

**KWAME NKRUMAH UNIVERSITY OF SCIENCE AND TECHNOLOGY,
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DEPARTMENT OF RELIGIOUS STUDIES

KNUST

**AN ASSESSMENT OF CHALLENGES FACING CHRISTIANS IN THE
CHIEFTAINCY INSTITUTION:
A CASE STUDY OF THE CHURCH OF PENTECOST.**

By

MICHAEL KWAKU ADJEI (REV.)

B.A. THEOLOGY

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**A Thesis submitted to the School of Graduate Studies,
Kwame Nkrumah University of Science and Technology,
in partial fulfilment of the requirements for the degree of
MASTER OF ARTS**

**Faculty of Social Sciences
Department of Religious Studies**

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DECLARATION

I hereby declare that this submission is my own work towards the award of the degree of Master of Arts (Religious Studies) and that 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 degree of University, except where due acknowledgement has been made in the text.

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DEDICATION

This work is dedicated to my lovely wife Comfort Dansowaa Adjei and our children: Dansowaa, Owsuaa, Nkansah, Oduraa, Atta Panin and Atta Kumaa without whose cooperation, support and encouragement this work would not have seen the light of the day.

And

To my Mother, Janet Akua Korama for her toil, commitment and support that made me who I am today.



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Gratitude it is said to be the least of all virtues but ingratitude is the worst of all the vices. It is against this background that I feel indebted to persons who have played significant roles in helping me to complete this M. A. Program and thesis.

With inexpressible joy filled with smiles of gratitude, I render my sincere thanks and appreciation to the Almighty God for the unfailing health, strength and the undeserved grace granted me to reach this far in life and through this academic program successfully.

I am equally indebted to Rev. Dr. Kwabena Opuni Frimpong, my supervisor who took his time to read the scripts and made constructive and meaningful suggestions for me to come out with this work. His efforts improved the quality of this work; may the good Lord bless him. Not forgetting Mr. Michael Ntiamoah of KNUST, Religious Department for his guidance and support that made this work a reality. I salute the Christian Chiefs of the Gyaman North and South Districts such as Odeneho Dr. Afram Brempong, the Paramount Chief of Suma Traditional Area, and Pemampem Yaw Kabrese, Paramount Chief of Yeji Traditional Area for their goodwill and diverse support. My unqualified appreciation goes to my loving wife, Comfort and my children for their prayer support and encouragements. I say God bless you.

LIST OF ABBREVIATIONS

K.I.Is	Key Informant Interviews
T.A.M.	Thematic Analysis Method
D.C.E.	District Chief Executive



ABSTRACT

Chieftaincy has been an integral part of the Akan Community even before the advent of Christianity. The Akan have developed their own leadership hierarchy which exists alongside the democratic structure of Ghana. Arguments raised by religious scholars suggest that there are areas of interest that the Church and the Chieftaincy Institution disagree with each other. Some Churches in Ghana for example forbid its members to be Chiefs, more so skin or stool functionaries leading to alienation of Christians from Chieftaincy issues to the extent that some Christian Royals do not accept the responsibility of leading their communities as Chiefs. In spite of the seeming contention between the Church and the Chieftaincy Institution, some Christians are Chiefs. This research therefore sought to find out whether Christians who are Chiefs have any challenges discharging their duties as chiefs and Christians at the same time or not. The study has shown that Christian Chiefs have some challenges in functioning as Chiefs and as Christians. It was discovered that Christian chiefs and royals are constantly in a dilemma as their obligations include pouring of libation, veneration of the black stool, animal sacrifices, observance of taboos and sacred days, appeasement of the smaller deities, polygamous marriages etc. which run counter to the doctrines, injunctions, and standard of conduct set by Christian faith. The results of the study obtained through interviews with the selected participants who were chiefs, royals and the clergy, show that in reality, the situation of chiefs and royals who are Christians in general and in particular worshiping as Christians in The Church of Pentecost in Ghana confirm the observations of Role Conflict theorists who identified a conflict between role and personality. As observed by Role Conflict theorists, the effect of role conflict is that the actor who is in the middle of conflicting demands fails in reality to fully be in conformity with the expectations from the various roles or statuses they hold. The situation that emerges is that, the individual may be compelled either to ignore or abandon one of the conflicting roles while accepting the other or he or she may be under the compulsion to compromise between the roles or actually do a physical or psychological withdrawal from the roles in contention. The methodological approach to the study was qualitative case study. The study used secondary and primary data. The secondary data includes analyses of both published and unpublished books. The primary data were acquired from fieldwork through the use of interviews. The research is relevant because the findings of the research would serve as a reference point or academic material for those who would want to research into the Chieftaincy Institution.

TABLE OF CONTENT

DECLARATION.....	i
DEDICATION.....	ii
ACKNOWLEDGEMENT.....	iii
LIST OF ABBREVIATIONS	iv
ABSTRACT.....	v
TABLE OF CONTENT.....	vi
CHAPTER ONE	1
GENERAL INTRODUCTION.....	1
1.1 Background of the Study	1
1.2 Statement of the Problem.....	2
1.3 Aim and Objectives of the Study.....	3
1.4 Research Questions.....	3
1.5 Scope of the study	4
1.6 Significance of the study	4
1.7 Research Methodology	5
1.7.1 Research Design and Type of Study	5
1.7.2 Methods of Data Collection: Primary and Secondary Sources	5
1.7.3 Sample Size.....	6
1.7.4 Method of Data Analysis	6
1.8 Theoretical Framework	6
1.8.1 Roles and the Genesis of Role Conflict	7
1.8.2 Conceptual Framework.....	10
1.9 Ethical Considerations	11
1.10 Limitation of the Study	11
1.11 Organization of the Study	12
CHAPTER TWO.....	13
LITERATURE REVIEW	13
2.1 Introduction.....	13
2.2 Concept of Chieftaincy	13
2.3 The Chieftaincy Institution	14
2.4 Chief Among the Akan of Ghana	19
2.5 The Process of Electing a Chief.....	23

2.6 Functions of a Chief.....	25
2.7 The Relationship between the Church and the Chieftaincy Institution	26
2.8 The Issues of Contention	29
CHAPTER THREE	39
BACKGROUND OF THE STUDY AREA	39
3.1 Introduction.....	39
3.1.1 Profile, Location and Size of Jaman South District.....	39
3.1.2 Population Size, Growth Rate and Density of Jaman South District.....	40
3.1.3 Ethnicity.....	40
3.1.4 Economy	41
3.1.5 Centres	41
3.1.6 Health Service.....	41
3.1.7 Financial Institutions.....	41
3.1.8 Religion.....	42
3.1.9 Education	42
3.2. Profile, Location and Size of Jaman North District.....	43
3.2.1 Economy	43
3.2.2 Ethnicity	44
3.2.4 Religion.....	44
3.2.5 Education	44
3.2.6 Market Canters.....	45
3.3 Brief History of the People of Gyaman	45
3.3.1 Political Organization of Pre-Colonial Gyaman (Chieftaincy System)	49
3.3.2 Processes of Installation and Enstoolment of Chiefs	52
3.4 Reasons for Selecting the Study Area.....	55
CHAPTER FOUR.....	56
ANALYSIS OF FINDINGS AND DISCUSSIONS OF RESULTS	56
4.1 Introduction.....	56
4.2 Demographic Characteristics of Research Participants	57
4.3 Challenges Facing Christian Chiefs and Royals.....	58
4.3.1 Pouring of Libations	59
4.3.2 Pacification of The Gods and Purification of The “Black Stool” With Animal Blood.....	60
4.3.3 Some Perceptions of Christians	61

4.3.4 Conflicting Time Schedules.....	61
4.3.5 Polygamous Marriage	62
4.4 Constraints Posed by The Church To Its Members Who Are Chiefs And Royals	63
4.4.1 Constraints Posed by Kingmakers to Chiefs and Royals who are Christians	66
4.5 Effects Of The Challenges Facing Christian Chiefs And Royals	68
4.6 Discussion of Results	69
CHAPTER FIVE	77
SUMMARY, CONCLUSION, AND RECOMMENDATION.....	77
5.1 Overview	77
5.2 Summary of Key Findings	77
5.2.1 Challenges faced by the Chiefs as Christians and traditional rulers at the same time	77
5.2.2 Constraints posed by the Church to its members who are Chiefs and Royals and why those constraints,	78
5.2.3 Effects of the challenges facing Christian Chiefs on their traditional leadership roles	79
5.3 Conclusion	80
5.4 Recommendations.....	81
BIBLIOGRAPHY	84
APPENDIX 1: INTERVIEW GUIDE.....	87
PARTICIPANTS CONSENT FORM	87

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background of the Study

Before the advent of the Western Colonization in Africa, the African people have lived in a unique cultural and religious societies based on their various ethnic groupings. For centuries, these societies have developed traditional leadership institutions based on the cultural milieu of a particular ethnic group. This leadership structures have been the Chieftaincy Institution which forms an integral part of the life in Akan communities of Ghana.

Bediako has said, with the inception of Western Colonization and Christianity, the African was made to believe that everything about the African culture was evil. The Colonial Authorities and the Christian Missionaries belittled African Religion and Cultural Values to the extent of giving it derogatory names such as primitive, fetish, backward and pagan.¹ These tendencies developed further to affect the Chieftaincy Institutions in Ghana such that most Christian converts reject everything about it. Thus, Ghanaian Christians, having been informed by the European worldview about the African culture have therefore alienated themselves from Chieftaincy issues to the extent that Christian Royals do not accept the responsibility of leading their communities as Chiefs. In some cases, due to the cultural gap that has been created between Christianity and the Chieftaincy Institution, people who were not direct heirs to certain stools had gone for the position only to manipulate the system for personal gains to the disadvantage of the communities.

¹Mary, Gillian Bediako, "Editorial", *Journal of African Christian Thought*. vol. 13, no. 1(June 2010), 1.

The Bible states in Rev. 21:24 that “the nations will walk in its light, and the kings of the earth will bring their splendor into heaven”. Wondering about the meaning of this statement of “Kings of the earth” entering heaven, the question is: Is the Bible referring to our traditional Chiefs and Kings? If yes, then why do some Christians Churches restrain their members from the Royal families from becoming Kings and Chiefs? If no, which Kings is the Bible referring to?

1.2 Statement of the Problem

Many Akan Christians who are Royals reject the offer to lead their indigenous communities as Chiefs often based on the perception that indigenous leadership belongs to the adherents of the traditional religion due to the religious functions and rituals of the Chieftaincy Institution. It is believed that religious rituals and other practices in Chieftaincy such as the installation process, pouring of libation, oath swearing, sacrifices, ancestral veneration, fortification, polygamy and observance of taboos are in contention with the teachings of the Bible. Some Churches in Ghana for example forbid its members to be Chiefs, more so skin or stool functionaries. On the other hand, the Traditional Akans believe that the position of the Chief is sacred and religious that a Chief must fulfill all rituals regarding his office. According to Awedoba, the chiefs become “more of ritual figures than effective political leaders who commanded any authority in their communities”.² Bediako have also said that the relationship between the Christian Church and the Chieftaincy Institution has been characterized by uncertainty over decades. More so many chiefs have been baptised

² Albert K Awedoba, “The Peoples of Northern”, *Ghana*, www.ghanaculture.gov.gh-National Commission on Culture, Assessed 16 May, 2022.

and confirmed, but their position prevents them from becoming full members of the church.³

These statements bring to fore that Akan Christian Royals and Chiefs are faced with some constraints and challenges making it difficult for them to accept indigenous leadership responsibilities. It is in this light that this study sought to explore the challenges Christian Royals go through in taking up Chieftaincy positions among the Jaman People (Jaman North and South Districts) of the Bono Region using The Church of Pentecost as a case study.

1.3 Aim and Objectives of the Study

The aim of the study is to explore the challenges Christian Royals and Christian Chiefs are faced with using The Church of Pentecost as a case. To achieve this aim, the specific objectives of the study are to:

1. Examine the constraints posed by the Church to its members who are Chiefs and Royals and why those constraints.
2. Examine the effects of the challenges facing Christian Chiefs on their traditional leadership roles

1.4 Research Questions

The study addresses the following research questions:

1. What are the challenges faced by the Chiefs as Christians and Traditional Rulers at the same time?
2. What are the constraints posed by the Church to its members who are Chiefs and Royals and their effects on their Christian lives?

³ Kwame Bediako. *Jesus in African Culture: A Ghanaian Perspective* (Accra: Asempa Publisher, 1990) 23.

3. What are the effects of the challenges facing Christian Chiefs on their traditional leadership roles in their communities?

1.5 Scope of the study

The study was conducted among the Jaman people located in the Jaman North and South Districts of the Bono Region with The Church of Pentecost within these districts as case study. The study focused on Chieftaincy and Christianity and obtained empirical evidence on the challenges of Christian Chiefs and Traditional Rulers who are supposed to fulfil Christian and church traditions as well as the traditional beliefs and practices of their communities.

1.6 Significance of the study

Although Emmanuel Asante, have done some works on Chieftaincy and Christianity their works focused on Christianity in general. This study is significant as it focuses on exploring the challenges of members of the Church of Pentecost who are Chiefs in order to understand what happens when a member of the church and a Christian becomes a traditional ruler.⁴ The study sought to obtain empirical evidence from Christian Chiefs in the church to understand the challenges they go through if there are any, the effects of the challenges on their traditional leadership and their Christian lives.

The findings of the study will serve as a source of empirical evidence to the Church of Pentecost and other Churches in Ghana in taking informed decisions with regard to their positions on members of their Church or Christians taking up Chieftaincy roles. Also, the findings, if accepted as credible and relevant information, will be published

⁴ Emmanuel Asante, "The Relationship between Chieftaincy and Christianity", Irene K. Odotei and Albert. K. Awedoba, (eds.) *Chieftaincy in Ghana: Culture, Governance and Development* (Accra: Sub-Saharan Publishers, 2006), 238.

into a resource document for academics, students, researchers in the field of religion. It will also be used as a pedagogical material in churches and conferences on the topic for both Christians and non-Christians.

1.7 Research Methodology

This section addresses the study's methodological foundations. It covers research design, study type, sample size, data collecting sources, data analysis methods, and ethical issues.

1.7.1 Research Design and Type of Study

The study adopted the explorative research design which is a means of investigating or finding out what is happening, sought insights, asked questions and assessed the phenomena in a new light.⁵ To achieve the objectives of the study, the qualitative research method of data collection and analysis was used. The qualitative research method uses words to describe/explain situations and phenomenon contrary to quantitative research which uses numerical and statistical methods to explain and analyze phenomenon.

1.7.2 Methods of Data Collection: Primary and Secondary Sources

The researcher gathered and analyzed both primary and secondary data to understand the challenges of Christians in Chieftaincy. The primary data was collected from the selected Chiefs and church leaders through semi-structured interviews and Key Informant Interviews (KIIs) whereas secondary data sources include published and unpublished books, journals, and prior studies related to the present research's topic area.

⁵ Robson, Sue, and Alan Hedges. "Analysis and Interpretation of Qualitative Findings. Report of the MRS Qualitative Interest Group", *Market Research Society Journal*. 35.1 (1993): 1-13.

1.7.3 Sample Size

One of the key things to look at before any research study at the commencement of the data collection is the Sample Size. The number of respondents chosen to make up the sample is referred to as sample size. The sample size in research should not be too big or small, but rather should be optimal. The sample size that fulfills all the characteristics for efficiency, representativeness, and flexibility is the most efficient, representative, reliable, and flexible.⁶ Therefore, because of the nature of the topic under study, the total sample size was twenty (20).

1.7.4 Method of Data Analysis

On the Method of Data Analysis, the researcher employed Thematic Analysis Method (TAM). This method emphasizes pinpointing, examining, and recording patterns from the information about the participants to the last view expressed on the dimensions of challenges facing Christian Chiefs and Royals thematically.

1.8 Theoretical Framework

A theory is a system composed of empirical data derived from observations, experimentation and their interpretation. Theory simply means ideas that explain a phenomenon or ideas that explains how something works.⁷

The theoretical framework for this study was adapted from Role Conflict Theory. Role conflict is a subset of the wider sociological notions of role theory created by thinkers such as American sociologist Talcott Parsons, German sociologist Ralf Dahrendorf, and Erving Goffman via their work on social systems.⁸ Role theory generally served

⁶ Francesc Dufie Azumah. *Research Methods for Social Sciences. Module for Institute of Distance Learning* (Kumasi: IDL KNUST, 2011).

⁷ Benjamin Wolman Binem. *Contemporary Theories and Systems in Psychology* (New York: Springer Science & Business Media, 2012).

⁸ Alexander, J. et al. "Bibliografía básica." *Cadernos de pesquisa* (2005). 35, 125

as a paradigm in examining and understanding human behavior especially from middle of the 20th century. In its basic form, Parsons argued that an actor's behavior may best be understood as a function of role and personality. That is to say, how people behave is an offshoot of what the individual actor is made of – their personality and the demands placed on them by their community – roles.

1.8.1 Roles and the Genesis of Role Conflict

Role has been explained in the study of Getzels & Egon as “the set of complementary expectations regarding the actor in his interaction with other individual.”⁹ That is, there is the need for roles in the ideal sense to combine in supporting the realization of a unified goal. Each person has several duties assigned to him by his group. To the degree that an actor achieves the demands of his roles, he is praised; to the extent that he fails to do so, he is labeled eccentric and, in extreme cases, subjected to severe consequences. Because the actor playing the part is a member of the group that defines it, he will generally share the role's goals, and the expectations will have validity for him based on mutual acceptance. As a result, the actor feels an internal pressure to adhere to the character, even if the role demands conflict with his own needs in certain ways. Role conflicts can arise in a variety of settings. That is, the scenarios are set up in such a way that an actor must play two or more parts at the same time, each with its own set of expectations that are inconsistent, contradictory, or even mutually incompatible.¹⁰

According to Katz & Kahn, the situation where an individual faces incompatible demands as may pertain to their job or their position is what is known as role conflict.¹¹

⁹ Getzels Jacob W., and Egon G. Guba. “Role, role conflict, and effectiveness: An empirical study.” *American Sociological Review* 19.2 (1954): 164-175.

¹⁰ Getzel and Guba, “Role, Role Conflict, and Effectiveness”, 164-175

¹¹ Katz Daniel and Robert L. Kahn. *The Social Psychology of Organizations*.vol.2. (New York: Wiley, 1978).

That is when the individual faces a work or status situation where they are demanded to do things that may not be in harmony with other demands placed on them. The applicability of the theory in analyzing issues has been proved by Getzels & Egon who employed the theory to examine the role conflict experienced by individual military officers serving both as teacher and officer at the same time.¹² Getzels & Egon sought to understand how these conflicts may affect the effective delivery in one of the roles. According to Getzels & Egon, the effect of role conflict is that the actor who is in the middle of conflicting demands fails in reality to fully be in conformity with the expectations from the various roles or statuses they hold. The situation that emerges is that the individual may be compelled either to ignore or abandon one of the conflicting roles while accepting the other or he or she may be under the compulsion to compromise between the roles or actually do a physical or psychological withdrawal from the roles in contention. The long run effect according to Getzels & Egon in agreement with the saying, one servant cannot fully serve two masters is that the one facing role conflict fails to meet the expectations of their roles and may be adjudged as ineffective in their roles and non-performing in their statuses.¹³

The severity in role conflict depends on the relative incompatibility of expectations between the two roles. That is, whether the performance of the duties of one role helps to suffice the expectations of the other role or lead to a neglect of the other competing role.¹⁴ As well, the rigor with which the role expectations are defined in a particular situation determines the severity of the role conflict according to Getzels & Egon.¹⁵

That is, when roles expectations are loosely defined, they yield lesser role conflict than

¹² Getzel and Guba, "*Role, Role Conflict, and Effectiveness*", 164-175

¹³ Getzel and Guba, 164-175

¹⁴ Getzel and Guba, 164-175

¹⁵ Getzel and Guba, 164-175

in situations where definitions are more exact and definite. The rigidity or flexibility of the boundaries of the groups within which the roles are demanded tends to determine the extent of role conflict faced by the actor.

The elements of the theory can therefore help in analyzing the extent of role conflict, its possible causes and the effects it may have on the individual in question. In this study, the role of the traditional leader or Chief who is a Christian can be explained based on this theory as being in conflict. The need to follow the rigorously dictated Christian values as may be demanded by the bible and to also perform traditional duties of poring libation, sacrificing to ancestral spirits and gods as tend to be contradictory demands placed on the individual. Based on the theory, a Christian who serves as a traditional Chief or leader cannot effectively perform the requirements of the two post effectively. He may either neglect the Christian roles to the performance of the traditional leadership roles or vice versa. In any case, because the Christian roles seem to be well defined and codified, it is expected that, such an individual would face a higher severity level of role conflict as the traditional roles are also well defined and structured.

Explaining further, the manifestation of role conflict in the life of a Christian chief could occur when the customary demands are expected to be fulfilled in one direction while response to the various statuses and roles of the Christian doctrines turns to oppose the customs of his office as a Chief to which they are expected to be faithful.

1.8.2 Conceptual Framework

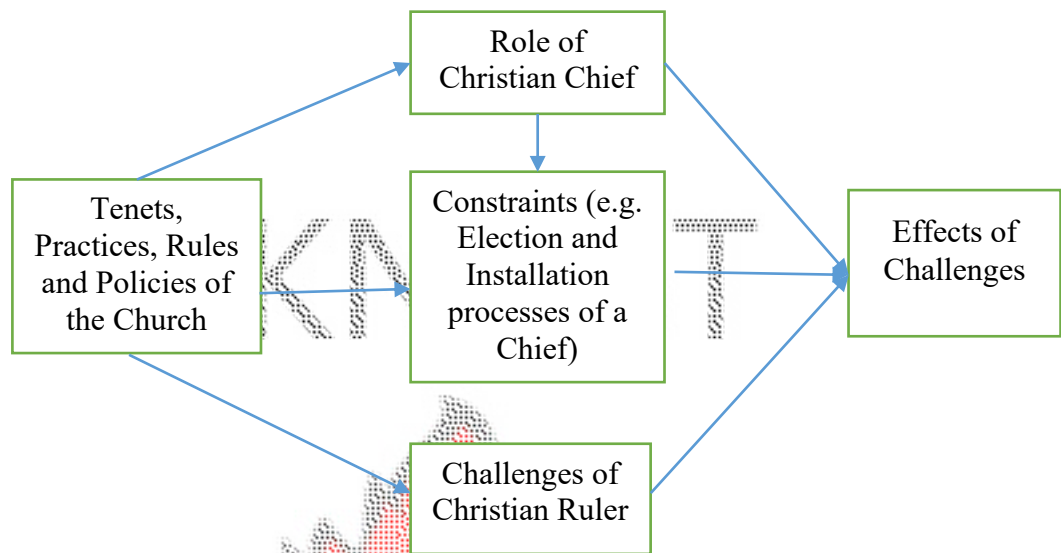


Figure 1.1: Conceptual framework on the challenges facing Christian Chiefs and Royals.

Source: Author's own construct, 2019

The diagram in Figure 1.1 above pictorializes a conceptual framework on the challenges facing Christian Chiefs and Royals. It can be seen from the diagram that, the Church tenets, practices, rules and policies have direct bearing on the members who are Chiefs and Royals. The Tenets of the Church of Pentecost affects the roles of the Christian Chiefs and Royals. The selection of Chiefs and their enthronements process seem not to be in line with the doctrines of the Church. What the Christian Royals and Chiefs are expected to do in their traditional settings may be impeded by the Tenets or doctrines of the Church. Some of them may be in dilemma as to perform their traditional rites/duties or not. Some even do not perform other rites at all because of their church's doctrines.

Again, when a Christian Chief or ruler go against the rules and the tenets of the church he or she could be abdicated for some time before welcomed back to the Christian faith. So, it's a big challenge for Christian Chiefs and Royals to perform their respective roles perfectly as being expected by their subjects in their traditional settings. And this affects their duties and responsibilities as Chiefs and Royals.

1.9 Ethical Considerations

Research Ethics are very important in conducting research but most researchers take it so lightly. This study's ethical foundation was built on two major ethical considerations outlined by Beauchamp and Bowie.¹⁶ Respect for participants' privacy, informed permission, and anonymity are among them.

Lastly, the researcher adhered to the principles of plagiarism. Thus, all the references used in this study were dully referenced to avoid plagiarism. Therefore, the principle of plagiarism was considered and adhered to the laws regarding it.

1.10 Limitation of the Study

The major anticipated limitation of the study was Language barrier and people being reluctant in giving out information. However, the researcher was able to use a language that was understood by the research participants.

One limitation to this study was the issue of smaller sample size. As a result of the financial constraints and the time period to complete the entire thesis, a sample size of twenty (20) participants were selected for the study. Thus, twenty participants were interviewed.

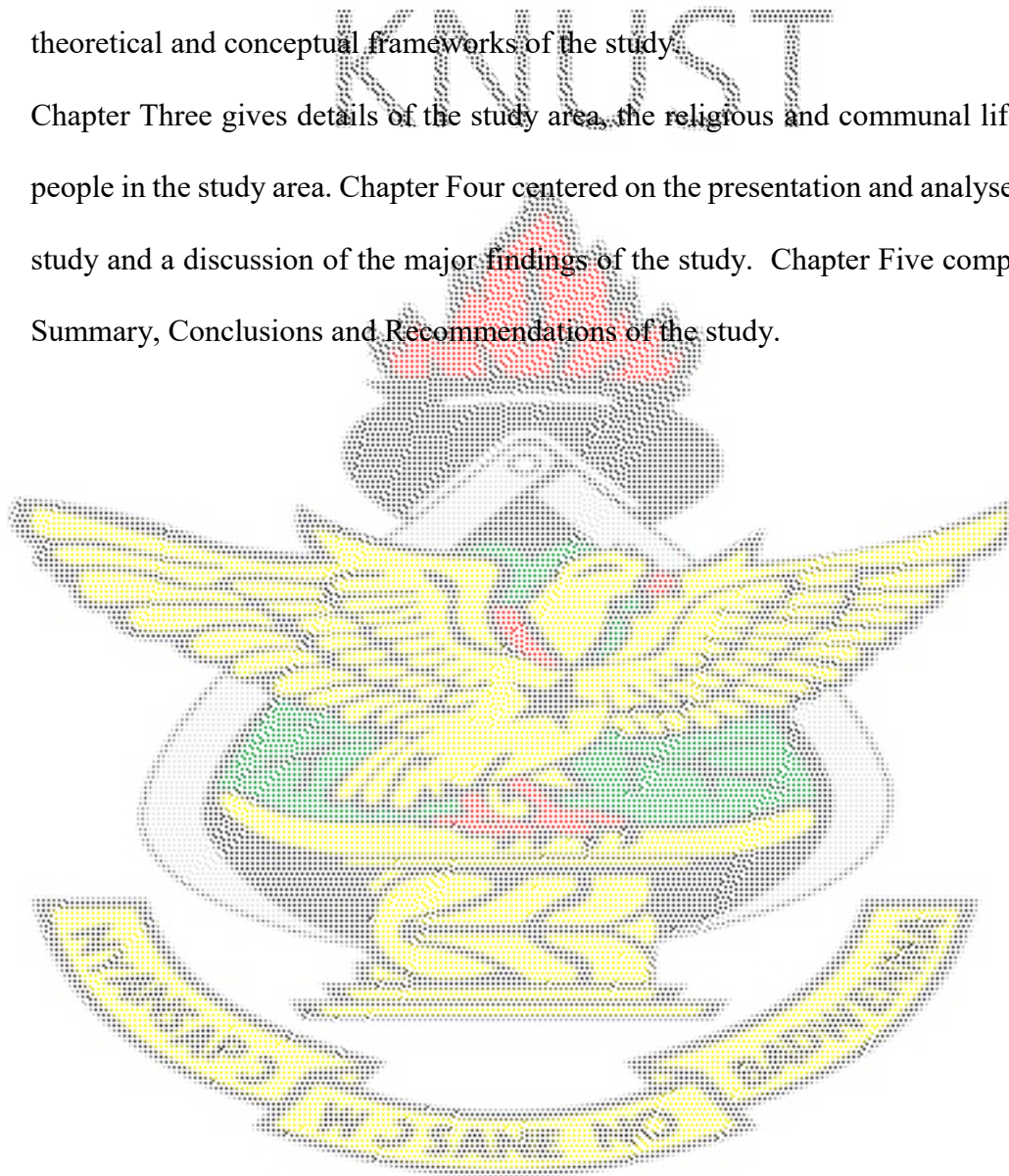
¹⁶ Tom L. Beauchamp et al. (eds). *Ethical theory and business* (London: Pearson Education, 2004) 22-31.

1.11 Organization of the Study

The research report is divided into five sections. The study's introductory features are presented in the first chapter, which includes the study's background, problem statement, aims, research questions, scope, and relevance.

Chapter Two focused on review of relevant related literature and examined concepts, theoretical and conceptual frameworks of the study.

Chapter Three gives details of the study area, the religious and communal life of the people in the study area. Chapter Four centered on the presentation and analyses of the study and a discussion of the major findings of the study. Chapter Five comprises of Summary, Conclusions and Recommendations of the study.



CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter reviews existing publications and associated resources that have dealt with the Chieftaincy Institution, particularly in relation to Christianity. Secondary sources like textual resources in the form of books, thesis (both published and unpublished), journals, articles, and online sites on Christianity and Chieftaincy were used to acquire information prior to the real field work. Some of the relevant pieces of information gathered are herein presented.

2.2 Concept of Chieftaincy

Chieftaincy is a leadership institution in most traditional societies the world over. Boadi defines Chieftaincy as “an institution by which people of a community are ruled by a Chief”,¹⁷ traditional communities in most African countries including Ghana have been ruled by Chiefs and kings over the centuries. The institution of Chieftaincy is said to have existed in Ghana before the advent of colonialism. Traditional governance in Asante was well established having started from the formation of the kingdom in 1701.¹⁸ According to the Chieftaincy Act, 1971 (Act 370), “a Chief is defined as a person who has been properly elected, enstooled, and installed as a Chief or Queen Mother in compliance with the relevant customary law and practice, or who has been appointed and installed as such as the case may be, and whose name appears in the register of Chiefs.”¹⁹

Regardless of the political dispensation and rule in the modern society, the Chieftaincy

¹⁷ Joshua A. Boadi. *Christianity or Traditional Beliefs and Customs?* (Accra: U.G. Publishing House, 2001), 104.

¹⁸ Barfu Abeyie Boateng, *The Institution of Chieftaincy in Ghana: An Overview* (Accra: The Institute of African Studies, 1994), 1.

¹⁹ Acts of The Parliament of The Republic of Ghana, Chieftaincy act 1971 (act 370)

Institution still plays important leadership role in all Akan communities in Ghana. In Ghana Today, people of all classes contend for the position of the Chief with deep interest regardless of religious affiliations. However, the ambiguity between the Chieftaincy Institution and Christianity cannot be overlooked. Many Christian denominations have various levels of restriction for their members with the intentions of becoming traditional leaders especially Chiefs and Queen Mothers. The Presbyterian Church of Ghana for example forbids its members to swear an oath which is an integral part of the installation process of a Chief.²⁰ It goes on to say that no Christian²¹ is expected to be a stool or skin functionary.²² This makes the institution of Chieftaincy a subject of controversy in Ghana and perhaps in countries where the institution of Chieftaincy and Christianity co-exist posing constraints to Christian Royals and Chiefs. The concerns of many Christians who are Royals by lineage are waiting to be properly addressed. The question is, is it sinful for a Christian to become a traditional Chief? If the answer is yes, then how? If the answer is no, then what can the church do in response to this impasse?

2.3 The Chieftaincy Institution

Chieftaincy is a kind of administration or political organization in which the leader is referred to as a Chief. Among all the ethnic groupings in Ghana, chieftaincy is the most visible and dominant kind of political structure.²³ It emerged out of the need for leadership. Nevertheless, as Abotchie, Awedoba and Odotei²⁴ correctly point out, the history of the institution in Ghana is not homogenous, as it varies from community to community, and there is proof that some Ghanaian communities did not have

²⁰ Presbyterian Church of Ghana Constitution: Article 35 section 18 clause c and sub section i.

²¹ Member of the Presbyterian Church of Ghana

²² Presbyterian Church of Ghana Constitution: Article 35 Section 18 Clause e.

²³ Boadi, *Christianity Or Traditional Beliefs and Customs?* 106.

²⁴ Chris Abotchie, Albert Awedoba, and Irene K. Odotei et al "Perceptions on Chieftaincy." *Chieftaincy in Ghana* (2006): 103-144.

centralized governments under Chiefs until colonization, and that some Ghanaian communities resided in what has been characterized as acephalous groups without centralized political heads as such. Long before the advent of Western Europeans and the subsequent colonization of the nation, the Akan, along with a few tribal tribes, had established the system of chieftaincy. The Chieftaincy Institution developed into high-level political organizations prior to the arrival of the colonial power. This leadership institution had a system of ranking from town Chief to the paramount Chief in a form of a council. Arhin affirms this in his book *Chieftaincy* that “The Chief’s councils were so constituted that the Chiefs decisions, could be seen as those of the community as a whole; the rules within which they acted were expected to preclude arbitrariness”.²⁵

In Akan, chieftaincy is based on kinship, and the Chief is usually chosen from the maternal bloodline. As a result, it is based on an extended family system, with the Chief serving as the first citizen of the village, town, or state, as the situation may be. Because he is considered as representing the state’s founding ancestors, he is recognized as the source of all traditional authority. In other words, depending on his blood link with the clan’s ancestors, he is the one who fills the shoes of the ancestors as the visible representation.²⁶ Because he is recognized as the earthly representation of the ancestors, the Chief’s position is considered sacred. As a result, the choosing of a Chief is usually preceded by foresight and other rituals like prayer offerings, sacrifices, and so forth. This is intended to assist the Ohemaa and kingmakers in choosing a candidate who is desirable to the community and ancestors.²⁷ As a result, an Akan Chief is defined as an individual who relates to the Royal lineage or family and has been duly nominated by the Ohemaa and acknowledged by the king-makers

²⁵ Kwame Arhin. *Chieftaincy* (Accra: Ghana Information Service, 1973), 5.

²⁶ Bediako, *Jesus in African Culture*. 22.

²⁷ Boadi, *Christianity or Traditional Beliefs and Customs?* (Accra: U.G. Publishing House, 2001), 104.

and has passed through the requisite customary procedures and rituals assigned for those who are eligible to climb the stool of the founding fathers of the community concerned. This illustrates why the Chief commands the most respect and obedience in Akan society.²⁸

Despite the fact that authority symbols like the scepter, stool, skin, staff, crown, and other symbols distinguish the Chief from the rest of the society,²⁹ the Chief does not have sole authority over the community; other office holders in the Chieftaincy Institution's administrative structure are constantly present. These officials are supposed to help the Chief rule. The queen-mother, sub-Chiefs, family or clan heads, and respectable members of the community are among them. The 'Council of Elders' or 'Members of Council of State' are two groups of individuals that assist the Chief in ruling. One of the Council of Elders' tasks is to ensure that the Chief does not misuse his position. In other regards, the Chief's powers are restricted by the Council of Elders, much as a president's powers are limited nowadays by the constitution and other organizations like the legislature and judiciary, as stated by the separation of powers doctrine. Disrespect for the Council of Elders and the Kingmakers, violating the oath of office, or committing adultery, especially with the spouses of his people, are all examples of abuse of authority. In the first case, the Ohemaa may advise and admonish the Chief, but if he persists, formal charges are brought against him, and if he is found culpable, a destooling procedure begins.

Chieftaincy has a religious dimension due to the religiosity of the African culture.

"A thorough examination of Africa and its cultures will show that religion is at the foundation of African culture and the governing element of African life," according to Opoku. As a result, it is no exaggeration to state that in traditional Africa, religion is life and religion is life. Religion provides their life purpose and importance in this

²⁸ Boadi, *Christianity Or Traditional Beliefs and Customs?* 104

²⁹ Boadi, *Christianity Or Traditional Beliefs and Customs?* 104

world and the next. As a result, it is more than an abstraction; it is a part of reality and daily life”.³⁰

It is because of this perspective that researchers of African traditional religion, like Aderibigbe and Carolyn have stated that Africans are always religious, and that religion plays an important role in all their efforts.³¹ According to Busia, “the most significant feature of Ashanti Chieftaincy (the biggest Akan group in Ghana) was certainly the religious one”.³² In an interview with the New African Magazine on his 10th anniversary festivities, *Otumfoɔ Osei Tutu II*, the current Asantehene, reiterated this sentiment: “The Akan tradition has always been with priest. Our clerics have traditionally served as our rulers. We wouldn’t go to battle without contacting them since they were seers and soothsayers. Without the priests, a chief or king couldn’t accomplish anything”.³³

Before the advent of the Western Colonization of Africa, the African people have lived in a unique cultural and religious societies based on their various ethnic groupings. For centuries, these societies had developed traditional leadership institutions with a lot of similarities and dissimilarities based on the cultural milieu of a particular ethnic group. This leadership structure has been the Chieftaincy Institution. The institution of Chieftaincy existed in Ghana before the advent of colonialism in Ghana. Abotchie, Odotei and Awedoba have stated in the introductory page of the book *Chieftaincy in Ghana* that “when the Europeans arrived in Ghana in 1471, their first contact was a Chief, bedecked with gold ornament and accompanied by an entourage of attendants. It was with Chiefs and their councils that agreements were signed for land to build the

³⁰ Oseadeeyo Addo Dankwa III. *The Institution Of Chieftaincy In Ghana – The Future* (Accra: Gold Type Ltd, 2004), 79.

³¹ Aderibigbe Gbola, and Carolyn M. Jones Medine, eds. *Contemporary Perspectives on Religions in Africa and the African Diaspora* (New York: Palgrave Macmillan, 2015), 32.

³² Kofi Abrefa Busia, *The Position of a Chief in Modern Political System of Ashanti*. (London: Oxford University Press, 1951),

³³ Joshua A. Boadi. *Christianity or Traditional Beliefs and Customs?* (Accra: U.G. Publishing House, 2001), 100.

forts, castles and trade centers...”³⁴ Armah in reference to the Dutch map of Gold Coast dated around 1629, posits that the Ga people were fully settled with their heads of towns before 1629.³⁵ Boateng states that the system of traditional governance in Asante was well established, the formation of the Ashanti Kingdom having started from 1701.³⁶ The Asante people possessed an unwritten but elaborate law and constitution, which was worked by a traditionally arranged hierarchical. It must be understood that prior to the formation of the Asante Kingdom, the leadership of Chiefs might have been in existence since Chieftaincy is part of the socio-cultural and political structure of the African people.³⁷ Chieftaincy in Ghana is deeply embedded in the socio-cultural fabric of the Ghanaian people. As Chief Dankwah asserts:

Socially and culturally, the institution of Chieftaincy has a very important part to play in Ghana. The institution is deeply woven into the social fabric of the Ghanaian society because Chieftaincy is based on the family system. In all our social setting, be it Dangomba, Eve, Ga, or Akan, Chieftaincy can be linked to a pyramid of families.³⁸

Sundaga in reference to Dankwa have said that Ghanaian Chieftaincy formally settled on the solid social foundation of the extended family structure. The Chieftaincy ‘triangle’ is made up of family units, with family heads at the bottom and the supreme Chief at the top. In Ghana, the family’s leader is, in all intents and purposes, a Chief of some type, only that he has not been formally declared as such’,³⁹ in Ghana, chieftaincy arose from the social fabric of the country. “The Ghanaian Chieftaincy is nobody’s creation and therefore cannot be easily destroyed.”⁴⁰ Chieftaincy in Ghana, like in other African countries, arose out of a need for leadership. “Security and

³⁴ Abotchie et al, *Chieftaincy in Ghana*.

³⁵ Charles Nii Amah, *Ga Homowo and Other Ga-Adangme Festivals* (Accra: Sedeco, 1982), 1.

³⁶ Barfuo Abeyie Boateng, *The Institution of Chieftaincy in Ghana: An Overview* (Accra: The Institute of African Studies, 1994), 1.

³⁷ George Sundagar, *Chieftaincy and Christianity: A Religio-Cultural Dilemma Facing Ghanaian Christianity* – A published Thesis, 2014.

³⁸ Oseadeeyo Addo Dankwah. *The Institution of Chieftaincy in Ghana-The Future* (Accra: Korad Adenauer Foundation, 2004), 11.

³⁹ Dankwah, *The Institution of Chieftaincy in Ghana - The Future*, 1.

⁴⁰ Dankwah, *The Institution of Chieftaincy in Ghana-The Future*, 1.

protection from external adversaries or aggression, as well as the desire for leadership, are two of the most compelling motivations for many human communities to band together”.⁴¹ In any socio-cultural environment the need for a leader who will keep the law and order of the community is a vital need. Hence, leadership has always been a need. The concept of Chieftaincy in Africa is an Afro-Cultural concept. The idea is not borrowed from Europe or from the West.

Chieftaincy is perhaps the only indigenous institution which has been able to stand on its own feet at the onslaught of alien cultures which started to bombard our traditional institutions since our first contact with Europeans and Arabs. It has been described as the embodiment of our culture and the custodian of the best in our traditional institutions.⁴²

2.4 Chief Among the Akan of Ghana

To be able to comprehend the institution of Chieftaincy in Ghana and more so among the Akan people, it is essential to be familiar with who an Akan Chief is. In different eras of the nation’s history, the personality of a Chief has been understood differently. These different understandings have various effects on the institution. “A Chief was someone who, in line with custom, had been nominated, elected, enstooled or enskinned as a Chief or, as the case may be, appointed and installed as such,” according to the pre-colonial era.⁴³ Pre-supposedly this definition denotes that a Chief could hold office based on traditional customs and investiture. Hereafter, the community had the right and the power to make and unmake Chiefs. While this may have its own advantages and disadvantages, the fact that can be deduced is that the institution was solely controlled and managed by the traditions and customs of the community. The

⁴¹ Dankwah, *The Institution of Chieftaincy in Ghana-The Future*, 1.

⁴² Boateng, *The Institution of Chieftaincy in Ghana*, Introduction page

⁴³ Dankwah, *The Institution of Chieftaincy in Ghana-The Future*, 19.

installed Chief has various responsibilities towards his people. In the precolonial era, it involved leading his people to war, dispute settlement, land tenure management, performance of periodic rites, praying for the prosperity of his people, holding annual festivals and to mediate between his subjects and the ancestors among others.⁴⁴ According to Arhin, “The Chief was the undisputed leader of men, worthy of service, and of reverence”.⁴⁵ He embodied in theory and practice of communal ideals of supreme manliness.⁴⁶ Abotchie argues that the Chiefs are seen as the visible bearers of the rich culture of their people and true embodiment of people’s culture and their identity.⁴⁷ The “Chief is the political and social power centre of the region he controls, and a microcosm of authority who at times challenges the national government in legitimacy, recognition, and loyalty,” he said.⁴⁸ The Chiefs council were so constituted that the Chief’s decisions, could be seen as those of the community as a whole; the rules within which they acted were expected to preclude arbitrariness. The Chief-in-council (at the paramount Chief level), was a sovereign law-maker, an administrator, a war-maker and a war-leader, Chief-Priest, an economic planner and a distributor of goods and services”.⁴⁹

In the colonial period, a chief was “someone who had been nominated, elected, and installed as such in line with customary law and who, for the time being, was acknowledged by the government”.⁵⁰ Dankwah opines that this era made Chiefs answerable in some ways to the governing council in matters of enstoolments and

⁴⁴ Abotchie et al. *Chieftaincy in Ghana*, 36-37.

⁴⁵ Arhin, *Chieftaincy*, 12.

⁴⁶ Arhin, *Chieftaincy*, 4

⁴⁷ Abotchie et al. *Chieftaincy in Ghana*, 108

⁴⁸ Abotchie et al. *Chieftaincy in Ghana*, 108

⁴⁹ Arhin, *Chieftaincy*, 4

⁵⁰ Dankwah, *The Institution of Chieftaincy in Ghana-The Future*, 19.

destoolment. This implied that a Chief could not continue be a Chief once his recognition was withdrawn by the government, the dethronement of a Chief was no longer a sole prerogative of the community, but in the hand of the government of the day. A Chief had the right to rule even if he was rejected by the community but still had his recognition of the government. This system reduced the power of the traditional Chief as Dankwa put it: “as a Chief’s loyalty was placed in the government for fear of rejection”.⁵¹

“A Chief implies an individual who has been legitimately elected, enstooled or enskinned and installed as a Chief or Queen Mother in conformance with necessary appropriate customary law and utilization, or as the complaint may be designated and installed as such and whose name appears for the time being as a Chief in the register of Chiefs,” as per the Chieftaincy Act 1971 (Act 370).⁵² Arhin states that “Chiefship today differs in essentials from the portrait”⁵³ of the past. He identifies the factors responsible for the change:

Those factors are the complex of colonialist institutions, of the nationalist movement and their economic, political and social consequences... The imposition of formal colonial rule immediately ended the legal and political sovereignty of the Chief-in-council which also meant the end of his activities as legislator, as “judge,” as war-maker and as war-leader.⁵⁴

During the colonial era, the British colonial administration simply used the native institution to carry out their policy. In this case, the colonial authorities became the ultimate “Chief-maker” and the final determinant of the Chief’s tenure of office. Thus, the Chief became an executive agent, and a listening post for the colonial authorities and the Chiefs councils became councils of arbitration, making and deciding on

⁵¹ Dankwah, *The Institution of Chieftaincy in Ghana-The Future*, 19.

⁵² Dankwah, *The Institution of Chieftaincy in Ghana-The Future*, 19.

⁵³ Dankwah, *The Institution of Chieftaincy in Ghana-The Future*, 19.

⁵⁴ Kwame Arhin, *Chieftaincy* (Accra: Ghana Information Service, 1973), 4

breaches of bye-laws, within the colonial legal framework.⁵⁵

In Boadi's opinion "the introduction of the central government system of administration reduced much of the power and authority of the Chiefs",⁵⁶ that has affected the Chieftaincy Institution negatively. In Arhin's view, Christianity and Western form of education, indirectly added to the problems of the Chief. According to him, Christianity created a body of passionate converts who often denied judicial obedience to the Chief, a situation that worsened the relationship between the Church and the Chieftaincy Institution. Furthermore, the western form of education and lifestyle also created a socio-economic group with some characteristics that does not conform to the African cultural value systems. Some migrated to the newly created administrative and industrial centers in search of jobs and escaped their traditional obligations to the Chief. Those who became richer than the Chief could not respect the Chief anymore. Others acquired ideas potentially subversive of the authority of Chiefs. He stated, "Within this group, nationalistic and democratic stirrings produced resentment against the Chiefs who were considered puppets of the colonial authorities".⁵⁷

Boateng notes the conflicts between the Chiefs and the revolutionary organs, such as the CDR, 31st December Women's Movement, etc., and further states, "The institution appears to these radicals as an anachronistic institution, operated by unprogressive elements."⁵⁸ He adds that the conflicts shifted with the coming into force of the constitution:

The areas of conflicts now are between the various governmental structures. The

⁵⁵ Kwame Arhin, *Chieftaincy* (Accra: Ghana Information Service, 1973), 9

⁵⁶ Joshua A. Boadi, *Christianity or Traditional Beliefs and Customs?* (Accra: U.G. Publishing House, 2001), 104.

⁵⁷ Arhin, *Chieftaincy*. 12

⁵⁸ Boateng, *The institution of Chieftaincy in Ghana*. 29.

Chief and the Assemblyman, the Chief and the District Chief Executive, the Chief and the Regional Minister. The Chief's position has been weakened by these arms of government. That is why the Chief may have to consult these arms before certain things can be done.⁵⁹

As Boateng asserts, the Chief cannot levy special rates for development projects without the permission from the District Assembly. But those organizations act without serious consultations with the traditional rulers.⁶⁰ Based on the points highlighted, one can conclude that the position of Chiefs has been affected by the presence of the colonial authorities, and the presence of the modern central government and its constitution. However, the institution is still recognized and, to some extent, effective today.

2.5 The Process of Electing a Chief

In every society or community, there is a group responsible to elect Chiefs. This group is referred to as King-makers. The customary procedure culminating in installation of a Chief begins when a stool or skin becomes vacant. In the matrilineal inheritance system, like that of the Akan, when the seat of a Chief is vacant, the Queen Mother and her advisors (the Kingmakers), meet to make nomination. However, the Queen Mother's voice carries weight in the process.⁶¹ Under the patrilineal system, the situation is different. Women have very or little, if any role at all, to play in nominating a Chief. In this case the election must be done by the heads of the various sub-divisions within the communities concerned (King-makers). There are certain qualities that are expected in a Chief and these inform the decision of the king-makers. A Chief is expected to "be wise, brave, respected, kind and handsome".⁶² Tradition demands that a man to be elected as Chief in Ghana should be a man of good character who can

⁵⁹ Boateng, *The institution of Chieftaincy in Ghana*. 29

⁶⁰ Boateng, *The institution of Chieftaincy in Ghana*. 29

⁶¹ Dankwa, *The institution of chieftaincy in Ghana--the future*. 21

⁶² Boadi, *Christianity or Traditional Beliefs and Customs?* 105

carry out the wishes of his people as spelt out by the traditions and customs of the community. Chief Dankwah puts it emphatically clearer:

Because a man with a blemished history cannot command moral authority or serve as a bright example to his followers, a Chief is an embodiment of what is proper and is a role model for a community. As a result, people of dubious reputation must be deterred from becoming Chiefs.⁶³

These qualities are similar to the biblical criteria for church leaders (Pastors, Deacons and Bishops).⁶⁴ The Process of electing Chiefs is taken a new dimension today. In the olden days the name of the candidate was kept secret, and he was taken unaware on the day of his enstoolment. Today more than one candidate contest for the stool and the contest at times involve bribery and corruption.⁶⁵ It implies that in the past, becoming a Chief was not really a choice, but it seems to be a choice today.

After a candidate has been elected and approved, all adult men and women of the Royal bloodlines gather with the Chief-elect at the queen's residence, according to Busia's book, *"The Position of the Chief in Modern Political System of Ashanti."* They then resolve any conflicts or disagreements between the Chief-elect and any member of the Royal family. Following that, the adult male members take an oath of loyalty to the Chief-elect, vowing to serve him as the selected heir to their ancestors' throne and to assist him in his governance as a Chief of the Division. This precaution, in addition to showing the Royal lineage's solidarity, placed the moral and religious sanctioning of the oath on any member of the Royal lineage who may feel wounded by being passed over, in order to prevent him from acting against the Chief.⁶⁶ The installation of an elected Chief is done by all Chiefs and elders assembled within a given community.

⁶³ Dankwa, *The institution of chieftaincy in Ghana - the future.* 23

⁶⁴ 1 Timothy 3:1-15

⁶⁵ Boadi, *Christianity, Or, Traditional Beliefs and Customs?* 105

⁶⁶ Kofi Abrefa Busia, *The Position of the Chief in The Modern Political System of The Ashanti* (London: Oxford University Press, 1951) 21-22

“The Chief by inheritance must be introduced to the black stool of their ancestors before an installation becomes complete”.⁶⁷ The enstoolment is also done in a particular way. The enstoolment ceremony is done in the night attended by very few privilege Chiefs and elders.

2.6 Functions of a Chief

The traditional Chief in Ghana has both Socio-Political and Religious Functions. He is the political leader who sees to the day-to-day administration of the community and provides security. He is a war maker and a war leader. The Akan traditional chief performs as a sovereign law maker, administer justice and settles disputes, all these he does to maintain peace orderliness in his community. It is important to note that the role of a traditional chief include religious tasks in that he is a priest who mediates between his people and the ancestors. He undertakes state rites and pours libation on behalf of himself and his followers. The religious function of the Chief is essential in the ancient Akan state, even if the state has a priest or priestess. Socially, he officiates the celebration of festivals, traditional marriages among others.⁶⁸ Lastly, a Chief as an agent of development in his community cannot be overemphasized. The chief mobilization of the people to undertake communal labor for the execution of development projects. In the days of old, the chief used to initiate project such as roads, school buildings, water and latrines. This answers why growth is slowed in places where there are no substantive Chiefs or where Chieftaincy conflicts have been ongoing for a long time. Even the land to be allowed for development must originate from the Chief, who is the traditional guardian of the stool land in his or her authority.

⁶⁷ Dankwa, *The institution of chieftaincy in Ghana--the future*. 21

⁶⁸ Dankwa, *The institution of chieftaincy in Ghana--the future*. 127

2.7 The Relationship between the Church and the Chieftaincy Institution

The Church and the Chieftaincy Institution have coexisted since the colonial era. Some scholars have written about the peaceful coexistence while others have written on the antagonisms amongst the two institutions. History holds that the western missionaries that brought Christianity to Africa fell on the Traditional Chiefs for the needed assistance to evangelise the indigenes and established Churches. Although the religion which was being propagated by the early missionaries was not in agreement with the religious and cultural practices of the indigenous people, the chiefs welcomed the missionaries into their communities. The relationship between the Chiefs and the missionaries was pleasant to the extent that the Chiefs provided accommodation and security for them. Some of the missionaries such as Ramseyer and Riis were even housed in the chief's palaces in Abetifi and Akropong till they obtain their own accommodations. This form of assistance could be seen as a vote of confidence and an endorsement to the activities of the missionaries.⁶⁹

Notwithstanding the acceptance of these missionaries by the chiefs, some members of the communities mounted a very strong resistance toward the propagation of the religion which they term as alien. After a period of resistance to the Methodist Missionaries in their attempt to evangelise the Asantes, Nana Kwaku Dua the then *Asantehe* in 1842 granted permission and the first ever church service was organised in the chief's palace in Kumasi that led to the planting of the first Methodist Congregation at Krobo Odumase popularly known as K. O. today in Kumasi, they were supposed to set up this post. Surprisingly, this property is home to a lot of

⁶⁹ Peter Kwasi Sarpong, *Peoples Differ: An Approach to Inculturation in Evangelisation*. (Accra: Sub-Saharan, 2002), 3-5.

Methodist Church Ghana properties. The Nana Kwaku Duah I Methodist House, which acts as the Diocesan Headquarters, is an important part of this.⁷⁰

Ghana's land tenure system is a mix of traditional regulations and recently enacted legislation.⁷¹ Property is traditionally communally held, with customary trustees like as chiefs, clan and family leaders holding the allodia interest in land on behalf of the people. As the missionaries envisaged winning a lot of the indigenes into their religion, they approached the chiefs for land to put up church edifices and mission schools. The Chiefs and their Elders leased even in most cases donated some lands to the missionaries for the construction of churches, schools, hospital amongst others. This led to the establishment of Schools by the missionaries. The Methodist and Presbyterian churches, for example, began building schools in the 1840s and 1870s, whereas the Catholic Church was a little later. The Catholic Church Educational Unit, nevertheless, has the most schools among the 12 Educational Units in the nation.⁷²

In addition to providing lands for the construction of church buildings, schools and hospitals, the chiefs also donated building materials such as sand, wood, water amongst others. The chiefs demonstrated a very strong assistance to the work of the missionaries to the extent of organising communal labour in support of their projects. In Akropong Akuapem for instance, according to Dr. Opuni-Frimpong the building of Andreas Riis residence received huge material and human resource organised by the Chief and the Traditional People of Akropong.⁷³ Till date in Ghana, the traditional authorities continue to support the work of the religious bodies in diverse ways. This

⁷⁰ Sarah Nkansa. *History of the Methodist Church, Kumasi Diocese* (2012) (Blog Post) Retrieved from <http://www.methodistkumasidiocese.org/about/history-of-diocese> on 29th June 29, 2019 at 8:40 am.

⁷¹ Franklin Obeng-Odoom, "Urban Land Policies in Ghana: A Case of the Emperor's New Clothes." *The Review of Black Political Economy* 41.2 (2014): 119-143.

⁷² Philippe Ayivor. *A History of the Mission Schools in Ghana*. (London: Longman, 2012), 9

⁷³ Dr. Opuni-Frimpong made this statement during a lecture on Indigenous Leadership Systems on 22nd February, 2019 at KNUST.

turn to build a peaceful coexistence between the traditional religion and the Christian religion. Chiefs honour invitations from churches during some important activities of the churches. So the chiefs don't only provide material support to the missionaries but also take part in their activities.

At some point in history, the Colonial Authorities and the Christian Missionaries belittled African Religion and Cultural Values to the extent of giving it derogatory names such as primitive, fetish, backward and pagan.⁷⁴ The Western Missionary's approach to demean African culture and traditions is also replicated by Kwame Bediako in the observation he made:

“..... to see everything pre-Christian in Africa as either detrimental or, at best, worthless, and to regard the African once free of paganism as a sort of tabula rasa on which a whole new religious psychology was to be imprinted.”⁷⁵

The main line Mission Churches fashioned their theology, church culture and practice to suit the European way of life without considering the cultural milieu of the African convert. The use of European hymns and musical instruments made all services boring to the ordinary African. The converts were indoctrinated to dislike their cultural singing, drumming and dancing seeing them as pagan. This did not affect the traditional religious structures alone but the social values and standards as well, leading to breakdown in communal living. The African converts have to leave their communities to new settlement areas called “Salem”⁷⁶ built in and around church premises. Gillian Bediako have said that “the missionaries did not have the tools to understand the African culture, but its perceptions of other people came also to be

⁷⁴ Mary Gillian Bediako, “Editorial” *Journal of African Christian Thought* Vol. 13, No. 1 (June 2010), 1

⁷⁵ Bediako, Kwame, “Biblical Christology in the Context of African Traditional Religions” in Samuel, Vinay and Sudgen, Chris (eds), *Sharing Jesus in Two Thirds World: Evangelical Christologies from Context of Poverty, Powerless and Religious Pluralism* (Grand Rapids: William B. Eerdmans Publishing Company, 1983), 88

⁷⁶ Community of Christian converts built in and around church premises

conditioned and shaped by its own expansionist design and patterns of aggression that sought to impose Christian faith as it imposed European rule”.⁷⁷ These tendencies developed further to affect the Chieftaincy Institutions of the African communities such that Christian converts rejected everything about the institution branding them as fetish, backward or pagan. African Christians, having been informed by the European worldview about the African culture have therefore alienated themselves from chieftaincy issues to the extent that Christian royals do not accept the responsibility of leading their communities as chiefs.

Bediako describes the relationship between the Christian Church and the Chieftaincy Institution as crucial area of confrontation between the Christian faith as generally understood in our context, and the religious traditions of the Akan culture.⁷⁸

Many Christian Churches especially Pentecostals and Charismatics hold the view that the church should not allow a Christian to become a traditional chief. This view argues that chieftaincy is interwoven with traditional religious practices that are not compatible with Christian doctrine.⁷⁹ According to him, if a Christian accepts a chieftaincy position, his religious loyalty is divided. He has to execute his traditional religious duties as a chief and serve God as well. This unveils the issues of contention between the two institutions.

2.8 The Issues of Contention

Arguments raised by religious scholars suggest that there are areas of interest that the Church and the Chieftaincy Institution disagree with each other, and this section of the work would like to examine. On the issue of ancestral involvement in the Chieftaincy

⁷⁷ Bediako, Gillian Mary, “Primal Religion and Christian Faith: Antagonist or Soul Mates? *Journal of African Christian Thoughts*, Vol. 3, No 1 (June 2000), 12

⁷⁸ Bediako, *Jesus in African Culture*. 23

⁷⁹ Sundagar George, *Chieftaincy and Christianity: A Religio-Cultural Dilemma Facing Ghanaian Christianity* – A published Thesis, 2014. Pp. 9

Institution. According to Emmanuel Asante, the Akan Chieftaincy Institutions is a sacred institution that derives its sacredness from the conception of ancestor and mystical relationship existing between traditional rulers and their Royal Ancestors. It also comes from the Chieftaincy organization's association with customary ceremonies, rituals, and activities that appear to have religious overtones".⁸⁰

Busia have said that the traditional Akans believe that the well-being of a society depends upon the maintenance of good relationship with the ancestors whom the living depends on for help and protection.⁸¹ The Chief communicates with his ancestors through rituals, the most important of which is the blackened seat, which serves as a shrine to a lineage of ancestors. Asante maintained that since the Akans believe that the people are protected by the spirit of the dead rulers, the Chief is therefore appointed to act as the intermediary between the people and his Royal ancestors and he is expected to maintain certain sacredness which is expressed by ways of taboos surrounding their lives.⁸² Asante concluded that Chieftaincy is a religious institution because of the rites of installation which involves ancestral beings and divinities aimed at conferring sacredness on the traditions leaders. By this Asante stipulates that the Chief is not only a socio-political leader but a traditional religious leader as well. This stand of Asante agrees with Abochie who argues that "as a person sits on the ancestral stool, he is consequently considered sacred and therefore automatically becomes the Chief Priest of his people."⁸³ The question is how can a Chief priest in one religion be adherent in another religion?

⁸⁰ Emmanuel Asante, "The Relationship between Chieftaincy and Christianity", Irene K. Odotei and Albert. K. Awedoba, (eds.) *Chieftaincy in Ghana: Culture, Governance and Development* (Accra: Sub-Saharan Publishers, 2006), 231

⁸¹ Busia, *The Position of the Chief in The Modern Political System of The Ashanti*. 21-22

⁸² Emmanuel Asante, "The Relationship between Chieftaincy and Christianity", Irene K. Odotei and Albert. K. Awedoba, (eds.) *Chieftaincy in Ghana: Culture, Governance and Development* (Accra: Sub-Saharan Publishers, 2006), 232

⁸³ Abotchie et al, *Chieftaincy in Ghana*. 232

“The holy character of the Chief and the religious ceremonies associated with Chieftaincy cannot be disregarded in any serious analyses of the Institution of Chieftaincy in Africa,” writes Asante in his contribution to the book *Chieftaincy in Ghana*. Even Christians who have been elevated to the position of Chief have felt compelled to undertake religious ceremonies in order to assure the wellbeing of their people in terms of good health, an abundant crop, and fertility. They have done so either directly or indirectly through delegation.⁸⁴ He also believes that the Chieftaincy Institution’s sanctity stems from both the ancestors’ overall sacred notion and the magical link that exists amongst traditional rulers and their Royal ancestors. It is also formed from the Chieftaincy organization’s association with traditional ceremonies, rituals, and activities that appear to have religious overtones. In relation to Awedoba et al. he went on to say that traditional leaders become ceremonial figures as a result of their enstoolment, in the notion that their lives are dominated by ritual practices. They execute ceremonies that are thought to ensure the protection of their people as well as their own lives.⁸⁵ In Traditional Religion, they retain sanctity or make the entirety of their personality fit for holy or divine situations. Busia opines that “The rituals of enstoolment indicate that the authority that legitimize someone as a Chief is derived from the special link between the Chief and the founding ancestors, which confers on the Chief the right to represent them. In a formal way, this renders the Chief the legal representative of the ancestors, in whom the ancestor’s authority and capacity to govern are vested.⁸⁶ To him the Chief is virtually deified with rituals and taboos as he observed:

⁸⁴ Emmanuel Asante, “The Relationship between Chieftaincy and Christianity”, Irene K. Odotei and Albert. K. Awedoba, (eds.) *Chieftaincy in Ghana: Culture, Governance and Development* (Accra: Sub-Saharan Publishers, 2006), 234

⁸⁵ Awedoba, Albert Kanlisi. "The peoples of northern Ghana

⁸⁶ Busia, *The position of the chief in the modern political system of Ashanti*. 38.

“A Chief’s body becomes sacrosanct the minute he is enstooled. Taboos serve as a reminder of this. He is not allowed to hit or be struck by anybody, lest the ancestor curse the clan. He must never walk barefooted, lest some calamities befall the society when the soles of his feet contact the earth. He should take care to avoid stumbling. If he does fall, the impending disaster must be avoided via a sacrifice. His buttocks must not contact the ground, since this will bring him more bad luck. All these taboos serve as a reminder to the Chief and the rest of the tribe that he holds a sacred status. He is the occupant of the ancestors’ stool (Ote nananom akonnwa so). As a result, he is regarded with the utmost reverence.”⁸⁷

Busia, who was speaking about the Chief’s religious function, stated that every twenty-one days, an Ashanti Chief makes libations to his Royal ancestors on behalf of his subjects, begging for the earth to be fertile and the tribe to grow. He further states that only the Chief has the authority to call all the lineages together and make a sacrifice to his Royal Ancestors on behalf of the whole community. This was his most significant role in the eyes of the public.⁸⁸ Oseadeyo Addo Dankwa III argues that “libation is a form of prayer” but was quick to add that the “ancestors are considered by the Akan as gods and a Chief who worships his ancestor by implication become polytheist”.⁸⁹ To the issues of a Christian becoming a Chief and still maintaining his values as a Christian, many schools of thought expressed diverse views.

Safo-Kantanka in his book *Can a Christian Become A Chief* posits that “African and Ghanaian Christians cannot cease to be members of their ethnic groups, clans or lineage. Becoming a Chief is not only an important leadership position, but even more importantly the Chief sits on the stool of the ancestors to offer sacrifices and prayers through them to God.”⁹⁰ Christ being the Great Ancestor has offered the once-for-all sacrifice to God by his death and resurrection. A Christian becoming a Chief need not offer sacrifices to or through the ancestors anymore. We would then be in a better position to offer proper veneration or respect to ancestors and heroes and bring rich

⁸⁷ Busia, *The Position of the Chief in The Modern Political System of The Ashanti*. 26-27.

⁸⁸ Busia, *The Position of the Chief in The Modern Political System of The Ashanti*. 26-27.

⁸⁹ Dankwah, *The Institution of Chieftaincy in Ghana-The Future*. 79.

⁹⁰ Osei Safo-Kantanka, *can a Christian Become a Chief* (Kumasi: Payless Publication Ltd., 1993), 61

glories of our culture to the Lordship of Jesus Christ, thus transforming cultures and winning people groups or nations for Christ”.⁹¹ Safo-Kantanka by this is saying that Christian Chiefs can replace the religious sacrifices and libation that are frowned upon by the Church with the atoning death of Christ and Christian prayer.

Safo-Kantanka states “this is what God wants to bring about when He revealed the splendor of the New Jerusalem to John. ‘The nations will walk by His light, and the kings of the earth will bring their splendor into it’⁹² (Rev.21:24). In contemporary Ghana the Chief no longer leads his people in tribal wars as it used to be in history, but he is called upon to lead them to victory in the more important war, the war against underdevelopment malnutrition, superstition, insanitary conditions, poverty, poor schooling facilities, rapid population growth, environmental devastation and degradation, poor housing facilities etc. Safo-Kantanka, in this extract made emphasis on the dramatic twist of today’s Chieftaincy structure to peace and development. This remarkable variation is as a result of elements of Christianity penetrating the various palaces.”⁹³

On the other side of the coin, some authors sense danger in a form of conflict if a Christian accepts the responsibilities as a Chief. Kojo Yankah in his book *Crossroads of Ankobea* stipulates that “when a fetish priest ordered a Chief who happened to be a Christian to carry certain rituals because the ancestors have asked for them. The refusal of the Chief on this matter led to his destoolment”.⁹⁴ He went on to argue that “The Akan Chief combines the leadership role of governance as the head of the family, and his priestly role as the representative of the people before the ancestors, which makes him the link between the living and the dead. In the elders’ tradition, the Chief is the

⁹¹ Safo-Kantanka, *Can A Christian Become a Chief*. 61.

⁹² Safo-Kantanka, *Can A Christian Become a Chief*. 61.

⁹³ Safo-Kantanka, *Can A Christian Become a Chief*. 53.

⁹⁴ Kojo Yankah, *Crossroad at Ankobea* (Accra: Asempa Publishers, 1982) 94.

one who steps into the shoes of the ancestors. Dependent on the Chief's blood link with the clan's forefathers, as their visible representative".⁹⁵

Opuni-Frimpong argues in his book *Indigenous Knowledge And Christian Mission* that there is nothing evil about the Chieftaincy of the Akan as some Christians perceived it but the problem was due to the fact that the Missionaries did not have the theology that could facilitate the integration of Akan indigenous intellectual resources into the Christian faith and this led to the denial of the Akan Christian an approach to understand Christianity in the African context.⁹⁶ He continued that Bediako shared the same view and added that this problem was due to the creation of Salem by the Western missionaries which demands, that Akans who gets converted to Christianity leave their families and stay with the missionaries so that they would not be contaminated by the traditional practices of their people.⁹⁷ Busiah argued in support of Opuni Frimpong that, "Christianity and Western form of education, indirectly added to the problems of the Chief". According to him, "Christianity created a body of zealous converts who often denied judicial obedience to the Chief".⁹⁸

Asante contends that nobody doubts the right of a Christian to become a Chief but the controversy rages around the performance of ceremonies and rituals which makes prominent mention of ancestors or some spirits by the Chief which is against the first commandment of God; and Christians consider such practice as "pagan".⁹⁹ He continued that some aspects of Chieftaincy such as pouring of libation, polygamy, dependency on deities for well-being, ancestral veneration and celebration of

⁹⁵ Yankah, *Crossroad at Ankobea*. 95.

⁹⁶ Kwabena Opuni-Frimpong, *Indigenous Knowledge and Christian Missions* (Accra: SonLife Press, 2012), 4.

⁹⁷ Opuni-Frimpong, *Indigenous Knowledge and Christian Missions*. 4.

⁹⁸ Kofi Abrefa Busia, *The Position of a Chief in Modern Political System of Ashanti*. (London: Oxford University Press, 1951) 19.

⁹⁹ Irene K. Odotei and Albert K. Awedoba (eds.), *Chieftaincy In Ghana*, (Accra: Sub-Saharan Publishers, 2006), 234.

traditional festivals etc. are practices by Chiefs which are the bone of contention between Christianity and Chieftaincy. It is against this backdrop that some Christian Churches restrain their members from becoming Chiefs. As stated earlier in this work, the Presbyterian Church of Ghana for example forbids its members to swear an oath which is an integral part of the installation process of a Chief.¹⁰⁰ It goes on to say that no Christian¹⁰¹ is expected to be a stool or skin functionary.¹⁰²

On the contrary, Most Rev. Joseph Osei Bonsu, a Catholic Bishop argues that pouring of libation is hardly a non-christian act. He added that libation pouring is a religious symbol and a form of prayer that can be rearranged to suit the prevailing religious, social and political situation. He therefore directs that Christians who may want to use libation on special occasions should not be seen to be doing something unbiblical.¹⁰³

To Bishop Bonsu, Christian Chiefs could be allowed to pour libation as a form of prayer without restrictions.

Another factor that stands tall among others as a bone of contention is the concept of servitude. While the bible states in clear language that when someone becomes a Christian, he has been set free from any form of slavery, and abhors serving mortals; Chieftaincy holds it that the Chief need to be served as part of his Royal rights. Akosua Perbi rightly quoted a letter written by an Akan Chief to the governor of Gold Coast:

“We beg to state that the liberation of every slave is impossible for us Ashantis to achieve... what could the kings, chiefs, and headmen do if they are released free?” They carry us, beat our drums, blow our horns, carry our swords, carry our elephants’ tails, carry our baskets, and farm... and how can we king chiefs attend any government call in Obuasi or Kumasi when we have no one to carry us, beat our drums, blow our horns, carry our swords, and other necessary things?”¹⁰⁴

¹⁰⁰ Presbyterian Church of Ghana Constitution: Article 35 section 18 clause *c* and sub section *i*.

¹⁰¹ Member of the Presbyterian Church of Ghana

¹⁰² Presbyterian Church of Ghana Constitution: Article 35 section 18 clause *e*.

¹⁰³ Odotei and Awedoba (eds.), *Chieftaincy in Ghana*. 234.

¹⁰⁴ Odotei and Awedoba (eds.), *Chieftaincy in Ghana*. 353.

These divergence of views raises issues of great concern to both Christian Royals who aspires to become Chiefs as well as Non-Christian Chiefs who desires to be Christians. Bediako made this clear when he said: “Since Busia wrote in the 1950’s, the ambiguity that characterizes the relation of the Chief to the Christian community in our society has continued. It has remained as a crucial area of confrontation between the Christian faith as generally understood in our context, and the religious traditions of Akan culture”.¹⁰⁵ Bediako’s statement highlights the problem that poses constraints to Christian Chiefs and Royals from both the church and traditional leaders in the Royal families. The traditional religious aspects of Chieftaincy seem incompatible with the Christian doctrines and practices. The issue at stake is, how can these constraints facing Christians Chiefs in the discharge of their duties as a traditional Chiefs be dealt with? Bediako quoted some of the responses of the church to Chieftaincy issues in his book *Jesus In African Culture* “When the Moderator of the Presbyterian Church of Ghana inaugurated in March 1981, a committee charged with the specific responsibility of studying the relationship of the church to traditional culture, he drew attention to the persisting ambiguity of the Chief’s position”. He said “Many Chiefs have been baptized and confirmed, but their position prevents them from becoming full members of the church”.¹⁰⁶ By this meant that the Chief could no longer partake in the Lord’s Supper. This brings out clearly the identity crises of the Christian Chiefs in the churches. In response, Sarfo Kantanka describes the issue of a Christian accepting to enter into Chieftaincy as God’s evangelistic strategy towards cultural transformation in bringing the whole nation into the leadership of Jesus Christ.¹⁰⁷ Imasogie was quoted in the book

¹⁰⁵ Kwame Bediako, *Jesus in African Culture: A Ghanaian Perspective* (Accra: Asempa Publishers, 1990), 23.

¹⁰⁶ Bediako, *Jesus in African Culture*. 23

¹⁰⁷ Safo-Kantanka, *Can A Christian Become a Chief*. 61.

Chieftaincy in Ghana as having posit that, because the African World-view is connected with spiritual forces most of whom are inimical to man, emphasis must be laid on helping the African come to an appreciation of efficiency of Christ's power over evil spiritual forces. This can only be possible by sometimes allowing true Christians to assume certain positions or mingle with the adherents of traditional religion to function as agents of change.¹⁰⁸ "Even though I am a free man with no master, I have become a slave to all people to bring many to Christ," Apostle Paul stated. When I was with the Jews, I lived like a Jew in order to convert them to Christianity. When I was around people who followed Jewish law, I followed it as well. Even though I am not subject to the law, I did so in order to bring those who are to Christ. When I'm around Gentiles who don't observe Jewish law, I live outside of it myself so that I might lead them to Christ. But I do not disobey God's law; instead, I follow the law of Christ. I share my weakness with others who are weak because I want to bring the weak to Christ. Yes, I strive to establish common ground with everyone and do everything I can to save as many as possible. I go to great lengths to promote the Gospel and participate in its benefits".¹⁰⁹

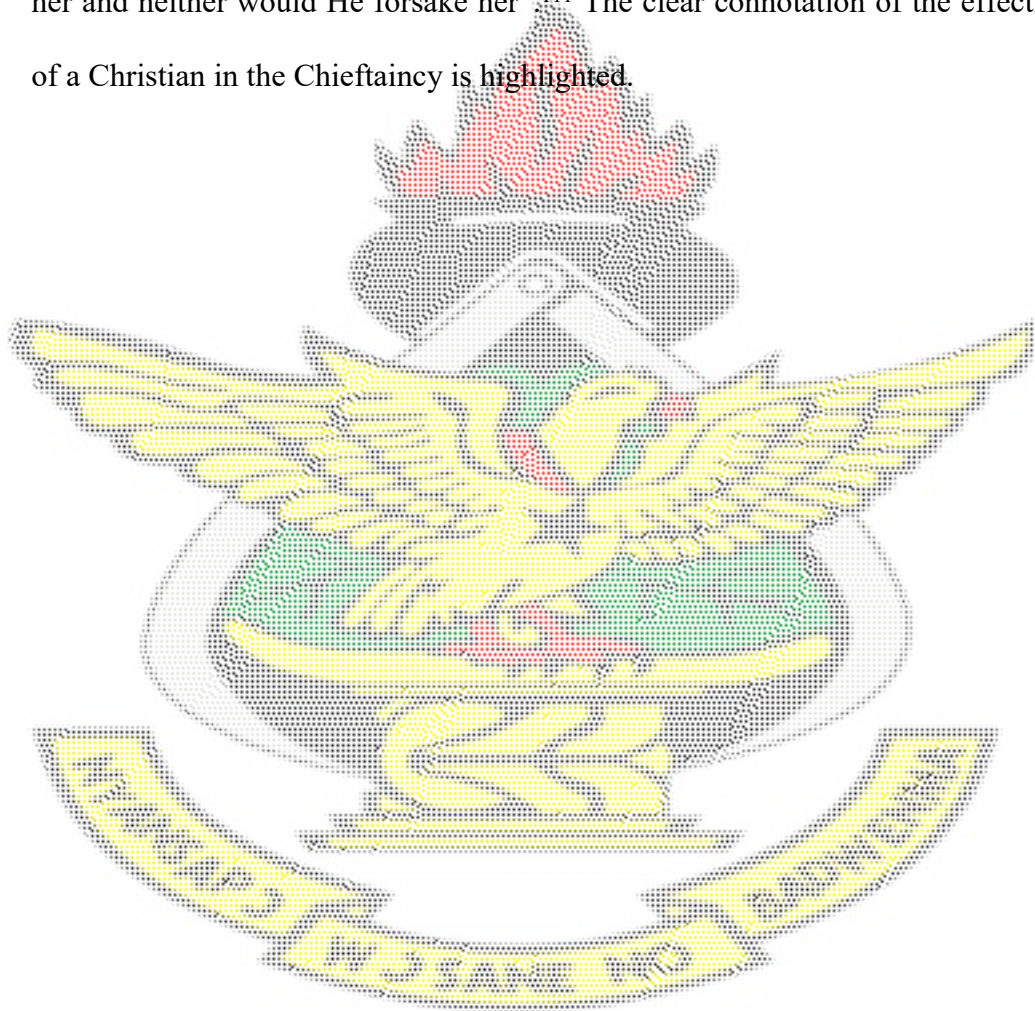
Safo-Kantanka contends that a Christian who accepts to become a Chief should not consider it as an opportunity to offer good leadership to people, but also as an opportunity to get into strategic position for the transformation of the culture by God.¹¹⁰ In order to ensure an effective service by the Christian Chief, there is a need for a collaborative effort by his spiritual relatives the clergy and the laity of his denomination.

¹⁰⁸ Odotei and Awedoba (eds.), *Chieftaincy in Ghana*. 353.

¹⁰⁹ Holy Bible: *New Living Translation*. 2nd Electronic ed. (Wheaton: Tyndale House Publishers, 2004) 1st Corinthians 9:19-23

¹¹⁰ Safo-Kantanka, *Can A Christian Become a Chief*, 112

With respect to efficiency on the part of the Christian Chief, Pastor Charles Smart Obeng has a lot about Nana Dokua, the Christian Queen, where the impression of God pertaining to Chieftaincy is vividly discussed. It shows a clear view of God's intention and schemes on the Chieftaincy issues. The message from the Holy Spirit to Nana Dokua during her calling as a Queen Mother states "if Nana would not follow the negative traditions, customs and culture of her people, that is the practices which were not in line with the scripture and divine virtues and practices, then God would not leave her and neither would He forsake her".¹¹¹ The clear connotation of the effectiveness of a Christian in the Chieftaincy is highlighted.



¹¹¹ Smart Obeng, C. *Nana Dokua: The Christian Queen*, (Accra: zZynny Von Printhouse, 2010)

CHAPTER THREE

BACKGROUND OF THE STUDY AREA

3.1 Introduction

This chapter presents the vivid and detailed information about the study area, precisely the people of Gyaman in the Bono Region of Ghana. The information captured under this chapter includes a brief historical background of Gyaman people located within Jaman North and Jaman South Districts, brief profile of the Jaman North and Jaman South Districts and reasons for selecting the study area.

3.1.1 Profile, Location and Size of Jaman South District

Drobo is the Capital of Jaman South Municipality. In Ghana's Bono Region, the Jaman South District is one of nine administrative districts. Berekum Municipal to the southeast, Jaman North, Dormaa Municipal to the south, and La Cote D'ivoire to the west have shared borders. The district, which has its capital in Drobo, has a total land area of about 700km and around 130 villages, the most of which are rural, with women accounting for about 52 percent of the population and a population of at least 75000 people. It covers a total of 1,500 square kilometers of land.¹¹² The District's terrain is undulating, rising between 60 and 588 meters above sea level. In the Jaman South District, there are several water bodies, the most notable of which are the rivers Tain, Pru, and Baa. People can find work fishing and farming during the dry season along some rivers. The majority of people who have found work by the rivers are women who sell dried and smoked fish. Agriculture is the backbone of Jaman South's livelihood, with 61.7 percent of the people working in it. The agricultural method is classified as mixed since it comprises the cultivation of arable crops as well as the rearing of animals. Mixed farming, mono-cropping, crop rotation, and plantation

¹¹² Population and Housing Census, 2000. *Ghana Statistical Service Records, Jaman South, Drobo.*

agriculture are the most common agricultural methods. Plantain, cocoyam, maize, eggplants, and cassava are the main food crops cultivated. The main cash crops cultivated are cocoa and cashew. Women still make up the bulk of the farmers in the region.¹¹³

3.1.2 Population Size, Growth Rate and Density of Jaman South District

The district has a population of 79,060 people, accounting for 15% of Bono's total population. Females make up 52 percent of the population, while males make up 48 percent. The typical family size of homes is projected to be five people, according to the same source. Over the two previous censuses, population gains were 30.4 percent (1990-2000) and 51.4 percent (2000-2010), respectively, with growth rates of 2.7 percent and 3.3 percent. In 2000, the population density of the district was 45.9 people per square kilometer, which was lower than the regional number of 79.3 people per square kilometer. The Jaman South District's age structure reflects the national demographic structure, with a broad base that gradually narrows as the population grows. A major percentage of the district's population (43.1%) is under the age of 15, with just 4.5 percent (4.5%) above the age of 64. The working population (15-64) has decreased by 52.4 percent, lowering the dependence ratio from 100.8 percent in 2000 to 90.5 percent in 2010.¹¹⁴

3.1.3 Ethnicity

The main ethnic group forming the Jaman South Municipality is Bonos who are the indigenes of the district forming about eighty-five percent (85%) of the populace under four traditional areas namely: Drobo, Mpoasu-Japekrom, Awasu and part of

¹¹³ Jaman South District Assembly *Jaman South District Medium Term Development Plan 2010*. (JSDMTDP), 2010-2013, JSDPU, Jaman South District Assembly, Drobo

¹¹⁴ Population and Housing Census, 2010. *Ghana Statistical Service Records, Jaman South, Drobo*.

Kwatwoma traditional areas. The Other 15% is made up of migrant ethnic groups including Dagabas, Frafras, Ewes and others. Ethnic tolerance and peaceful coexistence prevail among the many ethnic groups who live in the District, creating a conducive atmosphere for development.

3.1.4 Economy

As a rural economy, farming is the major economic activity. About seventy-seven percent (77%) of the labour force are engaged in agriculture, cultivating cash and food crops. That is cocoa, cashew, yam, cassava, cocoyam, maize plantain and pepper. Civil servants constitute about 5% of the working force in the municipality as the remaining 18% falls under animal rearing.

3.1.5 Centres

There are seven (7) major centres in the district are at Drobo, Japekrom, Adamsu, Dwenem, Zezera, Atuna and Kwamesekrom. However, due to the poor road network, the patronage of the market at Zezera is not encouraging.

3.1.6 Health Service

Drobo Municipal has one Catholic Mission Hospital known as St. Mary's Hospital and a Government Poly Clinic both at Drobo, together with eleven other Government Health Centers located at Gonasua, Adamsu, Zezra, Asare, Dwenem, Adiokor No.2, Tekese, Abuokrom, Baano, Abirikasu and Atuna.

3.1.7 Financial Institutions

There is one Ghana Commercial Bank branch (G.C.B) at Drobo, five (5) Rural Banks and three (3) Credit Unions namely: Drobo Community Bank Limited, Kaaseman Rural Bank at Drobo and Adamsu, Suma Rural Bank at Japekrom, Nkoranman Rural Bank at Adamsu, Wamfie Rural Bank at Drobo, Jamam South Teachers Credit Union

at Drobo, Dormaa Area Teachers Credit Union at Drobo and BASSOD which has about ten (10) branches across the municipality.

3.1.8 Religion

In terms of religious affiliation, the majority of the population are Christians being 78% of the entire population, followed by Muslims, who account for 12% of the population while the other religions contribute 10%.¹¹⁵

3.1.9 Education

There are a total of one hundred and eighty-seven (187) schools in the Jaman South Municipality, both Basic and Second Cycle. Below is the breakdown:

CATEGORY	PUBLIC	PRIVATE	TOTAL
1. SENIOR HIGH SCHOOLS	2	4	6
2. VOC/TECHNICAL SCHOOLS	-	1	1
3. BASIC SCHOOLS: PRIMARY	70	33	103
4. JUNIOR HIGH	57	20	77
TOTAL	129	58	187

3.10 Security

There are five (5) Police Stations in Jaman South. These stations are located at Drobo, Japekrom, Adamsu, Dodosuo and Atuna. In addition to these, there are five (5) Customs Check points located at Kwamesekrom, Gonasua, Babianika, Kofitiakrom and Kwameprakrom (Atuna)

¹¹⁵ Feed the Future Ghana District Profile Series - February 2017. Retrieved from <https://www.ghanalinks.org> on the 13th of June, 2019 at 8:20 am

3.2. Profile, Location and Size of Jaman North District

Jaman North District is one of the nineteen administrative districts in the Bono Region of Ghana with a total surface area of 62 square kilometers and 104 settlements most of which are rural. It is located between latitudes 7° 45 'N' and 8° 05 'N' and longitudes 2° 60.

The District is bounded on the South, by Jaman South District, Tain District to the Northeast, La Cote D'Ivoire in the West. Jaman North is located approximately 117 kilometers north west of the regional capital Sunyani. The district is above sea level and lies in the equatorial double rainfall region with an average rainfall of 203cm. The raining seasons are March to July and September through November.¹¹⁶ On account of the various environmentally unfriendly activities of humankind, the Vegetation, which was originally rainforest, is gradually turning into savannah grassland in some parts of the district. In 2010, the District's population was expected to be 93,053, with a 2.9 percent growth rate. The district is primarily rural in nature, with a linear habitation layout. Only eleven (11) of the 41 villages were categorized as part of the first twenty (20) settlements by the 2000 Population and Housing Census, and only four (4) of the eleven had populations of above 5,000 people.¹¹⁷

3.2.1 Economy

Agriculture is the backbone of the inhabitants in Jaman North's economy, which is typical of a rural economy. The sector provides employment for 57.8% of the workforce, with commerce/service and industry comprising 37.6% and 4.6 percent of the workforce, respectively.

¹¹⁶ Daniel Miles McFarland, *Historical Dictionary of Ghana*, (Scare Crow Press, 1995), 56

¹¹⁷ Population and Housing Census, 2000. *Ghana Statistical Service Records, Jaman South, Drobo.*

3.2.2 Ethnicity

The Bonos form the majority of the population in the District constituting about 52% of the entire district population. The other ethnic group that can be found in the district is the Nafana. This ethnic group forms about 38% of the entire population. The other 10% is made up of other tribes who migrated from other parts of the country and settled there purposely for farming and trading.

3.2.3 Health Services

The District has only one District Government Hospital at Sampa and 6 Government clinics at Goka, Kokoa, Mayera, Asuokor, Asiri and Seketia, one private community Hospital at Suma-Ahenkro and one private clinic at Sampa. The few health facilities are concentrated in the urban centers at the expense of the rural areas. There is only one medical doctor and 12 nurses serving the whole district. The doctor patient ratio is 1:75,220 and the nurse patient ratio is 1:6268. Based on these conditions about 50% of our patients are being referred to other hospital with its associated risk and high cost.

3.2.4 Religion

In terms of religious affiliation, the majority of the population are Christians (83.5%) followed by Muslims, who account for 13% of the population.¹¹⁸

3.2.5 Education

The district has 238 schools, 196 publics and 42 private schools. Total KG enrolment is 5,571 with 4695 enrolled in the public schools. The male and female figures are; 2259 and 2451 respectively. Total enrolment at the primary level is 10,716 comprising

¹¹⁸ Feed the Future Ghana District Profile Series - February 2017.

Gyaman (1450-1895) was a Medieval Akan people state that existed in what is now the Brong Ahafo Peninsula in Ghana. In the late 15th century, the Abron, a branch of the Akan, built Gyaman¹²¹. The Kulangos, Nafanas, Ligbis, and other ethnic groups in the area were later conquered by the Abron.¹²² There are various spellings of the name such as Gyaman or Gyaaman in times of old, in recent times it has been spelled Jamang or Jaman. An oral version of the Gyaman historical account states that the Gyaman people migrated from their original home, Akwamu near river Volta due to family dissension in the 16th century and lived in Suntreso, now a suburb of Kumasi as Domaa people. They moved to Nsoatre in the Brong Ahafo Region after a long war with Asante, and then to their current site, where they formed the Gyaman state under the leadership of Adu Bene. The Gbin, Ligbi, Numa, Nafana, Lorho, Dagba, Kulango, and Anyi indigenes were conquered and incorporated into Akan culture by the Akwamu migrants, who established a state of cultural homogeneity with the inhabitant of the Kofi Sono Ambem stool as the traditional head.¹²³

Gyaman economic activities prior to colonization were mostly subsistence food crop farming, animal husbandry, and hunting. Gold was also mined extensively, particularly at Adandia and Soko. In the pre-colonial period, Gyaman industrialists were responsible for ironwork, soap production, and fabric design. Nevertheless, when cocoa was introduced in the second decade of the twentieth century, subsistence food production coexisted with cocoa cultivation. Cocoa planting prompted a migration of migrant farmers from Old Drobo, Pongo, Dawiri, Suma, and Amanvosso in British Gyaman's northern region to the forest areas of Dwenemu, Atuna, and Nyame in the

¹²¹ Andrew Persson and Janet Persson "Ligbi" in *West Africa Linguistic Data* 1976 Mary Esther Kropp Dakusu (ed.) Sheet 401.

¹²² Daniel Miles McFarland *Historical Dictionary of Ghana*, (Lanham: Scarecrow Press, 1995), 56.

¹²³ Joseph Kwadwo Agyemang, Ofosu-Mensah, Ababio Emmanuel, Gyamerah, Ebenezer Yaw. "The Impact of Colonial Rule on the Gyaman State" *History Research* Vol. 3, No. 6, (2013): 389 - 405.

south. Kofiko, Faman, Gonasua, Komfokrom, Buobunu, Abrikasa, Konsia, Baano, and Adikorasi, as well as Dodosua, were formed as a result of intra-migration to obtain land for cocoa production. As a result of the introduction of cocoa, the demographic structure of British Gyaman altered, with the forest parts having a larger population density than the northern savannah regions. This is confirmed by Mabogunje's (year) study which states that the geography of West Africa is such that the forest areas are richer than the savannah areas. This accounts for why the Gyaman forestlands attracted more migrants.¹²⁴



¹²⁴ Agyemang, et al. "The Impact of Colonial Rule on the Gyaman State" (2013):389 - 405.

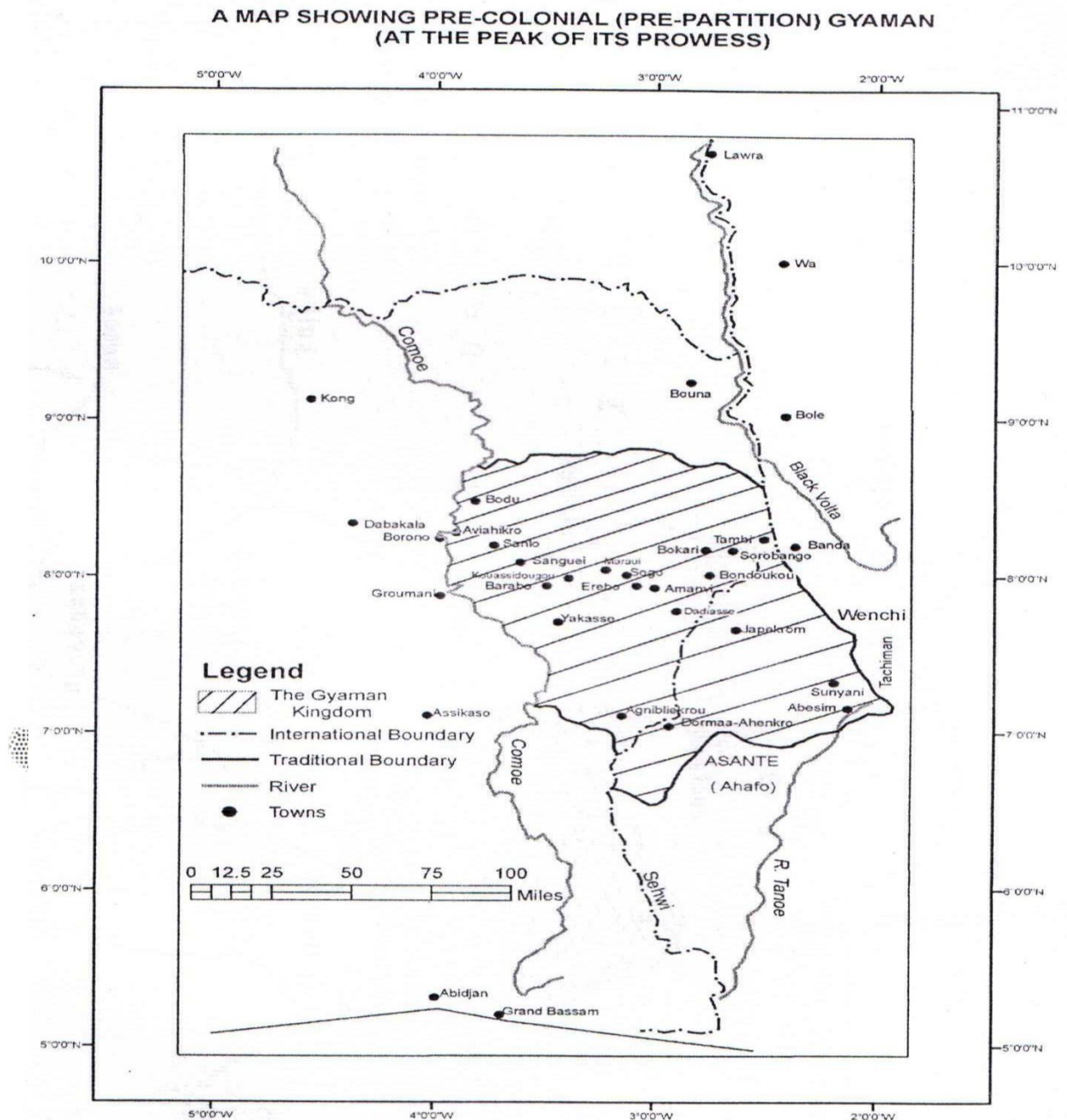


Figure 1: A map showing pre-colonial (Pre-Partition) Gyaman at the peak of its prowess.¹²⁵

The whole Gyaman kingdom was led by the Gyamanhene, also called the Bonohene, who currently resides in the Republic of Cote D'Ivoire, until 1896, when the boundary

¹²⁵ Joseph Kwadwo Agyemang, Ofosu-Mensah, Ababio Emmanuel, "The People the Boundary Could Not Divide: The Gyaman of Ghana and Côte D'ivoire in Historical Perspective. *Journal of African Studies and Development*, vol. 5, No. 7 (2013): 177-189.

demarcation between the British and French colonialists split the Gyaman State into British and French Gyaman. Despite the boundary delineation, the Gyaman inhabitants of Ghana and Cote D'ivoir have preserved cultural ties to this day, with the Gyamanhene serving as the Gyaman people's de facto leader, despite his residence in the Republic of Cote D'Ivoire. The Gyamanhene, whose formal title in Cote D'Ivoire is Bonohene, is invited to key state ceremonies in Ghana, such as the commemoration of the formation of the Bono Region and major festivals. He also plays a key role in resolving conflicts amongst Ghana's Gyaman States.

3.3.1 Political Organization of Pre-Colonial Gyaman (Chieftaincy System)

Pre-colonial Gyaman had a centralized governmental structure, with authority distributed hierarchically. The Gyamanhene oversaw the state, while the Omanhene, a provincial chief, oversaw a province. The Odikro ruled over the town, whereas the Abusuapanyin oversaw the lineage's matters. The military and the state were linked and complementary in traditional Gyaman society, although there was no standing army. Every male beyond seventeen (17) years was an automatic member of the state army. Adondene (Vanguard), Akyidom (Rear), Bengum (Left Wing), and Nifâ (Right Wing) were the fighting wings of the military (Right Wing). It was the military's responsibility to maintain the state's security.

The army's Commander-in-Chief was the Gyamanhene. The state also had a traditional legal system, which included the Gyamanhene's Court, which was the national court, the Provincial Court, the Village Court, and the Lineage Court, among others. Private and public offenses were divided into two categories. The former severed community members' relationships with one another, while the latter severed the group's ties with its forefathers.¹²⁶

¹²⁶ Agyemang, et al. "The Impact of Colonial Rule on the Gyaman State" (2013):389 - 405

Gyaman's government system was exclusively Akan in nature and hierarchically arranged. The Gyamanhene was at the apex of the state political structure, with the Amanhene (rulers of the different provinces), the Adikrofo (village chiefs), and the Abusua Mpanyinfo below him (the lineage heads). Checks and balances were built into the political system to guarantee efficient administration. The Omanhene had a Council of Elders, which was made up of all his province's village chiefs. Through the Council of Elders, he was accountable to the common people. Before the Omanhene's judgments could be executed, the Council had to ratify them. The Council of Chiefs was formed by the Amanhene (provincial chiefs) and served as an advisory body to the Gyamanhene. He couldn't wage war without the Council of Chiefs' input and consent. They have the power to impeach and depose him for serious crimes including despotism, theft, and adultery.

The political head of the dynasty was alluded to as Abusua Panyini. He was the spiritual leader who coordinated between the lineage members, the family gods, and the ancestor spirits, as well as a custodian of lineage property like land. Other Akan communities, such the Gyaman, believed that the spirits of the dead had influence over the living. When they are offended, they may damage living things, and when they are propitiated, they can defend them.¹²⁷ A village was formed by a collection of lineages. The Odikro oversaw organizing the community. The Odikro was aided in administering the affairs of the community by a Council of Elders. He oversaw the village administration and heard cases that were presented before him.

As the top chief of a province, the Omanhene served as an arbitrator and protector of his province's people. His power was based on religious decrees. The Gyaman people believed in the existence of the ancestors, the most significant of whom were the

¹²⁷ Agyemang, et al. "The Impact of Colonial Rule on the Gyaman State" (2013):389 - 405

deceased chiefs. In his provincial society, the Omanhene (Provincial Chief) served as a link between the living and the dead. He served as a high priest at religious rituals such as the Munufie Yam Festival in his role as a chief. Several emblems of political power were used by the Gyaman inhabitants. The Chief's Stool, for example, was a political emblem that represented the whole political society. When a chief died, his stool was sanctified or blackened and placed with the stools of previous leaders. The chief's palace was a symbol of political power. It was designed with a large courtyard for council meetings and case adjudication. The palace had an elevated platform called *Esɛ*,¹²⁸ which was one of its most notable features. The chief sat on the throne during a meeting with the Council of Elders. He had a significant number of personal assistants and office holders who were in charge of specific tasks in court and at public events.

The elephant tail was another sign of governmental authority and identity. Someone who disobeyed a political authority was brought before the Chief and the Elders. In this scenario, the individual who issued the summons (typically a linguist) was accompanied by an elephant tail, which symbolized an envoy or higher-ranking authority. The Aduana clan included the Gyaman people. The dog is the totem and identification emblem of the Aduana clan. At the chief's residence, the Okyeame (linguist) was a key figure. He served as a go-between for the Chief and the Council of Elders. "Nana Kyeame tie ma Nendo Nana Ne Nembayinvo sɛ...", an Elder addressed the Chief through the linguist at state sessions. "Nana Kyeame (the linguist) inform His Majesty and the Council of Elders of the following..."

¹²⁸ *Esɛ* is a mound made in a palace on which the stool or seat of the chief rest to distinguish him from the councilors during the traditional council setting

The Gyaman Kingdom, in its present state, exists as separate Traditional States in the Bono Region of Ghana and in the mid-eastern of the Republic of Côte D'Ivoire. The Gyaman States in Ghana, located in the Gyaman North and south Districts are: Drobo, Dwenem, Japekrom, Sampa, Seketia and Suma.

3.3.2 Processes of Installation and Enstoolment of Chiefs

A chief was chosen from a single bloodline. The royal bloodline was not singled out for any treatment. When a Village Stool or a Provincial Stool became empty, the Elders who made up the Village Council or the Provincial Council convened a meeting, which was presided over by the Krondihene (Krontihene). The Elders chose two or more persons from among themselves to approach the Queen Mother and ask her to propose a candidate for the Stool. The Queen Mother then convened a meeting with all of the adult male and female members of the royal dynasty. They went over each of the qualified candidates and picked the one they thought was the best fit. When a candidate was chosen, the Queen Mother was dispatched to notify the Krondihene. The latter convened an Elders meeting and informed them of the Queen Mother's nomination. The installation ceremony was scheduled on a certain day. To legitimate his position, an installed Village Chief swore an oath of allegiance to his Provincial Chief, while a Provincial Chief swore an oath of fidelity to the Gyamanhene.¹²⁹

When a Village Chief was to be chosen and installed, Elders and commoners alike gathered on the specified day to observe the election and installation procedures. Intelligence, manliness, physical fitness, humility, charity, and eloquence were among the traits required of an acceptable candidate. The commoners' leader was known as the Ngwangwaahene (Nkwankwaahene). He was the youth's de facto leader. Even though he had no official position on the Council of Elders, the Ngwangwaahene was

¹²⁹Agyemang, et al. "The Impact of Colonial Rule on the Gyaman State" (2013):389 - 405

acknowledged as the commoners' representative.¹³⁰ His position was politically significant since it allowed ordinary people to critique the government. The commoners sat behind the Ngwangwaahene on election day. The Okyeame then announced the name of the candidate chosen by the Queen Mother. This was preceded by clapping, hisses, laughing, or silence as a clear indication of approval or dissatisfaction. The elders would inquire as to what the commoners thought of it. They might give it their approval or disapproval. If the nominee was rejected, the Queen Mother was notified, and the royals went on to nominate someone else. If the Queen Mother's choice was still unsatisfactory after three nominations, it was up to the Council of Elders to propose someone. The men and ladies of the royal family gathered at the Queen Mother's residence once a candidate was elected and approved. They resolved all disagreements between the incoming chief and any member of the royal family. Following that, the royal family's adult members swore an oath of loyalty to the newly chosen chief. The installation was then scheduled for a certain day.¹³¹

In most cases, a primarily office was passed down through the female line. It rotated but maintained policy continuity; nonetheless, certain provincial stools were patrilineal in succession. Pinango (Pinanko), Angobea (Ankobea), Fumasua, and Akyidom stools were among them.¹³²

When a chief is installed, he automatically becomes a chief priest and a judge. The electors, or "Kingmakers," had the power to remove a chief under the Gyaman constitution. The people coined the phrase "Nea Osi Ohene na Otu Ohene," which means "Nea Osi Ohene na Otu Ohene." "The one who de-stools a Chief is the one who elects him." Drunkenness, adultery, violence, theft, authoritarianism, and womanizing

¹³⁰ Kofi Abrefa Busia, *The Position of a Chief in Modern Political System of Ashanti*. (London: Oxford University Press, 1951), 39

¹³¹ Busia, *The Position of a Chief in Modern Political System of Ashanti*. 39

¹³² Agyemang, et al. "The Impact of Colonial Rule on the Gyaman State" (2013):389 - 405

were among the offenses that led to the Gyamanhene's dethronement. Others were authoritarianism and a lack of regard for his subjects.¹³³ A chief might likewise be destooled if he revealed his subordinates' "servile" origins. First, the Gyamanhema counseled him. If he grew obstinate, the Abadwafo preferred impeachment proceedings against him and convened a court to trial him again. If he was found guilty, a sheep was slain, and his sandals were removed as a symbol of his destooling. The destooling was then announced to the general public. The Krondihene was then requested to take over the state's administration until a new chief could be chosen.¹³⁴ The Yaakase and Zanzan royal lineages alternated as the holders of the Kofi Sono Ambem Stool in the Gyaman State. When the Kofi Sono Ambem Stool became vacant, the Abadwafo, which included all the Amanhene, several significant Elders, and the Paramount Queen, convened to determine which royal gate was responsible for providing a candidate for the stool. In the Yaakase dynasty, the Queen and the Akyidomhene oversaw determining which of the royal communities of Adandia, Tangamuru, and Amanvi was to provide a candidate. It was critical for the Akyidomhene to retain the stool, which served as a symbol of the Gyamanhene's office, in order to avoid unlawful occupancy if the incorrect candidate was elected. As per our sources, during the Zanzan dynasty, the Pinangohene, the Akyidomhene, the Queen of Diasemba, and the Gyamanhema (the Paramount Queen of the Gyaman State) researched and generated evidence for one of the royal societies of Herebo, Diasemba, Zanzan, or Tagbane to generate a candidate for the stool.¹³⁵

¹³³ Agyemang, et al. "The Impact of Colonial Rule on the Gyaman State" (2013):389 - 405

¹³⁴ Busia, *The position of the chief in the modern political system of Ashanti*, 115

¹³⁵ Emmanuel Terray, "The Political Economy of the Abbron Kingdom of Gyaman" (2006) <http://www.google.com> Accessed on 10th June, 2019.

The recommended candidates were submitted to the Gyamanhemaa, who were asked to choose the best candidate for the job. She then requested that the Akyidomhene and Pinangohene call a meeting of the Abadwafo, which would include all the Amanhene as well as a few prominent Elders. The Elders were made aware of the Queen's choice. The Queen was commended by the Council for providing them with a candidate. The news was then communicated to the Adikrofo by the Amanhene. The installation rites were then scheduled for a certain day. It was a day when everyone was paying attention. The Amanhene, Adikrofo, and Ngwangwaahene convened to represent the ordinary people. To legitimize his authority, the new King swore an oath of fealty to those present.¹³⁶

3.4 Reasons for Selecting the Study Area

The study area was selected due to its unique culture. The Jaman people are so special in terms of their festivities, how they live their lives, and their Chieftaincy Institution is so interesting to be studied on. Most of the traditional heads namely Queen Mothers and Chiefs are mainly Christians, so it is very imperative to conduct this current study about them to ascertain how the policies, principles, rules and tenets of the Church of Pentecost affects them in their respective Traditional Leadership Roles in the communities. Therefore, the study is meant to discover the challenges that Christians who are royals and chiefs face in their chieftaincy statuses in Jaman South and North Districts within Bono Region of Ghana by taking a particular look at those who are in the Church of Pentecost.

¹³⁶ Emmanuel Terray, *"The Political Economy of the Abbron Kingdom of Gyaman"* (2006) Accessed on 10th June, 2019 <http://www.google.com>.

CHAPTER FOUR

ANALYSIS OF FINDINGS AND DISCUSSIONS OF RESULTS

4.1 Introduction

The content of this chapter is derived from the interviews conducted in Gyaman North and South Districts of Bono Region of Ghana between March and September, 2019. This was to solicit the views of Chiefs, Queen Mothers, Royals, Elders, Kingmakers, and the Clergy who are all members of the Church of Pentecost on “Challenges Facing Christian Chiefs and Royals”. This chapter gives the analysis of findings and discussions of results on the data collected from the study area. The analysis and discussions are done under the Four (4) research objectives raised in the study that is; To find out the challenges faced by the Chiefs as Christians and traditional rulers at the same time, to examine the constraints posed by the Church to its members who are Chiefs and royals and why those constraints, to examine the constraints posed by Traditional Kingmakers to Chiefs and royals who are Christians, and lastly, to examine the effects of the challenges facing Christian Chiefs on their traditional leadership roles.

The main data collection instruments employed in this study were Semi-Structured Interviews and Key Informant Interviews (KIIs). The data was then transcribed and analyzed using the Thematic Analysis Method (TAM). The qualitative analysis method employed in this study is a non-numeric examination and interpretation of observations for the purpose of discovering underlying meanings and patterns of relationships as described.¹³⁷

1. ¹³⁷ Rubin, A. & Babbie, E. R. *Research methods for social work*, 6th Ed. (Belmont, CA: Thomson Brooks/Cole, 2008) 12.

4.2 Demographic Characteristics of Research Participants

This section discusses the background information of the research participants for this study. It examines the gender of participants, age groups of participants and occupations of respondents.

The entire research work targeted a total sample size of Twenty (20) participants. Out of the twenty participants interviewed, five (5) representing 25% were Females whilst the remaining Fifteen (15) of them representing 75% were Males. It can therefore be concluded that the number of Males in Chieftaincy in the study areas outweighs the number of Females.

The age groups of the participants revealed that, out of all the Twenty (20) participants, two (2) representing 10% of them were between the ages of 30-40 years, four (4) representing 20 % were between the ages of 41-50 years, four (4) representing another 20% were also between the ages of 51-60 years, seven (7) of them representing 35 % were between the ages of 61-70 years, whilst three (3) representing 15% were 71 years and above. This shows that, majority of the participants were between the ages of 61-70 years and that the elderly persons in Chieftaincy Institution are more than the younger persons.

The field data also captured information about the Occupations of Respondents. The Field Data collected revealed that, thirty-five percent (35%) of them numbering seven (7) were Farmers, twenty percent (20%) numbering four (4) were Teachers, five percent (5%) being one (1) person was a Lecturer, ten percent (10%) being two (2) persons were Traders, five percent (5%) represented one (1) person was a Banking Consultant, another five percent (5%) being one (1) person was a Registrar of a Public University whilst the remaining twenty percent (20%) was made up of four (4) persons were Reverend Ministers of the Church of Pentecost.

4.3 Challenges Facing Christian Chiefs and Royals

One of the aims for conducting this study was to find out the challenges facing Christian Chiefs and royals in this epoch. Therefore, this section explores the views of Christian Chiefs, royals and some Key Informants about the challenges that faces Christian Chiefs and royals in this modern world. To properly appreciate African culture, one must first understand African Traditional Religion, which is the spirituality of Africans and was the dominant religion before to the arrival of Christianity and Islam. When examining African culture, it could be realized that religion is the foundation. Religion is life in Traditional Africa, and life is religion, making culture and religion inextricably linked. Religion brings meaning to the lives of community members and is interwoven into all elements of life, including socioeconomic and political dimensions. Traditional clerics have been spiritual advisers to Akan Chiefs in history; it is only fair to have the practices of the traditional religion incorporated into the Chieftaincy Institution without any prejudices. Therefore, can Christians be professing a foreign religion function as traditional leaders without any challenges?

The research found a host of challenges; most of them being religious and customary responsibilities that conflict with Christian believes and practices. These include pouring of libation, veneration of the black stool, animal sacrifices, observance of taboos and sacred days, appeasement of the smaller deities, polygamous marriages, and time constraints among others.

4.3.1 Pouring of Libations

Libation is said to be a traditional religious ritual in which a liquid substance is poured down accompanied by utterances as a form of supplications or prayer.¹³⁸ It forms part of every traditional activity of the Akan people and it is performed during marriage ceremonies, naming of children, installation of chiefs, funerals, festivals and all sacred occasions.

Most of the research respondents of this work sited libation as a challenging duty to Christians in Chieftaincy. Nana Takyi Tuah II said:

“Pouring of libation seems to be an idolatrous practice to me because it involves mentioning of the names of dead ancestors. I am saying this because when we pour libation, we invoke the spirits of the departed souls who were royals or chiefs to come into our aid and it is against my church doctrine and Christianity as a whole. Though I have been taught to understand that libation is a form of prayer, my conscience does not serve me right.”¹³⁹

According to Nana Amoah Aturu, the main purpose of the use of alcohol instead of water to pour libation on some stools, is to preserve the stools. He said, when water is used to pour libation, it will rather decay the stools. To him, the use of alcohol is a challenge as Christian, taking into consideration his Christian values and norms. He said

“Though the powers of the supreme God are invoked in libation, the smaller deities and ancestors are called upon and curses to provide life support and protection for the community. Most Christian Chiefs and royals may be in the state of dilemma as in whether to pour libation to the ancestors and the traditional deities in fulfillment of traditional leadership obligation or stop in obedience to Christian doctrine.”¹⁴⁰

Nana Afari Koranteng noted that pouring of libation is one of his main challenges as a Christian and a Chief. He finds it difficult in pouring libation because of his church’ doctrine. He noted that since he is also a care taker of another stool aside his, he has to

¹³⁸ Addo Dankwa III, *The Institution of Chieftaincy in Ghana: The Future*. (Accra: Goldtype Ltd., 2004) page 79.

¹³⁹ Nana Takyi Tuah II (Baabianeha Hene) interviewed on 14th August, 2019 at 4 pm.

¹⁴⁰ Nana Amoah Aturu, Twafohene of Kwasiborkrom Community interviewed on 14th August, 2019 at 6:30 pm.

pour libation on behalf of his family and community. He said, this is a major challenge not only to him but his other Christian brothers and sisters who are Chiefs, Queen Mothers and royals. According to him, his personal experience that when Chiefs and Queen Mothers attend funerals and occasions, they are served with alcoholic beverages. This he said is in contrast with his Christian faith, norms and doctrines that a Christian should take in any alcoholic beverages.¹⁴¹

Nana Wolly Kwadwo¹⁴² reiterated that it feels uncomfortable to handle alcoholic substance as a Pentecostal and more so to pour libation with it, I sometimes feel guilty after offering the libation prayer. He said, “The linguist is called upon sometimes to perform the libation when necessary”.

4.3.2 Pacification of The Gods and Purification of The “Black Stool” With Animal Blood

On this subject matter when Nana Twene was interviewed said, “The sprinkling of animal blood on the Black Stool is largely termed as ungodly and a form of idolatry by many especially Pentecostal Christians. He noted that, he being a Christian and performing this act is a big challenge to him because his conscience always proves him wrong with this custom. He said, “this practice contradicts the New Testament worship that has abolished blood sacrifices according to Hebrews 9:25-26. Though it has said that the blood is used as a preservative for the wooden stools, I still have conflicting thoughts in practice.”¹⁴³

¹⁴¹ Nana Afari Koranteng, Faaman Hene and Abakomahene of Drobo Traditional Area, interviewed on 16th August, 2019 at 5:00pm.

¹⁴² Nana Wolly Kwadwo, Kyidomhene of Duadaso No.2, interviewed on 6th September, 2019 at 11:22 am

¹⁴³ Nana Twene, Baamuhene of Suma Ahenkro Traditional Area, interviewed on 6th September, 2019 at 2:52 pm

Elder Nsiah Agyeman explained that the black stool is purified with animal blood, during the celebration of *Munufie*, (Yam Festival). In the first-place alcohol is used to pour libation after which the blood custom is performed, then *eto* (smashed yam) is offered to the stool, putting the food on both sides of the stool to complete the purification process. Though these cultural practices are not idolatry in itself, a Pentecostal Christians would not perform them without struggling with the conscience¹⁴⁴ according to Elder Nsiah Agyeman, which is the role conflict theory.

4.3.3 Some Perceptions of Christians

On the challenges faced by Christian Chiefs and royals, Nana Akua Fekaa Apraku II said that most Christians perceive the Chieftaincy Institution as idol worship and anyone who enters into it is termed as idol worshipper. This makes it very difficult for Chiefs to invite Christians during Chieftaincy meetings due to the kind of perceptions Christians have about Chieftaincy. More so, it becomes very difficult also for Christians to associate themselves with Chiefs closely.¹⁴⁵

4.3.4 Conflicting Time Schedules

Nana Adjei Aboagye with his personal experience on this matter said, traditional council meetings and Church activities sometimes coincide. He finds it difficult attending and participating in some church activities due to his status as a traditional leader. He said, Traditional Council meetings coinciding with Church meeting times are very challenging to him.¹⁴⁶ Nana Bermaa Asuama who is the Queen Mother of Zezera, a boarder community in Gyaman South District shared the same view by saying “sometimes the community and Nananom need my presence at the palace

¹⁴⁴ Elder Benjamin Nsiah Agyemang, Kingmaker and elder brother of the Paramount Chief of Drobo Traditional Area interviewed on 15th August, 2019 at 5:15pm.

¹⁴⁵ Nana Akua Fekaa Apraku, Queen Mother of Faaman, Abokomahemaa of Drobo Traditional Area interviewed on 15th August, 2019 at 3:05 pm

¹⁴⁶ Nana Adjei Aboagye, Baabianeha Chief of Staff, interviewed on 14th August, 2019 at 5:09.

whilst there is an important church program I wouldn't want to miss. Such occurrence puts me in dilemma, its challenging".¹⁴⁷

4.3.5 Polygamous Marriage

Nana Wolly Kwadwo when interviewed on the challenges faced by Christian Chiefs and royals said that there is the existence of polygamous marriage and the issue of having a throne wife. This practice is not in line with his Christian norms and values but some Christian Chiefs are forced to get a second wife or a throne wife which to him is a challenge.¹⁴⁸ Odencho Dr. Afram Brempong shared his personal experience on this subject matter. He narrated that a woman was married on his behalf at his blind sight and without his approval. He noted that the woman was brought to stay in the palace for some time but later on left when she realized that the marriage will not materialize.¹⁴⁹ According to Elder Nsiah Agyeman, stool wife is a must for a Gyaman chief, especially the Paramount Chief. He stated that no matter the religious background of the chief, the provision for the stool wife will be made and efforts will be made for him to accept the offer. If the chief refuses to marry the damsel, it is seen as a taboo and men in the traditional area or the community finds it difficult to marry her because she has been betrothed to the chief.

Abusaupaning Athony Obeng on his part stated that the issue of 'Nkonwayere' is gradually leaving the Chieftaincy Institution as Christians begun to accept chieftaincy responsibilities. Christian norms and doctrines do not support polygamy; this informs

¹⁴⁷ Nana Bermaa Asuama, the Queen mother of Zezera, interviewed on 10th September, 2019 at 9:18 am.

¹⁴⁸ Nana Wolly Kwadwo, Kyidomhene of Duadaso No.2 interviewed on 6th September, 2019 at 11:22 am.

¹⁴⁹ Odencho Dr. Afram Brempong is the Paramount Chief of Suma Ahenkro Traditional Area, interviewed on 14th August, 2019 at 12:24 pm.

the decision of many Christian Chiefs who refuse to marry second wives to fulfill chieftaincy customs.

His Excellency Nana Asum Ahensan I in his responses to the question on polygamous marriage in chieftaincy said it is not mandatory. According to him, it is optional to marry a second wife as a chief.¹⁵⁰ Nana Akua Fekaa Apraku II holds that if a chief is a Christian, he should not be forced to marry a 'Stool Wife' which might be against his religious norms.¹⁵¹

4.4 Constraints Posed by The Church to Its Members Who Are Chiefs and Royals

The information by the respondents was based on their experiences and their involvement in Chieftaincy. In an interview with Nana Takyi Tuah on the constraints posed by the Church to its members who are Chiefs and royals, said the Church of Pentecost on its own does not put any constraint on members who are royals from entering into Chieftaincy. He noted that it is rather church members who see themselves as 'holier than thou' of which they perceive Chiefs and royals who wish to enter into Chieftaincy as idol worshippers and are serving two masters. He said, before the introduction of Christianity, Chiefs were recognized as servants chosen by God to lead His people. The only problem had to do with the pouring of libations and the pacification of the gods, the purification of the 'black stool' with animals' blood and veneration of the ancestors.¹⁵²

¹⁵⁰ HE Nana Asum Ahensan Mawerehene of Suma Ahenkro Traditional Area (Former Minister of Chieftaincy and Former Ghana's Ambassador to Equatorial Guinea), interviewed on 6th September, 2019 at 9:00 am.

¹⁵¹ Nana Akua Fekaa Apraku, queen mother of Faaman, Abokomahemaa of Drobo Traditional Area interviewed on 15th August, 2019 at 3:05 pm

¹⁵² Nana Takyi Tuah, Baabianeha Chief interviewed on 14th August, 2019 at 4 pm

On the contrary, Nana Afari Koranteng said that he sees that there is an existence of constraints posed by the church to its members who are Chiefs and royals. In his submission, he quoted Psalm 1:1-4 to make his point that there is the perception of the existence of idolatry in Chieftaincy due to the fact that people found culpable for breeching of laws and taboos in the community are demanded to bring sheep to be sacrificed to pacify the gods. This, he said becomes a constraint to Christian Chiefs and royals as the church do not support.¹⁵³

Furthermore, Elder Benjamin Nsiah Agyemang when interviewed said, he had the fore taught of idolatry in Chieftaincy. He noted that pouring of libations and purification of the “Black Stool” was his main challenges. He said, performing these functions as a Christian Chief to him was ungodly. This thought made him reject the call to be the Paramount Chief of Drobo Traditinal Area, due to his Christian faith. After his younger brother ascended the throne, he had no other option than go close to him and support him succeed. He noted that, he came to the realization that most of the things he termed as idolatry worship were not so and he could have made a lot of impact should he had earlier ascended the throne.¹⁵⁴

According to Nana Wolly Kwadwo, Christians are forbidden to drink and go near alcoholic drinks and he finds it difficult because he is expected to use alcoholic drinks in performing libations and other sacrifices. Due to this, he noted that majority of the church members see him as an idol worshipper because of the things associated with Chieftaincy.

¹⁵³ Nana Afari Koranteng, Faaman Hene and Abakomahene of Drobo Traditional Area, interviewed on 16th August, 2019.

¹⁵⁴ Benjamin Nsiah Agyemang, counsellor to and elder brother of the Paramount Chief of Drobo Traditioal Area interviewed on 15th August, 2019 at 5:15 pm

Again, he said, the church's doctrines itself do not give issues to Christian Chiefs and do not put any constraints on the Christian royal but the church Elders and members perceive the Chieftaincy Institution as an idol worship. He noted that most of the challenges are not created by the tenets and principles of the church but individuals of the church especially some elders and members have issues with Christian's Chiefs and royals due to certain acts and practices they perceive as ungodly.¹⁵⁵

On the other hand, Opoku Onyina who is the immediate past Chairman of the Church of Pentecost and also a royal noted that even though there is the conception of ungodliness in Chieftaincy, if Christians fail to venture into it, there will be more non-Christians ruling over them. He further advised that though there is that perception of idolatry in Chieftaincy, Christians who have much faith and are called into it are at liberty to enter to it.

According to him, the church is not against and does not prohibit any church member from entering into Chieftaincy. What the church frowns upon is that act and practice of rituals in Chieftaincy that contradicts scripture. In view of this, he advised that Christian royals entering into Chieftaincy ministry or institution are to make their intentions clear and make their kingmakers understand what they will do and what they will not do taking into consideration their Christian belief before ascending the throne.¹⁵⁶

Taking the views of the respondents presented above into consideration, it could be clearly noted that the church itself does not and is not against Chieftaincy Institution but rather members and officers of the church perceive that Chieftaincy is all about

¹⁵⁵ Nana Wolly Kwadwo, Kyidomhehe of Duadaso No.2 interviewed on 6th September, 2019 at 11:22 am

¹⁵⁶ Opoku Onyina, Immediate Past Chairman of the Church of Pentecost interviewed on Friday, August 30, 2019, at 9:48pm.

idolatry and discriminate among them Christian royals who wish to enter into Chieftaincy and Chiefs as well. What the church frowns upon is some acts in the Chieftaincy such as the pouring of libation, offering human and animal sacrifices, purification of the stools of which to the church it is in contrast to scriptures. These doctrines are seen as constraints and make most Christians believe that indeed Chieftaincy is all about idolatry. The church has therefore seen the need to encourage its members to take up positions in Chieftaincy to introduce the light of Christ there and correct the wrongs. The church now recognizes and gives audience to Christian Chiefs and royals whenever the Chiefs especially are in their midst when the church meets. The church now organizes retreats and conferences to Christian Chiefs and royals. Typical of this is the Church of Pentecost which has a periodic conference dubbed “Royals Conference” organized for its members who are Chiefs, Queen Mothers and royals to train them on how to work with traditions and customs taking into consideration the scriptures thereby changing things that are not in conformity with the scriptures. This helps encourages members of the church who are Chiefs and Queen Mothers to be zealous in taking the scriptures into the Chieftaincy that seems as idolatry to many believers and also encourages royals to venture into Chieftaincy when called into it.

4.4.1 Constraints Posed by Kingmakers to Chiefs and Royals who are Christians

On the question of the constraints posed by traditional kingmakers to Christian Chiefs and royals, Odenho Dr. Afram Brempong¹⁵⁷ said that it is the prerogative of the Queen Mother to appoint and present someone who ascends the throne to the elders who are the kingmakers. He said that when the kingmakers find out that the candidate

¹⁵⁷ Odenho Dr. Afram Brempong is the Paramount Chief of Suma Ahenkro Traditional Area, interviewed on 14th August, 2019 at 12:24 pm.

presented is a Christian and is not ready to perform certain acts as custom and tradition demands, they tend to stand against him/her. This is because they see that as a taboo.

He further said, using his personal experience as an example, he noted that there was a festival where he instructed his elders that water should be used to pour libation instead of “schnapps” of which he faced a major threat and challenge. He said, the kingmakers see themselves as custodians of the tradition of which they do everything possible to protect their tradition. This therefore poses a major constraint to Christian Chiefs, Queen Mothers and royals.

On this same subject matter, Nana Afari Koranteng said that one of the major challenges with respect to the constraints posed by traditional kingmakers to Christian Chiefs and royals is very spiritual. He said that if you are not spiritually inclined and deep in the things of God, the kingmakers can do anything within their ability to hinder one's chance of becoming a chief and also undermine his leadership when installed if found out that you are a Christian. This is because, they see the Christian as a threat to the tradition and is likely to penetrate into the Chieftaincy with his Christian believes to change certain customs and traditions which are perceived by Christians to be idolatrous.¹⁵⁸

He observed that the kingmakers will force you to perform all the necessary rituals and sacrifices as a Chief regardless of your Christian faith. Failure to observe the rituals and sacrifices can lead to distoolment especially during Yam Festival where rituals are performed to remember departed souls and welcome the new yam season.

¹⁵⁸ Nana Afari Koranteng, Faaman Hene and Abakomahene of Drobo Traditional Area, interviewed on 16th August, 2019 at 500pm.

He admitted that performance of certain rituals become a challenge for him as Christian since they seem to be in contrary to his Christian beliefs.

On the other hand, Nana Akua Fekaa Apraku, Nana Kankanfo Amo and his Excellency Nana Asum Ahensan I noted that, traditional kingmakers are not against Christian royals becoming Chiefs and Queen Mothers but if they find out that you are not likely to perform certain rituals, they will definitely stand against you. According to Nana Asum Ahensan I, he anticipated rejection from the kingmakers at his nomination only to experience the opposite. “I was surprised by the overwhelming endorsement of the kingmakers”. He added that our current generation of kingmakers want Christians to be chiefs.¹⁵⁹

The responses from the various respondents clearly indicate that kingmakers indeed pose a major constraint on Christian Chiefs, Queen Mothers and royals. They seem not to permit anyone to come into the Chieftaincy Institution with different faith and believe. They are ever ready to stand against him/her even at the point of fighting him/her both physically and spiritually which can lead to distoolment. Since they serve as custodians to the customs and traditions, they tend to fight even with their last drop of blood to protect their customs and traditions thereby forcing Christian Chiefs and royals to despise their faith and beliefs and perform certain rituals especially when it comes to pouring of libation and the pacification of the gods.

4.5 Effects of The Challenges Facing Christian Chiefs And Royals

In the area of the effects of the challenges facing Christian Chiefs and royals, Nana Adjei Aboagye said, he sees that there is the existence of conflicts in his role as a Chief

¹⁵⁹ HE Nana Asum Ahensan Mawerehene of Suma Ahenkro Traditional Area (Former Minister of Chieftaincy and Former Ghana’s Ambassador to Equatorial Guinea), interviewed on 6th September, 2019 at 9:00 am.

and as a Christian at the same time. He noted that, he sometimes finds it very difficult in conforming to the traditional rules and also performing certain rituals regarding his throne and his Christian faith. He puts himself in the state of dilemma on which path to take.¹⁶⁰

It could be noted that one major challenge facing the Christian Chief and royal is the existence of performing certain rituals as custom demands such as the pouring of libation, pacifying the stools with blood being it animal or human. These acts are termed as ungodly and idolatry in the sight of the Christian royal. This deters most royals from accepting the candidanship of ascending a throne thereby allowing many unbelievers dominating the Chieftaincy Institution.

People of the same faith tend to look down upon Christian royals who have become Chiefs and Queen Mothers. They see them to be serving two masters and are no longer fit to call themselves as Christians. They tend to call them as idolaters who have defiled their Christian faith. This therefore discourages a lot of royals from becoming Chiefs.

A Christian Chief is likely to lose his stool if he fails to perform certain customs, traditions and rituals. This poses a major effect on the Christian Chief.

4.6 Discussion of Results

According to Role Conflict theorists including Talcott Parsons Ralf Dahrendorf, and Erving Goffman, an actor's behavior may best be understood as a function of role and personality. That is to say, how people behave is an offshoot of what the individual actor is made of – their personality and the demands placed on them by their community – roles. Getzels & Guba refer to role as “the set of complementary expectations regarding the actor in his interaction with other individual.” These

¹⁶⁰ Nana Adjei Aboagye, Baabianeha Chief of Staff, interviewed on 14th August, 2019 at 5:09.

theorists together observed that there is the need for roles in the ideal sense to combine in supporting the realization of a unified goal. Each person has several duties assigned to him by his group. To the degree that an actor achieves the demands of his roles, he is praised; to the extent that he fails to do so, he is labeled eccentric and, in extreme cases, subjected to severe consequences. Because the actor playing the part is a member of the group that determines it, he will generally share the role's expectations, and the expectations will have validity for him based on mutual agreement. As a result, the actor feels an internal pressure to adhere to the role, even if the role demands conflict with his own needs in certain ways.

The most important thing that Role Conflict theorists point out, which is very clear, is that in certain situations, role conflicts occur. This frequently occurs when events are so well-structured that an actor is forced to play two or more parts at the same time, each with its own set of expectations that are inconsistent, contradictory, or even mutually incompatible.

The reality of role conflict, can be observed in the situation of individuals who are chiefs and Christians at the same time. Observations, reveal that many Akan Christians in Ghana often have a very difficult decision to make in accepting to lead their indigenous communities as Chiefs often based on the perception that indigenous leadership belongs to the adherents of the traditional religion due to the religious functions and rituals of the Chieftaincy Institution that run counter to the doctrine, precepts, and practices of the Christian faith. Some Churches in Ghana for example forbid their members to be Chiefs and skin or stool functionaries. This illustrate a perfect case of role conflict. According to Katz & Kahn, the situation where an individual faces incompatible demands as may pertain to their job or their position is what is known as role conflict.

In their obligations and duties as chiefs and custodians of the customs of their communities, Christian chiefs and royals, notwithstanding their Christian beliefs, are expected to perform traditional duties including pouring libation, sacrificing to ancestral spirits and gods. Meanwhile, these traditional practices contradict the demands of the Christian faith and conducts a Christian. Therefore, a Christian who is a chief is faced with the conflict of having to fulfil the rigorous requirements of both tradition and Christian faith. In this case they may either neglect the Christian roles to the performance of the traditional leadership roles or vice versa. In any case, because the Christian roles seem to be well defined and codified, it is expected that, such an individual would face a higher severity level of role conflict as the traditional roles are also well defined and structured. Explaining further, the manifestation of role conflict in the life of a Christian chief could occur when the customary demands are expected to be fulfilled in one direction while response to the various statuses and roles of the Christian doctrines turns to oppose the customs of his office as a Chief to which they are expected to be faithful.

This situation called for the need to conduct an investigation into the possible challenges faced in reality by Christian Royals and Christian Chiefs who worship with the Church of Pentecost in the Jaman North and South districts of the Bono Region of Ghana. Firstly, in response to questions about the challenges faced by Chiefs as Christians and traditional rulers at the same time, it was discovered that Christian chiefs and royals constantly in a dilemma as their obligations include pouring of libation, veneration of the black stool, animal sacrifices, observance of taboos and sacred days, appeasement of the smaller deities, polygamous marriages, and time constraints among others. It is obligatory for chiefs to pour down liquid substance, usually alcohol accompanied by utterances as a form of supplications or prayer. This

forms part of every traditional activity of the Akan people and it is performed during marriage ceremonies, naming of children, installation of chiefs, funerals, festivals and all sacred occasions. Most of the chiefs who responded acknowledged that pouring libation was a challenging duty for Christians in chieftaincy, especially since smaller deities and ancestors are invoked and called upon to provide life support and protection for the community.

To purify it, chiefs are required to sprinkle animal blood on the 'Black Stool'. Christians in the Pentecost church see this practice as being largely ungodly and idolatrous. This practice contradicts the New Testament teachings of the Holy Bible that has abolished blood sacrifices according to Hebrews 9:25-26. Thus, being a Christian and performing this act was acknowledged by several respondents as a big challenge.

Also, it was realized that traditional council meetings and church services sometimes coincide making it difficult for chiefs to often attend and participate in some church activities.

Finally, it was discovered that another big challenge faced by Christian chiefs and royals is that there is the practice of polygamous marriage and the issue of having a throne wife. Christian Chiefs have no options but to marry a throne wife. No matter the religious background of the chief, the provision for the stool wife will be made and efforts will be made for him to accept the offer. If the chief refuses to marry the damsel, it is seen as a taboo and men in the traditional area or the community finds it difficult to marry her because she has been betrothed to the chief.

Boadi who argues in favor of Christian becoming a traditional chief also recognizes that a “Christian chief in Ghana faces problem with regard to his religious duties”.

Boadi vividly explains the dilemma of the Christian chief as excerpted below:

First and foremost, the Black Stool on which he sits metaphorically is an idol. On holy days, he must pour libations of alcoholic beverages over it and make sacrifices to the gods and ancestors. It would be improper for a Christian leader to compromise his faith in God by participating in these pagan rituals. If he refuses to perform them, on the other hand, he will be destooled.¹⁶¹

An assessment of the constraints posed on Christian chiefs and royals by the Church was also necessary to do. Through the interview, it was realized that, the Church of Pentecost as a whole does not formerly constrain its members who are Chiefs and royals. Rather the constraints usually come from individuals in the church who perceive or associate chieftaincy with idolatry. In other words, the church is not against and does not prohibit any church member from entering into Chieftaincy in practical terms. Notwithstanding, it frowns upon the many rituals and practices in Chieftaincy which contradict the scriptural injunctions held by the church and this is where the challenge emanates from. The doctrines are seen as constraints and make most Christians believe that indeed Chieftaincy is all about idolatry.

It was realized however, that the church has come to see the need to encourage its members to take up positions in Chieftaincy to introduce the light of Christ there and correct the wrongs. The church now recognizes and gives audience to Christian Chiefs and royals whenever the Chiefs especially are in their midst when the church meets. The church now organizes retreats and conferences to Christian Chiefs and royals. Typical of this is the Church of Pentecost which has a periodic conference dubbed “Royals Conference” organized for its members who are Chiefs, Queen Mothers and royals to train them on how to work with traditions and customs taking into

¹⁶¹ Boadi, *Christianity or Traditional Beliefs and Customs?* (Accra: U.G. Publishing House, 2001), 106.

consideration the scriptures thereby changing things that are not in conformity with the scriptures. This helps encourages members of the church who are Chiefs and Queen Mothers to be zealous in taking the scriptures into the Chieftaincy that seems as idolatry to many believers and also encourages royals to venture into Chieftaincy when called into it.

On the other hand, response to questions on the constraints posed by traditional kingmakers to Christian Chiefs and royals, revealed that it is the prerogative of the Queen Mother to appoint and present someone who ascends the throne to the elders who are the kingmakers. When the kingmakers find out that the candidate presented is a Christian and is not ready to perform certain acts as custom and tradition demands, they tend to stand against him/her. This is because they see that as a taboo. The kingmakers see themselves as custodians of the tradition of which they do everything possible to protect their tradition. This poses a major constraint to Christian Chiefs, Queen Mothers and royals. The kingmakers owe it a duty to see to it that the chief performs all the necessary rituals and sacrifices as a Chief regardless of their Christian faith. Failure to observe the rituals and sacrifices may lead to distoolment. Kingmakers seem not to permit anyone to come into the Chieftaincy Institution with different faith and believe. They are ever ready to stand against him/her even at the point of fighting him/her both physically and spiritually which can lead to distoolment. Since they serve as custodians to the customs and traditions, they tend to fight even with their last drop of blood to protect their customs and traditions thereby forcing Christian Chiefs and royals to despise their faith and beliefs and perform certain rituals especially when it comes to pouring of libation and the pacification of the gods.

In reality, the situation of chiefs and royals who are Christians in general and in particular worshipping as Christians in the church of Pentecost in Ghana, confirm the

observations of Role Conflict theorists who identified a conflict between role and personality. As observed by Role Conflict theorists, the effect of role conflict is that the actor who is in the middle of conflicting demands fails in reality to fully be in conformity with the expectations from the various roles or statuses they hold. The situation that emerges is that the individual may be compelled either to ignore or abandon one of the conflicting roles while accepting the other or he or she may be under the compulsion to compromise between the roles or actually do a physical or psychological withdrawal from the roles in contention. The long run effect according to Getzels & Guba in agreement with the saying, one servant cannot fully serve two masters is that the one facing role conflict fails to meet the expectations of their roles and may be adjudged as ineffective in their roles and non-performing in their statuses.

The severity in role conflict depends on the relative incompatibility of expectations between the two roles. That is, whether the performance of the duties of one role helps to suffice the expectations of the other role or lead to a neglect of the other competing role. The assessment of the challenges faced by Christian chiefs and royals in this study clear shows that role conflict experienced by chiefs and royals who are Christians as well is a severe one since the performance of their traditional duties lead to a neglect of their roles as Christians. Their chieftaincy roles and their Christian roles directly oppose each other, thus placing the Christian chief in a dilemma as the results of the study reveals. As well, the rigor with which the role expectations are defined in a particular situation determines the severity of the role conflict according to Getzels & Guba. That is, when roles expectations are loosely defined, they yield lesser role conflict than in situations where definitions are more exact and definite. The rigidity or flexibility of the boundaries of the groups within which the roles are demanded tends to determine the extent of role conflict faced by the actor. It is clear that role

expectations of both the traditional council and the Christian church are rigidly defined such that one cannot compromise. It can be seen that Christian royals who accept roles as chiefs and Queen Mothers are despised by other Christians and seen as serving two masters and thus not deserving to be called Christians but rather idol worshippers who have defiled their Christian faith. Also, a Christian chief is likely to lose his stool if he fails to perform certain customs, traditions and rituals as obliged to.



CHAPTER FIVE

SUMMARY, CONCLUSION, AND RECOMMENDATION

5.1 Overview

The study was conducted to explore the challenges Christian Royals and Christian Chiefs are faced with using Christian chiefs and royals in The Church of Pentecost as a case. The specific objectives of the study were to find out the challenges faced by the Chiefs as Christians and traditional rulers at the same time, examine the constraints posed by the Church to its members who are Chiefs and Royals and why those constraints, and to examine the effects of the challenges facing Christian Chiefs on their traditional leadership roles.

The participants were chiefs and royals who were members of The Church of Pentecost in the Jaman North and South Districts of the Bono Region of Ghana who narrated their experiences of playing multiple roles as traditional leaders and Christians.

5.2 Summary of Key Findings

Through interviews granted to the participants who were Christian chiefs and royals in the Church of Pentecost, several discoveries regarding the challenges Christian Royals and Christian Chiefs are faced with.

5.2.1 Challenges Faced by the Chiefs as Christians and Traditional Rulers at the Same Time

It was discovered that Christian chiefs and royals in the Church of Pentecost are constantly in a dilemma as their obligations include pouring of libation, veneration of the black stool, animal sacrifices, observance of taboos and sacred days, appeasement of the smaller deities, polygamous marriages which run counter to the doctrines, injunctions, and standard of conduct set by Christian faith. the

5.2.2 Constraints posed by the Church to Its Members Who Are Chiefs and Royals and Why those Constraints

An assessment of the constraints posed on Christian chiefs and royals by the Church revealed that, the Church of Pentecost as a whole did not formerly constrain its members who are Chiefs and royals. Rather the constraints usually come from individuals in the church who perceive or associate chieftaincy with idolatry. In other words, the church is not against and does not prohibit any church member from entering into Chieftaincy in practical terms. Notwithstanding, it frowns upon the many rituals and practices in Chieftaincy which contradict the scriptural injunctions held by the church and this is where the challenge emanates from. The doctrines are seen as constraints and make most Christians believe that indeed Chieftaincy is all about idolatry.

It was realized however, that the Church has come to see the need to encourage its members to take up positions in Chieftaincy to introduce the light of Christ there and correct the wrongs. The Church now recognizes and gives audience to Christian Chiefs and royals whenever the Chiefs especially are in their midst when the Church meets. The Church now organizes retreats and conferences to Christian Chiefs and royals. Typical of this is the Church of Pentecost which has a periodic conference dubbed “Royals Conference” organized for its members who are Chiefs, Queen Mothers and royals to train them on how to work with traditions and customs taking into consideration the scriptures thereby changing things that are not in conformity with the scriptures. This helps encourages members of The Church who are Chiefs and Queen Mothers to be zealous in taking the scriptures into the Chieftaincy that seems as idolatry to many believers and also encourages royals to venture into Chieftaincy when called into it.

On the other hand, response to questions on the constraints posed by traditional kingmakers to Christian Chiefs and royals, revealed that it is the prerogative of the Queen Mother to appoint and present someone who ascends the throne to the elders who are the kingmakers. When the kingmakers find out that the candidate presented is a Christian and is not ready to perform certain acts as custom and tradition demands, they tend to stand against him/her. This is because they see that as a taboo. The kingmakers see themselves as custodians of the tradition of which they do everything possible to protect their tradition. This poses a major constraint to Christian Chiefs, Queen Mothers and royals. The kingmakers owe it a duty to see to it that the chief performs all the necessary rituals and sacrifices as a Chief regardless of their Christian faith. Failure to observe the rituals and sacrifices may lead to distoolment.

5.2.3 Effects of the Challenges Facing Christian Chiefs on their Traditional Leadership Roles

The many rituals and practices of traditional leadership such as pouring of libation, pacifying the stools with blood are seen as ungodly and idolatry by the Church. Christian royals who accept roles as chiefs and Queen Mothers are despised by other Christians and seen as serving two masters and thus not deserving to be called Christians but rather idol worshippers who have defiled their Christian faith. Also, a Christian chief is likely to lose his stool if he fails to perform certain customs, traditions and rituals as obliged to. These discourage and deter most Christian royals from accepting the candidanship of ascending a throne. As a result, chieftaincy in Ghana continues to be dominated by unbelievers.

5.3 Conclusion

This situation of role conflict and the observation that many Christian royals in many Churches in the Christian faith refuse the offer to take up chieftaincy roles in many communities in Ghana called for the need to conduct an investigation into the possible challenges, constraints, and its effects faced in reality by Christian royals and Christian chiefs who worship with The Church of Pentecost in the Jaman North and South districts of the Bono Region of Ghana.

The results of the study obtained through interviews with the selected participants who were chiefs and royals, show that in reality, the situation of chiefs and royals who are Christians in general and in particular worshipping as Christians in The Church of Pentecost in Ghana confirm the observations of Role Conflict theorists who identified a conflict between role and personality. As observed by Role Conflict theorists, the effect of role conflict is that the actor who is in the middle of conflicting demands fails in reality to fully be in conformity with the expectations from the various roles or statuses they hold. The situation that emerges is that the individual may be compelled either to ignore or abandon one of the conflicting roles while accepting the other or he or she may be under the compulsion to compromise between the roles or actually do a physical or psychological withdrawal from the roles in contention. The long run effect according to Getzels & Guba in agreement with the saying, one servant cannot fully serve two masters is that the one facing role conflict fails to meet the expectations of their roles and may be adjudged as ineffective in their roles and non-performing in their statuses.¹⁶²

¹⁶² Getzels Jacob W., and Egon G. Guba. "Role, Role Conflict, and Effectiveness: An Empirical Study." *American Sociological Review* 19.2 (1954): 164-175.

The severity in role conflict depends on the relative incompatibility of expectations between the two roles. That is, whether the performance of the duties of one role helps to suffice the expectations of the other role or lead to a neglect of the other competing role. The assessment of the challenges faced by Christian chiefs and royals in this study clear shows that role conflict experienced by chiefs and royals who are Christians as well is a severe one since the performance of their traditional duties lead to a neglect of their roles as Christians. Their chieftaincy roles and their Christian roles directly oppose each other, thus placing the Christian chief in a dilemma as the results of the study reveals.

The elements of the theory have helped in analyzing the extent of role conflict, its possible causes, effects on Christian chiefs and royals using the Church of Pentecost in the Jaman North and South districts of the Bono Region of Ghana. It is clear that role expectations of both the traditional council and the Church are rigidly defined such that one cannot compromise. It can be seen that Christian royals who accept roles as chiefs and Queen Mothers are despised by other Christians and seen as serving two masters and thus not deserving to be called Christians but rather idol worshippers who have defiled their Christian faith. Also, a Christian chief is likely to lose his stool if he fails to perform certain customs, traditions and rituals as obliged to. As long as the doctrines, scriptural injunctions, and the standard of life set by The Church for her members run counter to those set by the traditions and practices chiefs are obliged to, a severe role conflict will continue to occur until one or all two come to a compromise.

5.4 Recommendations

To mitigate the many challenges faced by Christian Royals and Chiefs and its effects on their leadership and membership roles, the following are some recommendations:

1. There should be intensive public education and sensitization of Traditional Leaders and Church Members on the need for coordination between the Church and the Chieftaincy Institution for the development of our society. Christian Leaders and Chiefs could collaborate to educate Christians not to associate chieftaincy with idolatry, but rather understand that chieftaincy is an essential leadership institution for the organization and progress of our society. This pedagogical endeavor should also aim at creating the awareness that traditional leadership is not idolatry and therefore Christian Chiefs must not be marginalized by the Church and the traditional authority.
2. it is recommended that the Church maintains and develops the organization of more Royal Conferences and seminars to educate the Christian Chiefs, Queen Mothers and Royals further on their mandate to send the light of the Gospel into the darkened areas of the institution as they strengthen their relationship with God and lead their communities with Christian values and principles.
3. The Church must offer regularized chaplaincy services to the palaces. Pastors and church leaders must be admonished to give themselves to offering regular prayers for the Christian Chiefs, getting closer to them and serving as Godfathers to them as recommended by Apostle Opoku Onyina, a former Chairman of the Church of Pentecost. These will go a long way to encourage the Christian Chiefs or Queen Mothers come to the realization that they have a duty and mandate to take the light of Christ to the palace.
4. Christians must be encouraged not to shun chieftaincy roles if the mandate falls on them as traditional authorities are admonished to desist from impressing non-Christian customs such as marriage of the *Nkonwa Yere* (stool wife), serving of alcoholic beverages and others on the Christian Chiefs.

5. It is recommended that further research be conducted to provide pastoral responses to the challenges facing Christian chiefs, queen mothers and royals to ease the difficulties and to make them more effective.

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APPENDIX 1: INTERVIEW GUIDE

PARTICIPANTS CONSENT FORM

RESEARCH TOPIC: CHALLENGES FACING CHRISTIAN CHIEFS AND ROYALS: A CASE STUDY OF THE CHURCH OF PENTECOST (JAMAN SOUTH AND NORTH DISTRICTS IN BRONG AHAFO REGION OF GHANA)

SECTION A: Background Information

NAME:

AGE:

SUBURB:

OCCUPATION/PROFESSION:

SECTION B: Concept of Chief

Q1. Who is a chief? **Probe question**, who qualifies to be a chief in this community?

Q2. What are the functions of a chief in this community?

SECTION C: Challenges Facing Christian Chiefs and Royals

Q3. Enumerate some of the challenges facing Christian chiefs and royals in this community

Q4. What are the challenges faced by Christian chiefs and royals in the Church of Pentecost?

Q5. How difficult is it for a Christian to be a chief in this era?

SECTION D: Constraints Posed By The Church to Its Members Who Are Chiefs and Royals

Q6. What do you think are some of the constraints posed by the Church to its members who are chiefs and royals?

Q7. Explain the tenets/rules of the Church of Pentecost that serves as a constraint to its members who are chiefs and royals

Q8. Is there any Church doctrine that prevent people from becoming chiefs and Queen Mothers?

SECTION E: Constraints Posed by Traditional King Makers to Chiefs and Royals Who are Christians

- Q9. What do you think are some of the constraints posed by the kingmakers to chiefs and royals who are Christians?
- Q10. Explain the customs and traditions that serves as constraints to Christian royals who are prospective chiefs and chiefs.
- Q11. Are there any traditional rules that prevent Christians from becoming chiefs and Queen Mothers?

SECTION F: Effects of the Challenges Facing Christian Chiefs and Royals

- Q12. Explain the effects of the challenges facing Christian chiefs and royals
- Q13. Examine the effects of the Church constraints on its members who are chiefs and royals
- Q14. How difficult will it be for a Christian to be a chief at the same time?
- Q15. Examine the impact of this on the communities in which they rule
- Q16. What are some of the effects of the Church constraints on its members who are chiefs and royals?

SECTION G: Recommendations

- Q 17. Kindly recommend the possible ways of dealing with this issue
- Q 18. Suggest some recommendations for further studies

[This Interview Guide was developed by the researcher himself based on the knowledge and understanding he has acquired in his program of study and also from his project supervisor].