

**DIVINE KINGSHIP OF ASANTE: A MODEL FOR SUSTAINABLE
DEVELOPMENT OF SELF AND COMMUNITY**

KNUST

by

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DECLARATION

I hereby declare that this submission is my own work towards the Ph. D. degree and to the best of my knowledge, it contains no material previously published by another person nor material which has been accepted for the award of any other degree of any other university, except where due acknowledgements have been made in the text.

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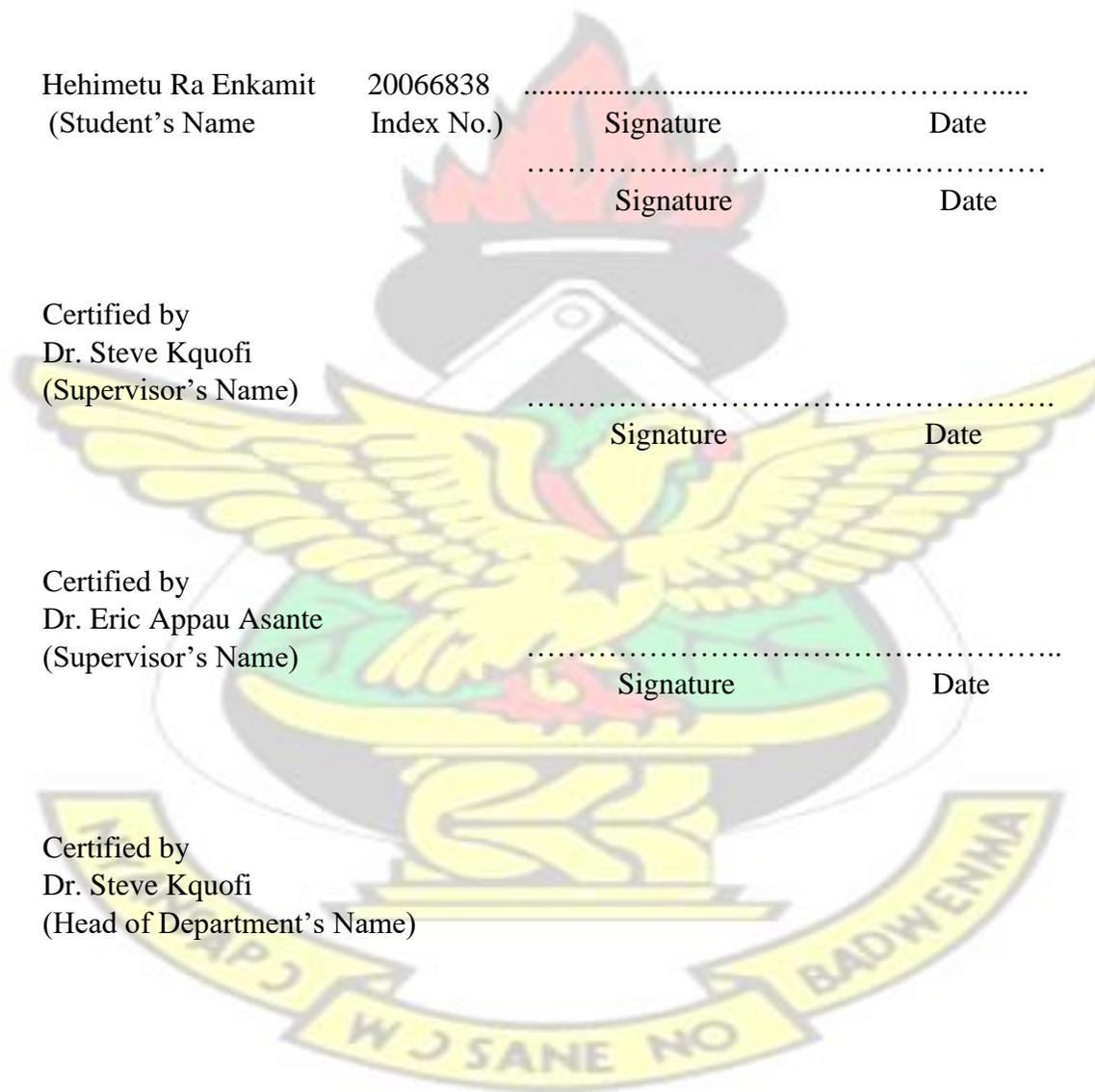
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ABSTRACT

This thesis is predicated on these objectives: to study the nature and history of Asante divine kingship; investigate whether the kingship is a model for sustainable political, social and economic development of self and community and of the environment of Asante; whether the kingship's administrative principles provide adequate philosophy and training for Asante and other political leaders to address the political challenges of Asante and the rest of the world. Assumptions were made to make the researcher focus on these objectives. The research questions include why is the kingship a model for sustainable political, social and economic development of self and community, and of the environment in Asante? Do the kingship administrative principles provide adequate philosophy and training for Asante and other political leaders to address the political challenges facing the world? The research design is mainly phenomenological and descriptive. Random and nonrandom sampling techniques were employed to select a sample size of 300 from a population of a little more than 4,000,000 people. However, 275 people responded to questions. Information was obtained from libraries and the field. The data collection instruments were interviews, questionnaire, and opinionnaire. The data were organized, analyzed and interpreted with the aid of maps, pictures, statistical tables, bar and pie- charts. The findings reveal that the kingship is theocratic. The king is believed to be God's viceroy. The kingship has existed since the pre-colonial period. It is largely a model for sustainable political, social and economic development of self and community, and of the environment of Asante. But today the environment is being degraded. The kingship's administrative principles greatly provide adequate philosophy and training for Asante and other political leaders to

address political challenges facing the world. Advantages and disadvantages emanate from the kingship but the former outweigh the latter. And this thesis is important because it deals with a kingship that largely helps to develop human and environmental resources. Finally, recommendations intended to make the kingship a better model for sustainable political, social and economic development of self and community and of the environment have been made.



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The researcher would like to acknowledge the contributions of the following persons, each of whom made valuable inputs to the researcher's ability to frame the topic of this thesis, conceptualize the presentation, gather, evaluate and synthesize the information and construct the presentation. First of who is His Royal Majesty, *Otumfuo* Osei Tutu II, *Asantehene*. It was he who granted me permission to query members of the Asante Divine Kingship to gather their unique perspectives and insights into the Asante Kingship as a model for sustainable development of self and community.

Though neither his schedule nor that of the Queenmother, *Nana* Afia Kobi Serwaa Ampem II, *Asantehemaa*, permitted a personal interview, the researcher was granted unlimited access to the *Asantehene's* speeches and permission to interview their spokespersons *Baffour* Otu Acquah II, chief spokesman for *Asantehene*, *Nana* Agyemang spokeman for *Asantehemaa*, and *Nana* Ama Konadu who serves both as spokesman for *Asantehemaa* and *Esresoheemaa*. The researcher was also privileged to interview *Oheneba* Adusei Poku, *Akyempimhene* of Asante, *Barfour* Kwame Kusi II, *Ankobeahene* of Asante, *Nana* Osei Tire II, *Nkonsonhene* of Asante and *Aduamoahene* and *Nana* Nkrumah, custodian of the Asante queenmother's stools. Additional members of the Asante Divine Kingship interview include, but are not limited to the paramount chief and paramount queenmother of Agogo, *Nana* Akuoko Sarpong and *Nana* Asrakoma Serwah Kusi Oboadum; the paramount chief and paramount queenmother of Gyadam *Nana* Ayim Kumnipa II and *Nana* Mmrongo II; the paramount chief of Kokofu, *Barima* Okotwarisuo Kwasi Offe and *Nana* Afaa Tutuwaa, Kokofu *Nkwonwasofohemaa*, *Nana* Adwoa Brago II, Kokofu

Sumankwaihema and *Nana Koko Adisiwa, Kokofu Benkumhema*; and *Nana Yaa Asantewaa II* and *Nana Abena Daawa II*, paramount queenmothers of Ejisu and Asuboa respectively. All of the above persons donated their time and knowledge some freely and sometimes in three or more personal sittings and in some cases numerous phone calls as well. Any errors and mistakes of omission or commission are the researcher's own.

Secondly the researcher would like to thank Dr. Ra Un Nefer Amen I, the *Shekhem Ur Shekhem* (King Great King) of the Ausar Auset Society International. It was he who first introduced me to both the Divine Kingship as a practical approach to reestablishing African societies in modernity and the Asante Divine Kingship. It has been his instruction that has provided the intellectual framework, and has enabled the researcher to view the Asante Divine Kingship as a model for sustainable development of Self and Community and to see its connections to Ancient Kamit (Egypt).

The third person, who has made an invaluable contribution to the researcher's ability to access, grasp and evaluate the Asante Divine kingship is the previously mentioned *Nana Akuoko Sarpong*. Through *Nana Sarpong*, the researcher has had the benefit of immeasurable access in Ghana to people in all walks of life including Presidents of associations, Ministers of State, Kings, Queenmothers, priest, priestesses, chiefs, educators, street vendors, students, business owners, and so many others, without which this project could never have been completed.

Through *Nana Sarpong* the researcher was directly introduced to *Nana Osei Amoatin* and indirectly introduced to *Naba* (chief) *Azumah Ndagu Edward*. *Nana Osei Amoatin*, Assistant Administrative Officer for Otumfuo's Education Fund, Publisher of Royal Magazine, and Executive Promoter for cultural heritage of the West

Africa International Promoters for Cultural Heritage LTD. *Nana Amoatin* as a research assistant arranged nearly all of the interviews with the members of the Asante Divine Kingship and facilitated transportation as well as served as an interpreter for several sessions.

Naba Azumah, a northern chief who resides in Kumasi was a former research assistant at the Kwame Nkrumah University of Science and Technology (KNUST). As a research assistant for this thesis, Naba Azumah facilitated communication with my advisor, often interpreting my American English into Ghanaian English as my advisor had difficulty grasping my speech. Additionally, he often facilitated transportation, served as a research assistant and has been a constant supporter encouraging my completion of this project.

Because the research for this project has been conducted on two continents, North America and Africa and in two countries, the United States and Ghana, the researcher has been blessed to have valued assistance from a number of individuals in various capacities. Since so much of the communication for this project has been conducted in Asante Twi, which the researcher does not speak and field research has been conducted in and around Kumasi, where the travel patterns were initially unknown to the researcher, in addition to Naba Azumah and Nana Amoatin the researcher acknowledges the assistance of the following individuals who served as research assistance in various capacities. Kwaku Kusi Amoatin, Farm Manager for Bodukwan Farms (Otumfuo Farms) and Researcher for Royal Magazine, aided the researcher with data collection, interviews, interpretation, travel, typing and editing. Collins K. Adusei, Senior Registrar, Kumasi Traditional Council, provided assistance with staging interviews and explanation of Asante Cultural norms. Bonsu Boaten, Principal and Akosua Afriyie Duku, JHS Head Mistress, of the Maria Montessori School shared their conceptual explanations of Asante culture, the late

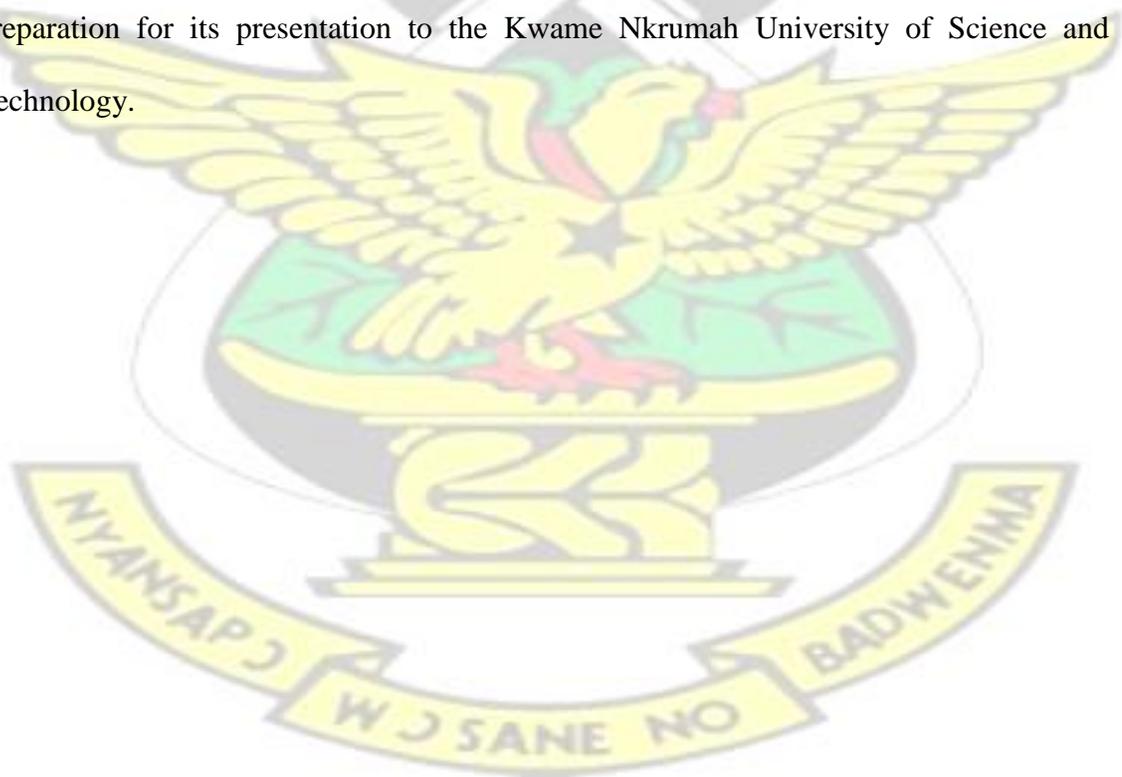
Joe Mensah, partner of Ellen's Batik, Kumasi Cultural Center assisted with transportation and interpretation of interviews. Maria Selasi Addam the daughter of Mr. Mensah and a language major at KNUST assisted in transcribing the interviews from Asante Twi into English.

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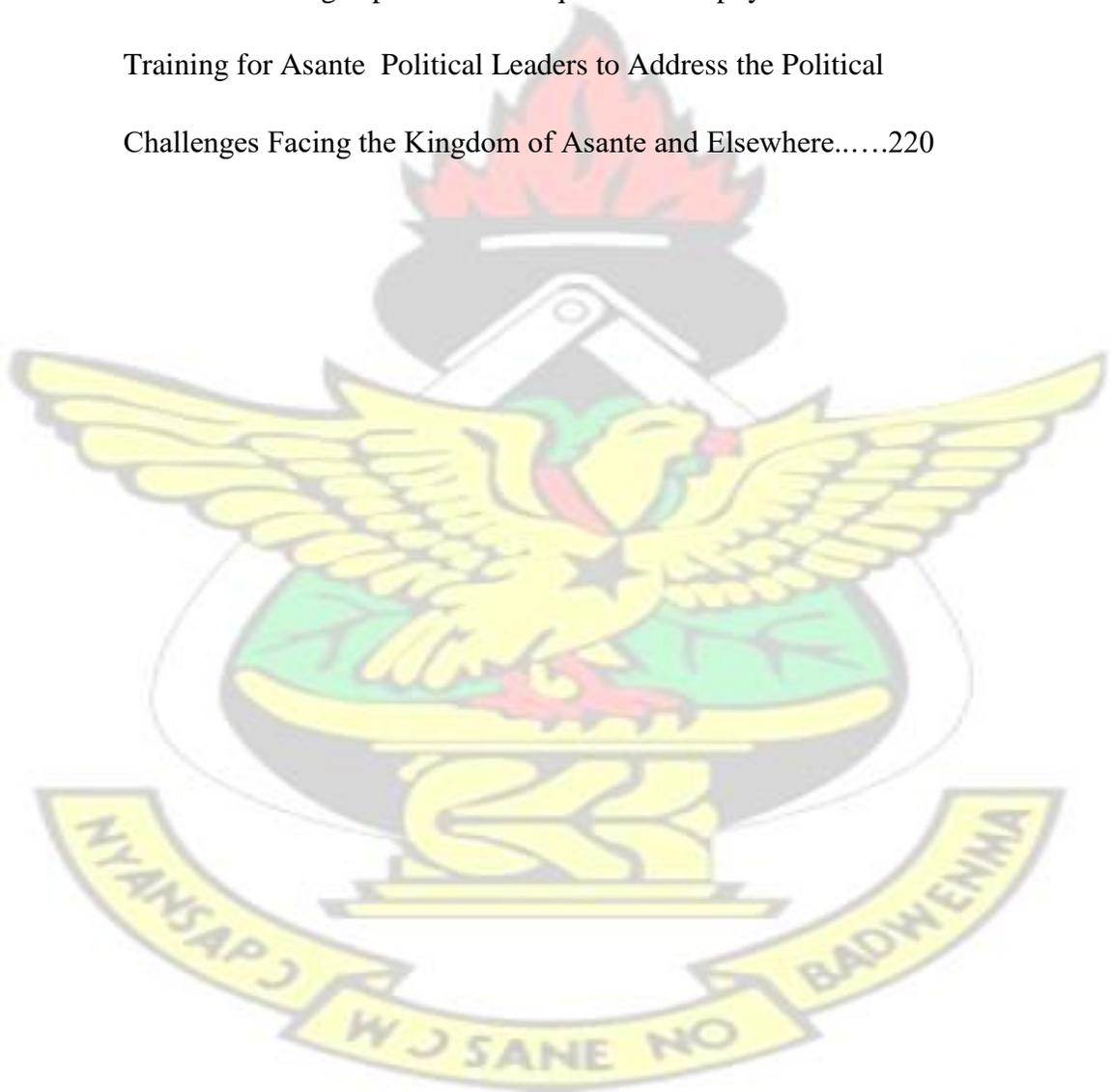
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LIST OF ABBREVIATIONS

KNUST



Ausar Auset Society International

AASI: Acquired Immune Deficiency Syndrome

AIDS: Convention People's Party

CPP: Human Immunodeficiency Virus

HIV: Information Communication Technology

ICT: Kwame Nkrumah University of Science and Technology

KNUST: Manhyia Palace Records Office

MPRO: Non-Governmental Organization

NGO: National Liberation Movement

NLM: Papers on Osei Tutu II's Lectures

POTL:



CHAPTER ONE

INTRODUCTION

1.1 Overview

This chapter deals with the background to the study, statement of the problem, objectives of the study, research questions, statement of assumption, delimitation, limitations, definition of terms, a list of abbreviations, importance of the study, organization of the rest of the text and a summary of the chapter.

1.2 Background to the Study

The decision of this African American researcher to write about Asante divine kingship as a model for sustainable development of self and community was taken as far back as 1985. In that year, 55 members of the Ausar Auset Society International (AASI), including the researcher himself, were invited by the *Asantehene* (Asante king) Otumfuo Opoku Ware II to Kumasi, the capital of Asante Kingdom in Ghana, to attend the Golden Jubilee celebration, commemorating the Fiftieth Anniversary of the Restoration of the Asante Confederacy or kingdom, discussed later in Chapter Four of this thesis.

The AASI, whose members were invited, is a Pan African Spiritual Organization founded in 1973 by Shekhem Ur Shekhem (King Great King) Ra Un Nefer Amen I, and is headquartered in Brooklyn, New York, United States (US). When the invited members of this society witnessed the pomp and pageantry that characterized the Golden Jubilee Celebration, they, including the researcher himself, were very much impressed, especially when they had the opportunity to greet the king amidst a great excited crowd while the monarch was sitting in state in Kumasi. Indeed, during the Golden Jubilee Celebration, the researcher was awakened to the reality of divine kingship; and he still has vivid memories

of the splendor and excitement of the celebration, which at that time stirred his mind to write this thesis.

The researcher's desire to produce this thesis was also reinforced by the fact that the Kingdom of Asante formally recognized the AASI; and Otumfuo Opoku Ware II honored the leader of the AASI through a presentation of a wooden stool. The most memorable events, which surprised and bolstered the ego of this researcher to write this thesis, occurred in Agogo, a town in Asante. In that instance, Nana Akuoko Sarpong, the paramount chief of the Agogo Traditional Area invited all the AASI members, including the researcher into that town and accepted all of them in a grand ceremony as "citizens" of the Agogo Community. The paramount chief then declared the head of the AASI as his "co- ruler" of the Agogo Traditional Area. It was in fact, this paramount chief, who in 1982 initiated the relationship between the AASI and the kingdom of Asante. He came to the US in that year to prepare a way for the 1984 visit of Otumfuo Opoku Ware II. Among the African leaders whom Nana Akuoko Sarpong met during the negotiations for welcoming Otumfuo was the leader of the Ausar Auset Society International, Shekhem Ur Shekhem Ra Un Nefer Amen I.

The leader of the AASI satisfactorily coordinated the reception of Otumfuo Opoku Ware II at a well-organized and attended durbar in the US in 1984. During that trip, Otumfuo accompanied an Asante touring museum exhibit named, "Asante: the Kingdom of Gold", and he met and interacted with the African descendants then living in the US. It was during the interactions that Otumfuo invited the AASI members, including the researcher, to attend the 1985 Golden Jubilee Celebration in Kumasi.

This trip to Kumasi has been memorable because it was the first journey made by AASI members, including the researcher, to Africa, particularly to Kumasi (or Asante). But from 1985 to the commencement of the writing of this thesis in 2014, the researcher has made twenty trips to Ghana (Kumasi) and has gained worthy experiences that have facilitated the writing of the thesis.

The researcher's decision to write this thesis, taken in 1985, as stated earlier, was more vigorously stirred the following year on his second trip to Ghana. This event coincided with the researcher's promotion to the position of a Paramount King within the Ausar Auset Society International, and the AASI kingship being officially recognized by the Ghanaian National House of Chiefs. The researcher's impetus toward the writing of this thesis was again bolstered in 2001, when he coordinated a durbar in the US for the reigning *Asantehene* Osei Tutu II during his visit into that country. The researcher's contact with the reigning Asante king helped the former to develop better affection for Asante divine kingship and made him more eager to write about it. The author's eagerness to write about this kingship is also rooted in the fact that the Ausar Auset Society International, of which he is a member, practices divine kingship like that of the Asante kingdom. In this regard, the Ausar Auset Society International, the Kingdom of Asante and Ancient Kamit (most popularly known as Egypt) are on the same pedestal. And interestingly, as previously mentioned, the researcher now holds the rank of a Kamitic Paramount King (Ur Aua) within the AASI, which he joined in 1975.

The researcher chose to write about the kingship of Asante to fulfill one of the aspirations of AASI whose purpose is to provide a vehicle for Africans in the diaspora like this researcher to

study about the “greatness” of African culture and encourage its members to apply that “greatness” to their daily lives. It is in view of this purpose that Asante, which is one of the greatest African cultures, was chosen for this study. It is because of the researcher’s interest in divine kingship that this study about Asante divine kingship has been made. Also, the researcher’s decision to write about the divine kingship of Asante was partly based on the fact that he wanted to project Asante divine kingship for his own glory, since he learnt through a DNA test in 2006 that he, like Asantes, is a “Ghanaian”, hailing from Nkonya in the Volta Region of Ghana. According to the DNA test, Nkonya, where this researcher has been enstooled as *Abontendomhene*, was the hometown of his paternal ancestor, hence the claim that this thesis has been written for the glory of the researcher.

The study of Asante divine kingship in relationship with self and community development, which is the subject matter of this thesis, is in line with one of the principles of AASI which encourages each of its members to actualize the ancient Kamitic philosophy of “Know thyself.” But while this Kamitic philosophy concerns itself with one’s spiritual development, the kind of self and community development discussed in relationship with Asantes in this thesis is pragmatic, not spiritual.

The kingdom of Asante, whose divine kingship has been studied in this thesis, is situated in the central area of the southern part of Ghana, as shown in figure 1.1. Today, this area is officially called Ashanti Region. The word “Ashanti” being the corrupted form of Asante, was applied to the kingdom and its people by the British who colonized the Gold Coast (now Ghana) including Asante. The Ashanti Region, as seen in figure 1.1, is bordered by the Western Region to the southwest, the

Central Region to the south, the Eastern Region to the east, and the Brong Ahafo Region borders the northern and western parts of the region. It is noted with interest that these demarcations were made for the purpose of political administration by the government of Ghana. In reality, Asantes claim that some of their towns and villages are located in the Brong Ahafo and the Volta Regions of this country. And those towns and villages still owe allegiance to the *Asantehene*. Ghana in which Asante is found is situated in West Africa. It is bordered in the west by La Cote D'ivoire (the Ivory Coast), in the north by Burkina Faso, in the east by Togo, and in the south by the Atlantic Ocean, as seen in figure 1. 2.

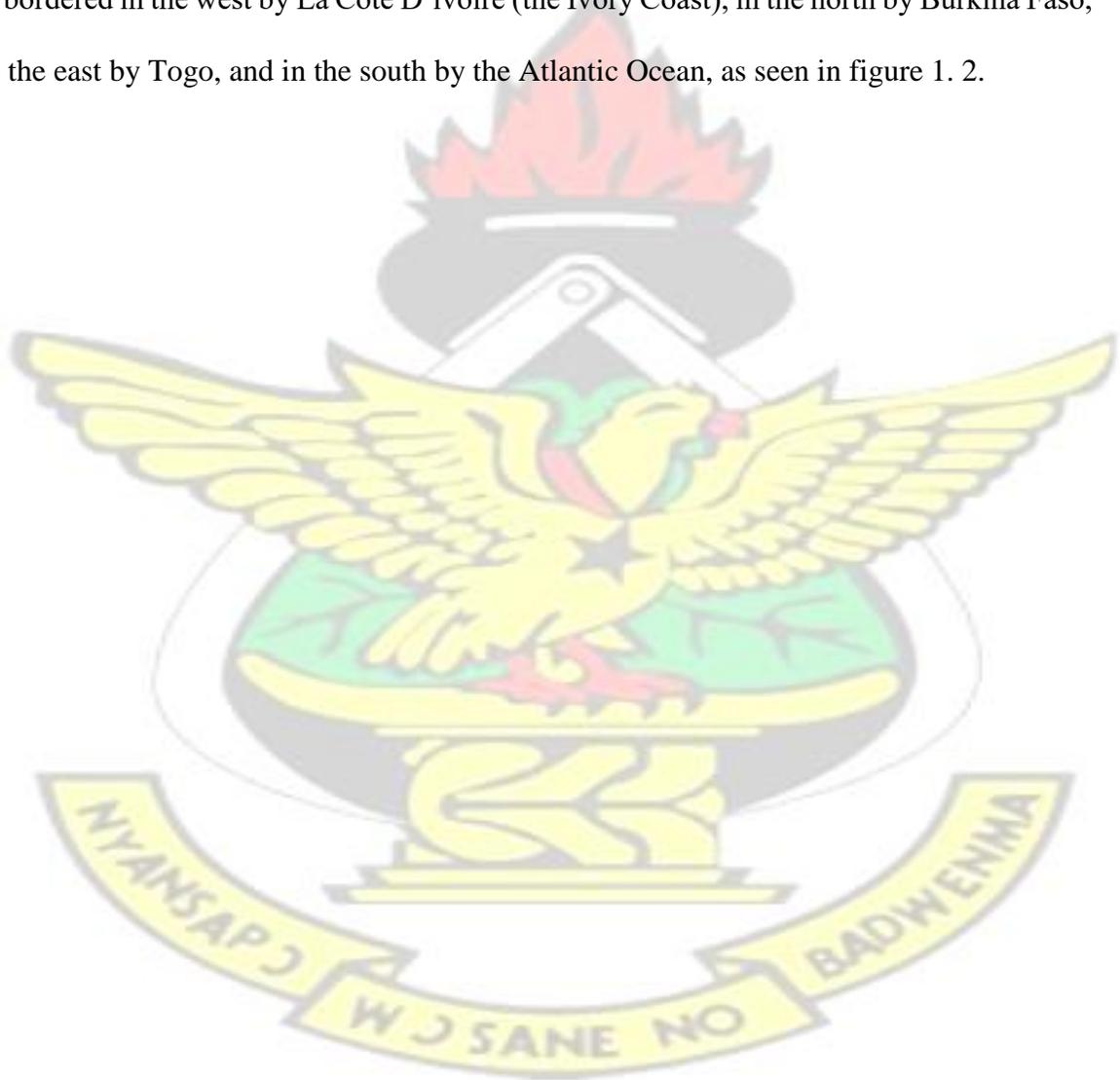




Figure 1.1: The Map of Modern Ghana Showing Ashanti Region
 Source: Ephotopix.com (2009-2012)



Figure 1.2 Map of Africa Showing Ghana's location in West Africa

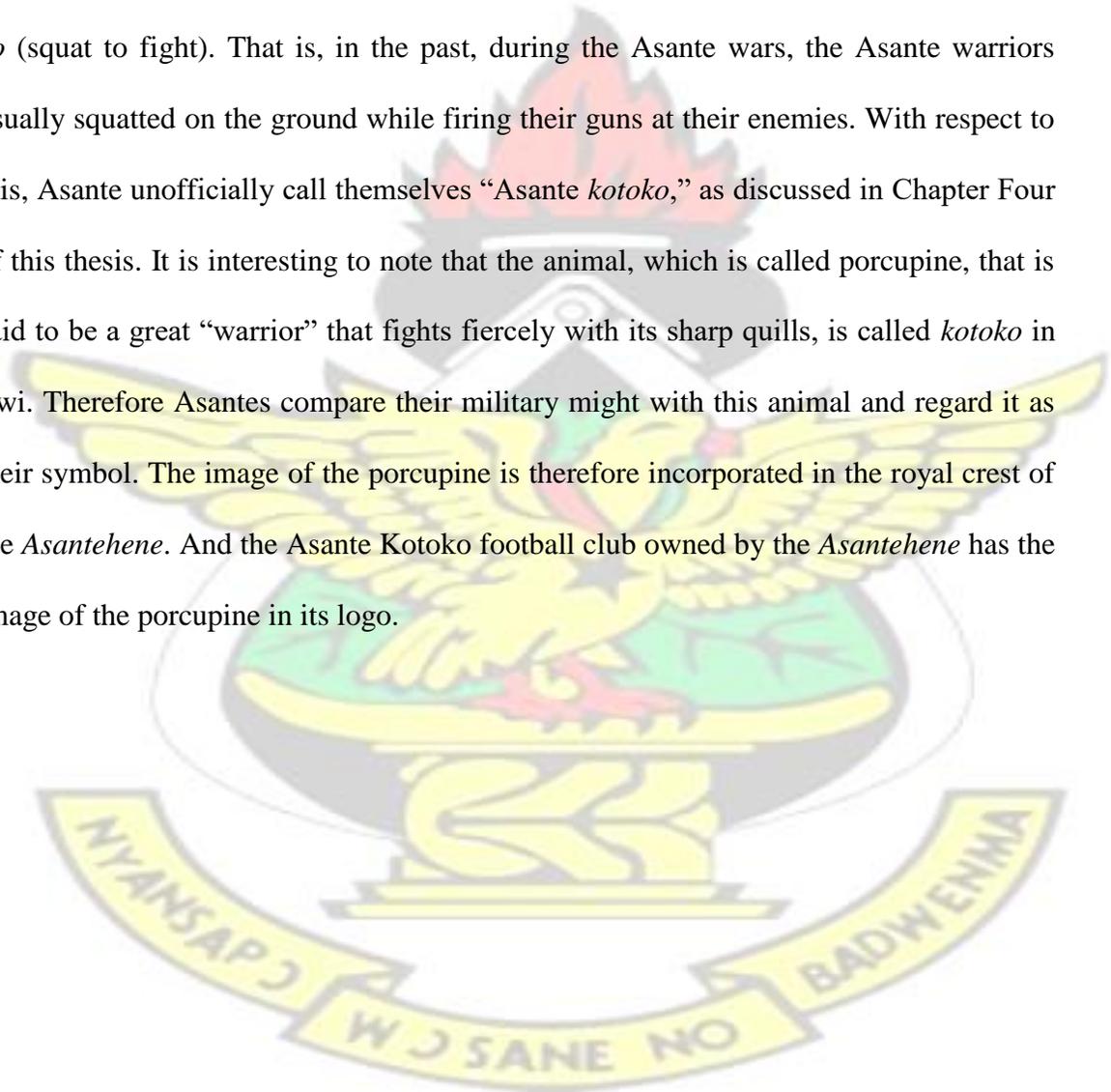
Source: UN Development Report (2011-2012)

Asantes, being the largest ethnic group of the Akan or Twi stock in Ghana, speaks Asante Twi. And the term "Asante", as the name of the kingdom, is said to be a derivative of any of the following expressions:

- a. *Ɔsa nti* (Because of war). The kingdom was alleged to be called *Ɔsa nti*; corrupted to Asante. That is, various independent Asante states united to be stronger to fight their enemies; and the people were called *Ɔsa nti fuɔ*.

- b. *Soantie* (Disobedience). Also said to be corrupted to Asante; and the people were called *soantiefuo* (disobedient people); corrupted to *Asantefuo*; and
- c. *Suante* (Picking of *suan* leaves from *suan* plants for preparing soup or stew), corrupted to Asante. The people were therefore called *Suantefuo*, which was turned to *Asantefuo*.

Most of the researcher's informants, however, prefer *Ɔsa nti* as the explanation of the word Asante which earned them the sobriquet *kotoko* said to be a corrupted form of *koto ko* (squat to fight). That is, in the past, during the Asante wars, the Asante warriors usually squatted on the ground while firing their guns at their enemies. With respect to this, Asante unofficially call themselves "Asante *kotoko*," as discussed in Chapter Four of this thesis. It is interesting to note that the animal, which is called porcupine, that is said to be a great "warrior" that fights fiercely with its sharp quills, is called *kotoko* in Twi. Therefore Asantes compare their military might with this animal and regard it as their symbol. The image of the porcupine is therefore incorporated in the royal crest of the *Asantehene*. And the Asante Kotoko football club owned by the *Asantehene* has the image of the porcupine in its logo.



The expression, “*Ɔsa nti*”, is said to have been corrupted into Asante, to which reference has already been made, is said to denote an alliance made by some independent Twi (or Akan) states to fight their common enemies. According to Ward (1959), Adjaye (1990) and the oral tradition of Asante, the alliance which was initially loose comprised states whose capitals were Kwaaman (now Kumase or Kumasi), Mampon, Juaben, Bekwai, Kuntanase, Nsuta, Kumawu, Edweso (Ejisu), Kokofu and Asumegya. The loose union was achieved by Oti Akenten (c. 1630-1660), the then chief of Kwaaman (now Kumase or Kumasi), when the member states were vassals of the kingdom of Denkyira. Initially, in accordance with its name, *Ɔsa nti* (Because of War), whenever the members of the alliance united to fight a common enemy the union broke up after the war. This status quo was maintained by Oti Akenten’s successor, Obiri Yeboah (c. 1660-1697) of Kwaaman who strengthened the alliance a little until the enstoolment of Osei Tutu as the successor of Obiri Yeboah, initially as the chief of Kwaaman, and later as the king of the entire Asante Kingdom.

The dates of Osei Tutu’s enstoolment and death have remained controversial to date.

Whereas Davidson, Buah and Ajayi (1970) believe it was about 1695 to 1712 or 1731, Ward (1959) thinks that it was about 1697-1731. Adjaye (1990), on the other hand, has stated that, Osei Tutu died in either 1712 or 1717. Today, the late Osei Tutu is referred to as Osei Tutu I since the reigning king of Asante is called Osei Tutu II, and this thesis distinguishes between these two kings as Osei Tutu I and Osei Tutu II.

When Osei Tutu I was enstooled as the chief of Kwaaman, Asantes were still under the sovereignty of the Denkyira kingdom. He turned the loose and ephemeral alliance into a strong and permanent military league and made the Asante union much stronger and

everlasting. As well known, Osei Tutu I did all these with the assistance of his friend and adviser, Okomfo Anokye, a renowned priest of unparalleled magical powers in Asante.

The union, popularly known as Asante Confederacy, as discussed in Chapter Four of this thesis, was officially inaugurated on one Friday with a Golden Stool that allegedly descended from the sky in the presence of a crowd of Asantes. Some Asantes therefore believe that the Golden Stool is God's gift to the Asante kingdom to show that their kingship is ordained by him, and is therefore divine. With rituals described in the fourth chapter, the confederacy was ingrained in Asante Traditional Religion and the people were thus given a system of common worship that mystified and cemented the union.

The Golden Stool, believed by Asantes to contain the spirit or soul of their kingdom, is said to symbolize the unity of the confederacy. And a capital was chosen for the kingdom in a way described in Chapter Four. Due to the belief in the heavenly origin of the Golden Stool, discussed in the fourth chapter, many Asantes consider their kingship as divine, as noted above. Other Asantes, supported by Meyerowitz (1960), assert that the concept of divine kingship was borrowed from Ancient Kamit (Egypt) where Asantes and other Akans once lived.

Having become stronger militarily under the kingship of Osei Tutu I, Asantes crushed their sovereign, the Denkyira state. Then, as an independent and sovereign kingdom, Asantes embarked upon wars of expansion, and built a large empire, greater in size than modern Ghana, as shown in figure 1.3.

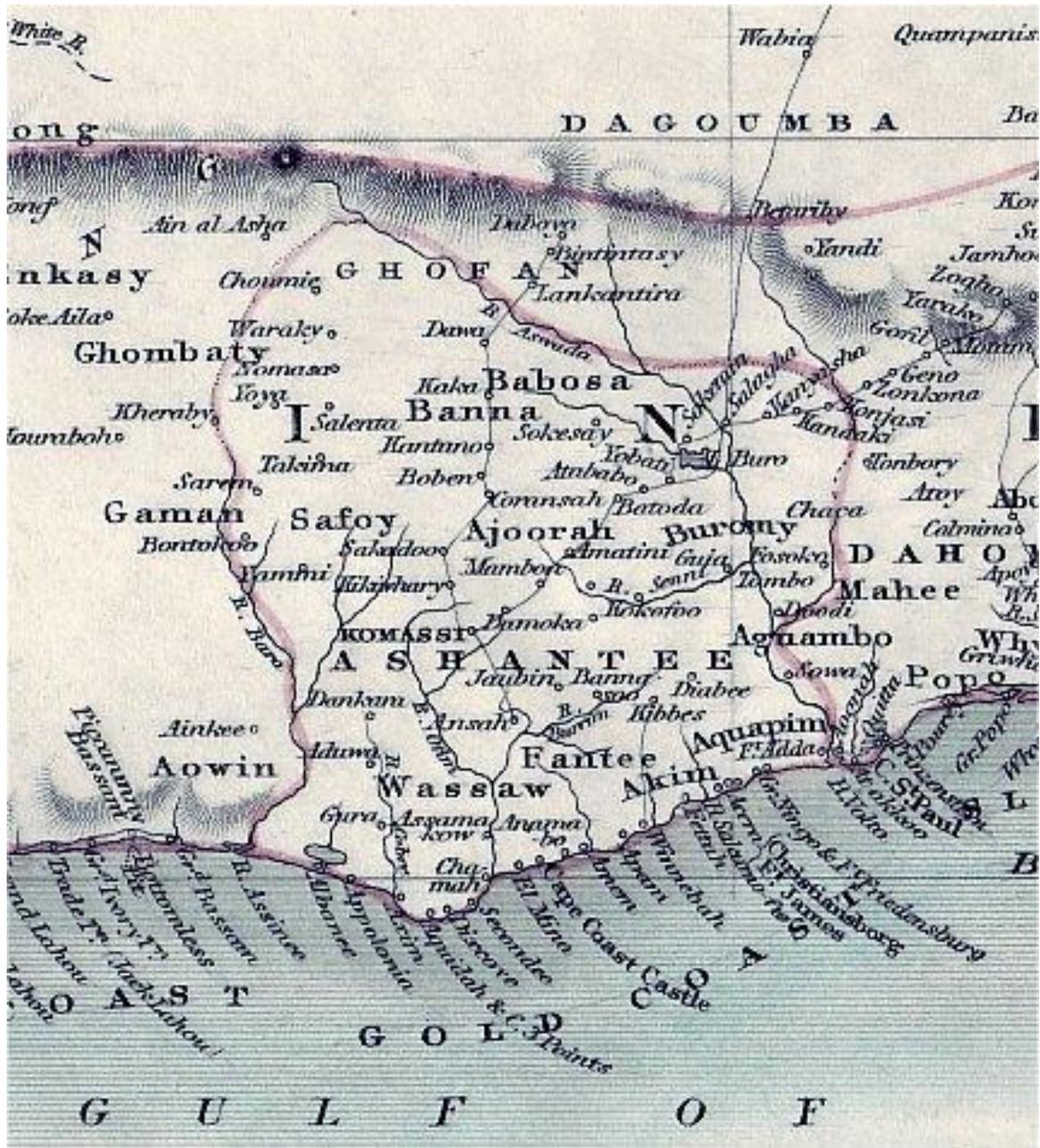


Figure 1.3: Map of the Ancient Ashanti Empire
 Source: Ghana Rising blog (13 February 2012)

However, as discussed in Chapter Four, Asante was defeated by the British and its allied forces from the Gold Coast Colony in 1826, 1874 and 1900 (Ward, 1959). After defeating the Asante Empire, the British forced it through a treaty to grant political independence to

its vassal states to weaken this powerful empire, which allegedly posed a threat to peace, and sometimes to trade; and which sometimes waged wars

deliberately to obtain slaves for sale, and also indulge in ritual murders.

In 1896, when Asante had failed to pay an indemnity of 50,000 ounces of gold imposed on it during its defeat in 1874, the British forcibly took over the political administration of the kingdom and appointed Major Piggot as their representative resident in Kumasi to rule the kingdom. Consequently, King Prempeh I, known also as Kwaku Dua III (1888-1896) and some of the important dignitaries of Asante were deported to Seychelles in that year and the colonial government declared the confederacy abolished (Ward, 1959).

Following the deportation of Prempeh I and his followers, Yaa Asantewaa, the queenmother of Ejisu, led Asantes to fight the British in 1900. But Asante was defeated as hinted above, and Yaa Asantewaa and some other Asantes were also deported to Seychelles. However, in 1924, Prempeh I was repatriated to become the chief of Kumasi, and not the king of Asante (Ward, 1959). Upon his return Prempeh I negotiated for the return of the remains of Asante Royals who had died while in exile. According to Nana Boadu Agyeman, a sub-chief of Ejisu, the remains of Yaa Asantewaa were returned to Kumasi prior to the return of Prempeh I.

Due to alleged problems from Asante, Britain colonized the kingdom in 1901 or 1902 as stated respectively by informants and Ward, and Asante was incorporated into the Gold Coast Colony. In 1935 the Asante Confederacy was restored by the colonial government.

This led to the celebration of the Restoration of the Asante Confederacy, which was attended by the researcher and some of the AASI members.

On March 6, 1957, Asante and the rest the Gold Coast obtained independence from Britain, and the name Ghana has since then been applied to this independent country. Since the time of independence, Asante has been ruled by the government of Ghana. From 1701, the year of the enstoolment of Osei Tutu I, through the reign of the current king, Osei Tutu II, sixteen monarchs have ruled Asante over a period of more than 300 years. Though the kingdom of Asante has passed through a great deal of internal and external problems, it is remarkable to note that its divine kingship system has still been serving as a model for sustainable development of self and community in Asante. It has been offering political and moral training to its royal members – training that can serve as a model for politicians of other parts of the world. These remarkable characteristics of Asante divine kingship form part of the interesting phenomena that have attracted the researcher to write this thesis.

1.3 Statement of the Problem

The problem confronting the researcher is to study the divine kingship of Asante from 1701 to 2014 to determine whether the kingship is a model for individuals and community to develop themselves in terms of political, social and economic matters and to protect, conserve and develop the environment of Asante for the benefit of the people. The researcher is also faced with the problem of determining whether the administrative principles of the kingship provide adequate philosophy and training for the kings and rulers in other regions and other parts of the world to address the sociopolitical challenges.

These problems seem to have persisted because they did not appear to have attracted the attention of earlier writers. Or, previous writers might have ignored the problems because of

the difficulty of obtaining data to solve them since Asantes are generally unwilling to divulge information about their kingship owing to the fear of punishment from their ancestral spirits. The fear to disclose information about the kingship may have been ingrained in the people's subconscious minds because King Osei Tutu I allegedly threatened to kill anyone who disclosed certain information about Asante divine kingship. Davidson, Buah and Ajayi (1970) have, however, stated that Osei Tutu I enacted a law to forbid the individual states from speaking about their past histories after the Asante Confederacy had come into effect. In the opinion of these writers, the law strengthened the unity of the confederated states. Based on what these writers have declared, the people's fear to disclose information about their kingship might have arisen from the alleged spiritual punishment.

Whatever the reasons were that prevented the previous authors from writing on the topic and problem of this thesis; that is, despite the fact that the researcher has never seen any literary work dealing specifically with the title and problems of this thesis, it is noteworthy that some pieces of information found in previous works have been collated to deal with the review of related literature, and for discussing some pertinent issues in this work. The writers, whose information was utilized in this regard, include Meyerowitz (1951; 1960) and Rattray (1923, 1929 and 1959) who have written on Asante Traditional Religion, but not in the context of sustainable development of self and community dealt with in this thesis, by the present researcher. Rattray (1929), Busia (1967), Warren (1973) and Perbi (1991), are among some authors who have written about the political and social aspects of Asante. However, these writers, like those mentioned already, have not written in relationship with sustainable development of self and community in Asante.

On the other hand, Ward (1959) and Warren (1973) have written scanty information about the economic aspects of Asante. Rattray (1929 and 1951) has little information on the environment of Asante, while Kyeremanten (1969), on his part, has written very little about the political training of Asante kings. But Kyeremanten has not indicated that the training given to the Asante king will be beneficial to political leaders of other parts of the globe. Also, Ward's and Warren's discussions about the economic aspects of Asante fail to show that Asante divine kingship is a model for sustainable development of self and community in the Asante kingdom.

If it is really true that the topic of this thesis has not been dealt with by any previous writer and if it is also true that the problems raised in this work have not been resolved previously, then it is worthwhile for this thesis to be written. It fills a scholarly vacuum, and thus helps the academic community to have another material to read to gain more knowledge about the kingship and kingdom of Asante.

1.4. Objectives

It is the general objective of this thesis to make an exploratory study of the nature and history of Asante divine kingship with the view to examining the following specific objectives:

1. To find out whether Asante divine kingship is a model for sustainable political development of self and community in Asante and elsewhere.
2. To investigate whether Asante divine kingship is a model for sustainable social development of self and community in the Asante kingdom.

3. To examine whether Asante divine kingship is a model for sustainable economic development of self and community in the realm of Asante.
4. To find out whether Asante divine kingship is a model for sustainable development of the environment of Asante for the advancement of individuals and the community in the kingdom.
5. To determine whether the administrative principles of Asante divine kingship provide adequate philosophy and training for Asante political leaders to address the political development challenges facing the kingdom, and whether the same philosophy and training may help other political leaders to address the same challenges in the rest of the world.

These objectives definitely help readers to be conversant with the problems, which have been resolved in this thesis.

1.5 Research Questions

1. Why is Asante divine kingship a model for sustainable political development of self and community in Asante and elsewhere?
2. In what way is Asante divine kingship a model for sustainable social development of self and community in the Asante kingdom?
3. In what way is Asante divine kingship a model for sustainable economic development of self and community in the realm of Asante?
4. What makes Asante divine kingship a model for sustainable development of the environment for the advancement of individuals and the community in the kingdom?
 - 4 a) How do the people and the divine kingship of Asante conceive of their environment?

- 4 b) How do the kingship and people of Asante traditionally treat their environment?
5. How do the administrative principles of Asante divine kingship provide adequate philosophy and training for Asante political leaders to address the political challenges facing the kingdom, and how can the same philosophy and training help other political leaders to address the political challenges in the rest of the world?

1.6 Statements of Assumption

Leedy and Ormrod (2005) consider assumptions to be indispensable in a research project because:

- They are the bedrock upon which a study rests;
- Without them, a research problem cannot exist;
- Without them, a researcher has no problem to resolve, and no research to conduct;
- It is the assumption that guides a researcher to interpret their data better and prepares readers to evaluate the researcher's results and conclusions.

In view of the above, there is the need for the present researcher to state his assumptions to guide his study, help him to resolve his problems, interpret his data, and to make it easier for his readers to follow the presentation and interpretations of the data of the thesis. Therefore, on the basis of the topic, objectives and research questions, the researcher assumes:

- The exploratory study will reveal the stages and conditions which the divine kingship of Asante has passed through.

- The research will show that Asante divine kingship is a model for sustainable development in terms of political, social, economic and environmental matters for the advancement of individuals and the corporate members of the kingdom.
- The data will show that administrative principles of Asante divine kingship provide adequate philosophy and training for Asante political leaders to address the political challenges facing the kingdom, and the same philosophy and training may help other political leaders to address the political challenges in the rest of the world.

1.7 Delimitation

Since a delimitation precisely shows “how far the research effort extended and where the limits were set” (Leedy & Ormrod, 2005, p.284), indicating the relevant areas the researcher did not investigate or the problem he did not study, this section shows what the present researcher did not cover in his research endeavor. Moreover, in accordance with the requirement of the Department of General Art Studies (DGAS) of the Kwame Nkrumah University of Science and Technology (KNUST), this section shows the geographical location where the research was conducted, and indicates the outlines of the content of this thesis.

This study, as already shown, was conducted in the kingdom of Asante, located in the Republic of Ghana; and it concerns itself with matters of Asante kingship from 1701, when the kingdom gained its independence from Denkyera State, to 2014 when the writing of this report began. In light of this, the study does not particularly dwell on the matters of the kingship before 1701. However, references have been made to a few events that occurred before 1701 to make the kingship firmly established. Also, the study does not especially

deal with the details of the political affairs of the paramount chiefs, the chiefs, subchiefs and queenmothers of the various divisions, towns and villages of Asante. But some references have been made to them to buttress certain points to demonstrate that the kingship of Asante is a model for sustainable development of self and community.

In terms of content, the study deals with the general characteristics of Asante divine kingship, including its religious nature and theocratic system of governance. The study deals with its pre-colonial, colonial and post-colonial periods of administration and examines the kingship as a model for sustainable development of self and community, showing how it creates a conducive atmosphere for individuals and the community to develop themselves politically, socially and economically. The thesis also examines how the kingship and the people regard the environment, protect it and develop it for the advancement of the life of the people. It further deals with the political and moral training given to the king and examines the advantages and disadvantages of the kingship.

1.8 Limitations

In spite of the tremendous success chalked up by the researcher in this study, there have been significant limitations to the research. It has to be pointed out that, due to the fact that the researcher lives in the US and had to travel to Ghana to conduct field research, scheduling appointments with significant members of the Asante kingship was challenging. The researcher had wanted to interview both the king and the queenmother of Asante as well as other members of the Asante kingship, however because of scheduling conflicts was unable to do so.

A key limitation already pointed out is the informants' unwillingness to divulge information that they consider to be secret, or might disgrace Asantes. For, according to the people, "Nobody points to his or her father's village with the left hand" ("*Obi mfa ne nsa benkum nkyeruo ne papa akuraa*"), meaning no one says bad things about their father's village.

Communication was a significant limitation. In many instances the researcher had to rely on a translator because a great number of the interviewees could neither speak nor understand the English language spoken by him, while he also could not speak or understand the Twi language of the interviewees. Respondents who spoke and understood English had great difficulty in understanding the researcher's American accent. The significant limitations in these circumstances were that the translations may be inaccurate, leading to possible distortions of facts. Linked with the communication problems were the inability or refusal of some Asantes to grant interviews with the researcher.

Sampling was another limitation to the research, since sampling does not always guarantee the right choice of informants. Some informants were likely to be biased. They might be ignorant about certain issues germane to the success of this thesis, but they might have narrated "pleasing stories" just to satisfy the curiosity of this researcher. In view of this unfortunate situation, the researcher noticed a few contradictory responses and discrepancies in their answers. Since there was no scientific means of verifying the data to establish their accuracy, reliability or dependability, the researcher used his intellectual skills to do careful scrutiny of the responses before writing this report. Another limitation concerning reliability is that, many of the events narrated by the informants occurred

centuries before the informants were born. Moreover, since many of the events were not recorded, but were transmitted orally from one person to the other, the tendency of their distortion was quite obvious.

KNUST

1.9 Definition of Terms

Since vocabulary and phrases may have multiple meanings, the actual meanings implied by the following key words used in this thesis have hereby been provided to assist readers to understand and interpret this study.

(A)koma:

The Heart; the seat of all emotions, passions, and desires. (Meyerowitz, 1960, p.122)

Categorical data:

“Data that only differ in kind, not in amount or degree” (Fraenkel & Wallen, 2003, p.662)

Cultural elements:

They include people’s thought, values, norms, beliefs, religion, language, social, economic and political aspects, as well as the arts, comprising environmental or visual arts, performing, verbal and body arts.

Divine king:

A ruler who is able to “access” the divine part of the spirit on behalf of the citizens of his or her nation (Meyerowitz, 1960, p.105).

Divine kingship:

Governance whose source is God.

Kingship:

The position, office, or dignity of a king. 2. : the personality of a king. 3. : government by a king. (www.merriam-webster.com)

Model:

An exemplary system that exerts influence on people, objects and other systems to be good.

(O)kra:

Is the principle of life of a person (the Soul) and the embodiment and transmitter of his or her destiny (*nkrabea*). As it is an “indwelling spark of [Nyame] God [it] is immortal” ...and...immaterial” (Gyekye, 1995, pp.97, 100).

Spirit:

“...the energetic and material aspect of God’s and man’s being, is responsible for all that happens in the universe and man’s life. It is the executive side of being. It is the agent of action, and the object acted upon. It is the universe. Its opposite is consciousness and will, the self in man and in God, the Godhead, and the “masculine” side of God. The spirit is an entity of energy and is therefore incapable of knowing and doing good or evil. Good is the product of God and Man’s perfect knowledge and evil is the product of undeveloped man’s ignorance. In keeping with a habit of thinking, man has transferred the evil from ignorance of the spirit to the spirit itself” (Amen, 2014, pp. 74, 75). The Spirit has 7 divisions, 5, which are Meta physical (beyond the physical world) and 2, which are apart of the physical world, (Amen, 1990, p.59)

Sunsum:

A universal spirit (force or power), which comes from Onyame (the Supreme Being), manifesting itself differently in the various beings and objects in the natural world (Gyekye, 1995, pp.72-73).

Sustainable Development

Humanity has the ability to make development sustainable to ensure that it meets the needs of the present without compromising the ability of future generations to meet their own needs. The concept of sustainable development does not imply...absolute limits but limitations imposed by the present state of technology and social organization on environmental resources and by ability of the biosphere to absorb the effects of human activities. But technology and social organization can be both managed and improved to make way for a new era of economic growth (Bruntland et al., 1987, p. 24)

Taboos:

A ban or prohibition on what religion or social custom finds embarrassing or offensive to touch, speak about, utter or use in order to promote communal wellbeing.

1.10 Importance of the Study

The importance of this thesis is firstly realized from the viewpoint that the work shows the invaluable contribution which Asante divine kingship has made to the Asante empire/kingdom, and which has been emulated by some people of other parts of the world, such as Jamaica. The thesis is also important since it demonstrates that the character of potential Asante rulers is scrutinized before they are given political appointments. It further indicates that royals of the Asante stool undergo political and moral training before they are appointed to rule. The thesis points out that the training system is a model for other political leaders to copy since it prepares such people to serve their subjects with humility, honesty and respect, and other virtues with a high degree of industry and unflinching dedication for the socio-economic advancement of their subjects. As these virtues are

foundational criteria for leadership in Asante, if accepted as such by others, the thesis may be used as a model to cultivate the right kind of leadership needed for governments to address the political, social, economic and environmental problems facing the world today. Another important aspect of this thesis is viewed from the standpoint of its immense contribution to the stock of literature and knowledge from which information can be drawn for the purpose of learning, teaching and research. In the field of academia and scholarship, the thesis will be of invaluable benefit to university professors, lecturers and students, and particularly to ethnologists. It will certainly encourage ethnographers to explore other areas of Asante divine kingship, which this thesis has not dealt with, as well as the areas that have not been treated in detail.

Again, an important feature of this thesis is that when it is published and read by members of the ruling class of Asante, it may stimulate them to evaluate the relevancy of all the facts of Asante divine kingship and may influence them to initiate reforms in the governance of the kingdom. The reforms will likely eliminate all forms of negative government practices from the kingship for it to impact more positively on the Asante community.

In another sphere of importance, the thesis may have invigorating influence on environmental authorities to improve on the environment to check the depletion of the ozone layer and thus help to put a check on global warming. In this case, the thesis is of great value, not only to Asante, but also to all mankind. Generally, the thesis may help the world to be a better place, in terms of political administration and it has a potential implication for political policies. Also, the theoretical result of this thesis may correct some

of the misconceptions which previous research studies have presented on Asante divine kingship.

1.11 Organization of the Rest of the Text

Apart from this introductory chapter whose content has been realized, there are four other chapters embodied in this thesis. That is, this thesis contains five chapters altogether, and this subsection is to show how the remaining four chapters have been organized.

Chapter Two, entitled “Review of Related Literature”, embodies theoretical and empirical reviews of literary information pertinent to the theme and objectives of this research. The review shows what previous authors had covered on the subject matter of this thesis before the writing of this project began.

Chapter Three addresses the methodology of this thesis. It shows how the researcher collected and processed the data for accomplishing the thesis. The chapter therefore gives information on the research design adopted by the researcher. It also indicates the venue of the research, the population for the study, the sampling method, the data collection instruments, and the administration of the data collection instruments. The chapter also shows the types of data used, and the data analysis plan employed by the researcher.

Chapter Four presents and discusses the findings of the research. The findings have mainly been presented in the form of narrations and descriptions, and the various forms of

information that have been assembled are more of qualitative and categorical data than being quantitative.

Moreover, as and when necessary, the data have been discussed, interpreted and analyzed with the support of charts and statistical tables. Some of the descriptions have also been supported with illustrative pictures.

Chapter Five of the thesis finally presents the summary, main findings of the project, the researcher's contribution to knowledge, the conclusion of the work, and recommendations based on the findings.

1.12 Summary of the Chapter

This chapter has presented the background of the study and has shown that the research was conducted in the kingdom of Asante in the Republic of Ghana. It has indicated that the study deals with the kingship of Asante, and the period of the study begins from 1701 to 2014. The chapter has further given the statement of the problem that initially confronted the researcher and therefore prompted him to undertake this research. It has also shown the benefit which non-Asantes may derive from this research. The chapter has stated the objectives of the thesis, the research questions, and statements of assumption. It has in addition shown the delimitation of the study, the limitations of the work, and has defined some keywords to enable readers to understand the thesis well. The chapter has also indicated the full forms of the abbreviated words; it has stated the importance of the study and has finally portrayed how the remaining chapters of this thesis have been organized.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Overview

This chapter reviews a corpus of literary materials that are pertinent to the topic and subject matter of this thesis. The chapter encompasses two spectrums: they are theoretical and empirical reviews. The theoretical review investigates the theories, which previous writers have propounded on divine kingship, while the empirical review examines the writings, which earlier authors have produced by applying the theories of divine kingship. In this chapter therefore, the empirical review explores what previous scholars have written on political, social, economic and environmental issues in the context of divine kingship. The chapter also deals with earlier writings about the training given to prospective rulers. Finally, the chapter ends with a short summary.

2.2 Theoretical Review

As hinted above, the theoretical reviews in this chapter investigate the theories put forward by earlier writers on divine kingship. Feeley-Harnik (1985, P.273) cites Frazer (1890) as the first proponent of the theory of divine kingship. However, the term “divine kingship” is often controverted. Because some authors such as de Heusch (June 1997) and Brill (1959) contend that the term “divine kingship” is inappropriate. They rather prefer “sacred kingship”. But the exponents of sacred kingship do not seem to have assigned any reason for the inappropriateness of the use of “divine kingship” in literature. Apart from Frazer, those who acknowledge the term “divine kingship” and have used it in their writings include Akyeampong and Obeng (1995), Feeley-Harnik (1985), Arens (1984) and

Meyerowitz (1960). Whatever the case may be, both expressions “divine kingship” and “sacred kingship” describe the same kind of kingship.

2.3 Theories of Divine Kingship

The term “divine kingship”, as expatiated later in this chapter, means a monarchical institution believed to have been given by, or derived from, God; it is a kingly position, office or authority said to have been ordained by him; it is connected with him, sanctioned, inspired or influenced by him; and which is based on his ordinance (Murray, (1908), A New English Dictionary on Historical Principles; The Encyclopedia of Religion and Ethics, Vol.4). The theory of divine kingship is related to the doctrine of divine right of kings because both of them are believed to have come from God, and are said to be sacred. But they differ because “divine right of kings” postulates that, the kings’ powers are absolute and they cannot “be held accountable for their actions by any earthly authority....” (The Encyclopedia Britannica, Vol.4). Also, the theory of divine right of kings posits, “kings hold their authority, not from the choice or consent of their subjects, but from God Himself alone” (The Encyclopedia of Religion and Ethics, Vol.4). “Divine Kingship” on the other hand, takes cognizance of the human factor in the selection of kings who may be liable to destoolment or may be subjected to ritual regicide whenever they show signs of ill health or physical enfeeblement, in order to transmit their spirits into more vigorous successors for the vitality of the universe to continue. The proponents of “divine kingship” have theorized about the characteristics of divine or sacred kingship. All the exponents of the theories seem to agree that ritual regicide is one of the fundamental principles of divine kingship. Expatiating on this, de Heusch (June 1997, P.218) said the following:

Ritual regicide clearly appears to be one of the symbolic foundations of sacred kingship. But as Frazer himself suggested, the central theme evolves on two levels. Sometimes the king is put to death because his physical enfeeblement threatens the universe and society; sometimes he is killed as a scapegoat.

While explaining de Heusch's words, Arens (1984, p.357) indicates that the divine king is thought to have been an incarnation of, or descendant of a divinity. The order of the cosmos is said to depend on his life; if he becomes debilitated, natural disasters will occur. Therefore, if calamities happen, it implies that he is enfeebled. This will consequently result in the total extinction of life. In view of this, the king is put to death, and his spirit is transferred into a healthier successor to forestall any calamity. Another characteristic of divine kingship, which de Heusch (1997, p.231) considers to be a common theme of the theory of divine kingship, is what is called "body-fetish". That is, the body of the divine king is a receptacle of mystical power from which emanates magical power to articulate natural and social orders.

De Heusch (1997, p.217) also points out that Frazer (1919) regarded the divine king as "god-king". Walby (1995, p.661) too regards the ruler as "god-king" and confirms the idea that the god-king sacrifices himself for the sake of the community. Walby (p.658) again considers him as god-king, who in Africa represents the perfect union between God and man, body and spirit. The king is also known as king-priest (de Heusch, 1997 p.219) or supreme-priest (Meyerowitz, 1960, p.67) because he is the intermediary between the physical and spiritual worlds.

Mbiti (1992, p.182), who appears to have been fascinated by the theory of divine kingship and divine kings states thus:

Where these rulers are found, they are not simply political heads: they are the mystical and religious heads, the divine symbol of their people's health and welfare. The individuals as such may not have outstanding talents or abilities, but their office is the link between human rule and spiritual government. They are therefore, divine or sacral rulers, the shadow or reflection of God's rule in the universe. People regard them as God's earthly viceroys. They give them highly elevated positions and titles, such as 'saviour', 'protector', 'child of God', 'chief of the divinities', 'lord of earth and life'. People think that they can do what they want, have control over rain, and link them with God as divine incarnation or as originally coming from heaven. They regard their office as having been instituted by God in the Zamani [ancient] period.

It may be interesting to note that Mbiti's words quoted above, concern African divine kings and their office. To Davidson et al., (1970, p.157) also, Africans consider the Supreme Being and the spirits, and not humans, as the source of political power. Rulers who are permitted to exercise terrestrial authority act in the belief that they are acknowledged as the representatives of the ancestral spirits. Obedience to political authorities depends mainly on religious reasons and not just on the fear of law courts or the king's authority.

The theory of divine kingship is a strong advocate of societal peace, growth, development and prosperity, hence the killing of ailing kings. It may therefore be appropriate to postulate that divine kingship deserves governance that ensures the uplifting of citizens for political appointments, social and economic advancement, and for the development of the environment for general prosperity.

2.4 Empirical Review

As shown earlier in this chapter, the empirical review examines the literature which deals with the application of the theory of divine kingship to politics, as well as to social, economic environmental issues and training of political leaders. The next section is

therefore devoted to the discussion of opportunity which divine kingship offers to myriads of citizens who aspire for political office.

2.5 Divine Kingship as an Institution for Allowing Citizens to Develop Themselves for Political Positions

From time immemorial, divine kingship in Africa has been allowing thousands of citizens to develop themselves for political appointments. Perhaps the greatest example can be drawn from the dynastic period of Ancient Kamit (Egypt).

The ancient Egyptian pharaohs were God-kings on earth who became gods in their own right at their death.... The 170 or more pharaohs were all part of a line of royalty that stretch back to 3100 BC and forward to the last of the native Pharaohs who died in 343 BC. ... They could command resources that many of modern day states would be hard pressed to emulate. (Clayton, 1994, p.6)

This required a well-developed and highly efficient bureaucracy, of which the king was ‘chief executive’, incorporating individuals from all walks of life. “Certainly there [were] the ranks of kings, queens, princes, great ministers, ... and dignitaries holding office of great status, and power and antiquity who had no doubt of their importance in sustaining the order of the universe;...” (Rice, 1999, p.xiii).

By 800 AD, the emperors of ancient Ghana had been ruling with the assistance of a number of kings and counselors, as well as governors who were in charge of distant provinces (Davidson et al., 1970, p. 41). Governance by myriads of political players was widespread in the Western Sudan in the Middle Ages. This kind of governance occurred in the empires

of Mali, Songhay, Kanem-Bornu and ancient Ghana (Davidson et al., pp. 49, 98, 181). In the Songhay Empire, the religion of Islam influenced the formation of civil service staffed by those appointed on merit, not royal birth.

The emperor Sunni Ali (1464-92) for instance, divided the Songhay Empire into many provinces that were ruled by governors and commanders, each of them, having his own staffs. Sunni Ali's administrative strategy, which gave opportunity for many citizens to participate in governance, was better developed by Askia Muhammad (1493-1528) in the Songhay Empire. Askia worked through a great number of war chiefs and a large number of civil chiefs. One of the civil chiefs with his staff was in charge of the affairs of the emperor's court. It was his duty to provide food and necessary supplies to the court. Another civil chief was the head of the "finance department". He was assisted by an official responsible for questions of property and by another who was in charge of wages. One other civil chief was concerned with commerce. Some other civil chiefs were responsible for farming and the "department of justice". Besides, there were some other officials who worked for the Songhay emperor (Davidson et al., 1970, p.81).

Allowing people to develop to participate in traditional politics has not been peculiar to the kingdom of the western Sudan. It has also been the practice of the kingdoms in the Guinea Coast of West Africa. Davidson et al., (1970, pp.116, 179-183,217) state that the Ibo, Yoruba, Benin and the Delta kingdoms of West Africa draft large numbers of people into governance. Mbiti (1992, pp.185-186) also shows that the practice is widespread in Africa. Apart from kings, Mbiti (p.185) points out:

Other important officials include subchiefs, councilors, advisers, governors, instructors and religious personages (like priests and diviners). It is through these that the ruler manages to maintain his authority over the kingdom, know what is going on, be reachable by his subjects, keep his position and be in contact with the spiritual worlds.

One of the African kingdoms whose divine kingship system offers political offices to myriads of people is Asante. In the past, according to Perbi (1991, p.75), even some slaves and free commoners (who were not royals), were given political appointments by merit and achievement. One of such slaves mentioned by Perbi (p.81) is Opoku Frefre who previously was a slave of Buapon, the chief of Oyoko. Perbi reports that during the reign of King Osei Bonsu (1800-1824), Opoku Frefre was appointed Gyaasehene (Head of the Exchequer), “the highest political office so far as the Asante financial administration is concerned”. This is confirmed by Davidson et al., (1970, p. 242) whose information is that, Opoku Frefre became King Osei Bonsu’s

“representative for all the empire’s financial affairs”. Perbi (p.81) further reports that:

Frefre was among three officials who were put in charge of the conquered provinces. He was put in charge of the provinces of Akyem and Akwamu. Kwakye Kofi was responsible for Assin, Wassa, Twifo, Sefwi and a greater part of the South-West. Frefre and these officials delegated officers of their own choice to take care of these provinces while they themselves concentrated on the affairs of the central administration.

Though Perbi’s information, quoted above, shows that the people who were put in charge of the provinces were three; only two of them, Opoku Frefre and Kwakye Kofi were mentioned. Perbi’s (p.82) further account about this former slave (Opoku Frefre) is that “in the early 1820s he was regarded as the best and most powerful of the

Asante generals after he had commanded another Asante force to the Eastern provinces.

To show that slaves, servants or non-royals were given political appointments in Asante by King Mensa Bonsu, Ward (1959, p.242) points out that one Agyei, a salt carrier rose “to be minister for foreign affairs....” In fact, the practice of giving political appointments to commoners, slaves and royals was not peculiar to King Osei Bonsu. Perbi’s (P.75) information is that, a precedent was set by Oti Akenten (1630-1660), the chief of Kumasi, before the kingdom of Asante was established with Kumasi as its capital. This policy, according to Perbi, reached a climax during the tenures of King Opoku Ware (1717- 1750) and King Osei Kwadwo (c. 1752-1781).

Regarding the policy of giving political office to any meritorious person in Asante, Davidson et al., (1970, p. 242) disclose that the kingdom had grown to such a large empire that new political officers were needed to assist the central government to control its numerous and distant provinces as well as its manifold military and commercial activities. Still, on the matter of appointing free commoners, slaves and royals to political office in Asante, Perbi (p.75) refers to the paper, *Ashanti Stool Histories*, Institute of African Studies, Vol. I and II, which states that out of 212 stools, whose histories were studied, 36 had been occupied by non-royals, during the precolonial period. Perbi’s account states further that, “There were 53 recorded instances when non-royals succeeded to the 36 royal stools.” The reason, which Perbi has assigned for giving chieftaincy positions to the 53 non-royals is that, in each case, there was no mature member of the royalty to succeed a dead chief.

As hinted already, female politics is acknowledged in various parts of traditional Africa. In the 18th dynasty, when there was no suitable male heir, Queen Hatshepsut assumed the

position of king and “was accordingly portrayed with all the regalia of kingship, even down to the official royal false beard. To symbolize her new position as king of Egypt, Hatshepsut took the titles of the Female Horus *Wosretkau*, “King of Upper and Lower Egypt...”(Clayton, 1994, p.104). Similarly, Farrar (May, 1997, p.579) has stated: “Female title-holders placed in the highest levels of the political order were a common feature of ancient and later pre-colonial African political systems”. It is to be noted in addition, as Farrar has indicated in various pages of his paper that female traditional office-holders still exist in many parts of Africa.

Examples cited by him include the Akan land of Ghana (p.583), the Pabir kingdom of Nigeria (pp.584 and 590) and the Ondo kingdom of eastern Yoruba land.

In the case of Akans, Farrar (p.589) points out that a woman can become an *Omanhene* (paramount chief). Referring to Boahen (1964) and Rattray (1929/1956), Farrar mentions Nana Ama Serwaa who, in the mid-nineteenth century, occupied the Asante Juaben royal stool when suitable male heirs were non-existent. Farrar points out further that Nana Ama Serwaa was succeeded by both her daughter and granddaughter. He shows further that an *Ohemmaa* (queenmother) is found in every Akan village; and every queenmother has a council consisting of female stool-holders (pp.585 and 588).

It has been realized that African divine kingship allows numerous royals, free commoners and even slaves to occupy traditional political offices. It has moreover shown that males and females are allowed to rise to political positions. Farrar (p.588) makes reference to Kamene Okonjo (1976) and states that Okonjo calls the malefemale political structure “a

dual-sex political system.” In the next section, the thesis examines divine kingship and social development.

2.6 Divine Kingship and Social Development

In Africa, divine kingship offers a platform for social development. It gives an opportunity for a person to move from one rung of the social ladder to another in ascendancy. Divine kingship largely provides the requisite and adequate teachings for harmonious and peaceful relationships that are conducive to human welfare and prosperity.

In African kingdoms, society is believed to be a composite unit of spiritual and physical beings, and the former, especially benevolent spirits bestow blessings upon the obedient. To Mbiti (1992), Opoku (1978) and Amponsah (1977), the African world is a habitation, not only for humans, but for the divinities, ancestors and lesser spirits also. The beneficent spirits (comprising God, the deities, ancestors and any lesser spirit inclined to help mankind) assist Africans to obtain the necessities of life for their wellbeing and development. While emphasizing this point, Opoku (1978, p.160) states that the ancestors bestow “good health, prosperity and long life” to the morally upright. He adds that, “the crops of such people are plentiful, that children are born to them and that their undertakings prosper”. For the sake of avoiding calamities that may hinder the development of Africans, they are taught to eschew mischief. In the opinion of Amponsah (1977, p.89), misdeeds cause the benevolent spirits to withdraw their “divine protection” for calamities to ensue.

In the divine kingdoms in Africa, it is not society alone whose development is said to be the concern of the spiritual powers. They are believed to have keen interest in the welfare

and development of individuals as well. Apart from the spiritual, Africans take cognizance of the fact that one can help oneself or society to develop. They are also aware that they can all work in unison for the development of their society. The spirits who supposedly help individuals and society are graded into hierarchy, just as the people themselves are arranged.

Mbiti (1992, pp.205-206), writing about the hierarchy of both the spirits and humans, places God at the apex of the social ladder. To him, the social ladder ranges from God in a descending order to the youngest child. Below God are the divinities and spirits; and the next come the living-dead (ancestors). Opoku (1978, p.9) on the other hand, shows that the ancestors are the next below God. However, Opoku, like Mbiti, has failed to indicate the ethnic group that thinks of the hierarchy in this way. But in another context, Opoku (p.56) has written that, in the case of the Akan of Ghana, the earth, Asase Yaa, “ranks after God and is the second deity to be offered a drink at libations”. Since Opoku’s second view shows that it is the earth deity who is second among Akans, his opinion about the position of the ancestors and deities appears to be contradictory. But whether it is the ancestors or divinities who are second to God, the decision rests with individual ethnic groups. Concerning the hierarchy of humans whose duty is to ensure the welfare and development of African societies and individuals, Mbiti (1992, p.206) said, “Among human beings the hierarchy includes kings, rulers, rainmakers, priests, diviners, medicine-men, elders in each household, parents, older brothers and sisters and finally the youngest members of the community.”

Still, about social classification which occurs in the divine kingship system, and which allows individuals to develop, Davidson, Buah and Ajayi (1970, p.173) talk of horizontal and vertical divisions. In their view, the horizontal stratum places all senior chiefs on the same level of authority; all the free agrarian workers are the second on the social rung, and all free servants and slaves are on the third. To these authors, the vertical divisions distinguish all the members of one clan from those of other clans, all the citizens of one village from their neighbors and all the lineage members of one set of ancestors from the descendants of other forebears.

Davidson and his co-writers (p.173) recognize a third social stratum in which people work to produce wealth. They are "... metal workers, boat builders, fishermen, farmers, diviners, priests, singers of songs and many others. Some of these groups of craftsmen and specialists possessed much social power; others possessed title."

Davidson, Buah and Ajayi (p.176) write further that William Bosman, a Dutch, identified five main social groups at the coast of modern Ghana in 1700. The first of the groups were kings and other rulers. The second comprised chiefs who might be regarded as civic fathers who cared for their subjects and maintained law and order. The third division, which Bosman observed consisted of those who had become reputable on account of their wealth acquired through heritage or hard work. The fourth group comprised farmers and fishermen, while the fifth were slaves. In addition to the above social groupings mentioned by Davidson, Buah and Ajayi, they talk of nobles and governors (p. 179) civil servants (p. 178), professional armies (pp. 181-182), judges (p. 183) and other officials.

Regarding social groupings which concern themselves with the development of individuals, Davidson, Buah and Ajayi (p. 171) mention “title societies” such as those of Awka and Nsuka; these writers further mention “special associations such as Ekpe among the Cross river Ibos, Ogboni among the Yoruba, and Poro among the people of Sierra Leone”. Opoku (1978, p.113) points out that Poro is also found among the Temne, the Sherbro, the Vai and Lokko peoples.” To Opoku, Poro trains their members to acquire skills in mat-making, basketry, trap-setting and fishing. Amponsah (1977, pp. 80-81) shows that Poro takes care of the welfare of its members.

Apart from these men’s associations discussed above, which the white man usually calls “secret societies”, since their initiation and some other activities are kept secret, there are women’s indigenous associations in West Africa which take care of women’s prosperity and socio-economic development. Notable among them, which Opoku (pp. 116-118) mentions is Sande of Sierra Leone. This society, as Opoku indicates, trains adolescent girls to be hard working. They are trained in crafts, and in recent times, the curriculum of the society includes “hygiene, physiology, mother craft, first-aid, as well as domestic science”. Mbiti’s (1975, p.97) information shows that in Kenya, Tanzania, Sierra Leone and some other parts of Africa, those who graduate at the same time form age sets for their mutual benefits, “They share what belongs to them, as if they were real brothers.” (Mbiti, 1975, p. 97).

In their discussions about West African social strata, Davidson, Buah and Ajayi (1970, pp. 174 and 175) lay special emphasis on the development of society and the individual. They

contend that people do not usually feel content to remain on the same rung of the social ladder at length. Poro people become rich and the not free individuals gain their freedom by hard work, loyal service or good luck. However, these writers acknowledge the fact that through conquest or some other misfortunes great men may descend down the social ladder.

Under divine kingship, people's rights are normally respected in West Africa. In respect of this, Davidson, Buah and Ajayi (p.174) claim that "... West African governments during the sixteenth century and onwards were much more democratic, much more respectful of the rights of individual men, than were the governments of Europe." As noticed, respect for human rights is much pronounced in Asante where even some slaves were given political appointments in the pre-colonial period.

Among Akans of Ghana, including Asantes, respect for individuals, as well as democratic rule, which offers opportunities for society and individuals to develop, are firmly rooted in their matrilineal clan system. According to Osei Agyeman (1990, p. 30), members of each of the eight clans are scattered and intermingled in all Akan settlements. A segment of a clan located in a village, town or city in the Akan territories, is called lineage or extended family. Regarding the democratic character of the extended family system, Warren (1973, p. 33) has observed that the family head is never autocratic since any major decision is taken in consultation with the rest of the elders of the family, who should uphold it.

Concerning the opportunities that the Akan clan system offers for development, Osei Agyeman (1990, p. 31) shows that members receive financial support and are taken care

of during sickness and other mishaps. Debrunner (1961, p. 5) also indicates that members “are called upon to pay the debts of relatives, or assist in their education by paying school fees, etc.” These measures may help the poor members of the clans to advance in life.

Apart from the matrilineal clans, Akans talk of twelve patrilineal *ntoro* groups, discussed at length in chapter four of this thesis. Akans believe that a father transmits his *ntoro* spirits into his children. The *ntoro* spirit is thought to determine the children’s (or offspring’s) “health, wealth, worldly power, success in any venture, in fact everything that makes life ... worth living” (Rattray, 1955, p. 46). The *ntoro* system also aims at the development of individuals and society, because it gives power to every father to give adequate training to his children.

2.7 Divine Kingship and Economic Development

Divine Kingship is conducive to economic development. In the past, the great West African empires, such as ancient Ghana, Mali and Songhay, that practiced divine kingship, became prosperous because they built the empires “on economic foundations....” (Davidson, Buah and Ajayi, 1970, p.127). To these writers, the commercial activities of the empires helped production to increase, trade to expand, and new ways of life to be adopted (p. 100). In the view of Davidson, Buah and Ajayi (p. 32), the trade boom was to everyone’s advantage, since North Africans, who participated in the trans-Saharan trade, needed West African commodities, while the West African traders also wanted North African goods. Generally, the commercial activities brought economic success to a great deal of west African farmers, traders, miners, smiths, wood carvers and weavers, with repercussions on musicians, story tellers and other specialists (p. 165).

For the purpose of their economic development, West Africans bought the following from North African traders: cotton cloths, woolens, silk, beads, kitchen utensils, jewelry, horses, iron bars, medicines, swords and knives. (Davidson, Buah and Ajayi 1970, pp. 151, 155). Unfortunately, among the goods, which West Africans bought were firearms and gunpowder, which they used to wage wars to expand their states and to obtain slaves for sale to North African traders. Apart from slaves, West African traders offered kola nuts, ivory and gold for sale. According to Davidson, Buah and Ajayi (p. 148), the system of bartering was adopted at the initial stages of the trans-Saharan trade. But in the course of time, currency in the form of cowrie-shells, various weights of brass, various sizes of iron bars and various lengths of cotton cloth was introduced to facilitate trade.” However, the barter system did not cease completely.

As indicated by Davidson, Buah and Ajayi (p. 42), the trans-Saharan trade helped rulers to obtain revenue for running their governments. These writers have for instance, cited the rulers of ancient Ghana who imposed import, export and production taxes on commercial and business communities. Davidson, Buah and Ajayi

(p. 147) point out that the kingdom of Asante was involved in the trans-Saharan trade.

They claim that, well-established trade routes linked all the main regions of West Africa. The routes, as they point out,

... ran between the south and the north: between southern Nigeria and Hausaland or Bornu, Between Asante and the middle Niger, and between upper Guinea and the upper Niger. They also ran between east and west: between Asante and upper Guinea (Davidson, Buah and Ajayi 1970, p.147).

In connection with the trans-Saharan trade, Davidson, Buah and Ajayi (p. 233) state further that the Asante capital of Kumasi grew into a large and bustling center of commercial life, where merchants from Dyula, Bobo, Kong, Jenne, Kano, Katsina and Bornu flocked to for commercial purposes. However, in the course of time, the focus of Asante trading activities was diverted to the trans-Atlantic trade which was booming on the coast of modern Ghana, and which was comparatively less burdensome.

On account of Asante's growing interest in the trans-Atlantic trade, it had to conquer the states whose subjects served as middlemen and thus made the European goods expensive to Asantes; and as Ward (1959, p. 142) has rightly remarked, "... the main cause of the expansionist policy of Ashanti was economic." Luck smiled at the Asante Kingdom during its warring and trading activities. Because, apart from its participation in the trade, it captured a number of Notes (rent agreements) pertaining to some European forts used by European trading companies. While reporting on three of such forts, Ward (p. 137) had this to write, "Opoku Ware, however, triumphed. In two campaigns he defeated the Akim, killing three paramount chiefs and capturing the Notes for three forts at Accra." Though the names of the forts have not been provided, they could be Fort Crevecoeur, James Fort and the Christiansburg Castle, which Ward has mentioned in different parts of his book cited herein. Also, Ward (pp. 151-152) has shown that King Osei Bonsu (1800-1824) captured fort Amsterdam at Kormantine. This fort, according to Ward (p. 151), belonged to the Dutch. Meanwhile, Asante had already captured the Note on Elmina Castle (another Dutch trading edifice), from Denkyira during its war of independence in 1699 to 1701 (Ward, 1959, p. 122).

Notably, because of owning the Notes, the *Asantehene* incessantly collected rents from the European companies that operated in the forts and castles until Asante was defeated by the British in 1826. Reporting about this, Ward (P. 209) wrote, “Moreover, the defeat at Akantamasu rankled badly; and apart from the shame of it, the defeat had led to the loss of the rent for the British and Danish fort.” In a separate report about the loss of the rents to the British, Ward (p. 185) pointed out: “These notes, having been claimed from the Fante chiefs by right of conquest, now reverted by the same right to the English”

In addition to the rents discussed above, the kingdom of Asante obtained revenue from other sources for its economic development. In the past, as indicated by Ward (pp. 122, 131 and 138), the sources included booty and tributes collected after the conquest of states. For instance, in 1750, as Ward (p. 131) has shown, Asante imposed “an indemnity of 2,000 slaves” on Gariba, a Dagomba chief. Since he could not pay all the tribute at once, “Ashanti there upon commuted the fine for an annual payment of 200 slaves in perpetuity.” Ward (p. 131) affirms that Dagombas continued to pay tribute until the British defeated Asante again in the Sagrenti war of 1874, and forced it to renounce all its vassal states.

Warren (1973, p. 45) also shows that the government of Asante obtained revenue through trade. Remarkably, the *Asantehene* put a sub-chief in charge of his trading activities. Trade routes in Asante were guarded, and tolls were collected. Levies were also imposed on imports and exports. Other taxes, including war levies were also collected. According to Rattray (1955, p. 227), the *Asantehene* collected taxes for purchasing regalia, liquidating stool debt and defraying the expenses of the king’s funeral. In another work, Rattray (1959, P. 10) shows that the king’s court collected fines from those found guilty of oath swearing.

Moreover, Warren (1973, pp. 01-68) shows that other economic activities of Asante citizens include wood-carving, pottery, weaving, dyeing and printing of cloths, as well as metal- working. Rattray (1959, pp. 216-316) also mentions these Asante technologies.

The economic activities dealt with in this section, as well known, take place in the environment, the inevitable space for all human endeavors. It is therefore necessary to discuss protection of the environment in the following section.

2.8 Divine Kingship and Environmental Protection

Generally, in Africa, divine kingship is keen on environmental protection. Such eagerness is evident in the practice of regicide already discussed under the “Theories of Divine Kingship.” Since the protective rituals could cost the life of kings in the past, it should be obvious that, environmental protection was dear to the heart of the divine kingdoms, such as the Shilluk of southern Sudan (Arens, 1984, p. 357) and Jukun of Nigeria (de Heusch, 1997, p. 213).

The ritualistic way of protecting the environment postulates that the universe pulsates with mystical life. As Mbiti (1975, p.33) puts it, “... there is a mystical order governing the universe.” To Opoku (1978, p.13), religion is to bring man into harmony with the environment, for at the root of religion “is a quest for harmony between man, the spirit world, nature and society.”

The concept of mystical universe and its resultant, ritualistic method of environmental protection is a demonstration of the belief that innumerable spirits pervade the universe,

and are present in environmental objects. Regarding pervasiveness of spirits in the universe, Mbiti (1975, p. 66) reports of those associated with "... the sun, the moon, stars, 'falling stars', rainbows, rain, storms, wind, thunder and lightning." To some Africans, as Mbiti discloses, these phenomena are real spirits themselves, not mere objects associated with, controlled or inhabited by spirits.

Apart from celestial spirits whose abodes are beyond human protection, Mbiti (1975, pp. 67 and 69) mentions terrestrial ones who inhabit some objects, many of which are protected. Among those the researcher has mentioned are: forests, the lagoons, rivers, lakes, waterfalls and river banks, such phenomena considered as habitats of spirits, especially divinities and ancestral spirits are honored and preserved because they are regarded as holy. In fact, they are normally feared or respected. While giving an account about religious forests and groves, Mbiti (1975, P. 148), stated that:

Certain groves and forests are set apart for religious activities like rituals, ceremonies, prayers and sacrifice. For that reason, people do not graze their cattle there or turn them into fields for growing their crops, and in many cases they do not use them for hunting or cutting firewood. It is said in areas such as Kenya and Rhodesia [now Zimbabwe] that if animals or people hide in sacred groves and forests, they may not be killed. Killing them would desecrate the places and might incur punishment from God or the spirits.

Of course, sparing the life of people, especially murderers who take refuge in such forests and groves, is a testimony of the depth of religious respect given to such places. In Mbiti's example, if the life of those who killed intentionally was also spared then the practice was dangerous since it would encourage the crime of murder. It is unlikely that this religious practice is still in force in Kenya and Zimbabwe.

The practice of preserving groves and forests is widespread in Africa. Osei Agyeman (1990, p. 389) observed this in Kwahu of Ghana. As evidence of this, he has shown in his thesis a photograph of “A grove surrounding the *asoreyeso* (place of worship near the Adowaa stream) of the Adowaa cult of Atibie.” Rattray has also made an observation of a sacred grove at Asantemanso in Asante, and has written copiously about the annual rituals that take place in it (Rattray, 1959, pp. 121-132). He has again made reference to the same grove in another literary work (Rattray, 1959, p. 75). It is to be recalled that the significance of these religious groves is its role in the preservation or protection of the environment. It is interesting to know that,

In Cuba, for example, traditional segments of the black population honor Osanyin and link him to a deeper belief in the spirituality of the forest. There the faithful honor the forest, *el monte* (literally, “the mountain”) as a source of healing power (Thompson, 1984, p. 42).

Osanyin, according to Opoku (1978, p.149), is the Yoruba deity of medicine. This account therefore proves that the Yoruba healing cult of Osanyin was transferred from Yorubaland in Nigeria to the West Indies. Also, this account posits that Yoruba, being a divine kingdom, contributes its quota to environmental protection. In Africa, some of such holy places are guarded by people, especially by priests who keep them clean and protect them from desecration by intruders.

Another factor associated with environmental preservation in a divine kingdom is the fear of clearing a forest or bush, even for farming, without proper rituals, which may be performed at great expense. Without proper rituals, the culprit is expected to receive punishment from the spirits of the earth, forest, bush, rivers, trees and other phenomena in the environment. This observation has been made by Mbiti (1975, p. 130);

Opoku (1978, p. 56); Amponsah (1977, p. 41) and Rattray (1955, pp. 215-216).

Some other ways of protecting the environment in Africa involves the planting or preserving some species of trees thought to be sacred or believed to contain powerful spirits. Writing on this issue, Amponsah (1977, p. 39) asserts that Ibos of Nigeria have dedicated shrines to the sun god, to whom they present offerings and pray for prosperity. This god, as Amponsah continues, "... is symbolized in a branch of tree, or a tree planted outside a house with a bowl under a pottery dish in front of it which represents the sun's disk.

The Yoruba of Nigeria are also said to preserve and honor the Iroko tree, which is believed to contain *ashe* (life-force). This information, as given by Thompson (1984, p. 6) shows that, "The mighty tea like *iroko* (*chlorophora excels*) is often honored in traditional towns by the tying of a white cloth to its trunk." The act of preserving special trees is also known in Kwahu. Reporting about this, Osei Agyeman (1990, p. 49) cites a village called Biobio, where an *onyina*, silk cotton tree (*ceiba pentandra*), believed to be inhabited by a deity called Kwaku is found. The tree is therefore named Onyina Kwaku.

Still, concerning the act of preserving special trees, which contributed to the protection of the environment, Rattray (1959, pp. 2-3) saw an *akata* tree at Nkoranza in Ghana. The tree was regarded as an *obosom* (shrine of a god) whose resident deity was called Edinkira. It was on the trunk of the tree that the eggs offered to the god in sacrifice were smashed.

Another aspect of environmental protection in Africa arises from the fear of cutting some trees thought to have vindictive spirits. In Asante, such trees, according to Sarpong (1971, p.10) and Rattray (1959, p.5), include *tweneboa* or *kodua* (*Entandophrama*), *Nyamedua* (*Alstonia gongensis*) and *osese* (*Funtumia* sp.) showing why Asantes fear these trees, Sarpong had to narrate this interesting story:

... *Tweneboa* or *Kodua*, *Nyamedua*, and *Sese* – are said to possess very vindictive spirits. The root of *Tweneboa* can turn into most venomous serpent to protect itself against any “aggressor.” The three are capable of moving themselves from one place to another. It is said that these trees can make themselves invisible to man when they realize that they are in danger of being molested by him.

It is important, therefore, that the Asante craftsman, whose lot it is to deal constantly with such dreadful trees, should exercise the greatest caution.

In view of the foregoing account about the dangerous trees, no traditional Asante craftsman applies his axe to any of them without an offer of sacrifice to pacify its indwelling spirit (Sarpong, 1971, p. 10; Rattray, 1959, pp. 185-186). After the sacrifice, a solemn appeal in the form of prayer is made to the spirit to leave the tree before it is felled. To Sarpong, the objects of sacrifice are eggs, fowls and sheep. Though he fails to describe the mode of sacrifice. Rattray, on the other hand, shows that, the craftsman slaughters a fowl and sprinkles its blood on the trunk of the tree.

It has so far been made clear that environmental protection, continuity of the universe, as well as political, social and economic developments are of paramount importance to citizens of divine kingdoms. Since all these phenomena are believed to be mainly

dependent on the kings, they are expected to follow and be the principal exponents of the norms of the kingdoms. They are therefore required to acquire some kind of leadership training before and after their enthronement. Their training as well as that of other political leaders in African divine kingdoms, is therefore the subject matter of the next subheading.

2.9 Divine Kingship and Political Leadership Training

It has been a long established custom in Africa to train prospective political leaders that they are prepared for political leadership. The phrase “political leaders” hereby refers to kings, paramount chiefs, chiefs, sub chiefs, queenmothers, clan and family heads as well as elders who serve as counselors at various levels of the community. Their training may have stemmed from the belief that if rulers ignorantly commit mistakes, they will invite spiritual wrath and punishment upon the whole kingdom; just as the “Bavenda”, for example, “believe that when God is angry with their chief, He punishes the country with drought, locusts and flood.” Another reason for training their political leaders may have arisen from the obvious fact that good political leadership tends to ensure economic and general prosperity. In many cases, training of rulers does not cease at enthronement or enstoolment; it continues in diverse forms.

Concerning the training of political leaders in divine kingdoms of Africa, Davidson, Buah and Ajayi (1970, p.164) point out that in the sixteenth century, the western Sudanese that had organized themselves into centralized states were given “schooling in the skills and methods of administration...” These writers have also shown that “Many states had groups of elders whose task was to learn the traditions of their country, recite these on proper occasions, and teach them to younger men.” In the village, “teaching was restricted to

popular instruction in the skills and customs that were needed and observed in everyday life....” It was also limited “to training in traditional law....”.

Political training occurs also among the Mende of Sierra Leone, where the Poro society, already referred to, trains people for political appointments, and where, according to Amponsah (1977, p. 81), “one cannot ... become a chief without being a Poro member....”

This society appears to be well positioned to offer political lessons to traditional Mende people, since in the following words of Amponsah (p. 81), “The Poro society controls questions of political succession. The chief acts as a general patron of the society. He relies upon the Poro society for the maintenance of customary law and behaviour.”

It is moreover learnt from Amponsah that, among the Mende of Sierra Leone, “A chief ... can summon Poro meeting when the demand arises” (p. 80); also among the few women who are admitted into this men’s society, some of them are “paramount chiefs.”

Apart from Poro, which trains political leaders, Amponsah (1977, p. 82) and Opoku (1978, pp. 136-137), mention the Ogboni society of the Yorubaland of Nigeria already referred to. Ogboni is a political and social institution for training its members to fit into the socio-political life of the Yoruba kingdom. Opoku affirms that, “All the chiefs and important people in the community belong to Ogboni....” He adds that prior to the arrival of Christianity in Yorubaland, every freeborn male from ten years and above was expected to be a member of the Ogboni society. Amponsah also states that most people consider this organization mainly as a political society. He further states that, “in certain areas in Yorubaland, the society performs administrative, legislative and judicial roles. The senior

members act as advisors to political heads.” (Amponsah, 1977, p.82). Amponsah however admits that, today, Ogboni has lost much of its political importance.

As with the other divine kingdoms of Africa, Asante takes keen interest in training their prospective political heads. Considering such training as important, Asantes continue to train their incumbent rulers. This seems to be the reason behind the training of Osei Tutu I (c. 1697-1731) before his establishment of the Asante kingdom. As Ward (1959, p. 115) points out, “When Osei Tutu was a boy, his uncle Obiri Yeboa sent him to be educated at the court of Boa Amponsem the Denkyerahene [king of Denkyira] ...”. Though Ward’s account fails to indicate the nature of the training, it might entail political administration.

This long established idea about Osei Tutu’s training, at the court of Denkyira, indicated by Ward, is refuted by Perbi; she claims that Osei Tutu was “a captive in Denkyira court.” (Perbi, 1991, p. 72). Perbi’s refutation is weighty because Ward (1959, p. 115) indicates that, the time Osei Tutu was sent to Denkyira, “the Ashanti were still subject to Denkyira, and paid an annual tribute.” It is actually illogical for Osei Tutu to be freely sent to the Denkyira state at that time, when enmity existed between Denkyira and Obiri Yeboah’s chiefdom which later spearheaded the Asante war of independence against Denkyira, which according to Ward, occurred from 1699 to 1701. Another point of illogicality about sending Osei Tutu (who is now known as Osei Tutu I) for training in Denkyira is the fact that, from time immemorial Asante has had its own system of training and could have trained him in the Asante territory, not in Denkyira. Whatever the argument about the training of Osei Tutu in the Denkyira state is, it is learnt that he acquired useful knowledge about warring techniques from Akwamu, not from Denkyira (Davidson et al., 190, p. 239). Osei Tutu’s connection with Akwamu, according to Ward (1959, p.115) resulted from his

flight into that country after he had put himself into trouble by impregnating Ako Abena Bensua, the sister of the Denkyira king, Boa Amponsem. The sort of knowledge, which Osei Tutu brought to

Asante from Akwamu, as stated by Davidson, Buah and Ajayi (1970, p.239), was “the Akwamu military formation”, a system of organizing the Akwamu army for war at that time. According to these writers, the system consisted in dividing the army into segments known as the vanguard (*adonten*), the rearguard (*kyidom*), the left wing (*benkum*) and the right wing (*nifa*) for war.

Training of political leaders begins from childhood in Asante, since this kingdom attaches great importance to political leadership training. The training entails character building and skill of political administration. It has theoretical and practical dimensions. The theoretical feature consists in advice and instruction, mainly about character formation. It is the responsibility of every adult to advise the youth, some of whom take leadership positions later in their life.

Concerning the practical aspect of political leadership training in Asante, Osei (2002, p. 6) gives the following interesting account. In the olden days, the kingdom practiced what Osei calls “Community Sponsored Education.” In this case, every town or village appointed a period annually to practically teach the youth to acquire the skill for state and family administration. In the process of teaching or training, the chief’s spokesman, after convening the youth of the town or village, appointed some of them to act as a paramount chief, wing chiefs, a queenmother and elders to hear complaints and deliver judgments.

After a series of rehearsals, the youth demonstrated what they had studied at a durbar for the public to observe and pass their judgment about it.

Today in Asante, as it has always been the case, any political office is expected to be given to a person who has acquired good character training and is known to be morally upright. Therefore, as Kyeremanten (1970, p.13) shows, a royal person, to whom the kingship position is given in Asante must not be haughty, a fornicator, an adulterer, a gambler or a drunkard. Perbi (1991, p. 81) also indicates that, in Asante, those given political offices are selected on the basis of “loyalty, obedience, humility, intelligence, selfishness, respectfulness, sincerity and faithfulness. These qualities were summed up in words like good behavior, good character and good conduct.”

Political training does not cease in Asante, after the nomination of a new Asante king.

The nomination takes place before the fortieth-day funeral of the late king is celebrated. At that time, he is given practical lessons on humility. As pointed out by Kyeremanten (1970, p.14), the king-elect is given the post of *nkwankwaahene* (leader of the youth or of the unprivileged). Therefore, he sits on an ordinary chair (a foreign-made chair) during public sittings with elders and chiefs of the royal household. He is also given menial jobs while preparing for the funeral; he helps in the construction of a hut to be occupied during the funeral. Moreover, before he is installed as king he lives in a hut near to the palace.

After the fortieth-day funeral ceremony of the late king, the political training of the king-elect of Asante continues before he swears an oath of office. The training is in the form of advice given officially by the elders of Kumasi, who, being the heads of administrative wings or lineages, hold the following posts: *kontire*, *akwamu*, *adonten*, *benkum*, *oyoko*, and

kyidom (Kyeremanten 1970 p.16). The admonition, like the first one culled from Kyeremanten (1970, p.13) and stated above, enjoins the king-elect to avoid womanizing, gambling, drunkenness and obduracy, and to be patient and respectful.

On the day the king-elect swears the oath of office, the queenmother of Asante advises him through the chief spokesman of the kingdom, cautioning him to be truthful and not deceive the kingdom. While swearing the oath of office, which Asantes call installation, the king- elect swears to govern well and protect the kingdom.

In Asante, enstoolment follows installation. But prior to enstoolment, the king-elect is trained in court etiquette, involving the royal manner of speaking and walking (Kyeremanten, 1970, p. 20). Also, as Kyeremanten indicates, “until his enstoolment, the new king is given thorough schooling in the history and organization of the kingdom.” Kyeremanten writes in addition that before the king-elect is enstooled, he is schooled in the structure of the palace. He is also taught about the way of organizing the officials and attendants of the palace. During the schooling process, wax models called *nkraba*, representing the palace official and attendants are used as visual aids. The educational system is called *nkrahene*.

As noted earlier, an aspect of the training system of the king-elect of Asante involves humility processes. A similar observation was made by Mbiti (1992, p. 184) in some other African kingdoms. He has in this light, mentioned the Shilluk of south Sudan and the Kpelle of Liberia who “make fun of the king, jeer at him and cause him to face difficulties for a while after his coronation in order to teach him humility.” The difference between the

Asante humility system and that of the Shilluk and the Kpelle is that, whereas the Asante example occurs before the end of the enstoolment ceremonies, that of the Shilluk and the Kpelle happens after the coronation of the kings.

2.10 A Summary of the Chapter

This chapter has examined what previous authors have written about divine kingship in relationship with political, social, economic and environmental issues in the African traditional context, as well as the training given to prospective and incumbent political leaders in Africa. The result of the study has shown that divine kingship is a system of governance whose source is believed to be the Supreme Being. It is thought to be divinely instituted and supported by God. But whereas some writers like Feeley-Harnik and Arens regard the term “divine kingship” as appropriate to be used, others such as Brill and de Heusch prefer “sacred kingship”, contending that “divine kingship” is inappropriate. The proponents of “divine kingship” think that a ruler in charge of divine kingship is known as a divine ruler; but the contenders consider him as a sacred ruler.

The chapter has also shown that divine kingship makes it possible for common people, even slaves to develop to take up political appointments. This became possible because, when the African empires and kingdoms grew large, the rulers needed many helpful hands to maintain their supremacy in all the areas of their jurisdiction. The chapter has further shown that divine kingship encourages social development in Africa. It has indicated that the African community is a composite unit of spirits and humans; and the benevolent

powers help the people to maintain social order to enjoy the blessing they shower upon them.

The study in this chapter has moreover revealed that divine kingship allows economic activities to thrive. This has especially been realized in terms of the trans- Saharan and trans- Atlantic trading activities. It has also been realized in this chapter that divine kingship has an active interest in preserving and protecting the environment in respect of its inevitable role in the sustenance of human life. It has finally been noticed that divine kingship recognizes the role of competent and honest rulers to deal with political, social, economic and environmental issues. It is in this light that the training of political leaders has been crucial in African kingdoms.

CHAPTER THREE

METHODOLOGY

3.1 Overview

This chapter shows how the research was conducted for the successful completion of this thesis. It has been organized under the following subheadings: Research Design, Library Research, Population for the Study, Sampling, Data Collection Instruments, Types of Data – Primary Data, Secondary Data, Administration of Instruments, Data Collection Procedures, and Data Analysis Plan. The chapter ends with a summary of discussions.

3.2 Research Design

For successful accomplishment of this thesis, it became necessary to select an appropriate research design. As Leedy and Ormrod (2005, p.85) point out, “The research design provides the overall structure for the procedure the researcher follows, the data the researcher collects and the data analyses the researcher conducts. Simply put, research design is planning.” In the views of Fraenkel and Wallen (2003 p.670) also, research design is the “Overall plan for collecting data in order to answer the research question. Also the specific data analysis techniques or methods that the researcher intends to use.” In line with these definitions, and for successful investigation to be realized, the qualitative research method was adopted to deal with the “Divine Kingship of Asante: A Model for Sustainable Development of Self and Community.”

Qualitative research is a method, which mainly depends on the use of words to describe and interpret the expressions and understanding of respondents or describe and interpret events and other phenomena, rather than using mainly statistical or numerical methods to do so. According to Leedy and Ormrod (p. 133), “In qualitative research, we do indeed dig deep. We collect numerous forms of data and examine them from various angles to construct a rich and meaningful picture of a complex, multifaceted situation.” In the light of these definitions, the numerous data processed in this thesis are not mainly reduced to numerical accounts, few arithmetical calculations, tables and charts, bearing on quantitative research, were also used.

In connection with the use of qualitative research, phenomenological and descriptive approaches were adopted for eliciting, organizing and analyzing the data gathered for

writing this thesis. Phenomenological research is “a qualitative method that attempts to understand participants’ perspectives and views of social realities.” (Leedy & Ormrod, p.108). Leedy and Ormrod further point out that phenomenology refers to how respondents perceive and understand events or situations (p.139). That is, the researcher tries to understand an experience from the respondent’s point of view (p.144). In this respect, the researcher of this thesis adopted the phenomenological method to ascertain how Asantes understand their divine kingship, and to know whether or not in their view, Asante divine kingship is a model of sustainable development of individual self or the corporate society of Asantes and other ethnic groups. Regarding the descriptive research method used in this thesis, Fraenkel and Wallen (p.13) show that, “Descriptive studies describe a given state of affairs as fully and carefully as possible.” In terms of Fraenkel and Wallen’s definition, various phenomena that led to the realization of the objectives and the answering of the research questions of this thesis were described. Since research design involves the overall planning of a research all that has been discussed in this chapter and the entire organization of this thesis constitutes the research design of the thesis.

3.3 Library Research

For successful completion of this thesis, the researcher made use of high- class libraries. The term “libraries”, mentioned here, is not limited to only buildings that have collection of books and other literary materials; it also encompasses the worldwide web. In fact, library research is so crucial to writing thesis and dissertations that Leedy and Ormrod (p.72) have issued this instruction to those who write such academic papers: “*Go to the library armed with data-gathering tools.*” These writers have thus asserted: “The library is ... a place for locating or discovering certain data that will be analyzed and interpreted

later in the research processes” (pp.12-13). They also point out that, “A good college or university library will almost certainly have a number of books relevant to your research topic” (p.65).

Being conscious of the important role library research plays in doctoral thesis writing, the researcher conducted intensive and extensive researches in the American University Library, Howard University Library and the Columbia University Center for Social Research (all in the United States of America); Balme Library, University of Ghana, Legon/ Accra, the main Library of the Kwame Nkrumah University of Science and Technology, Kumasi (KNUST) as well as the library of the Department of General Art Studies (KNUST).

3.4 Population for the Study

The population for this study (as opposed to its sample, later selected for eliciting information from respondents), is the entire Asante community in the Asante kingdom, which according to the 2010 population census of Ghana (Ghana Statistical Service), was more than four million in number. “The term ‘population’ as used in research, refers to all the members of a particular group. It is the group of interest to the researcher, the group to whom the researcher would like to generalize the results of the study” (Fraenkel & Wallen, 2003, p.123). The result of this thesis, as noted in the objectives, is applicable to other people of the world, not only to Asantes.

The population in the Asante kingdom comprises indigenous Asantes and strangers, some of who hail from other parts of Ghana, Africa and the rest of the world. In spite of all these, indigenous Asantes are overwhelmingly great in number, and Asante culture (especially, the people's beliefs) prevails predominantly. Even, many scholars of high caliber in Asante, such as university graduates, hold the same traditional beliefs with the illiterates in the kingdom.

The population is disproportionately scattered in the Kumasi city, big and small towns and in the villages. In the large communities, the population is heterogeneous, and is fairly homogenous in the small communities where literacy is not high. In the heterogeneous societies, the population consists of multifaceted units of social strata. The strata include rulers and other royal members, farmers, traders, teachers, university lecturers and others. In addition, the people are members of various religions, including Christianity, Islam and Asante Traditional Religion. In spite of the mixture of the diverse ethnic groups, different social strata and members of various religions, the kingdom is peaceful and conducive to research, hence the successful completion of this thesis.

3.5 Sampling

The term sampling is "The process of selecting a number of individuals (a sample) from a population, preferably in such a way that the individuals are representative of a larger group from which they are selected" (Fraenkel & Wallen, 2003, p. 670). Sampling became necessary in this research because the population of Asante from whom data were being collected at the time of the research was too large. It was a little over 4,000,000 and was therefore extremely difficult or impossible to contact each one of them. Also, sampling

became necessary because the population of Asante is scattered in an extensive geographical area of 24,389 sq.km, which made it absolutely difficult for the researcher to traverse every village and town to elicit data.

To resolve the above mentioned problems the researcher had to choose some elements of random (or probability) sampling and non- random (non-probability) sampling methods. Generally, random (probability) sampling procedures ensure that every member of a population has an equal chance to be selected as an informant or respondent. And in the context of the random sampling techniques, the researcher chose simple random and cluster sampling procedures. While the simple random sampling procedure gave opportunity to the present researcher to randomly elicit information straight away from any available individual, the cluster sampling method required the researcher to divide the population into groups before the members of each group was randomly contacted for information.

In the case of the non-random (or non-probability) sampling methods, the researcher chose convenience and purposive sampling techniques. These two non-random sampling procedures were adopted because of their suitability and effectiveness in this qualitative and phenomenological study, which embodies a little quantitative phenomenon. Convenience sampling [known also as accidental sampling (Leedy & Ormrod)] that captures those that are readily available, especially those that arrive on the scene, or are met by a researcher by mere happenstance, was chosen as one of the sampling methods since this research was partly conducted at marketplaces and other public areas. The purposive sampling technique was mainly selected because of Asante palace dignitaries,

such as chiefs and queenmothers, who in the view of the researcher, had the needed information on Asante divine kingship before the sampling was started.

Before the choice of sampling methods, the researcher had considered his target and accessible population, as well as his sampling size. The target population is a little over 4,000,000. The accessible population is 500, while the sampling size is 300. The researcher then employed the cluster sampling technique to divide Asante into five areas to facilitate his data collection exercise. In the process, Kumasi, the capital city of Asante, somehow situated in the middle of the kingdom, was considered as one division, and the rest of Asante was divided into four, in accordance with the cardinal points – north, south, east and west. After the division of the kingdom, four towns/villages were selected from each of the four quadrants beyond Kumasi. In this respect, a total of 16 villages/ towns were chosen beyond the city for sampling. Some of the towns and villages in which the research was conducted were Bekwai, Agogo, Kokofu, Gyadam, Ejisu, Konongo, Akrokerri, Amoaman. Bonte, Woraso, Tapa, Drobonso, Odumasi, and Mankranso.

From each of the 16 selected communities, 6 men and 6 women were chosen as part of the 300 people sampled for the study. Therefore, the total number of the sample selected from the 16 targeted communities outside Kumasi was 192. The 192 people sampled were 96 women and 96 men representing 50% each. Within Kumasi 108 people were sampled of which, 58 were men and 50 were women constituting 54% and 46% respectively. Therefore, of the total 300 sampled, 64% came from outside of Kumasi and 36% from

within the Kumasi Municipality and men constituted 51% and women 49%. Out of the sample size of 300 people, 70 of them (constituting 23%) were selected for interview, and 230 (77%) were given questionnaires to answer. Based on the sample size, the sample had to be categorized before data collection commenced. The number and percentage of each category of the sample were also calculated as seen in Table 3.1.

Table 3.1: Categories, numerical size of the sample, and percentages of the sample

Categories of the sample	Numerical size of the sample	Percentages of the sample
Paramount chiefs	5	1.7%
Chiefs of towns and villages	5	1.7%
Queenmothers	5	1.7%
Courtiers	10	3%
Traders	50	17%
Farmers	90	30%
Artisans	30	10%
University students	30	10%
University lecturers	10	3%
Junior/High School teachers	50	17%
Miscellaneous e.g. Workers in hospitality, shops, hospitals e.t.c	15	5%
Total	300	100%

As noticed in Table 3.1, the categories of the sample include 5 paramount chiefs, 5 chiefs from villages and towns, 5 queenmothers, 10 courtiers of chiefs' palaces and 90 farmers. The rest comprise 30 artisans, 30 university students, 10 university lecturers, 50 junior/senior high school teachers and 15 others. It is also noticed in Table 3.1 that the percentage of each category of the sample has been indicated. Since the researcher accomplished the sampling before he commenced his data collection exercise, and since sampling is an exercise of imagination and conjecture, he envisaged that changes might occur in the figures displayed in Table 3.1, if he accomplished his field research. Truly, as shown in Tables 4.1, 4.2, 4.3, 4.4 and 4.5 in Chapter Four of this thesis, slight changes occurred due to the fact that some recipients of the researcher's questionnaires failed to return them to him and some desired interviews could not be scheduled.

3.6 Data Collection Instruments

For successful accomplishment of this thesis, some data collection instruments discussed later, were employed to elicit data which were organized, interpreted and analyzed to fulfill the objectives and answer the research questions of the work. According to Fraenkel and Wallen (2003), data collection instruments are devices such as tests, questionnaires and interview schedules which researchers use systematically to collect data. The term "data" refers to various forms of information, which researchers obtain about whom or what they investigate. And the data collection instruments used for this work are interview schedules, questionnaires, and opinionnaire. The next section is an account of the interviews conducted with interview schedules or guides. Interview schedules or guides are a set of questions answered by respondents whom researchers respectfully interrogate.

3.6.1 Interview

An interview is a data collection session in which respondents answer questions orally. Interviews take place during face-to-face meetings or on the telephone. And for the purpose of collecting data for this thesis, the researcher conducted face-to-face interviews since that was more convenient in Ghana than telephone interviews. Four categories of interviews discussed by Fraenkel and Wallen were adopted for collecting information by the present researcher. They were structured, semi-structured, informal and retrospective types of interview. These types of interview are classified into three by Agyedu, Donkor and Obeng (1999), who mention structured, semi-structured and unstructured forms of interview. Atta-Owusu (n.d.), on the other hand, has categorized interviews into the following pairs: structured/formal and unstructured/informal.

The present researcher employed structured interviews because of their effective nature of data collection. The semi-structured interview adopted for soliciting data was basically in the form of structured interview, but in the course of the interview, one or more impromptu questions were asked. The impromptu questions were followup questions that prompted respondents to clarify or expand some points.

The informal interview, which was also used for data collection was in the form of casual conversation, which allowed respondents to answer the questions in their own way to the best of their knowledge and ability. The informal type of interview was the most suitable form of interview chosen since it allowed the researcher to probe deep into the topic of the thesis and since it also allowed the respondents the freedom to express their ideas.

The final type of interview used was retrospective interview which in the view of Fraenkel and Wallen, can be structured, semi-structured or informal, but prompt respondents to remember and answer questions about the past. Retrospective interviews therefore helped the researcher to obtain historical information about Asante divine kingship and its concept of sustainable development. All four types of interviews mentioned above; structured, semi-structured, informal and retrospective, were determined by the sort of questions or interview schedules prepared for data collection. That is, it was the nature or format of the questions which showed whether the interview was structured or not. Much of the success in data acquisition for the organization of this thesis was largely dependent on the interviews scheduled, which comprised open-ended and closed-ended questions, a copy of which has been presented in Appendix 1.

The open-ended questions offered respondents the opportunity to provide their individualized responses in their free will. They were not instructed to choose from alternative answers. While answering the open-ended questions, respondents occasionally made useful revelations that enriched the quality of the information. The useful revelations were especially made when respondents were asked contingency (or follow-up) questions. Although these advantages are associated with open-ended questions, they are sometimes difficult to interpret and often hard to score.

The close-ended questions provided alternative responses from which respondents were to choose what they considered to be correct. These were easier to answer than open-ended questions. However, they had the tendency to influence respondents to choose wrong answers to deceive the researcher. Both the close-ended and open-ended questions covered

the following six categories of questions discussed by Fraenkel and Wallen: background or demographic questions, knowledge questions, experience or behavior questions, opinion or value questions, feelings and opinion questions, as well as sensory questions.

Background and demographic questions probed the educational backgrounds, previous occupations and the age levels of respondents. Knowledge questions were asked to find out what respondents actually knew (not what their beliefs and opinions were) about sustainable development in Asante, in relationship with Asante divine kingship. Experience and behavior questions, on the other hand, sought information on the respondents own political status, experience and behavior within the confines of Asante divine kingship, as well as the interviewee's own socio-economic standing, behavior and experience. Opinion or value questions dealt with what the respondents' thinking (beliefs, idea and opinions) and values of Asante divine kingship were. In terms of feelings questions, information was sought about how respondents felt about Asante divine kingship, that is, what they liked and disliked about the kingship. Finally, sensory questions requested respondents to testify about what they had seen or heard about the ritual activities connected with Asante divine kingship.

For the purpose of drawing valid, reliable and objective conclusions from the data to be collected by then, the interview schedules were vetted three times by the researcher himself and three former lecturers of the Kwame Nkrumah University of Science and Technology (KNUST). The three lecturers were Dr. Opamshen Osei Agyeman, the previous supervisor of this thesis, Mr. Azuma, one of the ten research assistants to the writer of this thesis and the late Nana J.V. Owusu-Ansah who hailed from the Manhyia palace of the *Asantehene* in Kumasi. The process of making the questions appropriate is called validation by Agyedu,

Donkor and Obeng (1999), meaning the instrument is validated. But in the views of Fraenkel and Wallen (2003, p.170), “it is inferences about specific uses of an instrument that are validated, not the instrument itself.”

In view of the interviews and other forms of field research, the researcher made six trips from the United States of America (USA) into the kingdom of Asante in Ghana. During three of those trips the researcher spent one month in Asante each trip and during the other three trips he lived in Asante for two weeks each and therefore lived in the kingdom intermittently for a total number of 18 weeks. The number of hours the researcher spent interviewing the 70 people totaled 220 hours. Those he interviewed comprised 39 males (56%) and 31 females (44%), consisting of some proportions of paramount chiefs, queenmothers, courtiers, traders, farmers, university lecturers, university students, Junior and High School teachers, artisans and others as depicted in Table 3.1. The age levels of the people the researcher interviewed ranged from 18 to 80, and the interviews were conducted in Kumasi, some towns and villages in Asante. The following table provides the breakdown of the age group of the persons interviewed.

Table 3.2: Interviewees Grouped by Age Range and Number in Each Group

Age Group of Interviewees in Years	Number of Interviewees
18 -29	13
30-39	15
40-49	12

50-59	13
60-69	13
70-80	4
Total number of Interviewees	70

During the interviews, the questions were read from a laptop computer, which was also used to record responses when it had been turned into a recorder. This was done to quicken the interview, and done with the help of two research assistants who were also the interpreters during the interviews.

3.6.2 Questionnaire

As shown earlier in this chapter, questionnaire was one of the instruments used to collect data for writing this thesis. The forms of the questionnaires discussed below were what the present researcher employed for the preparation of his questionnaire. As generally known, a questionnaire is a list of questions which literate persons answer by writing or marking their responses on the same sheets containing the questions. And to Fraenkel and Wallen (2003, p.437), questionnaire and interview schedules “are virtually identical, except that the questionnaire is usually self-administered by respondents, while the interview schedule is administered verbally by the researcher (or trained assistant).” Since questionnaire and interview schedules are virtually identical, almost the whole of the interview schedules used for collecting the data for this thesis, were also used as the questionnaire for collecting more data. The questionnaires prepared for collecting the data consisted of supply items. The respondent was requested to write short answers on the questionnaire sheet (see Appendix 2) for a sample of the questionnaire.

Since interview schedules and questionnaire are said to be virtually identical, the questionnaire used for this thesis also took the same structured, semi-structured, informal and retrospective forms already discussed above. Also, the questionnaire took the open-ended and closed-ended type. In addition, the following forms of questions already discussed under interview schedules, were involved in the setting of the questionnaire: background or demographic questions, opinion or value questions, feelings and opinion questions as well as sensory questions. The questionnaires were also vetted by those who vetted the interview schedules, and pre- testing was also made before their actual distribution was made. Two hundred and thirty (230) copies of the questionnaire were distributed, and 205 of them, representing 89%, were returned leaving 25 (11%) who did not return the questionnaire.

In all, 275 of the total sample population of 300 gave responses constituting 89% of the sampled population. . The age range of the total number of respondents is 18 to 80 and the following table provides the breakdown of the persons who responded by age group.

Table 3.3: Total Respondents Grouped by Age Range and Number in Each Group

Age Group of Respondents in Years	Number of Respondents
18 -29	61
30-39	66
40-49	44
50-59	45
60-69	31

70-80	18
Total Number Of Respondents	275

Seventy (70) out of the 275 respondents representing 25% were interviewees, while 205 of the 275 respondents forming 75% gave answers via questionnaire. Total number of females contacted was 146 and the total number of males contacted was 154. Those receiving questionnaires were 230 of which 115 were females (50%) and 115 were males (50%). The number of females who returned questionnaires was 101 (88%) with 14 women (12%) failing to do so. The number of men who returned questionnaires was 104 (90%) with 11 men (10%) failing to do so. Though the return rate was less than 100%, and was likely to affect conclusions, the copies that were returned contributed significantly to the success of this thesis.

3.6.3 Opinionnaire

As noted earlier, opinionnaire was one of the instruments used to tease information for the production of this thesis. Opinionnaire are “Questions a researcher asks to find out what people think about a topic” (Fraenkel & Wallen, 2003, p.668). Based on this definition these writers have adequately used the term “opinion questions” to determine the sort of questions that could be asked within the ambit of questionnaire. Simply, opinionnaire are questions that seek the opinion of informants on issues investigated by researchers. And as presented in Appendix 3 the present researcher’s opinionnaire included questions that sought people’s opinion as to whether Asante kingship is divine or not, and whether or not

Asante divine kingship is a model of sustainable development for other nations, especially those in the western world.

3.7 Administration of the Instruments

The term “administration of instruments” refers to the use of data collection devices to obtain data in a study (Fraenkel & Wallen, 2003). And as shown already, the instrument administered by the present researcher for eliciting data for the organization of this thesis, discussion of points and for drawing informed conclusions, were interview schedules, questionnaires, and opinionnaire. The process of administering the various instruments to obtain data, as Fraenkel and Wallen point out, is known as instrumentation. Various forms of instrumentation involving the instruments mentioned here, yielded different kinds of data. In this regard, the interview schedules that were administered, produced interview or verbal data, questionnaire replies were obtained when questionnaires were administered; the administration of observation solicited observational data, while opinionnaire yielded opinions of the respondents.

The researcher and five research assistants were the administrators of the instruments, and the time and locations of the instrumentations have also been previously stated with the exception of the observations conducted in the open air, the instrumentations were indoor academic exercises. The indoor instrumentation, especially the interviews were conducted in tranquil settings, often without distractions and interruptions. The participants on whom the instruments were administered were informed that data were being elicited for writing a PhD. thesis on “Asante Divine Kingship: A model for Sustainable Development of self and community.” The respondents took delight in the topic since it concerned their

kingdom and since they believed that it would exalt the fame of Asante in the USA if copies of the thesis were taken there. To this end, their willingness to provide information was marvelous, especially when they were assured that they would remain anonymous in the thesis. The identity of those who were given this assurance has therefore not been disclosed in this thesis.

3.8 Data Collection Procedures

Data collection procedures relate to steps that are taken to obtain information in a research study. The steps are invariably predetermined by the thesis topic, objectives, research questions, the sort of data needed to solve the overall research problem, and the location of the information to be sought. In respect of this thesis, the sources of data were textual materials and electronic records located in the aforementioned libraries, as well as human beings, a few of whom, as stated before, were members of the Ausar Auset Society International in the USA and a majority who were Asantes in the kingdom of Asante in Ghana.

The initial steps in the researcher's procedural data collection involved the browsing of library shelves and the entries in the libraries' computer catalogues located in the research sections of the mentioned USA libraries. He thus obtained a lot of useful textual materials on various divine kingships in Africa, and on socio-political issues of the Asante kingdom. In the same libraries, the researcher visited websites and got a great deal of pertinent online journals, which especially became useful in the writing of the review of related literature. The same kind of library search took place in the cited libraries in Ghana where data on the

political and economic aspects of the Asante kingdom were collected to contribute to the successful accomplishment of the thesis.

Before commencing his field research in Asante, the researcher obtained an introductory note from the Department of General Art Studies (KNUST) to facilitate his acceptance by respondents. On account of language and communication problems with his respondents, he secured the five assistants mentioned earlier, and they went to the Manhyia Palace in Kumasi to pay a courtesy call on Otumfuo Osei Tutu II, the king of Asante, and obtained permission from him to conduct a research in his kingdom. Since the researcher had known Otumfuo from 2001, as indicated in the first chapter of this work, the latter arranged through his secretary for the *Akyempimhene*, Oheneba Adusei Poku to grant interview with the researcher and his assistants. In the same palace, they paid a courtesy call on Nana Afia Kobi Ampem II, the queenmother of the entire Asante kingdom, and obtained her permission for an interview with her. Following her consent, the researcher and his assistants interviewed three of her courtiers because the queenmother was indisposed.

Various other places where interviews were conducted have already been noted. In some cases there were follow-up interviews. Also, where the interviewees understood English, the interviews were conducted in this language; where the respondents opted to speak Twi (the Asante language), the interviews were conducted in Twi with the research assistants as interpreters. The manner of recording the interview has been recounted already. The types of questions used for the interviews have been noted. Apart from the interviews, questions on the questionnaires that were distributed with the aid of the research assistants have been indicated. The number of copies that were distributed, as well as the retrieval

rate and retention rate in terms of percentages have previously been disclosed. Accounts have been given about where and how the researcher conducted his observations and administered his opinion questions.

3.9 Types of Data Used

The textural materials of this thesis are composite of diverse types of data drawn from the web, books and field research. The text is therefore an assemblage of such forms of data as historical data, documentary data, observational data, interview data and questionnaire replies. All the types of data utilized for the completion of this thesis have conventionally been categorized into primary and secondary data that have been discussed below.

3.9.1 Primary Data

Primary data are firsthand information, or data that were the first to appear, and which historians regard as primary sources (Fraenkel & Wallen, 2003, Leedy & Ormrod, 2005). Leedy and Ormrod's examples of primary data include "letters, diaries, sermons, laws, census report, immigration records, probate documents, deeds, photographs, paintings, films, buildings, and tools" (p.162). And in the view of Fraenkel and Wallen, most primary data are found in journal articles and reports. In effect, primary data are raw, devoid of a second person's opinions, evaluation or assessment and interpretations.

The primary data used to record the findings of this thesis, and utilized also to answer the research questions to fulfill the objectives of this work, were mainly obtained from the researcher's field studies. Such data included information obtained directly from interviews, questionnaire replies, and expressions of respondents' opinions. Some of the

data were also culled from certain documents containing the *Asantehene*'s written speeches on Asante divine kingship and its political, social and economic situation, especially, in the colonial and post-colonial eras of Asante history. The primary data of this thesis also include unprocessed information culled from the web and some journals dealing with the concept of divine kingship in Africa, including Asante.

3.9.2 Secondary Data

In contrast with primary data, secondary data are said to be second hand information (Fraenkel & Wallen, 2003). To Leedy and Ormrod (2005), secondary data are derived from primary data; and historians refer to them as secondary sources. Secondary sources or data, according to Fraenkel and Wallen, are writings produced by authors who do not directly observe events from other people. For instance, when the content of a publication describe events that the writers themselves did not witness, but were narrated to them by some other people, or when they describe some accounts of what previous authors had written, the information is secondary data.

Examples of secondary data pointed out by Fraenkel and Wallen, are contents of textbooks, encyclopedia, research reviews and yearbooks. In this thesis in particular, the researcher extracted his secondary data from the Encyclopedia Britannica, the Encyclopedia of Religion and Ethics, some history books, as well as certain books on African Traditional Religion. Both the secondary and primary data helped the researcher to compare and contrast some data to confirm or reject certain ideas. They also helped him to discuss and

analyze some ideas, answer his research questions and realize his objectives. They moreover enabled him to draw informed conclusions and make useful recommendations.

3.10 Data Analysis Plan

The term “data analysis plan” is the method of processing the elicited information to successfully accomplish the thesis. According to Fraenkel and Wallen (2003, p.663) data analysis is “The process of simplifying data in order to make it comprehensible.” To simplify the voluminous, complex and disjointed data and make them comprehensible to answer the research questions and resolve the research problems, the researcher initially scrutinized and edited the data and removed all the irrelevant materials. He then collated the relevant materials, analyzed, discussed, evaluated or assessed them, drew conclusions and made recommendations based on the facts and conclusions.

Regarding the analysis, the data were broken into segments and organized under various themes and subthemes relating to the topic, research questions and objectives of the thesis. Each theme or subtheme was constructed to reflect its supporting ideas or narrative. Each narrative was broken into various paragraphs containing specific units of thoughts. And every paragraph was segmented into appropriate sentences composed of well-chosen words, phrases and clauses. Also, each paragraph was made to focus on a specific area of the narrative. The thematic approach was mainly adopted for the organization of the data. However, the chronological approach was chosen when dealing with the political and economic matters of Asante’s sustainable development since these matters have invariably been linked with the historical development of the kingdom.

In several instances, the data gathered from the field have been compared and contrasted with those already existing in literature to verify the truth already hinted. And a bar-graph, being a graphic method of showing differences among groups, a piechart, being a graphic way that illustrates the breakdown of data into categories, as well as tables showing facts and numbers arranged in rows, have been utilized to give graphic explanations to enhance the comprehension of text.

3.11 A Summary of the Chapter

This chapter has given an account of the methodology employed for writing this thesis. It has therefore shown how the data were collected, organized, discussed and analyzed in the context of the research questions and objectives of the thesis. The methodology has been treated under the following subheadings: research design, library research, population for the study, sampling and data collection instruments. The rest of the subheadings are: questionnaire, opinionnaire, and administration of the instruments, types of data used, primary data, secondary data and data analysis plan.

The qualitative research design, involving phenomenological and descriptive approaches, was used. And the target population chosen for the study was over 4, 000, 000 Asantes. The accessible population was 500 people, while the sample size was 300. Seventy out of the 300 people were interviewed while 230 out of the 300 were served with a questionnaire.

Two hundred and five (205) of the respondents returned the answered questionnaire. It is obvious in this case, that 23% of the sample were interviewed; 77% of them were given a questionnaire, while the 205 respondents who returned the questionnaire constituted 89%

of those who received them. While choosing the sample for the study, the researcher employed cluster, purposive and convenience sampling techniques. The studies were partly conducted in some libraries in the USA and Ghana.

Field studies were also conducted in the kingdom of Asante in Ghana.

The instruments used for the collection of the data were interview schedules, questionnaires, and opinionnaires. These instruments were administered with four research assistants in the open air and indoors in Asante. The sources of data were textual materials, electronic records and human beings. And the research work was facilitated by the use of an introductory note obtained from the Department of General Art Studies of the Kwame Nkrumah University of Science and Technology (KNUST). The types of data used for writing this thesis were primary and secondary ones. The data were simplified, scrutinized, edited, organized, discussed and analyzed with the aid of tables and figures.

CHAPTER FOUR

PRESENTATION AND DISCUSSION OF FINDINGS

4.1 Overview

This chapter presents and discusses the findings of this research. As noted in the first chapter, the general objective of this thesis is to make an exploratory study of the nature and history of Asante divine kingship. The specific objectives are to find out whether Asante divine kingship is a model for sustainable development of self and community in

terms of political, social, economic and environmental issues in Asante. Another specific objective is to determine whether the administrative principles of Asante divine kingship provide adequate philosophy and training for its political leaders to address the need for sustainable political development challenges facing the empire/kingdom and the rest of the world. This chapter also discusses some pertinent issues of importance that have arisen from the findings, and finally ends with a summary of the entire chapter.

4.2 The Nature and History of Asante Divine Kingship

An exploratory study of Asante divine kingship reveals a type of kingship that is said to be a composite of spiritual and human elements. It is a kingship immersed in Asante religion and secularism, and whose political activities are said to be partly spiritual and partly human. It is believed to be a governance whose primeval source is God (the Supreme Being), who is regarded as the supreme ruler of Asante, with the human king as his viceroy, a feature of African divine kingship observed by Mbiti (1992). Since Asantes regard God as the supreme ruler of their kingdom, their usual axiom about him is: “*Onyame ne hene*” (“God is the king”), an expression that has come to the notice of Opoku (1978, p.26) in his study about the Akan conception of God.

As spiritual ruler in Asante divine kingship, God is believed to receive spiritual assistance from the ancestors and divinities of Asante, with the divinities as the ministers, or sons and daughters of God. These acclaimed spiritual rulers are said to constitute the spiritual segment of the government of Asante, while the king and his subordinate rulers form the human facet of this sacred institution governing a sacred kingdom. The supposed sacredness of the Asante kingdom and the rest of the Akan realms, on account of the belief

in the presence and involvement of the spiritual in the affairs of society, have been acknowledged by Meyerowitz (1951) and Abraham (1962).

Belief in the rule of the spirits, as viewed by some Asante respondents, arises from the conception that the spirits are the primordial owners of the land of Asante. They are thought to be the owners of the kingdom's political stools that symbolize Asante kingship and political authority, and are also said to be the givers of Asante law and constitution that form the pivot of Asante secular and religious rule.

Explaining the belief in God's ownership of Asanteland in terms of his political administration, some sources in the field including the paramount chiefs Barima Okotwarisuo Kwasi Offe II, Kokofuhene and Nana Ayim Kumnipa II, Gyadamhene, say it was he who created the universe and therefore owns everything in it. Concerning his ownership of the political stool, paramount chief Nana Akuoko Sarpong, Agogohene mentions the supposed descent of the Golden Stool "from the sky" a point observed by Ward (1959, p.119). Cole and Ross (1978, p.139) have stated that the golden stool came "from the heavens". In view of these ideas, Asantes generally point out that it was God who gave it to them. As discussed later in this chapter, the legend about the descent of the Golden Stool is controverted by some field sources and writers. Also, concerning God's position as lawgiver, some respondents claim that it is God who gives wisdom, knowledge and strength to enact laws. It is therefore thought to be right to consider Him as the source of Asante law and constitution. And like Joseph of the Holy Bible (Genesis 39:9), Asantes allegedly believe that sin, being a breach of the law, is committed against God.

The divinities are also said to own the land and therefore rule Asante spiritually because they settled on Asanteland before the arrival of the forebears of Asantes. The ancestors too, are believed to own the land because, in principle, the early ancestors were the first to occupy and cultivate it. Regarding the ownership of the political stools by the divinities, *Gyadamhene* and others claim that the divinities' ownership of the land gives them the right to own everything that exists on it. In the case of the ancestors, their ownership of the stools is explained from the standpoint that these artifacts were made for them for use while they were alive. Besides, the black stools are dedicated to the ancestral spirits as their shrines. Also considered as lawgivers, the divinities and ancestors are already said to be the givers of taboos whose infractions allegedly violate the sanctity of the spiritual rulers, and therefore require expiatory and propitiatory sacrifices meant to avert calamitous penalties from the spirits.

4.2.1 Asante Divine Kingship in terms of Asante Theocratic Governance

The governance of Asante Divine kingship is said to be theocratic as defined in Chapter one. In Asante, God is viewed as the creator of the Kingdom through the creation of the Golden Stool, as previously mentioned, and the assignment of custodial ownership to the first king of the Asante, Nana Osei Tutu I. Upon receiving the Golden Stool, the Asantehene became king and chief priest of the kingdom and serves as God's representative. The human rulers of the kingdom double at the same time as priests and priestesses, with the human king as high priest and supreme mediator between the people

of Asante and their spirit rulers. In this regard, each Asante chief or Queenmother is respectively a priest or priestess in his or her area of jurisdiction. Nevertheless, special priests or priestesses exist to advise the physical rulers in respect of governance and religious rituals related to Asante rule.

In respect of Asante theocratic rule, the divine kingship has incorporated the laws of the spirit-rulers, especially their taboos, into the constitution of Asante. It has also instituted numerous festivities and a calendar of religious festivals strictly enforced in honor of the spirit-rulers. In view of this, the theocratic governance of the kingdom is politicoreligious with the king being regarded as the personification of the ruling spirits, exercising political authority by their consent.

Theocratic governance of Asante is acknowledged by Oheneba Adusei Poku, *Akyempimhene* of the Asante divine kingship, and seems to have been supported by Meyerowitz (1951, pp. 67-68) who wrote the following:

The king is the supreme priest of his country, for in his hands lie the cult of his departed ancestors and he represents the priests (*Ɔkɔmfo*) [sic] in the state council; hence his title *Ɔkɔmfo Ɔhene* (King or Chief of the Priests). He is also the supreme priest of all the gods in his kingdom, and it is his duty to see that all the rituals connected with them are carried out, so that the welfare of his people is not endangered.

The foregoing quotation highlights the theocratic nature of Asante divine kingship. Regarding the theocratic governance of the kingdom, the rulers reportedly issue the spirits' directives about what the people should do or not do, what they should say or not say, where they should go or not go, and when to go to a certain place, and when not to go there.

For instance, the spirits, thought to be the lawgivers and primeval owners of the Asanteland, are said to

... decide on which areas [of the land] the citizens should not tread upon, what crops they should not cultivate and what objects they should not bring home from their farms. As possessors of the waters, the gods determine when water should not be drawn, what things should not be taken into them and whether or not fish may be taken from them (Osei Agyeman, 1977, p.27).

A well-known taboo, believed to have resulted from Asante or Akan theocracy is the taboo on going to farm, going into the woods or tilling the land on Thursdays. Thursday is said to be the day of rest for the goddess Asaase Yaa who is not to be disturbed on this day, lest she brings such calamities as drought or famine upon the entire kingdom. For fear of such consequences, the taboo was strictly enforced in the whole realm in the olden days. Stories are narrated about those who disobediently entered into the bush in the past, and encountered the sons and daughters of the earthmoving round and blessing the crops of the kingdom. Allegedly, the culprits sometimes died instantly in the bush, after encountering the spirits. Occasionally, they returned home and died immediately after reporting the incident. In Gyadam those who violate these taboos reportedly still run the risk of death or illness; and to avoid these calamities they have to perform rituals to appease the spirits.

As discussed later in this thesis, the theocratic rule of the Asante king has greatly waned. Consequently, the taboo on farming or going into the bush on Thursdays is no longer enforced universally in Asante. However, it was realized through the field research that some villages and towns, including Gyadam continue to enforce it on behalf of Asaase Yaa on Fridays. It was also realized that the taboo on farming or going into the woods is observed on some other days, not only on Thursdays, in accordance with the dictates of the

chiefs and deities of various towns and villages. An example is provided by Mr. Kwaku

Amoatin, manager for Otumfuo farms about a recent experience in Nkoranza Bonte.

The taboo day reduces each week by one day. For instance if the taboo falls on Tuesday this week then next week it will fall on Monday and the week after that it will fall on Tuesday and so forth. The story behind this pattern is in the past the river god would determine the day of the taboo randomly every week, but because people from afar now farm at Nkoranza Bonte, there was the need for a more predictable system so people could plan in advance when to go or not to go to the farm. So the above pattern was proposed, sacrifices were made to pacify the river god, and the sacrifices were accepted.

During the taboo day, we also don't cross the river with heavy-duty machines or vehicles. However once we hired a bulldozer on our farm. After finishing his work for the week, the day before the taboo day, the following morning, the day of the taboo, the bulldozer operator decided he wanted to leave the area. To do this he proceeded to cross the river and the vehicle became stuck. This was not because of mud as it had not rained in days and he had crossed the river coming in with no problem. All that day and the following morning we tried to free the vehicle without success. It was then determined we had to appease the river god which we did with two bottles of schnapps, one Sheep, two fowls and four eggs. Immediately after the completion of the offering the machine was able to move. (Kwaku Amoatin, Personal communication, November 21, 2014)

For instance, at Kuntanse Abono, a town alongside lake Bosomtwe, the citizens are forbidden to farm or to go to the lake on Tuesdays, Fridays and on *Awukudae* (a festive occasion observed on every 42nd Wednesday) as well as *Akwasideae* (another festive occasion that occurs on every 42nd Sunday). In view of the Asante expression that each of these festivals happens on every *adaduanan* (40 days) many writers have wrongly stated that each of them occurs on every 40th day. Actually each of these festivals happens at the end of every sixth week. Since every week contains seven days, when six is multiplied by seven, the result is 42.

With regard to the taboo against going to the lake the researcher has a somewhat personal experience to share. On the researcher's first trip to Ghana some members of the researcher's touring group, not knowing about the taboo against swimming in Lake Bosomtwe on certain days, went for a swim. During the course of the swim, one of the members of the group who was a very good swimmer was "pulled" under the water and nearly drowned. After he was pulled to safety it was learned that those who were swimming had broken the taboo and it was explained that he was only saved because he was a foreigner and not aware of the local customs.

There are some other taboos in respect to Asante theocratic governance discussed in connection with the environment. It is, however, interesting to hear from sources in the field that today, stories about people's encounter with spirits in the bush on forbidden days are occasionally still heard though it appears to be less frequent. Why is it so? The answer given by some Christians is that they believe they are protected by God. But the question is: do those who claim to see spirits in the bush become hallucinated, or do they become obsessed with spirits and therefore hallucinate some objects as spirits in the bush? These assumptions are possible and, as well known, excessive fear can cause death. However, whether the people who break the taboos see spirits and die or not, the chiefs, on behalf of the spirits they claim to serve, fine those found to have flouted the taboo. For instance, it was learnt at Gyadam that the chief of this town demanded two bottles of schnapps and one sheep from culprits for pacificatory sacrifices to the supposedly offended spirits.

Of course, the king and chiefs' enforcement of taboos or laws on behalf of the spirits is a testimony of theocratic governance. As may be realized in the next section, the theocratic

system is woven into the religious fabric of Asante since its human rulers are at the same time, priests who officiate a great deal of religious ceremonies and rituals.

4.2. 2 Asante Divine Kingship in The Context of Asante Traditional Religion

As noted earlier, Asante divine kingship is immersed in Asante Traditional Religion. To emphasize this point, *Otumfuo* Osei Tutu II said the following in the New African Magazine in 2009:

The Akan tradition has always been with priests. We have ruled through our priests. They were seers and soothsayers; we wouldn't go to war without consulting them. A chief or king couldn't do anything without consulting the priests. They did even go to war with us in those days; and therefore their impact on us was huge. And that naturally reminds me of Okomfo Anokye, the famous traditional priest whose close association with King Osei Tutu I gave birth to the Asante nation. So even though I am a Christian, traditional priests are part of our culture and important in our traditional system (Baffour, 2009).

As noted from the above quote, *Otumfuo* claims that Akan rulers, including Asante Kings, ruled through their priests. The King is considered the supreme priest of Asante, as previously mentioned, and can therefore choose not to follow the advice of his priest. However, *Kokofuhene* and others agree it is wise for rulers, as *Otumfuo* suggests above, to follow the counsel of their priest, citing the historical example of King Osei Tutu I, who ignoring the counsel of Okomfo Anokye, was shot dead by the Akyem army, while crossing the river Pra in a was against the people of Akyem.

Ruling by the advice of priests and priestesses is said to have arisen from the belief that it is the same spirits who are in charge of both the kingship and the religion. The kingship

and the religion have thus been merged under the same spirits. The kingship and the religion are therefore inseparable in Asante governance. This is said to explain why the Asante king is both the head of the kingdom and Asante religion. Probably because of his desire to fulfill his role as a king and priest, or for the fear of spiritual punishment, he, in the olden days, strictly enforced the worship of the spirits of the religion, even to the point of human sacrifice to maintain spiritual equilibrium or preclude disaster.

In the days of old, as the study reveals, worship and veneration were strongly directed towards the Supreme Being, divinities and ancestors, and hereunder is an account about the worship of the supreme deity.

In Asante, as in the other Akan areas, God is the first to be acknowledged through libation and prayer by traditional political leaders or the rest of the citizens, whenever spiritual help is needed or whenever a major political decision or venture is to take place. In the past, before the arrival of the foreign religions like Christianity and Islam, and before the coming of western education and other influences, the Supreme God was reportedly worshipped beside a Nyamedua (*Alstonia gugensis*) altar by political heads and other citizens of the kingdom. Writing about this remarkable religious phenomenon in Asante, Rattray (1955, p.142), stated:

But it is hardly an exaggeration to say that every compound in Ashanti contains an altar to the sky God, in the shape of a forked branch cut from a certain tree ... which the Asante, call *Nyamedua* [*Alstonia gugensis*] lit. God's tree. Between the branches, which are cut short, is placed a basin, or perhaps a pot, and this receptacle is generally to be found (besides the offering) a Neolithic Celt (*Nyame akuma*, God's axe).

The offering to God, as Rattray's account shows, was participated in by the rulers of Asante in the olden days. The following two pictures in plates 4.1 and 4.2 showing a *Nyamedua* altar and a *Nyamedan* (God's temple) respectively, highlight the seriousness which chiefs allegedly attached to the worship of God, since they desire long life to rule. The pictures were borrowed from Rattray's *Ashanti*. Plate 4.1 was culled from p. 143 and plate 4.2 was photostatted from the front piece of the book.





Plate 4.1 *Nyamedua*



Plate 4.2 *Nyamedan*

Rattray's information about the offering is that, once a year, the priests of God prepared *eto* (cooked and mashed yams) on behalf of a chief who placed a spoonful of the food in a pan placed on top of the *Nyamedua* altar. In the process of offering the food, the chief prayed as follows:” *'Me Nyankopon me sere wo nkwa, na me sere wo ahooden'* ”

(My God, I pray to you for life and pray to you for strength) – p.144.

After the *eto* offering, as Rattray's account continues, a sheep was killed (probably by the chief himself). In the act of slaughtering the sheep, these words were uttered simultaneously: “ ‘Here is a sheep I kill for you, take and eat and give me health and strength.’ ” (p.144). Pieces of the mutton were skewered on the “skewers ... projecting from the forks of God's altar” (p.144). After this sacrifice, “the chief must sleep in the

Nyamedan (temple of the sky God) for eight nights; one of his wives is allowed to sleep with him” (p.144). When the temple sleep was over, two white fowls were also killed in sacrifice to God. Their blood and feathers were rubbed on the pole of the altar, and their flesh put on the skewers on the prongs of the altar. Apart from the annual sacrifice, as Rattray claims to have observed, “a priest of one of the *abosom*, gods, may tell the chief or anyone else that he must give a sacrifice to Nyame” (p.144). Many of the researcher’s sources including *Gyadamhene*, gave information that, in the olden days, it was common to see ripe bananas and pawpaw placed on a *Nyamedua* altar as offerings to the Supreme Being. During domestic crises, such as hard labor during parturition or a state of unconsciousness, libation, prayer and a sacrifice of a fowl could be offered to God beneath a *Nyamedua* altar.

Giving additional information about the medicinal properties of the *Nyamedua* altar, *Gyadamhene* stressed its healing aspect. He stated that rain waterfalls into the basin placed on it. If somebody falls sick, they can drink some of it, or use some amount of it for their bath to obtain healing. The Paramount chief added that sometimes a string is connected from one of the branches of the *Nyamedua* pot to the ground (it is attached from where the pot is situated) to signify that, God who is in heaven, is connected with his people on this earth and he cares for them.

Both the *Kokofuhene* and *Gyadamhene* agreed with Akosua Afriyie Duku, JHS Head Mistress, who explained how the *Nyamedua* altar helps Asantes to obtain *Nyame su* (Character of God). They explained that the basin contains either rain water, or water collected from a stream and every morning, the supplicants dip their thumb in it and inscribes a circle at the center of their forehead with it, saying " *Ayɔnkofa a eda me ne*

Twereduampɔn ntam" (The friendship between me and God). This is a sign of friendship or a bond between the supplicant and God, which has to be renewed every morning before one goes out to start the day's activity. This is done to always renew God's character in the supplicant. It reminds one to measure everything one does with the character of the Creator in order to avoid sin, get God's wisdom and power and to always live happily. This ritual of inscribing a circle at the center of the head as a sign of relationship between a person and the spirit world is practiced in many parts of the world. However in Appendix 4 we discover its origin in Ancient Kamit and the link between this practice, the brain and the science, which undergirds its importance. Interestingly, according to Rattray (1955 pp. 143,144) there were once temples and priests dedicated to Nyame. However, even though the Asante citizen communed with the Supreme Being at the *Nyamedua* daily, there was also the understanding that 'man does not live only in the head', meaning you must exercise the whole body. Putting this in spiritual terms the priest told Rattray (1955 p.150):

We in Ashanti dare not worship the Sky God [Nyame] alone, or the Earth Goddess alone, or any one spirit. We have to protect ourselves against, and use when we can, the spirits of all things in the Sky and upon Earth.

This explains why the kingship of Asante was and is still involved in the worship of the divinities also; the next section gives an account of the worship of lesser deities.

Divine kingship of Asante appears to consider its divinities as its crucial backbone in its administrative and military operations. It therefore worships its deities to strongly maintain its security. And Meyerowitz (1951, p.122), writing about this, stated thus:

In Asante Tano was worshipped much as a powerful 'fetish' is worshipped, which is evident from the fact that in former days everybody from the *Asantehene* downwards possessed some object consecrated to him – i.e., a charm charged with his manna. The

shrines of the three great Tano gods, filled with the sacred river water and gold, were carried into battle by their priests, to help the Asante armies to victory and to give the *Asantehene* the opportunity of consulting the oracle of the god on the spot.

The three Tano gods, to which reference has been made, are, according to Meyerowitz, three divine brothers by names, Tano Twumpudro (Twempuduo), Taa Kora and Taa Kese (Tano the Great). Meyerowitz claims that Tano Twumpuduro is the senior of these deities. He has many children or sons and “All these hundreds of children of the God Tano are minor deities...” (p.128). The above quotations seem to suggest that Asante divine kingship and the wars it fought, were supported by hundreds of deities. Additionally Meyerowitz offers in her account that the Tano gods originally belonged to the Bono kingdom but were acquired by Asante through conquest. Though Tano Twumpuduro was said to be his senior, “... Taa Kora of Tanoboase gained ascendancy over Tano Twumpuduro of Tuobodm; and the god Tano worshipped in Asante to-day is predominantly Taa Kora, the God of the Rock” (p.132).

Although the Tano deities were worshiped as state gods in Asante, “... owing to the existence of the Golden Stool, which practically took the place of a state-god, Tano played a much smaller part there” (Meyerowitz, 1951,p.122). It is of course strange for Meyerowitz to say that the Golden stool took the place of the state god since the Golden Stool is not a god. However, the researcher was informed by Oheneba Adusei Poku, Akyempimhene, that occasionally the Golden Stool was taken to war for the sake of inspiring the Asante soldiers to victory. At other times there were other stools used for that purpose including black stools as well as the shrines of the three Tano gods. The

phenomenon of taking the Golden Stool to the battlefield has been acknowledged by Ward (1959). According to him, the Golden Stool was taken to the MacCarthy (or

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Akantamasu) war in 1824. As shown by Ward, the stool was captured by combined forces of ethnic groups of the Gold Coast (now part of Ghana), commanded by the British governor Sir Charles MacCarthy. MacCarthy reportedly committed suicide after receiving fatal wounds from the Asante army, and contingents from Asante Juaben and Kuntanse recaptured the stool from their enemies.

Regarding Asante divine kingship and religion, *Kokofuhene* said that divinities are attached to almost every political stool in the various towns and villages of Asante. The gods are normally river deities that were previously worshipped actively in their localities. Many of the taboos that were observed in the olden days (and those being observed still) were said to be associated with the political deities. Apart from taboos, festivals were frequently celebrated in honor of the political divinities. It is remarkable to note that in the days of Asante wars, the local deities in the towns and villages allegedly fortified the citizens mystically through their priests against bullets, although many of the soldiers lost their lives in wars. Also, among many things, the divinities in charge of the towns were believed to protect the villages and towns spiritually; and as well known, security is an important political function of the chiefs. In the olden days when the standing army and the modern police service were unavailable, spiritual protection was doubtlessly necessary. In view of the advantages obtained from the deities, they were (and now, to a lesser extent) being worshipped.

Apart from the villages and towns, the lineages allegedly possessed divinities and shrines that aided them to maintain internal order and forestall external aggression. Today, only few of such shrines possess priests or priestesses, and are therefore active. As the researcher

learnt, each lineage in Asante, associated with Asante Traditional Religion, is a political unit with a head (*abusua panin*) that takes the lead in the settlement of disputes and helps lineage members to obtain material and spiritual prosperity. Notably, the religion pervades every aspect of the political offices of the paramount chiefs, towns, villages and lineages.

Some elements of Asante Traditional Religion, said to be associated with Asante divine kingship, are charms (*nsuman*, sing. *suman*). They are said to be magicoreligious objects containing spiritual powers. Some of them are reportedly attached to the Golden Stool and other political stools for spiritual protection of the rulers and the various palaces. Others are hung on walls, doorways and other objects in the palaces for the same purpose of security. Some of them are worn for warfare by the king, chiefs and other warriors.

Generally, political authorities and other people are believed to wear charms to attract benevolent spirits to protect the wearer, or ward off evil and harmful objects, or neutralize the power of other charms. The scientific basis for generation of energy by objects such as charms, which can influence a result be it attraction, repulsion or a null response is discussed in appendix 5.

The employment of the divinities and charms described above bear testimony to the religious nature of Asante divine kingship. The intensity of its religious nature is alleged to be more noticeable in ancestor veneration, which in the past was celebrated as a national religious festival, and which the Asante government enjoined everyone to participate in. Due to its importance to the kingship, the political authorities kept a calendar on it, and followed it strictly. However, it is to be noted that today, the intensity of ancestor veneration

has greatly waned, owing to the weakening of the authority of the *Asantehene*, as a result of the infiltration of foreign religions, western education and other factors discussed later in this chapter.

Ancestor veneration was allegedly instituted to feed and honor the ancestral spirits, especially the royal ancestors, because apart from their supposed authority over the kingship system, “They are the real landowners, who, though long departed, still continue to take a lively interest in the land from which they had their origin or which they once owned” (Rattray, 1955, p.216).

Rattray’s account continues to show that Asantes who are alive and who own portions of the land, believe themselves to be tenants, holding the land in trust of the ancestors. This idea seems to suggest that ancestor veneration was instituted through the fear that, without it, the ancestors would eject (kill) them from the land, as a landlord ejects a recalcitrant tenant. However, according to some sources in the fields, it was instituted to keep in touch with the ancestors for mutual benefit, for feeding and honoring the forebears in return for blessings. The three most important types of ancestor veneration, recounted below, in a relationship with Asante divine kingship, are *Odwira*, *Kwasidae* and *Wukudae*. The account, however, begins with the role of *Odwira* in the kingship; it therefore does not intend to narrate how *Odwira* (known also as *Apafram*) is celebrated in Asante.

Odwira, which is said to mean purification or cleansing, was in the past, a national festival of both religious and political character. Religiously, *Odwira* was said to have been instituted for the ritual purification of the kingdom, feeding, propitiating and mourning for the royal ancestors of Asante, and for soliciting their favors for the welfare of the realm;

politically, it was set up to cement the loosely formed confederation of the previous independent states. That is, politically Osei Tutu I instituted *Odwira* upon the advice of Okomfo Anokye to enjoin the paramount and other important chiefs of Asante to assemble for the renewal of their commitment to the service of the Golden Stool.

At the assembly of the chiefs, as Rattray (1959) states, the problems of the kingdom (the previous empire) were discussed, and chiefs who had previously not taken the oath of allegiance to the *Asantehene* had to do so. Meyerowitz (1951) has taken cognizance of this *Odwira* political meeting, and has given an account of how the king threatened the chiefs who might have an idea of breaking away from the kingdom. That is, while pouring libation upon the *Odwira suman* (*Odwira* fetish) the king uttered the following threatening prayer. “*Odwira* of Osei Tutu, accept this wine and drink, anyone who does not wish to serve you, let me get him, and let me kill him, and let me throw his head (on you), *Odwira*” (Meyerowitz, 1951, p.173).

Any chief hearing this threatening prayer might fear contemplating the withdrawal of his allegiance from the king. Perhaps more threatening were the words of the following prayer, which the king said while performing libation on the Golden Stool:

Friday stool of kings, I sprinkle water upon you, may your power return sharp and fierce. Grant that when I and another meet (in battle) grant it be as when I met Denkyira; you let me cut off his head. As when I met Akyem; you let me cut off his head. As when I met Domaa; you let me cut off his head. As when I met Takyiman; you let me cut off his head. As when I met Gyaman; you let me cut off his head (Meyerowitz, 1951, p.175).

Perhaps when a chief heard these words, he feared seceding from the kingdom since it would cost him his head. In fact, when this political dimension came to the notice of

Rattray, he was pricked to write this: “In this respect the *Odwira* ceremony, combined with its purely magico-religious aspect, was of great political significance and practical utility” (Rattray, 1959, p.132).

Another important political aspect of Asante, associated with *Odwira* is the welfare of the kingdom. In view of this, during the festival, the king who officiated as the priest and intermediary between the ancestors and the people, prayed for the prosperity of Asante, and seeking the welfare of the kingdom, Asantes allegedly executed hundreds of slaves and war captives to pacify their ancestors to win their sympathy. Of course, such ritual sacrifices cannot receive approbation of a good many people of today. According to Akyempimhene, the celebration of *Odwira* is the prerogative of the King. It is he who, in response to the conditions in the kingdom, determines if and when an *Odwira* celebration is needed and it is therefore not on a regular schedule. Its celebration ceased in Kumasi when the Bantama royal mausoleum containing the skeletons of Asante kings was destroyed and when the king, Agyeman Prempeh I was exiled in 1896 by the British, first to Elmina in the Gold Coast (now Ghana), subsequently to Sierra Leone, and finally to Mahè on the island of Seychelles, in the Indian Ocean (Meyerowitz, 1951; Ward, 1959 and Ajaye, 1990). According to *Kokofuhene* as the celebration is determined by the king it ceased because the king had been exiled. However, to Meyerowitz, after *Odwira* had ceased in Kumasi, its celebration continued in the provinces of Asante. But as already noted its observance is rarely heard of in Asante today because as was previously mentioned the king initiates the celebration based on environmental circumstances.

As noted earlier, *Odwira* was universally celebrated in Asante, meaning, it was observed in Kumasi (the capital), every town, village and lineage. In this case, after the said assembly of the important chiefs with the king in Kumasi (the meeting held on the third day of an eight-day period of the *Odwira* celebration), every chief returned to his home town to continue and complete the *Odwira* rites and celebration with his subjects. As pointed out before, *Kwasidae* and *Wukudae* festivals are also connected with Asante divine kingship, and the political aspects of these two festivals are discussed in the next paragraphs. *Kwasidae* and *Wukudae*, which are still observed in Asante and other Akan areas, have political dimensions because, like *Odwira*, the rites are performed by the king, queenmother and chiefs with the support of courtiers. On these occasions, the esoteric aspects of the ceremonies, being stool rituals, take place within the confines of the palace to give the festivals a political flavor. Like *Odwira*, the heroic deeds and moral rectitude of the rulers' predecessors are recounted in songs for the rulers to emulate. Also, during *Kwasidae* and *Wukudae*, each of which occurs nine times in the calendar of the kingdom, the rulers pray earnestly for the welfare of the people and the permanence of the state. This, as the researcher was told, is a major political concern because incessant disasters in a king or chief's reign call for his destoolment.

Again, like what happens in *Odwira*, as the researcher was informed, the chief's regalia, which are the insignia of political authority, are ritually cleansed through the sprinkling of sacred water to ginger up their inherent spirits to spice up the rulers to perform their political functions effectively. After all esoteric and exoteric rituals, an open-air political durbar takes place. It is a solemn but joyful occasion for the ruler to take his seat with his

political officers to receive homage from his subjects. It is a time for renewal of nationalism and an invigorating moment for subjects to renew their political commitment to their ruler.

Even though this thesis is not particularly concerned with Asante divine kingship and Asante Traditional Religion, as previously mentioned these two are virtually inseparable. This suggests that initially all Asantes were members of their traditional religion and suggests that the members of the religion constituted 100% of the population. According to *Kokofuhene*, this dynamic shifted with the removal of King Prempeh I in 1896. Until that time Christian missionaries had been banned from working in Asante. After the king had been exiled, the British administrator in Asante sent a message to the missionaries resident on the coast of the then Gold Coast colony, 'Ashanti is now open for missionary activity'. The results have been dramatic. In 2000, a little more than 100 years after the missionaries were allowed into the area, the number of people in Asante who were practitioners of the Asante Traditional Religion dropped from probably 100% in 1896 to only 3% according to the 2000 Ghanaian Census (Ghana Statistical Service, 2008). And by the 2010 census the number of people identifying their religious affiliation to be 'Traditionalist' had dwindled to 0.7% of the population of a little more than 4 million Asante residents (Ghana Statistical Service, 2012).

What are the factors which have contributed to this dramatic loss of membership and is there potential impact on the sustainability of the Asante divine kingship? In a speech entitled *African Traditional Religion- Anachronistic or Extant* delivered on Thursday 4th October, 1996 at The First Osofo Okomfo Kwabena Damuah Memorial Lectures organized by the Afrikania Mission, at The Commonwealth Hall Lecture Theatre, University Of

Ghana, Nana Akuoko Sarpong, paramount chief of the Agogo Traditional Area of Asante and the then Presidential Staffer Responsible For Chieftaincy Affairs, offered his perspective on the condition of African Traditional Religion in Ghana at that time and stated his opinion on the way forward for the institution. Speaking on the problems which have contributed to its decline,

Unfortunately, African Traditional religion has rather been neglected. We may assign two reasons for this apparent neglect. Firstly the progress man is making in his quest for scientific development makes him forget that there is much wisdom to learn from the ancestors, however humble their conditions of life must have been. It is not being suggested that we should necessarily live as our ancestors did centuries ago. It is my submission, however, that we should adopt the positive elements in the cultural practices of our ancestors. The second reason for the neglect is the advent of Christianity. Clearly, we must appreciate the efforts the early Christian missionaries made to improve the quality of life of the African.

Those positive efforts notwithstanding, we must state here that with the advent of Christianity, some aspects of our culture began to suffer, especially our Traditional religion.

The sad fact was that Missionaries had difficulties in understanding the meaning of many religious practices of the people and therefore condemned them as superstitious. They worked diligently to replace African Traditional religion with Christianity by introducing mission schools where they taught Christian values and principles at the expense of African cultural values. For example an African Christian had to adopt a foreign name in place of his authentic name. In consequence, a lot of African cultural practices and values were seriously undermined or even eliminated. Happily Chieftaincy, our sacred institution, as well as our Traditional religion survived the external buffeting by these foreign Missionaries as well as our own brainwashed and educated compatriots. Out of crass ignorance these foreign missionaries put negative epithets such as animism, paganism, fetishism on African Traditional religion. This unfortunate situation was exacerbated by the ignorance of the early Europeans who first set foot on the soil of Africa. They described Africa as a Dark Continent and its peoples as savage, ignorant and without history or culture and therefore had no religion. Indeed, they failed to see anything positive in the cultural values of the African.

Nana Sarpong further posits the African Traditional Religion, inclusive of Asante Traditional Religion, as Nana is a paramount chief in Asante, is neither anachronistic nor extant but can and has changed as times have demanded. If that is in fact the case, there appears to be a need to “rebrand” the Asante Traditional Religion to address the two root causes of its diminished influence and practice outlined above by Nana Sarpong. How to link the traditional practices of the Asante Traditional Religion to man’s ‘quest for scientific development’ and how to address the fact that the Asante Traditional Religion has been “condemned ...as superstitious”, “misconceived, misrepresented, and misunderstood” by the promoters and practitioners of Christianity. Nana Sarpong is not alone in his critique as it relates to the misrepresentation of African Traditional Religion. In the opinion of Rattray (1955, p.86) the Asante Traditional Religion has “been grievously misrepresented”. This seems to the researcher to be a critical issue as we discuss the sustainability of the Asante Divine kingship because of the significant role played by the Asante Traditional Religion in the Asante divine kingship.

Since this work has for the meantime been studying the intersection between the divine kingship of Asante and the Asante Traditional Religion, it proposes to explore the religious aspects of king making in the next section.

4.2.3 Asante Divine Kingship in Relation to the Religious Aspects of Kingmaking

Since Asante divine kingship is said to be pivoted on Asante Traditional Religion, king making in the kingdom is largely immersed in the religion. Also, since the human rulers

are believed to be the viceroys of the spiritual rulers, permission is sought from the spirits through libation and prayer before the nomination, installation and enstoolment of a new king or chief. From the standpoint of the religion, the

nomination of the king, for instance, occurs after the invocation, libation and prayer to the benevolent spirits. Having received the permission of the spirits by the kingmakers, one might think that the nomination would always be smooth sailing. On the contrary, it has sometimes led to serious rivalries owing to monetary influences and ambition on the part of contestants. The most prominent case in point known to the present researcher is what Kyeremanten (1969) has recorded. To him, the nomination of Kwaku Dua III (popularly known in history as Nana Agyeman Prempeh I) triggered off a civil war between him and Nana Atwereboana which according to Kyeremanten (1969, pp.13-14) “protracted for at least three years.” In the view of Ward (1959), Kwaku Dua II, Prempeh I’s predecessor died in 1884 and the latter was enstooled in March 1888. No one may therefore doubt Kyeremanten’s view that the civil war lasted for at least three years.

After nomination comes the king’s installation, which is far more immersed in Asante Traditional Religion than the nomination. Installation, which compels the king-elect to swear an oath of office to the Golden Stool, the queenmother of the kingdom, the paramount and other important chiefs of the realm, and reciprocated with oaths of allegiance by the chiefs, except the queenmother, is said to be far more involved in the religion than the nomination activities. The *Bosummuru* State sword used by the king to swear to the Golden stool and paramount chiefs, and the *mponponson* (or *mponponsuo*)

sword, which *Asantehene* employs in swearing to the queenmother and the prominent chiefs of Kumasi, and the same artifact used by the chiefs in a reciprocal action, are thought to contain spirits of their own. As recounted by Meyerowitz (1951), the *Bosummuru* sword is a shrine containing the *Bosummuru ntoro* spirit worshiped by the king. The spirits of these two swords are believed to contribute to the success of the installation rite, and together with libation mentioned earlier, the spiritual swords are said to clothe the installation rite with a religious garment.

Moreover from the standpoint of religious influence on the success of the installation, the swearing-in ceremony occurs on “the first *Nkyidwoɔ* feast day, which falls on the second Monday after an *Akwasiɔdaɛ* [or *Kwasidaɛ*] festival...” (Kyeremanten, 1969, p.15). The installation day is considered propitious for three reasons. The first reason stated by *Kokofuhene* is that, Monday is naturally peaceful because, as Akhan (2010) has also observed, it is superintended by a spirit called Awo, who is peaceful, cool and calm, and who cedes these characteristics to the day to make it propitious for ritual ceremonies. The second reason for considering the day as propitious arises from the *Nkyidwoɔ* feast concept as the day in which the spirits are invited to feast and bless the people and their activities. And the third reason for considering the day as propitious for the installation is that, the *Nkyidwoɔ* Monday immediately follows an *Akwasiɔdaɛ* when the ancestral spirits are allegedly invited and fed, and their blessings obtained for the success of the people and their activities. It is in this regard believed that the blessings obtained from *Akwasiɔdaɛ* are carried forward to reinforce the blessings obtained on *Nkyidwoɔ* to make the installation peaceful and successful. It is of interest to note that Monday also corresponds to Auset in Ancient Kamit (Egypt) and in addition to having ‘a calm, cool and peaceful character’,

Auset corresponds to the principle of devotion to the God/king Ausar, who in the Ausar metaphorian is responsible for the restoration/preservation/resurrection of the king (dom) and “giving birth” to the new king (Amen 1994 pp. 155; Budge 1969, pp.124-129).

Further evidence of the religious nature of king making in Asante is that after installation, sheep are killed and their blood is used to purify the Manhyia Palace. Then, on the first Thursday after the swearing-in ceremony, the king-elect is led into the stool room by the queenmother of Asante and she introduces him to the black stools that are said to be the shrines of the royal ancestors; he is also introduced to the Golden stool which is regarded as the shrine of the soul or spirit of the Asante kingdom (Kyeremanten, 1969). There, the king-elect is said to perform libation and sacrifice sheep to the Golden Stool and the black stools. According to *Gyadamhene* the Golden and black stools serve as vehicles through which the king elect consults his ancestors (See Appendix 6) and receives their wise counsel to guide his decisions for the kingdom which should always seek a win/win to preserve peace; and should be made from a position from the position of selflessness. The stools are also vehicles that are a constant reminder to the king that the present, past and future are all interdependent and interrelated realities and he must always seek the welfare of the whole kingdom.

Thursday, on which the king-elect enters the stool room in the process of enstoolment, is believed by Asantes to be a propitious day for obtaining wisdom and counsel from the ancestors. There is here another interesting correspondence with Ancient Kamit (Egypt) to be mentioned. According to Amen (2014 pp. 84,85,90,91) Thursday corresponds to the Kamitic principles of Tehuti and Maat. Tehuti is the principle of wisdom/truth, which

comes from God and Maat, is the principle of applying that wisdom/truth, the basis of which is that all things are interdependent and interrelated with one another, to one's life. As such, Tehuti always seeks a win/win in addressing issues because that is ultimately the only way to keep peace and Maat represents selflessness and giving seeking nothing in return.

Additionally, according to the *Gyadamhene*, the king-elect may adopt the name of one of his royal ancestors and discard his own name for life. According to *Kokofuhene* it has been said that in times past the choice of the ancestral or stool name is reported to have taken place in the stool room where the king-elect was possibly blindfolded and allowed to touch any of the black stools and also touch the state sword lying on it. The stool touched by the king-elect in the stool room bears the ancestral name adopted by the king-elect.

The ancestor whose name is chosen by the king-elect is believed to become the king's spiritual mentor, and the king is said to inherit the charisma and characteristics of that ancestor. After his choice of name, the king-elect continues to offer libation and sacrifices periodically to the benevolent spirits until the enstoolment takes place. Today however, *Kokofuhene*, *Agogohene* and *Akyempimhene* affirm that the immediate past two kings-elect were enstooled without going through the above process of choosing new names and with the possible exception of Prempeh II, no king in well over a hundred and twenty five years could have possibly followed this system as no other names have been repeated on the stool. But since discussion on this matter will distract attention from the religious elements of King making, Appendix 6 has been devoted to dealing with various reasons for and processes used to select a stool name.

In continuation unless where it is otherwise stated, the following account of the enstoolment rites and ceremonies comes from Kyeremanten (1969). As already observed by the researcher, the enstoolment rites and ceremonies are steeped in Asante Traditional Religion. Like the swearing-in ceremony, the enstoolment occurs on a propitious day. It happens on the second *Nkyidwoɔ* Monday following the second *Kwasidae*, after the demise of the previous king. As already noted in terms of the installation rites, Asantes consider *Nkyidwoɔ* Monday as spiritually suitable for ceremonies.

The enstoolment ceremonies are of three parts, each of which is largely immersed in Asante Traditional Religion. The first phase takes place at Pampaso, a ward of Kumasi and the remaining two happen at Manhyia. Previously, the last two used to occur at Bampanase, a quarter of Kumasi. Now, the researcher proposes to give an account of the first phase with special emphasis on its religious nature.

Before the king-elect goes to Pampaso for the enstoolment ceremony, the queenmother of Pampaso religiously prepares the venue through libation with rum and a sacrifice of a sheep upon her stool, leaving a piece of mutton on the stool. This religious preparation, according to Nana Osei Amoatin author of *The Making of a King*, is to invite the ancestral spirits for the success of the enstoolment.

Also, before the king-elect proceeds to Pampaso, he receives the blessing of the queenmother of the entire kingdom. The queenmother's blessing is considered by some Asantes as being powerful for the successful accomplishment of the enstoolment because she is imbued with the spirits of the ancestors. While the king-elect is proceeding to

Pampaso in a palanquin with a procession, two state sword bearers precede the procession, one of them holding an *akrafena* representing the soul of the king-elect, and the other, holding *bosomfena* that symbolizes the spirit of the king-elect.

These new swords made at the request of the king-elect are thought to mystically appeal to the spirits of the swords for their mystical support during the king-elect's enstoolment and political career.

On his arrival at Pampaso, the king-elect silently enters the Pampaso palace (*Pampafie*) and comes to lean his back three times on a *piesee* spear which Okomfo Anokye fixed in the ground. This leaning rite is said to mean that the king-elect desires a stable reign. After the leaning act, he enters the *Pampafie*, goes into the stool room, and removes the piece of mutton which had been left on the queenmother's stool. He then offers libation with palm-wine, which in the opinion of some respondents, helps the king-elect to solicit the assistance of the benevolent spirits for the success of his enstoolment. Unfortunately, Kyeremanten has not indicated what the king-elect does with the mutton removed from the stool. However, Nana Amoatin states that, after the mutton is removed from the stool, it is then cooked for the people to eat.

After these stool room rites, the queenmother of Pampaso is invited into the stool room. She ties the king-elect to her back with a silk cummerbund and then releases him. This demonstration is said to signify that all obstacles to the enstoolment have ritually been removed. Since the way is believed to have been opened, the chief of Waree Adwumakase is invited to Pampaso with the *Bosommuru* sword. Upon arrival at Pampaso in a procession

headed by the bearer of the *Bosommuru* sword, he quietly enters the Pampafie. The sword is handed over to him. He unsheathes it and passes it on to the king-elect, saying:

I pass on to you your authority. This is the *Bosomuru* Sword with which your ancestor, King Osei Tutu, waged his wars. I hand it over to you (repeated three times, to which the king-elect responds each time): I accept it (Kyeremanten, 1969, p.24).

As already observed, the *Bosommuru* sword is said to be the shrine of the *ntoro* spirit. Therefore its role in the enstoolment rite is partly religious and therefore lends credence to the fact that the enstoolment rites are steeped in Asante Traditional Religion.

After all the above-stated activities, the chief of Waree Adwumakase crowns the kingelect with the *denkyemkye* crown. He customarily places it three times on the head of the king-elect, and finally leaves it on his head in the third instance. The king-elect then comes out of the room at Pampaso where he removed the mutton from the queenmother's stool. He stands near the *piesee* sword, surrounded by *aprede* musicians, and takes the oath of office to the paramount chiefs who reciprocate it with oaths of allegiance. It is to be remembered that the earlier swearing-in ceremony at the time of installation, was made to the chiefs of Kumasi and the queenmother of Asante.

After swearing the oath, the king-elect dances to the tune of *aprede* music. He holds the *Bosommuru* sword in his right hand, and the *apemasanta* (shield) in his left hand and dances to *fɔntɔmfrɔm* music. This ends the first part of the enstoolment ceremony, which, as shown already, exhibits aspects of Asante Traditional Religion.

The king-elect is then carried in a palanquin to Manhyia (previously to Bampanase) for the second and third segments of the enstoolment rites. The second part of the ceremony involves firing of musketry. In this instance, the king-elect fires a gun when he reaches every paramount chief. The paramount chief and his clabort officials fire

theirs simultaneously in response to his. This ceremony is a demonstration that the king-elect is capable of commanding the Asante army on the battlefield. Though wars have nowadays ceased in Asante, this tradition still continues. However, without contending with the reason already assigned to musketry firing, some sources in the fields believe that it has spiritual or religious power to drive evil spirits away from the enstoolment activities.

The musketry firing ceremony is followed by the third and final phase of the enstoolment rite around the Golden Stool. This Golden Stool rite occurs at midnight at Manhyia Palace instead of Bampanase, the former venue of the ceremony. At Manhyia, the enstoolment takes place at *pramakeseeso* (the great dais). In the process of enstooling the king-elect on the Golden Stool, as reported by Nana Amoatin, he is held in such a way that his buttocks are lowered three times close to the seat of the stool, without letting them touch it, lest he becomes sexually impotent. While lowering him, as Kyeremanten (1969) discloses, the paramount chiefs of the right wing of the kingdom support the paramount chief of Mampon to hold his right arm; the paramount chiefs of the left wing assist the paramount chief of Asumegya to hold the left arm; those of the rear wing help the head of the rear paramount chiefs to hold the waist of the king-elect; the *konti* and *Akwamu* chiefs hold his right foot while the *Gyase*, *Ankobe* and *Manwere* chiefs hold his left foot. During the enstoolment ceremony, the paramount chief of Mampon makes the following solemn proclamation that actually confers the kingly authority on the king-elect:

Osei ne Poku Nana ne wo; mekura wo nsa nifa na mede wo si wo Nananom akondwa soɔ Omanbupa na yɛpɛ. Nyame nhyira wo.

Translated as:

You are a descendant of Osei and Poku it is your right hand that I hold to place you on the stool of your ancestors it is good

government that we expect from you. May God bless you (Kyeremanten, 1969, p.27).

The enstoolment ceremony around the Golden Stool is considered by Asantes to be a religious rite, drawing its religious nature from the Golden Stool which is said to be the shrine of the spirit of the Asante kingdom, and which to Meyerowitz, took the place of the state god, Tano, of Asante. After the enstoolment rite on the Golden Stool, as Kyeremanten's account continues, the enstooled king is anointed and blessed by the chief of Jamase who is the custodian of the king's treasure casket (*kuduo*). The chief of Jamase is assisted in the anointing and blessing ceremonies by other custodians of *kuduo* from other parts of the kingdom. The king is further blessed by the queenmother of Asante, the paramount chiefs, custodians of caskets and other chiefs to augment the religious nature of the enstoolment. Further to all these, there are a series of purification rites and ceremonies of religious nature.

After all these rites and ceremonies, the Asante say that the king sleeps in the stool room for seven consecutive days to be imbued with the spirits of the ancestors, courage, wisdom, fertility, kindness and ability or power to speak wisely. Moreover, the *nsumankwaahene* (chief priest) and his group of priests fortify him spiritually by giving him a medicinal concoction to drink, and some charms to wear. Thereafter, the king's soul washers ritually cleanse his soul on his natal weekday. Then, the king goes through periodic purification rites to make him suitable for his priestly (religious) and secular or political duties.

Obviously, the political authority given to the kings has been exercised from the inception of the kingdom to date, and therefore has a historical trend. It is therefore necessary to study how, in the light of divine kingship; the kings have ruled the kingdom before and after its

colonization by the British. The next subheading is therefore devoted to the studying of Asante divine kingship and its political administration before the colonial rule of the kingdom.

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4.2.4 Asante Divine Kingship and its Pre-colonial Political Administration

An exploratory study of Asante divine kingship in its pre-colonial era, reveals a lot of contradictory and discrepant views that make it difficult to unravel the true nature of its form and government. Its true nature is difficult to determine because, whereas field sources including *Gyadamhene* and writers claim that the kingship was democratic and decentralized, others contend that it was democratic but highly centralized. Also as discussed later in this subsection, some writers agree that the governance was an admixture of democracy and autocracy. That is, though the government was basically democratic, it exhibited autocratic tendencies. Again, whereas some scholars have declared that democracy in Asante started from the time the confederacy began, and has continued to date, McCaskie (1983) is of the view that the governance was undemocratic for the greater part of the 18th and 19th centuries. To him, democracy in Asante began towards the end of the 19th century, about 20 years before Asante was colonized or before the end of the pre-colonial period. As indicated above, *Agogohene* and others claim that democracy in Asante began with the inception of the confederacy. Among those who share this view is *Otumfuo* Osei Tutu II. While he was addressing the Foreign Affairs University of Beijing in China in 2006 about traditional rule and modern political governance in Africa, he had an occasion to state the following about the traditional polity of Ghana.

Before the white man arrived on our shores [in 1471], we had a system of governance that was as democratic in its orientation as any of the period. Every citizen belonged, as they do today, to a clan. Every clan had a sub-chief who shared council with the chief. Decisions were taken after vigorous debate. Traditional laws helped maintain order. Chiefs were accountable to the people and would be destooled if they acted against the interests of the people (POTL, 2006, no p).

Although the confederacy of Asante had not yet been established by 1471, when the white man first “arrived on our shores”, there seems to be evidence to suggest that Asante states had been existing separately before 1471, and had been practicing democracy like other states on the coast of the present-day Ghana. Separate Asante states were likely to have existed before the arrival of the white man at the coast because of the following information obtained from Davidson, Buah and Ajayi (1970, p.87), “By about 1200, if not before, the Akan were already beginning to settle in the lands to the north of the forest, in northern Asante and the grassland country beyond, while others had pushed further south.”

Obviously, the foregoing quotation speculates that Asantes had settled in their present geographical location by 1200, long before the Portuguese made “a landing ... on the coast of modern Ghana in 1471” (Latham, 1968, p.60).

Convinced about the democratic nature of the governance of Asante in the pre-colonial period, *Otumfuo* said the following in his address to the Harvard University, Cambridge MA on November 3, 2003.

Before the colonial era, the traditional political system in Asante revolved around the institution of chieftaincy. Like the Buganda of Uganda, the Yorubas of Nigeria, and the Zulus of South Africa, the Asante have [sic] a highly centralized political system. The state was organized under a highly structured and sophisticated political

system. It was a political sovereignty backed by well-organized law enforcement agencies and habitually obeyed by the citizenry. Infraction of well-articulated legal norms attracted swift sanctions imposed by state officials. But the king, chief or the political sovereign rules [sic] with his council of elders or advisors in accordance with the law; and although autocracy was not unknown, the rule of law was a cardinal feature of the traditional government. The king was ultimately accountable and liable to deposition upon violation of norms considered subversive to the entire political system. The concept of law in these states was, in substance, hardly distinguishable from that of a modern state (POTL, Nov. 3, 2005, no p).

Although the second quotation from *Otumfuo's* address does not mention the word “democracy”, it describes a democratic dispensation in Asante and other African ethnic groups. This is evident from *Otumfuo's* words which show that the political sovereignty of Asante and other African ethnic groups was “backed by well-organized law enforcement agencies” and that the ruler governed “with his council of elders or advisors in accordance with the law”, and that “the rule of law was a cardinal feature of the traditional government.” The substance from the last two quotations is the same since both of them show that democracy prevailed in Asante before its colonial era. *Otumfuo* has, however, conceded that “autocracy was not unknown” in Asante and the other ethnic groups mentioned in the last quotation. It could therefore be rightly concluded that *Otumfuo* was aware that democracy in Asante was characterized by some flaws, which have later been discussed in this subsection.

Other source data seems to suggest further that the pre-colonial governance of the divine kingship of Asante was democratic. It is for instance indicated by Ward (1959) that five of the most powerful chiefs that started the confederacy in 1701 were of the same Oyoko clan

as Osei Tutu I. McCaskie (1983) therefore states that the king and the chiefs of the said towns were “brothers.” In addition, before the chiefs who began the confederacy voluntarily surrendered their sovereignty to Osei Tutu I, they had all been the same rank and status as he, Osei Tutu; all the other important rulers who were the key exponents of the confederacy were paramount chiefs (*amanhene*) of their respective states. Therefore, after the establishment of the confederacy, Osei Tutu I became the king and *primus inter pares* (first among equals) as noted by McCaskie (1983).

Another point suggesting that the initial governance in the confederacy was democratic is that Osei Tutu I allegedly enacted a law and thus brought all Asantes into common citizenship (Davidson et al, 1970). According to these authors, the law also forbade any Asante to speak about any past tradition of any member state in order to strengthen the unity of the confederacy. As pointed out in the second chapter, a chief of every conquered state was reportedly allowed to rule his own people under an Asante

Governor and the conquered chief became a member of the Asanteman Council.

These appear to be part of the reasons why some writers and field sources such as *Gyadamhene* think that the governance was democratic. As *Otumfuo* Osei Tutu II has observed, Asantes practiced democracy before the white man arrived at the shores of modern Ghana, which according to Latham (1968), and as already noted, occurred in 1471. In this case, as shown earlier, the various Asante states were believed to have practiced democracy before the confederacy came into existence. This view is echoed by Rattray (1929) as cited in McCaskie (1983, p.193) and copied below:

Ntim Gyakari was defeated [in 1701] at Feyiase, near Kumasi, on the Lake Road, and Ashanti entered upon the post-Feyiase period

with which we are here mostly concerned. In that period, the [democratic] constitution as we now find it was finally evolved. This new constitution was, however, only an elaboration of that which had preceded it.

What is remarkable in this quotation is the idea that “the new constitution was ... only an elaboration of that which had preceded it”. If indeed, a democratic constitution had preceded the new constitution referred to in this quotation, then the previous one was likely to have preceded the Confederacy.

The foregoing quotation surely demonstrated that Rattray was convinced of the democratic dispensation of Asante polity. To McCaskie (1983, p.194), Rattray (1929) corroborated his conviction by stating further: “‘apparently’, for ultimately all power lay in the hands of the people.” Rattray (1929) is further quoted to have written as follows: “decentralization was the dominant feature of the Ashanti Constitution” (McCaskie, 1983, p.194). In spite of all these, McCaskie (p.194) points out this contradictory statement by Rattray (1929). The sovereign power in Ashanti ... is apparently embodied in an oligarchy.” This last statement, which contradicts the earlier ones stated here, may be said to show that Rattray was confused in his opinion about the pre-colonial polity of Asante. For, how can a democratic government, which is sovereign, be embodied in an oligarchy? Does it mean that Rattray observed a government that had combined democracy with oligarchy in its governance? Since *Otumfuo* has for instance remarked that autocracy was not unknown in Asante democracy, Rattray was likely to have observed a combination of democracy and oligarchy in Asante. However, to McCaskie (1983), when Rattray wrote that the government was an oligarchy, Rattray later wrote a disclaimer.

Another writer who contradicts himself about the nature of Asante governance is Busia (1967, reprinted in Safra, ed., 1995). Like Rattray, Busia stated initially that the regime was authoritative; but he later wrote that the kingship was democratic, although the democracy was imperfect because, “There have been bad chiefs and councilors; there have been instances of corruption and exploitation and abuse of power...” (Busia, 1967, reprinted in Safra, 1995, p.214). Even though Busia’s account does not specifically show that the pre-colonial governance of Asante was democratic, it indicates that the Asante democracy has been traditional. This seems to suggest that democracy in Asante has spanned the pre-colonial period to date.

So far, some contradictions that make it difficult to establish the true nature of Asante polity in the pre-colonial period have been realized. As noted below, the views of McCaskie (1983 and 1984) on the governance of Asante seem to make the subject more complicated. McCaskie (1984, p.194) who specifically challenges Rattray on his view about democracy and decentralization in Asante has written thus: “... throughout much of the 18th and 19th century history, Asante was a highly centralized state with the locus of government firmly rooted in Kumasi.” Obviously, this statement by McCaskie is contrary to this view of Rattray “... decentralization was the dominant feature of the Ashanti constitution” which has already been noted. This contradiction is likely to confuse readers about the actual form of governance that prevailed in precolonial Asante, as already remarked by the researcher of this thesis.

Continuing his challenge against decentralization in pre-colonial Asante, McCaskie (1984, p.170) was prompted to state this:

From the reign of *Asantehene* Osei Tutu (died 1712 or 1717) to that of *Asantehene* Kwaku Dua Panin (1834–67) the principal feature of the history of Asante society is the victory of centripetal control (central government) over the centrifugal tendencies implicit in a series of confederal or provincial jural rights.

In fact, this quotation corroborates *Otumfuo's* assertion that “the Asantes have a highly centralized political system” already referred to in this subsection. In the centralized political system, Osei Tutu I was said to be surrounded by powerful

Kumase chiefs who received recognition for their services to the king. To McCaskie (1984, 170), Kumase became “enriched by warfare and commerce, [and] broke the autonomy of the two most powerful *aman* [states] – Mampon and Dwaben.” Concurrently, Kumase “liquidated the rest residual pretensions of the *oman* of Kotoko to dynastic leadership of the state” (McCaskie, 1984, p.170). And in the 1830s as reported by him, Kumase quelled the rebellion of Dwaben as noted earlier, and completed “the tightening of central government control of all the *aman* in the 1840s” (McCaskie, 1984, p.170).

According to McCaskie (1984, p.171), “Central government intervention was not confined to the simple practices of suppression and confiscation. By the early nineteenth century Kumase had also adopted measures to ‘rationalize’ its control over the polity.”

The above quotation suggests that the governance was autocratic, authoritarian, despotic and dictatorial. Regarding confiscation, as discussed earlier, Kofi Karikari and Mensa Bonsu were destooled partly because of confiscating people’s properties and redistributing them to their favorites or confidantes. To McCaskie (1984), the confiscations by the central government of Asante were not limited to properties alone. Some villages and people in

them were also confiscated and redistributed. Confiscations and redistributions allegedly reached its voluminous apogee at the time of king Kwaku Dua Panin who, in the view of McCaskie (1984), was rapacious. And officials of Kumasi were said to be the beneficiaries of the confiscations and redistributions at the expense of the political officers of the provinces.

The overall tendency of the kings in the act of confiscating the properties, villages and their inhabitants from the provincial officers, and redistributing them to the

Kumasi officials

... was to reinforce the power of Kumase functionaries ... Kumase was an arena of power characterized by factional and individual competition for influence. And the losers in this game might expect demotion, the loss of their assets, even execution... Great power frequently engendered a peer group opposition that would work to engineer the downfall of the individual concerned. This was Asante politics at its highest and most dangerous level (McCaskie, 1984, pp. 172-173).

In fact, if this was the true situation of Asante politics in the pre-colonial period, it would be unpardonable for anyone to deliberately say that the kingship was democratic. McCaskie therefore seems to be surprised at Rattray's conviction of democratic rule in pre-colonial Asante, and consequently writes that Rattray was "entirely ignorant at any serious level of the political and material history of [Kumase in] the nineteenth century..." (1983, p.195). So, to McCaskie (1983, p.192), "... Rattray's indifference to the realities of Asante political life attains bathetic [sic] proportions."

McCaskie's bitter criticism against Rattray stretches further to indicate that Rattray

“permitted himself to be misled by his own predilections, his own philosophy” (McCaskie, 1983, p.192), and that Rattray “never bothered seriously to query the credentials and the motives of his informants” (McCaskie, 1983, p.192). McCaskie partly attributes Rattray’s misinformation about the pre-colonial governance of Asante to the fact that Rattray wrote in the 1920s when Asante politics had undergone deep transformation under the democratic rule of the British colonial government. To conclude McCaskie’s bitter criticisms herein cited, the present researcher hereby points out that McCaskie claims, *Akyempemhene Osheneba* Boakye Dankwa informed him (McCaskie) in a conversation in Kumase in December 1975, that “Rattray knew no secrets, [he knew] nothing ...” (1983, p.187).

Other observations, which McCaskie made about the undemocratic nature of Asante divine kingship include the point “that by definition all *Asantehenes* were participants in the politics of faction” (1984, p.174). Also, “The favored clients of one *Asantehene* might and often did become the embittered opponents of his successor” (1984, p.177). Another undemocratic aspect mentioned by McCaskie was that “adjudication was very often partial rather than objective” (1983, p.178). This kind of injustice might partly be attributed to the fact that office holders were bribed “to influence the *Asantehene*” in his pronouncement of verdict, a matter, which according to Bowditch’s report of 1817, “was a common occurrence” in pre-colonial Asante (1983, p.178). Even though a council of elders aided the king during adjudication, McCaskie (1983, p.178) observes, “the final decision was his and his alone.” Furthermore, as pointed out by McCaskie and some field sources, all Asante lands, by custom, belonged to the Golden Stool and therefore to the kingship, and when the king ordered a person to be executed, their properties were confiscated by him

(1983). Of course, this manner of confiscating people's assets had the tendency to exact revenge, and gave the king the opportunity to unjustifiably confiscate properties of his enemies, rivals and innocent people. Moreover, according to McCaskie (1983), subordinates were sometimes held responsible for the debts of their superiors. Of course, these were undemocratic and unfair.

However, Nana Ayim Kumnipa II, *Gyadamhene*, Barima Okotwarisuo Kwasi Offe II, *Kokofuhene*, and Nana Akuoko Sarpong, *Agogohene*, all disagree with McCaskie. They all insist the behavior described above, the seizing and redistribution of peoples properties, during the reign of Kwaku Dua Panin did not take place in precolonial Asante as the checks and balances in the political system would not allow it. Furthermore, the three paramount chiefs mentioned above insist that McCaskie's claim, the destoolment of kings Kofi Karikari and Mensa Bonsu were partly because of this process of 'seizing and redistribution of property' is inaccurate as those behaviors would have been mentioned as destoolable acts and their destoolments were strictly prosecuted on personal character flaws and not abusive behavior. But for the sake of argument, if we take McCaskie at his word and the destoolments of kings Kofi Karikari and Mensa Bonsu were partly because of this process of 'seizing and redistribution of property', then the implication is that as alleged, the Asante democracy in pre-colonial Asante did in fact work, as the checks and balances in the system corrected potential violations of the community trust. The *Agogohene* asserts that these kinds of abuses did take place during the colonial period by the Asante king as a result of the Dual Mandate, indirect rule, and policies administered by Britain, which are discussed in the next section. Oheneba Adusei Poku, *Akyempimhene*, disagrees with McCaskie's criticism of Rattray. According to *Akyempimhene*, Rattray had unrestricted access and full

cooperation within Asante to document Asante Culture and traditions. So Rattray's sources cannot be questioned. Does that mean Rattray got everything right? No. But it does mean the value and quality of Rattray's work is appreciated and respected in Asante.

Having explored the views of some of the researcher's sources and writers, as noted above, it appears to the present researcher that, the kingship laid down some democratic structure and democratic rule, right from the beginning of the confederacy in the pre-colonial period. It also appears that in spite of the growth and strength acquired by Kumasi, the principle and practice of decentralization persisted through the pre-colonial period.

In this context, democratic rule is democratic governance; and democratic structure is the democratic system, which facilitated democratic rule in the pre-colonial period. The structure, as learnt from the researcher's sources, Kumase, being the seat of the central government, lay in the middle of the kingdom and was surrounded by four administrative wings called the *nifa* (right) wing headed by a paramount chief titled *nifahene*; there was the *benkum* (left) wing ruled by a paramount chief called *benkumhene*; there was also the *adɔnten* (van) wing governed by the *adɔntenhene* and a *kyidɔm* (rear) wing governed by the *kyidɔmhene*. A paramount chief who ruled a particular wing was called *ɔmanhene* (pl. *Amanhene*).

The *amanhene* were directly responsible to the king but enjoyed almost full political independence provided they did not breach constitutional precepts. The *amanhene* were members of the Asanteman Council, which assisted the king to rule. Each town or village was placed in one of the four wings depending on its geographical location. In addition to

their administrative roles, the *amanhene* organized their subjects to join the corporate Asante army for war.

As part of the administrative structure of Asante, each administrative wing was also divided into four districts replicating the same names: *nifa*, *benkum*, *adɔnten* and *kyidɔm* districts. Each of the heads of the four districts was responsible to the paramount chief in charge of the particular wing. In this respect, the towns and villages in a particular wing were divided among the four districts as a further step of the decentralization policy and a chief of a town or village was directly under his district chief. The political structure also extended to lineage in every village or town. A lineage head called *abusuapanin* administered his lineage and was representing his lineage in the ruling council of his village or town. The democratic structure finally reached the male parent of every home. The father had the initial responsibility of teaching his children about the norms, rule, taboos and laws of his village, town or the kingdom, lest the children ignorantly committed offense against their towns, villages or the state.

At every level of the democratic structure, descending from the central government through the administration of the wings, districts towns and villages, there existed numerous other office holders who helped in the governance of their respective territories. One of the most important office holders at every level was the queenmother. That is, the king had a queenmother who assisted him to rule the entire kingdom/empire. Every wing chief had a queenmother who assisted him to govern the wing. In the same way, every district chief was helped by a queenmother; every chief of a town or every sub-chief of a village likewise had a queenmother.

Another important political office, though subordinate in rank to that of the queenmother, found at every level of the structure was that of the *Okyeame* (spokesman). The *Asantehene* allegedly had many spokesmen. Moreover, every chief had one or more spokesmen, and every sub-chief had one. In addition, all queenmothers in all Asante villages and towns, including the *Asantehene's* queenmother, had eloquent spokesmen. By custom, every ruler, being a male or female, spoke to his or her people officially through a spokesman, and vice versa.

This was done in the belief that people spoke through mediums at shrines to the deities who did exactly the same thing when they communicated to supplicants.

The democratic or political structure allegedly served as a channel of communication in pre-colonial Asante when modern forms of communication never existed, and when the king's messages had to be delivered to all the parts of his kingdom. Messengers were dispatched to give the messages to the wing chiefs. They in turn sent envoys to relay the information to the district chiefs, who also dispatched people to all the villages and towns in their territories. Citizens then assembled in the villages and towns to listen to the king's messages. Such an assembly was called in a village or town by a public announcer. He did so by hitting a gong with a stick. Its sound drew the people's attention and he shouted to invite them to their assembly ground to hear the king's message.

Just as the structure was a channel of communication for the king's messages to reach a commoner in every town or village, so could a commoner in a village or town, or a lower chief, use it to present their appeal to the king. For instance, the commoner initially

consulted with his local chief. The chief led him to the district chief who in turn led him to the wing chief. The wing chief finally presented the commoner to the king for redress.

The political structure facilitated the maintenance of laws and order. In that it was the channel through which the aggrieved on different rungs of the socio-political ladder could be disciplined for the purpose of peace and social harmony. In this case, the structure helped the rulers at various levels of the kingdom to punish wrongdoers.

It helped the king to directly punish defiant paramount chiefs. Paramount chiefs could also punish chiefs of the various districts, and the chiefs of the districts also could punish the chiefs of the towns and sub-chiefs of the villages and towns in the various districts. Moreover, the structure allowed lineage heads to punish defiant members of the lineage, and parents had authority to mete punishment to their children. It is, however, notable to realize that capital punishment was the king's preserve. Punishments meted by the chiefs and lineage heads mainly consisted of fines. In respect of infringement of taboos, sheep and drinks were exacted from offenders for sacrifices to pacify the gods and ancestors of Asante.

Considering the kind of democratic structure discussed above, one may perfectly agree with exponents who talk of democratic rule in pre-colonial Asante. However, as well known, a democratic structure alone, like a democratic constitution *per se*, does not always guarantee democratic rule. A dictator may ignore a democratic constitution and rule dictatorially. Perhaps, this is what McCaskie (1983) realized about many of the Asante kings when he wrote about the centralizing tendency of the Asante regime in the pre-colonial period. However, according to the *Kokofuhene*, *Gyadamhene*, and *Agogohene* this centralizing

tendency did not translate into an unchecked inappropriate imposition of power and abuse by the Asante king. McCaskie (1983) and Ward (1959) have shown that the centralizing tendency was sharply reversed because of several factors: the civil war (1883–1888) weakened the authority of the central government, the destoolment and deportation of Prempeh I and most of his senior office holders left a leaderless situation in the kingdom and the colonization of Asante by the British. These events left Asante in its truncated condition until Prempeh II was enstooled as the king of Asante in 1935.

4.2.5 Asante Divine Kingship Under the British Colonial Administration

A study of Asante divine kingship under the British colonial rule reveals a gloomy Asante political history which some Asantes, especially the royalty, decry. In the context of their kingship, Asante consider the colonial period as an era of humiliation and servitude since their government had previously been a great overlord by itself, and had controlled millions of conquered people in a great empire, which had been of worldwide glory and fame.

The people became overwhelmed with grief when they brood over their lost military might and think of how they were ruled in their own motherland by aliens, the British. Asantes especially became saddened by the deportation of king Prempeh I, Yaa Akyaa, the queenmother of Asante, and some other Asante chiefs in 1896; and they especially became thunderstruck by the defeat and deportation of Yaa Asantewaa, the queenmother of Ejisu and fifteen other leaders of the Yaa Asantewaa War to join the *Asantehene* Prempeh I in Seychelles in 1901. Some of the researcher's sources, including *Gyadamhene* agree that the deportation of the important leaders of Asante by the British

was a calculated action to intimidate and weaken the Asante kingdom in order to colonize it to enhance British trade.

Ward (1959), writing to corroborate this calculated action of the colonial government, stated that:

... the [colonial] Government had decided to dissolve the Ashanti state by offering protection to its various members; and in 1896 separate treaties were made with Bekwai, Agona, Offinsu, Ejisu, Nsuta, Mampon, Kumawu, Bompata, Abodom and Kokofu, so that as far as the Government was concerned Ashanti as a unit had ceased to exist (p.305).

It also appears that the said destruction of the mausoleum and the abolition of *Odwira* had been one of the British strategies to weaken the political and military power of Asante since the colonial government might have realized that religion was the cornerstone of the strength of the kingdom. For, as Ward has shown, the engineers of the colonial troops, having succeeded in destroying the Bantama mausoleum, where the skeletons of the royal ancestors were kept, went ahead and “blew up the sacred trees and some of the temples [in Kumasi]...” (Ward, 1959, p.305).

The cessation of *Odwira* allegedly made a serious inroad into weakening the Asante theocracy, not only because of the pivotal nature of religion in the kingship and the kingdom, but also the stoppage of the annual meetings of the prominent chiefs for discussing Asante affairs, and for pledging their commitment to the *Asantehene*. This certainly became a major setback in the political history of Asante. Whatever harm the abolition of *Odwira* may have caused to Asante divine kingship, some Asante royals are content that the remaining Asante politico-religious institutions and activities were not suppressed, and still remain the spiritual fulcrum of Asante divine kingship.

As already noted, it was not only the spiritual aspect of the divine kingship that was attacked, but also its physical structure came under an intense assault that resulted in both the reduction of the huge empire into a small kingdom and the deportation of King Prempeh I and his political associates. Asantes should even thank their stars that the government rescinded its decision to dissolve the kingdom. To Ward (1959), this change of mind occurred because the dissolution might result in incessant civil wars among the confederated states to disrupt British trade.

Though the government did not press forward to dissolve the kingdom militarily, Ward's account posits that the government's political attitude could have resulted in its dissolution. Because, from 1896, when Prempeh I was deported, to 1st January, 1902, when the order in council annexed Asante to the Gold Coast Colony, the kingdom existed for six years without a king. This pathetic situation of the kingdom prompted Ward to make the following solemn observation:

The constitutional position of Asante in 1902 was one of considerable confusion. Ashanti had been annexed as a colony, and the *Asantehene* and many of his subordinate chiefs had been deported to Seychelles or removed from their positions. Ashanti as a political unit had thus ceased to exist, and the important chiefs who had been immediately below the *Asantehene* had become completely independent. Many divisional stools were vacant, and the vacancies were filled by the Government with men on whose loyalty the Government could rely; they were elected by their people from the stool families, but naturally did not command the same respect among their people as the deposed chiefs (Ward, 1959, p.365).

The foregoing quotation strongly suggests that the deposed chiefs were obstacles to the interest of the government. This certainly explains why the government replaced the

deposed chiefs with those on whom it could rely. In 1924, however, the government allowed the previous king, Prempeh I to return to Kumasi. But probably, due to the government's distrust of him, it refused to reinstate him as the king of the entire kingdom, but as the paramount chief of the Kumasi division only. Perhaps, the government refused to reinstate him as the king because it suspected that he might reorganize the kingdom for military reprisal against it. In this regard, from 1896 to 1924, the Kumasi division had no paramount chief. That is, for 28 years the Kumasi division had no ruler, and the entire kingdom was also kingless, and therefore had no central government. But according to Ward, Asantes unofficially regarded Prempeh I as the king of the entire kingdom.

In 1924, the year Prempeh I was repatriated into Kumasi and Asante, still officially without a king, the colonial government “passed a Native Jurisdiction Ordinance for Ashanti....” (Ward, 1959, p. 366). The ordinance allegedly enabled the sub-chiefs of the kingdom to legally raise funds for the development of their villages and towns. As reported by Ward, in 1925, the government made provision for the local government of Kumasi to create the Kumasi Public Health Board “consisting of five official members, two commercial members and a non-Ashanti African representative” (1959, p.370). This board was said to concern itself mainly with sanitation management to minimize health hazards.

Remarkably, in 1935, after 39 years of the kingless kingdom, the colonial government passed a legislation to enstool Nana Osei Agyeman Prempeh II as the paramount chief of the Kumasi division, and as the king of the whole kingdom (Ward, 1959). As paramount chief of the Kumasi division, Prempeh II was assisted by the Kumasi council of chiefs. As king of the entire kingdom, he was helped by the *Asanteman* council (or Asante

confederacy council), which was composed of the head chiefs of the old Asante divisional states. To Ward, the two councils had judicial powers, but the *Asanteman* council was the court of appeal for the whole kingdom. Therefore in 1935 Prempeh II was proclaimed king of the whole of Asante and the Asante confederacy was reconstituted by law (Ward, 1959).

In fact, the reason why Prempeh I was not reinstated has been examined already as has the government's decision to wait until his death before his successor was proclaimed as the king of the whole of Asante. As the reason for this has been examined there is no need to reinvestigate it here. However, this point has been revisited here to emphasize how unfair the government probably was in its political administration of Asante.

In 1935, the year in which Prempeh II was made king of the whole kingdom, the government established a temporary court of privileges

... to review the constitutional position of the Ashanti chiefs, many of whom were not chiefs that the *Asantehene* could recognize according to Ashanti tradition, and many again had assumed privileges to which tradition did not entitle them. With remarkably little difficulty the court was able to sift the many conflicting claims; chiefs who had been acting independently for thirty years acknowledged themselves to be subordinates, and others who had been regarded by the British authority as unimportant were restored to the traditional position they had held in the old Ashanti (Ward, 1959, p.366).

This 1935 review of the constitutional position of Asante chiefs is in many ways akin to the review of the 1902 constitutional position of the Asante kingdom noted earlier in this thesis. Apparently, these two reviews disclose that the long absence of both the king and a central Asante government resulted in a number of usurpations, removals and demotions in chieftaincy. In fact, the 1935 review reveals that many fake chiefs had occupied positions they did not deserve. Therefore, by court action, such chiefs were eliminated with little

difficulty. Moreover, some of the chiefs who assumed high positions had to demote themselves while some of those regarded as inferior by the colonial government were raised to the former positions they had occupied in the precolonial period. The 1902 review on the other hand, concerns the deportation of Prempeh I, and some of his subordinate chiefs, the colonization of Asante, and the fact that Asante existed, but not as a political unit. Like the 1935 one, the 1902 review shows that some of the chiefs who were immediately below the *Asantehene* declared their independence; and the government filled many of the vacant stools in the divisions with chiefs whose loyalty it could secure.

Indeed the two reviews reveal the condition of Asante before 1902 to 1935. It was a condition believed to be intentionally created by the colonial government to weaken the kingdom. In spite of this provocative situation, Asante lived peacefully without a central government, in a kingless kingdom, for 39 years without revolting against the troublesome government of the Gold Coast Colony. They need be commended for such good behavior. However, one may argue that Asantes were either afraid of the British or were tired of war, having suffered heavy defeats from the British in the Sagrenti war of 1874 and the Yaa Asantewaa war of 1900, as noted already. But who can say with certainty that they did not revolt because of fear or tiredness? Or, did they fail to revolt because they had no king to organize them for war? Does Asante history not say that Asante had no king as he had been deported, when Yaa Asantewaa, a woman, led Asantes in the 1900 war? In fact, while Asantes themselves have not given reasons for their failure to revolt, any speculation in this regard is deemed to be nonacademic.

The two reviews have shown that the government dealt ruthlessly with the Asante kingdom; they have also shown that the government favored some rulers, especially King Prempeh II, who, as indicated already, was enstooled as a paramount chief in the Kumasi division, and as a king of the entire kingdom. This is not the only favor conferred on Prempeh II by the government. In 1943, in recognition of the loyalty which this king and the people of Asante had shown to the government, the British authority ceded to the king all the lands it had confiscated in Kumasi and had vested in the British crown during the tenure of office of Prempeh I as the king of Asante (Ward, 1959). The so-called loyalty from Prempeh II and his subjects, and the reciprocating goodwill gesture from the government, may probably arouse some suspicion from both sides. What is considered to be loyalty in this case may perhaps imply that Prempeh II submitted to the government to protect his post, and he unpatriotically assisted the British to exploit his own subjects. If not so, why did the government not give the same favors to Prempeh I who resisted the British and was eventually deported?

There is evidence to support the idea that Prempeh II was in fact supporting the British agenda in Asante. According to the *Agogohene*, his community was one that bore the brunt of the alliance of Prempeh II and the British governor of Asante named Lovelance. When the stool in Agogo became vacant, Prempeh II overextended his authority and in 1933, enstooled a former classmate of his named Kyei Mensah as the new paramount chief in Agogo. Even though he was from the Aduana clan he was not from the royal family. This infuriated the queenmother and the people of Agogo and led to many demonstrations protesting the enstoolment. The fire was further stoked by the oppressive behavior

experienced at the hands of the new paramount chief who had been unjustly forced on the people including the removal of the queenmother from her position.

To quell the demonstrations Prempeh II dispatched the colonial police to Agogo on numerous occasions and each time those engaged in the protest would literally “head for the hill” to avoid potential arrest. Nana Sarpong vividly recall the events of this period at a seminal discussion he had in 1945 with his grandmother, the legitimate queenmother of Agogo. According to Nana Sarpong his grandmother pulled him to the side and told him ‘I want you to be excellent in school and become a lawyer so you can regain our stool and preserve our family’s heritage’. The challenge to Prempeh II’s ‘wrongful’ enstoolment of Kyei Mensah in Agogo came to a climax in 1949 with destoolment charges against him being brought to Prempeh’s court. The grounds for the charge were that Kyei Mensah was caught sleeping with a member of his clan, which was considered an abomination. In March 1949 because of Kyei Mensah’s close relationship with Prempeh II it was learned that Prempeh II was going to dismiss the charges. In response, to this ‘injustice’, at Manhyia Palace as Prempeh II was about to announce the verdict a man from Agogo jumped up and shot Kyei Mensah. Kyei Mensah, wounded, but not fatally, survived the attack and was destooled. Nana Sarpong’s uncle was enstooled as the *Agogohene* in 1950. The shooter served 9 months in jail for the attack of Kyei Mensah and later became a spokesman for the *Agogohene*.

In the course of the colonial rule the Kumasi Public Health Board, instituted in 1943, was replaced in that year by a Kumasi Town Council (Ward, 1959). Two of the six nominated members of the council, as Ward has indicated, represented the *Asantehene* and the

traditional council of the Kumasi division. Though the representation might be a mark of good governance, one may contend that the government used the representation as a ploy to secure the goodwill of the rulers and their subjects.

The Kumasi Town council was allegedly reformed in 1944 and 1945 to provide for Asante majority that were elected and not nominated. Ward shows that the Town Council levied rates and received grants from the central government in Accra to run bus services, supervise marketplaces, sewage disposal and food supply in Kumasi. The Kumasi Town Council also maintained roads and was responsible for town planning and control of buildings. Kumasi was thus introduced to the modern form of local government. In this case, the political duties of the *Asantehene* and his subordinate chiefs in Kumasi became less voluminous.

Since Asante had come under colonial rule and had been incorporated in the governance of the Gold Coast, the 1946 constitution of the country made provision for Asante to elect four provincial members to represent the kingdom for the first time in the nation's Legislative Council (Ward, 1959). The Asante representatives according to Ward, were elected by the "Ashanti Confederacy Council" (or *Asanteman* Council). In addition, the chief commissioner of Asante and one municipal member from Kumasi represented Asante in the Legislative Council. This seems to suggest further that the colonial government had not relented on its decision to paralyze the political power of the rulers of Asante since it was the Legislative

Council that took major political decisions for Asante and other rulers of the country.

As previously mentioned, during the colonial rule in Asante, the government partly used the traditional rulers as instruments of governance in a system known as indirect rule that had already been introduced in Nigeria, and was being practiced in Tanganyika (now Tanzania). In this system of political administration in Asante, the government issued directives to the traditional rulers, who were either placed in positions to support or who decided to comply with the instructions and supervise their subjects to carry out the governmental policies. However, to Ward (1959), the indirect rule was applied in trivial matters, or in matters of local concern, that particularly interested the village folk. In major affairs, that were of national interest, such as the creation of forest reserves in the various parts of the Gold Coast, the colonial government applied direct rule, and therefore took action by itself. Thus in Asante, as in the other parts of the Gold Coast, a dual system of governance, direct and indirect rule was practiced.

Now, for the indirect rule to be effective, the colonial government maintained and strengthened the traditional political structures and encouraged the traditional rulers to actively participate in the political administration of Asante. Therefore, to Ward, the chiefs and their councilors were empowered to make by-laws, adjudicate such civil cases as divorce, marriage, land, succession and to settle disputes for fees. However, as alleged by some of the researcher's sources including *Kokofuhene*, the chiefs settled some minor cases of criminal nature, including theft, rape and defilement. Litigants, however, were said to have the right to appeal from the court of a lower chief to that of a higher chief, even to a magistrate's court.

In spite of their right to rule, make by-laws and adjudicate cases, the *Asantehene* and his subordinate chiefs had no power to raise an army or police force. But in the view of the researchers' sources including *Gyadamhene*, as evidenced from the previously mentioned situation in Agogo, the regional administration was ready at any time to release the police and soldiers to quell any riot at any part of the Asante kingdom.

Without police and military of their own, the chiefs used to dispatch spokesmen or other servants of the palace with their insignia of office to summon offenders to the palace for trial. The insignia included such artifacts as spokesmen's staffs, state swords and *Emena*. Refusal to comply with the summons was said to show disrespect, not only to the reigning chief, but also to the ancestors whom he represented; and the consequence of the disrespect would be the wrath and punishment from the ancestors. Punishment was said to be the consequence because the insignia of office, brought before the culprit, was believed to be connected spiritually with the Golden and blackened stools and was therefore believed to be imbued with the spirits of the ancestors. Therefore, to defy the holder of the political insignia was to defy the chief and his ancestors.

As already noted, the colonial government weakened Asante theocracy. However, the government tried "to build up the chiefs and their councils into effective organs of local government..." (Ward, 1959, p.377) toward carrying out the mandates of their colonial overlord. But in the course of time, in February 1951, Dr. Kwame Nkrumah and his Conventions People's Party (C.P.P) won a general election in the Gold Coast and considered the chiefs of Asante and other parts of the country as a threat to his political ambition. Therefore, as reported by Ward, one of the first legislations passed by Dr. Nkrumah was the Local Government Ordinance of 1951, which eliminated all the chiefs'

representatives from the Legislative Council (or National Assembly) and restricted them to ceremonial functions.

Hostilities allegedly ensued between Dr. Nkrumah and his C.P.P. on the one hand and the chiefs of Asante and other places on the other hand and some C.P.P. leaders spoke arrogantly in the presence of the chiefs. According to Ward (1959, p.380), “the C.P.P. and the Ashanti Confederacy [*Asanteman* Council] found themselves in direct conflict.” Because, as reported by Ward, the council unjustifiably fined some C.P.P. youth of Wenchi, who had rightly accused Nana Kusi Apeah, the chief of that town, of embezzling Wenchi stool funds. Even though Wenchi, by political demarcation of the land, is now in the Brong Ahafo Region, it was still part of the *Asanteman* Council. The council’s reason for fining the youth was that, their accusation was an act of rebellion against the Wenchi chief. This arbitrary use of power infuriated Dr. Nkrumah and his party and it either hatched the conflict between the C.P.P. and the *Asanteman* Council or deepened it.

The Wenchi incident also created hostilities between the C.P.P. and the supporters of the chief. The hostilities allegedly escalated to such an extent that when Nkrumah “visited the town as Prime Minister to make a public speech [in 1952], he was booed and stoned.” (Ward, 1959, p. 379). Although Ward’s account failed to mention the theme of Nkrumah’s speech, and though he did not show why the people booed and stoned him, it is likely that he incurred the people’s displeasure by condemning the actions of the chief and the *Asanteman* Council.

To Ward and some of the researcher's sources including *Kokofuhene*, Nkrumah's hostilities against Asante chiefs and the fear felt by supporters of the chiefs, led to the launching of an opposition party called the National Liberation Movement (N.L.M) in Kumasi in September 1954. Ward reports that in October of the same year, the *Asantehene*, Nana Osei Agyeman Prempeh II and 50 Asante chiefs unsuccessfully appealed to Queen Elizabeth II of Britain to make the Gold Coast a federal country before granting independence to it. This, of course, would make Asante and its chiefs largely free from the political control of Dr. Nkrumah.

Since the request for a federal state was aborted, and since the Asante chiefs desired to be free from the political dominance of Dr. Nkrumah in order to preserve their dignity and divine kingship, the Asanteman Council agitated for the secession of Asante from the rest of the country at the time of independence (Ward, 1959). This idea was allegedly communicated to Britain in December 1956. It was rejected by a telegraph message. Nevertheless, the *Asanteman* Council wrote again to Britain reporting the following:

Much as Ashanti would wish to be associated with the other territories in this country at independence, we wish to emphasize that secession is an inherent right to which recourse may be had as a last resort by any nation whose liberties are at stake (Ward, 1959, pp.389-340).

Indeed, the above quotation has explicitly expressed the fear of the loss of Asante liberty. This fear, which was not without merit, is discussed under the next subheading. In spite of Dr. Nkrumah's formidable hostilities against Asante chiefs and their political power, Asante divine kingship would successfully cross over from the colonial period to the post-

colonial era. The next section is devoted to the study of this kingship from the time of its political independence from Britain to 2014.

So far, the account about the divine kingship of the colonial period has ignored democratic governance that prevailed in Asante. The democratic rule, according to *Otumfuo* Osei Tutu II and others, as noted before, was wholly traditional. However, in the colonial period Asante democratic institutions were influenced by the colonial government according to *Kokofuhene*. The absence of a central government in Asante at the time of colonization, due to the deportation of king Prempeh I, gave the colonial government an opportunity to shape Asante democracy to conform to that of Britain, with the magistrate court system to settle disputes and the prison system.

Even when the kingship was restored in 1935, and Prempeh II was made king of Asante, it was partial sovereignty that the colonial government ceded to Asante and as hinted earlier, the king ruled under the supervision of the colonial government, which more often employed indirect rule.

In the colonial period, the keystones of Asante governance were constitutional democracy and decentralization; and the cardinal kingpin of the administration of the kingship was the rule of law. In line with Asante law and constitution, the king was a legislator, a judge, the chief executive, and the administrative head of the once great empire. As well known, before the colonial era, the king was also the commander-in-chief. In the colonial period, as before, his decisions were thought to be the judgments of the ancestors. Though the king was accorded such great power, he was given a council to restrain him from going beyond the parameters of his constitutional mandate. He was obliged to act only with the concurrence and upon the admonition of the council to avoid his destoolment.

To constrain the powers of the king, the constitution restrained him from acting or taking any major decision without consultation, with the advice and concurrence of the council, including the queenmother of Asante, who only had the right to reprimand him. Of course, holding the king in check was not the only duty of the council. Each of the council members was obliged to assist the king to achieve a successful rule, for they and the king constituted the central government. They were also subject to dismissal if they became proud and haughty and if they disobeyed the king's orders or failed to perform their duties.

With regards to maintaining law and order, the kingdom capitalized on its religious teachings to cow the citizens into obedience. Since crime or offense was believed to be a violation of the sanctity of the spirits and attracted spiritual vengeance, it is said that most people were afraid to commit sin. The people were threatened with the idea that the spirits kept strict surveillance on every individual and saw those who committed crime or offense, overtly or covertly, and consequently would punish them. As Osei Agyeman (1977) has learned from Smith (1930), threats of spiritual vengeance more strongly prevent crime than the efforts of the police and state courts. Because while threats of spiritual vengeance control individuals' moral attitude from within, the efforts of the police and state courts more often take cognizance of breaches of law.

In addition to the use of spiritual threats, mentioned above, the citizens were thought to police one another to prevent wrongdoing. Also, anyone who failed to report an offender, contrary to Asante religious teaching, might incur the same spiritual penalty that might be meted to the culprit. Moreover, as the people were allegedly taught, the spirits could discern and monitor the thoughts of individuals, and could punish those who held evil ideas before

they were executed. In view of this religious crime combating measures, it appears the people could largely be controlled with much ease.

In Asante, during the colonial period everybody had the right to be heard by traditional rulers and through a representative, everyone could criticize a ruler. Moreover, every person had the right to initiate destoolment of a bad ruler. Since everybody had the right to be heard, discussions at political meetings could be protracted until a consensus was reached. This afforded everyone the opportunity to feel not only satisfied in this case, but to also consider themselves part of the community. It also encouraged each person to willingly contribute freely for the progress of The Asante Empire (Busia, 1967, reprinted in Safro, ed., 1995).

This subsection has discussed the divine kingship of Asante in the colonial period.

The next subsection is devoted to an exploratory study of the divine kingship of Asante in the post-colonial era after the independence of the Gold Coast.

4.2.6 Asante Divine Kingship in the Post-Colonial or Independent Era

As readers are aware, the “persecution” of Asante rulers by the colonial and Nkrumah’s governments paralyzed the authority of Asante divine kingship. To date, in the post-colonial or independent era of Ghana, Asante divine kingship remains in this paralyzed state. Even, as alleged by some sources in the fields including the current Nana Yaa Asantewaa II, Dr. Nkrumah’s “persecution” of the chiefs of the Asanteman Council and other state councils in the Gold Coast escalated after independence, and culminated in the destoolment and exile of some of the rulers of Asante and other places. Notable among

such victims was Nana Yaa Asantewaa II of Ejisu (as mentioned in Appendix 6), who in the 1960s reportedly fled from the town due to threats from the C.P.P government, since this queenmother belonged to an opposition party, the National Liberation Movement (N.L.M). Other victims of Nkrumah's government included the Wenchi Chief, Nana Kusi Appea, who was a member of the Asanteman council, who, after his destoolment, sought political asylum in Nigeria, and Nana Ofori Atta II, the paramount chief of Akyem Abuakwa, who was destooled and exiled to Accra. Another victim of Nkrumah's assault was the Paramount Chief of Agogo, Nana Kwakudua Agyeman. As previously discussed in 1950, after some 17 years of forced vacation from the stool, the royal family of Agogo regained the stool only to have it taken away again in 1958 and given back to the same family to which it had been 'unjustly' assigned before. According to Nana Sarpong a large part of what fueled Dr. Nkrumah's angst toward the chiefs was the role they were forced and/or chose to play as 'agents' of the colonial government. And because of the 'oppression' citizens felt from the colonial masters, through their 'agents' (the chiefs), many people flocked to the CPP and Christianity as they saw both as vehicles of 'freedom'.

All the exiled rulers mentioned above reportedly returned to their hometowns after the military overthrow of Dr. Nkrumah on February 24, 1966 and were reinstated to their stools. But Nana Yaa Asantewaa II of the 1960s abdicated the Ejisu queenmother's stool, and is therefore not counted among those who have held this position. Consequently, her name Nana Yaa Asantewaa II has been transferred to her successor and great granddaughter, who is the current queenmother of Ejisu, whom the researcher interviewed and obtained some information for writing this thesis.

Today, chieftaincy is entrenched in the constitution of Ghana; but it has not assigned a political office to any Asante or other chief in the central government in respect of governance and development of the country. However, traditional rulers “are represented at the local government level in the general meetings of the District Assembly” (Osei Tutu II, 29th April, 2005). Today, the chiefs of Asante and other ethnic groups are expected to advise the central government on chieftaincy affairs and to participate in the administration of regions and districts (Osei Tutu II, November 3, 2005). Asante chiefs and their counterparts in the other parts of Ghana are also allowed to participate in the proceedings of Regional Coordinating Councils, District Assemblies, Town and Area Councils, as well as unit Committees.

In addition to the above, the chiefs serve on regional houses of chiefs. In accordance with the constitution of Ghana of 1992, each of the 10 regions of Ghana has a regional house of chiefs. Delegates from each regional house of chiefs serve in the national house of chiefs. These houses of chiefs advise the central government. Therefore, through them, the voice of Asante and the other chiefs can be heard by the central government. Additionally, today, there is a Ministry of Chieftaincy and Culture Affairs in Ghana, a ministry which was previously headed by one of the respondents of this thesis, Nana Akuoko Sarpong, *Agogohene* (paramount chief of Agogo). This ministry is expected to coordinate with the chiefs for the welfare and development of chieftaincy in Asante and the rest of Ghana. In spite of all these, in this postcolonial or independent period, the constitution of Ghana bars chiefs from participating in active partisan politics as a measure of insulating chieftaincy from dishonor, insults and disgrace by party politicians.

In this post-colonial period, the religious structure of Asante divine kingship is more or less the same as it was in the pre-colonial period. Although to some sources in the fields including Nana Amoatin, Asante people's commitment to their religion is continually waning due to changes in the cultural conditions of the kingdom. Especially, many of the chiefs and their subjects are now western scholars, Christians or members of other religions and, according to *Kokofuhene*, because of their Christian beliefs are not performing the rituals and maintaining the traditions. As already shown, the secular power of the kingship has also waned. For this reason, as in the colonial period, the Asante king cannot perform military functions. That is he cannot raise an army, cannot declare war and cannot make military peace. Moreover, in this post-colonial era, the *Asantehene* cannot convict anybody and cannot administer the capital punishment which he had authority to execute in pre-colonial Asante when the king was a supreme ruler of the erstwhile mighty empire of Asante.

Furthermore, today, the Asante king cannot exercise the same degree of legislative, executive and judicial powers he wielded in the pre-colonial period. In terms of legislation, the constitution of Ghana grants power to the Asante king and his subordinate chiefs to make by-laws for the socio-economic development of the Asante community.

Therefore they still have the legal right to institute fresh taboos, raise funds for developmental projects, such as building of schools and construction of market places, make by-laws to compel citizens to undertake communal labor and to contribute money to help the bereaved to defray their funeral expenses. With the exception of contributing money to help the bereaved, the rest attract a fine in default. If the person fails to pay the

fine, according to *Gyadamhene*, he, the chief, may report the person to the police. The police, in turn, will arrange for the arraignment of the culprit before magistrate's court with possible fines and/or imprisonments. On the other hand, if a person who habitually refuses to make funeral contribution dies, according to *Gyadamhene*, he the chief will not solicit the community's financial support to bury the person, leaving the entire expense to the family. His or her relatives will not be permitted to bury the corpse or collect funeral donations unless they pay a fine. Similarly, according to Nana Amoatin, those accustomed to stay away from funerals may find a lack of community support for their funeral.

With regard to judicial matters, rulers of Asante are allowed by the constitution to resolve minor conflicts and disputes in their local areas and today, due to the growing disenchantment in the dilatory procedures in magistrates' and other courts of law, a lot of litigants resort to seeking redress in the palace courts (Osei Tutu II, 2006). However, as happened in the colonial period, those dissatisfied with the verdict, have the right to appeal to a higher chief's or to the magistrate's court.

Regarding the executive role of the king, *Akyempimhene* alleges that he has the oversight responsibility of the traditional behavior of all Asante chiefs, queenmothers and ordinary citizens of the kingdom and can at will summon any recalcitrant person and discipline them. However, both *Kokofuhene* and *Gyadamhene* citing a recent Ghanaian Supreme Court ruling, a recalcitrant person has the right to refuse the king's summons. The king has a secretariat that assists him to carry out his executive and administrative functions. For instance, the secretariat assists him with making land concessions to mining and timber companies and leasing stool lands to individuals for commercial and other purposes. Also, the secretariat makes all the necessary arrangements for the king's visits to dignitaries in

the country or abroad, and vice versa. Besides, the king and all the other rulers of Asante, including their queenmothers, organize their courtiers to perform their palace duties in accordance

with the constitution of their divine kingship.

This section ends the exploratory study of Asante divine kingship. The next one examines Asante divine kingship as a model for sustainable political development of self and community.

4.3 Asante Divine Kingship as a Model for Sustainable Political Development of Self and Community in Asante

Asante divine kingship is said to be a model for sustainable political development of self and community because it is regarded as an example for political officers to imitate, either individually or collectively, in their lifetime, for political advancement. The king, as a model, appoints political officers, places his political acumen at their disposal, creates a conducive atmosphere for them, and encourages them to perform their political duties effectively and efficiently.

As a model for sustainable political development of self and community, Asante divine kingship has widely opened its gates for a cross-section of developed people to participate in the governance of the kingdom. In this regard, developed males and females, old and young, rich and poor, royals and free-born commoners, servants and slaves (as in times past), as well as strangers, are given political appointments, to contribute their part to the governance of the kingdom. This situation has already been observed in the second chapter,

where mention of Opoku Frefre, the slave, and Agyei, the salt seller, were made as examples of developed individuals who were given high posts in the political administration of Asante.

Concerning political appointments given to strangers, Davidson, Buah and Ajayi (1970, p. 243) point out that Muslim clerks and teachers

... were welcomed in Kumasi and other centers of the empire, and were invited into the service of the *Asantehene* and his government. In the nineteenth century, if not earlier, Muslim clerks were regularly employed to keep the records of the central government and conduct its official correspondence with foreign governments.

This principle of giving political appointments to strangers is in consonance with the Asante philosophy of ‘*Yede ahohoo na ekyekyere kuro*’ (“We use strangers to build a town”). Since a political office can be given to any developed individual in Asante divine kingship, many ambitious persons allegedly received inspiration to develop themselves for political appointments. This was said to be especially so during the imperial era of Asante, when, because of the largeness of the empire, as noted in Chapter Two, many political officers had to be employed to help the central government to control its numerous and distant vassal states, and its manifold military and commercial activities. Included in the developed political officers were numerous envoys, who daily moved back and forth through thick forests to deliver messages to and from the *Asantehene* in Kumasi. Apart from the messengers, a large number of people were said to be employed to guard trade routes and to also report quickly on the approach of any invaders.

Also, regarding the immense number of developed people who take political appointments, this chapter has already indicated that, apart from the king, there are paramount and

divisional chiefs, some of whom are wing or regional chiefs, and there is a chief in every town, and sub-chief in every village. It has also been shown that each of these categories of rulers has a council of developed elders and courtiers. Moreover, the kingdom has a queenmother and courtiers. Every town or village also has a queenmother and courtiers. In addition, it has been pointed out that every town or village has a number of lineages with political officers in charge of each lineage. In this case, if one calculates the number of towns and villages in relationship with their developed political officers, one can imagine the number of traditional political officers involved.

Besides the various developed political officers discussed above, Warren (1973), Kyeremanten (1969), and Perbi (1991) have written copiously about political officers in Asante divine kingship, that is, the political officers serving in the *Asantehene's* palace. According to Warren (p.42), a very important office is that of *Gyasehene*; he is head of the *ahemfie* or palace and has control over the *gyasefo* or attendants some of whom are as follows:

<i>Gyasefo</i>	Duty
<i>Akyeame</i>	Spokesmen
<i>Nkonnwasofo</i>	Stool-carriers
<i>Asokwafo</i>	Drummers / horn-blowers
<i>Akyineyekyimfo</i>	Umbrella carriers
<i>Barimfo [banmufoɔ]</i>	Caretakers of the Royal mausoleum
<i>Aguareyefo</i>	Bathroom attendants
<i>Akragua'fo</i>	Chief's "soul-washers"
<i>Adabra</i>	Eunuchs (both testes and penis removed)

<i>Nseniefo</i>		Heralds
<i>Afonasofo</i>	Sword-bearers <i>Atumtufoɔ</i>	Gun-bearers
<i>Akyemfo</i>		Shield-bearers
<i>Kwadwomfo</i>		Minstrels
<i>Abrafo</i>		Executioners
<i>Akumasofo</i>		Axe-bearers
<i>Nsafisofo</i>		Palm-wine tappers
<i>Nsumankwafo</i>		Chief's herbalist

Each item mentioned in the above list such as, *nsumankwafo*, is considered as a department by Kyeremanten; and the head of each department is regarded as a chief (*Ohene*). Therefore the head of the *nsumankwafo* is called *nsumankwahene*. Each department consists of many people. Therefore the whole *gyase* division with its numerous departments may be considered as a faculty and since each of the departments comprises many people, the whole *gyase* obviously consists of a huge number of developed people who participate in the political administration of the palace.

Kyeremanten has written in much greater detail about the *gyase* division or faculty of the *Asantehene's* palace and has mentioned that some of the departments under the *gyase* consist of sub-departments. One of those consisting of sub-departments is *soodo* (cooks) headed by the *soodohene*. And the following are what Kyeremanten has listed to be the sub-chiefs under the *soodohene*:

<i>Boodedwafoohene</i>	(responsible for peeling plantain)
<i>Fufuwfoohene</i>	(responsible for pounding fufu)

Nkwanyefoohene (responsible for preparing soup)
Nfohoo, Bosoa and Ekyimkafoohene (responsible for roasting and stuffing meat)
Noamanoamayefoohene (responsible for preparing a variety of desserts)
Mansuofooohene (responsible for table water or wine)
Wirasesafoohene or Aperafooohene (responsible for maintaining tidiness at the kitchen by sweeping away peelings and other types of rubbish)
Dwetekeseehene (responsible for the king's rations of mashed kenkey [sic], roasted meat etc. required for a journey or at a court sitting or state ceremony. The rations are kept in a silver bowl (Dwetekesee).

Akwanmofooohene (responsible for constant supply of chewing stick—for teeth cleaning). This chief is also responsible for road construction. (Kyeremanten, 1969, p.5).

The *soodo* people are said to hold political appointments in the palace and each chief, such as the *fufuwofooohene*, mentioned in connection with any item above, is reported to be a chief in charge of a large number of people. All the *soodo* people, being political appointees that prepare food for the king and the courtiers of the palace are said to be well developed in terms of sincerity, otherwise they may poison the king and all the palace people who eat the food prepared by them. For this reason, it is reported that before the king eats any food prepared by the *soodo* men, the *soodohene* is to taste it and wait for some time before the king eats his. This is a method of proving that the food does not contain poison.

Other types of developed chiefs connected with the *gyase* faculty of the king's palace, include the *abenasehene*, who, as Kyeremanten points out, is in charge of the *abenase* area of the palace. To Perbi (1991), the *abenasehene* is in charge of the clothing of the *Asantehene*; he is also in charge of his *kente* weavers, as well as those who dress the king's bed. However, in the view of Kyeremanten, the *abenasehene* works under the authority of the *deboasehene* of the palace.

As may have been evident from the account of this section, the kingship has been a model for sustainable development of self and community since many political offices have been shown to be inspiring people to develop themselves to obtain political appointments. It may also have been realized that many other political offices, including those of the *manwerhene*, *kontihene*, *akwamuhene* and *ankɔbeahene*, have been mentioned in the previous section. Many more have still not been mentioned. Regarding those that have not been mentioned, the researcher takes three examples from Perbi (1991) to show some other political appointments, for which people develop themselves, to strive. They are the *danpoomuhene* (chief in charge of those who are in charge of the king's valuable properties, such as state swords, golden fans, golden guns and golden bottles), the *anantahene* (who guards the soul house during the ritual washing of the king's soul), and the *batahene* (who is in charge of the *Asantehene's* trading activities).

The office of a chief which people develop themselves to occupy is called stool by Asantes and other Akans. Perbi has observed two traditional categories of Asante or Akan stools. They are matrilineal and patrilineal ones. Matrilineal stools belong to royal dynasties, as pointed out earlier in this thesis; a non-royal person can therefore not become a queenmother, a king, a paramount chief, a chief or a sub-chief (unless a dynasty becomes extinct as said before). Perhaps to avoid jealousy and strife from non-royals, or just to create a counterbalance of power to allow the non-royals also to develop themselves to obtain position in the kingship for the maintenance of peace, the *Asantehene* created patrilineal stools. According to Perbi (1991, p.78),

The patrilineal stools were classified into groups – *Mmama Dwa* and *Esom Dwa*. The *Mmama Dwa* was created for the sons and grandsons of the *Asantehene*. The appointment to such stools was made by the *Asantehene*'s own prerogative instrument. The *Akyempim*, *Kyidom*, *Hia* and *Asrampong* stools fell under this category.

Perbi discloses further that the *Esom Dwa* "... was created for and occupied by free or not free servants at the *Asantehene*'s court" (p.78). The *Esom Dwa* (service stools) mentioned by Perbi are many. Four of them mentioned by her are: "The *Suma*, *Atumfuo*, *Enon* and *Soadoro* stools" (p.78). Every occupant of a service stool is said to bear the title "*Ohene*" (chief). So the occupant of the *suma* stool, according to Perbi, is called *sumahene*. Perbi points out that the *sumahene* provides drink to the *Asantehene* during his lunch at 2 o'clock and supper at 6 o'clock. He also provides water to the king at meals, sees to the cleaning of his hands and traditionally provides him with a chewing stick. But today, the king cleans his teeth with toothpaste and a toothbrush. The *atomfuo* was and still is the chief of the king's blacksmiths and is in charge of all the activities of blacksmithing. Perbi states further that the *enonhene* is one of the eight chiefs who serve at the *Asantehene*'s mausoleum. The *soadorohene*, on the other hand is in charge of the king's silver regalia; they are, according to Perbi a pair of silver sandals, a silver pipe, a silver stool and a silver calabash.

Apart from the numerous service stools mentioned by Perbi in her paper, which people develop themselves to occupy, *Gyadamhene* mentioned both the *sompadwa* (a stool of good service) created for someone who has offered a special service for the *Asantehene*, such as saving his life and the *nkɔsoɔdwa* created for someone in charge of, or has

accomplished spectacular development project for the community were created by Otumfuo Opoku Ware II. The occupant of the *nkɔsɔɔdwa* is called *nkɔsɔɔhene*.

Nowadays, as the researcher was told, the post of *nkɔsɔɔhene* is normally given to casual visitors who come from the western world, such as the USA, and undertake developmental projects. For instance, if such a visitor undertakes a developmental project at Asante Mampong, the paramount chief of this municipality may make him an *nkɔsɔɔhene* of Mampong. However, after receiving the post, the visitor returns to his or her country, shortly afterwards. He may come back, usually to inspect or continue the project and go back. Again, the divine kingship system of Asante, as a model for sustainable political development of self and community, has allegedly been copied by some Africans in the diaspora, especially Jamaica, where its chieftaincy system is reported to be like the Asante kingship. In addition to Jamaicans and others, it is alleged that many of the Akan communities abroad have instituted the Asante kingship system there to promote their socio-economic well-being.

Asante kings often create stools to address changes in society or to promote societal change. For example, according to *Kokofuhene*, Otumfuo Osei Agyeman Prempeh II, after the Restoration of Asante Confederacy created the Nkabom (Unity) stool, Otumfuo Opoku Ware II, to ensure that anyone who came before the king had proper representation, created the Dwaatoa stool. In fact, the huge number of political appointments is likely to ensure sustainability of political development of self and community because, day in and day out, a political officer will die, in at least one of the many towns and villages of Asante. This,

of course, requires the filling of vacancies or new appointments with people who have developed themselves for the appointments.

4.4 Asante Divine Kingship as a Model for Sustainable Social Development of Self and Community in the Kingdom

As a model for sustainable social development of self and community, Asante divine kingship gives opportunities to individuals and community to develop themselves socially for the advancement of the Asante society, as hinted in Chapter Two. It is noted in this regard that the kingship creates a conducive atmosphere for self and community development, in terms of their social welfare. The kingship therefore allows people who have spiritually developed themselves and have also acquired the requisite training to be intermediaries between the spirits and humans for their mutual welfare. As noted already, the Asante society is a composite unit of the spirits and humans. And the spiritually developed people allegedly inform the humans about the wishes of the spirits, and the vice versa, so that the fulfillment of the wishes of the two parties would ensure continued social relationships for the betterment of the society. In this regard, the spiritually developed intermediaries (priests and priestesses) feed the spirits on behalf of the society; they also tell the society about how to obey and pacify the spirits, and how to behave morally for the spiritual support of the spirits.

In terms of sustainable social development, the developed priests and priestesses appeal to the spirits for the society to obtain many children, good health, social protection and for societal peace and harmony. For the solution of social problems, God is often the

first spirit to appeal to; the earth spirit is the second; the entire ancestors of the kingdom are the third, and the other divinities, apart from the earth deity, are the fourth. In this case, as realized in connection with sustainable political development, the Supreme Being, the three state divinities of Asante (The Tanos), the ancestors of all the towns and villages, as well as all the divinities in the towns and villages, are said to co-operate with the developed social leaders to promote the social development of the people. As alleged by sources in the fields including *Kokofuhene*, it is through libation, prayer, sacrifice and verbal appeal, as in all ritual cases connected with the spirits, that the developed social leaders seek the aid of the spirits on social matters.

Apart from priests and priestesses, specially developed people deal with the spirits on social matters. The king of Asante, his subordinate rulers and lineage heads are said to be the officially identified developed individuals who authoritatively communicate with the spirits on behalf of the society. The spirits are said to be keenly interested in the social organization and development of the Asante community. They are also said to be fond of the social leaders because God, who created humans and the divinities, is interested in the welfare of his creatures. The divinities, who are also believed to be sons and daughters of the Supreme Being, are said to support their father in his interest of the society. The ancestors are also thought to be keenly interested in the continuance and development of the society because they want to be reborn into joyful society.

Since the spirits (the benevolent spirits) are believed to be keenly interested in the social organization and development of the kingdom, and since the spirits are believed to be the spiritual overlords of the kingship, it is not surprising for some Asantes to think that their

divine kingship is a model for sustainable social development of self and community. In this case, *Gyadamhene* and others believe that God is the primeval source of social organization. An adage in Asante in support of this belief is: “*Ye nyinaa ye Nyame mma*” (“We are all the offspring of God”). Asantes say this to admonish themselves that they should all live in peace and harmony since they are all God’s offspring.

Since the spirits are believed to be the spiritual overlords of Asante social organization and development, and since the king is thought to be their viceroy, the monarch has, from the human perspective, supreme oversight of the social organization and development of the kingdom. Therefore, from the physical point of view the *Asantehene* is said to be the source of social organization and development. It is said that he himself is well developed in the effective organization of the entire Asante society. His paramount chiefs, chiefs, sub-chiefs and queenmothers, likewise the lineage elders and parents are enjoined to prove that they are well developed to organize the people within their sphere of influence for social events that are beneficial to their societies. Therefore, apart from being the physical source, the *Asantehene* is said to be the nexus of the social organization and development of Asante. To some, including Nana Amoatin, without the *Asantehene*, Asante society may disintegrate; and to make the social disintegration difficult, the social unity is said to be symbolized by the Golden Stool, which is to be defended until the spillage of the blood of the last Asante person.

So far, the account has demonstrated that Asante divine kingship attaches much importance to sustainable social development of self and community since its rulers (both the spirits and human rulers), are said to be in charge of social organization and development. In this

case, the political leaders are at the same time said to be the social leaders of the Asante community, and socially, any human leader who negligently allows social eruption to take place may be removed from office or punished by the spirits.

In terms of social strata or social classes, the rulers are on the highest rung of the social ladder. In the past, slaves were on the lowest rung. But as pointed out in the second chapter, the kingship uplifted a lot of people including slaves and strangers onto higher rungs of the ladder, justifying the claim that the kingship is a model for sustainable social development of self and community. It is pointed out hereby that the kingship is a major facilitator in terms of sustainable social development of self and community. This shows that the kingship tolerates all classes of people who by self-development accommodate themselves to live in peace and harmony with others. In fact, there is no caste system in Asante. The people intermingle freely and the voice of everybody is heard. Even the king and commoners interact as and when necessary, especially during durbars. However, like what happens in other societies, some people, on account of their social and political positions are more respected than others. But to *Kokofuhene* and others, this does not mean that, “Slaves were not allowed to mix freely with free-men or allowed to go to the chief’s palace” (Warren, 1973, p.36).

Peace and harmony are the striking characteristics of the traditional Asante society. This phenomenon is said to have arisen from the clan or lineage system, which indicates that all the members of a particular clan or lineage are relatives because they belong to the same ancestry. It is reiterated here that among Akans, including Asantes, a clan, such as the Oyoko clan, comprises all Oyoko members living everywhere, even abroad. An Oyoko

lineage on the other hand, is a segment of Oyoko members living in a single town or village. Therefore, basically, an Asante town or village, as the entire kingdom, is composed of various lineages (relatives). To a large extent therefore, brotherliness is the foundation stone of the Asante society, hence the prevalence of peace and harmony in its traditional setting.

To Asante, as to other Akans of Ghana, a clan is called *abusua* (relationship by blood). As stated in Chapter Two, Asantes mention eight principal clans, each with a complementary subdivision. Some Asantes say that the principal ones are seven while others assert that they are eight. Opoku (1978) shows that they were originally seven but they are now eight. He has, however, not indicated how one clan was added to them. The names of the eight clans given by Opoku (1978, p.99) are:

1. Oyoko (Dako)
2. Bretuo (Tena)
3. Aduana (Abrade)
4. Asakyiri (Amoakaade)
5. Aseneɛ (Adonten)
6. Agona (Toa)
7. Asona (Dwumina)
8. Ekoona (Asokore)

The names that have been placed in the brackets are what Opoku call supplementary subdivisions. The above-named clans are said to be matrilineal. As stated in the second chapter, Asantes and other Akans mention twelve patrilineal *ntoro* (spirit) groups, which, according to Opoku (p.78), are: “Bosommuru; Bosompra; Bosomtwe;

Bosom-Dwerebe; Bosomakɔm; Bosomafi; Bosomafam; Bosom-konsi; Bosomsika; Bosompo; Bosomayesu; and Bosomkrete. Reportedly, members of one *ntoro* group are

naturally bonded together. It is in this regard reported by Nana Asrakoma Serwah Kusi Oboadum, Agogohemaa that, in the Asante society, a person is naturally bonded to their mother's clan by their mother's blood, and is at the same time bonded to their father's *ntoro* group by their father's spirit (*sunsum*). All the members of the society are therefore, said to be naturally bonded by the clan and *ntoro* relationships, and are therefore believed to be cemented together spiritually. Some Asantes therefore ascribe the love, peace and harmony in the society to these natural and spiritual bonds that foster sustainable social development of self and community.

The clan system in Asante, as noted in Chapter Two, fosters sustainable social development of self and community since traditionally the poor and the needy are supported financially and materially to fend for themselves. Those that are normally helped to develop themselves are the ones who are ambitious in life; those who have a vision but have no financial or material means of their own to achieve it. However, when the needy are thus helped, the ability to develop oneself to have better social standing is innate.

Traditionally, as reported by Nana Amoatin and others, it is the prime responsibility of the head of a lineage (*abusua panin*) as well as parents to motivate their relatives and non-relatives to work hard. Therefore, as alleged, a lazy person is normally told: "*Hyɛ wo ho den, na yɛ adwumaden*" ("Motivate yourself and work hard."). Since hard work is one of the virtues upheld by the society, a lazy person may not get a husband or wife. Since members of the society are believed to be related naturally and spiritually, as stated earlier, Asantes are traditionally known to have great affection for one another. They therefore show hospitality among themselves, and even to strangers. The traditional love constrains

an Asante to thus refer to someone who is not biologically related as: “*Me nua Asanteni*” (“My Asante sibling”). This phenomenon of brotherliness that is conducive for sustainable social development of self and community, is expressed in various ways by Asantes. They for instance say: “*Wo yɔnko da ne wo da.*” (“The problem of your neighbor is your own problem”). This is said to mean that, you should help anyone who is in trouble. Another expression which shows brotherliness is: “*Wo nko di a, wo nko ne*” (“If you alone eat food, you alone defecate”). This shows that you must share your food with others”). Asantes also say: “*Wo amma wo yɔnko antwa ankɔ a, wo nso nntwa nnu.*” (“If you don’t allow your neighbor to pass by, you won’t reach your destination”). This also means that, no one should be selfish. Again, Asantes say: “*Hwɛ me so ma menni bi nti na atwe abien nam.*” (“Guard me for me to eat part of the food is the reason why two duikers move together”). The meaning of this is that, each person is another’s keeper. Another Asante adage is: “*Baanu so a emmia*” (“If two people carry an object, it does not press hard on them”). This shows the benefit of co-operation.

To sustain the peace and harmony for self or the community’s social development, a moral code has been issued to the society. God is believed to be the source of the moral code, and a breach of any of its precepts is thought to be a violation of the sanctity of God and the tutelary spirits, and therefore incurs spiritual punishment. The moral code shows the values that must be pursued and the vices that must be eschewed. The code is used as the approved moral standard to “guide” Asantes, including those given political appointments in the kingdom. The code is, however, discussed in relationship with the traditional system used for training every Asante citizen.

Although the people are aware of the ethical code, and are also aware of the doctrine of spiritual punishment that follows a breach of its precepts, some people are sometimes found guilty of antisocial acts and are consequently fined. Occasionally, in villages, forums are organized to advise the society on ethical issues. *Gyadamhene* described one such active forum in his community to address the growing problem of instability in marriages. As more and more Asantes are moving toward western values and practicing Christianity, according to the Paramount chief, marriages are less stable, with increasing numbers of divorce. In an effort to stem this tide the respondent has initiated a forum to return to the Puberty Rites for the youth in the community, which he sees as a process, which can help to sustain the Asante divine kingship. The following is an excerpt from the Paramount Chief's discourse.

During the last Akwasidae festival, we gathered the community to explain the importance of kingship and other traditional things, which we have changed to suit modern trends of affairs. We informed them, that the queenmother would be gathering the women to explain to them the importance of puberty rites. Puberty rites are performed before marriage to help a girl to enter into womanhood. Unfortunately, the rites have not been done of late because of Christianity. We are attempting to bring the rites back, however we plan to “polish” the process. For example, some of the rituals and practices we will discard, but the good aspects of the puberty rite program will be maintained. And we discussed how the return of this program among other things would help the chieftaincy. Some of the youth, especially the Christians, do not want to involve themselves in this because they think it is a taboo or is a fetish but it is not fetish; we have attempted to educate the community but some of them are in the Christian field or Christian society and don't wish to participate. Their refusal to do so is becoming a problem between the people, especially the Christians and me. But it is our responsibility to educate them so they will know that the puberty rite and certain rituals are not fetish. It is our responsibility to educate our people about our ancestral practices and clearly state the fact that during the olden days, when puberty rites and other programs were being performed, there was more discipline into the society.

The puberty rites help to prepare people for marriage and marriages were a lot stronger then. Today some marriages are breaking up because the girls and/or the men are not taught how to live with their wives and their husbands. This we can tie directly to the discarding of the puberty rites and some other rites, which the Asantes or Akans traditionally performed.

The parents are interested because some of them know how much stronger our communities used to be in the past. They know the society was better then and this program will help to improve things in our community. However, some of today's youth because of education and some Christian doctrines are not giving us the response we need so we have to continue to educate them. The churches should know that, these rites are the roots of our ancestor's practices and we are willing to work with them to modernize the program by discarding the elements, which are incompatible with the present social norms. But the good things about the rites should also be maintained. We are beginning to see some movement amongst those who have been unreceptive and they are responding bye and bye. In time they will come to know that the direction we are going is good.

Some of the themes we will address in the program are the importance of studying the potential husbands or wives families prior to marriage. This inquiry may turn up some valuable information such as there may be some communicable diseases in the family or maybe some of them are not very hardworking, they are lazy, or maybe some members of the family are very wicked. By studying the man's family the prospective wife may discover a history of men who beat their wives which gives the person advance warning of the need for further inquiry prior to saying "I do". All of these things they must study before going into a marriage. But these days when a man meets a woman during funeral, they come together and marry forgetting that they should assume the responsibility of controlling their behavior. So they later realize that they have made a mistake as they begin to see problems in the other person's character, which could have been discovered had they followed the process practiced by our ancestors. The result of this errant behavior is the marriage is dissolved and the children often suffer many becoming 'street children' all because their parents didn't study their father or mother's family. (*Gyadamhene*, Personal communication, November 5, 2011)

While the forum is still under consideration, chiefs and queenmothers are occasionally said to summon recalcitrant youth and their parents to the palace to be reprimanded. Of course,

it is within the ambit of Asante divine kingship that these social measures are taken to make the society conducive for sustainable social development of self and community. Under the conducive social atmosphere, all sorts of Asante social activities, including games, drumming, dancing, as well as naming and funeral ceremonies take place uninhibited for the community to enjoy social life.

Since the colonial period, sustainable social development of self and community has been in transition from the Asante traditional form to the western one. The kingship has fairly adapted itself to this process of change. This was tacitly disclosed by the *Asantehene*, Osei Tutu II, while giving an address on November 3, 2005, at Harvard University, where he said,

Tasked with the welfare of their communities, [Asante] chiefs with meager resources have promoted key projects in health, education and rural development in their localities, often going outside their communities to seek funding from NGOs and increasingly from sons and daughters of the community resident abroad. (POTL)

Doubtlessly, the “projects in health, education and rural development,” referred to by *Otumfuo* Osei Tutu II, are of the western type, and show that Asante social life is moving gradually towards the western one. Apart from the above quotation, the *Asantehene* disclosed that he had set up an Otumfuo Education Fund to support the brilliant but needy people in basic, junior high and senior high schools, and in tertiary and vocational institutions. He affirmed that beneficiaries of the fund had been Asantes and non-Asantes from different parts of Ghana. He disclosed his intention to set up computer schools and libraries so that Asantes would not be left behind in ICT (Information Communication Technology) in this new millennium. In the same address at the Harvard University, the *Asantehene* informed his audience that he had set up the Osei Tutu Health Fund to provide

financial and material support to reduce maternal and infant mortality, and to eradicate glaucoma and other eye diseases, buruli ulcer and guinea worms.

In the same speech at the Harvard University, the *Asantehene* told the audience that, his educational campaign against HIV/AIDS was central to his health care plan. In pursuance of this objective therefore, he had partnered with the Rotary club and other associations to promote the inoculation of children against the six childhood killer diseases, namely, measles, tetanus, tuberculosis, whooping cough, diphtheria and polio. He disclosed in addition that he had established the Afia Kobi Ampem AIDS Foundation that had been taking care of children who had been affected by HIV/AIDS in the Ashanti Region. This NGO, which is named after his own mother, the queenmother of Asante, he said, was being managed by his wife, Julia Osei Tutu.

Also, while *Otumfuo* Osei Tutu II was receiving an honorary doctorate degree award at the University of West Indies, Lave Hill Campus, Barbados on October 25, 2008, he stated that he had established a Health Committee to advise him on what to do to stem the rising tide of HIV/AIDS in the Ashanti Region. He claimed that he had tasked the committee to work in close collaboration with the Ashanti Regional and Kumasi Metropolitan Medical Team to find financial support for the eradication of the diseases mentioned above (POTL, Oct. 25, 2008). Of course, the social interventions of the *Asantehene* and other Asante chiefs on health education, offer a platform for sustainable development of self and community. Education, as well known, helps individuals and community to develop themselves for the social advancement of self and community. To achieve the goal of self-development, good health is the cornerstone, since without good health nothing might be achieved. It is envisaged in this regard that if the proper education, good health, brotherly love, peace and

harmony discussed above continue to prevail, social development of self and community will surely be sustainable under the administration of Asante divine kingship.

The sub-topic, “Asante divine kingship as a model for sustainable social development of self and community” has been discussed in this sub-section. The next section is devoted to the discussion of Asante divine kingship as a model for sustainable economic development of self and community in the Asante kingdom.

4.5 Asante Divine Kingship as a Model for Sustainable Economic Development of Self and Community in the Realm of Asante

Asante divine kingship is said to be a model for sustainable economic development of self and community in the kingdom because it is traditionally regarded as the embodiment or exemplar of the Asante Economic system. The kingship is thought to be the main determinant, source and architect of Asante economic policy and the principal protector of the Kingdom's economy. Considered as a model for sustainable economic development of self and community, the kingship is reported to be traditionally industrious in economic activities. This is why it succeeded in building Asante on a firm economic foundation, as hinted in chapter Two of this thesis. This also is said to explain why the kingship mainly waged wars of territorial expansion of the past. As noted in the second chapter, the kingship mostly fought the wars to capture slaves for sale, and to obtain booty to be shared among the rulers and war captains of Asante.

Regarded also as a model for sustainable economic development, the kingship was said to be the pacesetter in both the Trans-Saharan and Trans-Atlantic trades mentioned in the second chapter. This is partly the reason why Kumasi allegedly grew into a bustling center of commercial activities, as indicated in chapter two. It is reported that both Asante and foreign traders benefitted immensely from the commercial activities, which the kingship had permitted to take place.

Furthermore, as noted in chapter Two, the kingship created a department of trade to positively control the commercial affairs of the kingdom of which the head, the subchief, bore the title *batahene* (chief of trade). By the authority of the king, the *batahene* appointed guards to protect traders and trade routes in Asante and to see to the collection of tolls for running governmental affairs. And to Meyerowitz (1951,p.67), the king “was expected... to inspect the vital trade routes, to reward those villagers which kept their roads in order, and to punish those which did not”. As a model for sustainable economic development, the Kingship introduced currency and allowed other forms of currency to be introduced by the white man to facilitate business operations, a matter mentioned in Chapter Two and revisited later in this chapter.

Being a model for sustainable economic development, the kingship reportedly created conducive conditions for all manner of legal economic activities to prosper in Asante. What was said to be illegal economic activity for individuals in the past was exportation of gold from Asante. Exportation of gold was the King's monopoly.

However, self-developed gold traders were permitted to sell gold internally.

As learnt from *Akyempimhene*, the kingship had not been dictatorial, selfish and greedy in controlling the resources of the kingdom. It had also not been suppressive of the God-given rights. The kingship rather encouraged self-development in economic affairs, inculcated entrepreneurial spirit into the people, advised them to be highly industrious, to earn a good living and acquire personal properties. This appreciable attribute of the kingship motivated *Akyempimhene* to say this to the researcher:

That is why cocoa farmers were able to build huge houses, which are seen at Dichemso and most part of Asante. People were encouraged to do business and take advantage of the cocoa industry and agriculture. And that is where the wealth of most Asantes comes from. And of course in their riches, they try to support their communities by giving to society: good schools, potable water, healthcare facilities and good roads. These are all the primary responsibilities of the government in power, but we have people to help. (*Akyempimhene*, personal communication, September 12, 2011)

This observation of the *Akyempimhene* would seem to show that the kingship is a good model for sustainable economic development. The beneficiaries of the right economic conditions created by the kingship were expected to acknowledge the role of the king in the economic system and must contribute generously towards the king's development projects.

As a model for sustainable economic development of self and community, the kingship created a congenial atmosphere for artists to exhibit exquisite craftsmanship and many of the arts were said to thrive under the patronage of King Osei Tutu I and his immediate successors. It is reported in this regard that Osei Tutu I brought expert wood carvers from Denkyira to carve regal stools for the king and his paramount chiefs (Asiedu, 2010). He reportedly provided a settlement at Ahwiaa for the king's carvers. His blacksmiths were provided a settlement at Fumesua to manufacture firearms for the kingdom; Bonwire was

given to the king's *kente* weavers, while Kurofoforɔmu was given to the king's producers of *abrammoɔ* (gold weights) and brass figurines.

Many of the figurines were reportedly used for the interior decoration of the king's palace. However, during the British conquest of Asante in 1874, the British soldiers looted the figurines and other artifacts. King Opoku Ware I, the successor of Osei Tutu I, continued the policy of developing craftsmanship in Asante, for, when he conquered the Bono (Brong) kingdom (sometime between 1720 and 1725), "The Asante... took along the goldsmiths and silversmiths of Bono to teach...[Asantes] how to make gold and silver ornaments" (Bruce, et al, 1977, p. 54).

It is recalled that the kingship had to introduce currency to facilitate trade. The bulk of Asante trade remained at subsistence level for a long period before Asante was colonized. As recorded by Meyerowitz (1951), the first currency used by Asantes might be beads. She adds that, in the 17th century, rods of iron, referred to in the second chapter and called *nnaboa*, predated the establishment of the Asante confederacy, which allegedly occurred in the first year of the 18th century. The other forms of currency mentioned in Chapter Two were cowrie-shells, various weights of brass, and various lengths of cotton cloth.

The nature of the initial economy, which the kingship permitted Asantes to indulge in, was doubtlessly agrarian. It is thought that before the establishment of the Asante Confederacy, the various states that came to unite had overwhelmingly been agriculturists. After the unification, during the imperial period of Asante, when the people used to capture slaves

in times of war, some rich Asante farmers had slaves to work on their farms. Today, as it was in the olden days, Asantes who are in the agrarian sector of the economy are still overwhelmingly great in number.

Regarding agriculture, which developed individuals and the community had been permitted by the kingship to practice, it is learnt that it was based mainly on subsistence economy during the pre-colonial days. In that period, the major cash crop was said to be kola; today, it is cocoa. To date, agriculture has remained at a “primitive” stage, but with little scientific touch. In addition to land cultivation, some of the people allegedly did and are still doing fishing, mainly in Lake Bosomtwe. In this case, a person cultivates the land and also does fishing in due seasons. Others combine farming with hunting or trapping of animals.

Significantly, in the days of old, the king was said to have farmers who supplied the Manhyia palace with food. Others, being hunters, supplied the palace with meat.

Others still, being trappers, also supplied the palace with meat. According to *Gyadamhene* the hunters were given a settlement at Ahafo (hunters’ settlement). Today due to political demarcation of Ghana, Ahafo is now part of the Brong–Ahafo Region. But the people of Ahafo still owe allegiance to the *Asantehene*. The trappers were provided with a settlement at Adwaase (*adwaa*, being a kind of trap; now Adwaase is corrupted to Ayeduase). It shares a boundary with KNUST. It is perhaps important historically for Ahafo and Ayeduase to obtain their names from the kind of the economic pursuits of the citizens of these places.

As noted earlier, the kingship patronized some craftsmen including blacksmiths. Blacksmithing was in the past, a multifaceted economic booster in the kingdom. It helped the citizens in a small way to obtain such implements as hoes and cutlasses for farming,

carving and other economic activities. It helped the king to obtain some firearms to wage wars of expansion, which as noted before, helped the king to obtain the Notes on the forts that enabled the kingship to obtain rents from white merchants. It also enabled the king and his generals, as said before, to obtain booty that were allegedly shared, as well as slaves who were sold. Moreover, it enabled the king to impose taxes on conquered states. Today, as reported by *Agogohemaa*, there are few blacksmiths who mainly produce hoes and illegally and secretly produce guns as well.

Again apart from *kente* weaving, which, as noted, enjoyed royal patronage at Bonwire, Asantes produced and still make some indigenous cloths called *kɔbene*, *brisie* and *adinkra*. In the past, only men produced these cloths, probably because of taboos.

It is well known that in the past, it was a taboo for women to touch the traditional loom that was used to produce *kente*. Today, some women occasionally produce *kente* cloths in educational institutions, as was the practice at KNUST some years ago. Traditionally, self-developed women were noted to produce pottery, which were women's preserve. In the 1600's, according to *Kokofuhene*, the production of pots was mainly confined to Akatakyiemu and later to Pankrono and old Tafo. Though women did not mine gold, probably because of its hazardous nature, they washed alluvial gold and made traditional soap called *kɔkɔdɔma*. Therefore, in the past there was in some instances, a sharp distinction between male and female economic activities. But today this distinction has been minimized.

As a model for sustainable economic development of self and community, the kingship had great economic power in the kingdom in times of old. Therefore the king and his subordinate chiefs allowed markets to be established in each village and town. In those

days, because of the use of “primitive” methods, production was by hand with “primitive” instruments, and was therefore slow. Asante was insulated from foreign invasion for almost 150 years, therefore, though slowly, Asante enjoyed continual economic change, development and growth. The insulation of the kingdom, according to Davidson, Buah and Ajayi (1970) precluded Asante from deep scientific thought and use of machinery, which occurred in the industrial nations of the globe.

In addition to that which has been discussed above, self- developed artistes have traditionally been singing, dancing, drumming and playing musical instruments, in some cases for fees. The king and his subordinate rulers have such developed service providers at their courts, who are paid for their service. Today in Asante, there are numerous types of service providers, such as teachers, doctors and nurses.

Since Asante divine kingship has been a model for sustainable economic development of self and community, and since it introduced currency, it may be submitted that the desire for getting money through employment, is embedded in the people’s subconscious mind, and that this desire seems to have influenced the people to aspire for employments that offer wages and salaries. In the opinion of Nana Amoatin, today most people partly or entirely work for money in the form of salaries and wages. This has better helped businesses to expand. The money earned from employment is used to purchase commodities, build houses, sponsor the education of their offspring and other relatives and sometimes the rest of the income is saved in banks for future use.

Nowadays, owing to the people’s contact with the western world, the economy of Asante has expanded tremendously with the introduction of other forms of economy that employ

machinery for production. Exports from Asante have increased significantly, as have imports into Asante. Trade routes have increased and the kingdom boasts of long kilometers of asphalted roads, an airport, a large number of cars, buses, etc., and railway lines. But unfortunately, the lines are now in a deteriorating condition, and are not being used by trains.

Still the divine kingship of Asante pursues economic activities for economic advancement of the kingdom. In view of this, the present head of the kingship, King Osei Tutu II, has made an Asanteman Economic Plan (POTL, April 29, 2005). This paper herein cited, claims that the king had a discussion with Peter Harold, the Country Director of the World Bank in 1999 for financial assistance in behalf of the Asante kingdom. In line with the discussion, the king has established an initiative called Promoting Partnership with Traditional Authority Project, and obtained a grant of 5million US dollars in 2000 to support capacity building of Asante traditional council and for the construction of classrooms, water and sanitation facilities for 451 deprived communities. The figures mentioned in the paper, read by the king to the paramount chiefs/traditional leaders of Sierra Leone at Bo, differ from those mentioned at Harvard University on November 3, 2005. The figures read at the university show that the grant was 4.5 million US dollars and the communities that benefited from the grants were 42. In the 2009 interview in the New African Magazine referred to earlier in this thesis, Otumfuo again reports on the success of the initiative and explains the political maneuvering he engaged in to receive the grant and confirms the amount of the grant was in fact \$5 million.

Apart from what the king does to help the people economically, he is said to have instructed his subordinate rulers to economically assist or initiate developmental projects in their towns and villages. In August 2000 the researcher traveled to Benin to visit the Songhai Centre and was marveled by the completely integrated sustainable components of the Songhai system. Upon leaving Benin and traveling to Ghana the researcher met with and described the Songhai Centre to Nana Akuoko Sarpong, the Paramount chief of the Agogo Traditional Area. The researcher further solicited and received a commitment from Nana Sarpong to accompany the researcher to Songhai the following year (2001). Upon seeing Songhai with his own eyes Nana Sarpong recognized the huge potential economic benefit Songhai might have on Agogo and Ghana as a whole. He presented a proposal on the project to the Agogo Traditional Council, who in turn, assigned a chief (*Nana Adomako Kyei, Agogo Ankobeahene*) to coordinate the effort and discussed the area of the community in which Songhai can be located.

Songhai's potential impact in the economic sector is huge. Not only will the Songhai Regional Centre for Excellence in Agogo employ 300 to 400 people, but it will also serve as an incubator for hundreds more young entrepreneurs. At Songhai, youth are taught valuable skills, which enables their ability to remain in their community and be productive. This stems the tide of young people running off to the cities and hawking chocolate on the streets.

This subsection has discussed the subtitle "Asante divine kingship as a model for sustainable economic development of self and community in the realm of Asante". In the

next section, the researcher discusses Asante divine kingship as a model for sustainable development of the environment of Asante.

4.6. Asante Divine Kingship as a Model for Sustainable Development of the Environment for the Advancement of Self and Community in Asante

Asante divine kingship is a model for sustainable development of the Asante environment for the advancement of self and community in the kingdom, since it takes the necessary steps to protect, preserve and develop the environment for the rest of the citizenry to emulate for their political, social and economic advancement.

What makes Asante divine kingship a model for sustainable development of the environment for the advancement of self and community is that the citizens look to the kingship for the protection, maintenance and development of the environment for their welfare. Like what has earlier been noted in this chapter, the people are said to obey the kingship in respect of which areas of the environment should be cleared or not, where to go and where not to go; and what to do or not to do at any particular part of the environment, especially what developmental projects should or should not take place in a specific area of the environment. Apart from the economic benefits, which will come from the Songhai Centre discussed in the previous section, Nana Sarpong also recognized the perfect alignment between the principles practiced at Songhai and the Asante environmental model, which advocates the sustainable use of resources for community development.

4.6.1 The Concept the People of the Divine Kingship Have of their Environment

The people and their divine kingship are said to consider the environment as having spiritual and physical life. Like other Africans, Asantes believe that their environment is actively pulsating with mystical power which exerts influence over its physical aspect. The environment is believed to be infused with uncountable spirits, some of who are so turbulent, perpetually vindictive, and malevolent that spiritually unprotected people quiver when the names of those spirits are mentioned.

To *Gyadamhene* and others, various portions of the environment have their own guardian spirits. The earth, as noted already, is believed to have its own spirit. In addition, the people believe in the presence of numerous terrestrial and aquatic spirits. The air itself is thought to have its own spirits, and the atmosphere is said to be filled with uncountable spirits. Every unit of the flora is believed to have a spirit of its own called *sasa*, or is inhabited by an external spirit. In the same vein, every unit of the fauna, caves and the famous Lake Bosomtwe are all believed to possess spirits. More importantly, every human being is said to have a spirit, and all the divinities and ancestors are thought to augment the number of spirits that populate the Asante environment. And in the view of many Asantes, the spirits are not confined to the bush or forest; they hover around the streets of villages and towns, and they visit the people's homes, compounds and rooms. However, with protection of their ancestors, divinities and God, the people's claim is that they do not live in abject fear unless they offend their tutelary spirits who may abandon and betray them to destructive powers.

To the people, the environment, especially the bush and the forest, abounds with “dreadful” spirits who sometimes attack undeveloped or spiritually unprotected people who weed or enter such places. The people mention such evil spirits as *sasabonsam* (forest ogre), *samantwetwen* (the ghost of a wild hunter), *amuniamuni* (a barrel-like being having many sparkling eyes all over his body, and who rolls himself on the ground making noise like an empty barrel). Asantes also mention *mmoatia* (short and tiny spirits that are tricksters that detain the people they encounter in the bush for days, weeks and months). While describing the nature of *sasabonsam*, Opoku (1978, pp.72-73) indicated that:

... Sasabonsam is said to live in trees such as *odum* (*Chlorophora excels*) and *onyaa* (*Ceiba pentandra*), and to be in league with witches. Sasabonsam is a monster of frightening appearance: it has the head of an animal with long black hair, a flaming mouth and a long tongue which sticks out most of the time; it has hoofs and a long tail which ends in the head of a snake and which coils around the trees on which it sits. Sasabonsam has wings with which it flies about in the deepest recesses of the forest terrorizing unwary travellers and hunters who may venture into the forest.

According to *Kokofuhene* and others, *sasabonsam* lives in a forest, which is dense and almost impenetrable. When he sits on a very tall tree, his feet touch the ground. But when he perches on a short tree, his feet do not touch the ground; they dangle. He catches spiritually unprotected passers-by and eats them. Of course such stories make the forest (environment) frightening and dangerous and can compel the spiritually unprotected and credulous to refrain from weeding it.

Samanbɔmmɔfoɔ who is also said to abide in the environment (the bush and forest), like all the other “frightening” spirits, is believed to reveal himself to people who may die in the woods. They may die of fear, of course. *Samantwetwen*, on the other hand, is believed to

come into the village or town between 12 O'clock midnight and 2:30 a.m. *Amuniamunii* is also said to come into the town or village from midnight to 2:30 a.m. The entry of these spirits into towns or villages is said to be characterized by prolonged barking and howls of dogs, and occurrences of stampedes by goats, sheep and dogs. *Mmoatia* also are thought to come into towns and villages to take children into the bush, with the intention of training them to become *akomfoɔ* (priests and priestesses that become possessed). They are also reported to detain adults and youths in the bush for the same purpose. These stories are narrated by Asantes to show how carefully they must deal with their environment.

In addition to the said “frightening” spirits, Asantes mention very “terrifying” spirits embodied in the *odii* tree and *ahomabosom* (*Spiropetalum heterophyllum*). *Ahomabosom* is said to be a climbing plant having the character of a god. It is also called *ahomakyem* (a plant having the character of a leopard). Apart from these two names, the people of Akyem Abuakwa call it *ahomakasafɔɔ* (a climbing plant which is capable of speaking). To the people, if this climbing plant is cut, either accidentally or willfully, the culprit may be killed or struck with a terrible illness, such as insanity by the spirit of the plant. *Gyadamhene* claims that, even spiritually powerful medicine men are afraid to cut this plant. They may, however, remove some parts of this huge climbing plant to prepare magical medicines after the performance of appropriate rituals.

The spirit of the *odii* tree is said to be far more feared than that of *ahomakyem*, and no one cuts *odii*. *Odii*, is said to be inhabited by a spirit which is so powerful that no undergrowth is found beneath this tree, and no animal, except *apɛɛ* (hedgehog) passes beneath it and goes alive. It is the claim of sources in the fields that the bones of the animals killed by the

tree's spirit are found beneath it. And because of the "frightening" nature of the tree, people who are devoid of strong spiritual powers are afraid to approach it. Only those who have strong spiritual powers pick its seeds from the ground beneath the tree for preparing mystical medicines after making an offering of money, especially, coins to the tree. Also, after the performance of appropriate rituals, they may remove some parts of the bark for spiritual medicines. In special cases, branches of the tree may be cut by priests who use them for carving magical figurines used as shrines of deities. According to *Kokofuhene*, it is also said that the seed when put under someone's pillow will cause the person to reveal any secrets they may hold.

The mystical power ascribed to *odii* is considered baseless, by a former lecturer of KNUST. To him, the absence of the undergrowth beneath the tree is caused by the fact that the root hair of the plant covers everywhere in the ground beneath the tree in such a way that no plant has a chance to grow beneath it. Regarding the animal bones found beneath the *odii* tree, the former lecturer's explanation is that eagles that are fond of perching on the tree kill the animals. But when the researcher enquired about why hedgehogs are not killed by the eagles, the former lecturer replied that hedgehogs defend themselves with the protective coverings of spines on their backs. These stories are interesting. But the truth or otherwise of the stories is beyond the knowledge of the researcher.

Other trees believed to be spiritually powerful and therefore called for the importance of spiritual training in dealing with them, has already been discussed in the second chapter. In Appendix 7 is discussed scientific evidence that supports the ability to spiritually communicate with plants and the potential value of that ability. But apart from spiritually

“dangerous” trees, Asantes talk of spiritually dangerous animals though they may not be physically wild. Such animals are called *sasammao*. They include:

... the bongo (*otromo*); the elephant (*esono*); the roan (*oko*); the water buck (*fusuo*) the duiker (*otwe*); a very small antelope called *adowa*; the black duiker (*ewiyo*); the yellow-backed duiker (*kwaduo*). Of all these *sasa* animals, the bongo is the most dangerous and most feared (Rattray, 1959, p.183).

The spirits of these animals are thought to punish hunters who kill them unless magical rites are performed before and after they are killed. In view of this, people without magical powers are afraid to shoot them. Since the researcher did not interview any hunters, these accounts by Rattray cannot be corroborated. The bongo and the elephant, for instance are physically feared as well because of their power to kill human beings. They therefore endanger the environment and people without spiritual protection dare not encounter them. Other animals feared by people include lions, leopards, snakes (especially the python) and eagles.

Perhaps the true significance of these stories is summarized in the following quotation from *Kokofuhene*:

An Asante man knows that life depends on the ecology and the natural facets around him, both the fauna and flora and therefore, from the word go, our cultural practices were against the destruction of things around us; trees, herbs, water bodies, aquatic life, etc. Because of that, there were taboos, which when one went against, they were fined. And because of that, there were even days that people were forbidden to go into the bush; let alone to go and cut something. There were forbidden days on which people could not go to certain rivers to disturb the living bodies in them. You could not go there even for a cup of water from the river on that day. These taboos were instituted to preserve the sanctity of the river and not to disturb the other creatures living there. This was our concept and because of that, certain trees, even when you were approaching them or the herbs to go and pick a leaf or two for medicinal purposes,

certain rituals would have to be performed and sometimes you even had to consult a priest or priestess before you went near them. All because we felt that carelessly attacking these bodies; whether plants or animals, would disturb life, which in the long run would affect your own life. (*Kokofuhene*, Personal communication, September 13, 2011)

The paramount chief's account describing the importance of acknowledging and adhering to the interdependent relationships between all life, is similar to what was codified in Ancient Kamit (Egypt) as the principle of Maat, which according to Amen (2008, p 239)

...is the divine faculty that communicates to men the principle of interdependence that is at the foundation of truth, law, love, and order. A study of nature reveals that all things are interdependent. The same law of interdependence operates within man's being and in his/her relationship with God and others. Interdependence is merely an expression of *indivisible dualism*. All things are integral parts of a whole. They are connected through underlying and abstract factors and supplementary and complementary relationships.

The concept of a world infused with spirit and the environment needing to be protected and preserved as well as all life, is woven into a web of inter-dependent relationships, is gaining traction even in the scientific community today. In his paper "Gaia Theory: Model and Metaphor for the 21st century", Martin Ogle (who was then the Chief Naturalist for the Northern Virginia Regional Park Authority) explains the origin of the Gaia Theory as follows:

In 1969, James Lovelock, a British scientist, was taking a walk in the English countryside with his neighbor, William Golding (the author of *Lord of the Flies*), telling him about his newly crystallizing views about life and evolution. It appeared to him that organic and inorganic (supposedly "inert") parts of Earth had evolved together as a tightly coupled living system that was self-generating and self-

regulating. The entire planet, he told Golding, seemed to behave as if it were a single living entity. Hearing this, Golding made a suggestion with profound implications for science and society in general - Lovelock should name his theory the "Gaia Theory" after the ancient Greek Goddess of Earth. After all, Golding reasoned, ancient Greeks thought the Earth was alive, and science was now rediscovering this important worldview (Ogle, 2004)

In the same paper Ogle, quotes Dr. John Todd, a leader in the field of Ecological Design, who posits that

Ecology as the basis for design is the framework of this new economic order. It needs to be combined with a view in which the Earth is seen as a sentient being, a Gaian worldview, and our obligations as humans are not just to think of ourselves, but all life. Earth stewardship then becomes the larger framework within which ecological design and technologies exist (Ogle, 2004)

These same sentiments are echoed by Lipton (2008) as he laments over the current condition of the planet and his view on how mankind must move forward to insure our future.

The latest science leads us to a worldview not unlike that held by the earliest civilizations, in which every material object in nature was thought to possess a spirit. The Universe is still thought of as one by the small number of aborigines who survive. Aboriginal cultures do not make the usual distinctions among rocks, air, and humans; all are imbued with spirit, the invisible energy. Doesn't this sound familiar? This is the world of quantum physics, in which matter and energy are completely entangled. And it is the world of Gaia that I spoke of in Chapter 1, a world in which the whole planet is considered to be one living, breathing organism, which needs to be protected from human greed, ignorance, and poor planning. Never have we needed the insights of such a worldview more. When Science turned away from Spirit, its mission dramatically changed. Instead of trying to understand the "natural order" so that human

beings can live in harmony with that order, modern science embarked on a goal of control and domination of nature. The technology that has resulted from pursuing this philosophy has brought human civilization to the brink of spontaneous combustion by disrupting the web of nature. The evolution of our biosphere has been punctuated by five "mass extinctions," including the one that killed the dinosaurs. Each wave of extinction nearly wiped out all life on the planet. Some researchers believe, as I mentioned in Chapter 1, that we are "deep" into the sixth mass extinction. Unlike the others caused by galactic forces such as comets, the current extinction is being caused by a force much closer to home-humans (Lipton, 2008).

Dr. Lipton's and the Asante traditional views are in complete alignment. An environment infused with spirit (energy) manifesting itself for the good of the whole must be understood, and protected in order for all life to be preserved. This is necessary, as all aspects of the environment are interdependently linked in and as the "individual dualism" described by Amen in the 'Maat' quotation above.

Therefore, for the sake of themselves, their guardian spirits, the earth and all of its inhabitants, the Asante are eager to protect and preserve the environment, which they claim is the source of their livelihood and existence. Furthermore, they admit that no economic, social or political activity can take place without the environment. The people therefore believe that, if they destroy their environment, they destroy their own life.

This section has shown how Asantes regard their environment. It is the aim of the next section to examine how the people traditionally keep their environment clean to make it suitable for habitation, and to investigate how they protect, preserve and develop it.

4.6.2 The Traditional Treatment of the Environment by the Kingship and People of Asante

The kingship and people of Asante traditionally treat their environment with care and respect. Treating the environment in this context means keeping the surroundings of the villages and towns clean, protecting, preserving and developing the environment in general. In this regard, the kingship teaches, advises and instructs the people to get rid of filth. It makes “laws” (taboos) to protect and preserve sacred areas of the environment, punish those who flout the “laws”, issue threats of spiritual punishment in respect to disobeying the taboos, and give orders for planting some trees at specific places as a means of developing the environment. Some of the citizens of their own accord plant trees for shade, however, without the primary aim of developing their environment.

With respect to teaching, advising and instructing Asantes to remove filth, some queenmothers including the *Agogohemaa* and *Gyadamhemaa* claim to have been doing these in connection with the women they govern. They advise the women of their towns and villages to sweep their homes and their environs daily, and clean their kitchen utensils everyday to maintain environmental hygiene for the sake of good health. These individuals also say that it has been a long standing custom for Asante queenmothers to periodically organize women in the various towns and villages to communally sweep their streets, gutters, funeral and assembly grounds as well as their market places. When necessary, they weed certain places before sweeping is done. The women are sometimes organized to weed and also sweep the pathways leading to the rivers and streams where they draw water. They are also instructed to remove rotten leaves and garbage from the banks close to the places

they draw water. These forms of communal labor are normally organized on the days the citizens are prohibited from going to their farms. The women who fail to participate in any organized cleaning activities of this nature without a good reason are scolded and fined when they are summoned to the palace. This shows that the kingship and Asante women are concerned with the cleanliness of their immediate domestic surroundings.

To the *Gyadamhene* and others, the kingship does not spare the men of Asante as far as the cleaning of the environment is concerned. Both the men and women may clean the environment simultaneously even though, as custom demands, each sex does a different job. The men reportedly weed the bushy surroundings of the villages and towns to reduce the presence of dangerous reptiles and insects. They construct new gutters to improve the drainage system and drain all stagnant waters to avoid mosquitoes. They provide public latrines for males and females to possibly preclude defecation at unauthorized places. On different occasions, the men are organized to weed the paths leading to the various farms of the village or town to make them safer for use.

The ruler of a town or village, showing serious concern about environmental cleanliness, is reported to order his public announcer to inform the citizens with a gong on the eve of environmental cleaning. The next morning, one of the chief's drummers is ordered by the chief to remind the citizens that the time of cleaning the environs of the town or village has arrived. While going to the scene of the work, the drummer continues to sound the drum until he reaches the place. Almost invariably, the chief himself or representative goes to

the place of work to encourage the workers. When the work closes, the drum is sounded again to announce the end of work, and absentees are identified for punishment.

The foregoing accounts demonstrate that it is not only the Asante kingship and women, but also the men of the kingdom who care about the cleanliness of their environment. It also seems Okomfo Anokye made it his major concern right from the beginning of the Asante confederacy. Regarding this, McCaskie (1999, p.34) refers to the Manhyia Record Office (MRO) and writes as follows: “Moreover precisely, in Prempeh II’s ‘History’ Okomfo Anokye is reported to have included among his [77] laws (no.22) a prohibition against the spilling of oil in the streets of Kumasi.” Stating the punishment associated with pouring of palm oil onto any of the streets of Kumasi, McCaskie quoted these words, which had written in his Diary on the 2nd of August,

1844:

Yesterday a young female happening to let fall a small pot of palm oil in one of the streets [of Kumase], was immediately punished with the loss of her ears, nose and lips. Last week a woman was killed on account of a similar accident. It appears, there is a law in force the penalty of which is death, to any person who either through accident or carelessness pours palm oil upon the ground in any of the streets (McCaskie, 1999).

The above extract shows that Chapman who wrote the information in his diary was not sure whether there was a law or taboo against pouring of palm oil on any of the streets of Kumasi. But McCaskie has helped readers to know that number 22 of Okomfo Anokye’s 77 laws prohibits the spilling of palm oil on the streets of Kumasi. It is, however, true that palm oil makes the streets dirty, but why were such severe punishments meted out to the two female culprits? In fact, none of the researchers sources could give a definite answer to this question. In recounting this report to *Akyempimhene* he suggested the source be

checked. Having learned from *Agogohene* about the campaign waged by some Europeans to “dehumanize” the Asante during the 1800’s which is discussed later in this chapter and supported by Williams (1988, p.

436) who stated that many missionaries would file exaggerated reports “painting the Asante as savage” to generate enthusiasm for their work in order to raise money from their donors, the researcher sought additional information on Rev. Chapman. The search produced the following extract from his diary (published by the Rhodes University Library, p. 24)

The general conduct of these two Princes is anything but praiseworthy. They are a stumbling block in the way of the people, and strikingly illustrate the fallacy of the theory, which says 'give instruction or an European education and you ensure the advancement of civilization and promote the general good of the country'.

Education is useless without something more powerful with which to fortify the mind.

According to Owusu-Mensa (2002) the two Princes who assisted the missionaries including Chapman (who was resident in Kumasi from 1842-1845) were Prince OwusuAnsa the son of *Otumfuo* Osei Bonsu and his cousin, Prince Nkwantabisa the son of *Otumfuo* Osei Yaw Akoto. From Chapman’s assessment of the two, one would conclude they were of no value and worse, yet in spite of their “European” education and cultural exposure they were ‘uncivilized’ and seemingly ‘not civilizable’. However, OwusuMensa’s (2002) paper presents a quite different assessment of the Princes, which may indicate Chapman did in fact have an ulterior motive.

The princes positively influenced King Kwaaku Dua and his people and the missionaries were allowed to set up a Methodist ministry in Asante.

George Maclean reported to his superiors in London in September 1842 that the princes' presence in Kumase had "been serviceable as well to this Government as to the Christian Mission established there".

As may have been realized already, treatment of the environment does not limit itself to environmental cleanliness. It has been pointed out that it includes protection, preservation and development of the environment. Now, concerning environmental protection, the kingship declares certain places no-go-areas by means of taboos whose breach might in the past bring capital punishment to a culprit. Such areas include the grove at Asantemanso, the legendary place where the ancestors of Asante reportedly came out of a hole. Other groves declared as no-go-areas or sacred places comprise those dedicated to certain deities like Antoa Nyamaa of the town of Antoa and Kagyiri of Juaben. There are also groves earmarked for the burial of deceased paramount chiefs, chiefs, sub-chiefs, queenmothers and other members of the royal families in all the towns and villages of Asante.

In the past, according to sources, with whom *Kokofuhene* and *Gyadamhene* agree, those who broke the taboo by entering the grove at Asantemanso were killed to deter people from entering the forest to cut a plant or do hunting. In the case of the other groves sacrificial objects intended for pacification sacrifices are exacted from taboo-breakers. It is said that those who find the breakers of the taboos (either entering or coming out of the groves), are obliged to report the offenders. If it becomes known that a person has such knowledge, but keeps it secret, the chief punishes them. It is evident in this case that it is both the kingship and the people that combine to protect the groves.

About the protection of groves dedicated to the deities, many Asantes say that the divinities themselves keep strict surveillance of their groves and people who “unlawfully” enter them, may instantly be struck with death or madness. Many stories of this nature are said

to circulate in Asante to deter people from destroying or entering the groves dedicated to the divinities. The deities are therefore thought to be the principal guardians of their own groves. However, those who discover the breach must report people who break these taboos.

In connection with the protection of the groves at the burial grounds of dead rulers, the people generally believe that it is obligatory for every Asante to protect the ancestral groves. They strongly believe that entry into the groves or their destruction will infuriate the ancestral spirits to punish the entire society, probably with famine, epidemics and widespread deaths. In this regard, anyone found entering any of the groves in the various towns and villages must be reported for the necessary punishments to be meted out to them to save the entire society. It is also believed that the person who enters the groves or tries to destroy them, may be the first or the only one to be punished by the ancestors. This idea serves as a great deterrent to the destruction of the groves.

Interestingly, a number of the researcher's field sources, including *Kokofuhene*, are of the view that, while the kingship and the people are traditionally applying taboos and telling fearsome stories to protect their environment, they are concurrently preserving it. In this case, they do not need money to employ forest guards to protect and preserve the environment. The king and his subordinate rulers, thought to be philosophers, play on the people's conscience and beliefs to achieve their aim of protecting and preserving the environment of the Asante kingdom. While alluding to this way of protecting the natural

resources of Africa in his speech at the University of West Indies, Lava Hill Campus Barbados, on October 25, 2008, when receiving his honorary doctorate degree, *Otumfuo* Osei Tutu II, the *Asantehene* made it known that African chiefs and their councils of elders declare communal resources and farmlands as sacred. This enables the rulers to regulate their use and exploitation. Thus the rulers are able to save the scarce resources of the community for use by the future generations (POTL, Oct. 25, 2008).

About the development of the environment, the researcher's sources point out that Asantes, historically did not have a definite strategy on it. The sources' opinion on this lapse is that the environment had not suffered much depletion before the colonization of Asante. Moreover, the kingdom had had its own method of protecting and preserving the environment. In view of this, it did not in any way occur to the people to lay down specific plans to develop their environment. And even today often when the chiefs develop plans for their communities, they are thwarted by the government officials, as expressed by *Nana* Osei Tire II, *Nkonsonhene* of Asante and *Aduamoahene*,

You see our river bodies are now drying up. Just like I said, historically there was conservation of rivers and forests and other parts of the environment. Checks were placed on construction and building in waterways to avoid flooding. In development, planning must be well organized so as to know where to put up structures such as hospitals, schools, clinics etc. and also to conserve areas such as riverbanks for farming and other economic activity. Today everything has been put in the care of the lands commission to preserve. The authority the local chiefs had in the olden days is being subdued. And so when you conserve any area, the government planners end up giving them out for people to put up structures on them. The authority of chiefs has therefore been belittled.

(Nkonsonhene and Aduamoahene, Personal communication, September 11, 2011)

Some individuals within the kingdom assist in supporting environmental development by adding vegetation. For example, some plant shade trees on their premises as previously noted. Medicinal plants are also found on the premises of traditional priests and priestesses (see Appendix 8 for potential economic value of this relationship). A famous tree often planted near the palaces of chiefs is *odwene* (*Bafia nitida*), which is said to signify that the chief residing in the palace is a great thinker, a wise man. Therefore those who enter the palace must speak wisely, for the Asante word *odwene* means “thinker.”

According to *Agogohemaa* and others, today, the environment of Asante is being seriously destroyed owing to the weakened position of the kingship discussed earlier in this work. The leading culprits are reported to be two groups of surface gold miners. These miners have been destroying the forest, crops and the waters of the environment, especially poisoning the waters, land and people with dangerous chemicals such as mercury, for which according to Bose-O'Reilly et al., “there is no known safe level”. The World Health Organization (WHO) classifies mercury as “one of the top ten chemicals ... of major public health concern!” (See Appendix 9). The first of the two groups of environmental destroyers is “galamsey”, unlicensed miners who sometimes operate in the night to escape police arrest. The second group though licensed are often members or grantees of the ruling political parties, and therefore destroy the environment with impunity and audacity.

Widespread destruction of the environment occasionally occurs through fires, which engulf the forest and crops and hasten the drying of the waters. The forest areas are therefore being depleted steadily and are gradually turning to grasslands. The fires are often said to be

caused by some farmers who use fire to clear the land for cultivation, or fail to put out the fire used for cooking and roasting food on their farms. Occasionally fires are caused by burning coals, which some farmers unconsciously drop in the bush when going to their farms, and by smokers who intentionally throw pieces of cigarettes into the bush when passing through it.

Apart from bush fires and surface gold mining, improper farming practices, such as shifting cultivation, felling of all trees from farmlands and burning of the cleared weeds destroy the environment. Shifting cultivation depletes the forest gradually; cutting of trees and burning the weeds may lead to serious erosion to silt up rivers to cause flooding that may result in the loss of human life. This method of farming, as the researcher realized, is slowly turning some forest areas into grasslands, which in extreme cases may lead to drought and desertification. Moreover, burning the forest through negligence and the cleared weeds, releases excess carbon dioxide into the atmosphere to quicken the depletion of the ozone layer and its resultant global warming or climate change to cause drought, desertification, famine and loss of human life.

The rapid destruction of the environment has become so alarming and reforestation, financed by the government of Ghana, sometimes takes place at a very slow pace.

Reforestation, according Nana Akuoko Sarpong, paramount chief Agogo Traditional Area, has become his major concern. He claimed to have been supplying teak seedlings freely to farmers in his provincial area to plant and for commercial purposes some other individuals have been planting teak. However, to some field sources, these efforts are too negligible to counteract the growing rate of environmental destruction in Asante. Many of the traditional

forest reserves already discussed are said to still remain intact. Besides the traditional forests, *Gyadamhene* mentioned the existence of a few forest reserves created by the government of the Gold Coast in the period of British colonization of Asante. Some of the reserves are found near Mampong, Bobire, Gyadam and Offinso. But today, according to *Kokofuhene*, some illegal chainsaw operators have unlawfully and secretly been cutting and depleting the timber in the forests. In addition to this, some farmers reportedly encroach on the government forest reserves occasionally, and have gradually been destroying them.

Another way of destroying the environment, especially in Kumasi, as noted by the researcher himself, is the piling up of garbage at some market places, along streets, in the vicinity of houses and elsewhere for some days, and leaving large bins full of garbage at some vintage points for weeks without emptying them. One can of course imagine the sort of pungent stench that comes out of the rotting refuse. In addition to the unsightly heaps of smelling refuse, streets and other places are strewn with litter, and refuse is thrown into some gutters and streams which become choked, causing flooding and claiming human life. However, some sanitary companies, such as Zoom Lion, have been cleaning the streets and gutters in Kumasi. But the work is too extensive for them to cover. Some voluntary groups have occasionally been helping to clean gutters, streets and some other open areas. Also, once a month, with the encouragement of the kingship, citizens of different quarters of Kumasi organize communal labor to clean such places in their areas. This subsection has evidently dealt with Asante people's efforts to keep their environment clean, protect, preserve and develop it traditionally.

In the next section, the researcher attempts to discover whether the administrative principles of Asante divine kingship provide adequate philosophy and training for its

political leaders to address the need for sustainable development challenges facing the kingdom and the rest of the world.

4.7 Adequate Philosophy and Training for its Political Leaders Addressing Sustainable Development Challenges

This subsection focuses on five component parts of the specific objective five. Firstly, this subsection shows the characteristics of the administrative principles of the Asante kingdom. Secondly, it finds out whether the administrative principles provide adequate philosophy and training for the political leaders of Asante. Thirdly, it determines the kind of philosophy the administrative principles provide. Fourthly, the subsection deals with the training processes the kingship goes through when educating Asante political leaders, especially, the king. Fifthly, it finds out whether the philosophy and training adequately address the need for sustainable political development challenges facing the kingdom and the rest of the world.

Regarding the first component of specific objective five, the researcher has learned that the administrative principles of the kingship are characterized by democratic governance, decentralization, checks and balances, as well as freedom of the individual, guaranteeing equal rights for all the citizens of the kingdom. The kingship, as a political institution, is said to have been based on a social contract predicated on good governance, ensuring the socio-economic well being of the citizenry. The administrative principles have been crafted to reduce poverty, hunger and disease through education, and the king is said to be the

principal catalyst for socio-economic development, peace, harmony and stability as well as security of the kingdom.

As the administrative principles indicate, each of the rulers of the Asante confederated states is required to rule with little or no interference from the king, unless he violates the precepts of the Asante constitution. The principles, therefore, require that the rulers of every wing, district, town or village be given almost absolute freedom to exercise his authority. Even during the imperial period, the king allowed the chief of every defeated state to rule his chiefdom under the supervision of an Asante governor, as stated before. In this case, the administrative principles do not lend countenance to absolutism, and the principles show that the kingship does not want Asante rulers to indulge in dictatorial and corrupt practice.

Also, the ruler's continued stay in office is dependent on their loyalty to the Golden Stool, and the king is the embodiment of the administrative principles, ideals and aspirations of the kingdom. The rulers are required to satisfactorily perform their administrative, judicial, legislative, executive, economic, social and other functions in accordance with the administrative principles of the kingship. The administrative principles want the king to develop the environment, administer customary laws, settle disputes and maintain social harmony.

The administrative principles also shun rulers who are predatory and therefore seize things that belong to others. The religious aspects of governance are to be upheld to make the kingdom spiritually powerful and physically prosperous. Above all, the administrative

principles have made the Asanteman Council the highest supervisory institution to ensure the king plays his democratic role with great satisfaction.

Concerning the second component of specific objective five, which finds out whether the administrative principles provide adequate philosophy and training for the political leaders of the kingdom, Nana Osei Amoatin and others believe that the administrative principles provide adequate philosophy and training for political leaders. Since the inception of the Asante confederacy in 1701, the principles have effectively helped to stabilize the political leaders to rule with much ease, and have aided them to achieve and maintain peace, which are a prerequisite for sustainable development of individuals and community.

About the third component of specific objective five, that determines the kind of philosophy that the administrative principles provide, *Agogohemaa* points out that the principles provide moral philosophy, which among other things, requires the king and his subordinate rulers to be men of highly blameless character, and/or people of high moral rectitude. By Asante moral philosophy, the rulers should be humble, truthful, honest and sincere. They should not be recalcitrant and obstinate. They are also expected by the philosophy to accept their faults and take suggestions.

The philosophy is also said to approve of rulers who have foresight and broad minds and are therefore great thinkers. They have to be conciliators and unifiers. They are to be rulers with great and forgiving hearts, not vindictive or tyrannical, and who can manage the egos of their subordinate rulers. It wants rulers who are capable of resolving conflicts, and can

smooth the hurts suffered by others. The philosophy also prefers rulers who strive for excellence and bring glory, and not shame, to the Asante kingdom. It requires rulers who are committed and dedicated to their political activities, rulers who do not feel disappointed and dejected, helpless and hopeless when difficulties arise, but are always cheerful and persevering, and who encourage their subjects when difficulties arise.

The philosophy demands a ruler who is friendly and affable, and does not discourage a subordinate ruler by scolding him publicly and unnecessarily. It approves of a political leader who does not unduly interfere with the private affairs of their subjects, a ruler who is trustworthy, not a talebearer and who does not backbite. The philosophy also chooses a ruler who is gentle and has a gentlemanly character, and who does not bully his subjects. The philosophy prefers a ruler who adapts to new changes for the better, a political leader who uses the past to guide his future actions and rules well with dignity.

The philosophy wants a ruler who is loyal, kindhearted, hospitable, respectful, unselfish, truthful, hardworking and faithful. It also endorses rulers who are not quarrelsome, not disputatious, not jealous, not envious, not greedy and not hypocrites.

Moreover, the philosophy dislikes rulers who are violent, fornicators, womanizers, gamblers, fraudsters, rude, rebellious, those who harbor grudge, bear ill-will, rulers who are rapists and covetous. Precisely, Asante moral philosophy approves of a king, a paramount chief, a chief, a sub-chief, a queenmother and any other political officer whose behavior, character and conduct are satisfactory, and who live in harmony with the people, and above all, care for their social, economic and general welfare.

It is interesting to learn from *Gyadamhene* and others that any royal person who does not satisfy any of the mentioned requirements of the philosophy, is not constitutionally fit to be given a political appointment; and any person who holds political office, and is found guilty of flouting any of the principles of the mores is liable to destoolment. As stated before, any Asante citizen – a commoner, a member of the council of elders or a queenmother, has the right to initiate traditional legal suit for destooling a political officer.

About the fourth component of specific objective five, which proposes to deal with the political training of would-be Asante politicians and political office holders, the researcher hereby gives an account of the training. As may be recalled, the training has partially been discussed in Chapter Two in connection with the Review of Related Literature. What has been discussed in that chapter need not be reiterated here, since it will be redundant.

The training of political leaders in Asante is so important to the kingdom, and so crucial to the success of the kingship, that Osei Tutu I, as pointed out earlier, received political training in Akwamu and Denkyira, and thus became exceptionally successful in political administration. Indeed, political training of the king is said to be so crucial to Asante that the kingdom has instituted a training department for the training of would-be kings and other royal children in the *Asantehene's* palace. Perbi (1991, p.80) gave the following account when giving an account about the training department:

Asantehene Osei Yaw Akoto (1824-1838) created the *Mmagyegyefuo* stool. The occupant of this stool is head of the nannies at the *Asantehene's* court and responsible for caring for and training the royal children. The stool was designed for the king's

household servants who showed signs of distinction on the job in question.

The importance of the training department is realized from the fact that its administrative head is a chief occupying a stool. The training, according to *Kokofuhene*, is both intensive and extensive, and for the purpose of this thesis, the training program is categorized into oral training, historical training, investiture training, palace routine training, governance training and religious training. Training of the king is not the sole responsibility of the training agency or department. It is also administered by different categories of people, including his parents, some other members of the palace, his peers outside the palace and the general public. Today, his schoolteachers play a major role in his training, which occurs at different stages in his life, even after his enstoolment, depending on the type of training given to him. Notably, the other categories of rulers are trained in accordance with the office they hold.

Since moral rectitude is said to be a significant factor for qualifying a royal person to become a ruler, *Kokofuhene* claims that moral training precedes the courses mentioned above. The training is normally done through instructions, advice and *ananse* stories that show rewards for good people and punishment for evildoers, even madness and death for wrongdoing. The purpose of *ananse* stories is to guide the royal children toward an upright character. In accordance with the people's beliefs, stories are also narrated about some people killed instantly by the spirits for wrongdoing. A perfect example is the following "shocking" story about an instant spiritual killing of an

Asantehene who allegedly did evil:

One day, it is said, the *Asantehene* Opoku Fofie was in bed with the royal wife Frempomaa Tanowa of Pakoso, who had been a favoured

consort of his predecessor. The *asaman* or departed spirit of Osei Kwame appeared in the room, and asked why Opoku Fofie had presumed to marry a royal widow, when he had not yet fully carried out the funeral obsequies due to his predecessor. The embittered *asaman* then threw Opoku Fofie to the ground where he died (McCaskie, 1989, p.429).

This story is likely to deter other Asante kings from committing the same evil. Another story known to the *Asantehene's* palace and which may influence the royal members to live uprightly, and be permitted to rule to the end of one's death is:

Late in 1803, the *Asantehene* Osei Kwame abdicated under duress.... On the *akwasidae* (33, Sunday) prior to one of these two *monodwo*, the deposed Osei Kwame committed suicide, either by taking poison or by submitting to ritual strangulation. Allegedly, he could no longer bear the insult that accompanied his political disgrace. (McCaskie, 1989, p. 429).

The two quotes are of course, didactic stories of historical perspective, which have the tendency to deter any Asante ruler from doing evil that may result in their deposition. The destoolment cases of Kofi Karikari and Mensa Bonsu, mentioned far earlier are vivid historical events, cited by the elders of the king's palace, which are likely to be good lessons to prevent the present and future kings of Asante from repeating their wrongdoing.

Those who give moral lessons to royal and other children, in the palace and elsewhere are often alleged to lay great emphasis on the spiritual aspects, especially the evil consequences of immoral behavior. To *Kokofuhene* and other sources, children are told that those who are killed spiritually on account of their sins have some questions to answer to the ancestors, and also have some punishments to face in the underworld. Moreover, anybody who dies must give an account of his or her life to Amokye, the gatekeeper of the underworld for

him to decide on the area for the deceased person to live. These myths are narrated to inculcate good character into the children.

Indeed, threats of spiritual punishment or vengeance play a major role when giving moral instructions or lessons to royal and other Asante children. Apart from God, the ancestors and divinities, who are thought to mete out spiritual punishments, moral instructors often threaten children with *kakae* (imaginary monster), by saying for instance: “*Se w’annyae deε wooyε no a, kakae bekye wo.*” Meaning, “If you do not stop what you are doing, *kakae* will catch you.”

The royal children are taught to respect and behave well towards everybody. For if they misbehave towards witches (*abayifoε*) and wizards (*bayibonsam*), these evil persons will kill them. Also, the children are told that if they maltreat people, sorcery may be used to kill them, or make them insane; or people with the evil eye may kill them. Furthermore, the children are informed that if they wrong people, the offended persons may invoke divinities to curse them to die. They are also alleged to be instructed to behave well because any misconduct will bring disrepute to the royal family and bring dishonor to the royal ancestors also. Above all, they will never be given political appointments.

As shown above, royal children are given historical education. This concerns their genealogy, since lack of knowledge of their genealogy may lead to the disqualification of a candidate contesting for the king’s stool or queenmother’s stool. To the *Agoghemaa* and others, lack of one’s knowledge of the genealogy of the royal family suggests that one is

not a member of the family and cannot become a king or queenmother. During a contest for the stool, such a person may be accused of being a descendant of a slave.

Another type of training allegedly given to the royal members of the king's palace, especially those in their adulthood, is investiture training mentioned earlier. In this kind of training they are reportedly given lessons on the processes a king-elect will go through, from his selection by the king-makers (or electoral college), through his installation, enstoolment and post-enstoolment stages. A king-elect is given a special orientation on what to do or say during his status as *nkwankwaahene*, at the time of his installation, enstoolment and post-enstoolment ceremonies and rituals. He is allegedly given lessons on how to lower his cloth and wear it around his waist for the installation ceremonies, the type of state swords he will use, how to swear the oath of office, those to swear to, and where to swear it, as discussed earlier in this chapter. He is also taught to wait, at the end of his swearing until the chiefs of

Kumasi, and the paramount chiefs of the kingdom have sworn individually to him.

During the investiture course, the king-elect is instructed about the venue for each stage of the installation, enstoolment and post enstoolment ceremonies. He is trained in the dances he will perform at certain stages. He is for instance taught the *atɔpretea* and *aprede* dances performed respectively to the rhythms of *fɔntɔmfrɔm* and *aprede* drums. The king-elect is also instructed to order two new state swords to be made for him, as noted already. He is moreover instructed to provide enough money for defraying the expenses of the investiture, for the supply of drinks for libation and officiating elders to drink and to provide sheep for

sacrifice and purification. He is also taught to offer anointing oil for his anointing and blessing rituals.

As pointed out in the second chapter, he is trained through the system of *nkrahe* and given tutorials about all the forms of the palace treasures he will inherit. Before the commencement of the investiture, the king-elect is informed about the various departments of the palace he will officially visit during the process, and finally he is instructed to provide sheep and drinks to be used as thanks offerings to the political authorities that will officiate the investiture ceremony.

It is indicated above that the courses given to royal members include palace routine training. The term “palace routine training” refers to instructions or teachings given to prepare a would-be-king or a reigning king or any other ruler to perform his or her duties effectively and efficiently within the palace and outside of it. The king’s routine activities are said to span the calendar year; they are a yearly cycle of events, which comprise religious and secular functions. The next section gives an outline of the king’s secular duties.

Concerning the king’s secular activities, he is allegedly instructed to ensure that all the departments of the king’s palace, especially the treasury, are vigilantly supervised and controlled. The king is especially taught to keep the treasury under strict surveillance because the strength of the kingdom’s financial position greatly depends on it. He is in this regard advised to be certain that levies and other incomes due to the kingship arrive in the treasury box and duly accounted for. This is said to explain why the king controlled external and internal trade and tasked some guards to control the kingdom’s trade routes in the past, as noted in the second chapter.

The king, as alleged, is also taught to give market money daily to the *soodohene* to make provision for feeding the workers of the Manhyia palace, including the monarch himself.

The king is instructed to devote some time for consultation with his sub-chiefs and other dignitaries who wish to discuss matters with him. He is therefore said to allow his secretary to have discussions with him daily concerning schedules of visitors, who are given royal protocol and hospitality in accordance with the king's instructions.

The monarch is also taught how to organize and celebrate the funerals of his predecessor and other members of his royalty. He is given instructions on attending funerals of deceased chiefs and queenmothers, and on giving donations to bereaved royal families. Apart from all these, the king is taught to sustain and promote the interest of his royal artists whose works, in the form of regalia, proclaim the dignity of Asante; regalia, whose dazzling beauty and splendor have so much enhanced the fame of Asante around the globe.

Readers of this thesis may be mindful of the fact that one aspect of the kingly training is religious training, which, as indicated above, is part of the palace routine training. Religious training given to the king is said to be extremely paramount for the survival and wellbeing of the kingdom since it is said to be divine and dependent on the spirits who may severely punish the citizens if the necessary religious activities are not performed, or if they are improperly executed by the king who is regarded as the chief priest of the kingdom. Of course, the king's subordinate rulers of the various towns and villages are given similar training. However, for the purpose of this thesis, the religious training is limited to the *Asantehene*.

The *Asantehene* is allegedly taught about the lunar calendar of Asante festivals and he is instructed to follow it strictly. In the past, it is said the king was taught about the celebration of the yearly festival of *Odwira*, but since its celebration no longer an annual event in Kumasi, it is *Adaekese*, the present annual festival, whose celebration is taught in place of *Odwira*. These occasions are primarily said to be devoted to the veneration and worship of the tripartite protective spirits: God, the ancestors and divinities.

The religious teachings are also alleged to alert the king to offer sacrifices, libation and food offering to his royal ancestors in the stool room during *Awukudae* and *Akwasideae*. He is also said to be instructed to ensure that all the chiefs and queenmothers feed their royal ancestors and ancestresses in the same way on these festive days. The training is said to inculcate that, after the esoteric rites on each of these festive days, the king should proceed to perform an exoteric function in the form of a state durbar at *pramakeseeso* to receive homage from the chiefs and citizens of Kumasi, and from other people of all walks of life.

Also, in accordance with the teaching, the king himself must go to the three mausoleums at Bampanase, Bantama and Breman yearly to offer sacrifices, libation and food in a rite called *afirinyia som* (annual service) on the other hand, the religious training requires him to send one of his courtiers to present a cow for sacrifice at Asantemanso yearly for the continuity and prosperity of the kingdom. By custom, the king is tabooed from going to Asantemanso himself.

The king is alleged to be taught to cleanse and purify the Golden Stool annually during the *Fofie* Feast Day, which in the past, occurred within the period of the *odwira* festival. He is

also instructed to have the remaining insignia of the king purified concurrently with the Golden Stool. The remaining insignia are said to be blackened stools of the ancestral spirits, the shrines of the divinities of the kingdom, the *bosommuru suman*, state sword, stools, horns, chairs, drums, etc. The king is allegedly taught to ensure that his court officials in charge of these paraphernalia carry them to a stream near *Akyeremade* for the purification rite. There, in accordance with the instruction given to the king, he gives an order for the Golden Stool to be placed on a *hwedom* chair and the blackened stools to be held in front of them. A large brass bowl is to be filled with water from the stream by the king's instruction. The king then dips a *bosommuru adwera* into the water in the bowl as he has been taught, and he sprinkles the water collected by the leaves on to all the insignia and the court officials in the purification rite. While the consecration is in process, the king allegedly blesses the court officials around him, and all the other citizens of the kingdom, in accordance with the instructions given to him.

Also, for the purpose of the welfare of the kingdom, the king and queenmother are taught to have their souls washed or cleansed from pollution and defilement in *akradware* (soul washing) ritual on the natal weekday of each of these two rulers. In addition, in the old days, the king was allegedly taught to have his soul cleansed by the *akradwarefo* (soul washers) on a *Fɔ-Dwoɔ* (*Fɔ*– Monday) festival. And still, in line with the teachings the king is said to have his *ntoro* spirit washed every Tuesday, in respect of the fact that he belongs to the *bosommuru ntoro* group, and in the belief that the rite will continue to make success crown his reign.

Nana Amoatin explained to the researcher that in the past the *akradware* was not just relegated to the king, but was a common practice as well. The *akradware* process was designed to refocus the person on the importance of not committing sin, which as was said before was believed to be against God. Therefore, the person during the process would reflect on their failure to be "Ayonkofa a eda me ne Twereduampon ntam" and refocus their attention on not violating law (committing sin) against their *Okra* (hence the need to wash it) in the week to come.

As shown earlier, governance training is said to be one of the lessons given to the king. He is for instance taught to give equal rights and opportunities to all the confederated states forming the kingdom in order to maintain the unity of the confederacy. Moreover, he is admonished to give equal rights to all the citizens of the kingdom, and should be a unifier. He is not to pose as an absolute monarch, nor turn his government to a government of absolutism and for the purpose of peace and harmony, he is advised to regard himself as being *primus inter pares* (first among equals) in order to win the affection of his subordinate rulers and the entire citizenry.

Also, to be a successful ruler, the king is allegedly admonished to keep to the policy of constitutional democracy, which the kingdom acknowledges. He is in this respect advised to strictly follow the political administrative principles outlined above.

He is instructed to respect the *Asanteman* and *Kumasiman* councils, and should not hesitate to consult with the queenmother and the *Asanteman* and *Kumasiman* Council.

The king is moreover reported to be taught to recognize himself first as the paramount chief of the Kumasi division and should not ignore his duties in that capacity; second, he should

always remember his position as the king of the entire kingdom. He must therefore not mingle Kumasi divisional affairs with those of the entire kingdom lest a conflict may ensue. As a ruler of a confederated state or kingdom, he should not directly deal with a citizen in a state outside of the Kumasi division without consulting with the paramount chief or the chiefs of the towns or the sub-chief of the village where the citizen comes from. Conversely, the king should not be approached directly by such an individual without passing through a chain of authorities. The king is in this case taught to follow the constitutional order so that his administrative activities do not result in a conflict between himself and other chiefs.

The king is also said to be taught to ensure that every town or village has a ruler and a council of elders. A town or a village without a ruler should be encouraged to have one to prevent lawlessness. He is instructed to be conscious of the fact that matters such as land dispute between two paramount chiefs, should be brought before him for appropriate settlement. Since he is responsible for peace at every quarter he is advised to open his doors for anyone who appropriately approaches him for adjudication; and he is admonished to organize court-hearing sessions and preside over arbitration issues as and when necessary. The king is allegedly taught about the sort of cases that should be tried at the lower courts of the chiefs, those that are under his jurisdiction, those that should go to the Regional House of chiefs or the *Asanteman* council, as well as cases that are criminal and should go to the magistrates' courts.

It is also said the king is taught about the land tenure system of Asante and how to resolve issues concerning *Asanteland*. He is also taught about the sources of the king's revenue and

of the traditional tax system and how to obtain finance to take care of his government. In fact, all traditional office holders in the governance of Asante are trained before and during their tenure of office, and the sort of training is said to depend on the kind of post a person holds. This is thought to prepare a person adequately for their political administration. This phenomenon in Asante political system is highly acclaimed. Some of the researcher's field sources think that Asante political philosophy and training adequately address the need for political challenges facing the Asante kingdom.

It may be recalled that the fifth component of objective five finds out whether Asante philosophy and training adequately address the political development challenges facing the kingdom, and whether same philosophy and training can adequately address political developments facing the rest of the world. According to *Gyadamhene* the philosophy and training largely address the political development challenges of the kingdom. And perhaps, with the exception of the religious training, the philosophy and the other aspects of the training can greatly address the political development challenges facing the rest of the globe. However, he contended that the character and idiosyncrasies of Asante rulers greatly determine their ability to apply the philosophy and training to make them address the political development challenges facing the kingdom. In this regard, he cited Mensa Bonsu and Kofi Karikari as Asante kings, who, in spite of the philosophy and training, were destooled on account of their unsatisfactory character and political performance. In the same respect, there are other rulers of subordinate ranks who also do not apply the philosophy and training and are therefore destooled. *Gyadamhene* therefore argues that, in the other parts of the world, it is the character and idiosyncrasies of political leaders that will make them have confidence and courage to apply the philosophy and training for them

to adequately address the political development challenges facing the rest of the world. *Kokofuhene* added that even though Kofi Karikari had been destooled during his reign he also eliminated human sacrifice in the kingdom during his reign and was known for giving money to those in need.

The moral philosophy and training, perhaps, are particularly said to be needed by modern party politicians in Ghana and the rest of Africa to make them more suitable and responsible politicians. For, in the opinion of *Agogohemaa* and others, a large number of African politicians seem to have little or no political and moral training. If they have gone through this kind of training, some of them seem to intentionally ignore the knowledge they have acquired, and act unscrupulously to their own advantage, and for their selfish gains.

Since some party politicians, especially some presidents, are deficient of moral rectitude, they normally rig elections. Since they depend on rigging and not on the genuine choice by the electorate, they normally disrespect voters and blatantly insult them. During political campaigning for votes, some of the politicians make impossible promises. And after winning political power, they largely ignore and despise the electorate since they often win power on the popularity of their political parties, and not because of individual competence and moral rectitude. Because of immoral character, many of the party politicians reportedly embezzle state funds, and “stolen” monies are put into foreign banks, while the countries of the dishonest politicians wallow in abject poverty. They are said to be selfishly covetous and have no

sympathy for their nations.

The appalling behaviors mentioned above, plus autocratic and undemocratic tendencies, corruption, including impropriety of financial administration, lack of decentralization and transparency, selfishness, lack of accountability, ineffective or lack of supervision often exhibited by party politicians, have mainly accounted for the numerous *coup d'états* and civil wars in Africa. But in Asante, it is alleged that because of democratic governance, decentralization and appropriate political and moral training for politicians, the revolt that was sparked off by the Juaben state, as well as the civil war that arose in connection with the choice of Prempeh II, could be well managed, and the confederacy has remained intact to date.

It is said in addition that, because of good governance, the confederated states of the Asante kingdom have not as yet disintegrated, despite the frantic efforts by the British to encourage its dissolution. This is why the democratic governance and decentralization policy of Asante, since its inception as a kingdom, is said to be worthy of emulation. But McCaskie (1983), holding a contrary view, believes that Asante did not practice democracy and decentralization of government until the last twenty years of the 19th century, when some circumstances stated below influenced it to do so.

Discussing the circumstances that allegedly influenced Asante to change its governance to democracy and decentralization, McCaskie (1983, p.194) stated the following:

... the political history of Asante is that of the systematic aggrandizement of Kumase and its office-holders at the expense of the territorial divisions and provinces. However, this centralization tendency was sharply reversed in the last two decades of the nineteenth century, by a murderous civil conflict (1883-1888) in which the officeholder of Kumase effectively squandered and liquidated the material basis of their power; secondly by the implementation of colonial overrule, which *inter alia*, in 1896 sent

Agyeman Prempeh (1889-1931) and most of the senior officeholders of Kumase into a prolonged exile in the Seychelles from which survivors returned only in 1924. Consequently, the Kumase observed by Rattray was a rump structure, leaderless and severely (and rapidly) weakened in the course of a generation. Moreover, at least until the mid-1930s British overrule deliberately maintained Kumase in its truncated condition, at the same time sedulously reinforcing—in the interest of functional colonial government—the principle of decentralization.

McCaskie's observation, quoted above, is both noteworthy and troubling (see Appendix 10). But the question is: if the provincial or wing states were truly "dominated" by the office-holders of Kumasi from the inception of the kingdom in 1701 till 1896, why did the provinces not break away in 1874, when the British defeated Asante and helped all the vassal states of the Asante Empire to secede, and even encouraged the confederated states to disintegrate? Busia (1967), commenting on the checks and balances that would make it difficult for an Asante king to become absolutely despotic or dominate the provincial and other Asante chiefs, had the following to write:

Though the system was destined to check any tendency towards absolute despotism, it could not prevent a ruler from failing to observe the accepted practices, and becoming a tyrant; but it could be maintained that the despotism was a violation of the system (Busia, 1967, p.212).

The above quoted words from Busia suggest that McCaskie's assertion could really be true; that is, perhaps the chiefs of Kumasi district dominated those of the outlying provinces. However, the opinion of Asantes is that the chiefs of Kumasi division did not dominate those of the outlying provinces before the Asante civil war or before the British took over the administration of Asante.

This subsection has examined the political administrative principles that provide adequate philosophy and training for Asante political leaders to address the political development challenges facing the kingdom and the rest of the world. The succeeding subsections are devoted to the discussion of some pertinent issues that tend to enhance the quality and understanding of this thesis.

4.8 Discussions

These discussions center on various issues including statistical analyses of respondents who disclosed their views on whether or not the divine kingship of Asante is a model for sustainable political, social, economic and environmental developments in Asante. The discussions also include a statistical analysis on those who admit or do not believe that the administrative principles of Asante divine kingship provides adequate philosophy and training for political leaders of Asante and the rest of the world; why Asantes consider their kingship that supports their sustainable development as being divine; Asante cultural elements that created and have sustained the kingship of Asante; the king of Asante is divine: a truism or a fallacy; why the divine kingship of Asante has not always offered a conducive atmosphere for sustainable development of self and community; advantages of Asante divine kingship and disadvantages that emanate from Asante divine kingship. The discussions begin from below.

Table 4.1: Table for Verifying Whether Asante Divine Kingship is a Model for Sustainable Political Development in Asante and Elsewhere

Categories of Respondents	No. of Respondents	No. who agree	No who disagree	No. who are uncertain
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Paramount chiefs	3	3	0	0
Chiefs of towns and villages	5	5	0	0
Queenmothers	7	7	0	0
Courtiers	6	6	0	0
Traders	56	33	18	5
Farmers	77	49	22	6
University students	20	9	8	3
University lecturers	20	6	14	0
Sr. HS teachers	5	4	1	0
Jr. HS teachers	64	37	20	7
Misc. workers (hospitality, shops, hospitals).	12	6	3	3
Totals	275	165	86	24
Percentages	100%	60%	31.3%	8.7%

As noted in Table 4.1, the individuals who were consulted were 275 in number. One hundred and sixty five of them affirmed that the divine kingship of Asante is a model for sustainable political development in the Asante kingdom and elsewhere. In this regard, those who consider the kingship as a model for sustainable political development constituted 60% of the respondents. The percentage was calculated as follows: $165/275 \times 100 = 60\%$.

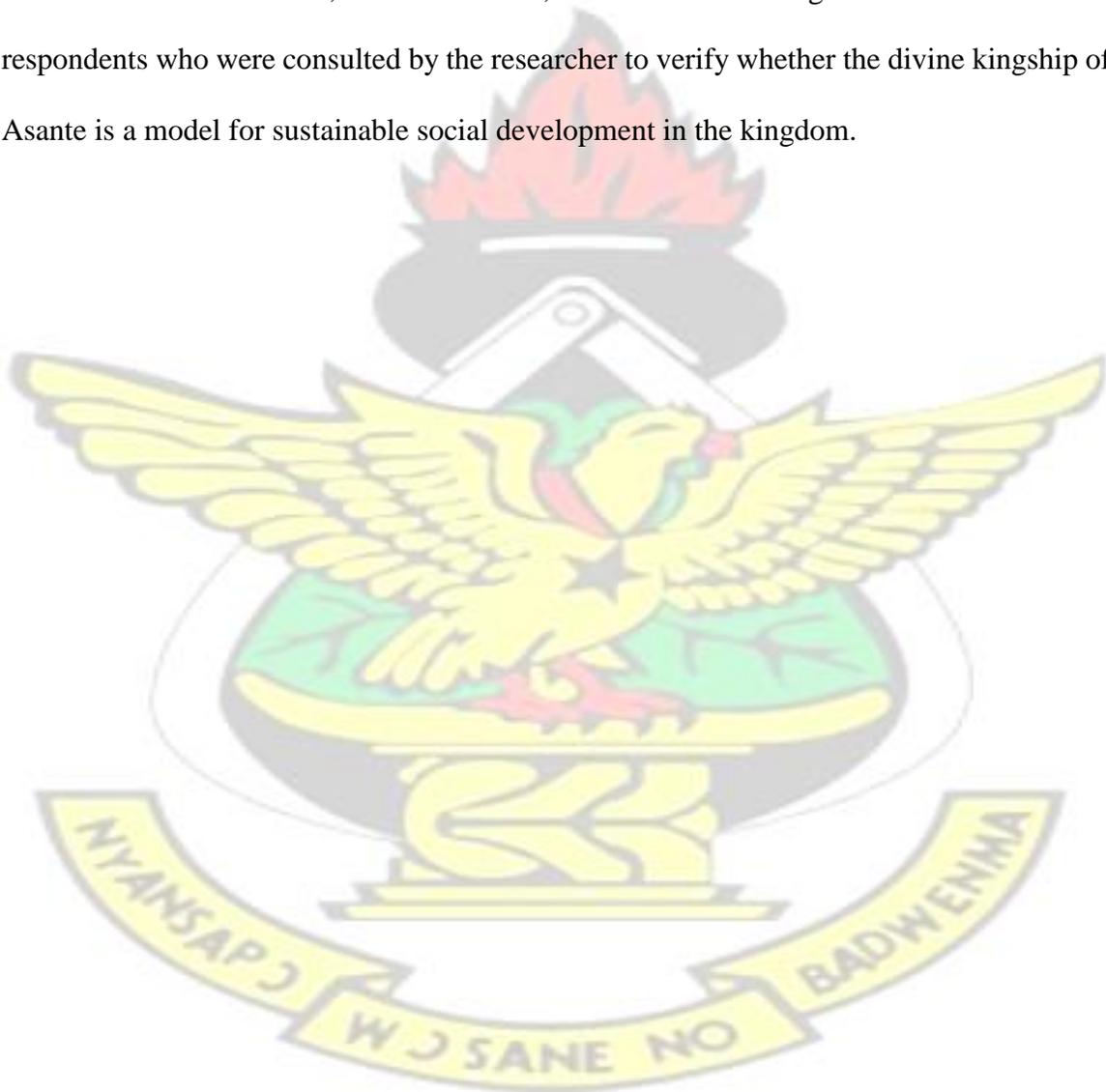
It is further noted in Table 4.1 that 86 of the respondents did not consider the divine kingship as a model for sustainable political development in Asante and elsewhere. This group of respondents constituted 31.3% of those who were consulted by the researcher.

The percentage was calculated in this way: $86/275 \times 100 = 31.3\%$.

31.3%.

It is furthermore realized in Table 4.1 that the number of respondents who could not take a decision on whether the divine kingship is a model for sustainable political development were 24, and therefore constituted 8.7% of the entire respondents. The 8.7% was obtained in the following way: $24/275 \times 100 = 8.7\%$

The next statistical table, like Table 4.1, illustrates the categories and numbers of respondents who were consulted by the researcher to verify whether the divine kingship of Asante is a model for sustainable social development in the kingdom.



4.2: Table for Divine is a for Social Development in Asante.

Categories of Respondents	No. of Respondents	No. who agree	No who disagree	No. who are uncertain
Paramount chiefs	3	3	0	0
Chiefs of towns and villages	5	5	0	0
Queenmothers	7	7	0	0
Courtiers	6	6	0	0
Traders	56	40	11	5
Farmers	77	59	17	1
University students	20	14	5	1
University lecturers	5	4	0	1
Artisans	20	12	5	3
Jr. HS teachers	64	48	15	1
Misc. workers (hospitality, shops, hospitals).	12	9	2	1
Totals	275	207	55	13
Percentages	100%	75.3%	20%	4.7%

As observed in Table 4.2, 275 persons were consulted on whether or not Asante divine kingship is a model for sustainable social development in Asante. Two hundred and seven

(207) out of the 275 respondents held the view that the kingship is a model for sustainable social development in that kingdom. In this case, the respondents constitute

75.3% of the number of those who agree. The percentage was calculated as follows:

$$207/275 \times 100 = 20,700/275\% = 75.3\%.$$

As noted further in Table 4.2, the number of respondents who do not consider the kingdom as a model for sustainable social development is 55. These respondents form 20% of those consulted on this issue. The percentage of this group of respondents was calculated in this way: $55/275 \times 100 = 5,500/275\% = 20\%$

Furthermore, as seen in Table 4. 2, 13 respondents could not decide on whether the divine kingship is a model for social development in Asante or not. This group forms 4.7% of the number of respondents, and the percentage of this group was this calculated: $13/275 \times 100 = 1,300/275\% = 4.7\%$

The next table illustrates respondents' views as to whether or not the divine kingship of Asante is a model for sustainable economic development in Asante.

4.3: Table for Divine is a for Economic Development in Asante

Categories of Respondents	Number of Respondents	No. who agree	No who disagree	No. who are uncertain
Paramount chiefs	3	2	0	1
Chiefs of towns and villages	5	3	1	1
Queenmothers	7	6	1	0
Courtiers	6	4	1	1

**Table
Sustainable**

Verifying Whether Asante

Kingship

Model

Traders	56	28	16	12
Farmers	77	37	27	13
University students	20	11	9	0
University lecturers	5	3	2	0
Artisans	20	11	8	1
Jr. HS teachers	64	27	29	8
Misc. workers (hospitality, shops, hospitals).	12	6	4	2
Totals	275	138	98	39
Percentages	100%	50.2%	35.6%	14.2%

It is observed in Table 4.3 that 138 out of the 275 respondents believe that the divine kingship of Asante is a model for sustainable economic development in Asante. Those answering this question in the affirmative consisted 50.2% of the respondents. And the percentage of this group of respondents was calculated in the following manner: $138/275 \times 100 = 50.2\%$.

Table 4.3 further indicates that 98 people who were queried do not believe that the kingship is a model for sustainable economic development in Asante. These respondents form 35.6% of the respondents. The percentage of these respondents was calculated thus: $98/275 \times 100 = 35.6\%$.

Again, Table 4.3 shows that 39 respondents could not decide on whether the kingship is a model for sustainable economic development in Asante or not. As noted in the table, the respondents who could not decide on the matter constitute 14.2%. This was reckoned in this way: $39/275 \times 100 = 3,900/275\% = 14.2\%$.

It should be noted that 50.2% is barely a majority, which would suggest that perhaps most Asantes do not concur with this position in the current political climate. As has previously been discussed, historically the Asante king has been a major driving force in economy of the kingdom. He has promoted an entrepreneurial spirit in the people, which he in turn supported with access to land and other resources to allow the citizens to exploit to their full potential. However, as the government has assumed more and more authority as the economic engine of the Ashanti Region and people are increasingly seeking jobs versus self-employment the dependence on the king has diminished.

The following table demonstrates the opinion of categories of respondents concerning whether or not the kingship is a model for sustainable environmental development in Asante.

4.4: Table for Divine Kingship is a Model for Sustainable Environmental Development in Asante.

Categories of Respondents	No. of Respondents	No. who agree	No who disagree	No. who are uncertain
Paramount chiefs	3	2	1	0
Chiefs of towns and villages	5	3	0	2
Queenmothers	7	5	1	1
Courtiers	6	4	1	1

**Table
Sustainable**

Verifying Whether Asante

Kingship

Model

Traders	56	27	14	15
Farmers	77	39	31	7
University students	20	15	5	0
University lecturers	5	3	0	2
Artisans	20	9	11	0
Jr. HS teachers	64	30	24	10
Misc. workers (hospitality, shops, hospitals).	12	6	4	2
Totals	275	143	92	40
Percentages	100%	52%	33.5%	14.5%

As seen in Table 4.4, the surveyed persons who consider the kingship as a model for sustainable environmental development in Asante are 143 out of 275 people. Their percentage, therefore, is 52. The percentage was calculated in the following manner:

$$143/275 \times 100 = 52\%$$

As noted also in Table 4.4, 92 respondents do not think that the kingship is a model for sustainable environmental development in Asante, and their percentage is 33.5. The percentage was calculated as follows: $92/275 \times 100 = 33.5\%$.

It is again realized in Table 4.4, that the number of persons who could not decide whether the kingship is a model for sustainable environmental development or not, were 40 in number, and constitute 14.5% of the entire respondents. Their percentage was calculated in the following way: $40/275 \times 100 = 14.5\%$.

It should be noted that 52% is barely a majority, which would suggest that perhaps most Asantes do not concur with this position in the current political climate. As has previously been discussed the responsibility for maintenance of the environment has largely been assumed by the government. Therefore it is logical to conclude that even though the Asante view of the environment does support environmental sustainability in some rural areas when the traditional rulers have the authority, in Kumasi and other jurisdictions where the government exerts its authority the Asante view cannot provide environmental sustainability.

The next table shows the views of various persons surveyed on whether or not the administrative principles of Asante divine kingship provide adequate philosophy and training for Asante political leaders to address the political development challenges facing the kingdom, and whether the same philosophy and training may help other political leaders to address the same challenges facing the rest of the world.

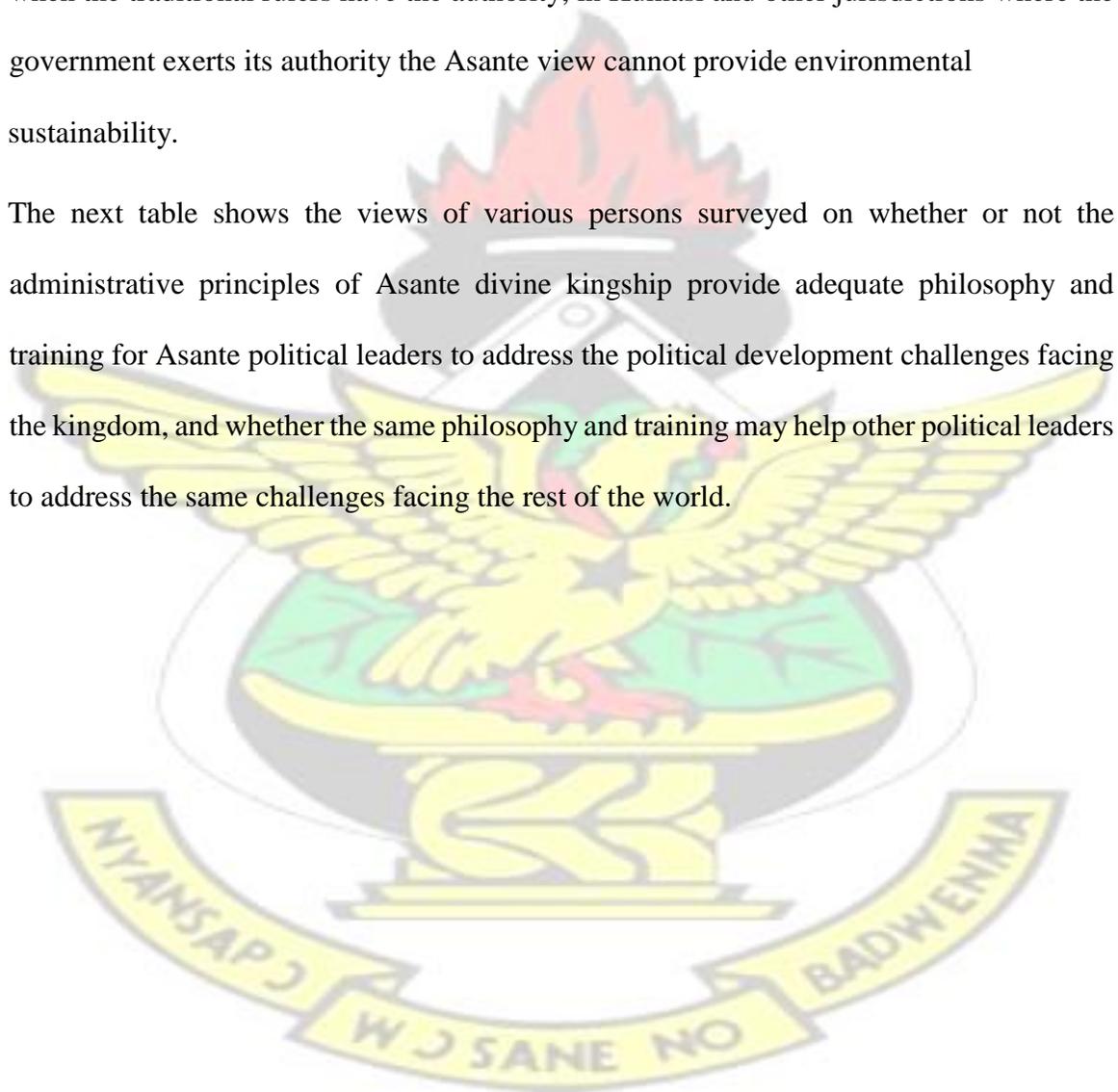


Table Verifying Whether

4.5: Table for the Administrative Principles of Asante Divine Kingship Provide Adequate Philosophy and Training for Asante Political Leaders to Address the Political Challenges Facing the Kingdom of Asante and Elsewhere.

Categories of Respondents	Number of Respondents	No. who agree	No who disagree	No. who are uncertain
Paramount chiefs	3	3	0	0
Chiefs of towns and villages	5	5	0	0
Queenmothers	7	7	0	0
Courtiers	6	4	1	1
Traders	56	53	1	2
Farmers	77	77	0	0
University students	20	18	1	1
University lecturers	5	3	2	0
Artisans	20	15	3	2
Jr. HS teachers	64	52	6	6
Misc. workers (hospitality, shops, hospitals).	12	10	1	1
Totals	275	247	15	13
Percentages	100%	89.8%	5.5%	4.7%

It is seen from Table 4.5, that 247 out of the 275 respondents think that the administrative principles of Asante divine kingship provide adequate philosophy and training for Asante traditional politicians and others. The respondents who hold this view constitute 89.8% of the total number of persons surveyed on this issue. Their percentage was calculated in the following way: $247/275 \times 100 = 24,700/275\% = 89.8\%$.

It is moreover noted in Table 4.5, that those who do not believe that the administrative principles of the kingship provide adequate philosophy and training for Asante traditional politicians and others, are 15, and constitute 5.5% of all the respondents. The percentage of these people was thus calculated: $15/275 \times 100 = 1500/275\% = 5.5\%$.

Table 4.5, also shows that the respondents who could not decide on whether the administrative principles of Asante divine kingship provide adequate philosophy and training for political leaders, were 13 in number. This number constitutes 4.7% of the respondents. The percentage was calculated as follows: $13/275 \times 100 = 1300/275\% = 4.7\%$.

Although most of the respondents believe that the administrative principles provide adequate philosophy and training for political leaders of Asante, their opinion is that the religious training may not be suitable for political leaders of the rest of the world.

4.8.1 Why Some Asantes Consider Their Kingship System As Divine

According to *Agogohene* and others, Asantes consider their kingship to be divine because it was initially ordained by God. They also consider it to be divine because God who is believed to be divine is its spiritual head. It is again thought to be divine because it is supported by divine myths. Its divineness is also said to have occurred through religious rituals. According to Nana Amoatin oral traditions say the Asante migrated from Northern Africa and Meyerowitz (1960) states that the Asantes' idea of divine kingship was adopted from ancient Egypt where their forefathers once lived. It is also believed that the ancient Asante kings deliberately "created" and propagated the idea of divine kingship to enshroud it with awe and thus exacts unquestionable obedience.

While expatiating on the ‘divineness’ of the kingship of Asante, *Agoghene* said:

Asante divine kingship is not artificial. It is of divine descent. Simply, the kingship is of divine origin. God is the source of Asante divine kingship. It is based on the unquestionable faith in the divineness of the Golden Stool, which was not man-made but came from divine source, and Asante constitution is based on divine principles (*Agoghene*, Personal communication, September 9, 2011).

Discussion about the Golden Stool, which according to the paramount chief was not man-made, has taken place later in this work. Another paramount chief, showing why Asante kingship is divine, corroborated the view of the first paramount chief and added that, since kingship is God’s invention, anyone chosen to rule has been ordained by God. This opinion of the paramount chief is consonant with this assertion by St. Paul: “The existing authorities have been put there by God. Whoever opposes the existing authority opposes what God has ordered” (Romans 13:1, the last part and Romans 13:2, the first part, the Good News version).

Other persons surveyed, believing that the kingship is divine, offered an interesting logical exposition to establish their view. They contended that since Asantes hold the view that their kingship is under the authority of God, who is divine, the kingship is logically divine to them, and no one can take this notion from them. Moreover, to some persons surveyed, since the human king is the “offspring” of the divine God, the human king for that matter, is correspondingly divine. The respondents, believing in the Bible, submitted that the king is the Son of God by creation. Interestingly, one person quoted the following Biblical text to show that the Asante king is not only the Son of God, but also a god: “ ‘you are gods,”

I said; ‘All of you are children of the Most High.’” (Psalm 82:6–the Good News Translation). He also quoted this to

substantiate his point:

Jesus answered, “it is written in your own law that God said, ‘You are gods.’ We know that what the scripture says is true forever; and God called those people gods, the people to whom his message was given (John 10:34-35 – the Good News Translation).

After quoting what are recorded above, the respondent’s logical conclusion was that the kingship is divine since the king is God’s son and therefore a god, and since God himself is the Supreme spiritual ruler of Asante. The person added that the Law, which Jesus referred to, is the book of Psalms, though in reality, the book of Psalms is not a law. Of course it is not every Asante who believes that the kingship is divine. Some of the scholars show that the source of the concept of Asante divine kingship is Kamit (Egypt). It was in Egypt over 2300 years before the birth of Jesus where we find the oldest written records of the Divine kingship and where not only the king but all men and women sought to be seen as an Ausar (Osiris), a divine being (Budge, 1973, p3) (Amen, 2008, p48).

In Chapter One the researcher defined the *Okra*, the soul of a person as a “spark of Nyame (God)” which resides within. The use of the phrase ‘spark of God’ to describe the spiritual essence in a person is interesting as the same phrase was used by a Zulu priest named, Mankanyezi, in the early part of the 20th century in a conversation with a European named Patrick Bowen. In describing Man’s essence, the Priest referred to it as ‘a spark of the Itongo (God)’ (Bowen, 1969, p. 1). Metaphorically speaking, when it is said something is

a 'spark' or a 'chip' or a 'drop' of something larger, what is being said is the smaller part (spark, etc.) has the same qualities (properties) as its source but not the same volume or magnitude. The Priest goes on to say the goal of each persons life is for the 'spark' (the soul) to be one with it's origin, God, the essence of its being. Bowen also met a "brother" Priest of Mankanyezi named Mandhlalanga during that same time period. Mandhlalanga explained to Bowen the following:

We call our Brotherhood, *Bonaabakulu abasekhemu*, using the ancient Bantu speech, which is the mother tongue of the most widespread group of languages in the Continent. The name may be tendered in English as *The Brotherhood of the Higher Ones of Egypt*.

The Brotherhood was founded in Egypt in the reign of the Pharaoh Cheops; its founder being a Priest of Isis. It has as its objects the spreading of the *Wisdom which comes from of Old* among all races and tribes in Africa, and the study and practice by its members of what we call *Ukwazikwesithabango*, which means that science which depends on the power of thought. It is the only true science there is (Bowen, 1969, p. 6).

It is remarkable to note that Asantes narrate three thrilling stories, two mythical and one legendary, to support their claim that their kingship is divine, though not every person contacted knew all the stories. Though the two terms 'myth' and 'legend' are often used interchangeably, there is a difference. According to Oxford Dictionary.com a 'myth' is "A traditional story, especially one concerning the early history of a people or explaining a natural or social phenomenon, and typically involving supernatural beings or events" and a legend is "A traditional story sometimes popularly regarded as historical but not authenticated". Myths typically are stories, which describe the origins of a people, which

are not believed to be historical facts and a legend is a historical event, which cannot be authenticated. Or as explained by Esther Lombardi, Classic Literature expert,

A myth is a traditional story, which may describe the origins of the world and/or of a people. A myth is an attempt to explain mysteries, supernatural events, and cultural traditions. Sometimes sacred in nature, a myth can involve gods or other creatures.

A legend is a story purported to be historical in nature, but without substantiation. Prominent examples include: King Arthur, Blackbeard and Robin Hood. Where evidence of the existence of actual historical figures exists, figures like King Richard are legends due in large part to the many stories that have been created about them. (Lombardi, 2014)

The two myths are narrated later to justify the divineness and divine origin of Asante kings or rulers, and the legend is recounted to prove that the kingship is divine. The first two stories are a type of creation myth, which are classified as emergence myths. Creation myths should not be evaluated as factual accounts of the origins of man but should be viewed symbolically.

In the past historians of religion and other students of myth thought of them as forms of primitive or early-stage science or religion and analyzed them in a literal or logical sense. However they are today seen as symbolic narratives, which must be understood in terms of their own cultural context. Charles H. Long writes, "The beings referred to in the myth -- gods, animals, plants -- are forms of power grasped existentially. The myths should not be understood as attempts to work out a rational explanation of deity."^[19]

In emergence myths humanity emerges from another world into the one they currently inhabit. The previous world is often considered the womb of the earth mother, and the process of emergence is likened to the act of giving birth. The role of midwife is usually played by a female deity, like the spider woman of Native American mythology. Male characters rarely figure into these stories....
(http://en.wikipedia.org/wiki/Creation_myth)

One of the thrilling myths concerning the divineness and divine origin of Asante kings or rulers is about Ankyewa Nyame, the legendary ancestress or the founding mother and matriarch of the Abohyen wing of the Oyoko clan, who allegedly descended from the sky.

Details of this myth, said to have been narrated by the king, Agyeman Prempeh I, and recorded by Adjaye (1990) indicate that one day at the beginning of the world, a hunter entered a forest and encountered a bear. The animal predicted to the hunter that after a certain festival, some people would descend from the sky to the earth at Asiakwa, now in Akyem Abuakwa, in the Eastern Region of Ghana. Ajayi has wrongly written that Asiakwa is in the Ashanti Region of Ghana.

On the appointed day, as the myth continues, the hunter returned to the forest. Thunder occurred, and amidst it, an *esen* (herald), wearing a fur hat, was the first to descend from the sky. He was followed by a woman carrying a stool, and Ankyewa Nyame, who later on descended on a gold chain, took command of the stool immediately. Ankyewa Nyame was a drummer, and after her descent, she remained mute until people flocked to her to welcome her. She then declared that she did not intend to settle at Asiakwa. Thereafter, she journeyed to Asumegya Asantemanso to establish a settlement, which has been the cradle of the Asante kingdom. Contributing to this myth, a former African Art and Culture lecturer of KNUST said that Ankyewa Nyame allegedly descended in a large golden bowl to which the said gold chain was attached.

This myth about Ankyewa Nyame may be said to be enough to make somebody believe that her descendants, the kings of Asante are spiritual beings and therefore divine. This myth is not popular among the common people of Asante. However, it gives pride to the

royals who claim to have descended from Ankyewa Nyame. Now, there comes an interesting question: does it imply that the myth was deliberately fabricated to envelop the kingship with awe for it to be accepted as divine? Of course, this is a question that no contemporary person may be able to answer affirmatively.

Another myth, which makes some Asantes believe in the divineness of their kingship, concerns some royals of the Oyoko clan and members of the Aduana clan who reportedly ascended from the earth through a hole at Asantemanso. Ward (1959), Rattray (1955), as well as *Kokofuhene* give pieces of information about the ascent of the people from the ground. And Adjaye's (1990) account which is the most comprehensive of all, combined with Rattray's information, shows that after Ankyewa Nyame's descent from the sky, some other members of the same Abohyen wing of the Oyoko clan and the Aduana clan came together out of the ground at Asantemanso. Adjaye points out that, after their ascent from the ground, the Oyoko Abohyen people sat on the left side of Ankyewa Nyame.

Rattray's (1959) account indicates that the kings of Asante are chosen from the line of the Oyoko people who came from the ground; whereas Adjaye points out that they are selected from the line of Ankyewa Nyame. Neither of these views are disputed by Asantes because, according to *Kokofuhene*, Asante kings are selected alternatively from two Oyoko royal families.

Rattray (1955) claimed he received some information regarding the myth of those who allegedly came from the ground, from the queenmother of Asantemanso when he visited the sacred grove at that place. The myth shows that, in the far distant past, on a certain *Nkyidwo* (*Nkyi*-Monday) night, a worm bore a hole upward through the ground and came

out with seven men, several women, a leopard and a dog. The names of the seven men, mentioned to Rattray, are: Adu Ogyinae, Opoku Tenten,

Adu Kwao, Agyapon Tenten, Kusi Aduoko, Ankora Dame and Odehye (royal) Adjewa Sabene. The women's names include Takyuwa Brobe, Aberewa (lit. old woman) Noko, Aberewa Samante, Abrewa Musu and Abrade Kwa. The people, whose names have been mentioned, seem to be the members of the Oyoko clan, who came out of the ground.

The myth adds that the Aduana clan came out of the ground with its six subdivisions, namely: Atwea, Abrade, Ada, Amoakwade, Amanwere and Nyampasakyi. All those who came out of the ground settled at Nampansa at Asantemanso. And one Wednesday, when they were constructing their huts, a tree fell upon Adu Ogyinae and killed him, hence the *Wukuada* (Wednesday) oath of Asante. Then the dog fetched fire, holding its brand with its mouth, and they used the fire to cook their food.

This myth (narrated by some Asantes to substantiate their view that the kingship of Asante is divine) indicates further that while Odomankoma (God) was on his journey around the earth, during the creation, he reached Asantemanso, which had already been settled by Asantes (Rattray, 1955). Odomankoma, as the myth unfolds, took one of the ancestors of Asante with him as his spokesman and concerning the spokesman the queenmother who narrated the story to Rattray allegedly claimed, "we had his staff up to the reign of Karikari (1867-1874), when it was lost" (Rattray, 1955, p.124). Rattray concludes the myth by saying that, the eight pots he saw in the forest at Asantemanso belonged to the ancestors who came out of the ground, and that annually, as pointed out earlier by the present researcher, the king of Asante sends a cow to be sacrificed in the forest.

Again, as with other creation myths, we do not expect a linear logical exposition on how the Oyoko clan came to be the rulers of Asante, which this myth is recounted to justify. Myths again are meant to be symbolic and not literal so we can expect some incongruence in their presentation. What is most interesting about this myth however, is the classic representation of an emergence myth with the people coming out of a hole in the ground.

Consider the following:

Emergence myths commonly describe the creation of people and/or supernatural beings as a staged ascent or metamorphosis from nascent forms through a series of subterranean worlds to arrive at their current place and form. Often the passage from one world or stage to the next is impelled by inner forces, a process of germination or gestation from earlier, embryonic forms.^{[32][33]} The genre is most commonly found in Native American cultures where the myths frequently link the final emergence of people from a hole opening to the underworld to stories about their subsequent migrations and eventual settlement in their current homelands. (http://en.wikipedia.org/wiki/Creation_myth)

The quotation above makes reference to the genre of myths where people emerge from the ground as being common amongst Native American cultures.

No further information has been given about the Aduana clan, apart from the statement that the clan came with its six subdivisions. With respect to the Oyoko clan, it is interesting to learn from the myth that it is the clan whose people are chosen to rule the kingdom of Asante as their ancestors had already settled at Asantemanso, when they were reportedly met by God, at the time of creation, and that God chose one of the ancestors of the town as his spokesman.

Meyerowitz provides a historical account of the Oyoko clan's founding the kingdoms of Bono, Asante and Bono-Takyiman. Migrated from the area, which today is southern Libya in either the 7th or 8th century AD to escape the Arab invasion of that area. They had ruled a kingdom called 'Dia' or 'Dja' and either merged with or cofounded the 'Dia' or 'Dja' kingdom near Timbukto. There it is believed they founded 'Dial' which they ruled until the 11th century when they abandoned that area to escape the rule of the conquering Islamic Tuaregs. They then migrated to an area between the red and white Volta Rivers and founded the first Bono kingdom. After a period of less that 300 years, it too was conquered and they migrated into today northern Ghana and joined the Gbon-Dia nation.

...they soon moved farther south and founded the second Gbon or Bono kingdom south of the Black Volta River about 1295. The princess Ameyaa, later called Ameyaa Kese, 'the Great', and her third son, Asaman, became the first queenmother and kings of the new state.

When the Diana people left the Niger bend region they took a different route. Led by a prince, a son of the queenmother Nyamkomaduewuo, they moved south and settled west of the Black Volta River. There they founded the Gbona or Bona kingdom (now in the French Ivory Coast), which still borders on Gonja in the west.

About the year 1600 the Mantle conquered the Bona kingdom; a princess, Ankyeo Nyame, was unwilling to remain at the court and left with some followers and went to Bono. Her daughter Bempomaa, wishing to rule over a state of her own, moved farther south and finally founded Asiakwa, a city state within the Akwamu kingdom (southeastern Ghana). Her great-grandson Osei Tutu became chief of the Kumasi state in 1699 and in 1701 made himself king of Asante, then a confederation of seven autonomous states. His successor Opoku Ware conquered Bono in 1740 (Meyerowitz 1960, pp.23-26).

The most famous and widely quoted stories used to justify the Divine Kingship of Asante is the legend of the descent of the Golden Stool from the sky or heaven. According to Nana

Amoatin and others, as Ward (1959), Davidson, Buah and Ajayi (1970), before Okomfo Anokye conjured down the Golden Stool in Kumasi on one Friday, he had proclaimed among a huge crowd of spectators, including King Osei Tutu I, paramount chiefs, queenmothers and other royals of Asante that he had a mission from God to make Asante a great kingdom. Therefore before the jubilant expectant crowd, Okomfo Anokye gazed the sky expectantly. And while dancing, whirling and muttering some words, with his hands raised up, he whipped himself up into a frenzy, and while he was shaking tremendously, there appeared surprisingly, a wooden stool partly adorned with gold. It began to float and circulate in the air, in the midst of rumblings, darkness, thunder and a thick cloud of white dust. And the thunderstruck crowd, in a tumultuous applause and standing ovation, saw the stool settling on the laps of Osei Tutu I.

Then, Okomfo Anokye allegedly demanded clippings of the nails and hair of the rulers assembled at the scene. He burned the clippings and mixed the ash with a medicinal concoction. He smeared the stool with the mystical medicine, and by his request, the rulers imbibed the residue as a sacramental drink, and as a symbol that their souls were bound up with the Golden Stool. Anokye then announced that the spirit (*sunsum*) of the kingdom was embodied in the stool. Therefore, the strength, welfare, bravery and security of the people and the kingdom depended on the safety of the stool. In this way, the confederated states of Asante reportedly became a unified kingdom that was linked up by a common mystical or religious bond, visibly symbolized by the Golden Stool. Therefore, the capture or loss of this symbol would result in disintegration and doom of the kingdom.

The legend about the Golden Stool, *Sika Dwa Kofi* (Friday's Golden Stool), influences some Asantes into thinking that the kingship is truly divine because it is a gift of the Supreme Being, denoting that God has conferred his divineness on the kingship. This idea somehow corroborates the view of the paramount chief who says the Asante divine kingship is not artificial. Although many Asantes believe in the heavenly origin of the Golden Stool, there are other Asantes who doubt it.

Those who doubt the 'official' account of the 'heavenly origin' of the Golden Stool, are joined by some writers who have either tacitly or plainly stated that the Golden Stool is man-made. Meyerowitz (1951, p.59) for instance, declares: "The Golden Stool of Asante, created by Okomfo Anokye, is said to contain the *sunsum* or personal soul of the Asante nation, which symbolizes its power, health and wealth." Parrinder (April, 1956, p.112), agreeing with Meyerowitz and the prince, has also indicated: "The Golden Stool of Ashanti is now famous. It was made by a priest Anotchi [sic], in the reign of Osei Tutu...". And in his appraisal of Rattray's writings about the kingdom of Asante, McCaskie (1983, p.195) quoted the following words from Rattray (1929), which show that the Golden Stool was man-made:

After the fight at Feyiase [in 1701], the making of the Golden Stool and the acknowledgement of the Territorial Division of Kumasi as the head of a kind of Confederacy, we enter upon a phase where the parallel to feudalism, as shown in Europe, appears to me to be very striking.

This extract obviously corroborates the views of those who believe Okomfo Anokye made the Golden Stool. However, whereas the above extract states that the stool was made after the Feyiase war (the war that made Asantes liberate themselves from the over-lordship of

Denkyira), many of the present researcher's field sources, Ward (1959), Davidson et al (1970) agree that the Golden Stool existed before the war, and it was the Golden Stool that spiritually gave Asantes the needed impetus to win the war.

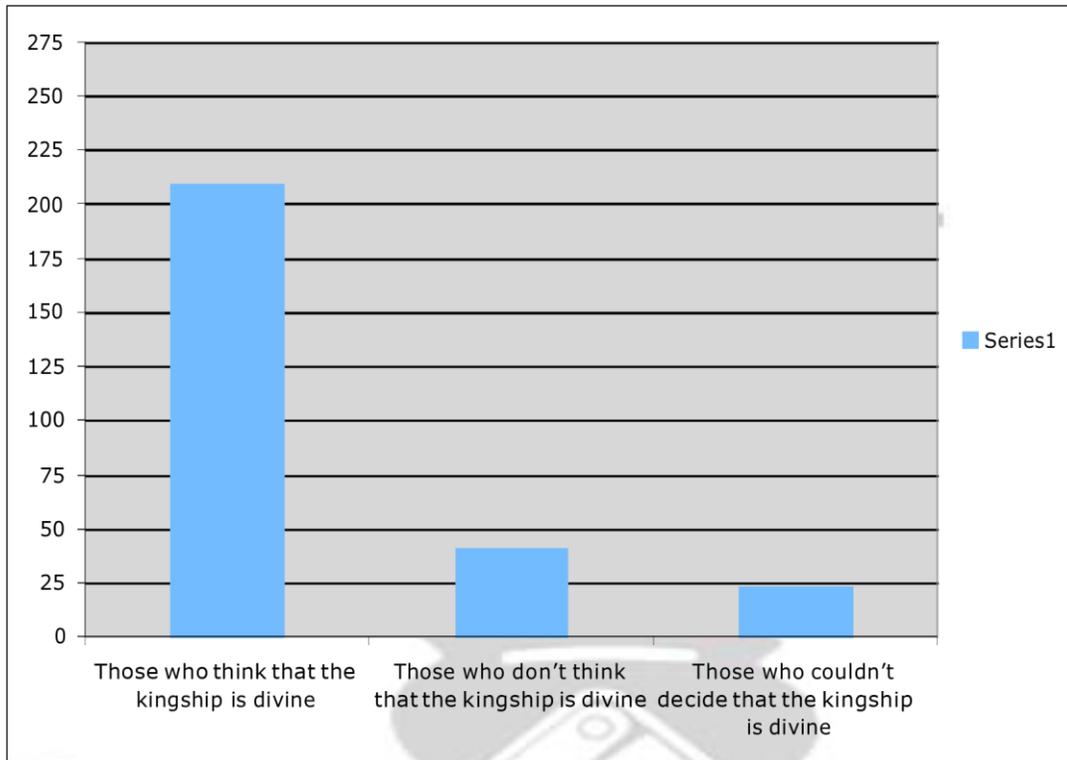
Not in agreement with the idea that the Golden Stool was manmade, Nana Amoatin expressed the following on the heavenly origin of the Golden Stool and Okomfo

Anokye's role in the establishment of the Kingdom:

Okomfo Anokye is the Jesus Christ of Asante. The manifesting of the Golden Stool from the heavens is the greatest of many miracles performed by Okomfo Anokye. To those who doubt the Golden Stool was brought down from heaven and believe it to be man made I ask, 'why would the Paramount Chiefs assembled agree to give up their sovereignty and subjugate themselves to their peer Osei Tutu and why would Tweneboa Kodua I, Paramount Chief of Kumawu, agree to be sacrificed for the good of the Nation if Okomfo Anokye simply brought out the Golden Stool that was made prior to the event? (Nana Amoatin, Personal communication April 22, 2012)

As already noted, some Asantes believe that their kingship is divine while others do not. Out of 275 people surveyed, 210 of them, constituting 76.4% of the researcher's field respondents, indicated that the kingship is divine. Forty-one of the respondents, forming 14.9% of the respondents, did not believe that the kingship is divine, while 24 of those who responded, constituting 8.7% could not decide on whether or not Asante kingship is divine. The number of respondents holding these various views is graphically represented in Figure 4.1.

Figure 4.1: Views of Respondents on Whether or Not Asante Kingship is Divine
A B C D



KEY: A - Total number of respondents 275
 B - Those who think that the kingship is divine 210 C - Those who don't think that the kingship is divine 41
 D - Those who couldn't decide that the kingship is divine 24

4.8.2 Asante Cultural Elements That Have Sustained the Kingship of Asante Asante cultural elements that created and have sustained Asante divine kingship are said to include religious beliefs, philosophy, myths, mores, legends, as well as social, economic and political issues. It has been indicated in this thesis that, apart from the notion that the concept of Akan divine kingship was borrowed from ancient Egypt, some Asantes have indicated that their kingship is divine because it was ordained by God who is divine. Moreover, the divine God is the principal divine ruler of the divine kingdom. And it is God who has ceded his divineness to the kingship.

This idea of divine kingship, as also noted, is conceived from the myths of the descent of Ankyewa Nyame from heaven, the coming of a section of the king's ancestors from a hole at Asantemanso, and the legend of the descent of the Golden Stool from heaven or the sky. The idea of Asante divine kingship is therefore said to be a mindset of those who believe in it; it is a creation of their minds, or a concept created or born out of their thought processes. This concept of Asante divine kingship, whether it was borrowed from ancient Egypt or created in the minds of the people, has been nurtured and sustained to date.

Disclosing the cultural elements that have sustained the divine kingship concept, *Agoghemaa* and others agree that the cultural elements that engendered the idea still linger on; however, the cultural elements have abated. Many Asantes still believe that God is their spiritual king. The myths are still narrated, and have even been recorded in literary works for people to read; they have thus immortalized the myths, with the probability of immortalizing the concept of Asante divine kingship.

Making further disclosure about the cultural elements that have sustained the concept of divine kingship of Asante, *Kokofuhene* and others referred to an Asante philosophy which states: "Culture is not discarded" (*Amammere yento ntwene*) or "Culture is not relaxed" (*Amammere yentoto n'ase*). To the Asante, it is abominable to discard cultural legacy bequeathed to them by their ancestors since doing so is an offense against the ancestors and is therefore a recipe for untold disasters. Furthermore, they cited this philosophy and the belief that it is a gift from God as the probable reason underlying the people's refusal to abolish their divine kingship when the British deprived them of a king from 1896 to 1935. Since the citizens were keenly desirous for the reinstatement of their kingship, they strenuously pressurized the British to reinstate it in 1935.

As indicated above, political issues are part of the cultural elements that have sustained the divine kingship of Asante. That is, the people are said to have greatly been satisfied with the political performance of their rulers. They claim that their traditional rulers have not provoked them seriously by oppression to warrant abolition of the kingship. The Asante constitution itself is largely believed to ensure sustainability of the kingship because of its democratic dispensation, decentralization policy, checks and balances, and the right of the citizens to destool bad rulers. Moreover, the policy of choosing rulers who are morally upright (plus the moral and political training given to them, as said earlier) tends to ensure sustainability of the kingship.

Social relationships are also said to have fostered sustainability of the kingship. It is pointed out in this regard that harmonious relationships fairly exist among the rulers, and between the rulers and the ruled. Even though occasionally there are misunderstandings between rulers and some of their subjects, these have never degenerated into universal violence and agitation for the abolition of the divine kingship. It is rather the opinion of *Gyadamhene* and others that, the cordial relationships between rulers and their subjects are far more extensive and intensive than the misunderstandings. This is believed to have greatly helped the Asante kingdom to sustain its kingship.

Moreover, it is said the main cultural element that has helped to sustain the kingship is the fact that the rulers are considered to be the grandfathers and grandmothers of the citizens and therefore called *Nananom* by their subjects. This title of honor is also given to the people's ancestors, divinities; and the Omnipotent God is also addressed as *Nana* (the singular form of *Nananom*). This kind of respect, accorded the rulers is said to have

contributed to the peaceful relationship between them and the citizens. To this end, Asantes consider their rulers as a symbol of peace and development. They therefore believe that their divine kingship is indispensable to them, and must continue forever. Moreover, as testified by *Agogohemaa*, and others Asante divine kingship, like all the chieftaincies in Ghana, is recognized by, and ensconced in the 1992 or current constitution of Ghana.

In view of the cordial social relationship described above, there is a cultural element that has helped to sustain the kingship. The rulers are said to be so dear to their subjects that when a ruler dies in a community, the society is thrown into mourning, thinking that the *sunsum* (spirit) of the community has diminished. Therefore, if an installation of a new ruler is unduly delayed, the people allegedly agitate for a successor and if a new ruler is installed, he or she is given a rousing welcome with the feeling that the *sunsum* of the community has been replenished.

Nana Sarpong further emphasized the importance of having a strong *sunsum* and its impact and value to the community. In reflecting on his selection as the *Agogohene* and the many accomplishments he has had in the nearly 40 years of his reign, he recalled an experience when he was around 17 years of age. He and a cousin of his were walking down the street when a *Mallam* stopped them and made the predictions on their futures.

He said my cousin was not going to last too long because he did not have a strong *sunsum*, but I on the other hand, had a very strong *sunsum* and was going to last a long time and be the torchbearer of my families future. Years later after I had completed my course in Law at the university and had begun to practice both that cousin and I were doing quite well when he suddenly died. So it is the fact that I had a strong *sunsum* that's key to my success. In ordinary language the Asante will say "*wei wowo sunsum*" meaning this person has *sunsum*. So your being a leader does not come by chance it is the *sunsum*. The *sunsum* is what the Chinese refer to as "*chi*". (*Agogohene*, Personal communication, September 9, 2011)

Apart from the above, it is said the kingship is also sustained because of its economic importance to the people. The rulers themselves are said to have sustained the kingship with enough financial resources. In this case, the rulers are reported to have successfully raised revenues to run the governments of the villages, towns and the entire kingdom. And since the subjects have the freedom, peace and security to pursue their economic activities, as already observed, they support the rulers to sustain the kingship.

Solutions to health problems is said to be another cultural factor that has encouraged Asantes to sustain their divine kingship. In the past, the people thought that, performance of proper rituals by their rulers ensured good health for the community. It was therefore appropriate for them to help their rulers to sustain the kingship. In those days, as the custom was, a ruler of a town or village used to engage a Traditional Priest at the end of each year to divine to forecast any potential epidemics that would occur in the ensuing year. If any sort of epidemic was determined to be imminent, rituals had to be performed to avert it, under the instruction of the ruler. Also, if plagues took the community by surprise, he employed a priest to ritually stop it. Even today, in Asante, as in other Akan societies in Ghana, when pregnant women or females in labor die frequently and in large numbers, and if defilement of the land is suspected to be the cause of the deaths, the rulers are expected to engage priests to ritually purify the land to stop the deaths through *mmusuyie* ceremonies. Whether the *mmusuyie* ceremonies are truly efficacious or not, the citizens may be convinced that their rulers are concerned with their health problems. In this regard, the people consider it prudent to aid their rulers to sustain the divine kingship. Ascription of

such deaths to land pollution is considered as superstition by scientific minded people who have dissenting views. But the question is: who is qualified or omniscient to determine whether this concept of land pollution and death of pregnant and women in labor is a superstition or not, when it is considered in spiritual terms which are said to be beyond the purview of science? Interestingly, defilement of land in Asante sense may mean the presence of filth which is a suitable habitat for germs and viruses to multiply and cause death. For, according to *Kokofuhene*, the ritual activities to stop such deaths occasionally include environmental cleaning and purification.

Again, the citizens allegedly help the rulers to sustain the kingship because on festive occasions, the political leaders perform libation and offer prayers for the spiritual and material welfare of the entire people of the kingdom. They especially pray for the fertility of the people, their land and animals, for good health, financial prosperity, occupational prosperity, long life and protection from evil powers, wild animals and all other forms of disaster. Therefore, in every aspect of life, the citizens find their rulers to be beneficial to their survival. In the regard, the citizens are strongly alleged to support their rulers to sustain the kingship.

Another cultural element that has allegedly helped Asantes to sustain their divine kingship is their mores, which identify them as Asantes and make them proud as the most civilized ethnic group in Ghana. They regard their traditions and cultural behavior as the best in Ghana, and refer to their culture as the richest in the country. They are also said to refer to themselves by the sobriquet “Asante *Kotoko*” to emphasize their bravery and courage,

especially in war. When one Asante person says: “Asante *Kotoko*”, another one responds “*Wokum apem a, apem beba*” (“If you kill a thousand a thousand will come”). Obviously, Asantes were so militarily powerful that, in the past, as noted in the first chapter, they conquered nearly all the ethnic groups now living in Ghana, and some others beyond the confines of this country and incorporated them in the erstwhile Asante Empire. To boast of their military prowess and political supremacy, they often enjoy themselves with this song:

Asante version:

Yeyɛ Asantemma

Yeyɛ Asantemma

Asante Kotoko

Wokum apem a, Apem beba.

English version:

We are children of Asantes

We are children of Asantes

Asante Kotoko

If you kill a thousand,

A thousand will come.

In fact, because of the boastfulness of Asantes in these matters, they have allegedly incurred the displeasure of the other ethnic groups of Ghana. However, since Asantes take pride in their mores, they have continually supported their rulers to continue to sustain their divine kingship that has given great dignity to their kingdom.

In addition to the cultural elements discussed above, some of the researcher’s field sources, including the *Agogohemaa*, affirm that good moral behaviors have helped to sustain the

divine kingship. That is, to a large extent, both the rulers and the subjects have demonstrated good mutual moral behavior that does not in any way make the divine kingship detestable, or that does not provoke the people to abolish the divine kingship. Truly, this subsection has discussed Asante cultural elements that have helped to sustain the divine kingship of Asante. The next one determines whether or not Asante really has a divine king.

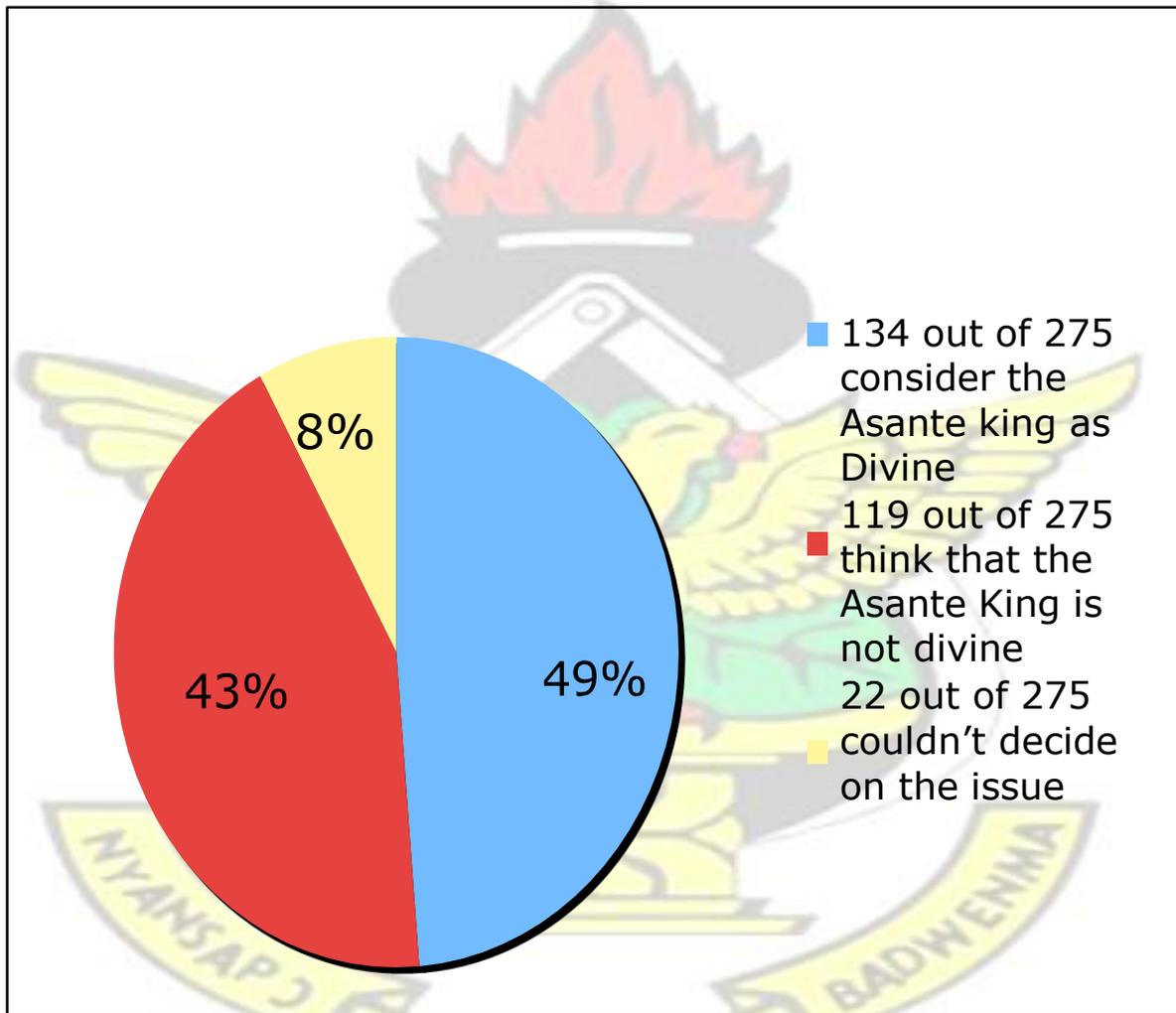
4.8.3. The King of Asante is Divine: A Truism or a Fallacy

This subsection offers a platform for assembling and discussing respondents' views on whether or not the monarch of Asante is a divine king; or whether the concept of "divine king" of Asante is a truism or not. It may be recalled that some persons queried have affirmed that the king of Asante is divine. This view represents the thought of the first school on this matter, and therefore admits that the king of Asante is divine. However, some other individuals surveyed, being the second school, believe that the concept is a fallacy because the king of Asante is not divine. The explanation offered by the second school regarding its dissenting view is that, it has never heard anyone referring to the king of Asante as being divine. There is a third school of thought which initially did not understand the concept of "divine king" until it was explained by the researcher. Having got the understanding of the concept, the third school could not determine whether the concept, "divine king" of Asante, is a truism or a fallacy.

Those who considered the concept of "divine king" of Asante to be a truism were 134 out of 275. Their number constitutes 49% of the respondents. Those who thought that the concept was a fallacy were 119 in number; they therefore formed 43% of those who

responded. Those who could not decide on whether the concept is a truism or a fallacy were 22 representing 8 % of the 275 respondents. Figure 4. 2 illustrates the numbers and percentages of respondents that held various views on the truism or fallacy of the divine king concept in Asante.

Figure 4.2: Respondents holding various views on the Truism or Fallacy of the Divine King concept in Asante.



Apart from what the field respondents have said about the truism or fallacy of the divine king concept of Asante, some writers who are not Asantes have written to show that divine

kings exist in Asante and other African ethnic groups. Such writers seem to agree with the 49% of field respondents, that the concept of Asante divine king is a truism. However, there are other writers who seem to declare the concept a fallacy, as did the 43% of field respondents, because they believe that no king is divine; they rather think that the kings are sacred.

Among the writers who have written to declare the existence of divine kings in Asante and other African ethnic groups are Parrinder (1956), Meyerowitz (1951 and 1960) and Mbiti (1992). Writing about this subject, Parrinder (1956, p.111) had this to state:

In Africa divine kings are still to be found performing ritual functions.... Attention is drawn here to two of the most prominent peoples of West Africa, the Ashanti of the Gold Coast [now Ghana] and the Yoruba of Nigeria. The kings, now often called “chiefs” or ‘paramount chiefs” were addressed as “kings” by early European travelers and administrators until this present century. They were sovereign rulers, divine kings, both traditional and charismatic, in Weber’s terms.

Parrinder has further stated that: “The Ashanti and the Yoruba want to retain their divine kings, many still speak of them with bated breath and in low tones and will not criticize them.” (Parrinder, 1956, p. 121). It has, however, been noted already that, in Asante, the queenmother has the right to criticize the king, though not in public.

As hinted already, Meyerowitz is one of the writers who acknowledges the presence of divine kings among Asantes and other African ethnic groups. Meyerowitz has indicated this in her books, *The Sacred States of the Akan* (1951) and *The Divine Kingship in Ghana and Ancient Egypt* (1960). In her discussion about “The Divine King” of the Akan (1951pp. 54-57), she has mentioned the kings of “Bono-Mansu and Ancient Takyiman” (1951 pp.55-

56) who are currently in the Brong-Ahafo Region of Ghana and its relationship with and incorporation into Asante (1960 pp. 23-34). It could perhaps be deduced from the accounts of Parrinder and Meyerowitz that these two writers agree that the divine king concept of Asante is a truism.

The idea that the Asante King is divine, may be realized from the following observation by Gyekye (1995). According to him the same title “*Otumfuo*” (the Powerful One) given to the Asante king is also given to God. Considering the fact that the same title is given to the two, when it is believed that God is divine, it may be right to state that Asantes consider their king as divine. The linking of the “divineness’ of the Supreme Being with man linguistically is also found in Ancient Kamit (Egypt). In one of the versions of the oldest monotheistic creation scriptures ever written in ancient Kamit, around 2100 BC, *The Book of Knowing the Manifestations of Ra and Overthrowing Apep*, (Amen 2008, p.45) we read the following passage:

My name is Ausares ... I have done my will over the entire earth...
I brought my name into my mouth - that is a word of power and I, even I came into existence in the form of the things, which came into existence... coming into existence in multitude of forms...

As mentioned previously the name given to the man or woman who became ‘one with God’, that is realized his/her divinity by overcoming sin in their life, is *Ausar* (Amen 2008 pp. 48,49,54). Therefore linking the term “*Ausar*”, the Divine, expressing itself through Man and “*Ausares*”, denoting the Supreme Being, is just like using the term “*Otumfuo*” to denote the Asante king and the Supreme Being. This is a linguistic way of saying that man was made in the image of God, sharing the same qualities of being and expression but not the same magnitude of presence. Is not a drop of water from the ocean qualitatively

identical to the ocean from which it was drawn, only differing in the magnitude of its being and presence?

Further support for the idea of the “divineness” of the Asante king can be extracted from Opoku’s (2003, p.949), review of Ephirim-Donkor’s (1979) paper, where Opoku asserts the following about the divine kings of the Akan, including of course, those of

Asante:

The Akan king or chief occupies a sacred office as the intermediary between the people and their royal ancestors. But he can be removed or destooled, because the occupant of the stool is made, not born with any divine personality.

It is interesting to learn from the last part of this quotation that the Akan king or chief is made a divine personality; he is not born with it. He is perhaps made divine through instoolment rituals. Amen (2011) supports the idea of the possible cultivation of the divine personality through ritual.

Man is a divine being, says the Kamitic religion, but the early part of his/her life is dominated by the human faculties and limitations. In the same manner that you would not define man by the infant characteristics of the earliest stage of growth, you cannot define man by the human characteristics. The human expression of man *does not define his being* but the *early stage* of his adult life. The essential focus of the ancient Egyptian religion is then, the transcendence of the human stage and the realization of the true and final state--the divine nature. Divinity is realized by adherence to divine laws, and it confers upon man access to divine or superhuman abilities, elevation of her mental abilities and talents, and qualifies her for entering into a partnership with God in which man furthers the realization of God’s plan in the world and enjoys personal benefits in exchange.

The means through which the event is realized is an elaborate system of initiation, which is known as the Ausarian spiritual system.

Amen's contention, though differing from that of Opoku is essentially the same. Amen contends that Man is born with a "divine personality" whereas Opoku asserts man, in the case the Asante king is not born such, he is made divine perhaps through rituals. Amen's point is that although Man is divine by nature, the awakening of the divinity within is a developmental process. Furthermore Amen's analogy that the divine potential (and all others) within a person cannot be readily seen in their infancy, even though it is present, is supported by the Akan philosophy, *Obi nkyere abofra* Nyame (No one teaches the child to know God), meaning the child and God are already one with one another.

The Ausarian Spiritual System discussed by Amen, is an initiation system designed to cultivate the Divine Self Image in a person through the alignment of the person's behavior with the previously mentioned 11 Laws of Maat. This is accomplished through a process of guiding the individual from reliance and dependence on and domination by, the "human faculties and limitations", which manifest as behaviors 'controlled' by emotionalism and sensualism. These behaviors, which are dominated by the animal brains, are the foundation of sin. The Divine Self Image is developed through a series of processes through which the skills to transcend sinful behavior and therefore become perfect or divine; an *Ausar* is cultivated.

This 'Kamitic Behavioral Transcendence system' is called Men Ab (Amen 2014).

Men Ab, a meditation system, will enable you to establish a strong foundation for the eradication of those problems. It is not just another Kamitic (ancient Egyptian) meditation system, but the heart of the major initiation systems of Kamit. "Men Ab" means "a stable or established will". The meditation system aims at cultivating a stable will or establishing the will. The meaning of "Men Ab" is composed of "men" which means "stable", "stability," "established," "still". And "Ab" which is one of the Kamitic words

for “the heart” is used to represent the “will” and much more. “Ab” is a very complex symbol that we must take our time to understand in order to arrive at the proper understanding of meditation and ourselves. The word “Ab” refers to the will and the division of the spirits that houses it. For the time being it is sufficient to focus on the meanings of “Men Ab” that are indicative of “a stable or still will, or established will,” and of the meditation system through which the will is stabilized or established. Our will which is the same as our volition is the “heart” (Ab), that is the center of our ability to exercise “self control”—i.e. to avoid giving into the emotional and sensual energies that are behind all of our negative, incorrect and inappropriate behaviors (Amen 2014, pp.7, 8, 9).

This process of cultivating the ‘divine’ within a person by controlling the “heart” is also reflected in Asante Divine Kingship system as evidenced from the following personal communication with *Gyadamhene* conducted by the researcher on November 5, 2011.

Researcher: What about the *Akoma* (heart), how does it play within the spiritual system of divine kingship?

Paramount Chief: The heart we say is the center of all activities. If you don’t have good heart you become easily angry and all these are derived from the heart. If you are not at peace with your neighbors it comes from the heart sometimes anything at all then you become angry or begin to fight, so you must get a cool heart to connect the *Okra*, *Sunsum* and then for instance we can say the human being, your personality, so the heart is your personality which you can feel so you must always have cool heart to connect with this *Okra* and *Sunsum* to make you perfect human being

Researcher: And when you are perfect human being, what is your connection with God?

Paramount Chief: Your connection with God is absolutely good and then you can be perfect man. Well, by perfect man I mean you are righteous, which enables you to be nearer to God. If you follow all his commandments then you will be very near to God. This will help you to do certain things, which God wishes you to do.

Researcher: So if you have a good heart, a cool heart you are able to live in peace and harmony with others and people around you and that means that your soul is going to be good and that’s what connects you to God?

Paramount Chief: Exactly, the soul and the *Okra* are not visible but the human being, the personality is visible. The heart is visible you see whatever you do with the heart will help you to be perfect with the creator.

Researcher: And so when a person dies what about reincarnation?

Paramount Chief: Akans believe in reincarnation. Sometimes some funny stories are told that when somebody dies some time ago, you will go to say Cote D'Ivoire to meet that person there....

Researcher: So the purpose of reincarnation, why do people come back?

Paramount Chief: The people comeback to help the community or the family for development of the community or the family. Sometimes somebody lived bad ways and when he dies he would like to come back to change his or her attitudes if he was bad, he was wicked, he was a thief, a highway man and other thing there will be punishment if he goes to the ancestral world or he would like to come back to reform to become good. So that is the purpose of reincarnation the work you couldn't complete when you were alive you die, you have to come back and complete to make it perfect. You have to perfect the things you couldn't do well (*Gyadamhene*, Personal Communication, 5th November, 2011).

From the preceding statements, both Amen and the *Gyadamhene* agree that cultivation of the 'heart' (*Ab/Akoma*) is key to uniting spiritually with God. In Kamit it is said your *Ab* (heart) must be as light as a 'feather', which was the symbol for Maat, the Divine Laws which when lived awoken the divine within man. In Asante the *Akoma* (heart) must be kept "cool " which will enable man to marshal his vitality, *sunsum*, to follow God's "commandments", which "will help you to be perfect with the Creator."

Recent scientific discoveries are lending support to these ancient teachings about the role the heart plays in connecting the person to the divine within. Until recently, scientists believed that emotions were resident in the brain and the symbolism of the emotional heart was more metaphoric. It is now known that emotions are more the product of the syncretism between the brain and the body with the heart being central in the process. Science has documented that the heart is the largest generator of electromagnetic energy

(*sunsum*) in the body (5000 times more potent than the brain) and the heart's *sunsum* can be felt several feet from the person (McCraty, 2003 p.1). It has also been demonstrated the heart's functions can also affect the "higher brain centers involved in perception and emotional processing" (McCraty, 2003 p.3). With regards to the effects of emotions on the heart and central nervous system, of which the brain is the major organ, McCraty (2003, p.3) reports the following:

Specifically, we have found that during the experience of negative emotions such as anger, frustration, or anxiety, heart rhythms become more erratic and disordered, indicating less synchronization in the reciprocal action that ensues between the parasympathetic and sympathetic branches of the autonomic nervous system (ANS). In contrast, sustained positive emotions, such as appreciation, love, or compassion, are associated with highly ordered or coherent patterns in the heart rhythms, reflecting greater synchronization between the two branches of the ANS, and a shift in autonomic balance toward increased parasympathetic activity (McCraty, 2003).

Both above and previously in this chapter we discussed the role meditation plays in developing the prefrontal cortex and thereby increasing a person's ability to control the emotions. We also discussed the importance of reaching the alpha brain wave pattern to achieve the meditation state. As McCraty reports "that the brain's alpha activity (8-12 hertz frequency range) is naturally synchronized to the cardiac cycle" (2003, p. 4). Which means that when a person meditates they are in essence helping the brain help the heart, which in turn helps the heart help the brain. This ordered agreement of energy exchanged (two things vibrating at the same frequency) describes the "coherence" mentioned by McCraty (2003, pp. 3,4,5) and "results in increased system-wide energy efficiency and conservation of metabolic energy," all of which supports the person's effort to awaken the divine within thus becoming a God (wo)man.

The last part of the paramount chief's comment about reincarnation is in line with the explanation given to Patrick Bowen by the Zulu Priest previously mentioned in this chapter.

The following is an excerpt of the priest named Mandhlalanga discourse with

Bowen:

Man is on a journey, the goal of which is union with the source of his being -- the *Itongo* (the Supreme Being). To reach that goal he ... he is born and born again.... [There are 7 levels through which the individual must evolve through many life times.]
1. The Pupil..., 2. The Disciple..., 3. The Brother..., 4. The Elder..., 5. The Master..., 6. Those who Know (*Isangoma*)...[and finally 7.] We call them *Abakulubantu* (that is, Supreme Ones, or Perfect Men). (Bowen, 1969 pp. 6,7)

Both *Gyadamhene* and Mandhlalanga indicate that one continues to return to earth until they "make it perfect", become one with God.

Finally in support of the divineness of the Asante King, as pointed out in Chapter Two and above in this section, Mbiti (1992) is one of the authors who has written to show the existence of divine kings in Africa. Part of Mbiti's words recorded in Chapter Two are re-quoted here to emphasize his words about the monarchs of Africa, who are "divine or sacred rulers, the shadow or reflection of God's rule in the universe." (p.182).

Fortes (1959) and Evans-Pritchard (1962) on the other hand, are said to controvert the idea of divine kings. They may in this respect be thought to consider the divine king concept of Asante as a fallacy. Fortes has in this regard been cited in de Heusch (June, 1997, p.213) as having written that "...the correct description of these personages [divine kings] is 'sacred' not 'divine.'" In another instance, Feeley-Harnick (1985, p. 276), has quoted the

following words from Evans-Pritchard (1962), “[It is] the kingship and not the king who is divine.” The views of these writers agree with the opinion of those Asantes who do not admit the divine king concept of Asante, and who consider the concept as a fallacy. The quote from Evans-Pritchard would also seem to reconcile the incongruences of the field respondent support for the ‘divineness’ of the kingship (76.4%) verses the ‘divineness’ of the king (49%).

From the results, no consensus has been reached as to whether the divine king concept of Asante is a truism or a fallacy. The lack of consensus arises from the fact that the exponents of the truism concept are convinced in their belief, thinking that their idea is sacrosanct. In the same way, those who think that the concept is a fallacy are convinced in their belief. Unlike the question on the ‘divineness’ of the kingship where we have a definition of what constitutes a ‘Divine Kingship’ for the respondents to use as a guide to draw a conclusion, the argument about the truth or fallacy of the Asante king being divine is subjective, as respondents have no objective tool to guide their decision.

Once again we can look to Ancient Kamit (Egypt) for a possible solution to this problem, for there they established an objective tool to define what ‘divinity’ looks like. In Kamit men and women were measured against the previously mentioned 11 Laws of Maat through a process called *Utchau Metu* (weighing of words). The graphic symbol used for this process was a scale where on one side the heart symbolizing the will/words of the person was metaphorically placed and on the other side the symbol for *Maat* (truth/ Divine Law), a feather was placed. The process involves the person stating that they have not violated any of Maat’s “42” Declarations of Freedom from Sin. If the person’s will/words were

guided by emotion/desire/sensualism, the animal and or human parts of the brain, then the heart would not be as light as a feather and the person would be judged to have sinned and not be living through the prefrontal cortex (the part of the brain that enables the Divine within man to manifest). On the other hand, if the heart was as light as the feather then the person was declared to be free of sin because their words were true and they were proclaimed as *Ausar*, a divine being (Amen 2014).

Today we have hundreds of records from Ancient Kamit (Egypt), which have survived and verify that men and women of all ranks in society overcame sin and were declared an *Ausar*, a Divine being. We also have the *Nyame su* and *akradware* practices in Asante, which serve the same purpose as *Maat's* Declarations of Freedom from Sin. Both the Asante and Kamitic practices focused on aligning the person's character with the God within by evaluating the behavior. This is the process, which will provide the ability of each person to realize the ideal, which is taught in the Religious and Moral Education Courses in the first year of Junior Secondary School in Asante and elsewhere in Ghana,

All human beings are created by God. He created human beings in his own image. In this respect therefore, human beings are expected to behave in a way that is in conformity with the perfect qualities of God (Rushdy, et. al. 2005, p.16).

With this discussion, having come to an end, the researcher proceeds to discuss why the divine kingship of Asante has not always offered a conducive atmosphere for sustainable development of self and community.

4.8.4 Why the Divine Kingship of Asante has not Always Offered a Conducive Atmosphere for Sustainable Development of Self and Community

Asante divine kingship has not always offered a conducive atmosphere for sustainable development of self and community because of the kingdom's numerous wars of expansion. The lack of conducive atmosphere is also said to have resulted from a number of revolts by Asante's vassal states, Asante punitive wars waged to reincorporate secessionist states, and destoolment cases that were inimical to peace needed for sustainable development in the past. The occasional absence of congenial atmosphere for sustainable development of self and community in Asante is moreover reported to be due to civil wars, resentments that arose from confiscation of land from provincial chiefs and their redistribution to Kumasi chiefs, political rivalries and attempted coup d'état that led to the execution of many Asantes. Other conditions that did not always offer the kingship the conducive atmosphere for sustainable development of self and community were the British defeats of the kingdom, the burning of Kumasi, the deportation of Prempeh I and some other political dignitaries that made Asante kingless for 39 years, and the British attempts to disintegrate the confederacy.

As noted above, wars are included among the factors that have sometimes precluded the kingship from providing a conducive atmosphere for sustainable development of self and community in the kingdom. It is realized in the first chapter of this thesis that the Asante confederacy was formed because of the Asante-Denkyira war of 1799 to 1801 (Davidson, Buah and Ajayi, 1970). And as the confederacy (or Kingdom or Empire) began its political independence with the Denkyira war, so did it end its political independence through

Asante-British wars, which as being discussed here, did not always allow the kingship to create a congenial environment for sustainable development of self and community.

Asante wars, which sometimes denied the kingship the opportunity to create a conducive atmosphere for sustainable development of self and community were said to be numerous. Ward (1959) states that from 1700 (probably 1701) to 1781, the Akyem Abuakwa State had launched at least six wars against Asante. And according to Maier (1981), the kingdom of Asante captured the Krachie (Krakye) region in the 1730s. Davidson, Buah and Ajayi (1970) have also indicated that Gyaaman revolted against Asante in 1752, 1764, 1799 and 1818-1919, and Banda rebelled against Asante in 1764 and 1818. Regarding the 1818-1819 war between Asante and Gyaaman, it was Asante that attacked Gyaaman whose chief Kofi Adinkra had made a golden stool for himself, perhaps to challenge the supremacy of the *Asantehene*, Osei Bonsu, who ruled from 1800 to 1824 (Ward, 1959). Ward indicates further that, in the reign of Opoku Ware I (1731-1742), Asante had fought Gyaaman and killed its chief, Abo Kofi, for making another golden stool for himself (Ward).

While the *Asantehene* Osei Bonsu was on the battlefield, during the 1818-1819 Gyaaman war, the queenmother of the kingdom, Adoma Akosua and a chief of the Bono State conspired to overthrow the king for the Bron chief to rule Asante (Akyeampong & Obeng (1995). Seventeen of Osei Bonsu's wives and their families joined the rebels. Having learnt of the plot through an oracle, the king dispatched Ouso Cudjoe (probably Owusu Kwadwo) and a contingent of warriors to his palace to exterminate the coup plotters. And according to Akyeampong and Obeng, they were promptly and cruelly executed at the grave of King Osei Bonsu's mother; "and it is affirmed that above seven

hundred people were sacrificed or fell in resisting the royal forces” (Akyeampong & Obeng, 1995, p.499). However, to these writers, the queenmother, Adoma Akosua, was not killed but replaced in office by Yaa Dufie.

And Adoma Akosua’s descendants were permanently barred from the offices of the king and queenmother.

Concerning wars that sometimes prevented the kingship to provide conducive atmosphere for the development of self and community, it is learnt from Ward that Opoku Ware I (1731-1742) defeated the Akyem people in two wars and killed three paramount chiefs. During one of the wars, warriors from Sefwi quickly entered and sacked Kumasi, killing Opoku Ware’s own mother. But while the Sefwi army was withdrawing from Kumasi, Amankwatia, the chief of Bantama pursued them and killed their chief, Eberim Moro. In fact, since Opoku Ware I went to the battlefield to fight, he and the Asanteman council had no opportunity to create an enabling environment to plan for sustainable development. Moreover, *Gyadamhene* affirms that, whenever an *Asantehene* went to war after the death of the mother of Opoku Ware I, he did so with all the members of his government, except Gyase and Ankobea who stayed behind to protect the queenmother and the Royals of Asante. In view of this, the kingship rarely had opportunity to create a conducive atmosphere for sustainable development of self and community. The reference made to three Akyem paramount chiefs in the war, postulates that the three sections of Akyem, that is, Akyem Abuakwa, Akyem Kotoku and Akyem Bosome combined to fight Asante. *Kokofuhene* disputes the claim that Akyem Kotoku and Akyem Bosome combined with Akyem Abuakwa to fight Asante.

The kingship has not always offered a conducive atmosphere for sustainable development of self and community in Asante because, as Ward (1959, p.163) informs readers, “Fante, Assin, Akim [or Akyem] and Akwapim were all parts of the Ashanti Empire, rebellious provinces which needed frequent punishment.” This amply suggests that little time was spent to plan for sustainable development. Ward further says that on January 21, 1824, the governor of the Gold Coast Colony fought Asantes on the bank of the Bonsa River, near Nsamankow. “The Governor was wounded and helpless, and killed himself to avoid capture....” (Ward, 1959, p.179). Then, according to Ward, in January 1926, Asante invaded the Fanteland. The army wandered unchecked on the Fanteland for seven months and decided to attack Accra. And probably led by Captain Ricketts, a British army officer, an allied army composed of warriors from Accra and other Ga ethnic groups, Fante, Denkyira, Akyem and Akwamu and some British troops, routed the Asante warriors at Katamanso (Akantamasu), near Dodowa.

Readers are reminded that due to numerous wars, Asante kingship appears to have used little time to create a congenial environment for sustainable development of self and community. This is partly based on Ward’s account which shows that, when Osei Yaw Akoto ruled Asante from 1824 to 1838, that is for 14 years, he spent the first seven years in fighting the Fante people, “and it was not till the peace of 1831 that he was able to devote much attention to home affairs” (p.207). That is, out of the fourteen years of his reign, he spent about three years to probably create a conducive atmosphere for sustainable development. Ward further states that, “The chief event that is remembered of this period is that the old feud between Kumasi and Juaben broke out into open war” (p. 207).

While explaining the old feud, Ward shows that it was the warriors of Juaben who actually captured Ntim Gyakari of Denkyira, the former overlord of Asante. After capturing Ntim Gyakari, as Ward's account continues, the Juaben warriors removed a gold bangle from his arm and also took away the gold *wari* pieces with which he was playing. But the Juaben warriors refused to hand over these treasures to King Osei Tutu I, hence the feud. And "According to Ahuren tradition, Kumasi fought no fewer than seven wars with Juaben to make the Juaben men give up these relics" (Ward, 1959, p.207). Another important factor which probably spurred Juaben to claim equality with Kumasi is that, during the defeat of Asante in the Katamanso (Akantamasu or Dodowa) war, the Golden Stool was captured by the allied forces, and it was the contingents of Juaben and Kuntanase who recaptured it for Asante to save King Osei Yaw Akoto from committing suicide as many of the Asante chiefs had done (Ward, 1959, p.185, footnote).

In spite of the assistance offered by Juaben for the recapture of the Golden Stool, which had helped to save the life of King Osei Yaw Akoto, Kumasi's hatred for Juaben, according to Asante tradition, was deepened. Because as Ward has disclosed, the Asante king Osei Yaw Akoto accused the chief of Juaben, Kwasi Boaten, of keeping for himself, a box of gold dust that had been with the Golden Stool when it was recaptured. But Kwasi Boaten claimed that he had not captured the box of gold. According to Ward, this developed into a quarrel between King Osei Yaw Akoto and the chief of Juaben, Kwasi Boaten. The quarrel was so much worsened by the king's act of shielding a Juaben man to prevent his execution by the Juaben chief that, the only solution to the hostilities was war. According to Ward, this was the war fought in 1831, which has been described as "the old feud between Kumasi and Juaben [which] broke out into open war." Juaben found itself fighting

not only with Kumasi but with Asante. Juaben was defeated, and according to Ward, the citizens of this town fled to take refuge at Kyebi (Kibi) the capital of Akyem Abuakwa. However, according to *Kokofuhene*, the Juaben people lived at Saaman, a village about 20 km away from Kyebi.

It is however learnt from Ward, that in 1839, a year after the death of King Osei Yaw Akoto, or a year after the enstoolment of Kwaku Dua I (1838-1867), the people of Juaben returned home. But in October 1875, the *Asantehene* Mensa Bonsu (1874-1883) attacked Juaben with an Asante army. Hundreds of Juaben citizens were captured. The rest escaped to Akyem Abuakwa, as their relatives had done 40 years earlier. The paramount chief of Akyem Abuakwa settled them on a land now known as Koforidua or new Juaben. But a section of them returned home from Koforidua. Indeed, these wars emphasize the fact that the kingship of Asante could not always create a congenial environment for sustainable development.

Apart from the 1824 and 1826 Nsamankow and Akantamasu wars, which certainly distracted the attention of the kingship from creating a conducive atmosphere for sustainable development of self and community, there occurred the Sagrenti war in 1874, which far more prevented the creation of a conducive atmosphere. In this war, according to Ward's account, British and allied forces from the Gold Coast Colony and Jamaica were led by the Gold Coast governor, Major-General Sir Garnet Wolseley who entered Asante and defeated the kingdom. At 6:00pm on 4th February,

1874 Wolseley entered Kumasi with his army. In the night, all the inhabitants of Kumasi deserted it. In the morning, on 5th February of that year, some Fante prisoners who had been released in Kumasi, set fire to the town. Wolseley “had the town fired and the palace blown up (Ward, 1959, p. 281). In fact, the fall of Kumasi had shaken the Ashanti State to its foundation....” (p. 282). And as Ward (1959, p.284) affirms,

For the time being, Ashanti had fallen to pieces. Most of the important states, including Mampon, Nsuta, Bekwai, Kokofu, Juaben and even Okomfo Anokye’s own town of Agona, refused to obey the central government; and all the outlying provinces such as Kwahu, Gyaaman, Sefwi Banda, and the northern tribes, openly declared their independence. The *Asantehene*, Kofi Karikari, was not the man to reassert his authority.

Apart from the rebels mentioned by Ward and quoted above, Maier (1981) states that Krakyes, Yejis, Salagas and Atebus joined with Juabens in throwing off the political authority of Asante. Maier adds that, during the rebellion, Asante officials and traders stationed in the northern periphery of the kingdom to collect taxes, manage borders and exercise political observation were murdered.

Indeed, the defeat of Asante in 1874 resulted in a series of political upheavals and destoolments, which were not congenial for sustainable development. For vassal states revolted and declared their independence in that year and king Kofi Karikari was destooled in August or September of the same year for plundering some graves of the king’s royal family, taking for himself some gold treasures including some trinkets that had been buried with his grandmother (Ward, 1959). Another reason for his removal was the resentment he had incurred on account of his confiscation of people’s properties and redistributing them to his favorite political officers, wives and concubines (McCaskie, 1984). Mensa Bonsu

also, who succeeded Kofi Karikari in 1874 “was destooled amid great violence and political strife in 1883” (Maier, 1981), and “There ensued a year of political anarchy” (Ward, 1959, p. 294), which obviously created an atmosphere which was temporarily unsuitable for sustainable development. And according to McCaskie (1984, p.179), in that period “... the authority of central government suffered serious erosion...”. Then, this period of political turmoil degenerated into a fierce civil war between 1883 and 1884, which Ward has described as a year of political anarchy, and which constituted the first phase of a protracted war, which lasted for five years (Ward, 1959; Maier, 1981 and McCaskie, 1984).

To Ward, the 1883-1884 civil war arose from the choice of a successor to the deposed Mensa Bonsu. In the course of the choice, a serious rivalry ensued among three contestants involving the deposed kings Kofi Karikari and Mensa Bonsu, and a new candidate called Kwaku Dua. In the view of Maier (1981), only two of the named contestants, Kofi Karikari and Kwaku Dua vied for the kingly stool. McCaskie (1984), contributing to this account, has shown that the contest developed into factional struggles in which the provincial chiefs declared their support for their favorite competitors. Maier states that by August 1883, several battles had been fought and Kofi Karikari’s supporters had been defeated; The *Mamponhene* Kwame Adwetewa was killed and the *Nsutahene* Yaw Akoma committed suicide rather than surrender. McCaskie’s report concerning the political strife at that time indicates that the civil war resulted in the loss of many, and

In 1883 Owusu Koko lured Kofi Kakari’s [Karikari’s] partisans into an ambush and massacred nearly 2,000 of them; and at the bloody battle of Ofuase in 1884 large numbers of Kumase office holders and their subjects were killed (McCaskie, 1984, p.179).

Ward, contributing to the account of the civil war asserts that Kofi Karikari “lost his chance by being unlucky enough to be captured in a skirmish by his opponents” (1959, p.294). According to McCaskie’s report, the civil war escalated to such a height that the excessive demands of money and military manpower from Kumasi citizens became unbearable. Many of the citizens therefore fled from Kumasi and became refugees elsewhere. However, Kwaku Dua allegedly won the war, and from the report of Ward, “In April 1884 he was enstooled; but in June of the same year he died of smallpox” (p.294). Ward has opined that Kwaku Dua’s stool name was Kwaku Dua II and Maier is of the view that he died on June 10, 1884 after only 44 days of rule. And Kofi Karikari who had been released and was probably going to be enstooled, according to Ward’s opinion, died in the same month of June 1884. The specific date Maier has stated about the death of Kofi Karikari is June 24, 1884. That is Kofi Karikari died two weeks after the death of Kwaku Dua II. And whereas Ward shows that Kofi Karikari probably died of dysentery, McCaskie’s account is that the ex-king Kofi Karikari was killed on the orders of Owusu Koko, Karikari’s enemy. That is, “on Owusu Koko’s orders, ex-*Asantehene* Kofi Karikari was choked to death on his own chewing stick” (McCaskie, 1984, p.177).

The political strife already described constitutes the first part of the five-year civil war, as already stated, and it is being emphasized that the civil war did not allow the kingship of Asante to create a conducive atmosphere for sustainable development in that period. And according to Ward (1959, p. 294), Kofi Karikari’s

... death threw all Ashanti into utter confusion. Every chief did that which was right in his own eyes. Manso Nkwanta [a town] fought against Kumasi and defeated it, so that the Kumasi chiefs lost much of the prestige that they had through being the guardians of the

Golden Stool. The town of Kumasi was deserted again, and all trade ceased.

It is to be remembered that when Kofi Karikari's death threw all Asante into utter confusion, the kingdom had no king. A new king was therefore needed. "After several months of anarchy it seemed as though nothing could restore Ashanti to its old power" (Ward, 1959, p.294). At that time, in 1884, conditions in Kumasi was said to be so deplorable that McCaskie's account indicates that, street after street disappeared. The bush and grass were quickly swallowing up the city, and a stranger would be tempted to think that no city had ever been there. Therefore, to save the city and the kingdom, as Ward shows, the queenmother of Asante, Yaa Kyia, invited Asante chiefs to choose a new king. The chiefs agreed and proposed that a representative of the government of the Gold Coast should be present to witness and approve of their choice. Yaa Kyia therefore nominated Kwasi Kyisi to await the arrival of the representative. However, the rulers, waited from October 1884 to August 1886 but no representative arrived until Kwasi Kyisi died.

Following the death of Kwasi Kyisi, two candidates vied for the post. They were Yaw Twereboanna and another Kwaku Dua, who became known as Prempeh I or Kwaku Dua III. Strangely enough, the king was to be selected by popular vote, and Yaw Gyamfi of Bekwai was authorized to count the votes for the result to be communicated to the governor. But Twereboanna's supporters, spearheaded by Akyampon of Elmina fame, rejected the proposal, "and the civil war broke out again" (Ward, 1959, p.298) from January to October 1887. The civil war allegedly spread far and wide, "and by the end of July [1888] Yaw Twereboanna, the *Kokofuhene* and some 17,000 of his subjects were refugees in the Gold Coast Colony" (McCaskie, 1984, p.181). And the *Mamponhene* Owusu

Sekyere and the *Nsutahene* Kwaku Dente, who supported the defeated Twereboanna, were also defeated in the civil war in the late 1888 and took refuge near Atebubu in the Bron confederation (Maier). Eventually,

Kwaku Dua who won the civil war, and who has been referred to in the second chapter, was enstooled as Kwaku Dua III or Prempeh I, and he reportedly reigned in Asante from 1888-1896. This second phase of the civil war is likely to be the one, which Kyeremanten (1969) has been quoted to show that it was “protracted for at least three years.” The accounts about the so-called five-year civil war do not consistently show that the war really lasted for five years. Moreover, the accounts suggest that the war was not waged daily throughout the period. However, it is the same problem of king making that caused the two phases of the civil war, and which intermittently deprived the kingship of the conducive atmosphere for sustainable development of self and community. Another event that periodically eroded the congenial atmosphere was the deportation of king Prempeh I and some of his political dignitaries in 1896, as already noted in this thesis.

Another incident which did not always offer a conducive atmosphere for sustainable development of self and community was the Yaa Asantewaa war of 1900 which also resulted in the deportation of this queenmother and some of her elders. The kingship did not enjoy a conducive atmosphere for sustainable development because, as shown already, Asante remained kingless for 39 years. Furthermore, the British frustration of the kingship shown in their attempt to dissolve the Asante confederation and the colonization of the kingdom by the British, limited the power of the kingship to offer sustainable development. Again, the limitation of the authority of the Asante kingship by the Nkrumah’s government partially inhibited the kingship from exercising its power to offer sustainable development.

Even still, since Asante is under the suzerainty of the government of Ghana, its kingship does not fully have the congenial atmosphere for sustainable development of self and community. This subsection has shown why the divine kingship of Asante has not always offered a conducive atmosphere for sustainable development of self and community. In the next subsection, the disadvantages of the divine kingship have been examined.

4.8.5 Advantages That Emanate from the Activities of the Divine Kingship of Asante

Certain advantages that are important and worth examining have emanated from the divine kingship of Asante. In terms of advantages, it is recalled that the kingship has been to a great extent, a model for sustainable political, social and economic development of self and community, and has also been somewhat of a model for sustainable environmental development for the progress of individuals and the Asante society. These have the tendency to boost the ego of the people and make them confident to perform their duties effectively. It has also been realized that the kingship greatly provides adequate philosophy and training for Asante political leaders, which largely help them to address the political development challenges facing the kingdom and may also help other political leaders to address the same challenges in the rest of the world.

Another advantage that has emanated from the activities of the kingship is realized in the Confederacy that it achieved. As shown already, the confederacy made the kingdom strong in war, brought it to an imperial status, and has made it globally famous. In view of this, scholars, including the researcher of this thesis, have studied and are studying the kingdom with great pride. Moreover, the kingdom has developed a great and enviable culture, which has made Asante a high destination for tourists from the USA, Europe and other parts of

the world. For this reason, Asante and the entire nation of Ghana have been earning foreign exchange.

An important advantage associated with the Confederacy is that it is likely to have reduced inter-state warfare among Asantes, prevented the destruction of any of the Asante states and has largely helped the kingship to inject the spirit of political, social and economic development into individuals and the Asante society. The confederacy has also contributed to the degree of environmental development already discussed in this thesis. In this case the Confederacy has to a great extent, helped the kingship to create a political institution in which all the paramount chiefs, chiefs, subchiefs, queenmothers and other political officers work together for sustainable development.

Socially, the advantage that has emanated from the kingship and the Confederacy is the fact that a large number of people have been brought together to live in peace and harmony, as brothers and sisters and as one people, including today's new social systems such as classmates and associations of musicians and seamstresses. Such kinds of social groupings and interaction are likely to give them psychological peace to avoid psychological and psychosomatic diseases.

The economic advantage hinted above is also associated with the Confederacy, which created a wide market in the past and has become far wider today, even to a global level due to modern systems of transport and technology. Also, the kingship has helped Asante to develop a culture including religious and political festivals that attract foreign tourists and spend foreign currency in Asante and other parts of Ghana.

Concerning environmental advantage mentioned earlier in this section, it is obvious that the protection, preservation and development of the environment have been contributing to the survival and good health of Asantes. It is especially known that the preserved forests contribute to rainfall, which is indispensable to farming to avoid famine and widespread deaths that result from lack of food. Rainfall apparently precludes drying of rivers, creeks and Lake Bosomtwe in the kingdom, and protects aquatic life for human consumption and long life. In this case, the preservation of forests or the environment in general is highly advantageous. Furthermore, due to availability of rivers, creeks and Lake Bosomtwe because of continuous existence of forests, the people get water to drink for long life. Also, the environment, as commonly known, is a suitable habitat for birds and animals killed and eaten for survival and good health. This section has illustrated a number of ways that the activities of the divine kingship of Asante has been beneficial or advantageous to people. However, as shown in the next section, there have also been many disadvantages experienced within Asante by virtue of the decisions of the divine kingship.

4.8.6 Disadvantages Associated with the Governance of Asante Divine Kingship In spite of the many advantages that have emanated from the activities of the divine kingship of the Asante state, many disadvantages are also associated with the kingship. The disadvantages are political, social, economic, religious, superstitious and environmental in character.

Ward (1959) reports that during the wars, some of the towns were deserted but were repopulated afterwards. Ward for instance reports that Kumasi and Juaben were in each case abandoned on three occasions but were reoccupied in each case. According to him,

Juaben was firstly deserted in 1831 when it was defeated by troops from Kumasi. The second abandonment of Juaben occurred in 1874 when the people of this town heard of the fall of Kumasi during the Sagrenti war. And the third desertion of Juaben, according to Ward, happened in 1875 when troops from Kumasi and few other towns of Asante defeated the people of Juaben. About the destruction and desertion of Kumasi, Ward points out that Kumasi was first of all abandoned in 1874 when Asante was defeated in the Sagrenti war. On that occasion, when Kumasi had been completely abandoned by the people, some Fante prisoners who had been released there by Sir Garnet Worsley's troops looted the town and set it ablaze.

Then Sir Garnet "had the town fired and the palace blown up" (Ward 1959, 281).

According to Ward, the second time Kumasi was abandoned was in 1884, when the people of Manso Nkwanta defeated the people of Kumasi. At that time Kofi Karikari who had been destooled and was re-contesting for the stool had died unexpectedly, perhaps from dysentery. "His death threw all Ashanti into utter confusion. Every chief did that which was right in his own eyes" (Ward, 1959, p.294). The people of Manso Nkwanta probably capitalized on that state of confusion to attack and drive away the Kumasi citizens. By the report of Ward, the third occasion when Kumasi was abandoned took place when Asante was again defeated in the Yaa Asantewaa war of 1900 by the British led force of the Gold Coast Colony. While describing the abandoned town of Kumasi, Ward (1959, p.311) quoted the following from Fuller

(n.d.):

Everywhere was desolation. The only living things visible were the vultures that rose lazily from the decomposing corpses lying on the

path or in the long grass beside it, while over all hung a depressing silence and sickening stench.

In fact, the wars were terrible antisocial events in view of what have already been described. The antisocial nature of the Sagrenti war has obviously revealed itself in the foregoing quotation because the war nearly disintegrated the entire empire. Though Ward's record shows that all the states that originally formed the confederacy remained integrated, nearly all the vassal states of the Asante Empire seceded. The empire had therefore been reduced to a smaller kingdom. Interestingly, the Asante Confederacy, which grew into an empire through wars, lost its imperial status through the Sagrenti war. Even though, Asante had lost its imperial status in 1874, and lost its political administration to the British in 1896, as shown in the first chapter, it is read from Ward (1959) that the British presumably decided to dissolve the Asante

Confederacy itself. Therefore, in 1896, the British made

... separate treaties ... with Bekwai, Agona, Ofinsu, Ejisu, Nsuta, Mampon, Kumawu, Bompata, Abodom and Kokofu, so that as far as the [British] Government was concerned Ashanti as a unit had ceased to exist (Ward, 1959, p.305).

In fact, if the confederacy had really ceased to exist as the British took steps to dissolve it, the social disadvantage of Asante would have been incalculably great.

Apart from desertion of towns and villages, other social disadvantages emerged from the wars. For instance, the wars undoubtedly caused disintegration of families with the effect that some of the family members never met again. In addition, the death of myriads of Asantes definitely created large numbers of orphans, widows, widowers and thousands of bereaved individuals. Perhaps most Asantes who fled the wars left all their movable and immovable properties behind forever and lived as refugees and paupers in foreign

territories for the rest of their lives. Of course, all the pathetic conditions outlined herein, being social disadvantages, were recipes for depression and other forms of psychiatric problems including psychosomatic diseases.

Another social disadvantage associated with the kingship, in the context of wars, was the capture and enslavement of some Asantes by their enemies. It is for instance recorded by Ward that when Juaben fell to Kumasi and few other Asante towns in October 1875, hundreds of Juaben prisoners were captured by the victorious forces.

The Juaben captives “were sent through Sefwi to be sold as slaves in the hinterland of French territory in exchange for arms and ammunition” (Ward, 1959, p.285). However, to Ward, the paramount chief of Juaben, Asafo Agyei redeemed the prisoners after persuading the chief of Sefwi. It is obvious that, the captives would have been sold, as others allegedly were, if the paramount chief had not redeemed them. Apart from selling their own compatriots to foreigners, Asantes sold foreign captives of war to some white men during the Trans-Atlantic slave trade. In this case, slavery was one of the anti-social elements linked up with the divine kingship of Asante.

As hinted earlier, economic disadvantages are also linked up with the divine kingship of Asante. In the days of Asante wars, destruction and rebuilding of towns and villages were economically unfruitful. Also, the wars greatly wasted financial resources because of purchases of huge amounts of guns and ammunition. In view of this, Asantes were allegedly overtaxed to defray war expenses. Many forms of tax were allegedly collected to

cover royal expenses or religious ceremonies, royal funerals and others, and were likely to impoverish almost all the citizens of the empire/kingdom.

Another economic disadvantage lay in the context of economic inactivity in times of war, since businesses virtually came to a standstill. In times of war all able-bodied men, except those whose marriages were less than a year old, according to *Kokofuhene*, were conscripted. However, a small contingent of men was left behind in each town or village to protect women and children to avoid a recurrence of enemy troops raiding any town or village as it occurred when an army from Sefwi attacked Kumasi and killed the mother of Opoku Ware I, and rifled the royal graves for gold, when Asantes were away, fighting one of the Akyem ethnic groups (Ward, 1959).

Again concerning cessation of work, which has been known to be an economic disadvantage, the females left behind in the towns and villages used to stop working for several hours everyday, making processions to and fro in the streets of Asante villages and towns singing war songs under the leadership of their queenmothers, to telepathically inspire Asante warriors to victory on the battlefield. Was this a complete waste of time? Recent research reviewed in the *Annals of Internal Medicine* (2000 Jun 6; 132:903–10) states, “Distant healing, including prayer and therapeutic touch, is often effective in improving patient outcomes”. So perhaps the women’s singing did assist the men on the battlefield. However in any case, to perform this ‘assistance’ to the men, the women had to stop work within the homes, markets and general community from time to time to fulfill this obligation. Apart from cessation of work, when Asantes and other ethnic groups fought

in Asante or another territory, the warriors plundered and ate the foodstuffs they found on farms. This, of course, was one of the great disadvantages of war.

Another economic disadvantage of great magnitude concerns loss of a great deal of human lives. It was a loss of human resources and manpower that affected sustainable economic development of Asante and other ethnic groups involved in the wars. Those who died in the battlefield, and have been discussed in connection with political disadvantage, equally fall into the entanglement of economic disadvantage. It is in this case surmised that a lot of Asantes lost their lives to the detriment of the economy of Asante. Ward (1959), writing about Asante warriors who died in the Asante-Krepi war of 1869-1870, states that Adu Bofo, the war leader of Asante returned from Krepi “to Kumasi having lost 136 chiefs and nearly half his troops....” (p.266). Although the number of troops that lost their lives was not stated by Ward, the number might be huge. Ward also affirms that, after the Asante war against the forces of the Gold Coast in 1872-1873, the Asante army returned to Kumasi on December 22, 1873, “having lost 20,000 men out of its original strength of 40,000” (p.273). The loss of such a huge number of people in these two wars suggest that the Asante empire lost a great deal of human resources and manpower that might have aided the Asante economy to develop. Moreover, it is likely that those who got maimed in the wars became dependents, or economic liabilities.

Also, the wars presumably caused epidemic diseases, which supposedly affected the labor force of the kingdom. With regards to this, Ward states that in 1873, the Amankwatia led troops suffered greatly from disease while fighting against an allied force of the Gold Coast and while Asantes were fighting at Cape Coast in 1873, the Asante army suffered heavily

form small pox and dysentery. Furthermore, Kumase was also susceptible to epidemics and economic setbacks as a result of the decomposing corpses found lying in the streets, the depressing silence and the sickening stench, which hung over the capital, as previously noted.

Another economic disadvantage was that the empire became bankrupt due to bad economic policies. In view of the bankruptcy, as it could be recalled, Asantes could not pay the indemnity of 50,000 ounces of gold, resulting in its loss of independence, as shown in the second chapter of this thesis. The bad economic policy of Asante is realized from Ward's (1959) account showing that "The Akan [including Asante] financial system requires that money coming into the treasury shall flow out again at once, and large reserves did not exist" (p.277). Confirming this monetary policy, which this researcher considers to be bad, Warren (1972, p.46) states: "The revenue collected was always circulating."

The most serious disadvantage in the religious context is the ritual sacrifice of human beings, which has been previously mentioned. Though this practice is not unique to Asante and has been practiced in places around the world, it must be included here as a disadvantage. We have no way of actually calculating the numbers and therefore no way of knowing how many people have actually been killed in connection with ancestor veneration, which is a religious honor given to the so-called spirits of dead rulers—kings, paramount chiefs, chiefs and queenmothers. This uncertainty is caused by the lack of reliable eyewitness accounts. Addressing this issue,

Williams (1988, p.433) summing up this dilemma, states the following:

However, we do have a few eyewitness accounts of human sacrifice and many reports based on incidents as reported to European authors when they were in Kumase. We have, of course, to treat this literature with caution. There were problems of interpretation and certain authors were so keen to report human sacrifice that they may have taken an incidence of capital punishment to be "human sacrifice."

According to McCaskie's (1989) account extracted from Bowdich's report of 1817, when the queenmother Konadu Yiadom died in 1809, 3,500 people were ritually sacrificed in connection with her funeral ceremonies. According to Williams (1988) Bowdich reports a number of those sacrificed were "culprits", slaves, and 2,000 Fante prisoners of war. And when king Kwaku Dua Panin (Kwaku Dua I) died in 1867, as McCaskie reports from Bonnat's notes and from McCaskie's sources, between 1,436 and 3,640 were ritually sacrificed. It may be strange to have such disparities in these figures. This seems to suggest that either some of the sources exaggerated the figures or did not know the real number of those who were killed.

Both the *Kokofuhene* and the *Agogohene* agree that these accounts are in fact exaggerated. According to the *Agogohene* this was "propaganda" generated to gain support for military action the British government wanted to take in order to seize an economic foothold in Asante. These stories were used to sensitize the British citizenry toward war with Asante through a publication called *The Illustrated*. They would show 'pictures allegedly of piles of human bodies' under the heading of 'human panyarring'. 'This is the same strategy which is currently used by western powers to justify going to war; it was the equivalent of 'weapons of mass destruction'. Show how 'dangerous', 'brutal' and 'inhuman' a nation is and your citizens will support you

'liberating' the poor innocents from the 'tyrants' who run the country.

Williams (1988, p. 436) seems to corroborate the *Agogohene's* claim,

We must also watch out for exaggerated accounts, which seem to seek to portray the Asante as almost another, and certainly an inferior, species. Rodney Needham has remarked how "any group appreciate their own existence more meaningfully by conjuring up others as categorical opposites."² Boyle's 1874 work, especially his chapter entitled "The Metropolis of Murder," perhaps illustrates how far descriptions would go to help justify European military action against the Asante. He describes Kumase as:

A town where blood is plastered, like a pitch coating, over trees and floors and stools - blood of a thousand victims; yearly renewed, where headless bodies make common sport, where murder pure and simple, monotonous massacre of bound men, is the one employment of the king, and the one spectacle of the populace.²⁴

Boyle goes on to remark, "The odour of putridity is the air approved by its inhabitants. The sight they love is severed necks, and spouting... The people positively like to have the odour of dead flesh in their nostrils."²⁵

Somewhat less sanguinary, but still exaggerated, are many missionary accounts of Asante. Missions generated more enthusiasm among missionaries and more generosity among donors by painting the Asante as savage.²⁶

So the issue is not whether the Asante practiced human sacrifice, no one disputes that they in fact did so. But rather the accuracy of the "reports" and what was the "agenda" of the reporter. Williams supports the position that many reported human sacrifices were actually "capital punishment" being carried out. It also appears from Williams' account that sometimes 'capital punishment' was carried out during events in which human sacrifice was experienced such as funerals.

McCaskie shows that ritual sacrifices associated with the king's burial are classified into two: "first burial" and "second burial." To McCaskie, the "first burial" refers to removal of the king's corpse from the palace to the Bantama mausoleum to allow it to decompose, for the bones to be cleaned and be pieced together with gold to have the skeleton intact. The "second burial" is removal of the skeleton to be placed on a bed in a chamber in the mausoleum. McCaskie points out that the slaughter of people associated with the "second burial" exceeds that of the "first burial." And today, the mausoleum for the "second burial" is at Breman, a quarter of Kumasi.

Indeed, ritual sacrifice is said to be so much ingrained in Asante religion and Asante divine kingship that, Ward (1959, p.283) had this to write:

It would be impossible for *Asantehene* to put a rapid stop to human sacrifice without destroying the whole Ashanti religion, and when that was destroyed the sanctity of the Golden Stool would be destroyed also, and with it the *Asantehene's* authority.

The words of the above quotation refer to one of the provisions of the Treaty of Fomena of 1874, which was signed between the British and Asante, after the defeat of the latter in the Sagrenti war. As it may be discerned from the quotation, the provision of the treaty sought to stop Asantes from further sacrifices of human beings. But Ward's view, as evident from the quotation is that, it was impossible for Asantes to stop human sacrifice immediately, since the stoppage would destroy the whole of Asante religion, destroy the sanctity of the Golden Stool, and would also destroy the political authority of the Asante king. It might in this case be right to conclude that, in the past, Asantes viewed human sacrifice as a phenomenon that sustained the spiritual and material welfare of the empire.

Here again we seem to have contradictory information. Ward insists that it would be impossible for the *Asantehene* to stop human sacrifice however, as was previously mentioned according to *Kokofuhene*, Kofi Karikari did in fact stop human sacrifice during his reign. What's equally puzzling is one of the provisions of the Treaty of Fomena was that Asante had to stop the same human sacrifice practice, according to *Kokofuhene*, that Kofi Karikari had stopped before the war began.

Those dispatched to eternity to accompany the deceased king included some of the monarch's own wives and relatives and some high-ranking court officials, being representatives of members of various departments of the king's palace. Others killed to follow the king comprised war captives and volunteers, some of whom were freemen and slaves. Besides, those met by executioners at any place, as already noted, could be killed. In addition, it was obligatory for every paramount chief or every chief, except the sub-chiefs, to present a human head for the burial rituals in honor of the king. As shown earlier in this section, the sacrifices were excessively great. Rattray (1959) therefore remarked that some writers had described Asantes as "having been bloodthirsty and ferocious savages" (p.105). Moreover, during the bathing of the king's corpse, the slaughter of victims makes people have "the sight of blood pouring from the royal bathroom" (Rattray, 1959, p.108). However, in the past, while such killings were taking place, as alleged, Asantes did not consider the ritual sacrifices as evil. They thought that they were killing the victims to save the entire empire or kingdom from calamitous punishments from the deceased king. Explaining this, some of the researcher field sources said, as Rattray also has testified that, those killed were to accompany the king to the underworld to perform royal duties in the service of the monarch. To deny the dead king of such servants is to invite his wrath and

punishment against the state.

Making a remark about such killings, Rattray (1959, p.106) wrote, as “It was incumbent upon those left on earth to see that the king entered the spirit-world with a retinue befitting his high station. Such killings thus became a last pious homage and service to the dead”.

This disadvantageous notion about pious homage and service, embedded in the minds of the people, was doubtlessly, one of the major reasons that propelled Asantes to dispatch a lot of people into eternity. As Rattray has observed, Asantes considered it a privilege to be sacrificed. In fact, some of the people yearned and loved to be sacrificed, saying they were hungry to die. As Rattray continues, if those who volunteered to be killed were denied the sacrifice, they swore the great oath of Asante against the executioners that they should be sacrificed. In view of the oath, it became obligatory for the executioners to kill them. Before the volunteers were sacrificed, they “were smeared with white clay as a sign of joy” (Rattray, 1959, p.109). Also, before the king’s wives were killed, they “sent for their relatives, bade them farewell, decked themselves in white, as for a ceremonial feast, and put on all their gold ornaments” (Rattray, 1959, pp. 108-109).

The depth of one’s own love or desire to be sacrificed for the burial of a ruler is illustrated in a story which Rattray (1959) extracted from Winwood-Reade’s book called *The Story of the Ashanti Campaign*. The story concerns a woman from Akropon, who was stripped naked before she was sacrificed by stunning. She later gained consciousness and found herself lying on the ground amid a number of corpses. She got up and went into the town and reported to the council of elders that she had gone to the land of the dead, and had been sent back because of her naked condition. She therefore requested the elders to dress her

finely and kill her over again; and her request was fulfilled. Although this story is interesting, it is characterized by two flaws. One flaw is that, the story does not state the name of the ruler who had died. Also, the town in which the incident occurred has not been named in the story.

The practice of sacrifice is not unique in Asante history. As previously mentioned there is evidence of the practice of human sacrifice from all over the world, two examples of which are discussed in Appendix 11 along with a discussion of sacrifice in general. Typically there are two purposes for human sacrifices the first is ‘retainer sacrifice’, which is performed to send the sacrificed person to accompany another person who has recently died.

Retainer sacrifice is a custom which can be found in many society, in a variety of times and places, and in many forms. ... The custom occurs only in developed root crop cultures, not more primitive societies, and only in societies with centralized power in the person of a king or chief who has control over the lives of his retainers, and who is seen as having a special relationship with the supernatural... (Bremmer, 2007, p.151)

The second purpose for which humans are sacrificed is to use the human blood as a way of energizing a ritual of some sort. Historically in Asante both types have been performed. Those who were sacrificed during the Odwira ceremony were done so to energize the Golden Stool through which the whole nation was energized. The retainer sacrifices mentioned before were performed so the deceased king would not “travel” alone. Thankfully, *Kokofuhene* and others say the practice of retainer sacrifice has ceased in Asante. So it is no longer necessary to debate the validity of the practice.

Another disadvantage, which as of late is related with the kingship, is the gradual destruction of the environment of Asante, which has been discussed earlier. Even though the King has spoken against the leasing of lands to surface miners who are destroying the environment, the problem exists because those in control of lands go for the short-term economic gain, which threatens the future of the kingdom. The gradual destruction of the environment has been disturbing the rainfall pattern of the kingdom. Apart from the fact that the rain has reduced in volume and frequency, its fall is normally unpredictable in these days. Since Asante farmers mainly depend on the rains for their farming activities, the rainfall pattern is greatly affecting the trend of agriculture. Also, the systematic depletion of timber from the forest is affecting foreign exchange, the price of furniture and the cost of buildings. It is also contributing to the depletion of the ozone layer to increase global heat, which is detrimental to plant, animal and human lives. Moreover, the destruction of some water bodies through poisoning has been depriving many of the people of water to drink, and it is likely that many of those who drink the water at the lower streams become sick.

4.9 Summary of the Chapter

This chapter has demonstrated that the researcher has made an exploratory study of the nature and history of Asante divine kingship. It has also shown that he has studied the theocratic governance of the kingship, the religious nature of the kingship, and the religious aspect of king making in Asante.

In the context of the topic and objectives of the thesis, the study has encompassed the activities of the kingship from 1701 to 2014 and has thus examined the dispensation of the kingship within the pre-colonial, colonial and postcolonial periods of the history of Asante.

It has been noted that, by 1701, the kingship had extricated the small state of Asante from the servitude of Denkyira. And later, through wars of expansion, the kingship raised Asante to an imperial status occupying a very extensive geographical area. Paradoxically, Asante fell from its imperial power through wars to become a British colony and was annexed to the colony of the Gold Coast in 1901 or 1902. This resulted from the fact that the kingship could not pay indemnity to Britain and was unwilling to stop human sacrifice after the British defeat of Asante in the Sagrenti war of 1874. Consequently, King Prempeh I and some of his elders were deported to Seychelles in 1896 and the kingship was abolished in that year. These events triggered off the Yaa Asantewaa war of 1900, in which Asante was again defeated, and Yaa Asantewaa, the queenmother of Ejisu, the leader of Asantes in the war, was exiled with some of her elders to join Prempeh I in Seychelles. Colonization of Asante was therefore an act to stop Asante wars that used to disrupt British trade.

To always have a leeway to trade, the British deliberately weakened the military power of Asante by making it a kingless state for 39 years. In 1924, Prempeh I was repatriated to rule only Kumasi as a paramount chief while the entire kingdom still remained kingless. After his death in 1931, he was succeeded by Prempeh II, as the paramount chief of Kumasi. In 1935, Prempeh II was promoted to be the king of the entire kingdom, and the kingship was restored at the same time.

In the course of time on March 6, 1957, Asante gained independence with the rest of the Gold Coast (now Ghana). The government of Ghana further weakened the kingship which has to date remained in its paralyzed state. However, in its weakened state the kingship still offers opportunity for individuals or the community to develop politically, socially and economically. But today, the development of the environment is of little concern to the kingship because this task is under the authority of metropolitan, municipal and district assemblies.

Regarding theocratic governance, this chapter has shown that God is regarded by many Asantes as the supreme spiritual ruler of their kingdom. He is believed to be assisted in His spiritual rule by Asante divinities and ancestors who function as the ministers of the Supreme Being. The human king is therefore considered as God's viceroy. For this and other reasons stated already in this chapter, some Asantes think that both the king and the kingship are divine. Some Asantes, on the other hand say, that this concept was borrowed from Ancient Egypt by their forebears.

The kingship is strongly embedded in Asante Traditional Religion, which is said to be the pivot of the governance of Asante. Because the land on which the people dwell, is thought to be the property of God, the divinities and ancestors who are the objects of Asante worship and veneration. They are considered to be the sources of Asante laws and taboos, and are therefore propitiated when taboos are broken. It is also said that they place strict surveillance on the people to possibly preclude breaches of the laws and taboos.

The Golden Stool, which some Asantes believe descended from heaven or the sky, and which allegedly settled on the laps or knees of King Osei Tutu I, is said to be an important

religious object connected with the outlawed *Odwira* festival which demanded human sacrifice, just as the death of the king, important chiefs and queenmothers required.

Gyadamhene reports sheep are now sacrificed instead of humans. The Golden Stool, like blackened stools, is said to play an important role in enstoolment ceremonies of the king. However, whereas the Golden Stool is believed to embody the soul or spirit of the kingdom, the blackened stools are thought to contain the spirits of dead kings, important chiefs and queenmothers to whom the blackened stools have been dedicated.

The study also shows that Asante society is a composite of human and spiritual beings including the divinities and ancestors who are considered to be good, and who protect the humans from the evil ones. In view of their protective and other service, these benevolent spirits are worshipped or venerated during *adae* festivals and other occasions.

However, the sustainability of the Asante Traditional Religion and therefore the kingship is in question as its percentage of practitioners has in a little more than 100 years dwindled from 100% to less than 1% as of 2010. The cause for this erosion of support is largely based on a campaign of misinformation led by foreign missionaries, which led to a devaluation by the Asante of their own practices believing those practices to be a modernistic and based largely on superstition. Recent discoveries in science are providing support for some Asante Traditional Religious practices.

This chapter has moreover indicated that the kingship has largely been a model for sustainable political, social and economic development of self and community. That is, members of Asante traditional government place their self-development experience in

political administration, social issues and economic advancement at the disposal of the masses to imitate. It also gives high posts to a great deal of people, gives them opportunities and encourages them to develop individually and collectively in political, social and economic spheres. It has been realized that, in these spheres of development, the people seek the help of the spirits.

It has also been realized from this chapter that the kingship is a model for sustainable environmental development for the advancement of the individual and community. In this case, the kingship does not permit people to clear certain forests for fear of punishment from Asante divinities and ancestors. In the people's traditional thought, the environment has an element of spiritual character. It is believed to be populated with innumerable spirits. Some of them are thought to dwell in trees, animals and the water. Some of the trees are especially considered to contain vindictive spirits and should never be cut at all. Others are cut by permission of the spirits. In the past, these beliefs helped the people to preserve and develop the environment. But today, owing to enlightenment, the environment is not so much feared, and is being destroyed at an alarming rate by surface miners and some unscrupulous individuals. Garbage is even thrown into gutters and other unauthorized places, thus causing diseases and flooding, which sometimes result in loss of life and property.

It has moreover been demonstrated in this chapter that the administrative principles of Asante have largely provided adequate philosophy and training for Asante political leaders to address the need for sustainable political challenges facing the kingdom, and almost the same philosophy and training are suitable for political leaders of the rest of the globe. It

has in addition been noted that because of wars and other predicaments, the divine kingship of Asante has not always provided a conducive atmosphere for development of self and community. It has finally been observed that some advantages and disadvantages have emerged from the governance of Asante divine kingship.

However, the advantages outweigh the disadvantages.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Overview

This chapter presents a summary of the entire thesis, the main findings that contribute to the wealth of knowledge, shows the conclusion drawn from the data, and based on the findings and conclusion of this thesis, puts forward a number of recommendations.

5.2 Summary

The purpose of this thesis was to explore the nature of Asante divine kingship from 1701 to 2014, and to find out whether the kingship is a model for sustainable political, social, economic and environmental development of self and community in the kingdom. The study was moreover aimed at investigating whether the administrative principles of Asante provide adequate philosophy and training for Asante political leaders to address the political, social and economic developmental challenges facing the kingdom, and whether the same philosophy and training might help political leaders in other parts of the globe to address the political challenges facing the rest of the world.

For satisfactory research to be realized, this study has conducted a review of literature related to the objectives of this project. The review shows that the kingship of Asante, like some others in Africa, is divine and the African divine kingship helps Africans develop

themselves to take political appointments and achieve success in their political careers. The review further shows that African divine kingships help the people to build social institutions, and that African communities are believed to be composed of human and spiritual beings. It is believed that the spiritual beings help the people to obtain the necessities of life. Moreover, the review indicates that divine kingships in Africa provide a congenial atmosphere for economic activities to thrive and the environment to be protected, conserved and developed. The review also shows that the king of Asante is given some amount of political and moral training to have a satisfactory and successful reign. He, like the kings of the Shilluk of south Sudan and the Kpelle of Liberia, is given lessons in humility.

The research methods employed for the collection, organization, discussion and analysis of the data comprise qualitative, phenomenological and descriptive approaches. A combination of these research design methods contributed greatly to the successful completion of this thesis. Probability and non-probability sampling procedures were adopted to select a sample size of 300 respondents. Interview schedules, questionnaires, and an opinionnaire were the data collection instruments used by the researcher in some respondents' offices, homes, streets, market places and playgrounds. Other sources of information were textual materials and electronic records which were both primary and secondary data. Also, tables and figures have been used for clarification purposes.

The findings of this research show that under the authority of Asante divine kingship, the kingdom of Asante (also called Asante Confederacy) overthrew the suzerainty of Denkyira

in 1701 during the Asante War of Independence and therefore became a sovereign kingdom in that year. Also, under the influence of the divine kingship, Asante grew rapidly into a huge empire, greater in size than the modern Republic of Ghana. However, in 1874, the British defeated Asante and helped almost all the vassal states of the empire to gain their independence. Additionally, owing to the failure of Asante to pay the indemnity imposed on it because of its defeat, and due to its failure to fulfill all the clauses of the Treaty of Fomena of 1874, the British government took over the political administration of the kingdom in 1896. Then the government arrested Prempeh I, then king of Asante, and some of his acolytes, and deported them to Seychelles. The government abolished the kingship in that year, refused to regard Asante as a kingdom, and therefore abolished that title.

In 1900, due to these cruel treatments, which the British meted out to the Asante kingdom, Asante declared war on the British colonial government, which was by then ruling the Gold Coast Colony (now Ghana). But unfortunately, the kingdom of Asante was militarily defeated in that war, which is popularly known as the Yaa Asantewaa War as she led the Asante forces. During that war, Yaa Asantewaa, the queenmother of Ejisu, and a number of her elders, were captured and exiled to join the first deportees in Seychelles. Due to the troubles, which the kingdom of Asante gave to the colonial government, the British colonized Asante in either 1901 or 1902, and incorporated it into the Gold Coast Colony in the same year.

In 1924, the British repatriated Prempeh I and made him the paramount chief of the Kumasi division of Asante, not the king of the entire state, until his death in 1931.

In the case of Yaa Asantewaa, as previously mentioned, she died in Seychelles before Prempeh was repatriated.

On the death of Prempeh I in 1931, he was succeeded by Prempeh II as paramount chief of the Kumasi division in the same year, and in 1935, the title “Kingdom”, as well as the kingship was restored to Asante. But the political authority of the kingship was greatly reduced. From 1896 when the title “Kingdom” was abolished with the kingship, until they were restored in 1935, Asante had remained kingless for 39 years. When both the kingdom and the kingship were restored, Asante continued to exist within the Gold Coast Colony until it obtained independence from Britain with the rest of the Gold Coast on March 6, 1957. After independence, and under the government of Ghana, Asante kingship has suffered further and greater loss of political power.

Since 1701, Asante has passed through three periods of political history: the precolonial and imperial period when Asante reached the zenith of its power; the colonial period when Asante had lost its imperial status and had suffered a great reduction of political authority; and the post-colonial period, when Asante kingship lost further authority under the government of Ghana.

In the days of the Asante Empire, the chiefs of the conquered territories were allowed to rule their own states under the supervision of Asante governors. The conquered chiefs were incorporated into the membership of the Asanteman Council and traditionally, political

appointments were made mainly on merit. For this reason, some strangers living in Asante are given political appointments. In recent times, some Europeans, as well as white and black Americans, not resident in the Asante kingdom, are given the post of *nkɔsoɔhene* and *nkɔsoɔhemmaa*. A semblance of Asante kingship is noticed in Jamaica where traditional chiefs and their attendants use regalia whose designs have been borrowed from Asante.

The findings of the thesis further indicate that the divine kingship of Asante is a combination of spiritual and human aspects of governance, with God as the supreme ruler of the kingdom. In His political administration of Asante, God is believed to be assisted by the divinities and ancestors of the confederacy. The king is believed to be God's viceroy, the supreme priest of the community, and the intermediary between the spiritual and human beings.

The kingship is said to be divine because it was either ordained by God, who has conferred his divineness on it, or the idea of its divineness was borrowed from Ancient Kamit (Egypt) where, as alleged, Asantes once lived. Also, the king is said to be divine in the manner of the kings of Ancient Kamit (Egypt). The kingship is ingrained in Asante Traditional Religion. In view of this, the "laws" (taboos) of the spiritual rulers (ancestors and divinities) are reportedly incorporated in the constitution of the kingdom. Asante festivals, which are celebrated in honor of the spiritual rulers, are set in the seasonal calendar of the people. The taboos and festivals are therefore enjoined on the citizens. However, in 1896, some say the British abolished *Odwira* festival in Kumasi on account of the human sacrifices associated with its practice, Asantes dispute this point saying the festival ceased because the king had been exiled.

As a religious kingdom with divine kingship, Asantes traditionally worshiped God before *Nyamedua* altars and practiced *Nyame su* and *akrawade* rituals to avoid participating in sinful acts and cleanse their soul/spirit of impurities. Some recent scientific evidence supports the potential benefit and value of these and other practices of the Asante Traditional Religion. In the past, Asantes actively worshiped three national deities; their worship faded away because the rituals performed in honor of the Golden Stool took precedence over the ceremonies involved in the worship of the deities. However, to date the people venerate their national, town, village and lineage ancestors. Since the worship is immersed in Asante Traditional Religion, the choice of the king and other rulers, as well as their enstoolment ceremonies, is ingrained in Asante religious rites. Since the king is believed to rule in the stead of the ancestral spirits of Asante, he often ritually chooses the name of one of his royal ancestors. Therefore any rebellious action against the king is thought to be an assault on the ancestors; and those who commit this crime are either punished spiritually by the ancestors or physically by the king.

The Spiritual Beings (God, the ancestors and divinities) are thought to facilitate the political administration of the kingdom. They are thought to keep the behavior and thoughts of every individual under strict surveillance. They reportedly punish evildoers spiritually because wrongdoing is considered to be a violation of the sanctity of the spirit. Anyone who allegedly overlooks wrongdoing or fails to punish a wrongdoer is equally punished if they occupy responsible positions and therefore have the right to punish wrongdoers. These beliefs have the tendency of checking wrongdoing in people, since it is believed that the spirits by knowing a person's thoughts will even punish those who think evil. When in the

past probably 100% of Asantes practiced their traditional religion, today because of acceptance of foreign religions, less than 1% refers to themselves as practitioners of the Asante Traditional Religion. This abandonment of the Asante Traditional Religion is undermining the practices and traditions of the Divine kingship as many chiefs are refusing to perform the traditional rites because of the foreign religious beliefs they now hold.

From the standpoint of temporal administration, the central government of Asante is well structured. It is democratic and decentralized, and is characterized by checks and balances.

The king rules with the advice and consensus of his council of elders, the *Asanteman* Council, and he is liable to destoolment if he stubbornly ignores the advice of the council.

The male political structure descends from the king through paramount chiefs, divisional chiefs, chiefs of towns, sub-chiefs of villages and lineage heads of towns and villages. In the case of female rulers, the whole kingdom has a queenmother who supports the king in his rule and every paramount chief, a divisional chief of a town or sub-chief of a village has a queenmother, and every lineage has an *obaapanin* (elderly woman) who supports the lineage head (*abusuapanin*) to administer the affairs of the lineage.

Apart from becoming a queenmother, a royal woman stands the chance of becoming a chief or a paramount chief as Ama Serwaa and her daughter became paramount chiefs in succession at Asante Juaben in the nineteenth century. A woman can become a chief or a paramount chief only when the males in a dynasty have become extinct, or when there is no suitable male person in the royal family to become a ruler. Even when there is no male person, a descendant of a slave after many generations, can be made a chief.

The kingship has to a great extent been a model for sustainable political, social, and economic development of self and community, and has also been to some extent a model for environmental development for the advancement of individuals and community. As a model for sustainable political development for self and community, the Kingship is a sample and mentor for the people of Asante who desire to develop themselves. In this regard the kingship gives people the chance to develop themselves in politics. Moreover, the king appoints those who have developed themselves politically as political officers and places his political acumen at the disposal of his subordinate officers. Also, as a model for sustainable political development, some people of African descent in the Diaspora, especially those of Akan descent, have modeled their kingship on that of Asante.

In social aspects, the kingship, to a great extent, has been a model for sustainable development of self and community. In view of this, the kingship is the embodiment of Asante social system. The kingship inspires the society to live in harmony to foster the development of self and community. In this case, the king sanctions the social structures of the kingdom, allows social activities to thrive and performs social rituals to sustain harmonious living between the people and their spirits, especially, the spirits of their ancestors and divinities. For, according to the people's beliefs, the spirits are associated with the kingdom, the various towns and villages, as well as the various lineages of Asante.

Also, as a model for sustainable social development of self and community, the kingship has in recent times been helping in the provision of modern social amenities and

infrastructure such as roads, market places and school buildings. And King Osei Tutu II, for instance, has been creating awareness about the existence of HIV/AIDS, and has been providing funds for programs towards reduction of maternal and infant mortality, and for eradication of glaucoma and other eye diseases, as well as buruli ulcer and the guinea worm disease. Notably, he has raised an education fund accessed by brilliant but needy university, polytechnic and vocational students of various parts of Ghana.

The kingship, being a model for sustainable economic development of self and community, has a penchant for economic growth. Therefore the King and his sub chiefs pray to God, their divinities and ancestors for economic prosperity of individuals and the entire community. In the past, the kingship created a conducive atmosphere for internal and external trade to thrive, and many Asantes participated in the Trans- Saharan and Trans-Atlantic trades.

As a model for sustainable economic development of self and community, the Kingship established a financial and economic department in the pre-colonial period. The kingship also opened and supervised trade routes. The King rewarded the towns and villages that kept their trade routes clean, and punished those that failed to keep theirs clean. The kingship also patronized and still patronizes court artists, and creates a congenial atmosphere for the success of economic ventures. Also, in the context of economic development, some individuals seek spiritual assistance, and from time immemorial, the economic activities of Asante have included agriculture, mining and production of art

works. However, in the past, economic activities were intermittently suspended because of frequent wars.

The findings have also shown that the Asante social phenomenon is important in the divine kingship system of the Asante kingdom. The spiritual beings who allegedly rule Asante spiritually and help the people to obtain their needs are believed to be social members of the kingdom and are therefore members of the various towns, villages and lineages. Lineage heads of various towns and villages are part of the ruling councils of their localities and therefore exercise social and political functions.

Socially, the kingship inspires the people and creates an atmosphere conducive for sustainable development of self and community to enable them to take appointments. It sanctions the social structures of the kingdom, allows social activities to thrive and makes certain that the people live harmoniously together and also live in harmony with the spirits of the realm.

Today, the kingship is interested in the provision of modern social amenities and infrastructure and occasionally appeals to the government of Ghana for the provision of roads, electricity, market places, school buildings, etc. and where possible, the king mobilizes the people to undertake projects themselves or assist government workers to provide them. Regarding provision of market facilities the modern kings of Asante, especially the King Osei Tutu II, have been providing or helping to provide modern infrastructure and social amenities. The kingship, headed by the King Osei Tutu II creates awareness of existence of HIV/AIDS and provides funds for programs towards reduction

of maternal and infant mortality and for possible eradication of glaucoma and other eye diseases, buruli ulcer and guinea worm disease.

The kingship has a penchant for economic growth. Therefore, during festivals, the rulers of the entire kingdom and the various towns and villages seek spiritual assistance by praying to God, their divinities and ancestors for economic prosperity for individuals and the entire community. In the past, whenever Asantes enjoyed peace, the kingship created an atmosphere conducive for internal and external trade to thrive. Some of the people therefore participated in the Trans-Saharan and Trans-Atlantic trades.

The kingship established an economic and financial department. It opened and supervised trade routes, rewarded the towns and villages that kept their trade routes clean, and punished those who did not. The kingship patronized and still patronizes court artists, and still creates a congenial atmosphere for economic activities to succeed.

Moreover, as a model for sustainable development of the environment, the kingship has traditionally been urging the people to protect, preserve and develop their environment. Occasionally, the rulers issue orders for the surroundings of villages and towns to be cleaned. The kingship has instituted taboos, which have resulted in the protection and preservation of some forests at sacred areas of Asante. But today, due to the introduction of foreign religions such as Christianity and Islam into Asante, and because of modern civilization, which has resulted from western education in Asante, a great number of Asantes no longer regard the environment as being spiritual, and are therefore not afraid to destroy it. Also, due to bad farming practices, tree felling activities by timber contractors, and illegal surface mining by people who prospect for gold, the environment is being

degraded. Sometimes, with the consent of some of the chiefs, who collect royalties from miners, these gold prospectors excavate portions of the land, resulting in the destruction of people's farms, the vegetation of the mining sites and water bodies as well as contaminating both people and environment with the poisonous chemical mercury. These mining practices often expose mining pits, which serve as death traps.

However, in recent years, a few Asante chiefs, Asante farmers and the forestry commission have been planting trees under a reforestation program. The custom of keeping the surroundings of the towns and villages clean has waned greatly because of the transference of responsibility from the Asante chiefs to the State-run Municipal authorities. As a result of this, some streets and gutters of Kumasi and some Asante towns are outrageously dirty and smell badly, because under a new dispensation, the sanitary problems of municipalities are under the responsibility of municipal assemblies who are largely negligent. Because some chiefs think the sanitation of such places are no longer their responsibility, they scarcely mobilize their subjects to clean the places that cause pungent smells to disgrace the Asante kingdom. Generally, the desire and ability of the kingship to protect, reserve and develop the environment has waned considerably.

The thesis has shown that the administrative principles of Asante divine kingship provide adequate philosophy for moral and political training for Asante political leaders to address the political development challenges facing the kingdom; and the same philosophy and moral training may help other political leaders to address the same political challenges facing the rest of the world. However, it has been noted that the ritual activities involved

in the training of the rulers of Asante may not be transferable and/or beneficial to political leaders of the other part of the world.

Although the divine kingship has performed creditably as a model for sustainable development of self and community, and in terms of training its political leaders, it has in the course of history, plunged Asante into numerous wars that have occasionally made the kingship suspend its role as a model for sustainable development of self and community. The divine kingship has also been associated with human sacrifice, sale of slaves to the white man, and has fostered ideas/beliefs, which have not been verified. Therefore, as noticed already, it is associated with advantages and disadvantages.

5.3 Main Findings That Contribute to Knowledge

1. This thesis has made a significant contribution to knowledge because; it is a pioneering project spearheading the idea that the divine kingship of Asante is a model for sustainable development of self and community.
2. The thesis has revealed that the divine kingship is a model for royal members of Asante to develop themselves for political and social appointments. The kingship is in the same way a model for freeborn commoners of indigenous Asantes, for assimilated Asantes, for adopted slaves (as happened in the past), for descendants of slaves, for Asantes in the diaspora, and for Jamaicans and other West Indians who trace their roots from Asante.
3. Also, the thesis points out that the divine kingship of Asante is a model for sustainable political, social, economic and environmental development of the Asante kingdom, it

may perhaps be readily acknowledged that this research has in this sense contributed to the body of knowledge.

4. This study indicates that to a great extent, the administrative principles of Asante divine kingship provides adequate philosophy and training for Asante political leaders to address the political challenges facing the kingdom and that the same philosophy and training, except possibly the ritual training, may help other political leaders to address the same political challenges facing the rest of the world.

5.4 Conclusions

With respect to the objectives, research questions, the assumption and findings of this thesis, the researcher has successfully resolved the problems he set for himself in this work. That is, he has fulfilled all his objectives, answered all his research questions and has shown that his assumptions are true and not only did the assumptions guide the researcher to interpret the data of the thesis, but also, they helped him to focus on the objectives of the study.

For instance, the general objective of the research has been fulfilled. As shown in the first chapter, the general objective was to explore the nature and history of Asante divine kingship. In fulfilling this objective, the researcher has shown that the kingship is divine because it was ordained by God, who has ceded his divineness to it, and who rules the kingdom with the assistance of the divinities and ancestors of Asante. From the historical point of view, the fulfillment of the objective has been realized by showing that the divine kingship has taken the Asante kingdom through three periods, namely, the pre-colonial era,

the colonial period and the post-colonial or independent era, with their resultant loss of much of the power of the divine kingship.

The researcher has also fulfilled the first specific objective, which sought to investigate whether Asante divine kingship is a model for sustainable political development of self and community in Asante and elsewhere. In fulfillment of this objective, the thesis has demonstrated that the kingship is an exemplary institution whose principles, norms and values are studied and adopted for self-development of individuals and the development of the community to take political appointments in the kingship. The kingship has also been adopted by some people in foreign countries who trace their ethnic roots to Asante. Since 165 out of the 275 respondents, constituting 60% of the researcher's informants, accept the view that the kingship is a model for sustainable political development of self and community in Asante and elsewhere, the researcher acknowledges the fact that the kingship is a model for sustainable political development of self and community, though it has not always been an excellent model.

The second specific objective of this thesis has been fulfilled. As may be recalled, this objective sought to know whether Asante divine kingship is a model for sustainable social development of self and community in the Asante kingdom. For the fulfillment of this objective, the thesis has indicated that the social aspects of the divine kingship give inspiration to Asantes for self development, and the development of the community to take social positions, and create conducive conditions for the continuance of Asante social structures, social activities and harmonious social relations among the

people, and between them and the spirits. As already noted, 207 out of the 275 informants, forming 75.3% of the researcher's respondents, assert that the kingship is a model for sustainable social development of self and community. These statistics show that the kingship is a fairly good model in terms of social development of self and community in Asante.

The third specific objective has also been achieved. This specific objective, as noted in the first chapter, intended to examine whether Asante divine kingship is a model for sustainable economic development of self and community in the realm of Asante. To demonstrate that this objective has been realized, the thesis has indicated that in the past, the kingship established an economic and financial department for promoting internal and external trade. It patronized and still patronizes court artists. During festivals, the rulers of Asante appeal to the spirits for successful economic activities and prosperity on behalf of individuals and the entire community. Since 138 out of 275 of the researchers' respondents, constituting 50.2% of the informants consider the kingship to be a model for sustainable economic development of self and community, it is acknowledged that, to some degree, the kingship is a model in this regard.

Specific objective four has also been fulfilled. This objective which intended to determine whether Asante divine kingship is a model for sustainable development of the environment of Asante for the advancement of self and community in the kingdom has shown that in the past, the kingship and the people collaborated to protect, preserve and develop the environment of Asante. But today, due to some factors already mentioned, some of the

citizens are destroying the environment with the support of some Asante chiefs. Generally, the enthusiasm of the kingship to protect, preserve and develop the environment of Asante has greatly waned. In this regard, as already noted, it is 143 out of 275 respondents, being 52% of them, think that the kingship is a model for sustainable development of the environment and that its status as a model for sustainable development of the environment is fairly average.

Specific objective five has also been achieved. As may be recalled, this objective was to determine whether the administrative principles of Asante divine kingship provide adequate philosophy and training for Asante political leaders to address the political development challenges facing the kingdom, and whether the same philosophy and training may help other political leaders to address the same political challenges facing the rest of the world. In fulfillment of this objective, the thesis has shown that the divine kingship of Asante gives adequate moral and political training, which enables most of its political leaders to address the traditional political challenges facing the kingdom. In this regard, the destoolments of some kings and chiefs discussed in this thesis were not due to inadequacy of the philosophy and training, but due to the character flaw of the deposed rulers themselves. It has been pointed out that the same philosophy and training, probably, except the ritual training, may help other political leaders to address the same political challenges facing the rest of the world. Two hundred and forty seven (247) out of the 275 respondents, constituting 89.8% of the informants agree that the administrative principles of Asante divine kingship provide adequate philosophy and training for Asante political leaders. However, not all Asante rulers have adequately lived up to the expectation of the training.

Despite the fact that the divine kingship of Asante has been a model for sustainable development of self and community in the context of Asante traditional politics, social issues, economic matters and environmental conditions, it has not been an excellent model because of the disadvantages known to have been associated with it. However, since the disadvantages, including wars that intermittently halted development of self and community have stopped, and since modernism is progressively making inroads, the kingship of Asante has the potential to become a better model.

5.5 Recommendations

The following recommendations, if adopted by the exponents of the kingship, may make the kingship a better model for sustainable development of self and community in terms of Asante political matters, social milieu, economic issues and environmental protection, preservation and development. The recommendations may moreover make the kingship a better instrument for training its political leaders to address the development challenges facing the kingdom, and the same training may help other political leaders facing the same political challenges militating against the rest of the world.

As was mentioned in Chapter four in an interview the reigning king of Asante, Otumfuo Osei Tutu II said the following:

the Akan tradition has always been with priests. We have ruled through our priests. They were seers and soothsayers; we wouldn't go to war without consulting them. A chief or king couldn't do anything without consulting the priests. They did even go to war with us in those days; and therefore their impact on us was huge. And that naturally reminds me of Okomfo Anokye, the famous traditional priest whose close association with King Osei Tutu I gave birth to the Asante nation. So even though I am a Christian,

traditional priests are part of our culture and important in our traditional system.

The above quote summarizes the importance of the Asante Religion to the sustainability of the Asante Divine Kingship. But when we consider the fact that according to the 2010 Ghana Census less than 1% of the 4 million residents in the Ashanti District reported religious affiliation as Traditional we have to be concerned about the future of the Asante Divine Kingship. The researcher is aware that there are some who though they practice a foreign religion still engage in traditional practices as well, but today when the researcher enquires of a person about 'visiting a shrine' or even participation in *Akwesidae* the answer far more often than not is a resounding 'no'.

Based on the above quotation about the significance of the Asante religion to the kingship, the 2010 census report on the identification of the people in and with the Asante Traditional Religion and the lack of perceived appreciation, participation and respect for the system, it appears the spiritual support system, which undergirds the kingship is disappearing. If that is the case the power and influence of traditional rulers may be even more marginalized in the near future. Is the Asante Divine King destined to become a mere figurehead like the royalty of Britain?

An example of this perceived lack of respect noticed by the researcher toward the Asante Traditional Religious system is seen in how people in the Asante Traditional Area respond to the performing of libation. The researcher has noticed on more than one occasion a lack of reverence afforded to the traditional spiritual practices by the general populace. An example of this witnessed more than once at different times in different places is how those gathered respond during the opening of significant activities and/or events

with libation and/or prayer. For the most part, whenever a prayer is being offered those in attendance stand reverently in silence until the completion of the oration. By contrast, often when libation is offered (and there are times it is not), the researcher has noticed a less formal response by some of those in attendance including movement, conversation, etc. The evidence gathered from the field has shown that the acceptance of foreign religions has weakened the respect for the Asante Traditional Religion in the minds of many people in the kingdom, a finding supported by the census data reported in Chapter four of this thesis.

In Chapter four it was also mentioned and expounded upon in Appendix 6, that when the king elect chooses a predecessor's name as his stool name two things were said to be true. Firstly, the predecessor becomes the king-elect's spiritual mentor and secondly, the king-elect is making a statement about his intended philosophy for ruling the kingdom. With that in mind, as the current king chose the name Osei Tutu II, then perhaps he is seeking a re-birthing of the kingdom as his mentor laid its foundation. The current king may not have an 'Okomfo Anokye' individual priest to infuse the Asante Traditional Religion into the hearts and minds of the people, but he can redefine, redirect, and reanimate the current body of priests and priestesses to rebrand the system. This repackaging will lay the foundation for a resurgence of the Asante Traditional Religion in the hearts and minds of the people. To accomplish this the researcher offers the following recommendations:

Recommendations for Asante Divine Kingship to Become a Better Model for

Sustainable Political Development of Self and Community in Asante and Elsewhere

1. The priest and priestesses of the Asante Traditional Religion must be reorganized into an Academy. This academy will have as its primary responsibility the reformation and codifying the practices of its members. Further it will become the forum through which the scientific documentation and verification of their practices will take place, beginning with the examples mentioned in Chapter four of this thesis. This will enable the Academy to serve as a vehicle to perhaps change the attitude in the minds of many that the Asante religion is largely based on “superstition” or even worse, “witchcraft”. A strict code of ethics must be instituted and enforced as the beginning of restoring confidence in the institution. There is a need to reorganize the spiritual practices returning to the philosophy articulated by the Priest of Nyame mentioned by Rattray in Chapter 4. The reader should recall that Rattray reported the existence of a Temple of Nyame, which had a priest dedicated to Nyame serving the Temple. When asked by Rattray why the Asante also acknowledge the divinities, the priest in essence said you must engage God’s manifestation in its totality. As far as the researcher has determined there is but one Temple of Nyame and the researcher is yet to find a Nyamedua altar anywhere in Asante today. There are many shrines dedicated to divinities in Asante today. However, as evidenced in Chapter four, the daily practices of *Nyame su* and weekly *akradware* ceremonies which connect the Asante to *(O)kra*, the seat of Nyame within the person, are rarely practiced. The goal of spiritual pursuit must be a reunification with Nyame, God and man’s true identity. For if God is a divine being and Man was made in the likeness of God, then so too is Man a divine being. The Akan

proverb, “no one teaches the child to know God” also supports the idea of the divinity being dormant within each person.

The divinities represent the different paths to be followed toward the reunification with Nyame, man’s divine nature. But if the goal is not addressed where can/do the paths lead? The reestablishment of the Priest of Nyame is the first step to rebranding the Asante Traditional Religion, the linkage between man and the source of his being. Nyame corresponds to Amen in Ancient Kamit and the followers of Amen were one of the most important priesthood classes. In Chapter four was mentioned the 11 Laws of *Maat*, which comprise the *Paut Neteru* (the Kamitic Tree of Life). The Kamitic Tree of Life provided the framework, which guided the spiritual development process of the (wo)men of Kamit towards establishing the divine self-image as mentioned in Chapter four.

The establishment of Amen within the mind is the foundation for awakening the God within. If you replace Nyame *dua* (God’s Tree), with *Paut Neteru* (the Tree of Life of Ancient Kamit (Egypt)) and replace *Nyame su* and *akradware* mentioned above with Maat’s 42 Declarations of Freedom from Sin and the “weighing of the heart and words” from Ancient Kamit (Egypt), you have a system to guide direct and redirect the individual to a life where they can declare “Not Have I” broken any of the 11 Laws of Maat (God). In Chapter four it was stated ‘Asantes allegedly believe that sin, being a breach of the law, is committed against God’.

Therefore, my suggestion is since the physical Nyame dua is no longer present at each person's home the Academy should use the *Paut Neteru*, 11 Laws of Maat (Amen 2003), the Kamitic Tree of Life, as the template with which to establish the Divine Self Image for the Asante Kingdom. Let us look at the first two Laws of Maat and make the correspondence into the Akan system. The first law in our Divine (*Ausares*) Self Image is Amen. First we look at the Law, then the reasoning, which explains the Law, and then the truisms we apply to the circumstances we face daily.

Law of Amen

You were made in the likeness of a peace that nothing can disturb. Reclaim your peace that you may attain to your reason for coming into existence – the enjoyment of life.

Reasoning:

If in truth it is our nature to be at peace (free of automatic emotional responses) in situations of challenge, then the only thing we need to do is to ignore the emotional reflexes that come up in such situations. What is the point of suffering and destroying our health and performance abilities if we can be at peace— especially when the peace in situations of challenge leads to enhanced intuition and spiritual power.

Amen Truisms:

I live expecting neither gain nor loss, pain nor pleasure from the things I need in life, because my nature is essentially unconditioned. That which is my Self [the God within] has no likes, dislikes, preferences or predetermined emotional or thought responses to situations.

I am essentially unconditioned. I cultivate my happiness through spiritual development. I understand that happiness is not a continuous freedom from pain resulting from difficulties.

No one knows my name, neither men nor gods. No one has seen my face, neither my father nor my mother. I was before the first time and shall be beyond the last. Now using Amen as a template let's examine how this may look in the Akan cosmogony.

According to Quarcoopome (1987)

Onyame: The Divine Name - Onyame is found on the lips of Akans most of the time, especially in Akan songs. Its meaning is not certain but a suggestion is that it is made up of *Nya* "to get" and *Me* "to be full." The Akans say of God "If you possess him you are satisfied". From this it is reasonable to infer that Onyame means "the God of

fullness”, The God of ultimate satisfaction.” He is the dependable one who satisfies all the needs of man both spiritual and temporal. The fullness may also refer to fullness of attributes. Hence God alone is perfect in all attributes and therefore unique.

By extension “if you possess him you are satisfied” means you are complete “full” and therefore that you are at Peace, you are not being moved by any emotional urge or desire for anything “spiritual” or “temporal” but simply enjoying life itself. Let us now rewrite the Law of Amen as the Law of Onyame.

Law of Onyame

You were made in the likeness of a peace that nothing can disturb [because your every need is satisfied, you are complete.] Reclaim your peace that you may attain to your reason for coming into existence – the enjoyment of life.

Reasoning:

If in truth it is our nature to be at peace [because we are “full” hence not in need of anything, we are therefore] (free of automatic emotional responses) in situations of challenge, then the only thing we need to do is to ignore the emotional reflexes [which are trying to add something into a spirit which is “full”] that come up in such situations. [Since we are already “full”, meaning ‘complete’] what is the point emoting over this thing or that thing which lead to suffering and destroying our health and performance abilities if we can be at peace. Especially when the peace in situations of challenge leads to enhanced intuition and spiritual power.

We can easily see by living the Law of Onyame, that is, adopting the truisms, the qualitative difference that will be the expression of one’s life. Will this person seek things at all cost, and violate another’s position? Will this person allow his emotions to lead from one relationship to another, looking for “greener pastures”?

By living expecting neither gain nor loss, pain nor pleasure from the things I need in life [I am “full”] because my nature is essentially unconditioned. That which is my Self has no likes, dislikes,

preferences or predetermined emotional or thought responses to situations because it is completely satisfied.

Next let us examine the Law of *Ausar*. As was noted in Chapter four of this thesis, *Ausar* is the Kamitic (Ancient Egyptian) term for the man or woman who has ‘perfected’ their being (becoming one with Ausares.), becoming a Divine being, (identified with the Divine Self image). S/he became an Ausar by overcoming sin through mastering the 11 Laws of Maat. Hence to be an Ausar is to be “one” with all, at Peace, Complete, Full, and Satisfied. This is possible because the Laws of Signal Transduction and Epigenetics prove “the character of our life is based upon how we perceive it” (Lipton 2005) If a person accepts the premise that they are Onyame they will live life “satisfied” therefore at Peace. Upon completion of the Law of Ausar we will use it as a template for the next Akan principle.

Law of Ausar

Your nature is unconquerable peace, therefore nothing or no one in the world can be against you. All experiences come to you to promote your reclamation of peace, that you may in turn acquire wisdom and spiritual power.

Reasoning:

If attaining our natural state of peace in situations of challenge enhances our intuition and spiritual strength, then we should not label situations of challenge as detrimental to our being. If a bad event cannot be avoided, what is the point of allowing it to degrade us, when it can be used for enhancement by simply manifesting the proper attitude?

Ausar Truisms:

I identify as my Self the indwelling divinity that guides the functions of my being. My person is therefore always in the presence of the Lord. Would I give more respect to men than to the God within who is witness to all of my thoughts, feelings and actions?

I am the One Life dwelling as the Self of all beings. Myself as the indwelling divinity in all things is the source of prosperity and peace in the world.

Again returning to Quarcoopome (1987)

Onyamkopon: The personal name of God among the Akans is Onyamkopon. It is derived from *Nyame* (as above) and *Koro* meaning Great and *Pon* meaning One, Only. Thus Onyamkopon means “The Only Great Onyame” that is the Only Great God of fullness and satisfaction with perfect attributes

Again we see a perfect alignment of the principle of Ausar, the term to identify the person through which God is expressing itself and *Onyamkopon* the personal name of God. *Onyamkopon* expresses itself as Oneness and being one is therefore satisfied, hence at Peace.

Law of *Onyamkopon*

Your nature is unconquerable peace [satisfaction, fullness. You are the “The Only Great Onyame”], therefore, nothing or no one in the world can be against you. All experiences come to you to promote your reclamation of peace, that you may in turn acquire wisdom and spiritual power. Reasoning:

If attaining our natural state of peace [realizing we are complete hence in a state of Oneness] in situations of challenge enhances our intuition and spiritual strength, then we should not label situations of challenge as detrimental to our being. If a bad event cannot be avoided, what is the point of allowing it to degrade us, [to detract from our “fullness”], when it can be used for enhancement by simply manifesting the proper attitude [You are the “The Only Great Onyame”, therefore, nothing or no one in the world can be against you.]?

How does a person manifest the qualities of Onyamkopon (become Ausar) “that is the Only Great God of fullness and satisfaction with perfect attributes”? In Chapter 4 Amen states the Divinity is achieved through Ausar and Ra Initiation Systems. The Ausar Initiation System guides the person to mastering the 11 Laws of Maat thereby overcoming sin. This is possible because the previously mentioned Laws of Signal Transduction and Epigenetics which prove “the character of our life is based upon how we perceive it” (Lipton 2005). If a person perceives their Oneness with all (Onyamkopon, Ausar), they will

live their lives in a way, which will seek to resolve all perceived opposition in a win/win manner. Which naturally leads us to the next law, The Law of Tehuti.

The above provides an example of the work the researcher is recommending to be completed by the Academy. For the complete list of the 11 Laws of Maat see Appendix 12.

The importance of this work cannot be overemphasized. If we truly want a better world we have to be better. To be better we have to change our Self Image. We have seen the best the human Self Image has to offer and the worst and with humans we have to expect both. If, however, we all perceived the expression of the Divine, Amen/ Onyame or Ausar/ Onyankopon as our Self Image, would not the human behaviors we currently see, which are at the root of the problems facing the world be

transformed? Even if not everyone was able to manifest the Peace/fullness/satisfaction/oneness every time, wouldn't we still be far better off? Otumfuo Osei Tutu II may not have an Okomfo Anokye to bring a Golden Stool from the heavens but if he follows the recommendation he can have the women and men of the kingdom bringing God from the heaven and resident within each person.

2. Again, for the kingship to be a better model for sustainable political development. It should be more powerful politically to have a better grip on its political affairs and subjects. In this regard, the Asante King must, through the National House of Chiefs, lead a campaign to change the constitution of Ghana to restore nearly all the previous political powers of the kingship to it. In addition, the kingship must be given political support by the government of Ghana. For instance, the Mayor of Kumasi, as well as the municipal and district chief executives in Asante should support and collaborate with the rulers in the administration of the traditional politics of the Kingdom.

3. In order for the kingship to be a better model for sustainable political development, the Kingship is to win greater support from all its citizens, especially the youth. To win greater support, the masses should be educated about the importance of Kingship in schools, at forums and through the electronic and print media. The educational program must sensitize all the people to the divine nature of the kingship to awe them into better obedience and make them more law-abiding.
4. The researcher's final recommendation in this category is absentee chiefs should be destooled by their subjects. That is, chiefs who live outside their towns and villages for more than two years without visiting their towns and villages, and not caring about the socio-economic development of their people, as well as the physical development of their areas of jurisdiction, in terms of infrastructure, must be deposed.

Recommendation to Assist the Asante Divine Kingship in Continuing to be a Model for Sustainable Social Development of Self and Community in the Asante Kingdom

1. The researcher's first recommendation in this category is for the King of Asante to partner the government of Ghana and various corporations, and should seek the assistance of NGO'S, philanthropists, etc. To establish a development center to be called Asante Development Center in Kumasi to train people to develop their talents to face the socio-economic challenges of life. The center should run entrepreneurial and managerial programs for a small fee for people who yearn for self-development in life. The programs should also include moral education to inculcate rectitude, which is essential for socio-economic development.

Branches of the development center could then be established in all the capitals of the paramount districts of Asante. The central office in Kumasi should actively supervise and coordinate the programs and activities of the branch centers. The chief of staff of the *Asantehene* (or another designee) is to be overall head of the yetto-be established development centers. He ought to be assisted by a committee, of which those holding the post of *nkɔsoɔhene* and *nkɔsoɔhemmaa* must be members. The chief in charge must receive reports from all the centers and should continually inform the *Asantehene* about their activities.

2. The researcher's second recommendation in this category is that the Kingship will become a better model if there is a coordinated schedule of forums that the rulers of Asante lead, perhaps quarterly, to interact with the populace and advise them on social issues including social behavior. Rather than each community addressing all of their issues separately (there must still be the need for individual community initiatives) a collective calendar will build a kingdom-wide social cohesion. For example, during the course of this research the researcher has been made aware of at least two paramount areas holding such forums to discuss and reinstate rites of passage programs to address problems of family preparedness in the regions. The researcher is relatively certain the same issues are elsewhere in the kingdom and the rulers putting their heads together and collectively addressing the issue should develop best practices model for all to benefit from. This would also give the *Asantehene* for instance, additional opportunities to interact with the common people in Kumasi, which may be so high-spirited that some of them may come out of their frustrations and gather courage to gain ascendancy over the hazards of life, as they will see that their problems

are shared and there is a shared sense of responsibility to address them. It may inspire some individuals to seek and assume personal responsibility for taking care of their families and perhaps others to rise above social vices, such as pickpocketing, theft, armed robbery and fraud. Since the *Asantehene* is often secluded and detached from the common people, some aged individuals in Kumasi have allegedly not seen him throughout their life except in pictures and on television.

3. Recommendation number 3 in this section addresses strengthening the family lineages.
 - A) Since the unity of various lineage units is gradually becoming loose,
 - B) Since social and financial support is steadily declining in the lineages, and
 - C) Since many lineage members are becoming despondent in life, the kingship should help all the lineages to revivify their unity. This could easily be one of the quarterly forum topics. The researcher recommends that the kingship should advise the lineage heads to take good care of their members and train them morally to maintain social harmony and avoid violence. The kingship must moreover advise the lineage heads to create lineage funds to support their members during financial distress and sickness, and when misfortunes strike some of their members. The funds should be created through financial contributions; and where pecuniary proceeds are obtained from family properties like cocoa farms, part of the money should be put into the funds.
4. The researcher's next recommendation in this category is that the divine kingship to make a significant step forward in ensuring the continued sustainability by implementing a rainwater harvesting program in Asante. Next to air, water is the most

valuable resource but far too many people in the kingdom either do not have direct access or do not have reliable access to clean water, yet for half of the year heavy rain falls go underutilized. The researcher has solicited proposals from two sources, which offer different processes for harvesting the rain to relieve the burden many people face with regards to this great gift from God. The researcher has included two proposals for the kingship to review. (See Appendix 13)

5. The researcher's fifth recommendation within this subheading is that the kingship should institute an Asante Grand Inventions Awards Day to encourage Asantes to plunge into scientific inventions. The awards day, which must occur once in every five years in Kumasi, is to enable Asantes to exhibit what they have invented for a prize. The winners' names must be publicized widely in the print media, on the internet, etc. also, the winners be entered into a book to be called the Grand Asante Invention Winners Book. The 1st place finisher in the male competition and the 1st place finisher in the female competition will be crowned the king (Ohene) and queen (Ohemaa) respectively and each will "reign" until they are succeeded by another inventor. The Ohene and Ohemaa should be supported financially by big companies, the *Asantehene* and the government of Ghana to make copies of the invention for sale.
6. Finally, for the kingship to be a better model for sustainable social development of self and community, it should intensify its efforts in helping Asante communities to obtain basic social amenities already described in these recommendations. "*Dumsor dumsor*" (Power outage) is a huge problem in Ghana and the solution to tackling the

growing demand for energy might best be realized through the establishment of micro-grids.

Recommendation to Assist the Asante Divine Kingship in Continuing to be a Model for Sustainable Economic Development of Self and Community in the Asante Kingdom

The results of the field research indicate that the confidence of Asantes in this category is the lowest. Only slightly more than half of the respondents (50.2%) consider the kingship successful as a model in this area. In the “political” and “social” recommendations listed above there were several, which if implemented by the kingship will also generate an economic impact.

However, to make the divine kingship a better institutional model for sustainable economic development of self and community in Asante,

1. The researcher recommends the Asantehene put the weight of his position behind an initiative the researcher has promoted for 15 years of bringing Songhai to Ghana. The groundwork has all been completed and this baby is in the tube waiting to be delivered. It only needs someone like Otumfuo Osei Tutu II who has power and influence to move it forward to the President’s office for action.

This initiative, the establishment of the five **Songhai Regional Centres of Excellence** in Ghana, West Africa, will not only greatly assist the Asante Kingship to continue to be a model for sustainable economic development but will also contribute to the political, social and environmental enhancement as well. Furthermore this initiative will not only contribute

to benefit the Asante community, but will also extend those same political, social, economic and environmental benefits to the whole of Ghana. As was mentioned in Chapter four, the Agogo center is one of five strategic locations to serve as regional hubs. The other sites are Assin Manso in the Central Region, Nkonya in the Volta Region, in or near Brong Ahafo and the fifth up north in the Bawku Traditional area.

As evidenced by 30 years of operation in Benin, each of these **Regional Centres** will not just benefit 300 to 400 people who will work and operate the **Centre**, but since they will serve as a hub they will also benefit thousands in their vicinity and beyond not only in direct services but also the integrator of smaller centers in their vicinity. From the description below you can see that Songhai will not only have an economic impact on the Divine kingship but also the social and environmental areas as well.

- ❖ Songhai uses water and Songhai harvests, recycles, conserves and cleans water in a completely sustainable way, Songhai's water treatment process removes heavy metals from the environment, something desperately needed in areas where surface mining has been conducted.
- ❖ Songhai grows tons of food in a completely sustainable way as the process is completely organic and not dependent on chemical fertilizers, which are not only harmful to the land but also to the farmer's ability to be self sufficient as he or she is dependent on someone else to supply the chemical fertilizers. Songhai also protects the rights of indigenous farmers to 'own' their seed stock.
- ❖ Songhai uses machinery to farm, process, and market their products. Songhai also manufactures most of the machines used in their own fabrication shop.

- ❖ Songhai uses plastic waste collected from the environment and recycles that waste processing it into bottles, bowls, containers, and other useful items that can now be sold in the domestic market reducing the reliance on foreign importation of these goods.
- ❖ Songhai uses money and also provides micro loans to members of the Songhai network of graduates and partners.
- ❖ Songhai uses electricity and Songhai generates electricity using renewable sources like bio diesel and solar energy.

Songhai is not only a phenomenal idea but more importantly it is a proven program that has been independently evaluated and has the track record to demonstrate that within a three to five year period the **Regional Centre** has recouped the initial investment and become profitable. See Appendix 14 for an extract of the proposal produced by the director of the Songhai Centre for its establishment in Ghana.

2. The second recommendation to make the kingship a better model for sustainable development of self and community in terms of economic matters is that it should invigorate and widen the economic assistance it offers to people. Apart from the suggested development centers and invention awards, which are economic issues, the kingship must collaborate with the Government of Ghana, the World Bank and other financial institutions to embark on intensive and extensive economic enterprises, which can offer employment for many people. For example the kingship must seek funds to expand the existing Cultural Center in Kumasi and to establish new ones in such places as Mampong, Bekwai and Konongo to offer employment skills to the youth. The kingship can use part of the royalties paid by mining companies for these projects. These centers would not only be

production/performance studios for all the various forms of arts (textiles, dance, visual etc.), but would also serve as marketing vehicles for domestic and international sales and promotion of Asante Art and Culture.

These centers offer a prime opportunity for the capitalization on the interest shown by both domestic and international visitors in Asante art and culture. The proposed cultural center should also organize performing artistes to perform at home and abroad for fees. They would perform Asante cultural dances and sing Asante traditional songs. The music should be both vocal and instrumental and the musical instruments should basically be Asante traditional ones. They should perform various dances and should also perform dramas on Asante themes for fees. They should be a resource for schools in the area and they should tour Europe, America, Asia and some parts of Africa to perform.

3. The third recommendation in this section returns our attention to the Academy of Traditional Asante priests established in the political section of recommendations. This body can also have a huge economic value within the kingdom. In Chapter 4 and Appendix 8 we discussed the huge economic impact Dr. Carver had on the US economy by using his ability to communicate with plants, the same skill possessed by the Asante priests. We also discussed in Appendix 8 the potential the Ghanaian herbal market has for marketization. One of the ways this potential can be realized is by the priests in the Academy cooperatively organizing the collective knowledge of the various uses of herbs for medicinal and other purposes. However, the work that needs to be done is in the cataloguing and scientific studies on these herbs. That will set the stage for a huge expansion of the market both domestically and internationally and the Academy can serve as an agent in this process and benefit greatly. Of course there should be a need to

establish protocols and procedures to ensure protection of the intellectual property of the Priests. The benefit of which the researcher speaks is both economic and social for in the minds of the public such a program will give additional credibility to the Asante Traditional Religion and its practitioners.

Recommendation to Assist the Asante Divine Kingship to be a Better Model for Sustainable Development of the Environment of Asante for the Advancement of Individuals and the Community in the Kingdom

As mentioned above Songhai is likely to have a significant impact on the environment. However, more needs to be done since this question only polled slightly better than one out of every two respondents (52%) affirming the kingship's success in this area. Therefore, the researcher would like to make additional suggestions.

1. Those who authorize illegal surface mining with its reliance on toxic chemicals like mercury must be brought before the courts to be fined or imprisoned or both. The researcher recommends that the Asantehene mandate that anyone caught supporting illegal mining will be fined and/or destooled depending on the person's position in the community. It must be understood that in this instance, what takes place on an individual's (family's) land unfortunately does not just affect that particular area. These chemicals are released into rivers and streams and can contaminate ground water as well as the land and air, which puts everyone at risk. Secondly, the king should lead an initiative to eliminate mercury from the artisan and small-scale mining process in the Asante kingdom. This initiative will put the king in line with the Ghanaian government responsibility under the treaty it signed which has been mentioned in Appendix 9.

This is a huge environmental and social problem in Ghana in general and in Asante specifically. However, there are funds available through the Treaty to eliminate this extremely toxic substance from the process and the king should petition the government to secure the resources allocated to clean up the huge environmental and social problem.

Everyone is at risk and all must bear the burden of addressing this problem, and all directly or indirectly will, through the possible increase of taxes, finance the expense of the health care costs associated with the treatment which the estimated one million small scale miners will receive.

2. It is recommended that the Asante king should order the people of every town or village to plant trees at appropriate places to not only beautify the kingdom but to assist in slowing the encroachment of the savannah from northern Ghana. They must also embark on reforestation with the advice of the Forestry Commission of Ghana and the Environmental Protection Agency to check the depletion of the ozone layer that is causing global warming and climate change that are adversely affecting mankind. The people must also be taught to practice agroforestry to prevent soil erosion on their farms to retain the fertility of the land. The people should moreover be advised against the indiscriminate felling of trees.

3. The researcher is aware that the king supports and encourages participants in the government initiative to clean Kumasi on the first Saturday each month. Though both applaudable and needed, it does not appear to be making much headway in solving the problem. The researcher recommends that the *Asantehene* liaises with the mayor of the Kumasi metropolis to ensure that a regular and more frequent program be put in place

to remove the heaps of rotting garbage from the streets around Kumasi and the central market. Gutters should be cleaned daily and traders should be required to remove garbage each morning from their area before they open their shops for business. Once the trash is gathered the city would then need to provide garbage trucks to collect and dispose of it. Prisoners, soldiers, and students doing National Service should be used in this cleaning exercise. The trash, which fills the streets and the trash containers, which sit and are not emptied for weeks in and around Kumasi, is just not an eyesore but a community health problem as well. This situation must be addressed immediately.

Recommendation to Assist the Asante Divine Kingship to Better Reinforce its Administrative Principles to Provide Adequate Philosophy and Training for Asante Political Leaders to Address the Political Development Challenges Facing the Kingdom, and to be a Resource for Other Political Leaders Facing the Challenges in the Rest of the World

It was in this area that the respondents gave the greatest confidence to the divine kingship. Nearly 9 out of every 10 (89%), 247 of the 275 people polled are confident that the administrative principles of Asante if learned and utilized could improve the political leadership elsewhere. This response validates the researcher's decision to pursue this thesis for it was the quality of leadership he witnessed in the divine kingdom and his experiences within the Ausar Auset Society, which served as the basis of this thesis. Respondents here in Ghana experiencing what they perceive to be the largely dysfunctional and corrupt Ghanaian Government as supported by the Corruption

Perception Index 2010 (Ernst & Young, 2011). The Maiello (2009) and Opinion Research Corporation (2010) report supports the view and opinion of the researcher when he sees

the largely dysfunctional and corrupt government of the United States; a government should serve the interests of all its citizens and not just those with special access through resources and political connections. Leaders should be responsive and responsible to the people they serve and trained to see and treat each person with the same degree of respect and concern. This is the same quality of training which is received within the Asante divine kingship system and enables the members of the kingship to learn and live up to the Asante moral philosophy discussed in Chapter four.

1. In the current seventh grade (JHS 1) Social Studies textbook, we find the following quote: “All human beings are created by God. He created human beings in his own image. In this respect therefore, human beings are expected to behave in a way that is in conformity with the perfect qualities of God” (Rushdy, et al., 2005, p 16).

Therefore the researcher recommends that the divine kingship initiate an effort to insert the administrative principles and values of the “Asante code” as mentioned in Chapter four into the Ghanaian school curriculum. This will provide future generations of Ghanaian leaders with the training and skillsets necessary to realize the potential of the above quote and to lead Ghana to becoming a model for political, social, economic, and environmental sustainable development whose administrative principles can help leaders elsewhere in the world to do the same.

5.5.1 Summary of Recommendations for Asante Divine Kingship

It will in fact be worthwhile for the divine kingship of Asante to adopt the foregoing recommendations for it to become a better model for sustainable development of self and community in terms of Asante traditional politics, socio-economic matters and

environmental issues for the political and socio-economic advancement of the people of the kingdom.

5.5.2 General Recommendations for Community of Readers

It would seem to be obvious to every reader of this thesis that, the foregoing suggestions are meant for Asante and their rulers. Those offered below are on the other hand, intended for future researchers who would like to study other aspects of this thesis topic. It is therefore suggested that future researchers will have to compare the kingship in the period from 1701 to 1895 when independent, with the kingship from 1896 to 2014 when Asante lost its sovereignty to determine which of the two periods had a kingship that served as a better model for sustainable development of self and community in Asante. Reasons must be assigned for the choice of one period in which the kingship was a better model and why the kingship of the other period was not better.

Future researchers must also decide on which of these two periods was more conducive for sustainable development of self and community in Asante. They should state the reasons why the one period was more conducive and why the other was not.

It is finally suggested that future researchers should study in detail the role the paramount and other chiefs and queenmothers have played in Asante since 1701 to have made the kingship a model for sustainable development of self and community. The researchers should also indicate the administrative lapses, which did not make the rulers perform excellently.

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APPENDIX 1

Interview Questions for Chiefs/Queenmothers

Name _____ Date _____

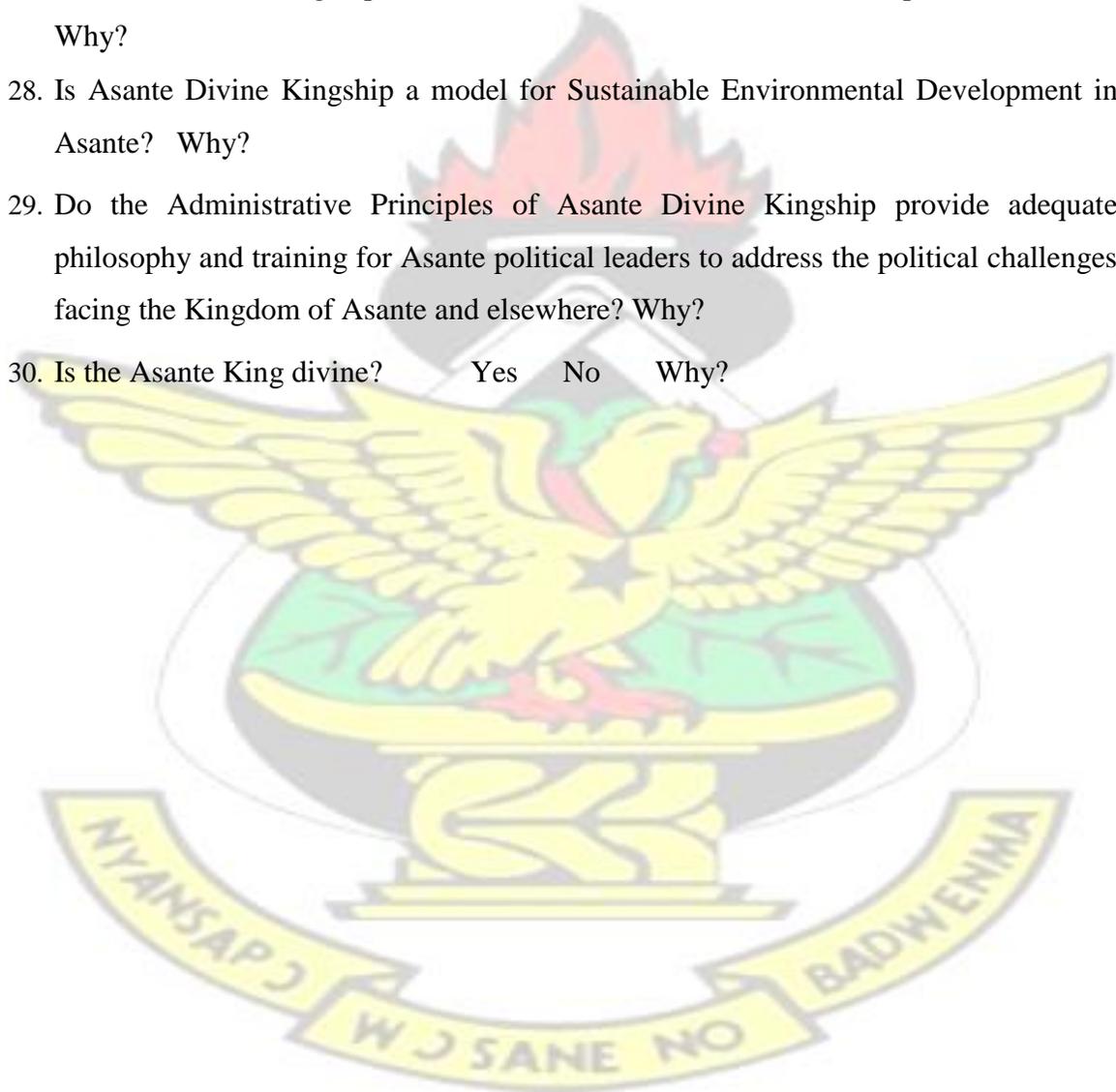
Position _____ Years in Position ____ Sex ____ Age ____

Community you serve _____

1. What is divine kingship?
2. Would your society be considered a divine kingship?
3. Talk about your role and experience in the divine kingship?
4. What is your day-to-day experience within this divine kingship?
5. What is sociopolitical development? How does sociopolitical development relate to the divine kingship as it is practiced and instituted in your society?
6. What are some of the inequalities you see in society, at large? What about your society?
7. What systems or protocols has your society put in place to address these inequalities?
8. What are your experiences that relate to your observation of or participation in committing or reducing inequalities?
9. What would be the effect if the larger, dominant society adopted the ideology and practices of the divine kingship?

10. Describe any experiences you had prior to assuming the stool that shaped your actions as king. What about experiences in your childhood or rearing that you feel contributed to your role as king (Queenmother)? How and where are those lessons delivered and by whom?
11. In selecting leaders, what are the qualities you look for within a person?
12. What is economic development? How does economic development relate to the divine kingship as it is practiced and instituted in your society?
13. What relationship exists, if any, in your society, between your economic development agenda and environmental stewardship? How has your community / constituents responded to this idea (notion, philosophy, initiative, etc.)?
14. What rituals/ceremonies are regularly held in your community?
15. What is man's relationship with the ecosystem? What programs or initiatives have you implemented to reflect this view?
16. Economic development is viewed by some as an increase in economic activity. How is economic development fostered in this divine kingship?
17. Some economists suggest that nations may adopt varying reasons for promoting economic development. For what purposes is economic development promoted in your kingship?
18. What would be the effect if the larger, dominant society adopted the ideology and practices of the divine kingship?
19. In your role as the one who chooses the king (queenmother)—the one who will lead the sociopolitical and economic development of the community—what specific qualities do you look for in a candidate?
20. What determines when and what kind of sacrifices are performed in your community?
21. What specific childrearing practices did you employ to prepare a child for a position of responsibility? What specific childrearing practices did you experience that helped prepare you for your position?
22. What "Taboos" exist in your community as they relate to the environment? For Example, 'not going to the river on certain days?

23. Why is the taboo in place?
24. If people “break” the “taboo” what is the punishment?
25. Is Asante Divine Kingship a Model For Sustainable Political Development in Asante and Elsewhere? Why?
26. Is Asante Divine Kingship a model for Sustainable Social Development in Asante? Why?
27. Is Asante Divine Kingship a model for Sustainable Economic Development in Asante? Why?
28. Is Asante Divine Kingship a model for Sustainable Environmental Development in Asante? Why?
29. Do the Administrative Principles of Asante Divine Kingship provide adequate philosophy and training for Asante political leaders to address the political challenges facing the Kingdom of Asante and elsewhere? Why?
30. Is the Asante King divine? Yes No Why?

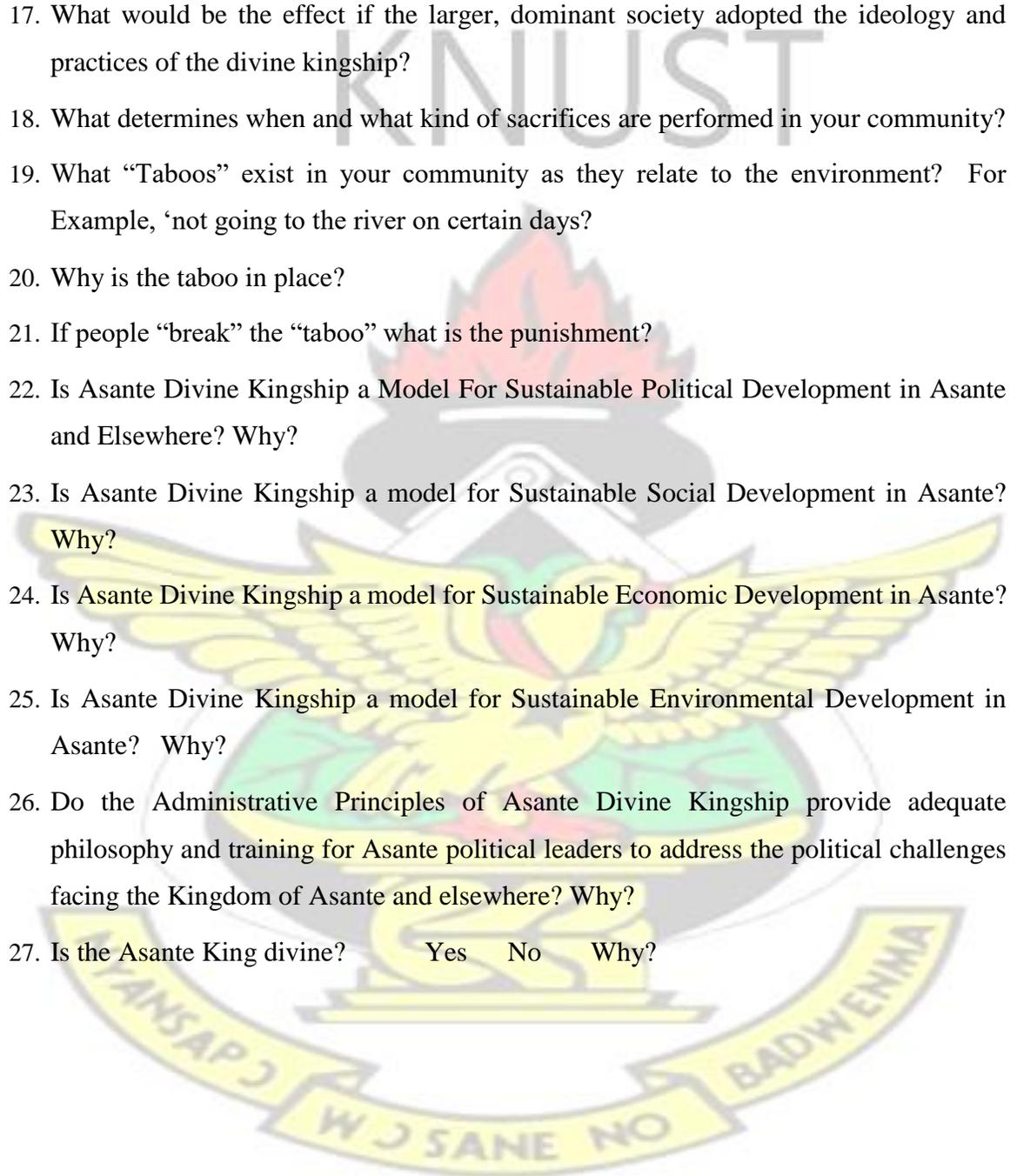


Interview Questions for Non Chiefs/Queenmothers

Name _____ Date _____

Home town _____ Sex _____ Age _____

1. What is divine kingship?
2. Would Asante be considered a divine kingship?
3. Talk about your role, if any, and experience in the divine kingship?
4. What is your day-to-day experience within this divine kingship?
5. What is sociopolitical development? How does sociopolitical development relate to the divine kingship as it is practiced and instituted in Asante society?
6. What are some of the inequalities you see in society, at large? What about Asante society?
7. What systems or protocols has Asante society put in place to address these inequalities?
8. What are your experiences that relate to your observation of or participation in committing or reducing inequalities?
9. What would be the effect if the larger, dominant society adopted the ideology and practices of the divine kingship?
10. What are the qualities you look for within a person in a leadership position?
11. What is economic development? How does economic development relate to the divine kingship as it is practiced and instituted in Asante society?
12. What relationship exists, if any, in Asante society, between the economic development agenda and environmental stewardship? How has your community responded to this idea (notion, philosophy, initiative, etc.)?
13. What rituals/ceremonies are regularly held in your community?
14. What is man's relationship with the ecosystem? What programs or initiatives have you seen implemented to reflect this view?
15. Economic development is viewed by some as an increase in economic activity. How is economic development fostered in this divine kingship?

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16. Some economists suggest that nations may adopt varying reasons for promoting economic development. For what purposes is economic development promoted in the Asante kingship?
 17. What would be the effect if the larger, dominant society adopted the ideology and practices of the divine kingship?
 18. What determines when and what kind of sacrifices are performed in your community?
 19. What “Taboos” exist in your community as they relate to the environment? For Example, ‘not going to the river on certain days?
 20. Why is the taboo in place?
 21. If people “break” the “taboo” what is the punishment?
 22. Is Asante Divine Kingship a Model For Sustainable Political Development in Asante and Elsewhere? Why?
 23. Is Asante Divine Kingship a model for Sustainable Social Development in Asante? Why?
 24. Is Asante Divine Kingship a model for Sustainable Economic Development in Asante? Why?
 25. Is Asante Divine Kingship a model for Sustainable Environmental Development in Asante? Why?
 26. Do the Administrative Principles of Asante Divine Kingship provide adequate philosophy and training for Asante political leaders to address the political challenges facing the Kingdom of Asante and elsewhere? Why?
 27. Is the Asante King divine? Yes No Why?

APPENDIX

2

Research Questionnaire for Ph. D. Thesis at KNUST-on the Divine Kingship of Asante

Age:_____ Sex: M F

1. What Asante Community are you from?
2. What is your occupation/status in the Asante community?
3. What is a divine kingship and is Asante a divine kingship?
4. What would be the effect if the larger, dominant society adopted the ideology and practices of the divine kingship?
5. What is man's relationship with the ecosystem in the Asante community?
6. What "Taboos" exist in your Asante community as they relate to the environment? For Example, 'not going to the river on certain days?
7. Why is the taboo in place?
8. If people "break" the "taboo" what is the punishment?
9. Is Asante Divine Kingship a Model For Sustainable Political Development in Asante and Elsewhere?
10. Is Asante Divine Kingship a model for Sustainable Social Development in Asante?
11. Is Asante Divine Kingship a model for Sustainable Economic Development in Asante?
12. Is Asante Divine Kingship a model for Sustainable Environmental Development in Asante?
13. Do the Administrative Principles of Asante Divine Kingship provide adequate philosophy and training for Asante political leaders to address the political challenges facing the Kingdom of Asante and elsewhere?
14. Is the Asante King divine? Yes No

3

Research Opinionnaire for Ph. D. Thesis at KNUST- on the Divine Kingship of Asante

APPENDIX

1. What is your opinion of the view that the success of the Asante divine kingship and Kingdom is due to the favor, which God, the ancestral spirits and the divinities of the people have bestowed on Asante?
2. It is believed by some Asantes that the physical and spiritual welfare of the kingdom of Asante is greatly dependent on the people's holistic obedience to their ancestors, divinities and God. What is your view of this?
3. Some Asantes believe that celebrations of the religious festivals and observance of taboos by the people have largely contributed to the success of the kingship and the kingdom of Asante. Do you share this view?
4. It is thought by some Asantes that it is Human and other sacrifices that have been important elements in sustaining the Asante divine kingship. Would you please express your idea about this notion?
5. The Asante conquest of her neighboring ethnic groups in the past is believed to be a cause of dislike some Ghanaians have for Asantes today. What is your opinion about this matter?
6. It has been thought by some that human sacrifice is important when the king or some other important person dies, in order to "protect" the society from the spirit of the deceased. What is your view of this idea?
7. Some believe the legends and myths of the "descent of the Golden Stool", the ascension of some of the Asante ancestors from the ground at Asantemanso and the descent of Ankyewa Nyame from the sky at Asiakwa were created to shroud the kingdom in mystique to elicit acceptance of and obedience toward the divine kingship. Would you please state your opinion on this idea?
8. Some have suggested the Asante divine kingship can serve as a model for addressing major challenges the western styled political systems here in Ghana and elsewhere appear unable or unwilling to solve for example corruption, climate change and political party polarization. What is your opinion on this position?

APPENDIX

But why was the forehead the focus of the morning Nyame *su* ritual and not the heart, for instance? To that question the researcher offers a three-part response. The first part of the answer lies in the Akan belief that the *Okra*, “the spark of God” dwelling in man, resides in the head (Gyekye 1995 p. 100). The second part links to the fact that many cultures around the world have linked the center of the forehead with spiritual expression and communication. As has been referenced previously in this work it is the belief of some that the Asante were once a part of the Ancient Kamitian civilization (Egypt). In Kamit the center of the forehead was called *Khenti* (*khentu*, plural) and its connection to God is found in the following:

- Khentu*: Dwellers in the most sacred place in heaven. The most sacred place in heaven is the prefrontal lobe, the holy of holies.
- Khenti Amenta*: *Amenta* is a designation for the subconscious or unconscious (the spiritual realm). The epithet *Khenti Amenta* is a title of Ausar.
- Khenti Ankhiiu*: an epithet of Ausar as the master of the living or of life.... *Ankh* is the Egyptian equivalent of the Yogic *Aung*, which is the mantra of the forehead psychic center, the *Ajna chakra*.
- Khenti Arit*: an epithet that connects Heru, the will to the forehead.
- Khenti Aterti*: an appellation of Pharaoh as master of Egypt.
- Khenti heh*: an indication that the powers of realizing eternal life resides in the forehead.
- Khenti*: hall of the temple, shrine, sanctuary
And many others (Amen 2014 pp. 54,55)

The above illustrates the spiritual link between the forehead and God reinforcing the relevance of the Nyame *su* discussed above. In the descriptions of “*Khenti*” there was made a reference to the ‘prefrontal lobe’ of the brain. The prefrontal lobe is,

evolutionarily speaking man's youngest brain. Although it entered with the neo-cortex, around 6.8 million years ago (the speech and language centers became functional only around 100,000 years ago) in the first hominoids, the prefrontal lobes' development is in the early stages. According to Amen (2014 p. 22), the prefrontal lobe enables man to

...will, reason, think abstractly, to identify with needs of others (Love, empathy and selflessness), to plan for the future and to carry it out. To take initiative self- discipline, to judge correctly and identify as consciousness with itself -- the acme of spiritual development. It is the brain that connects with moral, ethical and spiritual ideas to generate the energies that inhibit the animal brain activities---generation of the energy counterpart of emotions desires and sensuality.

The final sentence of the above quote expresses the role the prefrontal brain plays in "inhibit[ing] the animal brains activities'. The animal brains referred to are the older brains within man; the 'Reptilian' (aka R Complex-500 million years old) and the 'Mammalian' (aka limbic – 250 million years old). The animal brain activities, must be inhibited by the prefrontal cortex to allow its functions (morality, selflessness, spirituality, etc.) to develop, are as follows:

The Reptilian section (1) is the instant (no discernment) 'survival mode' response section of the brain. It is the oldest in terms of our human evolution, 'The Old Brain', The Reptilian Brain. Characteristics of the Reptilian brain include dominance (dominate or be dominated), aggression, sex and seeking a mate, rigidity, obsessiveness, compulsiveness, worship, fear, submission and greed. The Limbic section (2) is the section of the brain that first emerged in Mammals. It generates our feelings and emotions in regard to our current reality [eg 'falling in and out of love', 'getting angry' etc]¹.

¹ How to By-Pass Your Reptilian Brain and Restore Your Creative Power June 16, 2013 by Isabelle Beenen Retrieved March 15 2014 from

<http://www.collective-evolution.com/2013/06/16/how-to-by-pass-your-reptilian-brain-and-restore-your-creative-power/>

What then is the benefit of rubbing the water on the forehead and meditating (reflecting) on your 'oneness' with God? How can/does this act translate into an increased ability to inhibit negative emotional and sensual behaviors (sin)? Whenever a person's awareness turns inward as when you are studying or mentally focusing on something the brain waves activity drops from the 'normal waking state' beta range 12-

38 hz, into the meditation state, of alpha 7-12 hz or even theta 3-8 hz per second². The meditation state has been scientifically proven to not only increase brain size but to increase the size and function of the prefrontal lobe and other areas of the brain, which benefits the practitioner in ways such as

strengthen[ing] the brain by reinforcing the connections between brain cells.... higher levels of gyrification [which is believed to be] responsible for making the brain better at processing information, making decisions, forming memories, and improving attention....[increased] cortical thickness, which can result in decreased sensitivity to pain. ... improved cognitive, emotional, and immune responses [which] can be tied to this growth and its positive effects on breathing and heart rate (cardiorespiratory control). Meditation has been linked to larger hippocampal and frontal volumes of gray matter, resulting in more positive emotions, the retention of emotional stability, and more mindful behavior (heightened focus during day-to-day living).

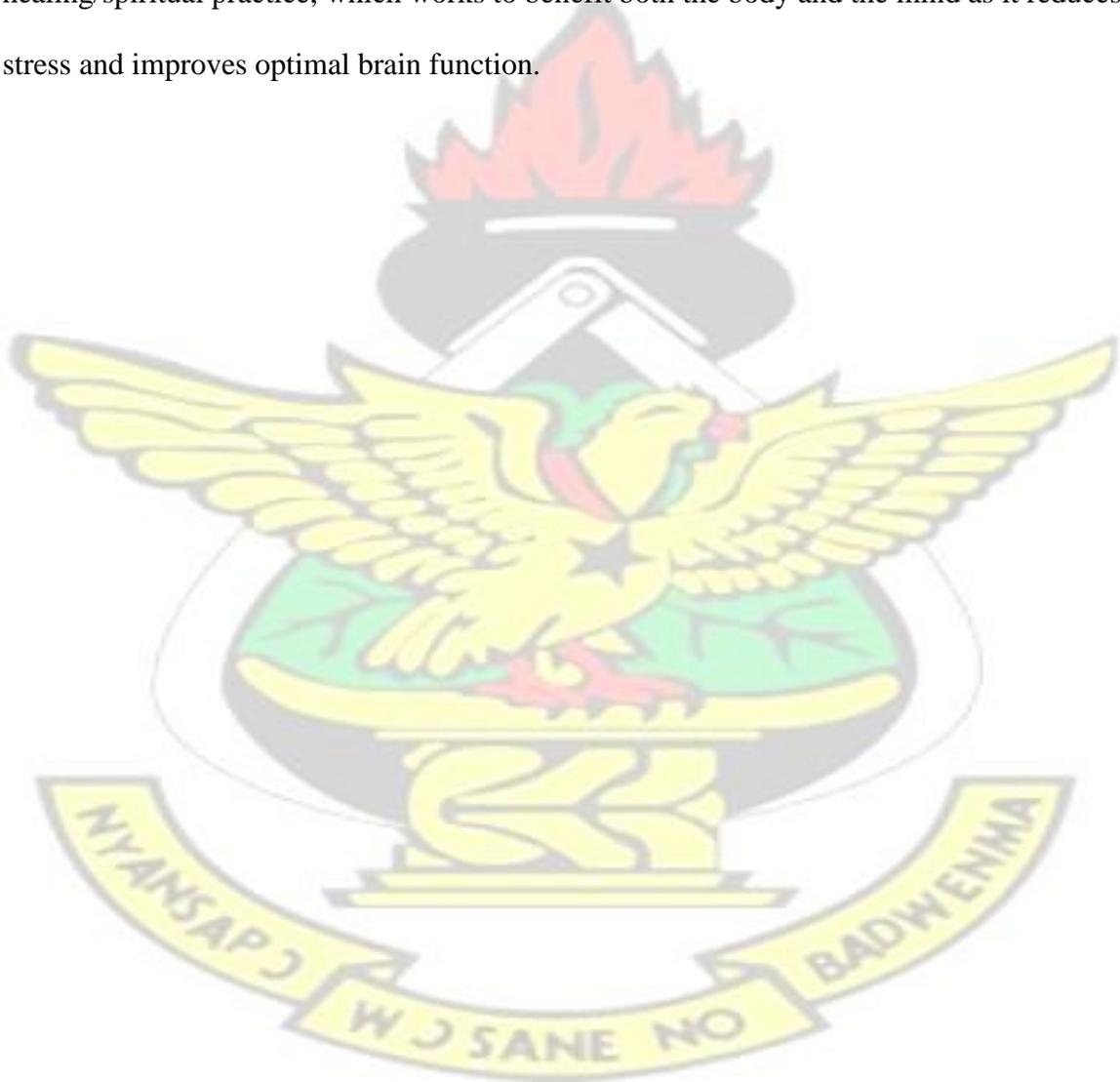
...[reduction of] anxiety and depression.

... decreased activity in default mode network activity and connectivity — those undesirable brain functions responsible for lapses of attention and disorders such as anxiety, ADHD — and even the buildup of beta amyloid plaques in Alzheimer's disease.... [better performance] on stressful multitasking tests. ... reduced levels of cortisol, and meditating *before* a stressful situation may help reduce feelings of stress during the event.³

² The Norwegian University of Science and Technology (NTNU). (2010, March 31). Brain waves and meditation. *ScienceDaily*. Retrieved November 30, 2014 from www.sciencedaily.com/releases/2010/03/100319210631.htm

³ The science behind meditation, and why it makes you feel better George Dvorsky 4/04/13 11:28am Retrieved November 30, 2014 from

So by going into the meditation state (slowing your breathing down as you reflect on being at one with God) physiologically you are increasing the prefrontal lobe size and therefore its function which increases your ability to connect with the moral/ethical/spiritual ideals by inhibiting the influence of the “animal” (reptilian and mammalian) and “human” (neo cortex) parts of the brain. Therefore, meditation is a healing/spiritual practice, which works to benefit both the body and the mind as it reduces stress and improves optimal brain function.



<http://io9.com/how-meditation-changes-your-brain-and-makes-you-feel-b-470030863>

APPENDIX 5

SCIENTIFIC EVIDENCE TO SUPPORT THE EXISTENCE OF THE ASANTE TRADITIONAL RELIGION'S SUNSUM

In Chapter One of this thesis we defined the Spirit as

...the energetic and material aspect of God's and man's being, is responsible for all that happens in the universe and man's life. It is the executive side of being. It is the agent of action, and the object acted upon. It is the universe. The spirit is an entity of energy.... It is called Ra (Amen, 2014, pp. 74,75)

In Ancient Kamit (Egypt) the generic term for universal “spirit” is Ra. Now compare the above definition with the following definition for *Sunsum* from Chapter one.

A universal spirit (force or power), which comes from Onyame (the Supreme Being). All created things have or contain or are an expression of *Sunsum*. It is the Highest Spirit or Highest Power manifesting itself differently in the various beings and objects in the natural world. (Gyekye 1995, pp.72-73)

Comparing the two above quotes it is easy to see that what the people of Kamit call *Ra*, the Asante call *Sunsum*. It is also clear from the quotes above that *Ra/Sunsum* is expressed from the Meta physical to the physical part of being and is not limited to expression only in people but all “objects in the natural world”. In Kamit *Ra* was divided into 7 divisions. The 6th division is called the electro- magnetic body. It is made up of sub-(below) atomic energy such as ultraviolet rays, sound, x-rays, gamma rays, light etc. Since it is the part of our being through which we experience sense perceptions and sensations/emotions, it is also called the sensual, animal or vital body.

This energy body is called *Chi/Qi* in the Orient, *Kundalini* in India, *Sunsum* in

Asante and the *Khaibit* division of *Ra* in Ancient Kamit. It is the energy system with which the acupuncturist works. On the chart below we see lines, which cover the body and along those lines we see points. The lines are called meridians and represent the electromagnetic channels of energy (*Ra/Khaibit/Sunsum*), which make up the 6th division of the spirit.

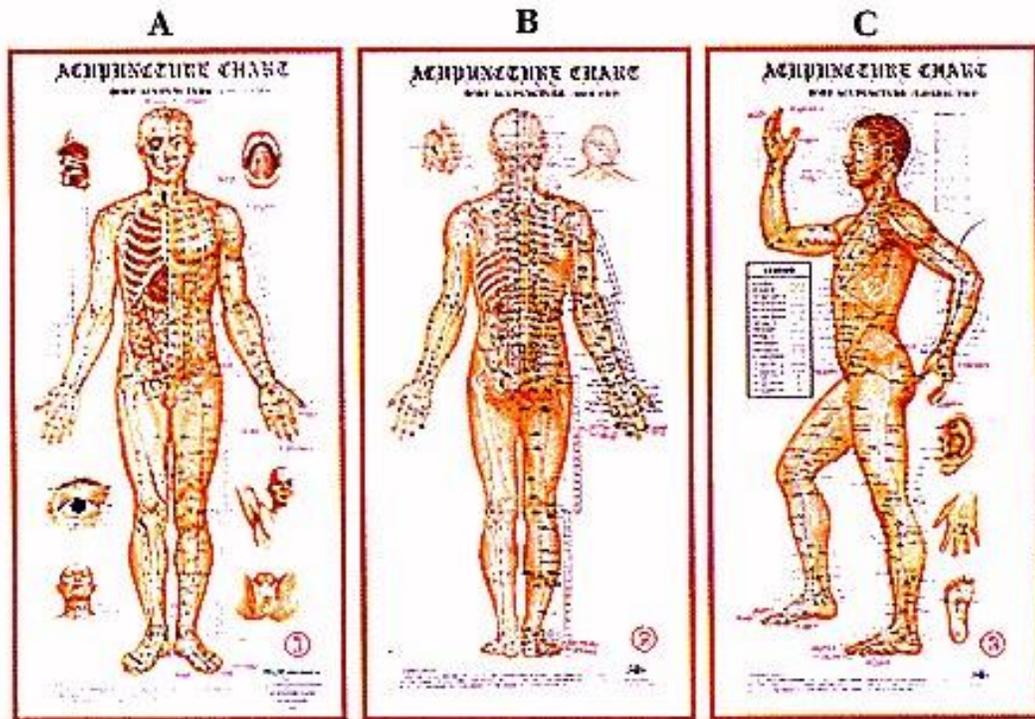


Figure 1: Illustration of the acupuncture points on the body

The points represent specific locations along the meridians at which the acupuncturist will insert a needle, apply pressure, and/or apply heat. By so doing he or she releases the tension/blockages, which have not enabled the energy to nourish the physical body. When this ‘vital’ energy (*Ra/Khaibit/Sunsum*), is allowed to flow as it is intended our ‘animal/vital/*Khaibit*’ body is stronger and consequently our physical body is empowered. It is the ‘*Chi*’ in *Tai Chi*, the ‘*Qi*’ in ‘*Qi Gong*’, the ‘*kundalini*’ in ‘*Yoga*’, and the ‘*Ra*’ in ‘ray’, ‘radiate’, and ‘radiant’. Its’ existence and function have been documented by people

in Kamit, India, China, for thousands of years. The Chinese have developed elaborate systems of energy “chi” (*Ra/Khaibit/Sunsum*), cultivation, modification, intensification, modulation, and application. This science has been the cornerstone of Chinese medicine for more than 3,000 years but only became ‘verifiable’ in the west in the last 50 years. This ‘breakthrough’ for western science came with the development of a photographic process named after its developer, a Russian Scientist named Kirlian.



Plate 1: Kirlian Camera



Plate 2: The researcher demonstrating how the Kirlian camera is used

The Kirlian camera (Plate1) photographs the electro/magnetic energy (*Ra/Khaibit/Sunsum*), of the body and enables our seeing this energy, which under normal conditions is invisible. This particular Kirlian camera only photographs the energy around the hand when the person places their hand in the photographic plate inside the black sleeve

(Plate 2). Furthermore, we can now not only ‘verify’ the existence of this force but we can also use this camera to demonstrate the effectiveness of various activities and apparatus in increasing this vital energy. Keeping in mind if you increase the energy (*Ra/Khaibit/Sunsum*), of a thing you increase its work potential. Meaning if the effect of the energy is to attract by increasing its (*Ra/Khaibit/Sunsum*), its attraction is also increased; if its energy is to repulse and you increase its (*Ra/Khaibit/Sunsum*), its repulsion is stronger; and if its energy has a nullifying effect and you increase its (*Ra/Khaibit/Sunsum*), you increase its ability to nullify another force.

Following are several experiments the researcher conducted with some high school students in the US to illustrate this point. By the way, you can try this at home!

Vital Energy Generation System 1, *Qi Gong*. *Qi Gong* is a system developed in Asia (China) which increases one’s ‘chi’ or ‘qi’ (*Ra/Khaibit/Sunsum*), energy/vitality/strength. “The chief goal of *Qi Gong*, which means Life Force (*Qi*) Cultivation (*Gong*), is the harmonization of the physical, emotional and mental functions with the demands that life presents at any given moment. ...This is what the Chinese philosophers meant by the *Tao*...and the Kamitic Philosophers by *Maa Kheru* [true of voice]⁴.”

⁴ Amen, Tree of Life Qi Gong p.5

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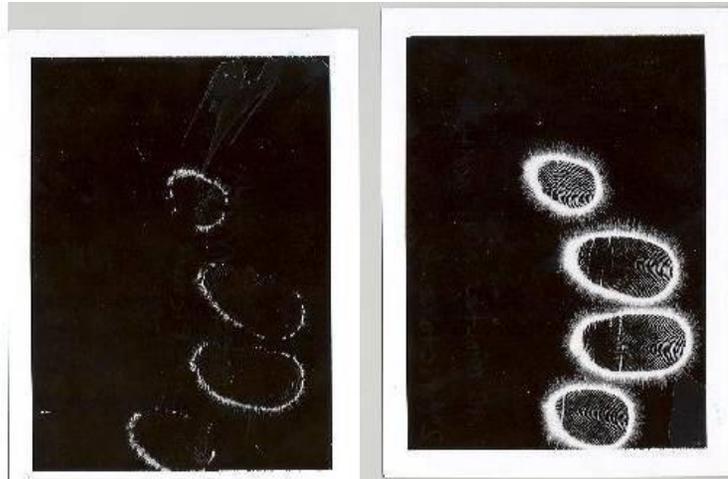
Experiment No. 1



Plate 3: Student demonstrating Qi Gong pose called Wu Ji

The young man in plate 3 is standing in the foundational *Qi Gong* position called *wu ji*

Plate 4 shows the strength of his *sunsum* 'before' he began standing in '*wu ji*' and the increase in the brightness of his *sunsum* 'after' standing in '*wu ji*' for 15 minutes.



**Plate 4a: Sunsum
pictured before standing**

**in Wu Ji Plate 4a: Sunsum
pictured after standing in
Wu Ji for 15 minutes**

Experiment No. 2

In the next experiment, the researcher tested the effectiveness of the *Infratonic Qi Gong* Machine (Vital Energy Generation System 2).



**Plate 5: Infratonic Qi
Gong**



Plate 6: Student using

This device is made in China and designed to replicate the energy generated by a *Qi Gong* Master. The first step of the experiment was to take a Kirlian picture of the students hand (see plate 7 'Before') prior to using the machine. Next we applied the Qi Gong Machine to acupuncture point---located 2 inches below the navel (see plate 6 above) for ten minutes.

After which, we again took the student Kirlian picture (see plate 7 'After') and witnessed a substantial increase in the intensity of the image which denotes an increase in vital force (*sunsum*).

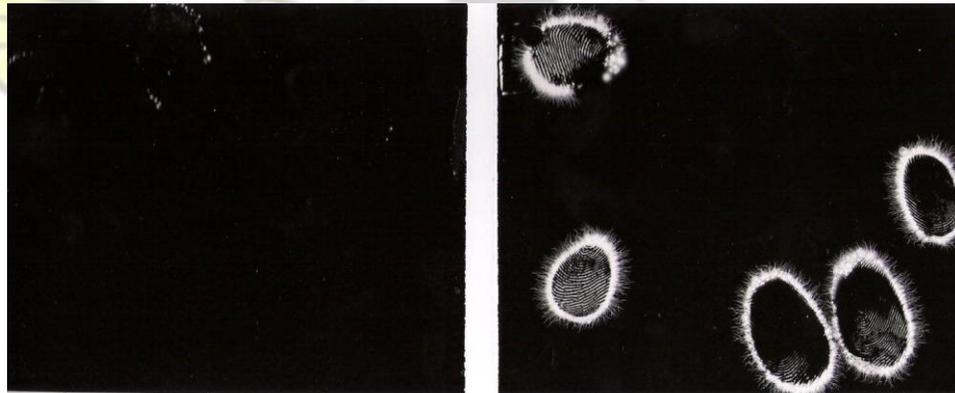


Plate 7a: Student's Sunsum before using Qi Gong machine Plate 7a: Student's Sunsum after using Qi Gong machine for 10 minutes before

Experiment 3

The next experiment conducted by the researcher was with the *Chi* machine pictured below in in plate 8.

Vital Energy Generation System III, *Chi* Machine.



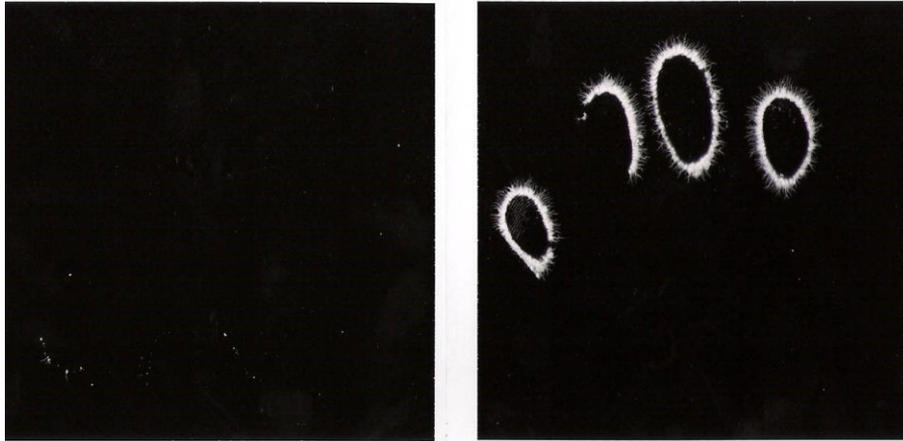
Plate 8: Chi machine

This machine was designed by a Japanese man whose goal was to increase a person's *Chi* (*Ra/Sunsum*) (vital energy). His inspiration for the invention of the *Chi* machine was received by looking at fish as they stand in the water just wagging their tail. He intuited that this motion was a means by which fish derived increased vital energy (*sunsum*).



Plate 9: Student demonstrating the use of the Chi machine

The first step was to take a Kirlian picture of the student (plate 10 'Before' shown below). Then as pictured in plate 9 (shown above) the student laid on the floor and placed her feet (at the ankle) onto the *Chi* machine. We then turned on the Chi Machine for six minutes. The final step was to retake the student's picture, which indicates a substantial increase. In the intensity of the image which denotes an increase in vital force/*sunsum* (see plate 10 'After')



**Plate 10a: Student's Sunsum
using Chi machine**

**Plate 10a: Student's Sunsum before
after using Chi machine for 6 minutes**

Experiment No. 4
Vital Energy System Generation IV. The Lifter.

To do this experiment, you need five people and one chair. The heaviest person sits in the chair.

- Step one takes a Kirlian photograph of the person in the chair and at least one of the other four persons.
- Step two. Each of the four persons stands in sequence around the person in the chair (one at the left shoulder, one at the left knee, one at the right shoulder and the fourth person at the right knee).
- Step three. The four standing people clasp their hands and extend their index finger for each hand as shown on plate 11.



Plate 11: Hands clasped for lifting

- Step four. The persons standing at the shoulder of the seated person places their extended index finger under the armpit of the seated person. The persons standing at the knee cap of the seated person places their extended index finger under the knee joint of the person sitting.
- Step five. The four standing persons on a count of three attempt to lift the seated person (see plate 12 below). Note!! If they are able to lift the person, they must find someone heavier.



Plate 12: Students attempting to lift the researcher

- Step six. After a failed attempt to lift the seated person, each person starting counter clockwise and in sequence, beginning with the person at the left shoulder of the seated

person, should unclasp their hands and place their left palm over the crown, the center, of the seated person's head (placing the hand close but not touching the head of the person seated). The second person, the person at the right shoulder of the seated person, then places his left palm over the first person's hand close but careful not to touch the person. This is repeated until each person has placed his/her left palm over the previous person. Note: It is important not to touch the person seated nor the person standing next to him (see plate 13 below).



Plate 13: Palms placed over the researchers head

Continue the process by placing the right palm over the left palms (close but not touching) until all four persons standing have placed their palms over the seated person's head (see plate 14 below).



Plate 14: Both palms placed over the researchers head

- Step seven. Each person must remain still and quiet for a few minutes and focus on lifting the seated person
- Step eight. Beginning with the person at the left knee, begin a rapid succession going clockwise removing the hands in reverse sequence from over the crown of the seated person's head. Once all hands are removed clasp them together again, extend the index finger, count to three and immediately try to lift the seated person using the process instructed in step four. The person is lifted out of the chair (see plate 15 below).



Plate 15: Students now able to lift researcher

Retake the Kirlian picture of the same persons and you will see an increase in brightness indicating an increase in the vital energy of both the person who was a lifter (Plate 16) and the persons that was lifted. (Plate 17).

Lifter

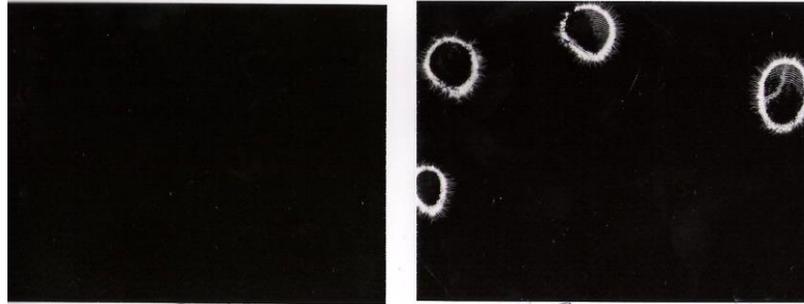


Plate 16a: Before Sunsum picture of the person lifting

Plate 16b: After Sunsum picture of the person lifting

Liftee

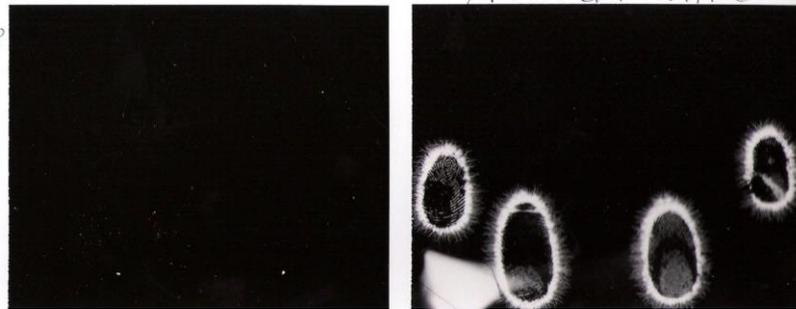


Plate 17a: Before Sunsum picture of the person lifted

Plate 17b: After Sunsum picture of the person lifted

When the people of Kamit built the Great Pyramid they were able to perfectly align a structure to the north south/east west axis, while reportedly lifting stones, some of which weighed 200,000 lbs. Not only did they lift them without equipment capable of doing so, but they placed them with a precision which is uncanny. Engineers are at a loss on how the

people of Kamit were able to accomplish this feat over forty five hundred years ago, a feat which today, many assert, would be almost impossible to replicate.

In the early 20th century, in Homestead Florida, USA another engineering feat occurred. Though not as massive or scientifically significant as the Great Pyramid the construction of the Coral Castle is in its own right incredible. It was built out of solid coral rock by a man with a 4th grade education named Ed Leedskalnon in the 1920's/30's. Mr. Leedskalnon was 5 ft tall and weighed around 110 lbs, yet he moved an estimated 1000 tons of coral rock in this project. He had no cranes or other tools one would need for this work. One of the individual pieces he used weighs 30 tons. Engineers and others are still trying to figure out how he did this all by himself.

Ed however, was quite clear about his success. His explanation was he discovered the secrets of how the Ancient Kamitians (Egyptians) built the pyramids. Some suggest Ed used electro-magnetic energy to do his heavy lifting. Ed wrote several pamphlets on magnetism, and people discovered materials, which could generate electro-magnetic energy in his workshop.

If that is so and we take Ed at his word, then the people of Kamit also used this energy to lift objects too heavy by conventional standards, just as we were able to lift a person who was too heavy by combining our electro magnetic energy

The idea that someone can manipulate something through the manipulation of the energy (*Ra/Sunsum*) around that object may seem a bit fictional. Can an object truly have an “effect” on an individual? This idea like so many aspects of African Religion in general,

and that of the Asante specifically, appears to be based solely in “belief” or perhaps “superstition”. However, there is perhaps, a scientific basis for this idea. Consider the following. In a video entitled “Unheard Melodies” (Originally broadcast as a segment of the television program Johns Hopkins’ File 7 on March 13, 1960 from the studios of WJZ in Baltimore, Md), the presenters Lynn Poole, Donald H. Andrews demonstrate with the aide of an oscilloscope that everything produces sound. I don’t mean the sound that is made when things collide but sounds made by solid objects like statues while they are just “sitting” there! The scientific bases, for this phenomenon is that sub-atomic (electromagnetic energy) particles (neutrons, electrons, etc.) vibrate (are in motion) and therefore produce sound. They combine into atoms, which also vibrate, hence make a sound. Atoms combine to make molecules, which also vibrate, and hence make a sound. In this video you actually hear the sound being made by solid objects like statues and furthermore you hear how the shape, size and material of an object changes the sound (energy) it generates.

We are unable to hear the sound, without the aide of something like an oscilloscope, that a statue or a ‘charm’, for example, is generating because of our limited range of hearing, just as we are unable to hear the sound made by a dog whistle. But since all sound travels in a wave radiating from it’s source and collides with other objects, perhaps the resultant effect is determinable, just as we know we will shatter a glass with the appropriate sound frequency. Therefore, a) since everything is essentially “energy” as Einstein proved ($E=MC^2$) and b) energy is the vehicle of and the means through which all work takes place, c) by knowing the energy required for a desired result and knowing that the size, shape, and composition of a particular items energy expression, I can achieve the desired effect ($a+b=c$). The researcher also learned from Opanin Kwame Bonsu of the strict adherence to tradition applied by the traditional craftsmen responsible for the items (statues, charms,

etc.). According to Mr. Bonsu, who is 65 years old and has been producing carvings for religious shrines for 30 years or so, he learned the craft from his grandfather and does not alter the design or material from what he was taught. Furthermore, Mr. Bonsu has an apprentice who strictly adheres to the process and design that has been passed down. Therefore it is logical to conclude that the strict adherence to form by African artist in general and the Asante artist in particular is based on the long-standing tradition of Ancient Kamit (Egypt) recorded by Plato. In his book *Laws* on page 25, Plato chastised the Greek civilization for allowing their artists to produce any form of art, without concern for the effect the art would have on the society.

He contrasted the Greek approach with that of Kamit by saying,

Long ago they appear to have recognized the very principle of which we are now speaking – that their young citizens must be habituated to forms and strains of virtue. These, they fixed and exhibited the patterns of them in their temples and no painter or artist is allowed to innovate upon them, or to leave the traditional forms and invent new ones... in these arts, or in music at all. ...their works of art are painted or moulded in the same form which they had ten thousand years ago, ...and are not a whit better or worse than the work of today, but are made with the same skill.”

But why I ask, this rigid adherence to tradition is just as Plato suggests the process of habituating the young “to forms and strains of virtue”? Surely that’s important. We see that very same debate in our community today, should ‘rappers’ be supported when they produce songs, which promote negative images of women and/or ‘gangster behavior’? But that can’t be the whole justification behind the Kamitic approach, because it is possible to break with traditional ‘forms’ and still produce ‘strains of virtue’.

Consider the following. If it was known for example, that a particular statue expressed energy to support conception and the carver wants that effect, would he not continue to produce that statue in the exact same way? Throughout Africa we find the use of statues made for exactly that purpose. Since Ancient Kamit ‘fertility dolls have been used by African people and even though the style may vary from one group to another, the use of a particular style within a particular group remains constant through the years. Is it a mere coincidence that as of January 1, 2014 of the 223 countries of the world we find the highest fertility rates in Africa. The numbers go like this:

Total in world	Number in Africa
Top 10	9
Top 25	23
Top 50	40

(<http://www.indexmundi.com/g/r.aspx?v=25>)

Maybe it is purely coincidental. Consider this if you will. According to The University of Iowa Museum of Art, The Stanley Collection, the Yoruba, have one of the highest rates of twin births in the world (45/1000 births)!! If one or more of the twins die the mother consults a diviner who instructs the mother on which carver to engage to produce a doll that the mother will carry and treat as a child to ensure that peace and good fortune come to the family. These dolls are produced to generate the energy necessary for the desired outcome.

The researcher submits the restriction on “artistic license” in Africa in general, and

Kamit specifically, was because the Kamitic people wanted to make sure the energy (sound/light/vibration/Ra/Khaibit/Sunsum) produced by the art would consistently produce the desired effect.

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APPENDIX 6

THE PROCESS OF SELECTING A STOOL NAME AND COMMUNICATING WITH THE ANCESTORS IN ASANTE

The process of selecting the stool name by which the new king or chief or queenmother will be known, may vary from one individual to the other. Some have selected the name of a previous king and some have not. For example, the first king, Osei Tutu is known by his birth name and if the new king is required to select the name of one of his royal ancestors then the second King of Asante instead of being called Opoku Ware I would instead be known as Osei Tutu the II.

There are several possible scenarios for the selection of a stool name within the Asante Kingdom but always in consultation with the family members. According to Nana Sarpong, often the person ascending to the stool will look into the family history and through their personal study and reflection look at the accomplishment/character of a predecessor and decide to take a name based on the predecessor's accomplishments and the vision the new occupant of the stool has for his reign. Some individuals have simply chosen to continue with their given name or a variation of it. For example, Nana Akuoko Sarpong in examining the past rulers in Agogo decided their achievements, which were not in line with his vision for the community and in discussion with his family decided to keep his own name.

Another example of selection of a stool name is that of the queenmother of Ejisu, elsewhere mentioned in this thesis, Yaa Asantewaa. Nana Yaa Asantewaa's family is one of the two Royal families of the Ejisu Traditional Area of the Asante kingdom. In honor of her accomplishment and the special place held by her in Asante history, her Stool family

decided that whenever her family was responsible for providing the next Queenmother for Ejisu, that person would assume the name Yaa Asantewaa with the appropriate successive suffix. For example the current Queenmother of Ejisu is Nana Yaa Asantewaa II and the next time her family is to enstool a queenmother she will be Yaa Asantewaa the III and so forth.

Barima Okotwarisuo Kwasi Offe II, Kokofuhene, described the process of selecting his stool name. When he was selected to ascend to the stool a member of his community had a dream in which they were given a name that the chief-elect should use. His account of the process was received via personal communication on September 13, 2011

You see, when you are selected as a chief, you are supposed to be confined in a place for some sort of sealing and that is the time you are taught how to commune with your spiritual links. You have to stay away from many things during that time and be sober in life, to think about the position you are going to assume and in so doing you are introduced to the stool room and when you go there, it is there that you are going to select a name for yourself. If it so happens that when you enter the stool room, you are spiritually guided to one stool, you may pick it and use the name. Sometimes you may not be spiritually moved to pick one of the stools and it might mean that you would use your ordinary name that you had been using. My name is Okotwarisuo Kwasi Offe II. When I went to the stool room, I didn't know but the stool that I was drawn to, happened to have the name received for me in a dream by someone in my community. That name had not been repeated on the stool for a long time. Whether by divine guidance or by something else, when I went to the room, it was the stool I picked. I had not entered the room before so I didn't know which stools were there, because as a royal you do not go into the stool room. The first time a royal goes to the stool room is when he is being installed as a chief. And after that you go there to pour libation. None of my relations; my nephews, my brothers who have not been installed as a chief has ever been to the stool room. When the time came I didn't know which stools were here or there but when I went there, the stool, which was received in the dream was the one I went to pick. So there is that spiritual link, a divine link between one's position as a chief and the name chosen.

Both in the quotation above and in Chapter four it was said that the King is taken to Royal Shrine room and taught how to communicate with his ancestors. In Chapter four it was said one of the purposes of this training is so he can receive wise counsel to assist in leading the nation. The ability to communicate with the ancestors is a fundamental concept in traditional Africa. What can possibly be the basis for such a claim? In the video “Unheard Melodies”, we find what can arguably be a scientific underpinning for this claim. It is a fundamental concept in physics that energy can neither be created nor destroyed, that all energy is in essence “recycled” from one form to another. As the atom is the base unit of energy composition and it is in constant motion hence generating vibration/sound/light,

[Our] bodies are composed of octillion atoms.... Almost none of the atoms that composed your body seven years ago are there today. The important thing about us is the Dynamic form of the body Symphony (vibrations), not the particular atoms that compose it. A cardinal principle of modern physics is there is no way to tell one atom of a given element from another, there is no way to isolate a bunch of atoms and say these atoms are mine, they equal me, there is no way of telling whether one atom of oxygen located in the middle of your stomach is actually yours or belongs to the air and it just happened to wander into the body at that moment.... In a very real sense some faint echo of the Symphony (vibrations) that bears your name will be present in the universe for some millions of years to come, just as the light from the star is present in the universe millions of years after it originates. This seems to tell us that some portion of our identity will always remain and will transcend time in a dynamic and vital form.... (Poole and Andrews, 1960, “Unheard Melodies”) APPENDIX 7

THE ABILITY TO SPIRITUALLY COMMUNICATE WITH PLANTS

The Asante Traditional Priests’ ability to ‘communicate’ with the “spirit” of or in or speaking through the tree through prayer has long been written off as mere superstition.

However, over the last 40 years scientific research is indicating there is possibly more to the process than meets the eye.

In connection with the above, the Public Radio International conducted an interview with Michael Pollan and consequently wrote an article entitled “New research on plant intelligence may forever change how you think about plants”. The following passage, being an extract from the article, states the following:

But can a plant be *intelligent*? Some plant scientists insist they are — since they can sense, learn, remember and even react in ways that would be familiar to humans...."They have ways of taking all the sensory data they gather in their everyday lives ... integrate it and then behave in an appropriate way in response. And they do this without brains, which in a way, is what's incredible about it, because we automatically assume you need a brain to process information." ...plants have all the same senses as humans, and then some, in addition to hearing, taste, they can sense gravity, the presence of water, or even feel that an obstruction is in the way of its roots, before coming into contact with it. Plant roots will shift direction, he says, to avoid obstacles...."Plants can do incredible things. They do seem to remember stresses and events...[they are] conscious in the sense they know where they are in space ... and react appropriately to their position in space."... "...the line between plants and animals might be a little softer than we traditionally think." And he suggests that plants may be able to teach humans a thing or two, such as how to process information without a central command post like a brain (2014-01-09)⁵.

They can also respond to ‘threats’ in the environment as written in an article entitled “The Intelligent Plant” by Micheal Pollan, published as follows in the New Yorker magazine:

Plants have evolved between fifteen and twenty distinct senses.... Since the early nineteen-eighties, it has been known that when a plant’s leaves are infected or chewed by insects they emit volatile chemicals that signal other leaves to mount a defense. Sometimes this warning signal contains information about the identity of the insect, gleaned from the taste of its saliva. Depending on the plant and the attacker, the defense might involve altering the leaf’s flavor

⁵ <http://www.pri.org/stories/2014-01-09/new-research-plant-intelligence-may-forever-changehow-you- think-about-plants>

or texture, or producing toxins or other compounds that render the plant's flesh less digestible to herbivores. When antelopes browse acacia trees, the leaves produce tannins that make them unappetizing and difficult to digest. When food is scarce and acacias are over-browsed, it has been reported, the trees produce sufficient amounts of toxin to kill the animals. Perhaps the cleverest instance of plant signaling involves two insect species, the first in the role of pest and the second as its exterminator. Several species, including corn and lima beans, emit a chemical distress call when attacked by caterpillars. Parasitic wasps some distance away lock in on that scent, follow it to the afflicted plant, and proceed to slowly destroy the caterpillars. Scientists call these insects "plant bodyguards." (Pollan, 2014)⁶

Interestingly, here we are told that plants put up a "defense" against being "attacked" by altering their chemistry to have an adverse effect on the attacker. Maybe it is not so far fetched that people must "protect" themselves, as described by Warren (1973, p.55) before cutting the "*tweneboa*, a very powerful and malignant tree".

The idea that man cannot only communicate with plants but can gain assistance from the communication is further expressed in two quotes below. First by Marcel Vogel, an IBM research chemist who said

It is fact: man can and does communicate, with plant life. Plants are living objects, sensitive, rooted in space. They may be blind, deaf, and dumb in the human sense, but there is no doubt, in my mind that they are extremely sensitive instruments for measuring man's emotions. They radiate energy forces that are beneficial to man. One can feel these forces! They feed into one's own force field, which in

⁶ article entitled "The Intelligent Plant" by Micheal Pollan published in the New Yorker magazine Retrieved May 22, 2014 from <http://www.newyorker.com/magazine/2013/12/23/the-intelligentplant>

turn feeds back energy to the plant.".... Vogel concluded that a Life Force, or Cosmic Energy, surrounding all living things is sharable among plants, animals, and humans. Through such sharing, a person and a plant become one. "This oneness is what makes possible a mutual sensitivity allowing plant and man not only intercommunicate, but to record these communications via the plant or a recording chart.⁷

The second quotation echoing man's ability to not only communicate with plants but to learn from the exchanged is from Dr. Philip Emeagwali. Dr Emeagwali, born in Nigeria, is known as the "Father of the Internet" as he wrote the computer code that enables thousands of computers to communicate with one another. In a post on his website entitled "Decoding the Silent Lyrics of Rain Forests", Dr Emeagwali offered the following:

The destruction of the rain forests will threaten the survival of the human race. The rain forests are an amazing living botanical computer that has survived for 500 million years. Our goal is to understand how it grows, moves, repairs and reproduces itself and then apply lessons learned from it to designing computers and the Internet. Aristotle wrote that plants have souls and his belief was shared by scholars of the Middle Ages. Some researchers believe that we have not fully understood the mysteries of plants and the rain forests and even suggest that there are emotional, spiritual and physical relations between plants and humans.

Some controversial experiments have shown that plants can respond to music and even talk with humans. I believe that plants are botanical computers. Just as computers with artificial neural networks are modeled after the human brain, I believe that phytocomputers with branching patterns governed by the Fibonacci sequence can be modeled after plants....

Where did the human brain evolve from? The "Tree of Life" shows that animals and plants have a common primordial ancestor. Therefore, it should not come as a surprise that plants may possess intelligence. The attributes of intelligence possessed by plants include (1) color vision or ability to respond to different wavelengths of light, (2) response to the direction of light, and (3) the ability to intrinsically compute the length of the day. The

⁷ The Secret Life of Plants, Peter Tompkins, Christopher Bird, Avon 1974, pp. 23,24

primitive intelligence of plants has made it difficult for humans to communicate with them.

Although plant intelligence does not bear any resemblance to humanoid intelligence, it can be a suitable metaphor and inspiration for designing computers and the Internet....

We tried to communicate with dolphins. We have spent hundreds of millions of dollars searching for extraterrestrial intelligence. At the same time, we are unaware of plant intelligence on planet Earth.

The rain forests are the untapped technological gold mines for the 21st century. Who knows the scientific breakthroughs that are buried in the forests? I plan expeditions to set up a research station in the African rain forest. I hope to explore the rain forests for plant species that will provide better clues on how to design a phytocomputer.

In the past, computers were used to study the rain forests. Now, the rain forests will be used to study computers. This paradigm shift will enable us to understand the technology evolved by nature in the rain forests.⁸

Dr. Emeagwali envisions the day when the tree will not only serve as the vehicle to enable the artist distant communication via the drum but will serve as the source for man's enhanced communication via an improved computer network.

As hinted already, other economic activities performed by developed individuals and community, are associated with Asante Traditional Religion. The three Tanos, the state gods of Asante, disclosed earlier are said to assist Asantes in economic activities. In addition, all the divinities of the towns and villages already referred to are reported to aid developed citizens who seek their help in economic activities.

⁸ Philip Emeagwali, **Decoding the Silent Lyrics of Rain Forests**

Retrieved December 19, 2014 from

<http://www.emeagwali.com/essays/technology/rain-forests/decoding-the-silent-lyrics-of-rain-forests.html>

In the United States the life of an African descendant born into slavery and orphaned as a baby can be viewed as a case study for how the ability to communicate with plants can have a huge economic and social impact. The man being referenced here is Dr.

George Washington Carver.

This man's life story is truly remarkable however the information presented here will be limited to the impact his work with plants had on the economy of the United States until his death in 1943 and beyond. Though it is not possible to establish the complete economic impact of this man's work, let us consider the following:

1) In the Biotechnology Industry Organization's February 2012 blog post entitled

“Honoring George Washington Carver's Contribution to Today's Bioeconomy” we have the following quote. “Carver was one of the founding fathers of the “chemurgy” movement, the branch of applied chemistry that derives industrial products from agricultural raw materials and the predecessor of modern industrial biotechnology and because of his talent he was consulted by the great Industrial giant Henry Ford to develop plant based alternatives for rubber, plastic, and fuel.”⁹

⁹ Honoring George Washington Carver's Contributions to Today's Bioeconomy, Colleen Lerro, February 15, 2012. Retrieved December 15, 2014, from <http://www.biotech-now.org/environmental-industrial/2012/02/honoring-george-washingtoncarvers-contributions-to-todays-bioeconomy>

- 2) He was consulted and/or honored by several US Presidents including Theodore Roosevelt, Calvin Coolidge and Franklin Roosevelt.
- 3) He was admitted as a Fellow of the British Royal Society for the Arts in 1916.
- 4) He won the Spingarn in 1923 from the National Association for the Advancement of Colored People (NAACP).

Dr. Carver is credited with resuscitating the Southern farm economy in the US. Because of over planting of cotton the soil in the south became eroded and depleted of its nutrients. Dr. Carver introduced crop rotation into the area with such plants as peanuts, soybeans, sweet potato, black-eyed peas and alfalfa being planted to renitrogenize the land. His crop rotation applications not only aided the southern farmer but farmers world wide. He developed over 400 different products from the sweet potato, the peanut, and other plants including dyes, paints, vinegar, food and beverages, flours, animal feed, synthetic rubber, medicinal products, soup, glue, and ink. The greatest economic impact of his work was felt in the production of peanuts. Six years prior to his 1896 arrival at Tuskegee Institute peanut production was around 3.5 billion bushels per year. Twenty years after his work began at Tuskegee peanut production had risen more than ten times to over 40 billion bushels per year.¹²

According to his biography on the web site Encyclopedia.com,

A fanciful 1932 article in *American Magazine* solely credited Carver with increasing peanut production and developing important new peanut products that transformed Southern agriculture. Reprinted in the *Reader's Digest* in 1937, it boosted his soaring popularity as a scientific wizard. Backed by automobile manufacturer Henry Ford and inventor Thomas Edison, Carver became the unofficial spokesman of the chemurgy movement of the 1930s that combined chemistry and related sciences for the benefit of farmers. By 1940 peanuts were second only to cotton as the top cash crops in the South.¹³

As remarkable as his accomplishments are, what is most important concerning the nature of this thesis is the process Dr. Carver used to come up with the hundreds of different applications from the plants he worked with. The following quotes of Dr.

¹² Podesta, James, *ibed.* & Mary Bagley, *ibid*

¹³ Podesta, *ibid*

Carver are most revealing.

“How do I talk to a little flower? Through it I talk to the Infinite. And what is the Infinite? It is that silent, small force. It isn't the outer physical contact. No, it isn't that. The Infinite is not confined in the visible world. It is not in the earthquake, the wind or the fire. It is that still small voice that calls up the *fairies* [Italics mine].... I refer to the unseen Spirit that defies the power of human reproduction, that challenges the power of human expression. Try to express it. ... It can't be done. Yet, when you look out upon God's beautiful world there it is.”¹⁴

The following quotes are all from <http://izquotes.com/author/george-washington-carver>.

“I love to think of nature as having unlimited broadcasting stations, through which God speaks to us every day, every hour and every moment of our lives, if we will only tune in and remain so.”

“Reading about nature is fine, but if a person walks in the woods and listens carefully, he can learn more than what is in books, for they speak with the voice of God.”

“Our creator is the same and never changes despite the names given Him by people here and in all parts of the world. Even if we gave Him no name at all, He would still be there, within us, waiting to give us good on this earth.”

“More and more as we come closer and closer in touch with nature and its teachings are we are able to see the Divine and are therefore fitted to interpret correctly the various languages spoken by all forms of nature about us.”

“Anything will give up its secrets if you love it enough. Not only have I found that when I talk to the little flower or to the little peanut they will give up their secrets, but I have found that when I silently commune with people they give up their secrets also - if you love them enough.”

“Nature is the greatest teacher and I learn from her best when others are asleep. In the still dark hours before sunrise God tells me of the plans I am to fulfill.”

¹⁴ Clark, Glenn (2013-08-20). *The Man Who Talks With the Flowers* (Kindle Locations 451- 459). Start Publishing LLC. Kindle Edition.

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APPENDIX

8

POTENTIAL ECONOMIC BENEFITS FROM ASANTE PRIESTS' RELATIONSHIP WITH PLANTS

As mentioned already, priests and priestesses of Asante Traditional Religion reportedly possess the ability to communicate with plants. In Appendix 7 the researcher discussed some scientific evidence, which supports this claim as well as the biography of the famous African American scientist Dr. George Washington Carver, who in his own words, credits his immeasurable accomplishments to his ability to spiritually communicate with plants.

Dr. Carver, referred to as a 'Founding Father' of the Bioeconomy, is a prime example of how the ability to spiritually communicate with plants, as the Asante priests reportedly do, can have a significant impact not just on the environment but can also serve as a model for sustainable economic development of self and community. According to a White House 2012 report, entitled the National Bioeconomy Blueprint, the US Bioeconomy for the "year 2010 was an estimated \$100 billion USD¹⁵ and as of 2014, according to the American Peanut Council report entitled The Peanut Industry, the US peanut industry was valued at approximately \$1 billion USD farm value and \$2 billion USD retail¹⁶. As a 'Founding Father' of the Bioeconomy industry a significant percentage of the 100 billion USD

¹⁵ Retrieved May 23, 2014 from

https://m.whitehouse.gov/sites/default/files/microsites/ostp/national_bioeconomy_blueprint_april_2012.pdf

¹⁶ The Peanut Industry, U.S. Peanut Supply, © 2014 American Peanut Council, Retrieved December 20, 2014

Retrieved December 20, 2014 <https://www.peanutsusa.com/about-peanuts/the-peanutindustry3/18-u-s-peanut-supply.html>

generated can directly and indirectly be attributed to Dr. Carver's ability to communicate with plants.

Just as Dr. Carver's skill of communicating with plants had a huge economic value, so can that of the Asante Priests. This economic potential can be realized by taking advantage of the Ghanaian herbal market, which is prime for marketization. This is evidenced by a 2012, copyrighted report by Elsevier Ireland Ltd. of a survey conducted of Ghana's Medicinal Plant market, which reveals the following:

An estimated 951 tons of crude herbal medicine were sold at Ghana's herbal markets in 2010, with a total value of around US\$ 7.8 million. Between 20 and 30% of the Ghanaian medicinal flora was encountered during this survey. Roots were less dominant at the market than in dryer parts of Africa. Tons of *Griffonia simplicifolia* and *Voacanga africana* seeds and *Fadogia agrestis* bark are exported annually, but data on revenues are scanty. None of these species were sold on the domestic market. CONCLUSION: Our quantitative market survey reveals that the trade in Ghanaian herbal medicine is of considerable economic importance. Regarding the specific demand, it seems that medicinal plants are used to complement or substitute Western medicine. Further research is needed on the ecological impact of medicinal plant extraction. (<http://www.ncbi.nlm.nih.gov/pubmed/22306470>)

It is important to emphasize that the value represented here is from the herbal business in the domestic market. These are local people who have some familiarity with the herbs and their uses. There is a significant international market, which is yet to be tapped and holds a large potential economic value as well.

APPENDIX

In an article entitled Mercury, Ghana's Poisonous Problem written by Juliane Kippenberg and published in the Daily Graphic News Paper on October 14, 2014, it was reported that Ghana joined 102 other countries and signed the Minamata Convention on Mercury.

Under the treaty, Ghana is obliged to reduce mercury use in small-scale gold mining, promote mercury-free methods, and control the trade in mercury. It also has to eliminate harmful mercury practices, such as burning amalgam in the home.... Ghana needs to train healthcare workers on the effects of mercury. And it needs to prevent the exposure of children and pregnant women. Finally, Ghana should work towards formalizing, and hence professionalizing, the small-scale gold mining sector. To do all these, Ghana is required to create a national action plan on the reduction of mercury in mining, best developed by bringing together the government, independent groups and businesses. This is hard work, but it can be done. There are mercury-free gold processing methods, such as the gravity method or direct smelting. And there are funds available under the convention to support governments that want to act but lack resources.

This is a huge environmental and social problem in Ghana in general and in Asante specifically. But as the quote above indicates, there is a path forward that Ghana must take and there are funds available through the Treaty to eliminate this extremely toxic substance from the process. To research to write her article Ms. Kippenberg interviewed a number of children in Ghana and in the Asante kingdom. What follows is an excerpt from her article and her account of some of what she witnessed.

Mercury attacks the central nervous system and causes serious, lifelong health conditions, including brain, kidney and heart malfunctions; in high doses, it can kill. And it is particularly harmful to children. Ghana has an estimated one million smallscale gold miners, and they commonly use mercury to process gold. They mix the mercury with the ore to create a gold- mercury amalgam, and then burn the mercury off so the raw gold remains. These million miners include thousands of children who are exposed to the toxic effects of mercury during "galamsey" mining. My colleagues and I interviewed 24 children in Ghana who faced chronic exposure to

mercury through mining work; the youngest was nine. These young children bear the brunt of mercury's deadly impacts because their developing bodies make them particularly vulnerable. We also interviewed an 18-year-old pregnant girl who was working with mercury, unaware that the foetus was highly vulnerable to mercury exposure, and that the result could be a lifelong disability. And then, we spoke with a 19-year-old, who had worked with mercury for two years and was already experiencing hand tremors, a classic sign of mercury poisoning.

It is important to realize the hazard, which is disproportionately borne by these children and adult artisan miners, does not only put them at risk. Since the process involves access to rivers and burning, mercury is released into the soil, water bodies and air and poses a health risk to people not just in the mining communities but people elsewhere as well.

10

IS 'MURDEROUS' THE CORRECT TERM?

It is also interesting to note McCaskie's use of the term "murderous" to describe the Asante civil war (1883-1888). To quote a famous Native American Chief, "War is hell", and certainly a civil war is difficult to fight because in many instances you have brothers fighting brothers. In the US Civil War it is estimated that 750,000 American lives were lost. That means that in the nearly 240 years of its existence more Americans lost their lives in the Civil War than the combined total of lives lost in all of the other wars in which America fought (Civil War Lives Lost (750,000) + Total Lives lost in all other Wars Combined (571,612) = Total American lives lost in all wars 1,321,612. Data source Wikipedia, the free encyclopedia)¹⁷

But the researcher has never seen the US Civil War described as "murderous".

¹⁷ https://en.wikipedia.org/wiki/United_States_military_casualties_of_war

APPENDIX

Many people in fact, argue that all war is “murderous” because there are always people who did not put themselves in a defensible position who’s life is taken by another who has declared “war”. Mr. McCaskie is a professor of history in the United Kingdom (UK). It was once said, ‘the sun never sets on the British Empire’. The researcher questions whether Professor McCaskie refers to the military campaigns of Great Britain through, which perhaps millions of people were killed (“murdered”) as a result of British aggression against the Chinese, Indians, Native Americans, Africans, Australians, etc. as “murderous?”

APPENDIX 11

HUMAN AND ANIMAL SACRIFICE

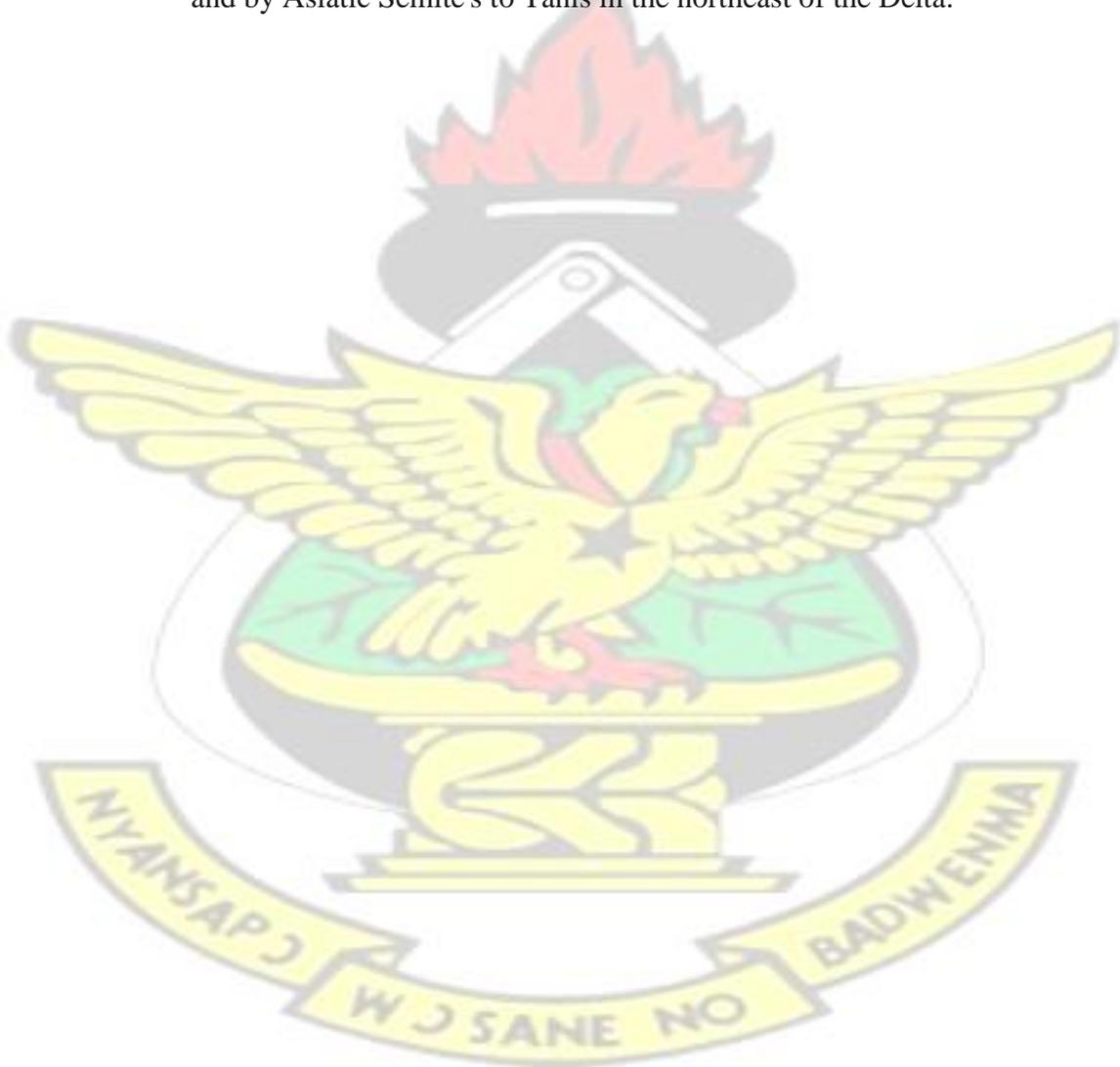
As mentioned in Chapter four, human sacrifice is by no means a part of only the Asante experience. If you google ‘human sacrifice’ and read the material from Wikipedia, the free encyclopedia website, you can read examples of the practice being performed in cultures around the world, which is by no means the complete picture. However, as we have made reference throughout this thesis to Ancient Kamit (Egypt) and also references to the Bible what is the historical record from the people of Kamit and the Israelites on this subject? First the Kamitic record.

In Predynastic and early Egypt [prior to 3100 BCE until around 2800 BCE], the servants and wives of the deceased Pharaoh were buried with him. This seems to also have been the case later in the Sudan, in the kingdom of Kerma (2300-1650 BC) and in the kingdoms of Ballana and Qustul....¹⁸

¹⁸ The Strange World of Human Sacrifice vol. 1, [Jan N. Bremmer](#), Peeters Publishers, 2007, p.127

In 1948 JG Griffins presented an overview of this Classical evidence. ... His final conclusion is as follows: the evidence suggests that human sacrifices were not frequent in Egypt in the period of the Egyptian Dynasties [3100-343BCE] but in a later era they became common in certain areas and cults. It must be concluded that human sacrifice was practiced in Egypt during the Roman era [30 BCE – 634 ACE.]

...The idea that human sacrifice was not the rule in ancient Egypt but only occurred very exceptionally and that was something marginal appeals to many contemporary Egyptologist. As does the idea that human sacrifice was imported by African Nubians to Philea and by Asiatic Semite's to Tanis in the northeast of the Delta.¹⁹



¹⁹ Bremmer, *ibid.* p. 129

The Egyptians certainly condemned rebels to death and undoubtedly practiced war with sometimes barbaric methods. However, the regular killing of people during temple rituals is rather different to the killing in the heat of battle or execution after a legal trial.

For the time being I believe, that the rebels or enemies of the pharaoh were generally symbolically killed, for example in representation. The Egyptian culture was careful of human life. However, I do not want to imply that in the thousands of years of Egyptian history there were no instances when attitudes hardened, when men turned symbolism into reality and literally rather than symbolically sacrifice other men. To sum up, the human sacrifices they occasionally practiced were more often the exception than the rule in ancient Egypt ²⁰

The evidence suggests that from around 2800 until 343 BCE (343 BCE marking the end of the African rule in Kamit and its decline with the Persians, Greeks, and finally the Romans occupying the land), a span of nearly 2500 years, there was little to no human sacrifice in Ancient Kamit (Egypt) as the practice of ‘retainer sacrifice ceased after the 1st Dynasty’²¹, around 2800 BCE.

With regard to the Israelites, the Bible makes numerous references to human sacrifice, many of them referring to children as the following excerpt by Julia Parker in her book, *Valuable and Vulnerable: Children in the Hebrew Bible*.

Human sacrifice in the Hebrew Bible is dominated by child sacrifice ...moreover offered by parents and usually fathers. This is not to suggest that child sacrifice was a prevalent Israelite worship custom. However, textual evidence suggests that child sacrifice was sporadically practiced, although often opposed in the text. ... the Hebrew Bible appears unintentionally to overturn its own insistence that child sacrifice is a foreign practice for it offers both implicitly and explicitly a vivid portrayal of YHVH as a God of child sacrifice. It seems logical that children would be desirable for sacrifice on multiple levels.

²⁰ Bremmer, *ibid.* p. 134

²¹ Bremmer, *ibid.* p. 151

Theologically to sacrifice a child honors YHVH's claim on the firstborn. Like the first fruits, the new life is prized so this sacrifice becomes a testimony of deep devotion.... physically parents could overpower their children subduing them.²²

The following bible excerpts, from the English Standard Version²³, not only illustrate Parker's point but also show that YHVH also was a God of adult sacrifice as well.

Numbers 31:40-41 English Standard Version (ESV)

40 The persons were 16,000, of which the Lord's tribute was 32 persons. **41** And Moses gave the tribute, which was the contribution for the Lord, to Eleazar the priest, as the Lord commanded Moses.

2 Kings 23:20-25 English Standard Version (ESV)

20 And he sacrificed all the priests of the high places who were there, on the altars, and burned human bones on them. Then he returned to Jerusalem. **Josiah Restores the Passover**

21 And the king commanded all the people, "Keep the Passover to the Lord your God, as it is written in this Book of the Covenant."

22 For no such Passover had been kept since the days of the judges who judged Israel, or during all the days of the kings of Israel or of the kings of Judah. **23** But in the eighteenth year of King Josiah this Passover was kept to the Lord in Jerusalem.

24 Moreover, Josiah put away the mediums and the necromancers and the household gods and the idols and all the abominations that were seen in the land of Judah and in Jerusalem, that he might establish the words of the law that were written in the book that Hilkiah the priest found in the house of the Lord. **25** Before him there was no king like him, who turned to the Lord with all his heart and with all his soul and with all his might, according to all the Law of Moses, nor did any like him arise after him.

Jeremiah 7:31 English Standard Version (ESV)

31 And they have built the high places of Topheth, which is in the Valley of the Son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, nor did it come into my mind.

²² Valuable and Vulnerable: Children in the Hebrew Bible, Publisher: Brown University November 15, 2013, by Julie Faith Parker, p. 115

²³ English Standard Version (ESV), The Holy Bible, English Standard Version Copyright © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers.

In this thesis in discussing the Asante Traditional Religion and its relationship with the divine kingship we have mentioned the word sacrifice many times. What we have not done to this point is to give some perspective on just what is a ‘sacrifice’ and what is its spiritual value if any. The Merriam-Webster online dictionary²⁴ defines sacrifice as

: The act of giving up something that you want to keep especially in order to get or do something else or to help someone

: An act of killing a person or animal in a religious ceremony as an offering to please a god

: A person or animal that is killed in a sacrifice



²⁴ Retrieved October 27, 2014, <http://www.merriam-webster.com/dictionary/sacrifice>

By examining the first listing perhaps we can offer some perspective to the others. The first listing captures the essence of what a sacrifice is; “giving up something you want to keep especially in order to get or do something else.” Examples are countless. Parents often sacrifice for their children in the forms of money, time and energy. Ask any mother about the times she sacrificed sleep to tend to a sick child or a father perhaps sacrificing the purchase of a new car or taking a trip, because the money was needed for school fees. From these examples it is easy to see a ‘sacrifice’ being made. It is even easy to see the connection between the concept of sacrifice and a person willingly giving of their own life for another. Whether we agree with the decision or not in the examples above where the wife or wives of the king decided to call their families and say goodbye before being sacrificed to ‘join’ the deceased husband, the king, they are truly “giving up something [they] want to keep [their life] especially in order to ... do something else [be with their husband].” The researcher has two such experiences in his family of loved ones passing and a close partner, the husband in one case and a son in the other dying to be with the departed. They did not request or submit to being sacrificed at the hands of another, but they ‘could not go’ on after the loss of their loved one. In the case of his uncle on the morning of his departed aunt’s funeral, as we were preparing to go to the church, he said, “I’m coming Rose” and fell dead.

But how does ‘sacrifice’ come into play when it comes to the taking of another’s life? Logically, whether you agree with the act or not from the definition one can see the sacrifice in the Israelite father sacrificing, “giving up [a child he] want[s] to keep especially in order to get, [that which he believes whole heartedly will be a blessing from YHVH]. Belief can be a powerful force on decision-making and can literally cost someone his or hers or

someone else's life. Not making a value judgment and looking at it from the perspective of the person committing the act, whether right or wrong, whether you agree or not. But how does taking the life of a goat or chicken logically fit into this concept of sacrifice.

In most rural/developing/economically challenged communities where there aren't a lot of other resources livestock is valuable to a family. It literally can be the difference between putting food on the table or not. So when the subsistence farmer sacrifices that goat, he or she is making a significant investment and they are surely "giving up something [they] want to keep especially in order to get or do something else." It may be the equivalent of another person giving up \$10,000 or a million dollars; it's all relative. In her book *Indigenous Religions*, Ann Bahr offers the following on the principle behind blood sacrifice:

The principle behind blood sacrifices, whether practiced by the Mayas or any other religious groups, is the belief that life does not come into existence from nonlife but only from life. The living are alive only because of the sacrifices of those who gave their lives so that others might live. In addition to humans, sacrificers include animals and the gods, because, in Mayan mythology, even divine beings share their life through bloodletting in the process of creating. Consequently, blood sacrifice is a way of participating in creation. Scholars of religion are also accustomed to finding the belief that life must be laid down or given away as a prelude to resurrection, and this, too, constitutes part of the rationale behind blood sacrifice for the Mayas. Finally, the Mayas believed that gods as well as humans had need of the power in the blood; human bloodletting therefore constituted a sacrifice that the gods actually needed.²⁵

²⁵ *Indigenous Religions: Religions of the World*, Ann Marie B. Bahr, Infobase Publishing, 2009, p. 114

Those that sacrifice animals do so with the understanding the life force released in the act energizes the blood to feed or nourish or supply the energy needed to accomplish the desired goal.

But the question that must be answered, relative to human sacrifice specifically, is who has the right to determine who should die? Is it truly a 'sacrifice', if the conscious decision is not made to [give] up something [my life] that [I] want to keep....? And looking back at the Israelite father, is the sacrifice of his child really his choice to make? Is it not similar to the politician deciding to 'sacrifice' other people's children to go to war, while protecting his own from potential harm?. He may have the power but does he have the right?

Earlier it was said the Ancient Kamitians (Egyptians) around 4800 years ago evolved to a culture that was careful about life in general and human life specifically and performed sacrifices through 'representation'.

Rather than killing an animal, it was also possible to bake cakes in the shape of an animal, for example a Hippopotamus, and to break that into pieces and eat it during the ritual. It was also possible to make statues of the sacrificial animals or of the god Seth, for example from wax and then to burn them.²⁶

Earlier we discussed the four brains within man, the 2 animals, the human and the prefrontal lobe, which the people of Kamit called the Khenti. It was also said the role of the Prefrontal lobe is to execute control over the animal brains influence in a person's behavior.

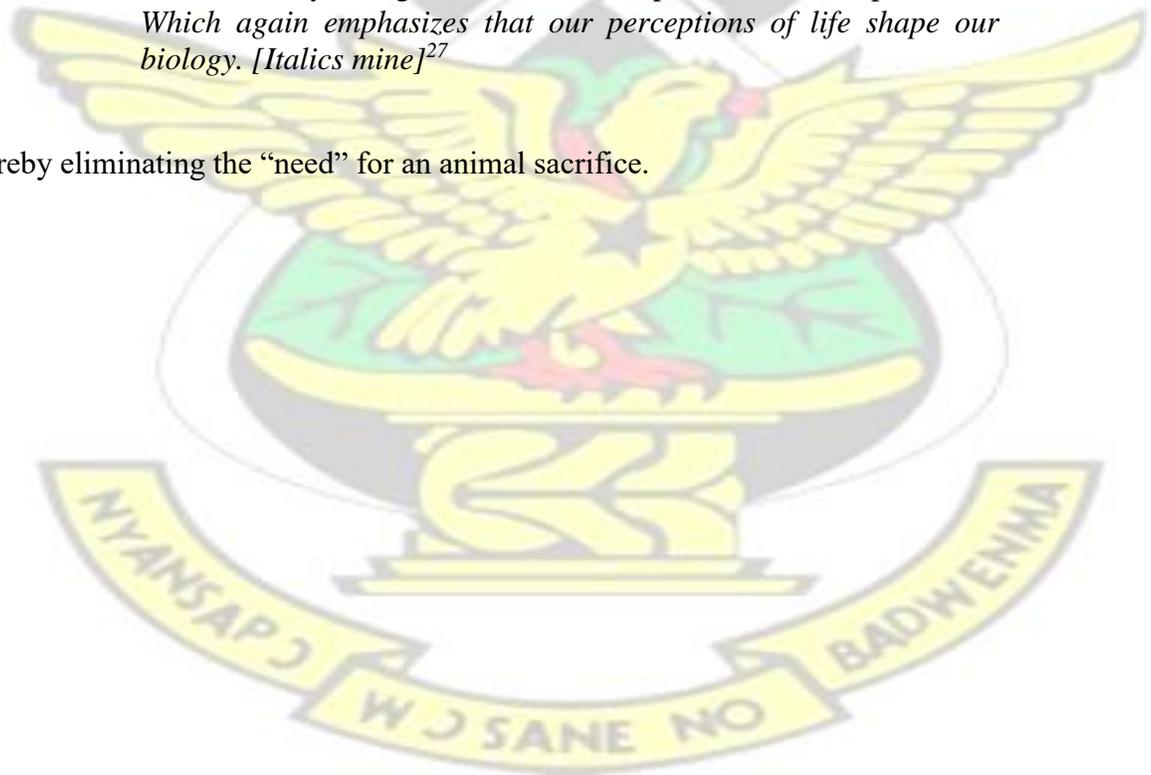
²⁶ Bremmer, *ibid.* p. 128

In a practical sense if a person needs to overcome an emotional/sinful/animal brain issue, say they are being stubborn as a goat, then in meditations the person would perform they would sacrifice the goat/animal brains influence and see themselves being accommodating.

This would activate the

...science of Signal Transduction [which] focuses upon the biochemical pathways by which cells respond to environmental cues. Environmental signals engage cytoplasmic processes that can alter gene expression and thereby control cell fate, influence cell movement, control cell survival, or even sentence a cell to death. Signal transduction science recognizes that the fate and behavior of an organism is directly linked to its perception of the environment. *In simple terms, the character of our life is based upon how we perceive it. [Italics mine]* Second, the new science of Epigenetics, which literally means "control above the genes,".... Epigenetics is the science of how environmental signals select, modify, and regulate gene activity. This new awareness reveals that our genes are constantly being remodeled in response to life experiences. *Which again emphasizes that our perceptions of life shape our biology. [Italics mine]*²⁷

Thereby eliminating the “need” for an animal sacrifice.



²⁷ THE BIOLOGY OF BELIEF, Bruce H. Lipton Ph.D. The Biology of Belief: Kindle Edition. copyright © 2008 by Mountain of Love Productions Published by: Hay House, Inc.: www.hay-house.com . Kindle Locations 97-114

APPENDIX 12

MAAT THE 11 LAWS OF GOD

Law of Amen

You were made in the likeness of a peace that nothing can disturb. Reclaim your peace that you may attain to your reason for coming into existence – the enjoyment of life.

Reasoning:

If in truth it is our nature to be at peace (free of automatic emotional responses) in situations of challenge, then the only thing we need to do is to ignore the emotional reflexes that come up in such situations. What is the point of suffering and destroying our health and performance abilities if we can be at peace—especially when the peace in situations of challenge leads to enhanced intuition and spiritual power.

Amen Truisms:

I live expecting neither gain nor loss, pain nor pleasure from the things I need in life, because my nature is essentially unconditioned.

That which is my Self has no likes, dislikes, preferences or predetermined emotional or thought responses to situations.

I am essentially unconditioned. I cultivate my happiness through spiritual development. I understand that happiness is not a continuous freedom from pain resulting from difficulties.

No one knows my name, neither men nor gods. No one has seen my face, neither my father nor my mother. I was before the first time and shall be beyond the last.

Law of Ausar

Your nature is unconquerable peace; therefore nothing or no one in the world can be against you. All experiences come to you to promote your reclamation of peace, that you may in turn acquire wisdom and spiritual power.

Reasoning:

If attaining our natural state of peace in situations of challenge enhances our intuition and spiritual strength, then we should not label situations of challenge as detrimental to our being. If a bad event cannot be avoided, what is the point of allowing it to degrade us, when it can be used for enhancement by simply manifesting the proper attitude?

Ausar Truisms:

I identify as my Self the indwelling divinity that guides the functions of my being. My person is therefore always in the presence of the Lord. Would I give more respect to men than to the God within who is witness to all of my thoughts, feelings and actions?

I am the One Life dwelling as the Self of all beings. Myself as the indwelling divinity in all things is the source of prosperity and peace in the world.

Law of Tehuti

When all of your thoughts, feelings, and actions reflect the Word of God, then the power of God's spirit and a peace that nothing can challenge will flow through your being.

Reasoning:

If we can intuit the Word of God by cultivating our ability to be at peace in situations of challenge, why give in to anger, fear, lust, etc.? If we have access to the Word of God (wisdom), which is superior to our own minds, why rely primarily on our minds?

Tehuti Truisms:

My ability to know is unlimited. I understand that what seems, as my not knowing is merely the momentary inability of my knowledge to take verbal form in my mind.

I understand that God manifests Its divine plan in the world of Man by incarnating in the soul of men and women who have elevated their consciousness to the higher parts of their spirits. I therefore honor and follow the guidance of Sages and Prophets above all other kinds of men.

I am successful in handling the emotional and sensual challenges in my life because I realize that nothing has an emotional or sensual quality in itself. My emotional and sensual reactions are betrayal of my lack of spiritual cultivation in relation to these objects.

Until I can still my thoughts to let my wisdom manifest itself at will, I go to the oracles that the eye that was harmed by Set can be restored.

I understand that God has saved us by sharing Its power of wisdom within us. I will be successful in its awakening because I have no problem in giving up my head, and keeping my heart still.

Law of Seker

When the emotions of Man manifest in response to the Word of God, they have the power to influence the course of any and all events in the world.

Reasoning:

If we have access to God's spiritual power through the cultivation of the ability to be at peace in situations of difficulties, why give in to anger, fear, lust, etc.? Why shouldn't we be at peace in the face of difficulties?

Seker Truisms:

I understand that God has saved us by sharing Its spiritual power with us. I know I will successfully develop these powers because I have no problem keeping my heart still and dying to the things of the world for the kingdom of heaven.

I am the likeness of God. I've got the power of God within me. I am the power of God, not in amount but in kind, thus I am relaxed in the face of the greatest challenges.

I will succeed in life because I have surrendered to the Divine Plan.²⁸

APPENDIX 13

PROPOSAL FOR RAINWATER CAPTURE OPTIONS



REBUILD AFRICA (RA-AAS)

AUSAR AUSET SOCIETY INC

June 15, 2015

His Royal Majesty Otumfuo Osei Tutu II
Asantehene
Manhyia Palace Kumasi Ghana
Hetep (peace and blessings) Otumfuo

First let me thank you for taking the time to consider these proposed options for increasing access to safe drinking water for members in the Asante Kingdom. Below are presented two approaches, the first is a low cost filter program which is promoted by Global Sustainable Partnerships, Inc. (GSP), which improves the quality of water and the second proposal which describes the process which is used in Bermuda, to capture and harvest rain water from roof tops has been prepared by a consultant for Rebuild Africa.

Proposal 1

Global Sustainable Partnerships, Inc. (GSP), a 501 (c) 3 was created to expand the reach of providing access to clean and safe drinking water for children in primary and secondary schools, households and hospitals/health clinics in developing countries. We are currently working in The United Republic of Tanzania where we have installed over 550 Hydrad® BioSand Filters (BSF). The Hydrad® (BSF) represents the culmination of nearly two decades of development and research conducted around the world by leading experts and is now recognized by the World Health Organization, (WHO), PROJECT WET and USAID). The lack of clean drinking water in the villages where the majority of families and schools do not boil their drinking water helps to eliminate diarrheal diseases and debilitating, life threatening illnesses – especially for the children.

²⁸ Retrieved on September 15, 2014 <http://www.aasorlando.org/11laws.htm>. For a complete discourse and in-depth analysis of each of the 11 Laws, see *Ma'at, The 11 Laws of God* by Ra Un Nefer Amen

GSP has developed a strategic distribution plan designed to train and empower teachers, as well as empower women with tools to help break the cycle of poverty and improve the overall health and fiscal independence of their families. In order to accomplish this longterm vision, the mission of GSP is focused on improving the health and education of children by building community interest and increasing awareness of the value of clean water and affordability of safe water systems.

Water Technology - The Hydraid®BioSand Filter (BSF)

The Hydraid® BioSand Filter uses a patented design technology by Dr. David Manz, the originator of biosand technology. The BSF eliminates approximately 95% of the bacteria found in contaminated water and 99-100% of other contaminants – levels that are below the minimum for infection.

The Hydraid is the ideal intervention for schools and homes—a simple, easy to use device that requires no electricity and necessitates minimal maintenance. Although lightweight and easy to transport to a site, the filter is 140 pounds once installed. As a result, the weight of an installed filter deters potential theft and ensures the ability for GSP to follow up and monitor installed filters.

Competitive Analysis of Hydraid®BioSand Filter vs. Other Technologies

The Hydraid® Biosand filter offers a significant improvement to alternative technologies or approaches in terms of enhanced sustainability and adoption by end-users, increased cost- effectiveness, and improved health outcomes. In 2008, Dr. Mark Sobsey, an international expert and thought leader in water sanitation, ranked the Hydraid® Biosand filter the #1 sustainable water solution based on the supply chain, ease of use, as well as quality and quantity of water produced²⁹. In regards to water quality, Hydraid® outperforms competitors by providing the most consistent level of diarrheal reduction. For example, ceramic filters are the highest performing competing technology, and provide a 46% reduction in diarrhea with a lifetime of 6 months to 2 years. Conversely, the Hydraid® filter provides a 47% reduction in diarrhea and has a lifetime of more than 10 years³⁰.

Hydraid® represents one of the most cost-effective products for providing safe water in the developing world. With no replacement parts necessary, the Hydraid® BioSand filter offers a low-cost solution with a lifetime that outpaces alternatives. For example, solar disinfection requires replacement bottles every 6 months to 1 year. Also, other point-of-use filters have a maximum lifetime of 1-2 years when replacement filters or components are needed. Based on the average lifetime of each water treatment approach, Hydraid offers one of the lowest costs per year with the assurance that no additional parts are required.

Finally, the health impacts and performance of HydrAid® filters are better than alternatives as well as more rigorously tested. Lab tests reflected real use patterns of the developing world and randomized field tests support consistent results of decreased diarrheal disease. Results show that HydrAid®'s plastic filter out-performs cement biosand filters and other alternatives in the field³¹

29 Environ. Sci. Technol. 2008, 42, 4261-4267.

30 Environ. Sci. Technol. 2008, 42, 4261-4267.

31 Environ. Sci. Technol. 2012, 46, 722–728.

Impact of Safe Water in Ghana

An estimated 40% of the population does not have access to clean and safe drinking water. The total impact of funding safe water projects is exponential, especially when considering the health, education, economic and social benefits afforded to children and members of their family. The expected impact in the communities has been identified as the following:

- Increase school attendance as a result of less illness.
- Increase adult working days as a result of less children becoming ill through use of the HydrAid® BioSand Filter (500 days will be gained from adults staying in work because kids are healthy).
- 50,000 hours of time estimated by children and their family members saved by not having to find firewood to burn in order to boil their water.
- Empowering women to take control of their families overall health.
- Increase in productivity, as less time will be spent in collecting drinking water and more time to increase their income (WHO estimates that for every dollar invested in improved drinking water and sanitation, the economic benefits can range from 4-34 USD).
- Increase understanding within the community of issues related to gender equity.
- A greater sustainability through training and establishment of institutional organizations.

Impact of HydrAid®BioSand Filter Project in Ghana

As stated previously, providing safe water to schoolchildren has a profound impact on improving their attendance and performance in school. The expected benefits in the selected communities include:

- Provide each student with two liters of clean water per school day.
- Over 100,000 students will be provided with access to clean drinking water.
- Educate students using Project WET WASH curriculum.
- Increase access to safe drinking water through centralized locations throughout the communities.
- Community training about the HydrAid® BioSand Filter and the importance of clean water.

- Increase availability and use of improved sanitation facilities and reduce the spread of waterborne related diseases.
- Increase community networking.

Implementing Team

The project will be implemented by GSP and Rebuild Africa - Ausar Auset Society Foundation (RA-AAS), and serve as the liaison between the Department of Environmental Health under the Ministry of Health, Rural Water Supply Branch under the Ministry of Natural Resources and Energy, and work in collaboration with field officers and school committees.

Local Contractors, Vendors and Supplies

By adopting a sustainable model focused on local sourcing and staff, additional community support for HydrAid®BioSand Filters will develop. GSP will hire local Ghanaian staff that can disseminate the message of safe water as peers in the community. All the supplies and vendors will be located in the vicinity of the communities, thus reducing transportation costs.

Local Cooperation and Buy-in -- Water Committee

To ensure sustainability of the project and long-life span of the water filters, each installation will have a select committee from the school teaching committee in collaboration with students. The committee will exhibit gender equity with equal parts men and women:

- All members will sign a contract stating they will uphold all rules and regulations of their constitution.
- Local authorities' leaders will be elected to the Committee.
- Each committee will be in Office for a period of Two to Five years.

Beyond schools and teachers, women are key to building buy-in from the community. The proposed project will focus on training and education, and will help secure a livelihood for the women by reducing the burden of taking care of sick children and gathering water, working less days and generating less revenue. *"If the millions of women who haul water long distances had a faucet by their door, whole societies could be transformed."* (National Geographic April 2010)

Proposal 2

Thank you for your interest in our Rainwater Harvesting (RWH) proposal. It is our contention that the experience and proven design of the Bermuda Model can serve as a foundation for the capture and use of rainwater, our most precious resource.

Approach to RWH Feasibility Study

In the first instance, we propose that a feasibility study be undertaken to assess the suitability of the Bermuda model in the context of Ghana. It is expected that modifications to the Bermuda model will be required to meet the needs of this particular region, however, the feasibility study should expect to establish the following:

1. **Selection of building / location for pilot project** – select a suitable public or private structure for pilot project.
2. **Assess availability of sufficient annual rainfall for roof top collection** – notwithstanding environmental factors such as wind, pollutants, concentration of rainfall, and heat.
3. **Assess water demand requirements** – a study of water demands (for building selected) must be undertaken to determine whether the proposed model can sustain a balance between the rate at which rainfall is harvested and water consumption.
4. **Assess local availability of materials suitable for the construction of both tanks and roofs for rooftop RWH** – While limestone slabs may not be available for roofing, an alternative to the typical metal roof will need to be explored. SKB roof system, a polymer bound plaster/stucco with latex adhesives and acrylic cement modifiers, has been used as an alternative in Bermuda. Another option might be Dura slate.
5. **Assess suitability of geological features for underground tank construction** – Soil types in the region will need to be determined in order to specify underground tank construction requirements.
6. **Determine a viable pumping mechanism** – Bermuda RWH systems rely on electromechanical pumps and boosters to circulate water through the household plumbing system. Alternatives to this approach in rural settings will need to be explored e.g. hand pumps, rooftop holding tanks, solar power, generators, etc.

Assess cost-effectiveness of model – the outputs from the feasibility study must be inputted into the cost-benefit calculation in order to determine the fiscal viability of the model prior to embarking on the pilot.

Steps 2 to 7 will require the onsite presence of a civil / structural engineer, preferably experienced in the Bermuda model, supported by local construction experts. Once these steps have been completed, a detailed proposal including costs and timelines for the implementation of the pilot project can be submitted.

Cost of RWH Feasibility Study

Item	Unit Cost (USD)	Quantity	Total (USD)
Airfare for structural engineer	\$2,000.00	1 return ticket	\$2,000.00
Accommodation and Food	\$100.00	5 nights	\$500.00
Consulting Fee	\$135.00	40 hours	\$5,400.00
TOTAL ESTIMATE			\$7,900.00

Context and Background

In keeping with Ghana's vision for water resources management and water service delivery, the region of Asante seeks a sustainable and low-tech model for Rain Water Harvesting (RWH), which will maximize the use of local resources to the greatest extent possible.

According to World Bank data, the average rainfall in Ghana is approximately 1,187 mm (about 47 inches). However, this varies depending on region. Annual rainfall ranges from about 1,100 mm (about 43 in) in the north to about 2,100 mm (about 83 in) in the southeast. This precipitation is spread over two rainy seasons from April to July, and again from September to November in the Central and Southern regions. While in the north the rainy season begins in April and extends until September.

Typical modern building structures in Ghana are made of concrete with metal roofing materials in a variety of configurations.

Given Ghana's environmental conditions and in keeping with its modern building approaches, including the use of high quality, locally made construction materials, this report proposes a model of RWH that will fit seamlessly into current building practices, align with the National RWH strategy, and create self-sufficiency at the unit level.

Proposed Model

Several jurisdictions worldwide have successfully implemented RWH systems ranging from simple methods of collection and utilization at the community level, to more complex, industrial systems [ref UNEP paper on Rain Water Harvesting and Utilization²⁹]. One model that stands out based on its simplicity and sustainability is the method of RWH developed and instituted at the national level on the Island of Bermuda.

Located 917 km east of the North American coast, the island of Bermuda is 30 km long, with a width ranging from 1.5 to 3 km. The total area is 53.1 km². The elevation of most of the land mass is less than 30 m above sea level, rising to a maximum of less than 100 m. The average annual rainfall is 1,470 mm. A unique feature of Bermuda roofs is the wedge-shaped limestone "glides" which have been laid to form sloping gutters, diverting rainwater into vertical leaders and then into storage tanks. Most systems use rainwater storage tanks under buildings with electric pumps to supply piped indoor water. Storage

²⁹ <http://www.unep.or.jp/ietc/publications/urban/urbanenv-2/9.asp>

tanks have reinforced concrete floors and roofs, and the walls are constructed of mortar-filled concrete blocks with an interior mortar application approximately 1.5 cm thick.

Rainwater utilization systems in Bermuda are regulated by a Public Health Act 1949 which requires that catchments be whitewashed by white latex paint; the paint must be free from metals that might leach into water supplies. Owners must also keep catchments, tanks, gutters, pipes, vents, and screens in good repair. Roofs are commonly repainted every two to three years and storage tanks must be cleaned at least once every six years.³⁰

Construction of Bermuda Residential RWH Systems³⁴

All residences in Bermuda have a roof catchment to collect rainwater and an associated storage tank, from which water is supplied to the household via a surface mounted pump and a pressure tank. Under the Public Health (Water Storage) Regulations, 1951 it is stipulated that four fifths of the roof area of every building must be adequately guttered for catching rain water and that not less than 100 Ig (Imperial gallons) of storage capacity for every ten square feet of guttered roof shall be provided. As an example, a 1000 square foot roof shall have a guttered area of 800 square feet and an associated storage tank with a capacity of not less 8000 Ig.

Bermuda roofs are constructed of overlapping 1”x12”x18” locally quarried limestone “slates”, bedded in cement mortar and supported on a heavy timber frame. The porous, limestone roof surface is sealed with two coats of cement wash and painted with an approved white coating (usually cement-based). Roofs require cleaning and re-coating every two to four years. Gutter stones, 4” x 4” x 18” and triangular in cross-section, are mortared end to end near the edge of the roof to create sloping channels or “glides”. These divert rainwater via a number of vertical “leader” pipes into a tank, which in all but the oldest homes, is located in an excavation below the house i.e. at basement level.

The tank walls itself are built of solid-filled concrete block, founded on a poured concrete slab, and are waterproofed with a cement-and-sand plaster. The gap between the tank walls and the rock wall of the excavation is backfilled with concrete to provide lateral support against the weight of water

³⁰ <http://www.unep.or.jp/ietc/publications/urban/urbanenv-2/9.asp>



Figure 1:
Bermuda
roof under
construction.
Shown are
the timber
frame and
the limestone
slates ready
for
positioning

³⁴ Bermuda's Water Supply Report, 2010 by Mark P. Rowe





Figure 2:
Rainwater
storage tank.
 24ft x 12ft x 8ft
 (deep), with a
 capacity of
 approximately
 14,500 Imperial
 gallons, which
 is typical of a
 modern
 household tank



Figure 3: Roof
catchment.
 Gutters or
 “glides” slope
 down to leader
 pipes, which
 transfer
 rainwater to the
 tank.
 Approximately
 80% of this roof
 is guttered

Technical Specifications

Chapter 9 of the Bermuda Residential Building Code 1998, (see Appendix) details the technical requirements for the construction of a typical Bermuda roof. As previously stated, these specifications are regulated by legislation under the Public Health Act 1949 and the Public Water Storage Regulations 1951, and enforced by Building Officials from the Department of Planning. In some cases, investigations may be undertaken by the Health Department to ensure adherence to the Code and laws e.g. section 9.18 of the Building Code states that “Roofs shall be coated only by a product which is on the Health Department list of Approved Roof Paints and Sealers”.

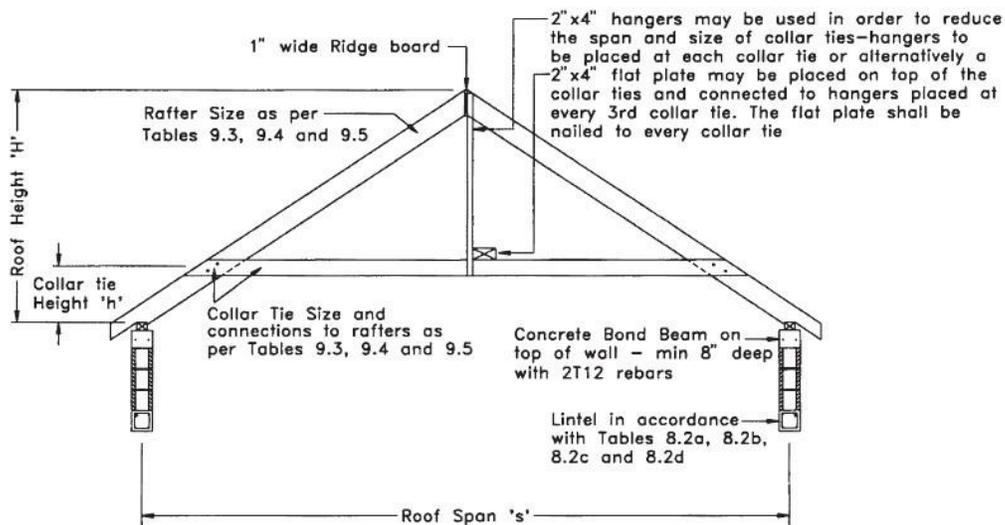
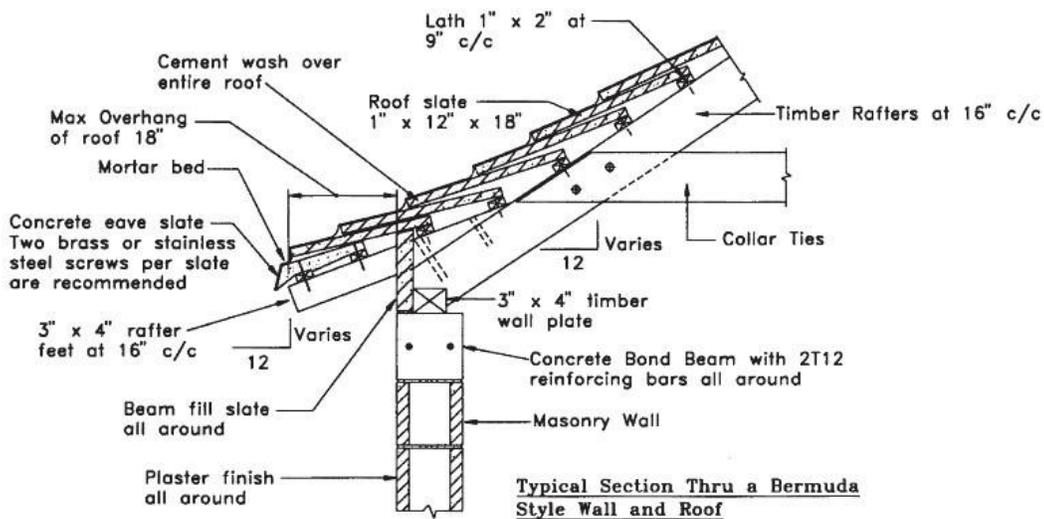


Fig. 4 Typical Roof Construction Details³¹

Chapter 26 and 27 of the Building Code details the requirements for the water tanks and rainwater drainage respectively. This includes articles on catchment (four-fifths of roof must be adequately guttered to catch rain water); storage capacity (volume of water tank must be 8 times plan area of roof); access; overflow; construction; tank wall specifications (must be constructed with 10" block work and be up to 12' in height), and piping. See Appendix for detailed specifications.

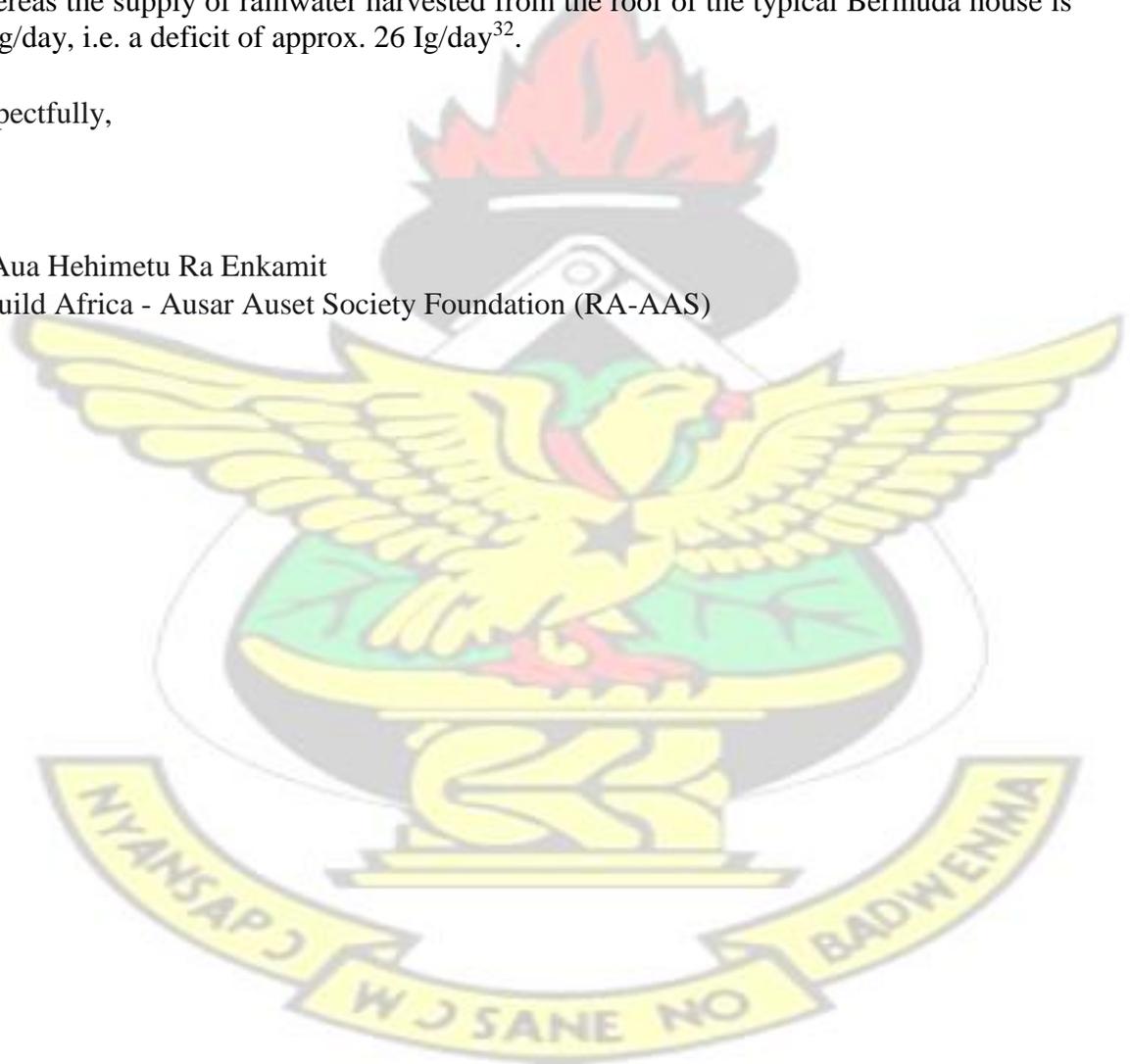
³¹ Bermuda Residential Building Code 1998

Sustainability

While Bermuda has practiced roof-top rain water harvesting for some 350 years for the purpose of potable use (in addition to residential roof-top RWH, Bermuda also has several large underground catchment tanks situated at various locations on the Island primarily to supply large institutions such as the hospital), infrequent studies are undertaken to assess the continued viability and sustainability of this approach. The most recent of which was the Bermuda Water Supply Report completed in May 2010. The main conclusion of this report was that “rain water harvested on residential roof catchments, in Bermuda, is insufficient to meet residential water demand” into the future. It is important to note however that water usage in Bermuda, like in most overdeveloped nations, has significantly increased over the last 50 years. Whilst, prior to the 1970s a typical 4 person household demand was around 80 Ig/day, that typical house today has a demand of 120 Ig/day. Whereas the supply of rainwater harvested from the roof of the typical Bermuda house is 94 Ig/day, i.e. a deficit of approx. 26 Ig/day³².

Respectfully,

Ur Aua Hehimetu Ra Enkamit
Rebuild Africa - Ausar Auset Society Foundation (RA-AAS)



³² Bermuda's Water Supply Report, 2010 by Mark P. Rowe

APPENDIX 14
EXCERPT OF PROPOSAL TO ESTABLISH SONGHAI IN AGOGO PREPARED BY
THE DIRECTOR OF SONGHAI FATHER GODFREY NJAMUJO

KNUST





SONGHAI

GHANA

INITIATIVE:

**YOUTH AND WOMEN AS PRINCIPAL
STAKEHOLDERS IN AGRO-BUSINESS
DEVELOPMENT IN GHANA:**

**VALUE CHAIN AS MAJOR DRIVER FOR
MODERN AGRICULTURE AND RURAL GROWTH
IN THE STATE**



September 2012

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I- EXECUTIVE SUMMARY

1-PROJECT TITLE

**SONGHAI GHANA INITIATIVE:
Youths and Agricultural Business Development in Ghana**

2- IMPLEMENTING PARTNERS

SONGHAI REGIONAL CENTER OF EXCELLENCE THE
GOVERNMENT OF THE REPUBLIC OF GHANA AGOGO
TRADITIONAL COUNCIL (ATC)
REBUILD AFRICA – AUSAR AUSET SOCIETY FOUNDATION (RA-AAS)

3- ORIGINATOR/SPONSOR

THE GOVERNMENT OF THE REPUBLIC OF GHANA

4- PROJECT OBJECTIVES

This project is designed as a catalyst for a broader, multi-partnership program of support to the Government of the Republic of Ghana in promoting access of youths, men and women, to appropriate agribusiness entrepreneurial, leadership and management skills required for their effective participation in the creation of wealth and investments in commercially viable agribusiness enterprises in every community in the State. The activities would equally strengthen the core administrative and technical capacities of all Agric. Centers/Establishments/projects in the state to serve as the basis for development of a state-wide network of agricultural youth enterprises and support centers and linkages to rural development projects in the Republic of Ghana.

The specific objectives of the project are:

- Songhai Center develops human, technical, infrastructural and organizational capacity to improve and scale-up production and the provision of services and training to young agro-entrepreneurs in the state on a sustainable basis;
- Well defined processes and tools are developed to support establishment of all local governments/ communities/senatorial districts centers in the state;
- Improved effective advocacy and knowledge sharing on small scale agribusiness and related SMI/SME in the state.
- Develop a network of Agro-businesses in the state and
- Produce a critical mass of Agro- entrepreneurs in the state

5-BENEFICIARIES All local communities especially the youths and women

6-FINANCE SOURCES & TOTAL PROGRAM BUDGET

Republic of Ghana	\$19,813,704
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7-PROJECTED KICK OFF DATE	January 2016
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8-PROGRAM DURATION	Phase 1: Development of infrastructures and Production: 2 years Phase 2: Operational phase: 1 year Phase 3: Backstopping
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9- DIRECT TARGET GROUPS AND BENEFITS
<p>Target Group: Rural youths, men and women, in all local government areas</p> <p>Benefits: Poverty reduction and economic growth through sustainable agribusinesses, rural youth empowerment; reversing unemployment in the rural areas and increasing economic growth (thus decreasing Rural exodus). Establishing training institutions reduce vulnerability while increasing the adaptive capacity of rural youths.</p>

10-SUPERVISION AND MANAGEMENT ARRANGEMENTS
<p>The executing agency for the Program will be the Songhai Regional Centre (SRC). Implementation of program activities will be under the overall responsibility of SRC board of Directors.</p> <p>The organizational structure for implementing the Program is outlined as:</p> <p>1. <u>The Program Steering Committee /Board of Directors</u></p> <p>Project Governance will be through a Program Steering Committee (PSC)/Board of Directors. The PSC will be responsible for the</p> <ul style="list-style-type: none"> - Approval of strategic project documents, objectives and updated work plan; - Review of progress made in the implementation; - Guide in policy issues; - Guide the Program Management Team; <p>The PSC will meet at least twice a year and will be made up of Ministry of Environment Science and Technology representatives, Republic of Ghana Partners, representatives of ATC and RA-AAS, two members of SRC and Global adviser. The PSC is led by the Minister of Environment Science and Technology.</p> <p>2. <u>A Program Technical Committee</u></p> <p>A Program Technical Committee (PTC) will be instituted to drive the technical aspects of the Program. The PTC will direct and provide overall strategic direction for the program</p>

technical activities. It will set technical standards and targets and advice the PMT on the technical direction for the program, review, advice/or approve technical components of annual work program. The PTC shall provide an open forum for professional discussions in support of promoting youth engagement in agribusiness. It will also monitor technical outputs and services of the program. Songhai

regional center is the convener of the PTC. The PTC shall meet four times a year and will make recommendations to the PSC on major technical issues relating to program implementation and impact. The PTC is composed of two representatives of the Ministry of Environment Science and Technology and two representatives of SRC.

3. A Programme Management Team (PMT)

The PMT will be headed by a full-time Program Manager. The Program Management Team (PMT) staffed by members with the necessary skills, experiences and Songhai history to assist in the implementation of the Program. It will progressively include trained Ghanaian indigenes in order to insure a smooth transition of the program management at the end of the implementation period. The PMT under the supervision and guidance of SRC Director would manage and implement the program.

The PMT will insure technical coherence and consistency, while allowing flexibility within the established objectives and adaptability as the project is implemented. The PMT, co-ordinates and supervises the program implementation and is accountable for the implementation operations and provides technical expertise and backstopping to CIGs, with the view to strengthening their entrepreneurial capacities.

The Program Manager, will be reporting to the Director of Songhai Regional Center. He will coordinate, guide and monitor the day-to-day project implementation and insure:

- a) that annual work program and budget (AWPB) are prepared and submitted to the Director and the PTC, PMT and the PSC for review and approval;
 - b) that activities in the annual program of work are satisfactorily completed and the expected outputs are achieved;
 - c) that consolidated technical and financial reports are submitted according to procedures;
 - d) that all partner institutions in the project are informed about the project, exchanging knowledge generated by the project, and are learning from their experiences on how to readjust the program to achieve desired results, outputs and impacts.
- It is expected that additional expertise will be required during implementation of the programme. The Songhai Regional Centre will identify appropriate individuals NGOs or institutions to partner with. Depending on the expertise required these could involve staff from partner institutions, non-governmental organizations or private consultants.

Songhai: an innovative Institution

The Songhai Integrated system of development is quite a unique one. It is not just the usual training, technology transfer or production model. This innovative institution has four components:

- 1) It is a **technology park** where new ideas and techniques are developed and contextualized.
- 2) It is an **Industrial park/production center** where the techniques and ideas are turned into enterprises and many different types of production activities.

3) It is an **incubation/training/human resource development center**. Here no 1 (Technology park) and no 2 (Industrial park) become an effective "space" to incubate new competences. We call them the components of the incubation "space". Songhai is a mother firm/farm, an extension space that produces functional individuals. The Songhai graduates are brought into a logic of production because Songhai is a production, a research and service center. The teacher/animations/managers are first of all producers and not talkers. The teachers are bare foot researchers who are continually searching for new ideas and techniques to improve their productivity and efficiency. The teachers are entrepreneurs.

4) Songhai is a **service center**. The game is not over after the initial formation period. Services like marketing, input procurement, networking, financial/loan and advisory services are provided to enable the young entrepreneurs to stand on their own.

- The program will take advantage of Songhai's know-how, and expertise including its multipartnership developed through the years with various well known institutions like UN agencies (UNDP, IFAD, FAO, UNIDO and ILO), Top Universities, ECOWAS, NEPAD, CORAF, CGIAR, (Africa Rice, IRRI, IITA, ICRISAT), SS-GATE, EASTWEST SEEDS, BIO-ORGANICS, KOPPERT, etc.

The Songhai Ghana Initiative will be driven from the following leverage/value points:

First driver: A multifunctional Agriculture that is sustainable, viable and competitive. *Agriculture could become a weapon of Mass construction*

The Proposed SONGHAI GHANA INITIATIVE will be set up as trigger element in an integrated development environment to:

1. Provide food in sufficient quantity to a population that is increasingly demanding in term of quality and diversity - Production that delivers sufficient quantities of safe whole-some food items that assist in disease prevention, healthy living and healthy aging.

2. Provide competitive inputs/raw materials for the Agro-Industry

3. Provide feed stock for renewable energy supply - This Agriculture must be designed to become an energy source instead of an energy sink

4. Provide new environmental products and services- carbon sequestration, Agro- Forestry, Biodiversity, native seeds and germ plasma, medical plants etc.

5. Help to provide jobs and environmentally sound habitats - Green Rural Cities- A new Millennium settlement model.

This new Ghana Agriculture could become a **weapon of mass construction** and the development of a broad based and inclusive socio-economic growth that will effectively fight poverty and bring prosperity to many people.

Second driver: Sustainable and leapfrogging Technologies:

1. Given the high level of productivity required to kick-start the process, technologies that only guarantee incremental growth will not be enough. Leapfrogging and sustainable technologies will be deployed.
2. Technological development therefore will have a major role to play in the SONGHAI GHANA INITIATIVE.
3. The techniques and processes developed will help to create products and services that hold the potential to increase productivity, insure nutritional quality and eliminate waste and pollution in a dramatic way.
4. The concept of sustainable development implies that we can increase our productivity while protecting and enhancing our environment.
5. These technologies would enable our Agriculture to produce more with less. This is only possible within an integrated system of production where the principles of synergy, complimentarity, supplimentarity and negative entropy are in play.
6. It must be noted that this agriculture will no longer be primarily a chemical process like the conventional Agriculture, but largely a biological process- where the environmental and biological capitals of the state would be fully engaged and harnessed.

We have therefore to relearn the way we practice agriculture. From the way we view the soil and its fertility, through the way we maintain, nourish and protect our plants and animals to the way we condition and market them. This is what is called in Songhai leapfrogging technology development including among others techniques for renewable energy generation, soil regeneration, high genetic inputs (seeds), Integrated pest management, Efficient Agro-Industry techniques etc. The following table shows few examples of what these technologies developed by Songhai will bring to the market.

Commodities	Productivity today	Productivity expected
Vegetables /Market garden		
Tomato (Open field)	<8 to 10 tons/ha/year	35 to 50 tons/ha/2 times/year
Tomato (in greenhouse)	No information	400 tons/ha/year
Pepper	<3 to 5 tons/ha/year	10 to 12 tons/ha/year
Cucumber	<4 to 6 tons/ha/2 times/year	25 to 40 tons/ha/3times/year

Cabbage	<10 to 15 tons/ha /year	40 to 55 tons/ha/2 times/year
Melon	<4 to 7 tons/ha/year	12 to 15 tons/ha/year
Water melon	<15 to 20 tons/ha/year	30 to 40 tons/ha/year
Cantaloupe	<2.5 to 5 tons/ha/year	10 to 12 tons/ha/year
Lettuce	<5 to 10 tons/ha/year	45 to 60 tons/ha/3 times/year
Okra	<6 to 10 tons/ha/2 times/year	25 to 30 tons/ha/3 times/year
Bitter leaf	<12 to 15 tons/ha/year	50 to 60 tons/ha/2 times/year
Carrot	<10 to 25 tons/ha/2 times/year	75 to 85 tons/ha/3 times/year

Garden egg	<10 to 15 tons/ha/year	30 to 40 tons/ha/year
Sunflower	<0.8 to 1.2 tons/ha/year	6 to 10 tons/ha/2 times/year
Fish		
Tilapia	<2.5 Kg/m ³ /year	40 kg/m ³ /year
Catfish	<60kg/m ³ /year	200kg/m ³ /year
Carp	No information	75kg/m ³ /year
Tree crops		
Oil palm	2 to 3 tons/ha/year	5 to 15 tons/ha/year
Cocoa	1 to 2 tons/ha/year	3 to 5 tons/ha/year
Citrus plant		

Oranger	5 to 15 tons/ha/year	20 to 30 tons/ha/year
Avocado	4 to 8 tons/ha/year	10 to 15 tons/ha/year
Mango	2 to 3 tons/ha/year	6 to 10 tons/ha/year
Guava	1.5 to 2.5 tons/ha/year	8 to 15 tons/ha/year
Pineapple	25 to 35 tons/ha/1 year and half	50 to 60 tons/ha/ 1 year and half
Plantain /banana	10 to 15 tons/ha/year	20 to 40 tons/ha/year
Lemon	5 to 15 tons/ha/year	20 to 30 tons/ha/year
Root /tuber		
Cassava	3 to 15 tons/ha/year	50 to 65 tons/ha/year
Yam	3 to 10 tons/ha/year	30 to 35 tons/ha/year
Cocoyam	5 to 10 tons/ha/year	15 to 30 tons/ha/year
Sesame	0.1 to 0.5 ton/ha/year	1 to 5 tons/ha/year

Ginger	2 to 3 tons/ha/year	5 to 10 tons/ha/year
Turmeric	1.5 to 2 tons/ha/year	4 to 8 tons/ha/year
Potato	8 to 15 tons/ha/year	40 to 50 tons/ha/year
Cereal /cash crop		
Maize	< 0.5 to 1 ton/ha/year	2 to 5 tons/ha/year
Sorghum	< 0.6 to 0.8 ton/ha/year	1 to 2 tons/ha/year
Soya bean	< 0.5 to 1 ton/ha/year	B 2 to 3 tons/ha/year
Groundnut	< 0.5 to 1 ton/ha/year	1.5 to 3 tons/ha/year

Rice	<0.3 to 0.8 ton/ha/year	8 to 12 tons/ha/2 times/year
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Third driver: Appropriate Human Resource

Integrated Rural development is a “cross function” or cross cutting dynamics. It is far from being sectorial. Projects or programs like this would therefore depend to a large extent on the quality, character and set up of the organization/group responsible for its implementation. Songhai will build a human resource base that will be able to cope with the dynamics of implementation. This is one of the major challenges in integrated rural development. The absence of this “core” competence could adversely impact, not just the implementation but also the outcomes of development programs.

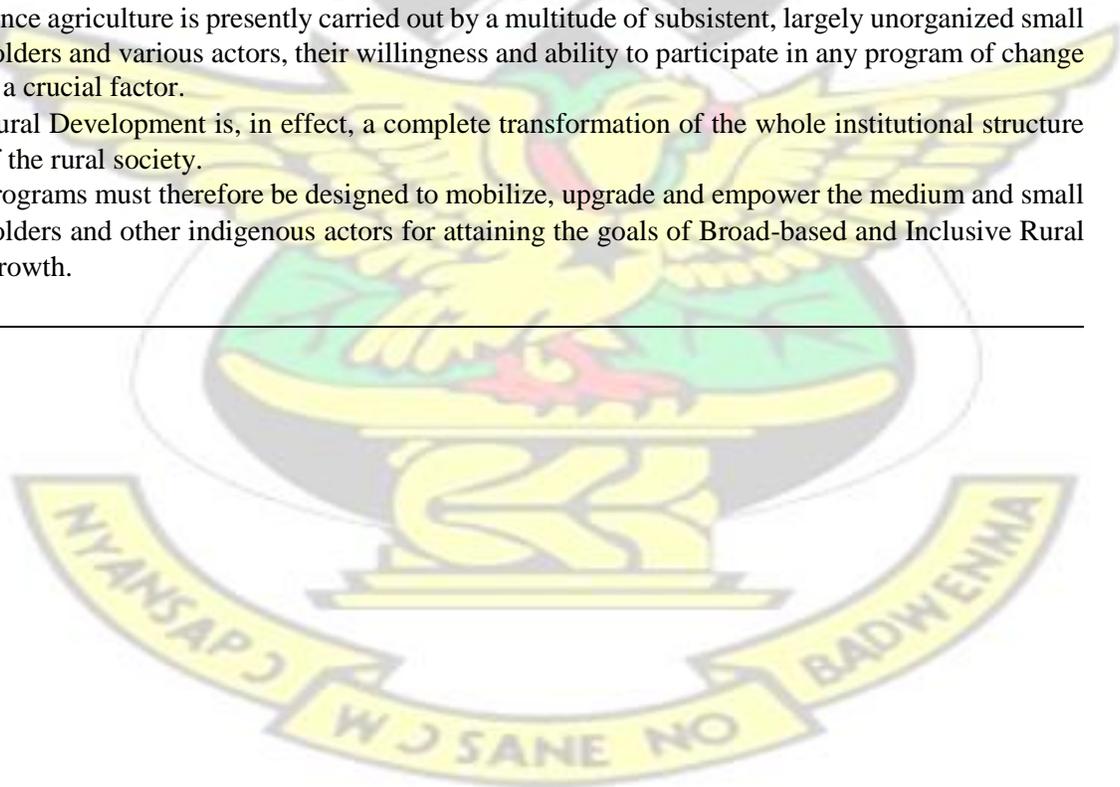
It is only when the core competence has the authority, capacity and the ability to implement “cross-cutting and integrated” activities that rural integrated development programs become realistic. The Songhai Ghana will be an incubation centre for a new breed of entrepreneurs for the State.

As an incubation center, the program will promote functional entrepreneurship development in the Republic of Ghana.

Also, the program when completed will serve as a service centre, that will insource new genetic inputs (seeds) and advisory and marketing services to entrepreneurs in the state.

Forth driver: Social/cultural/organizational capital development

- Since agriculture is presently carried out by a multitude of subsistent, largely unorganized small holders and various actors, their willingness and ability to participate in any program of change is a crucial factor.
- Rural Development is, in effect, a complete transformation of the whole institutional structure of the rural society.
- Programs must therefore be designed to mobilize, upgrade and empower the medium and small holders and other indigenous actors for attaining the goals of Broad-based and Inclusive Rural Growth.



Other Drivers:

5th- Development of innovative sources of Financing

6th- Infrastructural development (Roads and communication) and access to Energy- especially modular decentralized and renewable sources.

Value for the Ghanaian Government, Regional Governments and host communities:

The Government of the Republic of Ghana will not only benefit from increased economic activities, but from improved social stability, Self employment for the youth and women, optimization of Natural resources management, food and social security.

This program will produce more than one thousands (1000) farm managers and socio- economic entrepreneurs called EDLs (Enterprise Development Leaders). And then after 3 years, these young men and women will constitute the core socio-economic leadership groups in the State. They will become the backbone of a dynamic private sector in the State.

As far as Regional Governments are concerned, this program will help in:

- Lowering financial dependency on the State Government and optimization of locally available natural resources. This would reduce the drift towards crime, and militancy among the youths and also reduce rural exodus as a result of in-built rural growth that would be brought about by the Songhai system.
- An improved operating environment characterized by diversification of income generating activities and jobs creation should enable local administrations and Governments to carry on their normal operations with fewer costly interruptions and greater support from local communities for activities such as health care, education, social infrastructures etc....

Also the host and neighboring rural communities will embark on improved agricultural production in yields and techniques, economic empowerment thanks to an all year cropping using effective water management/irrigation and screen housing, marketing, benefit from amenities brought about by the establishment of the program. This is the pathway to transforming subsistent farms into economically profitable and competitive farms.

The program will create a family entrepreneurial zone for land donors and youth entrepreneurial zone in the site.

It will provide an additional workforce by employing more than 300 permanent workers.

This will solve the problem of land tenor system and fragmentation in the State.

11- **PROGRAM IMPLEMENTATION CYCLE, ITS SUSTAINABILITY AND EXIT STRATEGY**

One of the major objectives of this initiative is to build a critical mass of Agro-business practitioners, entrepreneurs and an enabling environment. This initiative is therefore designed to create a snowball and not a trickle down or handout effect in the state. It would revitalize entrepreneurship (creativity, service, effort and hard work) as the basic structure of modern economy – Here the enterprise becomes the focal point where resources are oriented for the creation of wealth. There will be an inbuilt vitality, thanks to the fact that the economy



will be animated, driven and facilitated by competent people (empowered by the project)– the “native competences” or “core socio-economic leaders”– that are capable of harnessing the new opportunity sets (profitable enterprises and enabling environment developed by the project), acquiring and running the economic entities developed.

The program is a hybrid initiative:

1) The Developmental phase: This is a Public Service phase for:

- a) Capacity and enabling environment building.
- b) Stage to build up profitable units of production as future enterprises.

The return for the state’s investment in this first phase is mainly non financial, but extremely important and invaluable as this would constitute a strong foundation for a broad based and inclusive socio-economic development, poverty eradication and job creation. It will be an investment in the socio-political stability of the state. The resulting increased rural growth and production will be translated into more revenue for the state and local Governments (through taxation and others).

2) Market driven or Private sector phase.

In the developmental phase, steps will be taken to develop a critical human resource base, enabling environment and techniques that favor a higher rate of production of sustainable products and services with little environmental/carbon foot-prints –The building of the capacity for efficient and competitive productivity envisioned in the first phase using the Songhai Integrated Production System and management will be key to our success in the second phase, that is the private sector phase.

It is anticipated that the center will be able to move towards sustainability in the last two years of the program, with constant revenue streams coming from sales of products and services.

The return for the state’s investment here will be primarily financial.

To insure sustainability, the site will therefore be set up to reflect these axes of development:

- Resource centers for promotion and creation of other enterprises and
- Enterprises that would be taken over by qualified and competent entrepreneurs from the state after the buildup stage (first phase). Songhai as an Industrial park will be fully established and would consist of well set up production units and profit centers.
- The units of production/profit centers will be audited to determine their worth. The value of each enterprise would constitute a “loan” from the Government of the Republic of Ghana. These units will then be “floated” for private acquisition with appropriate credit/financial packages, including, repayment periods and interest rates in collaboration with carefully selected banks.
- Beyond this point, the Songhai initiative will become primarily a Training and Service center for backstopping (management, technology etc.) enterprises, private and public initiatives. It should be a self-supporting entity modeled after the Songhai regional center- a private developmental organization. It will be responsible for organizing and coordination of the enterprises within the industrial parks and Green Rural Cities to insure synergy and coherence.

The implementation stages of core activities of program are:

a) **Start up stage of The Initiative:**

The first year would be the set-up/inception period for the establishment of the Project Management Team (PMT).

- Recruitment of core competency group for the PMT
- Acquisition of core facilities and equipment
- Start the Baseline activities on the main hub and learning curve along commodity chains
- Set-up and meeting of the PSC and validation of annual work plan.

b) **Development stage: Operational phase**

- Set-up of production and management- Technology and Industrial parks
- Set-up of Agro-Service department and the development of business start-up kit
- Organization and Orientation of commodity Interest Groups- (CIGs) particularly youths to set-up of cooperatives and startups.

At the end of this stage this initiative would have become a model of sustainable integrated farm settlement – Green Rural City that will create a socio-economic spread effect in the State and in the Republic of Ghana.

12- **DESCRIPTION OF THE BUSINESS MODEL**

Developmental and entrepreneurial capacity building phase

1. Technology Park for Applied research: Research for Development (see Technical Value Propositions)
 - Soil improvement facilities and activities
 - Crop and genetic improvement facilities and activities
 - Post Harvest Research technology research facilities and activities.
 - Renewable Energy Research facilities and activities
2. Training of a critical mass of Farm and Industrial managers (500) to appropriate the techniques (I, II, III)

Production departments/Industrial Park Primary Production

A.i) Crop production/ Staple crops Rice, Soybean, corn, yam
etc. A.ii) Crop production Market Garden

B. i) Livestock:

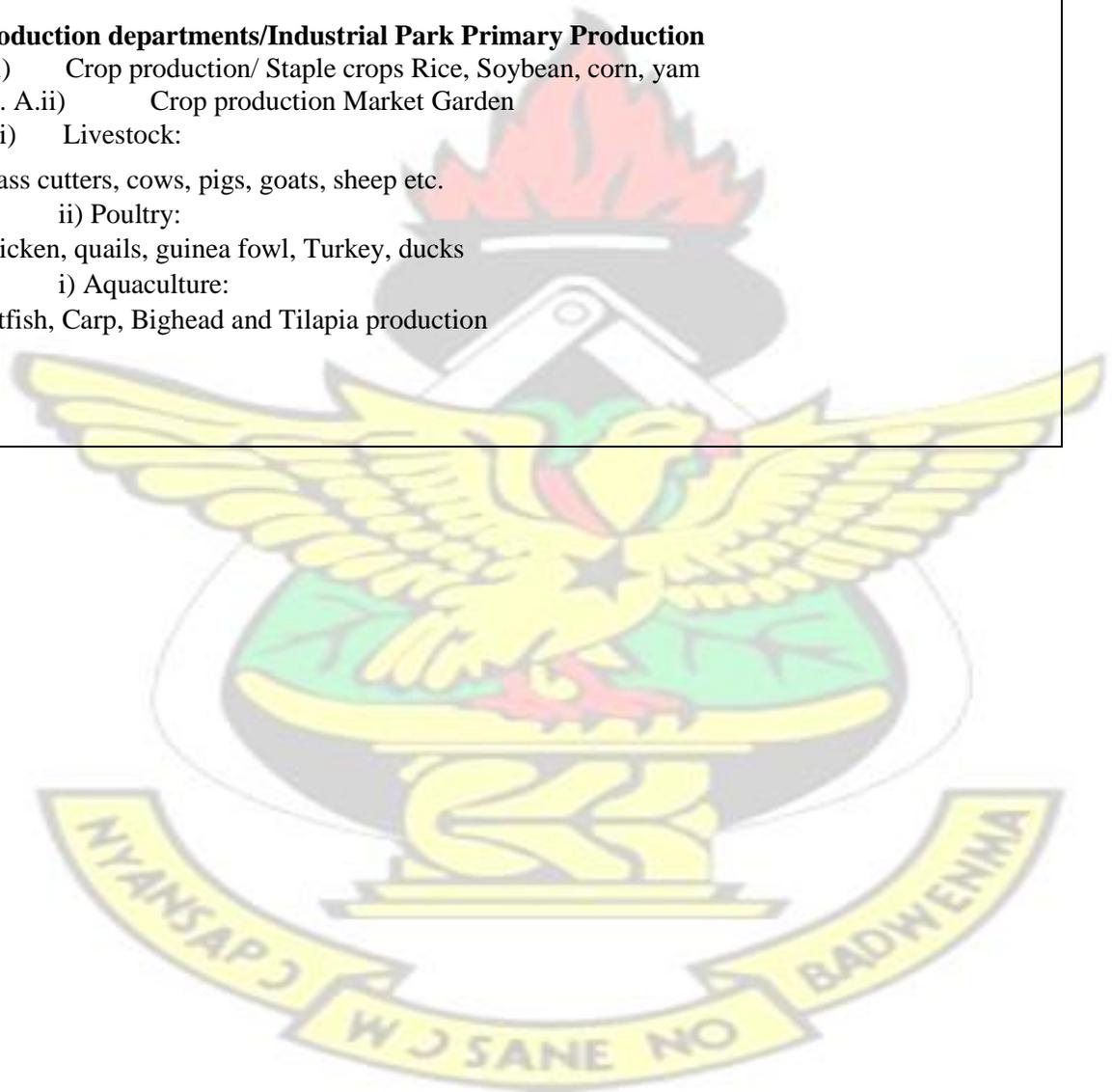
Grass cutters, cows, pigs, goats, sheep etc.

B. ii) Poultry:

Chicken, quails, guinea fowl, Turkey, ducks

C. i) Aquaculture:

Catfish, Carp, Bighead and Tilapia production



Secondary Production: a)

Hatchery

- b) Animal and Fish Feed Mill
- c) Agro- Processing Units
- d) Other Post Harvest Units
- e) Mechanical workshop for the production of Post Harvest machines.

Tertiary Sector: Services (hospitality, marketing etc.)

1. Hostel facilities
2. Accommodation facilities for Instructors / Trainers.
3. Lecture Halls and Students canteen.
4. Income generating guest houses with accommodation
5. Roads, Drainage, Electricity and Water Distribution Systems.
6. Administrative Block with office accommodation.
7. Supermarket for marketing products of CIGs.
8. Restaurant
9. A well equipped and furnished Conference Centre

Songhai is not a contractor but strictly a development organization, grounded in a unique value proposition. This value proposition (specified in the corporate brand document) sets Songhai apart from other organizations, laying a foundation to create a new model for rural economic development in Africa — the “Green Rural City.”

The Green Rural City model is more than just an infrastructure project, it is a method of creating sustainable holistic rural growth by creatively harnessing locally available resources, and thus solving the seemingly intractable problem of poverty, unemployment and rural exodus. In short, Songhai’s value proposition aims to develop a cultural transformation.

Vision alone won’t accomplish a cultural and economic change such as this. To make this possible Songhai combines its vision with over 25 years of technical experience. This specific combination of vision and technical skills, with a proven track record, makes Songhai uniquely capable of affecting broad-based rural socio-economic change.

CASH FLOW (USD)				
Items	Year 1	Year 2	Year 3	TOTAL
Main Hub				
Investment	5 439 514	3 355 989	625 313	9 420 816
Running costs	1 290 389	2 516 372	3 340 600	7 147 361
TOTAL COST MAIN HUB	6 729 903	5 872 361	3 965 914	16 568 177
INCOME	278 303	3 084 369	3 621 361	6 984 033
INCOME BROUGHT FORWARD	-	278 303	3 362 673	3 640 976
CUMULATIVE INCOME	278 303	3 362 673	6 984 033	10 625 009
Amount needed	- 6 451 600	- 2 509 688	3 018 119	- 5 943 169
This shows that the project becomes self sustaining from the end of the 2nd year. After then it will start to generate a surplus from the 3rd year				
			3 018 119	US Dollars

PROJECT COST (USD)

PRODUCTION INVESTMENT	8 462 805
SUPPORT TO PRODUCTION	958 012
INVESTMENT COST	9 420 816
RUNNING COST - Production	6 675 843
RUNNING COST - Administration	471 519
TOTAL RUNNING COST	7 147 361
SUB TOTAL PROJECT COST	16 568 177
SONGHAI CORPORATE COST/INDIRECT COST 12% ON INVESTMENT AND RUNNING COST - Production AND SATELLITE PROJECT COST	1 816 638
TOTAL PROJECT	18 384 815
SIX-MONTH TRAINING FOR 100 YOUTHS	1 428 889
GRAND TOTAL PROJECT	19 813 704

DISBURSMENT PLAN (USD)

ITEMS	YEAR 1	YEAR 2	YEAR 3	YEAR 4	TOTAL
TOTAL INVESTMENT	5 439 514	3 355 989	625 313	-	9 420 816
RUNNING COST - Production	1 063 937	2 271 305	3 340 600	-	6 675 843
RUNNING COST - Administration	226 452	245 067	-	-	471 519
TOTAL RUNNING COST	1 290 389	2 516 372	3 340 600	-	7 147 361
SONGHAI CORPORATE COST/INDIRECT COST	635 823	635 823	544 991	-	1 816 638
TOTAL PROJECT	7 365 726	6 508 184	4 510 905	-	18 384 815
SIX-MONTH TRAINING FOR 100 YOUTHS	1 428 889				1 428 889
GRAND TOTAL PROJECT	8 794 615	6 508 184	4 510 905	-	19 813 704

BACKGROUND

Unemployment, particularly, amongst the youths is a major problem in Africa. Governments, donor agencies and civil society organizations are increasingly showing interest in and being aware of the need to better integrate youths in economic and social development. The Population growth (annual %) in Sub Saharan Africa was reported at 2.52 in 2008, according to the World Bank. The population of sub-Saharan Africa is projected to grow from some 770 million in 2005 to between 1.5 and 2 billion in 2050 and 65% of the population lives in rural areas. Africa is the only major region where rural areas are expected to experience significant population growth. Africa has a unique population profile, with 44 percent of its population under age 15 in 2006; sub-Saharan Africa is the youngest region of the world. Today, two out of three inhabitants of this large region of Africa are under 25 years of age. Youth make up 36.9% of the working-age population, but 59.5% of the total unemployed, which is much higher than the world's average for 2005 (43.7%). A high Youth unemployment levels in the sub-region are amongst the world's highest, standing at 18% in 2005. This rate varies however from country to country.

In Western and Central Africa (WCA), Ghana in particular, as in the rest of the continent, food and agricultural systems are moving rapidly towards market-driven systems, and the role of the private sector is becoming increasingly important, while smallholder farming is becoming commercialized. These are important developments that underscore the need, on the part of governments, for good policies, appropriate institutions, and the establishment of adequate infrastructure as well as the need to strengthen human resource capabilities to leverage agricultural and rural development.

The prime advantage of this continuing population growth and profile in Sub-Saharan Africa is its potential role as a major opportunity for agricultural development in the rural areas. The conclusion from these equations is that if the region wants to take up the double challenge of their demographic transition and reduction of poverty, specific initiatives must be designed for rural and peri-urban youths. As a substantial share of the labor force is in the agricultural, Agro-Industry and Agro-service sectors, it is imperative to make these sectors (agriculture, Agro-Industry and Agro-Services) attractive not only to the large majority of the population and future entrepreneurs who are the youths, but also to the investors. This strategy could transform rural and agricultural activities into competitive and labor intensive sector.

The Songhai model is a blueprint for translating these opportunities into reality, and turning agriculture into a productive, efficient, sustainable, and remunerative enterprise. The model amply demonstrates that despite a myriad of constraints, it is possible for agriculture in sub-Saharan Africa to develop, prosper and become attractive. As an example of an agricultural and socioeconomic transformation, the Songhai model is a potentially viable initiative in delivering the ambitious vision for agricultural reform articulated in NEPAD's Comprehensive Africa Agriculture Development Program (CAADP). Developing the Songhai model in GHANA state, the settlement of Songhai graduates and facilitating the creation or reinforcing the capacities of agric business development satellites throughout the state, can be a powerful means to CAADP's objective of realizing a more equitable distribution of wealth for rural, peri-urban and urban populations, a healthy broad-based economic growth as well as the MDGs.

Over the years, Songhai Centre graduates have set up approximately one thousand enterprises, employing on average six permanent staff, and around twenty temporary or seasonal staff. Seventy percent of the businesses set up have proven to be economically sustainable (operating over a period exceeding five years). They have also led to improved incomes for the young agro-entrepreneurs, with the majority earning incomes above the national average. The self-sufficiency of entrepreneurs and their families has improved food security in these communities. Furthermore, the young agro-entrepreneurs have been able to accumulate savings and financial resources. These have had direct effects on access to education and health for families and households. The services that Songhai Centers and their satellites provide to the agro-entrepreneurs have proven a key factor in their success, as it provides access to markets (including a purchase arrangement with Songhai for selling outputs- *outsourcing*), easy availability of high quality inputs (seeds, fertilizer) and appropriate technologies, access to finance, and business management advisory services.

Inspired by the notable achievements and results of both the Songhai Centre and the enterprises established by its youth graduates, several African governments and NGOs have approached the Songhai center management to explore opportunities for the centre to extend its services and assist in both the training and establishment of Songhai type of integrated agroentrepreneurship initiatives in other areas. This document provides the framework for developing plans and strategies for the SONGHAI GHANA INITIATIVE.

By promoting SONGHAI GHANA INITIATIVE, the Governor and his government will be giving a clear response to the call of the UN Secretary General at the UN summit in New York on the 20th of September 2010.

“Excellencies,

Despite the obstacles, despite the skepticism, despite the fast-approaching deadline of 2015, the Millennium Development Goals are achievable.

This year I visited nearly a dozen countries in Africa and saw for myself what is possible. At the millennium Village in Malawi.... at the Songhai community in Benin... I saw innovation... integrated projects...and perseverance.

We must reward such faith with resolve of our own. By using the tools we have. By delivering the resources we need. Above all, by exercising political leadership. I urge you to make the MDG your own.”

UN Sec Gen. Remark , 20 of Sept 2010 UN sumit New York

Areas of specializations

Crop production:

- Soil fertilization- BRF/RCW, Compost and agro-forestry, market garden and cash crops (rice, maize, soybean, cassava etc.)
- Specialized productions like Mushroom, ornamental plants etc.

Poultry:

- Layers, broilers, water birds (ducks, geese), turkey and guinea fowls, quails, improved species of poultry. This includes intensive and free-range poultry production.

Livestock:

- Pigs, grass cutters, rabbits, cattle, sheep, goat,
- Animal nutrition and health.

Fish farming:

- Production in concrete, earthen ponds and floating cages- Tilapia, Songhai Tilapia, Cat fish, Silver Carp, Big Head Carp and Common Carp.
- Artificial insemination
- Nutrition- Feed production

Agro-food processing:

- Meat and fish (meat, smoking), pastry, drinks (juice, syrup), production of soybean milk, yoghurt etc.), Cassava, Rice etc.
- Machines Fabrication for Pre and Post Harvest activities

Agro-Cottage industry:

- Oils, soaps, creams etc.

Renewable Energies:

- Biogas

- Gazifier
- Solar energy
- Biofuel

V- EXPECTED OUTPUTS/OUTCOMES

The implementation of this program provides a strong foundation for achieving the desired impacts and outcomes for the state.

The program will build up the human, social, economic, political and natural capital assets of rural youth, men and women. Rural youth, men and women, would have improved their level of income and jobs satisfaction, through making agriculture attractive as a viable and sustainable business.

The impact strategy in this model finds its expression in the four important aspects of sustainability below:

- ***Resource sustainability:*** potential rural enterprises will significantly contribute to improved natural resource management and to a broad-based, sustainable economic development in their communities. Well-trained rural youth can help to sustainably harness the possibility sets in their communities to improve their livelihood and income levels as they enhance their natural resource base. Needless to say that this process strengthens the potentials for sustainable natural resources management.
- ***Economic sustainability:*** The harnessing of natural resources will trigger off economic activities that promote wealth creation, employment and incomes. This will create a snowball effect if these resources are reinvested.
- ***Social/institutional sustainability:*** The program's focus on capacity building and strengthening institutions at all levels supports the development of human and social capitals and success of small enterprises. The benefits include high-level political support, synergy, cross learning, economies of scale and peer support leading to more cost effective implementation.
- ***Technical sustainability and culture of maintenance:*** rural youth will be trained to utilize and maintain equipment and gain an understanding of production, manufacturing and marketing processes.

Since the outcomes of the program will be expanded and sustainable activities of rural enterprises engaged in Agro business (input supply, marketing, and processing), the rural zones will become socio-economically viable. These activities will generate employment in rural areas; increase the value addition of traditional crops and commodities. Specifically, the program will target rural youths that do not previously have the technical capacities or means to mobilize the financial resources they require to open up agribusiness or to scale up their activities.

**APPENDIX 15 LETTER OF INTRODUCTION OF THE
RESEARCHER TO MANHYIA PALACE**

DEPARTMENT OF GENERAL ART STUDIES

FACULTY OF ART, COLLEGE OF ART & SOCIAL SCIENCES
KWAME NKRUMAH UNIVERSITY OF SCIENCE & TECHNOLOGY

Tel: (233) 051-62261
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headgeneralart.cass@knust.edu.gh

Ref: GAS/S/3

Date: 5th September, 2011

Chief of Staff
Manhyia Palace

Dear Sir,

**PHD AFRICAN ART & CULTURE RESEARCH WORK OF A STUDENT –
HEHIMETU RA ENKAMIT**

The above mentioned is a PhD final year student in this Department of KNUST. His student ID Number is 20066838. He is conducting research on “The Divine Kingship of Asante as a model for sociopolitical and economic development of self and community”.

I would be very grateful if you could provide him with the necessary assistance to complete this study.

Thank your very much for your help.

Yours sincerely,

A handwritten signature in black ink, appearing to be 'Nana Afia Opoku-Asare', written over a horizontal line.

Nana Afia Opoku-Asare, Mrs.
Head of Department

APPENDIX 16



(L-R) Ur Aua Enkamit (Researcher), interviewing Nana Osei Tire II (Nkonsonhene), Nana Osei Akoto Amoatin (Interpreter)



(L-R) Ur Aua Enkamit (Researcher), interviewing Nana Ayim Kumnipa II (Gyadamhene), Nana Osei Akoto Amoatin (Interpreter)

APPENDIX 17



(L-R) Ur Aua Enkमित (Researcher), with Nana Osei Akoto Amoatin (Interpreter), interviewing Nana Asrakoma Serwah Kusi Oboadum (Agogohemaa)



(L-R) Researcher interviewing Okotwarisuo Kwasi Offe, Kokofuhene with his elders around

APPENDIX 18



(L-R) Nana Yaa Asantewaa II, Ejisuhemaa being interviewed by the Researcher



(L-R) Baffour Kwame Kusi II (Ankobeahene) the interviewee, Nana Osei Akoto Amoatin (Interpreter), Ur Aua Enkamit (Researcher) the interviewer

APPENDIX 19



(L-R) Researcher interviewing Oheneba Adusei Poku, Akyempimhene



Nana Ama Serwaa Poti (Nifahemaa of Kokofu) being interviewed by Ur Aua Enkamit with an elder looking on

APPENDIX 20



(L-R) Nana Akuoko Sarpong (Agogohene) being interviewed by Ur Aua Enkamit (Researcher)



(L-R) Nana Afrah Tutuwaa, Nkwonwasofohemaa; Nana Adwoa Brago II, Sumankwaihemaa; Nana Koko Adisiwaa Kokofu Benkumhemaa; all from Kokofu; being interviewed by Researcher, with Nana Osei Akoto Amoatin the interpreter.

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