-thirds of the budget is received and the remaining pledged.





St. John of God Hospital, located in Sefwi-Asafo under the Prior and Hospital Director, Br. Johannes Torwoe, O.H., has covenanted with the Royal House to provide the essential medical staff. St. John of God Hospital is part of The Brothers Hospitallers of St. John of God (St. Augustine Province of Africa), a Mendicant

Religious Order under the Roman Catholic Church.¹

THE OHENEBA FOUNDATION

On the anniversary of his enstoolment in 2019, H.M. Oheneba Nana Kwame Obeng II stated,

I am Tufohene (Warlord). We fought wars for territorial expansion to gain more land and resources for the use by the people. Sometimes we waged wars to control trade routes and gain access to important markets, while other wars were to secure the boundaries of the state. Today, there are no more wars. I therefore declared war on illiteracy, poverty, disease and unemployment to promote development in my Kingdom and beyond, calling for the needed support in this regard. I am committed to fighting a different type of war in the 21st century, a war in the form of development.

Under the Republic of Ghana law, The Companies Act, 1963, Act 179, H.M. Oheneba Nana Kwame Obeng II, Chief of Sefwi Obeng-Mim, created and registered with the Republic the Oheneba Foundation as a Community Development Fund to help finance development initiatives, projects, and programs in the stool lands under his care.

The Foundation focuses on five key areas: Education, Health, Water and Sanitation, Agriculture, and Infrastructure.

¹ See Annuario Pontificio per l'anno 2019. Città del Vaticano: Libreria Editrice Vaticana, 2019.

GOVERNANCE

The Oheneba Foundation was registered in Accra on 21st February 2020, registration number CG012342020, tax ID number C0035079169. The Oheneba Foundation was certified by the Department of Social Welfare as a Non-Government Organization (NGO) operating in the Suaman District Assembly (Dadieso) on 20 October 2020, registration numbers DSW/SDA/NGO/02, R.G.D./CG012342020.

The Foundation has a formalized governance structure and funding mechanism. The Foundation has a 7-member Board of Trustees (as of October 2020, there is one vacancy on the Board). Board members are appointed by Oheneba Nana Kwame Obeng II.

The Board Officers are H.M. Oheneba Nana Kwame Obeng II (Dacosta Ofosuhene), Chairman; Patricia Ataah Kwarteng, Director; Asante Stella, Secretary; Eddie Nikol, Auditor.

Additional members of the Board are Obahemaa (Queen Mother of Development) Nana Akua Kra II (a.k.a. Tee Gambles-Francis) of the U.S. State of Hawaii, and the Rev'd Dr. Christian D. Boyd of the U.S. State of Wisconsin as the Royal House Project Coordinator, Fundraising Officer, and Grand Chancellor of the international association. Nana Akua Kra II, as the Queen Mother of Development, oversees the operations and finances of the Royal House and is the key contact for development partnerships.

Patricia Ataah Kwarteng serves as the Director of the Foundation and oversees the in-country day-to-day operations.

The Board meets once a year to review projects and programs, as well as approve the Foundation's budget and expenditure. The accounts of the Foundation are audited annually by an independent financial auditor.

FUNDING

Funding for the Foundation is primarily through contributions from donors across the world, especially those who are members of the Royal House's Order of the Golden Fire Dog and Order of Obeng II. Both of the Royal Orders are dynastic orders of merit and reflect the Akan traditional Asafo. Other donors are individuals moved by the work and passion of H.M., as well as other foundations and non-government organizations (NGO) whose purposes align with the Foundation.

THE DEVELOPMENT AREA

Sefwi Obeng-Mim is composed of numerous farming communities in the Juabeso District in the Western Region of the Republic of Ghana. The Obeng-Mim Stool lands have about 1,500 people, many of who are subsistent cocoa farmers. The primary development area is located in the middle of the Krokosue Forest Reserve under Sefwi Wiawso Traditional Area, one of the largest forest reserves in Ghana. Due to the location of the community, it is difficult in accessing the most basic developmental project by the central government and government funding. Providing safe and clean potable water, as well as medical and educational development, as well as other human services, is left to the traditional chieftaincy institution.

DEVELOPMENT GOALS

EDUCATION

Securing bright futures for young people in our communities is crucial. That is why the Foundation invests in scholarships, classroom blocks, libraries and ICT centers, early childhood development centers, teaching and learning materials, as well as accommodation for teachers and the education directorate.

HEALTH

Enhancing quality of life, preserving human dignity, and adding value to life – these have become possible through increased access to quality health and maternal care in our communities.

AGRICULTURE

Significant investment in agriculture continues to improve the livelihood of members of our communities. Through the provision of inputs and extension services, farmers are producing more and contributing to the enhancement of Ghana's food and nutritional security.

INFRASTRUCTURE

The provision of infrastructure, including community centers and good roads, has eased transportation and improving the quality of life of members of our host communities.

WATER AND SANITATION

In collaboration with government agencies, NGOs, and other key stakeholders, we are addressing issues regarding access to potable water and sanitation in our communities. Through the provision of small-town water supply systems, mechanized boreholes, and hand-dug wells, our communities have unfettered access to potable water.

DEVELOPMENT PROJECTS AND FUNDRAISING HISTORY

2020 DEVELOPMENT REPORT

Funds Invested in the People of Sefwi Obeng-Mim

USD: 19,964 GH: 117,287

- Teachers' Dormitory to be completed in 2021. The facility will house the teachers of the Royal School, providing common space as well as private living quarters. The cost of construction with a construction firm has been quoted to cost USD \$25,000. The Sefwi Obeng-Mim community has offered to provide the labor to build a facility for the teachers. Thus the fundraising amount required was USD \$8,000 to cover the costs of materials.
- Construction and plumbing of Village Well #2, \$3,500.

- Purchase of a ceremonial drum for the children in the Royal School, \$70.
- Collection and distribution of face masks and hand sanitizers, \$1,000.
- Support of 25 elder women affected by the pandemic economy, \$375.
- Construction of Royal School washrooms, \$2,000
- Purchase and distribution of machetes to the cocoa farmers to help them in their harvest, \$400.
- Village road repairs, \$2,000
- Salaries for the Royal School teachers, \$1,900.
- Underwrote a partnership between an artisan basket weaver to create harvesting baskets for the cocoa farmers, \$100.
- Purchase of cocoa seedlings for the Royal Cocoa Farm project, whose proceeds will help fund future stool land development and help raise the people out of poverty, \$619.

2019 DEVELOPMENT REPORT

Funds Invested in the People of Sefwi Obeng-Mim

USD: 14,500 GH: 75,400

- A 3-Unit School Building: \$7,000 investment in education and the future of children made by local and international sources.
- Construction and plumbing of Village Water Well #1: \$3,500.
- Royal School Children Backpacks: \$500.
- Furniture, Teacher Equipment, School Supplies, Uniforms, and Assistance with Teachers' Salaries: \$3,000.
- Nurse's Motorcycle to travel between villages in the stool land: \$500.

Introduction to the Sefwi Wiawso Traditional Kingdom and The Royal House of Sefwi Obeng-Mim

CHIEFTAINCY INSTITUTION IN GHANA

The chieftaincy institution in Ghana is a system that structures and regulates the activity of local chieftains (or monarchs) in the Ghanaian society and state. In 1925, when Ghana was called the British Gold Coast Colony, provincial councils of chiefs were established in all three territories of the colony, partly to give the chiefs a colony-wide function. The 1927 Native Administration Ordinance clarified and regulated the powers and areas of jurisdiction of chiefs and councils. In 1935 the Native Authorities Ordinance combined the central colonial government and the local authorities into a single governing system. New native authorities, appointed by the governor, were given wide powers of local government under the supervision of the central government's provincial commissioners. The chieftaincy institution of Ghana has been enshrined in the Republic's Constitution (chapter 270-277) and the Chieftaincy Act of 2008.

Those who hold the sacred title of "chief" (Nana) in Ghana, from the Asantehene and Paramount Chiefs (Kings), to Divisional Chiefs (ruling Princes or sub-kings), to chiefs, sub-chiefs, and Adikrofo within Royal Houses (Nobles), all considered constituted and sovereign rulers in their designated traditional areas with their traditional councils.

SEFWI WIAWSO TRADITIONAL KINGDOM

The Royal House of Sefwi Obeng-Mim is under the Paramount King of Sefwi Wiawso Traditional Kingdom, His Majesty Katakylie Kwasi Bumagama II. The Sefwi kingdom goes back in history to the ancient times of Ghana.

The Sefwi Wiawso Traditional Kingdom covers an area of 2,695 square miles crossed by the Tano and Bia rivers. That is approximately the size of the states of Delaware and Rhode Island combined.

- The total population at the last census was 572,020.
- There are five major towns including the capital of Sefwi Wiawso, home of the King's Palace.
- There are two colleges in the kingdom: Wiawso College of Education and Asafo Health Care College
- English and Akan Twi are the languages.
- Sefwi is the agricultural powerhouse of Ghana and the area is known for the export of cocoa, cassava, and other agricultural products.
- It is also home to natural resources such as gold, bauxite, and timber.
- With cocoa farming as a main occupation of the people, Sefwi produces two-thirds of Ghana's cocoa.
- The Sefwi land is great for investment and development given that is blessed with almost all the natural resources of Ghana.

The Royal House of Sefwi Obeng-Mim has a natural forest reserve with all kinds of animal species and wonderful unique weather conditions. We are the perfect place to go on camera safari in West Africa. There are numerous tourism possibilities besides safaris including many ancestral sites and our famous Yam

Festival (Alluolue), held in November. We have the Tree of God (Nyame Dua), the Ancestral Hole (which has healing powers, and the Abombirim Sacred Tortoise Forest. We welcome you to visit our beautiful land and help us to develop the land, build schools and clinics, increase tourism, and meet our friendly Sefwi people.

CHRONOLOGY OF SEFWI OBENG-MIM

The stool land (kingdom) of Sefwi Obeng-Mim, under the Sefwi Wiawso Traditional Area, was constituted in 1935 under the first Chief/King, Nana Kwame Obeng I. His Majesty, Obeng I, with his chief priest, ushered in reforms to the constitution and the ceremonial regalia (cloths, ornaments, and decorations). Even though the size of the kingdom seems small in comparison to other stool lands, it's people and leaders have been a powerhouse in the development of not only their region but also the whole Traditional Area and post-colonial Ghana.



The Historic Succession of Sefwi Obeng-Mim Kings

1. Nana Kwame Obeng I (1935-1960)
2. Nana yaw Brobbery (1960-1990)
3. Nana Kofi Ntori (1990-2001)
4. Nana Kwame Ofori (2001-2005)
5. Nana Kwame Wusu I (2005-2011)
6. Nana Kwame Ofori II (2011-2016)
7. Oheneba Nana Kwame Obeng II (2016-Current)

H.M. Oheneba Nana Kwame Obeng II, known in his private life as Mr. Ofosuhene Dacosta, was enstooled and outdoored as the Chief/King of Sefwi Obeng-Mim within the Sefwi Wiawso Traditional Area of the Western North Region of Ghana, West Africa, on 3rd June 2016. Nana is recognized by the Sefwi Wiawso Traditional Council as the rightful enstooled chief of the area by the Elders and Kingmakers. The Paramount Chief of the Sefwi Wiawaso Tradition Area and President of the Sefwi Wiawso Traditional Council is H.M. Katakylie Kwasi Bumagama II, father of H.M. Oheneba Nana Kwame Obeng II. H.M. Katakylie Kwasi Bumagama II elevated H.M. Oheneba Nana Kwame Obeng II as a Divisional Chief on 16th July 2017.

THE ROYAL ORDERS OF SEFWI OBENG-MIM

All the members of the Royal Order are ennobled members of the Royal House.



The Royal Order (Asafo) of the Golden Fire Dog

The Aduana people are believed to have been led out of the ground by a dog which had fire in his mouth. Hence they are referred to as Ogyaasefu. It is also believed that the first Aduana had a dog that once was out to search for food and on seeing fire the dog thought there was something to eat for him and in doing so got his mouth seriously burnt. When the owner saw it coming with the fire he then said, "m'atwea woabre me adie" meaning 'my dog you have brought me something worthy'.

The Royal Order of the Golden Fire Dog was constituted and inaugurated under the auspices of the Royal House of Sefwi Obeng-Mim in order to promote the ancient code of the military protectors of the ancient Akan Kingdom dating back to time immemorial.

The International members of this Royal Order are dedicated to the development of the Stool Lands under the care of the Royal House. Acceptance into the Order is based on the assessment of the human values and quality of character of the applicant, without distinction or discrimination based on religion, social class, race, political tendencies, physical disability, or sexual orientation. Advancement in rank is based on merit.

The ranks, in order of accession: Member, Royal Order of the Golden Fire Dog (MG); Knight/Dame, Royal Order of the Golden Fire Dog (KG/DG); Knight/Dame Commander. Knight Commander, Order of the Golden Fire Dog (KCG/DCG); Knight/Dame Grand Officer. Knight, Grand Officer, Order of the Golden Fire Dog (KGOG/DGOG); Knight/Dame Grand Cross. Knight, Grand Cross, Order of the Golden Fire Dog (KGCG/DGCG), and Grand Collar, Order of the Golden Fire Dog (GCG).

The Royal Order of Obeng II

The Royal Order of Obeng II is designed as a dynastic order of merit reflecting the traditional African royal orders that differentiates them clearly from European models. The membership of this order is restricted to the Chief or King of Obeng-Mim Stool Land and the very few other persons who have honored the king and the kingdom through their noble acts of love and charity that build up the kingdom and its legacy for future generations. The king is the Grand Master of the Royal Order and grants the dignity of the Order to others found to be of merit by His Majesty and the Royal House. Those who hold the rank of Knight Grand Cross of the Royal Order of the Golden Fire Dog may receive the honor of Knight/Dame Grand Cross of the Order of Obeng II (KGCO/DGCO). The king may also grant the honor of the Grand Cross of the Royal Order of Obeng II (GCO) to other recognized heads and members of royal houses, nobles, and heads of state, as well as a lifetime achievement to a member of the Royal Order of the Golden Fire Dog.



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Contact for more information:

The Most Excellent Rev'd Dr. Christian D. Boyd, GCO, GCG

Adontehene (Grand Chancellor) and Chief of Arms, Royal House of Sefwi Obeng-Mim

Project Coordinator and Fundraising Officer, Oheneba Foundation

Sefwi Wiawso Tradition Area, Republic of Ghana

adontehene@royalhousemim.org

+1.618.292.8583