

Doctoral (PhD) Dissertation

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**TABOOS AND GOVERNANCE IN ASANTE FANTE AND GA SOCIETIES
IN GHANA**

Doctoral (PhD) Thesis

Supervisor:

Prof. Dr. Maria Bordas

.....signature.....

Budapest, 2021

Declaration

I hereby declare that this PhD thesis entitled “Taboos and Governance in Fante Asante and Ga Societies in Ghana” is the creation of my own toil. It is not made up of any quantifiable issues that has been previously presented in whole or in part to any academic institution or learning establishment for the award of any other academic degree or diploma. Any already published resources that have been used in this thesis to the best of my knowledge have been appropriately acknowledged.

Candidate’s Signature.....

Date: November 4, 2021

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Supervisor’s Declaration

I herewith affirm that the preparation and presentation of this thesis were supervised in agreement with the guidelines on supervision of thesis laid down by the University of Public Service, Budapest, Hungary.

Supervisor’s Signature.....

Date: November 4, 2021

Name: Prof. Dr. Maria Bordas

Abstract

The research sought to explore Taboos and Governance in the Asante, Fante and Ga Societies in Ghana. The specific objectives were to develop a highly respected thoughtful appreciation of what governance and good governance should look like in the context of a society's original set-up; to weigh the contemporary nature of governance-related taboos; and to evaluate the impact of contemporary society on taboos and the resulting impact on indigenous governance. The research was directed by Creswell's understanding of the research paradigm, which is a term used to define a researcher's philosophical perspective and conceptualization of reality. The research employed the mixed method technique to elicit empirical data for the research questions. Two distinct sets of equipment were used to collect data. The first instrument was a structured interview guide that was designed to obtain more frank and objective responses from respondents. The second tool was a questionnaire, which the researcher utilized to get precise replies from participants on the research. The research's primary findings revealed that the people living in the research areas are structurally unique in terms of their traditions and customs. Secondly, it was discovered that because traditional rulers have a unique position, they are unable to resist respecting taboos in order to preserve particular standards and appease the populace over whom they reign. Thirdly, taboos remain the key factor for guiding principles of moral conduct towards the exploitation of property belonging to the community. Fourthly, the research revealed that there is lack of co-ordination between Traditional Authorities (T. A's) and Local Government Institutions (L.G. I's) necessitating the call by the TA's to be involved in all deliberations of governance in their area of authority. Fifthly, the Chiefs are calling for a means to make real the dictates of the 1992 constitution to be part of the local governance structure. Finally, the findings, demonstrated that the Chieftaincy institution, as it relates to its operations in the studied areas of Ghana, is a non-abolishable institution. As a result of the study's findings, a number of suggestions were provided by the researcher, which could have far-reaching results on the chieftaincy institution and the local government system in Ghana. The suggested recommendations are; the chieftaincy institution should be financially supported by the government, non-governmental organizations (NGOs), the District Assembly, and private individuals to organize training workshops and durbars to raise people's awareness about the importance of taboos on indigenous governance as part of society governance. Added to that, one potential area which should be of concern to Ghana as a nation is chieftaincy conflict and this comes about because people who are not members of the royal families and lineages are using their

influence and wealth to usurp power. As a result, the study recommends that the National House of Chiefs (NHC) intensify the compilation of all chief succession lines in the study areas and throughout the country, as this will prevent usurpers from fomenting unrest in the traditional territories explored and throughout the country. Last but not the least, the research recommends that, the process of limiting leadership to only members of the royal houses deny these traditional areas where the research took place of all the leadership potential available to them, until that practice is changed the areas would be denied of services of the general members of the society.

Absztrakt

A disszertáció arra törekszik, hogy feltárja a Ghánában található Asante, Fante és Ga törzsi rendszerek tabuit és kormányzati rendszereit. A disszertáció konkrét célkitűzése, hogy

- képet adjunk arról, mit jelent a kormányzás és a jó kormányzás az őslakos társadalmi szerkezetben;
- felmérje a jelenlegi kormányzáshoz kapcsolódó tabuk rendszerét;
- megvizsgálja, hogy milyen hatást gyakorol a jelenlegi, modern társadalom az őslakos kormányzati rendszerek tradícióira, különös tekintettel a tabukra;

A disszertáció a Creswell kutatási paradigmájának ismeretein alapul, amelynek célja, hogy feltárja a kutató hipotéziseit a kialakult gyakorlattal összefüggésben. A tanulmány vegyes módszerű kutatási megközelítést alkalmazott a tanulmány céljának eléréséhez, amikor empirikus adatokra alapozta a kutatási kérdések megválaszolását. Az empirikus adatgyűjtéshez két módszert vettünk alapul.

Az első egy interjú-útmutató volt, amelyet arra használtunk fel, hogy strukturált adatokat kapjunk a válaszadóktól, annak érdekében, hogy azok minél őszintébb és objektívebb válaszokat adjanak.

A második módszer egy kérdőív volt, amelyet a kutató arra használt, hogy a résztvevőktől összegyűjtse a disszertáció szempontjából releváns, pontos válaszokat.

A tanulmány fő ténymegállapítása, hogy a disszertáció által vizsgált területeken élő emberek hagyományai és kultúrájuk egyedi vonásokat mutatnak.

Másrészt, a kutatás rávilágított arra a tényre is, hogy a hagyományos uralkodók egyeduralkodó pozíciót töltenek be, ami azt jelenti, hogy a nép, amely az uralmuk alatt áll, engedelmeskedni köteles neki, bizonyos előírások betartása érdekében, mely utóbbiak legfontosabb formái a tabuk.

Harmadrészt, a tabuk továbbra is kulcsszerepet játszanak az erkölcsi normákon alapuló magatartási elvek megtartásában, különösen a közösséghez tartozó vagyon hasznosításával kapcsolatban.

Negyedrészt, a disszertáció rámutatott arra, hogy hiányzik a koordináció a hagyományos hatóságok (TA-k) és az önkormányzati intézmények (LGI-k) között, amely azt eredményezi, hogy az

önkormányzati intézmények nem teszik lehetővé, hogy a TA-k részt vegyenek a kormányzati tanácskozásokon, amely egyébként a hatáskörükbe tartozik.

Ötödrészt, a törzsfőnökök ragaszkodnak azokhoz a jogaikhoz, amelyeket az 1992. évi alkotmány szabályoz, és ami a helyi önkormányzati részvételüket garantálja.

A kutatás eredményei alapján a kutató számos olyan ajánlást fogalmazott meg, amelyek bevezetése hasznos eredményeket hozhat a Ghánában lévő törzsfőnöki intézményi és az önkormányzati rendszerben.

A javasolt ajánlások a következők: a kormánynak, a nem kormányzati szervezeteknek (NGO-knak), a Kerületi Közgyűlésnek és magánszemélyeknek pénzügyi segítséget kell nyújtaniuk a törzsfőnöki intézmény számára képzési műhelyek és dűrbárok szervezésével, annak érdekében, hogy az emberek figyelmét felhívják arra, hogy az őslakos kormányzati rendszerben lévő tabuk milyen fontos szerepet töltenek be a helyi törzsi szervezetek kormányzati rendszerében.

Van azonban egy olyan probléma, amely Ghánának mint nemzetnek sok gondot okoz: a törzsfőnöki pozícióval kapcsolatos konfliktusok, amelyek azért jönnek létre, mert azok a törzsi tagok, akik nem a királyi családok tagjai, vagy azok leszármazói, befolyásukkal és vagyonukkal sokszor a királyi hatalom megszerzésére törekszenek.

Ez utóbbira tekintettel, a disszertáció azt javasolja, hogy a Nemzeti Törzsfőnökök Házának (NHC) támogatnia kell a törzsfőnökök utódlásának hagyományos módját, olyan módon, hogy ezt kodifikálják az alkotmányban, vagy valamely más jogszabályban, annak érdekében, hogy a trónbitorlókat megakadályozzák abban, hogy fegyveres konfliktusok és ezáltal instabilitás alakuljon ki az ország törzsi területeien.

Végül, de nem utolsósorban, a disszertáció azt javasolja, hogy a disszertáció által vizsgált területeken csak azokat a vezetési formákat ismerje el az állami kormányzat, amelyek a királyi házak tradicionális utódlásán alapulnak, és azokat ne, amelyek ennek nem felelnek meg. Amíg ez a gyakorlat bevezetésre nem kerül, azok a potenciális vezetők, akik ugyan alkalmasak lennének a vezetésre, de a királyi család utódlási hagyományai szerint nem választhatók meg, nem tölthetnek be vezető funkciót.

Dedication

I dedicate this work to Professor Naana Jane Opoku-Agyemang (Nee Sam) for believing in me and giving me a lifeline.

To my wife Abigail Maame Esi Tawiah Essel, my son Papa Kwaku Gyan Essel (Prof.) and daughter, Maame Ama Eduwaa Essel. (Lady) Your sacrifices for me to pull this work through means a lot to me and I promise you, I shall also sacrifice the rest of all I have now for your growth and development. This I pledge and may God be my help.

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“To everything that has a beginning, has an end...” (Jack Kornfield)

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Abbreviations

ACHPR	African Commission on Human and Peoples' Rights
AIR	Akan Indigenous Religion
ATR	African Traditional Religion
AU	African Union
AWGIPC	ASEAN Working Group on Intellectual Property Cooperation
CEC	Commission of the European Communities
DA	District Assembly
DCE	District Chief Executive
ECA	Economic Commission for Africa
EU	European Union
FGDs	Focus Group Discussions
GTZ	German Technical Co-operation
IKS	Indigenous Knowledge Systems
ILGS	Institute of Local Government Studies
IPACC	Indigenous Peoples of Africa Coordinating Committee's
LGI	Local Government Institution
MMDAs	Metropolitan/ Municipal/ District Assemblies
NGOs	Non-Governmental Organizations
OAU	Organization of African Unity
OECD	Organization for Economic Co-operation and Development
PNDC	Provisional National Defence Council

RCCs	Regional Co-ordinating Councils
SfDR	Support for Decentralisation Reform Programme
SPSS	Statistical Package for Social Sciences
UN	United Nations
UNDP	United Nations Development Programme
UNPFII	United Nations Permanent Forum on indigenous Issues
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples
UNESCO	United Nations Educational Scientific and Cultural Organization.
USAID	United States Agency for International Development
TA's	Traditional Authorities

Chapter 1 Issues of the Research

1.1 Topicality of the Issue

It is widely accepted that there are several forms of African Traditional Religious (ATR) belief systems among the diverse tribes of people that inhabit the huge continent of Africa. In Ghana, various religious beliefs and expressions are seen among different ethnic groups, clans and families in the celebration of religious festivals, rites of passage, funerals, etc. This does not negate the fact that African Traditional Religion's (ATR) main ideas are based on nature, namely the belief in a Supreme Being, lesser deities or spirits and ancestors, as practiced in Africa and especially, by the Akan and Gas in Ghana, are virtually the same, while various expressions of ATR are found among different ethnic communities in Africa. Megasa (1997) notes that the varieties are more than simple values than those of expressions. Therefore, religious plurality was with traditional African cultures in terms of language until the rise of other western religions, such as Islam and Christianity. It is worthy to note that theological tensions and divides do not arise as a result of the variances found within ATRs because of the common thread of indigenous beliefs. (Opoku, 1978).

Instead of ideologies that enhance proprietary claims to truth and ideals, African Traditional Religions prioritize realistic existence. In a mutual exchange, the different conventional belief structures open up various religious components that equip them to adapt to the realistic difficulties of life, such as illness, suffering and death. ATRs do not compete or contradict one another in satisfying people's social, psychological, and spiritual needs. While this is true to some extent, the emergence of Christianity and Islam has weakened ATR's hold on the African people. Regardless of religious affiliation, ATR and its cultural traditions have had a huge influence on and influenced African views and sentiments. They are deeply rooted in the African psyche and present themselves via a range of acts and behaviours.

Chieftaincy is one of the few traditional institutions in Ghana that still survive due to the influx of Western cultures and their consequent disregard and contempt for some Ghanaian customs. Traditional African governing institutions are varied. Chieftaincy is considered as a male dominated sphere in Ghana. Most of Africa's first-generation nationalist leaders, such as Houphouet-Boigny, Sekou Toure, Leopold Senghor, and Kwame Nkrumah, saw leaders as colonial state functionaries and chieftains as a relic from the past of ancient Africa which had no place in the post-colonial political scene. (Busia, 1968). According to Skalnik (2004), chieftaincy can serve

as a basis for new mixed governance systems since chiefs' act as stewards and champions for the interests of local communities within the wider political system. At the grassroots level, chieftainship systems converge with consensual systems for the most part. Chiefs at the grassroots level are answerable to higher-level chiefs and rarely have the power to sabotage the nation's interests. Despite these distinctions, the literature paints the chieftaincy institution as a monolithic system with skeptics and little recognition of democratic practices, particularly at the grassroots, arguing that chieftaincy and modern democratic institutions cannot coexist.

A taboo will always be associated with "sacredness," or something that is "forbidden." Taboos might be applied to "people" or "things". In ensuring that good governance prevails in a given society in Ghana, the chieftains use taboos. Indigenous Knowledge Systems (IKS) rely exclusively on indigenous ways of making people's lives meaningful. Millar (1999) defined Indigenous Knowledge Systems (IKS) as indigenous peoples' indigenous knowledge or indigenous peoples' local knowledge that is unique to a culture, community, or civilization. Traditional science (Western knowledge) and Indigenous Knowledge Systems (IKS), according to Miller, Kendie, Apusiga, and Haverkort (eds) (2006), have the common purpose of negotiating existence. Both of them aim to formulate the laws and rules regulating the world and nature. Indigenous knowledge systems develop interdictions (do's and don'ts), ideals, beliefs, customs, rituals, and ceremonies based on an interpretation or philosophy of how nature and the world work, whereas natural sciences develop laws, concepts, and theories that describe nature. Growth and governance as a means of resolving problems in Africa is one area where this is particularly visible, making IKS a topic of major academic interest in recent years. Growth and governance as a means of resolving problems in Africa is one area where this is particularly visible, making IKS a topic of major academic interest in recent years. IKS receives attention in the field of governance and focuses primarily on the institution of chieftaincy (Agyemang, 2009; Ayittey, 1991; Bekker and Jeffery, 1989; d'Engelbronner-Kolff, Hinz & Sindano (eds.), 1998; Donald & Reddy (eds.) 2003; Miller, 1968; Odotei & Awedoba (eds.) 2006). Thus, from the perspective of the research respondents in the research areas, the institutions, laws, and standards that enable them to comprehend their environment are IKS. Taboos and governance are another aspect of the IKS that is gaining attention and academic investigation. Governance is present in the traditional African environment through the institutions of chieftaincy and citizenship, which complement one another in adhering to the numerous taboos necessary for a healthy and peaceful community. Additionally, it assists in the

management of life and property. However, with the advancement of science and technology, as well as the impact of some religious beliefs, particularly Christianity and Islam in Ghana, this distinctive component of African Traditional Religion (ATR) has been diluted down in recent years.

According to Khan and Parvaiz (2010), taboo is defined as "a strong social prohibition (ban) against words, items, behaviors, or debates that a group, culture, civilization, or community deems objectionable or insulting". According to Steiner (1956), "taboo deals with (1) all ritually significant social obedience mechanisms.; (2) in dangerous situations with specific and restrictive behavior." It may be said that taboo is concerned with the sociology of risk., as it also deals (3) putting the safety of individuals at risk and (4) with the protection of society against people at risk and thus risky, however. Taboo is seen and referenced as "an akyiwade," as explained by Osei (2006); "that which is prohibited or forbidden". There are several taboos that are known to be universal, however, each civilization has its unique set of taboos. Allan and Burrige (2006) noted that in English-speaking societies new taboos have arisen on sexuality, faith, gender, disability, race and ethnicity. This practice is also evident in Germany, where it is prohibited to report the nationality of offenders in newspapers under data protection legislation. In other words, until offenders have fulfilled their due to society, German courts allow their names and ethnicity to be suppressed in the news media (Schwartz, 2009; Arthur, 2009).

Over the years, taboos have not stayed the same. New taboos are continually emerging, while old ones take different forms (Farberow, 1963, p.2; Allan & Burrige, 2006, p.105). Crystal (1995, p.173) revealed that a straight connection must be traced between the forbidden language, the language of violence, and the language of profanity. Crooks (2006, p.214), however, is of the view that, all prohibited words and phrases have a comparable effect on non-native speakers, according. In reality, our culture continues, despite its propensity to accept universal canons, with actions governed by strictly archaic taboos. Whether this pattern is criticized or embraced, it is widely regarded as essential for comprehending current life in Ghana and Africa as a whole. In its historical context, Omobola (2013), affirmed that traditional religious rulers used taboo as a sacred word to describe a set of cult or religious prohibitions enforced as weapons for moral encouragement, instruction, and objective to maintain the sanctity of their shrines and the good of their adoring communities. The term also refers to any form of social limitation imposed by a group's leadership

on specific times, locations, acts, activities, and individuals, mostly but not only for religious reasons and for the good of society. As a result, taboo can be used in two ways. Cultural or solely religious use is defined in the narrower sense, whereas the wider sense reflects its use in the domains of socio-economics and politics. A cult or religious taboo thus represents a subset of taboos, but as a whole it does not constitute taboos. Religion is beneficial in this regard; nevertheless, it is not necessary for the living and existential usage of taboo. (Osei, 2006).

The variety of meanings and uses of the word is part of the issue in any discussion of taboo. The term is most frequently used in the noun form to refer to prohibitions imposed on certain individuals, goods, or acts. In a "predicative and adjectival sense," "taboo" can also refer to "people, places, items, or situations endowed with an enigmatic quality and the restrictions that result from that quality." (Levine, 1986, p.995). In Akan (Fantes) and Ewe discourses on taboos, the word is used in both a narrow and a broad sense. In the Akan, 'akyiwade' or 'musuo' is the closest counterpart to taboos, that is, what is restricted or forbidden. The latter phrase, on the other hand, refers to prohibitions against extremely extreme or unusual moral sins such as murder, suicide, rape, incest, and religious sacrilege. As a result, while all taboos are "akyiwade", not all are "musuo". (Gyekye, 1995).

In Ghana, for example, a debate regarding the role of taboo in resolving the country's present environmental crisis is underway. Some people take a conservationist stance, claiming that cultural values and practices played a significant and positive role in previous societies and continue to do so in modern civilization. Some people take a conservationist stance, claiming that cultural values and practices played a significant and positive role in previous societies and continue to do so in modern civilization. Traditional cultures, on the other hand, appear to have lost power due to causes such as Western scientism and modernity - Western hegemonic attitudes that have stigmatized traditional and cultural values in Africa and reinforced the perception that they are satanic, untamed, and backward. This school of thought believes that reinstating certain historic values will enhance modern civilization. On the contrary, there are those who claim that their relevance in modern culture has been outlived by conventional values and practices. There are, however, centrists who hold a moderate view of the importance to the modern world of such conventional values. In "modern" societies, pollution is a problem of aesthetics, cleanliness, or etiquette, according to Douglas (1966), and it only becomes significant when it causes social disgrace. The

finer are social consequences, disdain, ostracism, gossip, and sometimes police intervention. The effects of pollution, on the other hand, are far more widespread in "primitive" communities.

1.2 Reasons of Choosing the Subject

Taboos in "primitive" cultures are reinforced by respect for status based on religious standing and supernatural sanctions. Douglas (1966) states that fear inspires primitive religions and is inextricably confused with defilement and hygiene at the same time. Anthropologists attribute the significance of traditional ideas and behaviors to "primitive" culture by making this difference between "primitive" and "modern" civilizations. As a result, "taboo" has no value in modern society because it only relates to the "primitive" world. In addition, it can be argued that, on the basis of its universal existence, the association of taboo with "primitive" cultures is incorrect. Durkheim (1963, p.70) calls taboos a "universal phenomenon." It must be pointed out, however, that this view is not without criticism. Holden (2000) disagrees with an anthropologist who concluded some time earlier that taboo was a characteristic of "primitive" culture centered on the universal existence of taboos. To Holden, it is a function of any culture. However, within unique cultures, such taboos can be prevalent. For example, although environmental taboos serve a variety of environmental purposes, including as maintaining plants and wildlife, (Barre, Miriam and Dianne, 2009), What constitutes such taboos, as well as the consequences for breaking them, differs from culture to culture. For instance, taboos differ among tribes within the Ghanaian context. Nevertheless, it can be said that such differences do not discredit or reduce the universal essence of reducing taboos to the level of "primitive" belief. Instead, taboo is a worldview that exists and works in various ways depending on both the underlying human existence and the social and ecological conditions in which societies live. Though Parrinder (1969) believed that ancestors created and maintained taboos, Fisher (1998, p.108) on the other hand affirmed that "a taboo is a sin against the Supreme Being and the ancestors". It can be argued, among other factors, that the traditional African belief in the religious order of the universe, in which the Supreme Being, ancestors and other supernatural forces are believed to be actively involved in the human world, plays an important role in promoting this notion. One could argue that the link between taboos and ancestors has ramifications for how humans interact with their natural surroundings, these ancient spirits are thought to live in things like trees, rivers, rocks, and certain animals, as revealed in the research work of Aye-Addo (2013) among the Akan people of Ghana.

In the sense that a community's governance cannot be firmly achieved without taboos, taboos and governance have been considered as one force. According to Odotei and Hagan (2002), if a person is installed as a chief but does not swear, his legitimacy as a chief may be questioned. The sworn oath provides credibility to leadership, which is important in governance. As a result, his actions are legal to the extent that he follows the oath of office. It follows that his acts remain legal to the degree that a chief adheres to the oath of office. It can also be said that, when violated, an oath has a supernatural power that brings daring consequences. Similarly, that of taboo and administration appears to be the same. A holder of an authority must adhere to a society's values and standards since these have been there for a long time. Failure to adhere to these would see a leader react to the wraths of the ancestors, for example, swearing an oath of office. By due process of the law, he would be judged by his subjects if he behaved himself in a manner that would undermine this high office.

Taking a closer look at the elements and the declaration by Busia (1968) that the chief swears an oath to govern on the installation of the chief based on defined rules that are modelled on elements of good governance, a breach of contract amounts to their absence or non-adherence by such leaders. A similar observation among the Asantes is made by Odotei and Hagan (2002, p.7). In their own terms, the King-oath designate's or puts him under the law and the people's control. If he behaved himself in a manner that would bring this high office into disrepute, his subjects would judge him by due process of law. It was also these oaths that, as chief judge, law-maker and supreme military commander, the King exercised authority (Odotei & Hagan, 2002, p.7).

Non-compliance with the oath of office is undeniably analogous to violating a taboo, and usually, violating a taboo is unlawful. As previously stated, a leader's credibility might be damaged by violating any of the office oath's requirements, rendering him or her incapable of ruling. The fundamental laws that legitimize the leader and regulate his or her behaviour toward the governed have been violated. The exchange of taboos between a chief and the governed through their representatives in the chief's council of state comprises aspects of efficient government. Although not exhaustively checked, the relevant literature indicates relevant issues in relation to the research. It shows that in indigenous societies in Africa, taboos prescribe certain specific ground rules that are required for governance. To ensure successful cooperation of all actors in order to fulfill society's goal, they have complete power over both the rulers and the ruled. Thus, without resorting to taboos, one cannot have any dialogue on governance in indigenous African societies. The

literature also shows the danger to indigenous culture posed by contemporary society by plural values, which obviously includes taboos. In the literature, however, the questions raised as part of the context to this research remain unanswered. What are the tenets of contemporary governance taboos? What part, if any, do they (the taboos) play in traditional African societies' indigenous governance? These problems need empirical data to provide an informed debate in contemporary African and, for that matter, Ghanaian societies on taboos and governance. This is precisely what this research aims to do. These issues demand empirical data to possess an informed discussion on taboos and governance in contemporary African and for that matter, Ghanaian societies. It can be inferred to some degree that efforts made by early theorists and researchers towards taboos and governance in the Ghanaian society are deemed necessary in shaping the lives of the people and ensuring that some laws are not violated. Therefore, the investigator found it necessary and relevant to explore the current state of Indigenous Information Systems (IKS) in terms of governance and taboos.

Enhancing democracy and human rights, fostering economic growth and social stability, reducing poverty, improving environmental security and the sustainable use of natural resources, and restoring trust in government and public administration are all benefits of good governance. Government is the method of exercising various types of power (social, political, economic, legal and administrative) within different institutional arenas, according to Action Aid, (2011). In a democratic system, the real challenge is to ensure that the governance mechanism is not subverted and taken over by economic and political elites. The questions to ask are what the 'common good' is and who decides that common good? Governance, according to Kahler and Lake (2004), can be described as "decisions made by one actor that a second is expected to obey", and relates to the regulation of social interactions by non-government players (p.409). It requires a normative evaluation of a non-state authority's capacity to govern life within its jurisdiction and to provide the community under its control with certain public goods by creating both institutions and practices of law. Governance study focuses on the official and informal parties involved in decision-making and decision-implementation, as well as the formal and informal processes set up to arrive at and execute the choices.

1.3 Formulation of the Scientific Problem

While taboos are difficult to categorize, it has been shown that grouping them makes them easier to comprehend. The categorization clearly demonstrates that these penalties on do's and don'ts regulate every element of human behavior. They encompass all facets of human existence, from legal, social, economic, and environmental to spiritual. Brempong (2006) argued that "taboos are leadership symbols for all those in charge of governance, so they should swear an oath at the beginning of office that is a seal of endorsement and promise to the state that all taboos in the society will be followed as a leader". It can be inferred that taboos are clearly encapsulated and include some of the elements of good governance as advocated by the World Bank and used in the governance of indigenous societies based on the observations made by Brempong (2006) , that taboos were emblems of leadership, and to Busia (1968), taboos affected chiefs' conduct.

As Nukunya (2016) cited Sarpong on the abbreviation of aspects of African culture due to the negative impinging position of contemporary society and the hindsight that certain factors lead to changes and adaptations in culture amid cultural continuity, some fundamental questions come to mind on taboos: what is the current essence of governance-related taboos? Are there any taboos adhered to? What is their current position within the framework of indigenous governance? What influence does modern culture have on these taboos? It can be concluded that one special aspect of ATR is the observation of taboos. As a result, it is not far off the mark to suggest that the African's life and thought rotates on taboos. All persons in positions of power, such as chiefs, queen mothers, priests, priestesses, and family heads, avoid establishing a dysfunctional connection with the supernatural through strict taboo observation. Such imbalances, as a result of taboos, cause anguish not just for the leaders, but also for the populations they dominate. Despite the reduction in morals and devotion to ATR, Africans continue to practice and observe aspects of their faith, including taboos. Civil society according to Chazan (1992), refers to the part of society, organizations, and groups that interact with the state, have an impact on the state, but are not part of it. Owing to the fact that governance study focuses on the formal and informal players involved in decision-making and implementation, the decisions made, and the official and informal mechanisms set up to arrive at and execute the decision, because governance is decision-making and in the decision-making process.

Behind the widespread agreement on the critical nature of governance comes a world of variance in terms of its genuine meaning and character. Depending on how governance is defined, it can range from administrative efficiency and the quality of fundamental public services on the one hand to democratic decision-making and participatory growth on the other, as well as a human rights-based approach to development. This is reflected in the way the phrase is defined by various donor and support groups. In this research, "good governance" refers to the purposeful manner in which persons are ruled, guided, or directed. Democracy and good governance are topical problems in today's world that are central to contemporary discussion (Warren, 1998).

The World Bank (1989, p.61) believed that in order to achieve good governance, a deliberate effort should be made to build a pluralistic institutional framework that allows for the consideration of a greater range of ideas and views in decision making. Not long ago, economic reforms were not synonymous with a country's governance structure; indeed, many claimed that authoritarian forms of government were essential for rapid economic progress. Good governance is the creation and implementation of policies that benefit the citizens of a country (Ake, 1993). Nonetheless, donor organizations and Bretton Woods institutions employ good governance as a "stick and carrot" tool to keep errant developing countries in line, requiring them to follow through on their requests for assistance (Bamgbose, 2005). While the present development discourse is not monolithic or unchanging, the core characteristics of good governance as defined by the World Bank are still widely accepted.

As a result, successful governance necessitates the presence of capable and efficient institutions that adhere to democratic values. It democratizes the field of resource management by expanding it. Criticizers of the debate over good governance and the role it plays in civil society assert that its representation undermines state-led growth by exaggerating the African state's inherent weaknesses in order to impose neoliberal policies (Abrahamsen, 2000). Civil society resides inside the conception of good governance. Therefore, the goal of civil society is to discipline and organize common citizens in order to put them into line with the dominant ideology of domination. There are, in addition, problems with the basic idea of civil society. Civil society is meant to represent the community's interests. But how can today's civil society, which is dominated by globally connected NGOs and organizations that follow the programs of their multinational donors, serve the local people it is supposed to represent? (Igoe & Kelsall, 2005; Hagberg, 2004).

While governance was an element of Ghanaian society, to the researcher's knowledge, the aspect of taboos and government appears to have been overlooked. What are the present ramifications of governance-related taboos? Is it still the case that taboos are observed? What contemporary function do they play in indigenous governance? What impact does modern culture have on these taboos? Due to the scarcity of study on the phenomenon in the three research areas, they need to be addressed in order to shed light on modern traditional governance in African civilizations such as Ghana's Akan, Fante, and Ga Societies. Present literature suggests that much of the work carried out in the areas of governance has already been done. In particular, this has made it timely and imperative for research of this kind to examine the existence and position of taboos in indigenous governance in contemporary society. It uses as its emphasis the indigenous governance of three (3) selected societies from various regions in Ghana. These are the Asante people, the Fante, and the Ga people.

1.4 Hypothesis

While considerable study has been conducted on social norms, human behavior is not solely guided by logical decision-making. By agreeing on expectations and regulations, a culture or civilization directs the behavior and thoughts of its members. Knowing that violating taboo is problematic in the governance structure of a society and also taboo is a type of "thought police" that governs the people's behaviour, the research proposes the following hypothesis:

1st hypothesis: In light of the society's environment of taboos and governance, there should be a significant difference in the enforced by social punishment when the governance structures are not adhered to. To be effective, such social punishment must be observable behavior.

2nd hypothesis: Some taboos are illegal, and violations can result in serious consequences. Only when there are possible benefits to breaking a taboo, is it meaningful? Benefits may only be realized in certain circumstances. An individual who considers breaking a taboo will notice the realization of his own personal gains from doing so. The chiefs in the three traditional areas are thought to rule using taboos.

3rd hypothesis: The adequacy of the information emanating from the heads to inform the people of the society needs to be ascertained since codification knowledge management strategy supports the use of explicit knowledge primarily in a society, a strategy should be formally established to make taboos and governance more effective in the area of knowledge management. Chiefs and

kingmakers are well-versed in the traditions on their communities and know the taboos that govern the communities in which they live in.

4th hypothesis: Taboos are defined as a social mechanism that aids in the management and safeguarding of sensitive information of the environment although they are sometimes viewed as irrelevant, it is hypothesized that local governance would include measures to control resources as well as mechanisms for monitoring and enforcement that regulate human behaviour in relation to the sustainability of the society. Indigenes are expected to make the right decisions per their governance in the three communities.

5th hypothesis: Indigenous cultures have always had administration. For many years, this fact has been a matter of considerable debate among Canadian politicians and academics, but there is little doubt that before colonisation, Indigenous Nations had developed complex structures of government for themselves. The critical questions that need to be answered today do not concern the indigenous government's pre-existence, but instead raise the issue of the indigenous government's existence today. Would indigenous Governance be done away with?

As a result, the focus of this dissertation will be on these issues, with the goal of making appropriate recommendations.

1.5 Research Objectives

Taboos, one can say is not isolated from governance and an attempt to separate one from the other would amount to placing illegitimate actors in charge of governance.

The overall goal was to learn more about the function of taboos in Asante, Fante, and Ga people's indigenous governance and to assess the impact of contemporary society on taboos which are related to governance. Specifically, the objectives of the research are therefore:

1. To acquire a thorough understanding of what make up good governance and governance in the context of indigenous communities. Although there is broad consensus on the elements which form the basis of good governance, societies and countries use and apply the concept of governance in different ways as governance is a process and carries no moral value as it depends solely on its efficiency and participation.
2. Social taboos are an excellent example of informal organizations based on cultural standards that are unregulated and unenforced by the government. Informal institutions like taboos

have been largely ignored when it comes to traditional governance and this study aims to determine the current state of governance-related taboos in various societies studied.

3. Taboos and cultural laws are social institutions that control conduct within communities, and all human cultures have some type of social taboo that is maintained as an informal institution that regulates the members' cultural norms. The impact of contemporary society on taboos is huge and can lead to a coordinated policy action between proponents of governances and taboos that will depend greatly on the society's position

4. The ramifications of any effect of current civilization on indigenous governance taboos are enormous. Indigenous belief systems have played an important influence in Ghana's governance system and taboos that support official legislation.

1.6 Research Questions

Following the above-mentioned problem definition, the research questions addressed by this research are as follows;

1. What is the indigenous perspective of what governability and good governance entails?
2. What is the current nature of governance related taboos?
3. Do taboos still play a role in the current indigenous governance of the research areas?
4. What are the ways indigenous governance system had been affected by contemporary society on taboos?

1.7 Justification of the Research

There is a substantial body of scholarly research on the topic of governance and taboos in the African context. Osei (2006) organizes taboos into cultural, moral, economic, political, scientific and environmental taboos (Ofosuhene, 2006). Others list them under religious, educational, those relevant to preventing criminal activity (Cassier, 1972) and thereby maintaining social discipline. For instance, environmental taboos that promote environmental and biodiversity conservation (Hyland & Ikumenne, 2005; Elmqvist, 2007; Toledo, 2000; Chemhur & Masaka, 2010) may also fall under economic and scientific taboos due to their economic importance in highly agrarian or pastoral communities that are predominantly indigenous African societies, and, more importantly, due to the scientific roles they play. In the same way, the examples Osei (2006) gives have political

and social significance as moral taboos. On their social importance, Manyike and Evans (1998, p223) stated that "the significance of taboos in the interaction of living individuals within an African culture cannot be emphasized". Haralambos and Holborn (2000, p.4) also refer to taboos as "instructions that direct behavior in specific situations".

Information on the topic of indigeneity in Africa or Ghana are neither the aim nor the scope of this research. To do this, however, the notion of indigenesness must be associated with indigenous knowledge, and indigenous knowledge must be associated with indigenous government in Africa, the approaches to indigeneity in Africa, which apply mutatis mutandis to Ghana, need to be highlighted in general. Broadly speaking, the rise of the indigenous peoples' civil rights movement in Africa is inextricably linked to the United Nations' attempts to increase global awareness of the issue and create public forums for people to express their experience (Crawhall 2006). Inevitably, in the case of Africa, questions discussed as to the conception and meaning of Indigeneity at world level still recur. Taboos played a major and constructive part in the traditional environment of Africans. To maintain peace and stability in the society, they established a system of rules that served as moral standards or as a law. Any moral system must include guiding principles, a source(s) of motivation, and specific reasons for objectivity. While articulated as 'negative' values emphasizing 'do not...' and educating citizens about what was not appropriate in society, they also pointed out the acts that were supposed to be performed through definition. Taboos also acted as the protector of moral principles in a world where there were no police. They were superior to current law enforcement agencies in some ways since violating a taboo resulted in an instant sentencing; they aided in raising children and supplied marriage guidelines; they might be classified as 'teaching aids' when it came to imparting moral principles to youngsters. When one lacked the intellectual capacity to express the relevance of certain moral precepts, taboos served as a convenient way to offer the same message from a different angle.

The challenges of governance inspired this research endeavor and the different forms of taboos in the society has led to scientific research, particularly in this subject, being considered as a priority. This phenomenon influenced the research on taboos and governance in Asante Fante and Ga communities in Ghana; it provided evidence-based information on governance practices and the role of taboos in Ghanaian social contexts, as well as the influence of these activities on the lives of community members. It is also necessary to understand why some specific taboos exist among the three societies in order to better inform policy deliberations and public debate.

1.8 Significance of the Research

Chieftaincy is in fact an institution that is heavily debated and politicised. Not all elements of Ghanaian society see it as valid or are willing to accept more than symbolic or ceremonial functions. Even when traditional leaders' authority is not questioned, their technique of selection and the manner in which they carry out their tasks frequently cause deep local friction. The outcome of the research will illustrate the degree to which the governance of a community in Ghana involves taboos. The research would advise policy makers to ensure that the country's governance structure inculcates certain elements of taboos. Therefore, they will eliminate the corrupt practices that are plaguing the world. It will provide the government with the expertise to provide the logistics, infrastructure and funding required to upgrade and expand conventional structures that will continue to be important to the country's governance.

The analysis will reveal the fact that among the three societies chosen for the research, taboos are the cornerstone of the indigenous governance structure. There are various countries surrounding Ghana who believe in taboos. For example, Nigeria has a lot of certain cultural practices that go hand in hand with Ghana. The two countries will therefore benefit from this research and contemporary society has made both positive and negative in-roads into the awareness and observance of taboos these days. Awareness of the main role that taboos plays in society offers a forum for avoiding aspects of conflicts over chieftaincy. The reasoning is that some of the conflicts arise from the non-observance of such taboos in the installation process. In addition, the research will be transparent about how taboos ensure openness, accountability, citizen engagement in government, regulate corruption, monitors and balances, and put morality into leadership, as well as legitimacy.

1.9 Scope of the Research

Indigenous Knowledge Systems (IKS) rely exclusively on indigenous ways of making people's lives meaningful. IKS is attracting attention within the field of governance and the emphasis is primarily on the chieftaincy institution. Nonetheless, being able to debate taboos and governance in Ghanaian Asante, Fante, and Ga societies will aid understanding of the concept of taboos and government. The research will be limited to taboos relating to the indigenous governance of Ghana's Asante, Fante and Ga societies. The research will not discuss taboos linked to people's environmental protection, wellbeing and social behaviour. The explanation for this delimitation is

that a number of academics have been received by the other types of taboos. The researcher would therefore avoid working on the same overworked area. The most significant explanation, however, is that Africa faces many challenges to governance, and understanding governance in its indigenous communities will be of great help in understanding some of these challenges, if not resolving them.

Limitations are constraints outside the influence of the researcher, according to Best and Kahn (1993), which impose limitations on the research's findings and their application to other circumstances. The major constraints the researcher envisages include the reluctance of respondents to disclose the data. Many respondents may also feel unable to respond to the questionnaires and that may cause the researcher to finish on time with a delay. Furthermore, the investigator may not verify if the respondents are telling the truth because some respondents can purposely falsify their answers. In addition, the researcher will only interview the major governing actors in and around Kumasi, Cape Coast and its surrounding towns and Ga's in Teshie La and Asere for their views on the subject under investigation. With other actors in the research field, this would decrease the effect of this restriction.

1.10 Definition of Terms

Some key terminologies of the research have been operationalised as follows:

- Chief:** a traditional ruler who has been properly selected and installed in conformity with all the area he hails from traditions and customs.
- Development:** implies the improvement in the lives of people as a result of enhancement in their self-esteem and aspirations. Complex cultural and environmental influences, as well as their interactions, play a role in improving people's lives.
- Governance:** refers to the processes of preserving government intervention, strengthening civil society and elected officials' capacity for critical decision-making, and fostering a continual conversation between stakeholders.
- Indigenous Knowledge:** refers to values, ethics, production and consumption systems, relationships, rituals, and community practices that are based on

cultural values, ethics, production and consumption systems, relationships, rituals, and community practices.

Integration: means making aspects of separate systems function in a coordinated and collaborated manner.

Local government: the term refers to a division of the national government. As a result, the term "*local*" refers to the national government's district and community levels.

Traditional Authority: refers to Chiefs at all levels (paramountcy, divisional, sub-divisional, odikro, village) together with their elders, family heads, leadership of youth and community vigilante groups.

1.11 A Concise Description of the Study performed and its partial conclusion by chapter

The work is divided into eight key sections to support the subject. The Introduction serves as a quick review of the issue's current relevance at the start of the investigation. The problem statement, thesis questions, and hypotheses that are questioned throughout this doctoral dissertation in an attempt to add to broader knowledge, the aims, and the scope of the research are all discussed in the first chapter. The second chapter delves into the research methodological decisions and steps.

The literature review in chapter three discusses and assesses the considerable literature the researcher consulted, identifying gaps and areas for future research.

The fourth chapter presents a theoretical framework that aims to provide a better understanding and theoretical context for the Indigenous Knowledge Systems and Governance approach used by the researcher throughout the research.

The belief systems of Ghana's Akans and Ga's are discussed in chapter five. It explored their traditional worldviews, the significance of traditional authority in Africa, and the typical Ghanaian chief. The study of the interview and survey, as well as the analysis of the interview and its consequences for policymaking for the target group's integration, are covered in chapter six.

The role of chiefs in the government system through the observance of taboos is presented and discussed in chapter seven, which is the presentation and discussion of the conclusions and findings.

Conclusion, the new scientific findings, scientific outcomes, advice and practical relevance of the research, further research, limitations of the research, and chapter summary make up the last chapter eight.

1.12 Summary of the Chapter

This initial chapter of the dissertation examined the relationship between taboos and governance in contemporary Ghanaian culture. How restricted taboos have influenced governance and shaped thought. Theorising on the procedure of taboos in the societies is based on scholarly contribution to discourse. Indigenous Knowledge System (IKS), has in recent times also become the learning tool for the research of a phenomenon peculiar to a given people. What makes up such taboos, and hence the punishments for violating them, differ by culture. Taboos may be a worldview that exists and functions in numerous ways supported by a fundamental attribute in addition to the social and ecological contexts during which cultures exist. The evidence-based role that taboos have in the governance structure as a consideration justifies this research. This chapter covered the problem statement, thesis questions, and hypotheses that are tested throughout this doctoral thesis in order to contribute to the larger body of knowledge.

The following chapter, (two), is a review of the literature, in which the author reviews prior academic research on the subject in order to find gaps and explain how the present study addresses those gaps.

Chapter 2 Review of Relevant Literature

2.1 Introduction

The chapter examines previous research on the topic under consideration. It brings together the views of a number of academics to determine if the topic has been adequately addressed, it also discusses gaps in the literature, and offers suggestions for how this study may fill those gaps. Academics closely connected to the analyses on the subject are frequently evaluated, and their varied opinions are taken into account. The literature on variables on the topic, which synthesizes their link with scientific relevance, is another component. The chapter was broken into four sections, the first of which focused on the literature on local governance in Ghana, demonstrating the direct impact of grassroots governance. The second is about the concept of tabuism and how it affects cultural members. Views on the Institution of Conventional Leadership is in the third section. This chapter's final section is about society and morals.

2.2 The Local Government Structure in Ghana

It become a common knowledge that more and more countries are decentralizing the federal government's regulatory, monetary, and political functions to lower-level governments. While these decentralisation initiatives are primarily motivated by political considerations, they have significant economic implications by affecting, among other things, public sector governance, including public services; decentralisation is also thought to bring government closer to the people. In their literature review, Landau and Eagle (1981, p.10) observed that "decentralisation is presented as a form of decentralisation". Crawford (2004) also noted that, since the late 1980s, decentralisation has become a more common and important aspect of political and institutional change in many developed countries, backed by a variety of actors ranging from international development agencies to national governments to non-governmental and grassroots organizations. Decentralisation is widely regarded as one of the most popular forms of government since it allows people to participate more actively in good governance and participatory democracy. (Offei-Aboagye, 2004; Ayee, 2003).

Many scholars have conducted contextual studies of the term decentralisation and provided excellent descriptions of how this phrase has been applied to an ever-growing number of changes in the bureaucratic system. (Conyers 1983; Mawhood 1983; Mawhood and Davey 1980). Consequently, the earliest contemporary reference to the word in development literature can be

traced back to a series of structural reforms implemented in the 1950s in anticipation of several African countries gaining independence (notably in Great Britain's former colonies). Empirical studies on local governance have been on its effects on economic performance (Saito, 2011), benefits of decentralisation as an aspect of good governance (Smith, 2007), local governance and changes in local politics and government (Denters, 2011).

According to Mawhood and Davey (1980, p. 405), classical decentralisation is based on five principles. First, municipal officials should be institutionally separated from the national government and be in charge of a wide range of urban services (primary education, clinics and preventive health services, community development, and secondary roads are the most common). Second, these councils should have their own reserves and budgets, and a major percentage of their revenues should be collected through local direct taxation. Third, local governments may hire their own trained staff, who could be temporarily transferred from the public sector if necessary. Fourth, the authorities should be administered internally by assemblies made up mostly of people who have been elected by the people. Finally, in regard to the local government, government personnel should transition from executive to advising and supervisory positions.

Policymakers, administrators, political scientists, and the general public all have various ideas of decentralisation, according to Olowu (1999). As summarized in this section, Ayee (1994) and Crawford (2004) have well documented on Ghana's decentralized government setup. Ghana's Constitution of 1992 establishes the legislative framework that governs the decentralization process. The constitution's 'Decentralisation and Local Government' chapter states that: local government management shall be decentralised, with tasks, powers, responsibilities, and resources passed from the central government to local government units (Article 240(1) and (2) of Ghana's 1992 Constitution). Furthermore, the Constitution encourages grassroots participation in governance and downward transparency, stating in Article 240(2) (e) that "individuals in specific areas of local government shall be given the opportunity to engage effectively in their governance, to the extent practicable, in order to ensure the accountability of local government authorities". The important question that requires empirical responses is whether the country's constitution's values of involvement and downward transparency are being realized. Other legal measures that guide Ghana's decentralisation process include the Local Government Act of 1993 (Act 462) and the accompanying Local Government Establishment Instrument of 1994. (L.I. 1589).

According to Tordoff (quoted in Crawford, 2004), local government in the post-independence phase from 1957 onwards had a typically weak system and was subjected to the centralization of power that was typical of the post-colonial state. As summarized in Policy Guidelines in 1982, Ghana's local government and decentralization program envisaged participation according to Ahwoi (2006) as follows:

- I. The critical need for participatory democracy in order to properly eradicate the scourge of distant governance that has plagued Ghanaians since independence and to make government really responsive and responsible to the governed.
- II. The people's assumption of power will be complete only with the implementation of a truly decentralized government system, which means that the Central Government, in all of its ministerial manifestations, should empower Local Government Councils to initiate, coordinate, manage, and implement policies affecting them in their locality.

The argument that decentralization improves resource allocation, accountability, and cost recovery is predicated on the assumption that subnational governments have a better understanding of the local population's needs and preferences than the central government does, and that the local population is more aware of subnational governments' actions than the central government is. When it comes to the concept of political engagement, there are numerous arguments. Whatever the motivation for involving citizens in the governance process, for a long time, people were viewed as passive users of government services, with no (active) involvement in policy formation, decision-making, or program implementation. Perhaps the most pressing worry about participation in development has been addressed to the community or social sectors. Participation was described as "organized efforts to increase control over resources and regulative institutions in specific social conditions, on the side of groups and movements previously excluded from such control" in key study undertaken in the late 1970s (Stiefel and Wolfe: 1994, p.5). In recent years, the definition of development participation has frequently been embedded in development projects and programs as a means of enhancing their relevance, quality, and long-term viability. Participation is defined by the World Bank (quoted in Gaventa & Valderrama, 1999, p.2) as "the process by which stakeholders influence and share control over development efforts, as well as the decisions and resources that affect them".

2.2.1 Sub-district Political/Administrative Structures

These are the District Assemblies' component bodies. They carry out the responsibilities assigned to them by the instruments they create, which are either established by the assemblies or delegated to them by the assemblies. Sub-metropolitan assembly, urban/town/area/area councils, and unit committees are examples of sub-district bodies. The metropolitan assemblies are above the sub-metropolitan district council entities. The dynamic and peculiar socio-economic, urbanization, and managerial difficulties that metropolitan areas face established this structure. Ordinary district settlements do not have urban councils. They are designed for settlements with populations of over 15,000 people that are cosmopolitan in nature, have urbanization and administration issues, but are not as large as the world's metropolitan cities. The zoning councils are part of the "one-city" regional assemblies, therefore establishing town/area councils would cause problems with concurrent administrative systems. They are determined by the following criteria: shared interests, a population of 3,000 people, and easily identifiable streets and other landmarks as borders. The metropolitan and district assemblies house the town councils.

District assemblies elect town councils for municipalities with populations of 5,000 to 15,000 people. Town councils are in charge of a number of settlements/villages that are close together but have a population of less than 5,000 people in the districts. They can be related with domains of control of a certain traditional authority in some situations, and they include regions with largely rural communities. They serve as rallying platforms for local support for a more modern type of municipal governance. In rural areas, a unit is usually a settlement or a collection of settlements with a population of 500 to 1,000 people, while in urban areas the population is larger (1,500). Unit committees play a key role in teaching, organizing communal work, raising revenue and preserving environmental cleanliness, registering births and deaths, and executing and supervising self-help projects, among other things.

2.2.2 Local Governments and Partnerships for Local Development

Despite the fact that development actors define good governance differently, there is growing agreement that it covers more than just government institutions. The development community is actively exploring novel approaches to local development and poverty reduction, as well as decentralization, local governance, and the efficacy of assistance transfers. Local government is a polycentric organization in which a diverse range of stakeholders participate in the decision-

making processes of local public organizations (Denters, 2011, p.313). Olowu and Wunsch (2004, p.4) defined local governance as a "rule-governed mechanism through which residents of a defined area participate in limited but locally significant matters of their own governance", adding that "they are the primary decision-makers in determining what their priority concerns are; how they will respond to them; and what and how resources will be raised to address those concerns; and they are the primary decision-makers". They continued to argue that local citizens' representatives can and often conduct these decision-making functions as agents and remain accountable to (and removable by) the individuals by law-specified procedures (Local Governance Act, 2016, Act 936 as in Ghana).

The concepts of governance, such as political participation, responsiveness, and transparency, are also related to self-governing decentralisation (Blair, 2000; Smith, 2007). The expectation is that decentralisation would put local-level government that is more accessible to the people and thereby provide local communities with better opportunities in order to engage in decision-making. Local residents are now prepared to keep their elected officials accountable through their thumb facility, which would also be held accountable to elected officials via local public servants (Smith, 2007). The truth is that, during the decentralisation phase, the many and frequently competing interests of the various actors, as well as their power differentials, sometimes play out in ways that do not appear to be consistent with good governance principles. Smith (2007), for example, commented on the propensity of civil servants at the level of the authority, who want to preserve their relations with the central government thanks to their interests, lifestyles and professionalism and can better account for the central rather than the authorities. Smith (2007) used the example of Pakistani teachers who successfully rejected a reorganization of education that would bring them under office management, as well as a decline in the prestige of their profession, due to their concern of lost career chances elsewhere. Furthermore, such anti-decentralisation interests may manifest at the national level, as politicians and central bureaucrats are loath to hand over power and control of resources to the periphery in the name of decentralisation.

Tam (2005) added to the complexity of the problem by claiming that obtaining material resources will always be done through intimidation rather than incentives to political clientelism. He used the example of the Singapore government intimidating to halt housing improvements in areas where opposition members were elected. Patron-client ties are likely to exist in sub-Saharan Africa, where poverty is prevalent and state institutions are comparatively small, as poor people depend

on such relationships for survival. The suitability of liberal democracy for Africa is also being put into question. In Ghana, the transfer of power to the local level is seen as promoting rural development and poverty reduction because it allows the state machinery to be more accessible to local contexts and hence more responsive to local needs, enhancing resource distribution efficiency (Crook & Sverrisson, 2001; Ribot, 2002, Smith, 2007). While the link between decentralization and growth is unclear, it is widely accepted that decentralized municipal administration promotes progress by encouraging local participation in the development process and enacting policies that are customized to local requirements (Crook, 1994; Sharma, 2000; Azfar et al, 2004; Mehrotra, 2006). In comparison, it is easier to harness and efficiently contribute municipal resources to social and economic growth in the planning process and to customize programs to the local population's specific demands (Rondinelli, 1981; Ayee, 1994; OECD, 2004; Smith, 2007).

The idea underpinning this assumption is that public spending decisions made by a government closer to disadvantaged communities are more likely to be attentive to local circumstances than decisions made by a distant central administration. Indeed, Mehrotra (2006) asserts that devolving primary health care to democratically elected health committees increased access to affordable health services in Ghana, Mali, and Benin, resulting in increased vaccination rates and decreased infant mortality. While the concepts underlying the possible benefits of democratic decentralisation will be accepted, much will also depend on the political will and the manner in which the institutional structure for decentralisation is structured. Another concern is the ability of local communities to actively participate in decision-making and hold local authorities and public workers accountable (Cloete, 2002; Crawford, 2004). Cloete (2002) documents low growth rates in situations when decentralization is just half-baked, with little control or authority transferred to the lower levels, and where local authorities are held accountable by poor administrative structures and civil society. According to Crook (2003), the successful participation of rural people in development in Africa and other developing nations is contingent on the transfer of power to local government structures. Smith (2007), on the other hand, cautioned that devolution's vision of local elected governance does not ensure people's participation.

He argued that local leaders such as entrepreneurs, state servants, and affluent farmers whose top interests are to maintain their privileged positions rather than to empower the poor, are easily captured by democratic elections in many Third World countries. In research by USAID on Ghana's decentralisation showed that elite classes such as nurses, teachers and businessmen control

representation in district assemblies (USAID, 2003). These elites often aim to capture development capital and distribute those resources in ways that sustain established power and wealth trends (Blair, 2000 cited in Smith, 2007). Deflecting spending towards local elites under the influence of patronage, corruption, election bribery, fraud, and mismanagement is one example (Helmsing, 2003; Smith, 2007).

Several authors argue that there is little correlation between democratic decentralisation and poverty alleviation (Blair, 2000; Crook & Sverrisson, 2001; Oluwu & Wunsch, 2004; Blunt & Turner, 2005; Robinson, 2007). For example, despite their significant success with decentralization, Colombia and Brazil have achieved relatively little in terms of poverty reduction and decreasing or improving regional disparities through the transfer of power to democratically elected local governments (Crook & Sverrisson, 2001). Pessimistic assumptions about encounters in Bolivia, India and Bangladesh were also made by Manors (1999). Similar conclusions are reached by Adamolekun, as cited in Francis and James (2003), who asserted that despite several years of decentralisation implemented in several African countries such as Uganda, Kenya, Cote d'Ivoire, Nigeria, and Ghana, there are no real success stories in terms of improved local development outcomes. Nevertheless, numerous reasons have been given to justify the weak output of Sub-Saharan Africa's decentralisation. The failure is due, according to Wunsch (2001), to over-centralisation of resources, limited transfers to sub-national government, a weak local tax base, a lack of local planning skills, limited changes in laws and regulations, and the absence of a substantial political process are all factors. Oyugi (2000, cited in Jain, 2007) discussed the underwhelming success of decentralisation in Sub-Saharan Africa, as well as the ineffective design of decentralisation programs, their imitational nature, their viability in the current political climate, and the pervasive culture of central hegemony over localities, both politically and administratively. Another administrative constraint, as Kotze (1997) argues, is that certain members of the decentralized administration make reference to political appointees with limited administrative power. At the cost of community interest, appointees of this type are more inclined to follow the party line, thus undermining construction performance and political expediency effectiveness. The opinion that ruling party executives in some districts apply undue pressure on the democratically appointed District Chief Executive (DCE) to release some district resources to fund local political operations in some districts exemplifies this situation in Ghana. When a DCE refuses to comply, he or she is automatically designated as unproductive, and local party leaders may make

commendations to the President for the DCE's dismissal. Crawford (2004) agrees and stated that the lack of a fully elected District Assembly, including the DCE, throughout Ghana's decentralisation period reveals a significant flaw in the democratic representation system and local members' accountability to the voters. In other words, the democratic conception of common power is significantly weakened.

Theoretically, the devolution plan has the ability to accelerate Sub-Saharan African economy. Delays in implementation, on the other hand, have contributed to the failure of many African countries' decentralisation efforts. The weak institutional structure under which decentralization is carried out is partly to blame for such problems in implementation. The propensity of using Western decentralisation methods without adequately modifying them to match the local environment with intrinsic traditional traits in African countries is a notable feature in this respect. Unfortunately, ample academic studies have not attracted such institutional bottlenecks militating against successful decentralisation. Given the benefits and drawbacks of decentralisation and growth outlined above, it is clear that decentralisation is a dynamic, multifaceted process that occurs within a specific political framework and so develops differently in different nations (Smoke, 2003; Oxhorn, 2004; Dauda, 2006). Knowing the local context and factoring it into the decentralisation approach is the key to its effectiveness in terms of rural development and poverty reduction.

2.2.3 Ghana's Present Local Government System: Accomplishments and Difficulties

In the current local government system, decentralised planning has been thorough and a little participatory, since it attempts to ensure the active engagement of the public and service providers in the procurement of services and the implementation of growth programs. The framework is designed to support the formation of service centers that are focused on rational district settlement patterns and to ensure that environmental capital is developed sustainably (Ahwoi, 2000, p.15-21). The lack of methodology, technologies, and expertise for participatory operationalization, bottom-up planning, and capital mobilization by District Assemblies, as well as the lack of trained and skilled workers to operationalize the specified functions of the District Planning Organizing Units (DPOU), are some of the issues currently confronting decentralised planning. The city, town, zonal, and urban councils are ill-equipped to carry out a bottom-up democratic decision-making process that includes participatory and integrated growth planning and community governance.

Sector agencies in the districts also have national and state offices that plan, approve, and pay their services, making program integration difficult for the DPOUs. There is also a scarcity of up-to-date District Assembly data for capital planning and mobilization at the district and sub-district levels. District assemblies strive to establish an enabling environment that supports public-private partnerships and develops the private sector as a driving force for growth and development at the local level, in line with the decentralised administration of public-private cooperation. Their responsibilities include promoting investment, removing barriers to private sector growth, providing facilities, and developing and implementing private sector-friendly economic development programs. In accordance with these programs, twenty (20) per cent of the District Assembly General Fund was set aside as a revolving fund to assist the private sector's expansion through techniques such as contracting and franchising services. It is often faced with the following difficulties. There is a lack of a consistent strategy on the role of non-governmental organizations (NGOs) and civil society in the local government system, as well as clear procedures to encourage civil society participation in the country's growth and governance processes. Furthermore, there is no national policy framework to guide these municipal councils in promoting the long-term prosperity of their towns.

Additionally, there is a lack of trust between public and private sector actors as development partners, owing to their tense relationship prior to the institutionalization of the decentralisation program and economic liberalisation, as well as a lack of awareness among public sector employees that the private sector participates in development processes, which is not the case. Another issue is the failure of private-sector organizations to collaborate with public-sector agencies and to stimulate private-sector participation in policy and program development and implementation (Ahwoi, 2000). The inefficiency of local government institutions under the District Assemblies is another major impediment to the mechanism. The planning, municipal, district, and regional councils in charge of township governance, creation, management, and service, as well as the unit committees in charge of population mobilization, are inefficient. Despite the difficulties and challenges associated with decentralisation, the country has made significant progress since it contributed to the democratisation of local government and citizen participation in decision-making processes, increased people's access to democratic decision-makers through the establishment of manageable local councils, and passed legislation.

Through the various development programs supported by the Common Fund for District Assemblies, it also ensured greater access to technical resources at the local level, a more balanced growth of the country, and more visible attempts to redress the development disparity between urban and rural areas, between regions, and between districts. Furthermore, efforts to establish a new partnership between District Assemblies and donor agencies in the supply of facilities and capacity building to create an environment suitable to the implementation of autonomous local government and growth management continue to be promoted. Additionally, it resulted in the establishment of the Institute of Local Government Studies to address the capacity-building requirements of local government authorities and the establishment of a local government service to address local councils' workforce needs. Should the role of local councils, the construction of a decentralized system, and local economic growth be recognized in the same way as the aforementioned accomplishments?

2.2.4 Traditional Governance and Decentralisation in Ghana

Traditional structures are common in nearly all traditional cultures. They are also categorised as members of the community who have excelled in traditional knowledge, traditional officials, traditional healers, and members of the community who have excelled in traditional knowledge based on their age. They establish, monitor, and enforce tribe laws and regulations, as well as taboos. They are the Supreme Court of the tribe, with final authority over all tribal matters. Traditional institutions have a high degree of cultural allegiance due to the deep conviction that failure to follow the taboos or laws regulating them will lead to misfortune. It regulates oath-taking and considers that such pledges can result in unpleasant outcomes like as death, great poverty, and incurable diseases, as well as severe droughts, insect outbreaks, animal shortages, and, eventually, hunger (Kideghesho 2008). Traditional institutions are usually easily identifiable by members of society who believe they have spiritual or moral authority. Religious leadership, linear leadership, extended family leadership, and leadership are all examples of traditional law or government (Assimeng, 1996; Ray & Reddy, 2004; Bekoe, 2007).

There is some type of duality of authority at the local level of government, according to Mukyala-Makiika (1998). One type of authority consists of persons who see the people as a collection of individuals, each with a set of unique rights, and draw their lawful right to govern from the fact that they have been elected. The other group is made up of those who derive their right to govern

from heritage and tradition and see people as part of a cultural unit with collective rights. Traditional authorities are part of the latter group and remain important in areas such as cultural leadership, control of natural resources, community identity and political leadership. Traditional rulers' ability to mobilize support for local development projects has been used to advocate institutional representation of traditional rulers in the local government system. They also have the ability to stimulate engagement from the grassroots. Their democratic credentials attest to this, since they are viewed as the ultimate resort after the central government and district legislatures have failed (Ayee, 2006).

Closing the divide between district assemblies and sub-district structures on the one hand and traditional rulers on the other has the potential to revive traditional rulers' interest in the operations of district assemblies and sub-district organizations. Traditional institutions provide a venue for traditional leaders to exercise their power. Individual communities' leadership hierarchies are formed by these entities and their duties and responsibilities guarantee that individuals follow rules, customs, and beliefs. Despite several years of western influence, traditional institutional conceptions continue to affect governance and sustainable development because these institutions better explain the capabilities of traditional authorities. The inability to diminish the growing prevalence of poverty and underdevelopment, as Kendie and Guri (2004) correctly observed, can be linked to formal development organizations' inclination to approach local knowledge systems and practices without access to indigenous knowledge. Traditional institutions are rejected by a wide range of people for a variety of motives. Some consider them as regressive weapons of social oppression, with little development in areas like political organization, women's rights, social mobility, and economic rights (Senyonjo, 2002). Some opponents believe they are also tools of exclusion (Nkwi, 1976). The belief that conventional institutions are static, trapped in time, and cannot be changed is at the root of all of these worries. Nonetheless, critics of traditional institutions have failed to present a compelling rationale for why people continue to follow chieftaincy systems (Ayee, 2006).

Today, traditional rule is dominated by the ruling institution (Assimeng, 1996; Nabila, 2006). Traditional Ghanaian authorities, on the other hand, are referred to as "chiefs" in the broader sense (Boateng, 1994; Ray & Reddy, 2004). Bentsi-Enchil (1971); Fynn (1974); Ollennu (1977); Arhin (1985); Gyekye (1996); Kendie and Guri (2004); Odotei and Awedoba (2005) are among the scholars who have contributed to our understanding of Ghanaian traditional rule (2005). There are

two basic types of conventional rule that these authors agree on. The centralised political system (cephalic societies) and acephalic societies, often known as the "lost decentralised" political system, are the two basic classifications. Abochie (2005) asserted that precolonial indigenous governance in Ghana's cephalic groups was bureaucratic, with highly organized processes or procedures within the chiefs' hierarchy. Decentralization and citizen participation were features of traditional bureaucracy (Lutz & Linder, 2004). Furthermore, in traditional bureaucracy, there has been a wide variety of adult involvement in the decision-making, since matters such as village projects and case resolution have frequently been decided through open forums, discussions, and building of consensus. It is said that the modern state is highly centralised and bureaucratic (Agyemang, 2009).

Linking indirect rule and modern governance, Buah (2007) explains that British colonial officials have sought to modernise "traditional" African political institutions by gradually modifying their practices. On the contrary, however, African political structures seem to have been modified for the convenience of the colonial administrator. "The adoption of these powers put an end to the old states as independent, political units". Arhin (1985, p.89) maintained that, as a result, the European masters have changed the Sovereign Kings and other office-holders into leaders or traditional leaders. Traditional and neo-traditional chiefs have frequently been used as auxiliary colonial rulers by European colonial states in Africa. In effect, the indirect rule increased British authority while partially displacing and decentralizing local chiefs' authority (Aikins, 2012). The Native Authority Ordinance of 1944 signaled the start of the collapse of local government chiefs' power and the continuance of the transition from a local government head office to a democratically elected government. (Nsarkoh, 1974; Ray, 2004).

The colonial administration established the Ordinance of Local Government in 1951, based on the suggestions of the Coussey Constitutional Reform Committee, which was appointed in 1948. (Chapter 64) This Ordinance established a two-tier local government organization at the local and district levels, providing a single, complete framework for local administration in the country. Local councils in rural areas and municipal councils in municipalities were in charge of local governance. The district councils were entrusted with district-level government. Two-thirds of the Council members were democratically elected, while the remaining one-third represented traditional authorities (Ayee, 1994). Following Nkrumah's ouster in 1966, chiefs' role in local governance was reinstated, with one-third of local government units being nominated, and two-

thirds electing chiefs. Subsequently governments kept this local government structure until 1981, when the Provisional National Defense Council (PNDC) abolished Chiefs' official representation into District Councils/Assemblies. (Crawford, 2004; Ayee, 1994; Nkrumah, 2000; and Ayee, 1994).

As a result, the PNDC administration deemed the representation or active participation of Chiefs in decentralized institutions, such as DAs, or in power organizations, to be inequitable and counter productive to the revolutionary uprising and the new Local Government Act (PNDC Law 207), 1988. As a result, unlike in the past, the Chiefs lost one-third of the membership traditionally designated for them by previous governments in the DAs. To put it another way, the PNDC's decentralisation measures have left traditional authorities without a role within local government systems. The section permitting the Central Government to appoint one-third of the members of the District Assembly in agreement with the chiefs, however, covered just one of the groupings (Ayee, 1994).

2.2.5 Local Government Integration of Traditional Authorities

Various studies have been carried out on traditional authorities and their role in municipal government. This research examines five of these empiric studies from Ghana and two from outside Ghana-Western Samoa in the Pacific and Botswana by McPherson (1997) and Lutz and Linder (2004) respectively. The five works from Ghana include the following:

1. Knierzinger (2011): In Ghana, chieftaincy and development are inextricably linked, from political mediators to neotraditional development brokers;
2. Taabazuing (2010): Towards effective chief participation in Ghana's decentralization process: The Wenchi District Experience;
3. Kendie and Enu-Kwesi (2008): In the Brong Ahafo and Central Regions, traditional authority plays an important part in the decentralized system;
4. Institute of Local Government Studies (2008): Guidelines for managing relationships between local and traditional authorities at the district level; and
5. Bouton (2004): Interactions between traditional authorities and the local government.

Knierzinger (2011), on the other hand provided a detailed assessment of the Chieftaincy Institution's standing a long period of time in Ghana under several government regimes. His

conclusion was that, despite many doomsday predictions since independence, the authorities remain popular. The conventional system of authority's exceptional malleability and fluidity is one of the reasons for its continuance. His work looked at how traditional actors (such as chiefs, queen mothers, stool fathers, elders, 'linguists,' and development chiefs) interact with development actors. It looks at how traditional authorities interact with (and act like) politicians, businesspeople, NGOs, and development agencies, as well as how these intersections can be represented at the national level. Knierzinger (2011) explores the opinions of more than 1,000 people in Greater Accra in 2005 on the comparative importance of Chiefs and Members of Parliament (MPs) in order to gain empiric data on the intersection between leadership and politics. In terms of the well-being and daily lives of the people affected, the selected respondents (1005 relevant examples) were primarily of the opinion that Chiefs are more trustworthy, compassionate, and effective than Members of Parliament. Professor George P. Hagan, a presidential candidate for the CPP in 2000 and a key informant for the Researcher, summed up the interaction between traditional authority and modern political system very succinctly in his statement, "you cannot win an election in Ghana unless the chiefs back you, because they are with the people when you are sleeping. You can't win if you don't have any money to present to the chiefs, a chief told me. If you give me money, I'll walk around my domain telling people to vote. Voting can sometimes take place in the chief's palace. People also go to the chief's residence in the morning to meet him and ask him how they should vote. He would not speak; instead, he would make a gesture. [...] So, let us be honest: the theory says they should not participate, and that is the plan" (Knierzinger, 2011, p.35)

In fact, however, many chiefs have circumvented this constitutional clause calling for it to be modified or excluded from the Republic of Ghana's Constitution. While Knierzinger (2011) used a broad sample size that had favorable consequences for the result, his research does not adequately clarify how the respondents were chosen. Taabazuing (2010) discussed the interactive mechanism between decentralised institutions in the district of Wenchi, as well as traditional authority, with a view to producing lessons and observations that can direct the suggestion of a more suitable decentralisation system to adopt the strengths of traditional authorities for accelerated local growth. He used mixed-methods to triangulate his findings in the context of the action analysis technique. Focus group discussions (FGDs), in-depth interviews (IDIs), and evaluation were the main methods utilized, which were supplemented by background analyses of the relevant records. The interaction mechanisms between conventional authority and autonomous institutions have been

observed to be characterized by a competition for control and credibility, contributing to distrust and a refusal to exploit the synergy effect between the two forms of rural government in the pursuit of rapid rural growth.

The study found out that the local environment acts like beliefs, expectations, structures, and linkages between different players, influences the consequences of decentralisation and growth in the Wenchi district. As a result, the search for a more efficient process of decentralisation and economic growth leads to inclusiveness and diversity rather than to uniform blueprints. The primary guidelines are that the hierarchical authorities should not be mixed with decentralized systems, but should instead serve as balancing entities to prevent decentralized structures from abusing their power. This suggestion, however, contradicted some of its own findings as well as the work of the ILGS (2008), which found that traditional authorities favour a stronger participation in local administration. For example, Taabazuing believed that the relationship between traditional authorities and district assembly officials could be improved if chiefs were given more say over who was chosen to serve their communities within autonomous frameworks. It is therefore no wonder that Taabazuing (2010) also suggested that the ceremonial position of the traditional authorities should be granted the right to attend meetings of the District Assemblies and the Regional Councils. Furthermore, the author advocated that the Chiefs be granted the authority to appoint at least two Unit Committee members. In brief, Taabazuing's (2010) thesis is at odds with the notion of inclusion, as it argues for the status quo, where existing structures remain symbolic figures.

The research of Kendie & Enu-Kwesi (2008) was initiated by the German Technical Cooperation (GTZ) Support Program for Decentralisation Reform (SfDR) as a response to the need to produce analytical evidence that will guide policy changes to better incorporate conventional authorities into Ghana's decentralisation structure. The research was performed in the central and Brong Ahafo areas, where four districts and their corresponding four majorities, as well as four populations, were chosen for data collection. In addition, the analysis used a mix of descriptive and cross-sectional surveys. In addition, a mix of approaches, such as focus group meetings by district assembly workers and conventional officials, as well as household surveys using interview schedules, was implemented for data collection by relevant stakeholders. In the end, a total of 397 interview schedules were conducted and evaluated at the household level. The research indicated the presence of a divide between TAs and state institutions and indicated the need for collaboration between

these entities as a way to increase and advance development at the local level. It was similarly agreed that, while some attempts are being made to incorporate TAs into Ghana's autonomous governance and planning structure, the processes placed in motion to ensure that this occurs are uncertain. While the analysis eventually presented some concrete areas in which the two entities could be merged, the criterion used for the selection of research paramountcies and districts were too vague and had consequences for the concept of integration boundaries.

In an issue paper produced from analyzing reports arising from different consultations and studies on Ghana's traditional authorities and local government, the ILGS (2008) situated the uncertainty in the traditional authorities' role in local government among the following main issues: (a) Protocol between traditional and local authorities at the local level; (b) Traditional authorities' representation on MMDAs; (c) Relations between Traditional authorities, Unit committees, and Local government sub-structures d) Platforms for collaboration between local and traditional authorities (e) Infrastructure management, monitoring, and evaluation (f) Peace-building, security, and conflict prevention (g) Natural resource management (h) Internal revenue mobilization I Human rights observance and the reduction of negative socio-cultural practices and their consequences, and j) Traditional authorities' capacity building. Having recognized the lack of cohesion between conventional and assembly systems in these areas, the paper also recommended desirable conclusions and concrete recommendations aimed at achieving the problems outlined.

The last scientific analysis concerns the work of Tara Bouton, as described earlier, Bouton's work also centred on relations between traditional authority and local government in Ghana. Like Johannes Knierzinger's work, Tara also approached the interface from the historical perspective, which offered a basis for a deeper interpretation of existing views of the problem. Using In-depth Interviews, Tara engaged eight (8) members of the Traditional Authority and six (6) former and present local government leaders. His research of data was solely qualitative. Bouton (2004) concluded that tension on local government could be efficiently mitigated by improved conversations with traditional authorities, specifically by specifying traditional authorities' representation in district assemblies and at the local council level as well as by encouraging the adjudication of traditional authorities as a viable choice for alternative confrontation.

While Bouton's conclusion supports what other writers have said about the subject, his generalisations focused only on the typical Komenda region may be troublesome. His analysis still

fails to indicate the precise places of employment of the municipal authority officials he met. Having looked at five empiric studies, the majority of which come from Ghana and Ghana, It is also useful to consider a few cases from beyond the region. Two international versions were adapted from Macpherson (1997) as well as Lutz and Linder (2004). The process explores the focal points for the convergence of traditional and local government systems in Western Samoa and Botswana in a more formalistic manner. McPherson's example involves a case in which the authority is empowered to act as a central government.

2.2.6 The Importance of Traditional Authority to Socioeconomic Development

As long as the debate about the institution's value to growth in the midst of a new nation-state persists, consensus on its importance to growth in the midst of a new nation-state may be a long way off. Some of the assessments, in particular, tend to suggest that the institution is incompatible with present processes of government and hence must be abolished. On the other hand, there are many who argue that the institution is critical for Ghana and Africa's growth. This, on the other hand, activates a variety of strands and schools of thinking. It is critical to recall that the dispute about the institution's importance stretches back to the colonial period, when Lord Lugard, British Colonial Governor in the Northern Nigerian Caliphates, first raised the issue and argued that, because the institution was such an important component of African cosmology, it had to be protected. This assertion on the importance of leadership contributed to the creation of an informal governing structure in most British colonies throughout our continent, including Ghana. According to Mengisteab (2008), in the core debate on conventional institutions and development, four large strands can be established. One cynical argument is that the leadership is outdated, a barrier to the continent's progress and change, undemocratic, divisive, and costly. The following are some of the grounds behind this point of view:

1. The colonial state and the totalitarian post-colonial state's clientelism have corrupted chieftaincy, and as a result, it is no longer responsible to the people. (Zack-Williams, 2002; Kilson, 1966);
2. People living under traditional authorities, such as in South Africa, are treated as "subjects" rather than citizens of the state, and democratic administration will be impossible to establish as long as such systems remain (Mamdani, 1996; Ntsebeza, 2005);

3. Chieftaincy strengthens primal attachments by serving as focal points for ethnic identities (Simwinga, referenced in van Binsberger, 1987, p.156);
4. Chieftaincy slows the growth by reducing the state's importance in sectors such as social services (Tom Mboya, in Osaghae, 1987); and
5. that chieftaincy's hereditary character makes it incompatible with democratic governance, which necessitates competitive elections as one of its pillars (Ntsebeza, 2005).

Mamdani (1996) may be the most outspoken school with a school of thought on the issue. According to the out come of studies, a number of countries, including Uganda, Guinea, Tanzania, Burkina Faso, Zambia, and Zimbabwe, have moved to either reduce or eliminate the chieftains' power. This was also the situation in Ghana throughout the first republic, as evidenced by the country's post-independence leadership history. These endeavors, however, have been spectacularly ineffective. In most of these countries, chieftaincy has been abolished, but the underlying broader institutions have been re-established, and constitutional safeguards have been granted, like in the case of Ghana. The critics of the chieftaincy institution face a huge issue in predicting the long-term viability of these organizations because the chiefs lack institutional means to maintain their control. This comes the case because, the chiefs lack institutional tools to sustain their authority, critics of the chieftains have a difficult time forecasting the long-term viability of these organizations. Furthermore, the analytical concept of leadership makes no distinction between different chieftaincie styles or different hierarchies within the same types. In contrast, this viewpoint has failed to comprehend what democracy and transparency mean to various societies and individuals around the world. In the face of additional enquiries, the latter line also lacks some foundation. Religious functions, land custody, communal well-being, participatory grassroots government, and dispute resolution are all entrusted to chiefs (Mireku 1991; Pobee 1991; Owusu 1997).

Chiefs are chosen in the majority of circumstances, with a few minor outliers. In the Akan chieftaincy structure, for example, decisions are decided by reviewing all of the families concerned in the topic, and all have the ability to express their viewpoints. A few representatives are then picked to meet with the queen mother, a strong old lady in the community who is not the chief's wife, in order to strike an agreement. Before declaring a collaborative solution, the Chief must also consider the Queen Mother's perspective in determining. In lieu of this, chiefs are also removable

from their positions because of the power they wield (Pobee, 1991; Mireku, 1991). This shows that the traditional powers aren't completely totalitarian and untouchable. Traditional institutions, according to a second viewpoint or perspective, are critical for democratic reform in Africa because they are a substantial component of the continent's history, society, and political and governance structures. This viewpoint connects the African state's failure to achieve lasting socioeconomic growth to its disregard for traditional institutions and inability to recapture Africa's own past (Davidson, 1992). Englebert (2000) also makes a clear statement that the authority of the African state has been compromised by bureaucratic dichotomy.

This viewpoint leads to the conclusion that democracy and progress should be improved rather than wholesale introduced. Regrettably, studies that presume traditional institutions are relevant provide little information about their underlying architecture or how they might be incorporated or reconciled with official institutions (Mengisteab, 2008). In this regard, there is also the need for a consistent policy advice. The third and more balanced strand of the conventional organizations understands their limits. It claims that the colonial state has increasingly turned leadership into an intermediary administrative institution, and that the post-colonial state occasionally co-opts chiefs to facilitate the extension of tyrannical control over its people. Traditional institutions, on the other hand, are vital tools for fostering inclusive government and encouraging rural populations' access to public services, according to this viewpoint. The following claims are made from this perspective:

1. due to the fact that chiefs function as caretakers of and advocates for the interests of local communities within the broader political framework (Sklar, 1996; Skalnik, 2004), chieftaincy can serve as a foundation upon which to build new mixed governance structures;
2. traditional institutions' belief that the collective good is the source and *raison d'être* of power enables them to give a strong philosophical foundation for building accountable governance (Osaghae, 1987); and
3. Given that predatory regimes' excessive centralization of power frequently obscures grassroots community-based initiatives and democratic practices, good governance can only be realized through the articulation and harmonization of indigenous political

principles and practices with modern democratic practices. (AJID, 1996; Ayittey, 1992; Ake, 1987).

Judicial pluralists have a fourth point of view on the significance of existing organizations which is explained that, existing African legal systems, customary courts, and customary property rights are an empirical truth that must be recognised and protected as alluded to by (McAuslan, 1998). A variety of customary and familial disputes are settled amicably in the chief palace/court in Dagbon, for example. As a result, new justice systems would have been plagued by a slew of litigation, potentially causing long-term uncertainty. This fourth perspective, on the other hand, does not provide frameworks for merging the two sets of institutional structures in order to resolve concerns of institutional dualism and antagonism. Aside from the points made above by Mengisteab (2008) about the value of traditional authority, Chinsinga takes a different approach. According to Chinsinga (2006), there are two schools of thought about the value of traditional authority. Hierarchical institutions, according to the first school of thinking, are incompatible with democracy and decentralization. This is the same school of thought as Mengisteab's previous negative line of thought. The second school of thinking advocates for some kind of compromise. This is because traditional leadership systems are an inextricable component of local societies historical inheritance and so cannot be wished away (Ray, 1996, Blom, 2002, Ntsebeza, 2003a). Traditional leadership systems, according to critics, are anachronisms that could not have lasted through the nineteenth century, let alone the twentieth. As a result, Orthodox leaders are considered as relics of a rapidly passing era.

The discussion's focus on traditional leadership systems is based on Mamdani's split state concept (Chinsinga, 2006). According to Mamdani (1996), the colonial state was forged because it had different legal systems for urban and rural inhabitants. Nothing less, from his point of view, rather than the removal of the split state will ensure full democratization of industrialized countries and, as a result, enhance the long-term success of decentralization policy reforms, because only then can both rural and urban communities share a common nationality. This would be improbable if existing leadership structures remained untouched, as it would mean continuing "a succession of binary opposites such as rights and customs, representation and participation, centralization and decentralization, civil society and the community" (Ntsebeza, 2003b). As a result, traditional institutions are viewed as intransigent tools of social injustice, notably in areas such as democratic organization, women's rights, social mobility, and economic rights.

However, a similar charge has been leveled against the formal state in a number of countries, of which Ghana is exception. Moreover, given the level of moral decay in the region, it could be argued that now is a time when traditional authority is needed more than ever. Traditional institutions are frequently accused of being undemocratic, despite the fact that the right to choose one's own leaders is a basic and essential human right in modern democracy. Because the leadership is essentially "a caste in which only birth members can postulate the role of chiefs," this is the situation (Ribot 2002, p.69). Elected leaders, on the other hand, get legitimacy through public vote" (Molotlegi, 2002, p.1). The difficulty is that the rule of law is intrinsically undemocratic as long as it is based on heredity and ascription. The possibility that rural populations will have the right to pick which organizations or people will govern them is promptly discounted.

The key difficulty phenomenon is that ascription-based leadership makes incumbents rarely accountable to their subjects, and therefore enabling or partnering for them does not meet the lofty goals of efficiency, equity, or growth espoused by certain naive decentralisation proponents (Ribot, 2002, Ntsebeza, 2003a). The point is that working with or encouraging chiefs will result in the continuous encapsulation of individuals inside societies through the administrative empowerment of ordinary decision-makers to serve local citizens (Mamdani, 1996). As a result, the cornerstone of this school of thought is that traditional and contemporary leadership styles cannot coexist because their authority comes from two different sources (Chinsinga, 2006). Traditional leaders claim their lawfulness, power, and so sovereignty as a result of their pre-colonial roots, but the modern African state is the founder and descendent of the forced colonial state. However, it is clear that the majority of Africa's "so-called" democratically elected presidents, such as those in Zimbabwe and Cote d'Ivoire, want to stay in power for the rest of their lives. On the other hand, proponents of traditional leadership structures say that these institutions cannot be legislated out of existence or consigned to a separate social sector from the new world of civil society. (Owusu, 1997; Blom, 2002; Senyonjo, 2004). The primary argument of this school of thinking is that traditional leadership institutions are not static and unchangeable over time. It is believed that, like all aspects of culture and practice, the traditional leadership system changes and adapts to the changing values and wishes of the people, and hence does not exist in a vacuum. It is the common people that set it up and alter it in order for it to remain relevant. Democracy, participation, respect for human dignity, mutuality, and solidarity with others are all ideals that influence the presence and operation of traditional leaders in current society. For example, Owusu (1997) and Blom (2002)

argue that it is critical to analyze how Chieftaincy is centered on traditional township institutions with universal norms and concepts about leadership in order to grasp its significance.

The people of the king, according to Owusu (1997) and Blom (2002), are well aware of the duties that he owes to them, as well as the duties that they owe to him, and are in a position to put pressure on him to fulfill those tasks. According to Moto (1998), if the chief's behavior does not conform to the promises made by the chief and linked with the position he is occupying, the chief's leadership will be revoked by popular will. In this way, the authority of the chieftaincy lies to a large degree on the subjects of the king, this is because the subjects have the authority to demand the chief's dismissal if he or she does not live and lead as expected. As a result, chieftaincy is commonly seen as embodying the characteristics of political responsibility, transparency, service, and probity. Additionally, it is suggested that traditional leaders have a significant influence in their people's livelihoods in the following ways:

1. They encourage and motivate their people to strive for excellence in all areas.;
2. promote collaborative action; and
3. extols the commitment and full participation of all community members in establishing and implementing policies that benefit the whole community.

This usually happens because "their word is well regarded, their praise is much valued, and their example is followed," they are able to achieve their objectives (Lule, 1995, p.18). As Lule (1995) pointed out, the formation of traditional leaders as a part of the African people's cultural history is a necessary component of their intrinsic right to culture. As a result, it cannot be legislated out of nature simply because it is incompatible with democratisation and decentralisation if the citizens who are affected publicly choose to have it (That is the western democratic canon). This school of thought uses the evident durability of the customary authorities to argue that conventional traditions and the taming of the twin cycles of democratisation and decentralisation will rely heavily on beliefs and practices. Any attempt to mediate the interaction between tradition, democratisation, and decentralisation should start with the premise that the suppression or even destruction of traditional institutions and leadership could not wash away their relevance in the eyes of the grassroots. Thus, domesticating democracy involves "a dynamic and ongoing institutionalization process in which democratic ideas, beliefs, values, practices, acts, and connections, as well as novel forms of political conduct, obtain widespread acceptance and support in society and are effectively

blended with other cultural and social qualities conferring popular legitimacy". (Owusu, 1997 cited in Chinsinga, 2006).

Existing institutions, in this sense, serve as the basis upon which new concepts are built, and this base allows people to assimilate new ideas into their political structures without losing sight of the fundamental components of their own culture, making new concepts accessible' (Senyonjo, 2004, p.5). As a result, it is stated that "the boldness, honesty, and ingenuity with which [the interaction between tradition, democratisation, and decentralisation] is addressed" is crucial to any chance of successful democratisation and decentralisation (Owusu, 1997, p.132). "Western governance models should be supplemented by political forms founded in African iconography," says the author (Obario 2002, p.5), because to ignore or stomp on traditional institutions is to enrage people and possibly even win their resistance (Senyonjo 2004), and perhaps even "more significantly, tradition provides us our identity, our values, and the way we discriminate" (Senyonjo 2004). (Molotlegi 2002).

As von Trotha (1996) says, the heads of towns and villages under the civil leadership establishes a venue for the discussion and expression of local concerns. They may also be an invaluable resource for alerting the government about rural residents' needs and mobilizing rural citizens to engage actively in not just the development and delivery of public services, but also in the national political process. Lower-level chiefs and village leaders, unlike government-appointed officials, live in essentially the same circumstances as their families. They share similar values and act as though they are one and the same. As a result, they are better equipped to meet the demands of their constituents than government-appointed officials who are only accountable to the political system. National governments share governance responsibilities with traditional authority, particularly Chiefs, at the district and community levels. The Chief is a key and strategic growth partner since he or she plays such an important role for the people. It has been suggested that organizational leadership can be modified to promote higher public engagement at the grassroots level. This is the case because, on the general, Ghana's chiefs do not regard the central government as a foe, but rather as an ally. Owusu claimed that (1997)

"They (chiefs) are prepared to cooperate with and advise any government in power, regardless of its professed philosophy, in the national interest. Chiefs view

themselves as "fathers" to all of their people, to whom they must eventually answer".

As has become the norm that the government, Chiefs, and citizens are dealing with the challenges of transformation, democratisation, and the creation of the position of Chief Development Officer, a new effort is needed to promote and accelerate the growth of a governance structure that is responsive to Ghana's culture and history. This can include answers for security, alternate conflict resolution, peace-building, poverty alleviation and the production of resources. To be sure, today's leader cannot operate in the same way as his forefathers. He is no longer a military representative or a member of the legislature. It has no relevant judicial or executive authority in relatively tiny areas. This is not to say that the leader does not have a role to play in the new era. The Asantehene, Otumfuo Osei Tutu II (2002) may have characterized the roles to be played by the modern-day leader as follows:

Our forefathers fought inter-tribal warfare for the acquisition of territory and people. Today, the battle against dehumanization, poverty, marginalization, ignorance, and disease must be waged with vigour and intensity. ... Chieftaincy must be used to promote economic growth by ensuring effective land management, promoting investments in our communities, and codifying customs and traditions, making it impossible for imposters to enstool and avoid unnecessary litigation. (cited in Aye, 2007).

This shows that the modern-day leader has an important role to play not just in his own area, but also at the national level. This is recognized in Ghana's governing structure, which includes the institution of chieftaincy in the 1992 Constitution. Chiefs are responsible for advising the central government and participating in the governance of the areas and districts in which they live, among other things. Aside from their legislative responsibilities, chiefs have a spiritual responsibility to make a commitment to the lives of their individual people, as well as the citizens of their country. Today, the Chief is expected to lead his people in organizing self-help initiatives and projects, as well as to establish institutions and programs to promote his people's welfare in areas such as health, education, trade, and economic or social growth. These organizations and services are not intended to replace those that must be supported by the federal and state governments, but rather

to supplement them, particularly at a time when people's needs are so diverse that it is unrealistic to expect all of them to be met with federal resources.

It should be remembered, though, that this constructive role of chiefs can only be successfully fulfilled by chiefs who are industrious, enlightened and development-oriented.

The institution of local government leadership has a "more plainly apparent role to play in providing guidance and organizing people for development," according to the 1991 Report of the Committee of Experts (Republic of Ghana, 1992). Similarly, "traditional authorities are crucial partners in maintaining sound management of natural resources", according to the National Decentralisation Action Plan 2003-2005. (MLGRD, 2003, p.17). Traditional leaders, according to Owusu-Sarpong (2003), should act as liaisons between citizens and government ministries. Traditional leaders, to Ray (2003), could add their authority to Ghana's new independent state. Traditional leaders have their own special sources of political legitimacy and authority, both Owusu-Sarpong (2003) and Ray (2003) agreed, and that the practice and collaboration of this legitimacy and authority in cooperation with the post-colonial state is necessary to achieve more effectively the goals of progress. According to Owusu-Sarpong (2003), no federal government's direct decision impacting Ghanaian residents on matters such as community health, education, land usage and distribution, and gender concerns can be easily enforced without the active involvement of chiefs. There is also evidence that service delivery in rural regions has been more efficient in areas where government entities have strong links with traditional leaders than in areas where relations are strained (Miller, 1968). However, there is a risk of a conflict of interest if appropriate care is not given to adequately incorporating the two governing structures.

2.2.7 Indigenous Governance as Nation Building

Nation building and self-determination are central issues in the international literature on Aboriginal sovereignty (von der Porten & de Loë, 2014b). The Harvard Project on American Indian Economic Growth, for example, identified nation building as the primary condition for self-determination economic development to flourish on Indian reservations in the United States of America (USA) (Cornell & Kalt, 1990). The Harvard Experiment's findings influenced and encouraged the development of an analogous Australian study, which similarly established self-determination, along with leadership and cultural underpinnings, as core factors for progress in indigenous societies (Dodson & Smith, 2003; Hunt, 2008; Hunt et al., 2008a; Bauman et al., 2015;

Cornell, 2015; Cornell, Jorgensen & Kalt, 2002). Among the Indian communities surveyed, it was the communities that asserted decision-making from their place of power (and thus 'implemented' their own self-determined governance) that were more likely to succeed, especially from the point of view of achieving growth (Cornell & Kalt 1990). Those groups, on the other hand, whose decisions are mostly made by the nation-government state's have not fared that well in terms of growth. Cornell (2002a) found out that, profoundly, for these indigenous peoples', establishing a country was about the community's well-being and success as a whole, not as individuals, and "long-term survival as a collective is the fundamental priority" (Cornell, 2002a, p.1). The National Construction Strategy describes five key characteristics:

1. communities assert decision making power (sovereignty);
2. decisions are supported by effective governance institutions;
3. governing institutions reflect their political cultures;
4. strategic decision making occurs; and
5. strong strategic leadership is in place (Cornell & Kalt 2007).

Data from Australia and abroad confirms the notion that indigenous communities should self-determine their own government systems according to their own cultural institutions (Cornell, 2002b; Hunt & Smith, 2006). Indigenous leadership in international literature appears to be tied to Indigenous government and associated topics such as autonomy, issues of ethnic identity, administrative and legislative structures and concerns (Dodson & Smith, 2003; Rowse, 2005, 2012; Smith, 2005a; UNEASCP, 2013). For example, the Indigenous Peoples of Sweden, the Sami People, recognize and encourage Indigenous sovereignty and leadership as the key factors behind their self-determination (Balto & Kuhmunen, 2014). Indigenous People's Sovereignty Rights have originated in Canada, with a similar focus on government and leadership (von der Porten, 2012).

Sovereignty and minority rights, as well as acknowledgement of their importance to traditional indigenous governing techniques, are important components and principles (von der Porten, 2012). Factors such as structural influence, tradition, social power and the capacity to establish structured and informal conditions related to successful governance are key factors in the performance of American Indian societies (Cornell & Kalt 1990). Why individuals and groups interact with these forces and connect with them contributes to their empowerment (Cornell & Kalt 1990). Identifying

strong Indigenous governance values in Australia has proven that authority, connections and mechanisms of representation, decision-making, transparency, legitimacy of involvement, justice and performance and leadership are core features of progress of governance of Indigenous societies (Dodson, 2007; Dodson, 2009; Dodson & Smith, 2003; Hunt et al., 2008a; Smith, 2005a; Sullivan, 2006; UNEASCP, 2013).

On the basis of a comprehensive and international comparative case research review, the Harvard Project concluded that three aspects are central to the development of Indigenous nations: functional sovereignty; competent governance institutions; and cultural equity (between formal government institutions and Indigenous conceptions of authority) (Cornell, Jorgensen & Kalt, 2002). Less rigorous analysis has also highlighted two additional factors: strategic strategy and leadership (Cornell, Jorgensen, & Kalt, 2002). Indigenous peoples, on the other hand, are robbed of their sovereignty and disempowered because they are denied access to land, adequate income, and basic requirements (such as clean water and sanitation, among other things) (Marmot, 2015). Inability to manage one's own life can have negative consequences for one's health, well-being, and partnerships, eroding people' and societies' momentum and leadership potential through nation-building ways (Marmot, 2016a). The empowerment of Indigenous Peoples must also resolve and encompass wider social and economic aspects for successful Indigenous governance and nation building.

Empowerment in developing a country needs to encompass a systemic approach that encompasses social, cultural, economic and political influences. Differences in authority, wealth, and capital, conferred by Marmot et al. (2008), are socioeconomic variables that affect indigenous peoples' health and well-being. Marmot et al. (2008) further clarified that inclusion in society and the fulfillment of rights are the deciding conditions required to obtain the highest attainable level of wellbeing. When any of these requirements are fulfilled, there is democratic empowerment, participation, speech, material equity, psychosocial empowerment. Continuing social inequality and marginalization, and the effects of intrinsic power imbalances and disparities on the opposition of the nation-state, the stymie of nation-building (Marmot et al., 2008).

To enable the successful empowerment of indigenous peoples and societies, particularly in respect to Indigenous governance, power and power imbalances must be overcome. Opportunities for empowerment must be practical so as not "to deny or conceal the realities of power, injustice, and

oppression... [which] are precisely the realities that form the lives of the poor and oppressed, as well as the communities in which they reside in". (Rowlands, 1995, p.106). Indigenous peoples ought to "focus not on opposing external power, but on realizing their own power and preserving their intellectual independence" as an "indigenous approach to empowerment" to emancipate Indigenous sovereignty (Alfred, 2009, p.72). Until tackling the problem of power imbalances and redirecting views of indigenous peoples, real empowerment and, in exchange, good government remain difficult to achieve. The interaction between nation-states and indigenous communities is connected to the "tension inherent in the professional-client relationship [which] is likely to undermine empowering interventions unless the relationship is reconstructed and the professional knowledge base upon which it is built is subjected to critical examination" (Pease, 2002). Subjugated Indigenous awareness persists and frequently tends to be refused recognition in a wider sense, creating obstacles to the connection between individual and group empowerment with Indigenous governance (Pease, 2002). Consequently, in order to avoid prevailing discourses and traditions, it is important for this subjugated information to be lifted by the building of policies, the redirection of authority and inequality (from nation states) and the redefinition and restoration of the notion of empowerment (Pease, 2002).

2.3 Concept of Taboos

A taboo (sometimes spelled 'tabu') is a limitation or prohibition. The term comes from the Polynesian language, where it refers to a moral prohibition (prohibited) that, if broken, would result in some form of automatic retribution (Douglas, 1989). It is comparable to the Latin word *Sacer*, it is also called *Nso* in the Nigerian Igbo language, and "*Mmusu*" in Ghana's native Akan language (Osei, 2006). It's also known as 'a universal notion,' which literally translates to 'closed off' or 'off-limits' (Durkheim, 1963; Holden, 2000). Taboos can also refer to "persons, places, objects, or conditions with a mysterious attribute and prohibitions originating from the same attribute" in the subscription type (Levine, 1986) Taboos can be viewed as a requirement rather than a choice, which justifies the need for a penalty for breaking or failing to follow since "a taboo is an offense against the ancestors and the Supreme Being". (Fisher, 1998). The Supreme Being, the ancestors, or the spirits could all punish you for breaking the taboos (Scanlan, 2003).

According to Douglas (1989), primitive cultures met several taboos as a result of a general misunderstanding of the physical cosmos. Opponents to this assumption argue that, taboos are a

basic feature of all societies, not only 'primitive' cultures, as some anthropologists believe (Holden, 2000). A taboo in the African context is something that is branded "holy", placing a prohibition or limitation on a certain thing or person, and so, in the event of violation, it will trigger hazards, whilst adhering to the rules would equate to avoiding hazards and illness" (Douglas, 1966). As a result, breaking these taboos would result in farmland crop failures, pestilence, hunting deaths, starvation, drought, epidemics, and so on. These taboos are defined as "prohibitions that, when broken, inevitably result in a state of ritual incapacity in the offender; and can only be eased by a cleansing ceremony whenever possible" (Barre et al, 2009, p.31).

In the African worldview, taboos are considered to be a connection between two indivisible aspects: the "seen and invisible universe". This interconnectivity can also be viewed as a form of mutuality, in which the quality of life of those who live in the unseen world (the ancestors) and those who live in the visible world (the descendants) is influenced by each other's acts. Thus, the ancestors are seen as the creators and protectors of taboos in this way (Parrinder, 1969, as cited in Boamah, 2015). Given that these ancestral spirits are reportedly dwelling in items such as trees, rivers, and rocks, the interaction between tabuists and ancestors has valid implications for how humans cohabit and relate to their natural world, as an analysis among the Akan people of Ghana revealed (Aye-Addo, 2013). Perhaps tabuism manifests itself in forms that appear to be far removed from its source. Carrying fishing gear directly into the community from the streams or lakes where it was in use was considered prohibited among the Congo's Lele tribe. They further hold the belief that overnight fishing traps and baskets must be hung in the trees across the community. People did this because they believed that if the fishing gear was not left out at night, coughing and illness would spread throughout the hamlet (Douglas, 1966). In certain indigenous cultures, the spilling of animal blood is believed to cause extreme famines and other unusual disasters as two major examples of problems that could happen to a community.

Any contact with the dead or the blood of a menstrating woman is regarded extremely harmful in certain cultures, and adultery is likely to cause sickness in others. While the idea in ancestral retribution, which includes death, injuries, and incurable diseases, has been extensively denounced as unjustified and unconscious by modern culture, it is important mentioning that these beliefs persist in certain or greater parts of Africa, including Ghana (Sarpong, 1974). As a result, Taboos portray the concept of "spirituality" as a fundamental aspect of the African world. Taboo has two

meanings: a tighter sense of tradition or strictly religious application, and a broader one that reflects its application in socio-economic and political situations (Boamah, 2015). The phrase "a set of religious or religious prohibitions established by traditional religious authorities as instruments of moral motivation, guidance, and means to protect the sanctity of the sanctuaries and, despite that, the well-being of their worshiping communities" has been tabooed in a narrow context (Boamah, 2015). In a larger sense, taboos relate to a social prohibition imposed by the group's leaders on specific occasions, locations, acts, activities, and individuals, including but not limited to religious motives and societal well-being. In this context, much study on socio-cultural behaviors associated to societal taboos and values, as well as informal institutions, has been conducted.

As described by these organizations, working rules or use rules are "a set of rules currently being used by a group of employees to manage routine duties" (Ostrom, Walker, & Gardner, 1992). As a result, most traditional civilizations' social taboos are anchored in this pattern. These prohibitions are well-known and seen as extremely valuable since they help to overcome the difficulty by safeguarding nature and the environment in industrialized countries, we can overcome problems in these cultures (Becker & Ostrom, 1995). This normally is the case due to concern and retaliation on the part of defaulters who choose to defy the rules. In this sense, public institutions play a critical role, which is why viewing social taboos as an informal entity is seen as quite beneficial (Berkes & Folke, 1998). These taboos are also described as a societal function that serves to sustain and conserve a range of endangered species in their biological context, despite the fact that many opponents may have viewed them as unrelated to natural resource protection and, eventually, as a drawback to expansion (Edgerton, 1992; Rea, 1981). As a result, today's arguments have centered on the value of taboos and their role in resolving developing community issues. Some people in Ghana, for example, take a conservationist attitude, claiming that cultural values and taboos have played a beneficial and vital role in grassroots cultures and continue to influence contemporary culture in an indirect way. Taboos from many African societies can be categorized into four kinds, according to Magesa (Magesa, 1997), who cited Webster.:

- i. **Taboos about people:** For example, ladies are not to sit with men, they are not to respect elders, a son-in-law is not to welcome his mother-in-law, and children are not to drink alcohol.

- ii. **Taboos about acts:** For example, stealing, getting pregnant without going through a proper marriage ceremony, defrauding others, incest, adult children having sex before their recently deceased parents' funerals, singing at night, during, or while taking a bath.
- iii. **Taboos about things:** For example, eating certain foods, breeding cows of a specific color, and sitting on local or native cooking stones (stoves) are all examples.
- iv. **Taboos about situations:** For example, observing one's adult sister bathing, implying direct reference to genitals, or a young wife observing and harvesting before the senior wife.

Lagoons are related with taboos and holy days in the Ghanaian culture, which are intended to conserve the ecosystems of the lagoon and also to restore people's faith. Most sacred groves in Ghana (known as *dabɔne*) are retained in honor of historical artifacts such as tribal conflict, in which the gods in the sacred grove played a crucial role (Adomako, Adomako, & Bayliss-Smith, 1998; Falconer, 1992). Among the Ga tribe of Ghana, their existence is linked to the belief that the deity provides specific useful services, such as the god of blacksmith creating hoes and cutlasses at the holy grove of Guako in Pokuase, Ghana (Adomako et al., 1998; Sarfo-Mensah & Oduro, 2007). Certain food-related taboos are commonly referred to as a resource management method because they successfully limit species overexploitation. (McDonald, 1977). The widespread tabuism on snail intake among traditional Ga's and Ewe people in Ghana is an example of this, while it was also a temporary tabuist meal for pregnant women among other ethnic groups in Ghana (Gadegbeku, Wayo, Ackah-Badu, Nukpe, & Okai, 2013). People were said to have died in Ghanaian history as a result of breaking these taboos and then refusing to pay the necessary fines to appease the gods (Ntiamoa-Baidu, 1991). However, because tabuisms varies from tribe to tribe within Ghana, what constitutes such tabuisms and the penalty for breaking them might also vary from culture to culture (Barre, Grant, & Draper, 2009).

Finally, there are numerous limits on the use of natural resources that are believed to be detrimental to the fertility of the soil. Similarly, certain days are considered sacrosanct (no planting or bushwalking) because they are reserved for the land's goddess to repose. (Boaten, 1998). Belief is described as a mental image in which an individual believes something is true regardless of whether they have empirical evidence (Schwitzgebel, 2006). Further to that belief is frequently viewed as the act of believing or accepting any proposition as true on the basis of claims or facts that have

been discovered to lead the people to believe it is true, without necessarily realizing that it is true (Leicester, 2008; Locke, 1975).

2.3.1 Chieftaincy and Taboos

Due to the royal and royal status of the Ruler, which was symbolic and related to divinity, the Chief practices several tabuisms. He was thus prohibited to follow others. The Leader is not permitted to watch a deceased person or consume food outside or in public (Akosile: 2010). If he broke any of these taboos, it could result in strange diseases for the leader, his household, or the village as a whole, and the community's harmony and tranquillity could be lost. It was forbidden to say that the Ghanaian leader ate, drank, slept, cleaned, fell ill, or died directly. Both of these things must be stated in a charming manner. The notion of safeguarding justice, peace, and order within the realm is closely associated with the chief, as it is with a father. When the leader's death was verified, law and order in the country crumbled (Arifalo & Okajare, 2005). The palace is a holy play: this is illustrated by various constraints and the tabuism in which it is being handled. It is forbidden to commit immoral acts in or around the palace. Except for the Chief, no one in the palace level is permitted to have an affair with a woman. Births and deaths in the palace are completely unexpected. The Leader does not turn a blind eye to something that is considered unclean. **The key** answer is that the chief, as a royal person and an important and first resident, is unable to deal with anything other than the living that is dead or smelly. It was therefore prohibited to enter the walls of the palace or to point to the palace. For all intents and purposes, the palace is considered a saint among saints (Atandare, 1973). Any violation of the taboo can result in disciplinary action. It is forbidden to wear any of the King's adornments. It is frequently regarded as impolite for a leader to willingly associate with his people, who are mere mortals. Marriage between members of the same family was frowned upon. Of necessity, it has ramifications. Sexual immorality is a heinous crime and to say the least it is a sin to have sexual intercourse with the wife of the Chief; Anyone caught in the act can be sentenced to death. If not punished by death, the impact was that such a person would have to live a miserable life. It is against the law for a child to beat up on his or her parents; this may result in a severe disaster (Osei 2006). In other words, during the pre-colonial period, incest was a significant taboo among many societies. In contemporary days, this is still the case. Sexual intercourse inside the family unit was a grave crime. This grieves the gods and the ancestors; It has the potential to generate family discord as well as unexplained abnormal

pregnancies, birth abnormalities, and infections. For instance, allowing the twins to attain the chieftaincy throne was a taboo in Yorubaland as a whole (Olubola, 2009).

The Chief is once again regarded as a prophet, next only to the gods. The inner section of the Chief's crown shall not be seen, and the crown shall not be worn by any other human human (Adedoyin, 2010). It was forbidden for any holder of a title to violate the oath he uttered during his coronation. For instance, Yorubaland's coronation ceremonies included an oath. A holy vow was required to be made to a deity or higher authority; one must tell the truth, obey the nation, and keep the vow. Oath is one of the world's oldest traditions, having been tested through many epochs and centuries (Ilesanmi, 2006, p.123-125) to bind people's consciences, sometimes voluntarily, sometimes against their will, to suffocate them and force them to comply sheepishly with the enlightenment of any epoch (Ilesanmi, 2006). The traditional emblems were used in the Oath taken by the formal organization. Murder is frowned upon among the populace. It was frowned upon by the people's culture and customs; it was considered a sin against the gods and mankind. If the suspects are proven guilty in the investigation, they will be executed immediately. Suicide was a taboo; people did not like seeing individuals commit suicide by hanging themselves. Anyone caught doing this was seen to have committed a major sin against the gods, humanity, and culture. It was commonly considered that a person who had broken such social taboos and that he or she had intended to commit suicide to avoid public scrutiny. The bodies of people who committed suicide were usually not given to the family for a funeral to be held in honour of the offender because it is regarded a shame to the family, rather the body is given to the priest to be buried as a warning to the present and those unborn to engage in such acts. Failure of the family to provide a proper funeral for the deceased was considered as a terrible penalty since it was seen as a dishonor to the family and the survivor, and it was seen as a disgrace to future generations. That is to say, people have used murder and suicide as significant taboos (Fawehinmi, 2007).

Several taboos have been developed to date in order to assist people in saving money and become more efficient on a personal and societal level. The destruction of banned trees without the permission of the local leadership was one of them. It was the people's conviction that certain trees were holy, that they were inhabited by gods or gods. As a result, people imagined that libations would have to be poured forth to console the gods and calm the souls of the trees before they are cut down. Without first calming down the soul of the trees before they are cut, anyone who chops down a holy tree will bring misfortune to the country, most notably drought, which will result in

low economic production and illness (Osei, 2006). Additionally, looting communal property, killing and farming in the grove and holy bushes, and eating totemic creatures such as tortoises, sacred fish, parrots, and eagles were outlawed. It was also prohibited to loot communal land, kill and farm in the grove and holy bushes, eat totemic animals such as tortoises, sacred fish, parrots, eagles, etc. Both of these were considered taboos, and they argued that breaking them could have harmed the group's economic progress (Osei, 2006). However, much of what was part of our tradition, such as the rule that an elder brother or sister should not inherit the property of his younger brothers; the rule that one should not be disrespectful to elders; and the rule that husbands should not mistreat their wives, may be considered taboos in the interests of maintaining permanent peace, tolerance, and solidarity among the people (Afolabi & Olabitan, 1986). The taboos, on the other hand, made it easy for people to avoid insulting the gods and doing something that would bring the family's name into dishonor.

The deity's taboos have been clarified, including the prohibition of holding the corpse in front of the deity. When it came to the importance of gods, the respondent named a few. Most of them is that it defends the culture of the people of Akwmhu from its enemies; from supernatural assaults. It also saves the leader from some sort of calamity. Another important role of the deity is that it is the principal source of laws that govern and influence the activities of individuals and society in opposition to the gods and ancestors. Abotchie (2006) summarized the roles of leaders in Ghana as leaders, chief priests, agents of creation, markers of identity, and custodians of stool lands and property, and sees these various roles as embodiments of people's values, dreams, concerns, and ambitions, contributing to the dialogue on the institution of leadership's importance in Africa. It might be argued that Ghanaian chiefs have relinquished a significant percentage of their jurisdiction to the central government as a result of democratic governance. However, chiefs also have significant roles to perform in Ghanaian communities. The institution, as well as its responsibilities and restrictions, have all been well incorporated in the Constitution of the Republic of Ghana since independence, due to the numerous components of leadership in preserving good governance and growth. Taboos associated with the leadership have not been completely eradicated, but some have been kept, some have been also modified, and others have been toned down in order to please everyone in a specific community. Sarpong (1977) asserted that breaching taboos can have both metaphysical and physical consequences for both a community and an individual.

2.4 Africa's Indigenous Peoples

In general, the emergence of the indigenous peoples' civil rights movement in Africa is directly linked to UN initiatives to raise worldwide awareness of the issue and offer public forums for people to share their stories (Crawhall 2006). Unavoidably, issues expressed at the global level about the notion and meaning of indigeneity continue to reoccur in the situation of Africa. In the African context, the term "indigenous" may seem strange, yet it has arisen as a powerful rallying cry for indigenous people who have been persecuted for centuries. In the meantime, contradictory statements like "who is not an African native," and "who is an African native", and categorising people will create tensions between ethnic groupings and this will arise as a result of the distinction between indigenous and non-indigenous peoples and recognise some as disadvantaged minorities instead of indigenous populations leading to the question, "what are the main barriers to indigenous people in Africa being accepted"? It is also worthwhile to know any of the problems relevant to indigeneity in Africa. It is therefore worthy to understand some issues associated with indigeneity in Africa.

To begin with, thinking of indigeneity solely in terms of European settlers and supremacy is deceptive, especially in the case of Africa and Asia. Experts say that non-African and even non-indigenous language definitions have harmed African indigenous populations (Barume, 2000). In this regard, Kingsbury says that, while indigenous peoples' aspirations are similar across the continent, the characterisation of indigenous peoples' definitions and rights will differ significantly depending on their historical history and socio-cultural constitutions (Kingsbury, 1998). In other words, indigeneity is not an absolute condition of being, but rather a political argument about perceived marginalization and insecurity (Crawhall, 2006). Additionally, it is a relative phrase that can be construed on an individual basis. In that sense, describing indigeneity simply on the basis of the Blue Water Principle (i.e., "conquest of the New Worlds by Europeans who crossed the sea") is erroneous. The predicament of the S'ami people (for example, the S'ami people of Norway) disproves the Blue Water Theory, as the S'ami people were both internally and externally subjugated by mainstream civilizations. Notwithstanding their history of slavery, they are recognized as indigenous peoples and have founded the S'ami Parliament (Saugestad, 2001b).

Secondly, putting more emphasis on terminology at the expense of reality on the ground obscures the plight of Africa's indigenous peoples. In order to bridge the gap between the West and Africa

on the issue of indigeneity, the indigenous peoples of Africa's previous experiences can be compared to indigenous peoples in western countries. For instance, conquerors saw Australia's Aborigines and Africa's indigenous peoples as uncivilized 'savage strangers', and their territories were seen as unowned (*terra nullius*). The distinction between the two is that colonists' dominance still remains in Australia, whilst colonizers have departed from Africa. African politicians, for example, would claim that the fact that European colonialists left after decolonization meant that all Africans were indigenous, or that the term of "indigenous" was irrelevant to Africa (Saugestad, 2001a). A misunderstanding of African indigenous peoples' history and complexity would lead to such a judgment.

Thirdly, attention is given to the ancient phase of the creation of African states. In other words, all African governments were established by colonial forces or with the assistance of European powers, and the newly established African states inherited the status quo. Makere Stewart-Harawira said that modern African states have defined their influence over indigenous communities within the parameters set by former colonial powers in this regard (Stewart-Harawira, 2005). Furthermore, political leaders arose from individuals with strong ties to Europeans (for example, Ethiopia's Emperor Haile Selassie I and Emperor Menelike II, who traced their ancestors and authority back to the Solomonic dynasty) (Crawhall 2006). Additionally, African nations inherited not just multi-ethnic empires formed by Europeans, but also Western legal systems and institutions, in contrast to indigenous African institutions and customary standards. The basic truth is that African indigenous peoples and their political systems are still being oppressed. Stewart-Harawira (2005, p.108) maintained that conventional cognitive and social trends, governance patterns and ontological indigenous peoples' perspectives on the world have been described as barriers to progress and in opposition to those of an economically dependent community.

Fourthly, indigenous people in Africa are often viewed as nomads and semi-nomadic, pastoralists and hunter-gatherers mistreated and discriminated against, according to ACHPRs and international bodies concerned with indigenous peoples' rights (ACWGEIPC 2005, p.87 and 89). It goes without saying that their customs and manner of life differ significantly from those of the mainstream population, and that their cultures are under threat, in some cases to extinction. The majority of them rely on access and rights to their customary land and natural resources in order to maintain their unique way of life. This form of characterisation, however, has a fault in that it is only

temporary. That is when people's livelihoods shift, the debate remains whether or not indigenosity will no longer exist.

Moreover, this portrayal excludes the vast majority of people who have already adapted their lifestyles yet are still intrinsically indigenous. African states have not taken the definition and interests of African indigenous peoples seriously. Until recently, African states and indigenous populations were virtually completely absent from the global indigenous peoples' movement. ACHPR, for example, accepts UNDRIPs' recognition of its importance in strengthening the rights of indigenous peoples in Africa, unlike the controversial controversy in the process of implementing international treaties such as UNDRIPs between nations (e.g., Canada, USA, Australia (Mattias, 2007; Minde, 2008). In this regard, African countries are only passive recipients of international treaties dealing with indigenous people. The implementation of UNDRIPs cannot raise the moral obligation of state agents for vulnerable indigenous peoples, nor does it have legal force on them, given the lack of voice of African indigenous peoples and the fact that African states are not severe enough to be on the side of indigenous peoples' claims. However, regional organizations such as the Indigenous Peoples of Africa Co-ordinating Committee (IPACC) played an important role in raising awareness and advocating for indigenous peoples in Africa. In a submission to the UN Permanent Forum on Indigenous Issues (UNPFII), the IPACC stated that when it comes to indigeneity in Africa, three factors must be considered: collaboration, participation, and pluralism (Crawhall 2006). This stance was mostly founded on indigenous peoples' claims that democracy must be more inclusive, tolerant of variety, and participatory in nature (Crawhall 2006).

These taboos have been stated on a variety of occasions, including circumcision, marriage negotiations, and funeral customs. Given that the society on African land was an oral one, it was an important system for maintaining and disseminating universal ideals. They formed a type of societal order, and without them, chaos would reign: supernatural punishments from the gods and ancestors, or specifically from the Supreme Being, provided strength and served as the incentive to adhere to normative standards. Keeping taboos in place helped to preserve a healthy balance between the visible and invisible worlds. Many people who have been found guilty of serious moral or legal wrongdoings are forced to undergo ceremonial cleansing as a means of moral or ontological purification and reform.

People seemed to understand that prohibition established the true meaning of taboo, ensuring community peace and well-being: life and its quality were valued, and society employed a variety of techniques to preserve and express it, including taboo. While modernity, democratisation of quality education, and critical knowledge are well-being virtues, well-being vices include dependency, deception, and oppression, unnecessary military interventions, dictatorships, and human rights violations, to name a few. Taboo is anchored in African myths and religions, according to Ayegboyin and Jegede (2009) taboos are diverse, covering practically every aspect of African society, and are taken seriously in most African countries and civilizations. Gyekye (1995) stated that the closest equivalent of the Akan taboo is “akyiwade” that is, something which is prohibited or forbidden, and “musuo” that is something not worthy of mentioning, or doing, or to be associated with in his studies of the Akan people of Ghana. However, prohibitions against particularly extreme or unusual moral sins like homicide, suicide, abortion, incest, and religious sacrilege are referred to by the latter term.

As a result, while all “akyiwades” are taboos, not all taboos could be classified as “musuos”. In the Orthodox sense the Akans' kings and top priests are the custodians of taboos. The methodology for enforcing these taboos is dictated by the Akans' oath of vowing to the ancestors. The Akans' oath of swearing to the ancestors dictates the technique of enforcing these taboos. The misapplication of an oath is a racial taboo. Taboos would subsequently become the standard commandments, protecting leaders from social and moral ambiguity (Owusu 2006). The Akans taboo becomes a responsibility, not an option but also as a bidding rule, as a result of this. It is assumed that breaking the taboo among the Akan results either in punishment or in misery from a monstrous conscience (for example, feeling unwell or guilty). There appears to be an inner power at work in all this. " A person who violates the taboo will be self-tabooed since he or she runs the risk of inspiring others to follow his or her example", wrote Freud (1944, quoted in Madu, 2002) in “Totem and Taboo”.

In the face of modernity, verifiability, and globalisation, taboo among the Akans meets the problem of logic and empiricability. The bulk of taboos are unreasonable and impossible to defend on a realistic or humane basis, as Thody (1997) correctly pointed out in connection to the legislation. Taboos, according to Christianity and Islam, as well as modernism, are drawn from traditions that do not follow historical chronology, and so believing in their effect is equivalent to primitivism, backwardness, and superstition. Obeying a taboo is then seen as absurd and incompatible with creation. However, in Africa, taboos are sorts of reality that exist beyond time. Taboo is sacrosanct;

the reality of its power can only be revealed in the depths of the brain, where mere logical thought cannot reach (Ayegeboyin & Jegede 2009). Cassier (1992) on the other hand believed that taboos linked with African Traditional Religion (ATR) have been termed "savage taboos" and so far removed from normative discourse due to ATR's status as a minor religion. However, the subsequent assessment of this study effort will demonstrate that, ATR taboos are not barbaric since they have intellectual and factual justifications as well as ethical standards. The function of taboos in the ancestral traditions of the Akan people in environmental protection is one of the most important attributes of their taboos belief system.

2.5 Perceptions about the Institution of Traditional Leadership

Our acuties are influenced by the world's culture, which is influenced by our values, ideals, and standards. Expectations direct perception and can derive from what people communicate with other perceptions and desires. We can promote acts that are in line with our values and feelings by being aware of traditional institutions (Mensah, 2003). As African governments, international organizations, and donor countries revive their interest in Chiefs of Staff, public opinion on them is becoming increasingly significant (Ubink, 2007). Since the 1990s, a sizable number of African countries have reaffirmed or formalized the position of their presidents. Whereas many post-independence African governments viewed politicians as impediments to modernisation and nation-building and sought to minimize their involvement in government and national politics (Buur & Kyed, 2005; Sharma, 1997), a significant number of African countries have strengthened or formalised their leaders' status since the 1990s (Englebert 2002; Ray 2003b). Traditional African leadership and government systems, according to Tangwa (1996), can be understood as a "harmonious marriage between autocratic tyranny and popular democracy". Specifically formalized procedures have made it possible for voters to criticise, approve and sanction their rules; their continued rule and thus the selection and ascension of their heirs. Thus, Ritzenthaler and Ritzenthaler (1964) described the Bafut kingdom of Cameroon's king-making process as an exercise of democracy in traditional institutions, in which the new ruler is introduced to the Bafut people for "stoning" after being elected. In the event of an acceptable and recognized new chief, the ceremonial stone may contain little, harmless stones, or big, harmful rocks thrown in such a way as to maim, pursue, or destroy the unwelcome incumbent. In any case, the new emperor is reminded of the consequences of his unlawful authority. Similarly, in Ghana's Brong Ahafo area, during the unique celebrations of festivals such as " the Apor festival" similar acts are conducted

during which the leader is openly criticized and frequently mocked by regular people to praise or condemn him of his reign during the year under review. The same can be said for the people of Ga during the annual Homowo festival.

People have a fundamental right to have their chiefs deposed of their positions if they are discovered to have committed heinous crimes or violated a prohibition of the people they lead. Murder and robbery, as well as transgressions such as educating someone's wife or, in previous times, employing a non-biological form of reproduction, were automatic causes for an Akans social leader's demise. Chiefs' stools may be endangered if they are suspected of violating their leadership oath, refusing to communicate with others on decisions, being inaccessible, or being autocratic, among other things (CDD 2001). The concept of accountability among the people of the Upper West Region and other regions of Ghana is that the Chief never travels alone; he is always accompanied by someone who serves as a witness. There are customary norms that emphasize the chief's limited authority and consequently the power links between the chief and his people, such as the following: If the chief reprimands you for something wrong, it is because of the citizens' power he wields, there are only terrible advisers, not bad chiefs, and when the state kills you, that the chief also gets the power to kill you. At public events, the Chief Speaker's staff has a gold emblem on top of it that depicts an egg within the hand; the sign relates authority to an egg. The egg cracks if you hold it too tightly, and it slips out of the side if you hold it too loosely (CDD, 2001 cited in Kangsangbata, 2006). Furthermore, Dake (1996) claimed that existing African governments are authoritarian and have been converted to new democratic principles, rendering African governance undemocratic.

In an attempt to demonstrate the presence of democracy in traditional African government structures, Adjei (2001) defined the Ashanti social community. According to Adjei, the traditional Ashanti system is democratic, although Dake (1996) classified traditional African systems, including the Ashanti system, as autocratic. However, according to Appiah (1993), colonial mechanisms have eroded the representational features of traditional leadership, because Kings and Queens have typically not allowed the interests of lay people to take primacy in the national response to colonial invasion. As a result, even if the King encountered little difficulties during colonization, many of his subjects did. Although this discussion on tradition-modernity in the broad sense of development makes some insightful observations, its main conclusions are only partially

applicable. Subsidiarity, Interactive Governance, and Modern Institutionalism ideas are extremely useful, especially for works with governance consequences.

2.6 Culture and Morality

According to Clarken (2010), morality is essential in our society because it determines what represents the ideal and the entire individual. The role of morality in determining identity has been debated and challenged. Coutzee and Roux (1998) alluded to moral problems which can be related to a person's metaphysical concept:

- i. The legal standing of an individual's right (if it is so basic that it cannot be overruled in any condition)
- ii. The locus of obligation (how an individual understands his or her socio-ethical responsibilities in relation to the interests and welfare of others).
- iii. The existence of a shared life and a common good, as well as a respect for it.

The moral aspect in the African sense requires a person to comply with certain conditions that are motivated by his or her affiliation with the interests of others, even at the expense of a potential reduction in his or her interests. Nel (2008) suggested that morality is rooted in human traditions, customs and rituals and is passed over centuries. He goes on to note that morality is linked to collectively inscribed modes of behavior arising from the experience of what is in the good and well-being of the society. The moral obligation is to create the right relationship between persons and the world. Nel (2008) went on to claim that, the reasoning between good and wrong in morality is not based purely on reason. The cumulative contribution of practice, tradition and ritual is a spiritual obligation and a reason for it. There is no philosophical argument for the sake of moral reasoning. Moral judgments shall be rendered by referring to the collection of principles and standards prescribed by history, customs, experience and social and family codes. In Africa, the idea of morality is part of the ideology of Ubuntu. Morality is often proportional to culture within the African sense. Different cultures have different beliefs on what is perceived to be right or wrong.

Shaw (1999) claimed that these disparities reflect differences in factual views and situations rather than inherent differences in values. There can be differences in moral values between families and within the same society. There are commonly accepted moral norms, however. In Clarken (2010), Lennick and Kiel (2005) saw morality as accepting honesty, accountability and sympathy. Integrity

includes behaving in line with ideals, values and convictions, and speaking up for what is true. Responsibility includes taking on personal responsibility and taking on responsibility for helping others. Compassion means taking active care of others. Integrity, duty and compassion are inevitable if one is to be recognised as a decent individual of moral intellect. Moral wisdom, according to Borba (2001) in Clarcken (2010), involves the ability to distinguish between right and evil, as well as firm ethical ideas in order to live and act in a good and noble manner. She defined seven moral values to be nurtured in every society: compassion, conscience, self-control, respect, empathy, tolerance and justice. Clarcken (2010) as cited in Organization of the Supervisory and Curriculum Planning Panel on Moral Education (1988) defined a moral person as one who does any of the following:

- i. Human dignity is respected.
- ii. Is concerned about the well-being of others
- iii. Combines personal interests with societal responsibility
- iv. Ensures that Integrity is demonstrated.
- v. Considers moral decisions.

The moral uprightness of an individual is the product of the affective, cognitive and social forces that combine to build an increasing moral consciousness. A person's social and cultural background influences his or her expectations of morals. An individual establishes enduring moral values through the process of participation, observation and perception (Darmon, 1988 in Clarcken, 2010). However, the way people interpret morality varies between liberalists and communists. Thus. Geisler (1971) splited morality into two viewpoints. Geisler (1971) suggested that morality should be viewed from two viewpoints, teleological and deontological. Teleological stress is a form of morality that is concerned with the ultimate consequences of an intervention. It is a utilitarian approach dealing with whether the intervention will succeed in the end. Service is done for the sake of performance, not for the sake of duty itself. Human behavior is based on its importance to man in general. Geisler (1971, p.20) states that the deontological view "is an ethic of principle concerned with one's duty to do what is inherently right apart from the foreseeable consequences." It aims at the intrinsic good in an act, instead of the good or bad it creates. It looks like duty for the sake of duty, not for the sake of performance. This view is consistent with the Kantian style of morality which stipulates that duty should be performed for the sake of duty, irrespective of future dividends.

One does one's job, and it is nice to do what one can do. Geisler (1971) observes that deontological morality is prescriptive, since it orders certain courses of action. This kind of morality holds that there are always actions that one must do, whether or not one thinks he can do so. Ethical morality takes priority over both emotions and truth. It is the deontological form of morality that regulates behavior in the Group structure. According to Article 18 of the African Charter (1986), traditional African values and morality are as follows:

- i. The family shall be society's natural unit and foundation. It will be protected by the state, which will look after its physiological and moral well-being.
- ii. The state has a responsibility to help the family, which is the community's guardian of morality and traditional values.

Since this moral obligation is rooted in African beliefs, Famakinwa (2010) suggested that the inherent relationship between the members of the community gives rise to the need to fulfill those obligations towards the members of the community. Famakinwa (2010) stated that the first virtue in social institutions is love and not justice in African morality. He goes on to say that there is no reasonable justification to say that the majority opinion on moral problems is inherently right. The assumption that this is inherently true has unacceptable implications, such as silencing the disadvantaged party and the minority. In certain cultures, gendered expectations of various origins and conditions for satisfaction are immoral. It lacks right and equity issues. Shaw (1999) suggested that an action that may be legally acceptable may be immoral. What is legally acceptable is not ethical. The fact that anything is immoral is a legal consideration for not doing so. If there is something wrong with one sex, so there is a moral obligation not to practice it on another sex. Morality in the African sense is fulfilled with the use of secret laws. Hazelton (2008) described secret rules as rules that govern ordinary actions and form the basis for decision-making. Although the laws remain unexplained, they are a handbook for conduct. Man is bound by secret laws as a cultural being. The laws are based on the context, subtly influencing actions. According to Abrahamson (1990) since the laws of culture normally go unnoticed, people are bound to respond without even understanding that they have an arbitrary range of responses. In order to satisfy the spiritual dimension, Maslow in Davidoff (1987) suggested that most of us are oblivious to our true potential. Instead of pursuing personal desires, we comply with cultural laws. Security issues make us wary of taking chances (challenging the core status) and stay closed to new experiences.

2.7 Summary of the Chapter

This chapter examined numerous works on governance theory and taboo. According to the assessment, taboo is an interconnection between two indivisible components of the African worldview: the "seen and invisible worlds. This interconnectedness may also be understood as a sort of mutuality, in which the actions of those who live in the unseen world (the ancestors) and those who dwell in the visible world (the descendants) have an effect on the quality of life of the other. It is also claimed that ancient cultures came across a plethora of taboos as a result of a general misunderstanding of the physical cosmos. On the contrary, those with opposing view argue that taboos are a basic feature of all societies, not only 'primitive' cultures, as some anthropologists believe. The section also claimed that as a result of a basic misunderstanding of the physical cosmos, ancient cultures encountered a plethora of taboos. Individuals who retain their original identities have higher societal issues, and a higher proportion of these people would follow old laws and taboos, which would strengthen the taboos they believe in. However, an improvement in the power of the taboo is not reversible. When circumstances improve in culture, the challenges become less apparent. Again, having so many taboos may limit the efficacy of any of them. Maintaining a taboo means that people will refrain from doing any actions that may be beneficial to them. Even if they no longer have any social value, societies might maintain taboos. In these settings, taboos are deeply established in identity and hence symbolic, often without providing any benefits to society's members, as they might be perceived as a collective good enjoyed by all.

A person who considers that he or she is breaking a taboo will observe the realisation of his or her own gains from such a breach. A taboo has value only if it has future unique advantages attached to it. The next chapter focuses on the theoretical background for the research.

Chapter 3 Theoretical Framework

3.1 Introduction

This chapter discusses the theoretical framework that was utilized to justify the research objectives throughout the research. As a result, indigenous knowledge system theory and governance theory were used to provide a conceptual background for the researcher's empirical thinking, serving as a solid foundation for the key findings to be elaborated further to the aforementioned hypotheses and research objective, as well as other perceptions as stated in Chapter 1. The theoretical framework that was used in this study was that, the contemporary arenas in which Indigenous peoples' novel thinking and strategies are contributing urgently needed knowledge about sustainability (Johnson et al. 2016; Kealiikanakaoleohaililani & Giardina 2015; Lin & Liu 2015; Stocker, Collard, & Rooney 2015; Whyte, Brewer II, & Johnson 2015).

3.2 Theories of Governance

3.2.1 Indigenous Knowledge Systems Theory

Indigenous Information Systems (IKS) focus entirely on indigenous means of making life meaningful for people. Indigenous Knowledge System (IKS) is defined by Millar (1999) as indigenous people's local knowledge or local knowledge that is unique to a particular community or society. Indigenous people all around the world continue to follow their religion and pass on their historic skills and customs to future generations (Barnhardt & Kawagley, 2005). "The richness of Indigenous knowledge rooted in long-term residence in a particular location gives teachings that can benefit everyone" (Barnhardt & Kawagley, 2005). Indigenous knowledge also "reflects the dynamic way in which residents of the area have come to perceive themselves in relation to their natural environment and how they arrange that knowledge", according to (Semali & Kincheloe, 1999) flora and fauna, cultural beliefs and history are preserved to enhance the lives of a given people at a given time. Indigenous knowledge is said to be intertwined with all aspects of Indigenous Peoples' existence, and it is influenced by their understanding (epistemology) and being (ontology) of the world around them (Aikenhead & Ogawa, 2007). However, indigenous ontologies are complex, as are other ontologies, such as those related to western and other non-indigenous worldviews (Descola, 2014).

Agrawal (2002) maintains that the distinguishing characteristic of Indigenous wisdom is that it resides under Indigenous influence and cannot be appropriated to the wishes of the oppressed and

marginalized (Agrawal, 2002, in Talbot, 2017). Indigenous people, as a result of their long occupation and special social structures, have a complex and insightful view of the environment, with very different viewpoints for cultures that now control a substantial portion of their territory (Daes, 2008; United Nations, 2009). Indigenous Peoples' knowledge is fundamental to who they are, i.e., their culture is essential to their ancestral lands, and thus tribal knowledge is central to Indigenous knowledge (Johnson, 2012; Johnson & Larsen, 2013; Louis, 2007). Places serve as anchors that stabilise identities, create a sense of personal rootedness, provide local information, and allow social interaction (Babacan, 2006). According to Sarup (1994), "a local whose form, function, and meaning are within the restrictions of physical continuity" is defined as "a local whose form, function, and meaning are within the limits of physical continuity" (Babacan, 2006, p.114). Babacan and Gopalkrishnan (2017) proposed that the connection between land and indigenous peoples is multi-level. It covers physical, social, cultural and spiritual elements, and is also related to heritage, parenthood and connection with nature, animals and water. The way aboriginal peoples see the world is shaped by their close proximity to land-dwelling, language, and culture. These elements (land, language and culture) take place in the sense of time, place and relationship (Suchet-Pearson et al., 2013). The lack of each of these components results in the dissolution of the whole. Furthermore, in the sense of indigenous peoples, knowledge of the place originates from the place and ties an individual to the place of their ancestral ancestors, through cultural and customary rights of place or country (Rose, 1996; Sutton, 1998). Place is a center of identification in colonised communities (Castree, 2004). However, indigenous people build cultural links to a territory (or place) by knowledge and relationships established by the lure (law), community, and society.

Formal definitions of 'Indigenous understanding' of the area started to appear in the work of anthropologists such as Conklin (1954), who established connections between people and the environment. Conklin's (1957) pivotal research has demonstrated the extent of indigenous people's understanding of their climate in the Philippines. It recorded comprehensive details, including the folk taxonomy of local plants and animals, retained by local communities who have been engaged in sustainable rice-landing and changing agricultural systems for centuries (Conklin, 1957). Later, Hardesty (1977) explored a change from an 'objective' approach to the research of ecological anthropology to a 'participant' position in the examination of ecological relations (Hardesty, 1977). He demonstrated this notion by demonstrating how his Indigenous informants explained their

understanding of 'folk classifications' of nature on the grounds that the classifications showed how people had adapted to changes in the climate (Hardesty, 1977).

Indigenous knowledge, as part of a whole living community, encompasses several elements: government; how indigenous communities make individual and/or collective decisions; structures and institutions for the assimilation and acceptance of Homegrown Ecological Knowledge; implications on culture, history, identity, rights, and involvement ; and the effect of traditional-new decision-making and governance models; Dodson (2007) points out that Aboriginal knowledge is holistic and claims that it integrates cultural rules, including knowledge on land and environment conservation, which are mostly unwritten and verbally transmitted from one generation to the other. The added element of 'laws' adds to the duty of aboriginal peoples to continue to learn and preserve their skills. Responsibility, relationship, reciprocity and reverence for information (Kapyrka and Dockstator 2012) are values shared by people, relatives, clans and through indigenous cultures. The division of duties and rights to information can be dependent on the social and interpersonal dimensions of an individual's membership of a party. In certain cases, membership of a knowledge-holding group is given on the grounds of the identity of a land-holding group (Keen, 2004).

Rules and laws regulate social relationships, create identities and linkages between members of a group and between members and other groups; these are also portrayed in oral, art and story-based awareness depictions (Langton, 1989). It may be argued that indigenous wisdom is "owned by people, clans, tribes, nations, and numerous distinct groups, usage and sharing are regulated by elaborate collective systems and customary rules and conventions." (Tauli-Corpuz, 2003). Indigenous knowledge is defined as having three main characteristics: oral transmission; holistic knowledge; and local knowledge to people in a specific region (Maurial, 1999). "Indigenous Ecological Knowledge" and/or "Traditional Ecological Knowledge" are some of the words used to articulate and clarify the interconnected social, cultural and environmental perception of the world surrounding Indigenous people (Aikenhead & Ogawa, 2007). For example, traditional knowledge appears to be experiential and tightly tied to a way of life as a complex of knowledge, practice, and belief. Because it is passed on verbally, it is multigenerational, rather than learning from a book (Berkes, 2004, p.627). Berkes (2009b) identified four different types of awareness: local property and animal knowledge, land and resource management, social institutions, and worldview.

Indigenous knowledge is known as inclusive of indigenous knowledge, described as an extremely specific knowledge structure that "is maintained and thrives in the context of traditional social and economic life and traditional community practice" (Khor, 2002, p.15). Viergever (1999) assembled the voices of Indigenous Peoples around the definition of Indigenous knowledge, emphasizing its structural properties as one of three main elements first, (Indigenous) knowledge is the result of a complicated system; second, it is a critical component of communities' physical and communal context; and third, it is a shared 'good' (Viergever, 1999). Difficulties in recognising Aboriginal understanding as its own distinct structure have also culminated in efforts to affirm knowledge by Western privileged systems of knowledge (Cajete, 2000a). However, as Cajete (2000a) insisted, "Indigenous knowledge is an internally coherent framework. It is validating itself. It does not need external confirmation" (Cajete, 2000a, p.189). Today, aboriginal peoples continue to maintain their distinct worldviews and interpret the related information structures as a legitimate means of apprehending the planet. In the study of Barnhardt and Kawagley (2005) they affirmed that "[...]any of the vital elements, beliefs, and practices associated with these worldviews have survived and are beginning to be accepted as being as viable for today's generations as they have been for earlier generations". Indigenous understanding is referred to as a 'framework' since it is part of Indigenous epistemologies, worldviews and ontologies of Indigenous community (Rose, 1996; Talbot, 2005). Practices and practices, including knowledge, government, law (lore) and social harmony, form a multifaceted structure that is deeply influenced by lived and mutual interactions, founded on ideals and convictions and manifested through a number of personal and collective expressions.

This reflects a complex and elaborate set of practices, customs, values and beliefs that are connected as a 'system'. Banuri and Marglin (1993) argue that Indigenous knowledge systems show common features that include:

1. Embeddedness, reflecting the many dimensions of the traditional knowledge system as embedded in the cultural, social, political and moral aspects;
2. Contextuality, recognising its local rootedness and inseparable link to technical and local knowledge, being part of and tied to the local people of that local area in that particular time setting;

3. Individualism does not occur, as the systems rely on communally-socially accepted norms of thinking or being;
4. Subject/object dichotomy does not appear in the thought system, and there is a clear absence in the division between a subject and the observer; and
5. Attitudes to mobility reflect the innate connections and linkages people have to their lands – there is an inability to even contemplate moving or replacing their lands elsewhere (Banuri & Apffel Marglin, 1993, p.9-17).

However, the awareness by Western society of the relation between indigenous culture, indigenous knowledge structures and indigenous governance systems and indigenous governance is fragile (Agrawal, 1995b; Cajete, 2000b; Cornell, Curtis & Jorgensen, 2004; Cunningham & Stanley, 2003; Dodson, 2007). Understanding the presence of possible ties, interfaces and comparisons between Western and Indigenous information structures will provide a framework for improving this understanding (Tengö et al., 2017). As Banuri and Marglin (1993) argued, there are numerous systems of information within human communities, "meaning multiple ways of defining reality" (Banuri & Marglin, 1993, p.9). Human cultures have established several "knowledge communities" (Banuri & Marglin, 1993, p.9). Similar to other information systems, aboriginal knowledge systems are incorporated into unique worldviews (International Council for Science 2002). Thus, putting together information structures that are incompatible creates complexities that also result in misunderstandings and misunderstandings (Alfred, 2009; Hemming & Rigney, 2010; Houde, 2007; Hrenchuk, 1993; Leonard et al., 2013; Svanberg & Tunon, 2000).

Uninformed persons have suggested that Indigenous Cultures have said 'myths' not 'reality,' explicitly dismissing their information structures, and relegating Indigenous knowledge to a lower value than Western knowledge (Watson, 2013). In contrast, Western knowledge was characterized as 'superior' and even 'markedly superior' to Indigenous knowledge (Howes & Chambers, 1980). The impression of the presentation of "indigenous and traditional knowledge as inefficient, inferior, and an impediment to growth" has resulted in several misunderstandings of the phenomenon (Agrawal, 1995a, p.413). This notion of indigenous knowledge as inferior is a relic of colonial policies that were imposed on native people and their lands and territories (United Nations, 2009). Post-colonial legacy persists in the relationship between position, wealth, race and knowledge that underpins current political and social inequities (Babacan & Gopalkrishnan, 2017; Sarup, 1994).

As Neely and Samura (2011) noted, political battles for space take place within frameworks of diversity and disparity that define and organize places according to dominating interests.

Forming a nation-state means reconstructing common spaces, including the places' physically, forming people's identities on a regular basis, behaviors, and relationships with their physical and natural environments (Babacan & Gopalkrishnan, 2017; Babacan & Hermann, 2013). Indigenous information systems continue to flourish and develop in new ways (Aikenhead & Ogawa, 2007; Battiste & Youngblood Henderson, 2000; Bohensky & Maru, 2011; Brayboy & Castagno, 2008; Doxtater, 2004; Semali & Kincheloe, 1999; Wilson, 2004). Integration between Indigenous and Western scientific information structures is often difficult to achieve due to profound epistemological and ontological gaps (Nakashima, 1993). The complexities and complications in interacting with various information structures, and in particular aboriginal knowledge and research, have often been highlighted (Berkes, 2009a, 2012; Ens et al., 2012). Agrawal (1995b) asserted that there are three major reasons for the differences between Indigenous and non-Indigenous peoples' knowledge, along with western or scientific knowledge and theoretical grounds: subject matter and feature differences between Indigenous and Western knowledge; analytical and epistemological grounds, where the two sets of knowledge require distinct methods of inquiry; and qualitative grounds, due to subject matter and feature variation, where the two sets of knowledge involve different methods of investigation (Agrawal 1995b, p.1).

However, Agrawal (1995b) further said that, while there are variations in definitions of the two terms Indigenous knowledge and western and/or empirical knowledge, there is the need to simply consider "a variety of fields and types of knowledge, each with its own logic and epistemology" (Agrawal, 1995b, p.5). He further argued that the identification of simple political truism is required without the "confounding labels 'indigenous' and 'western'" (Agrawal, 1995b, p.5). Recognising that there are different systems of understanding will encourage these discrepancies to coexist: scientific and/or other knowledge can sit alongside indigenous ways of learning (El-Hani & Souza de Ferreira Bandeira, 2008). Indigenous information structures are internal systems that have their own validity methods representing the functional and social credibility of knowledge and related social and cultural standards, including historical experience (Tengö et al., 2014). In other words, the validation process must endorse the information structure it represents; multiple knowledge systems can have multiple validation systems and thus construct various requirements and methods to validate the knowledge (Tengö et al., 2014).

Benefits can be extracted from all information structures by understanding that multiple viewpoints can lead to future solutions (Kapyrka & Dockstator 2012). Bringing these viewpoints together equitably needs understanding that "western science and indigenous knowledge represent two unique modes of knowing, differentiated mainly by method and information analysis, and share many common objectives" (Brokensha, Warren, & Werner, 1980). Recognising and honoring all knowledge sets, while recognising synergies and possible similarities, will contribute to more recognition and cooperation (UNESCO Secretariat, 2012; Tengö et al., 2014). Drawing on Western and Indigenous expertise has worked effectively, in many ways, to improve the benefits of the climate and the indigenous peoples (Bohensky, Butler, & Davies 2013; Cullen-Unsworth et al., 2012; Davies et al., 2013; Folke, 2004; Gadgil, Berkes, & Folke, 1993; Herman, 2015; Negi & Nautiyal, 2003; Pert et al., 2010; Wohling, 2001).

3.2.2 Theory of Global Governance

The 1970s saw the establishment of the first global government based on the notion of world order. (Overbeek, Dingwerth, Pattberg, & Compagnon, 2010). This developed into an idealized normative/prescriptive method by philosophers to solve problems that could not be satisfactorily resolved by traditional state governments because they were beyond their particular capabilities (Overbeek, Dingwerth, Pattberg, & Compagnon, 2010, p.697). In the years that resulted, a "de-radicalising transformation" emerged in which economic governance was reformulated from challenging the status quo to reconciling the "imperatives of a globalizing market economy with sustainable development standards" (Overbeek, Dingwerth, Pattberg, & Compagnon, 2010, p.698). Thus, while it is mainly concerned about diplomatic relations, global rule of law today includes not just governments and international organizations, but also non-governmental organizations, national groups, transnational businesses, academia and mainstream media (Commission on Global Governance, 1995). The growth of governance by cooperation amongst these are the entities that this had happened. Truth be told, traditional state governments have lost power and authority as a result of "disaggregation of authority" (Rosenau, 2007, p.88). It's commonly referred to as "delegated governance" (Coen & Thatcher, 2008, p.49).

Within this vacuum, global governance is attempting to address three major concerns facing society: "sharing our planet," "supporting mankind," and "our rules" (Held, 2010, p.294). Regional incidents with "near instantaneous global implications" emerge from increased interconnection

(Held, 2010, p.296). Sharing our world entails addressing the globe's numerous environmental issues. Civilisation requires the abolition of famine, the avoidance of war, and the eradication of illness. Finally, our rulebook includes provisions on nuclear proliferation, commerce, and taxes, among other things. Given the wide range of players involved, these issues are well beyond the reach of any single state or agency to engage in, let alone address it. Held (2010) outlined the numerous challenges with global governance, stating that governance on any given topic might be "chaotic," with multiple institutions involved, no clear division of labor, contradictory mandates, and hazy aims and objectives. Furthermore, there are difficulties of authority, trust, and democratic deficiency, particularly within transnational governance groups like the European Union. The European Union recognizes the inconsistency of its various electoral districts, which want the European Union to find global answers to challenges while yet having little faith in the organization, which they perceive as both remote and intrusive (Commission of the European Communities, 2001). Ironically, Steffek and Nanz (2008) argued that the European Union has less autonomy than liberal democracies, but that viable measures to reconcile this democratic barrier are being contested. Alternatively, "the enormous size and heterogeneity of global citizens make it more difficult to democratize global governance... and... those international institutions should be regarded as "bureaucratic bargaining systems" with really no potential of democratization" (Dahl, 1999, as cited in Steffek & Nanz, 2008, p.5).

3.2.3 The Theory of Interactive Governance

The term "total public as well as private interactions to solve social problems and create social possibilities" was introduced by Kooiman and Bavinck (2005, p.3), who explained it as "total public as well as private interactions to solve societal problems and create societal chances". It is a philosophy that illustrates the relations between the state and other social parties on a national and international scale. Theory is the culmination of many different ideas, including machine thinking, chaos theory and system dynamics. Diversity, sophistication, and complexities are also seen as a nasty complication of government and can therefore be seen as possible causes of ungovernability (Kooiman, 2003). The Interactive Government Theory promotes this analysis partly because it supports an analytical study of the two forms of community government that interact in complex ways. The theory offers a way forward by stressing the variety, uncertainty and complexities of governance structures at the local level (Kooiman et al, 2008) as follows:

1. Diversity refers to the structural variation in a society's environmental, social, and cultural conditions.
2. Diversity requires a sensitive governing structure that involves an acknowledgment of difference, a perception of distinction, and compassion for diversity.

In contrast, complexity relates to the concept that device components are interactive, interacting, and interdependent, and hence contradicting. Complexity thus calls for inclusiveness. Finally, dynamics is concerned with variations and shifts that arise as a result of stress within the system and/or within systems. Dynamics then logically points to a need for versatility. Flexibility in this way has to do with the capacity to respond easily to system dynamics and transition. Flexible structures are pragmatic in essence.

3.3 Governance

The significance of governance as a practical principle for sustainable development is gaining ground. It also fosters an atmosphere that nurtures better decision-making. Governance is the exercise of political and administrative power in the administration of a country's affairs at all levels, according to the United Nations Development Program (2003, p.18). Governance is a collection of institutions, procedures, and organizations that enable individuals and communities to express their preferences, resolve problems, and exercise their legal rights and obligations. Weaver, Rock, and Kusterer (1997) asserted that governance should place a premium on issues such as citizenship, group growth, ownership, and collective action, emphasizing the need of an efficient and symbiotic relationship between society and the state. One of the key contributors to governance literature was Kooiman, who proposed considering governance as a socio-cybernetic framework. He wrote two important texts on the subject in 1993 and 2000. He started with three fundamental cybernetic categories that referred to both nature and human society: dynamics, ambiguity and variety.

Kooiman (1994) concluded that in contemporary cultures where such a dynamic mechanism of transition, uncertainty and plurality occurs, the conventional method of government does not function properly. Thus, a new legislative strategy, the basic purpose of which will be to direct the multi-dimensional relationships of the many different parties in society towards common tasks, should have been developed. The three actors would be responsible for the tasks under such a system: the executive, the private sector and civil society (Kooiman, 1994, p.36-48). Rhodes was

another significant theoretical contributor (1996). He has theorized government as self-organizing networks. According to Rhodes, governance is the administration of networks of players that take form in the provision of services. These networks emerge because of the reciprocal dependence of multiple actors, and the current obligation of government is to provide coordination and oversight for collaboration (Rhodes 1996, p.658-661). The attention of Brown and Ashman was on collaborations. They came to the realization that collaborating with the three sectors of society: government (state), private sector, and civil society is the best method for resolving the difficulties of today's complex world.

The management of such relationships is thus geared towards common tasks (Brown and Ashman, Arikboğa, 2004, pp. 94-98). Again, in the sense of politics, government is not the only actor to address the problems of society. It has the ability to work with private companies and social players wherever possible. There is a lot more possibility for society to solve societal problems (Jann & Wegrich, 2010, p.218). Government is not "...separate from society, neither does it stand above it, but rather is a part of it" (Jann, 2003, p.101). The term "governance" highlights a break in the conventional divides between the public and private sectors, as well as between states, markets, civil society, and ordinary people (Jann, 2003, p.96). It recognizes the large number of people required to rule. Government functions include policing and preventing abuse of power, commissioning and delivering a variety of services, providing tools to effect change, managing markets, guiding agreements toward desirable outcomes, creating space for public dialogue, facilitating and encouraging self-management, and establishing a foundation for political engagement (Goss, 2001, p.24-25). Government's role is not declining, but it is becoming more demanding. Government is now required to be a co-producer and promoter for social change, rather than just a decision-maker and manufacturer.

The government should have the option of playing one of three roles in resolving mutual disputes: leader, mediator, or organizer. Government has evolved from a position of legislative leadership to one of managing, moderating, and promoting. The major working tactics for government actors are negotiation and collaboration. In this respect, not only formal rules including constitutions, laws, and legislation are essential, but also implicit rules like codes of ethics, history, rituals, and practices. Governance occurs at many levels of government and in a variety of fields (Hupe & Hill, 2007). It can commence at any level, including local, state, regional, national, and global, and in a variety of disciplines like as community, climate, health, and education, among others.

There is no single theoretical foundation for governance. The complexities of the governance mechanism can be addressed by novel institutionalism, decision-making, system theory, or network theory, and governance can be studied under structural theory, the relationships between governance actors, or the complexities of the governance mechanism can be addressed by new institutionalism, decision-making, system theory, or network theory (Benz, 2004, p.27). Overall, governance examines the system of power and authority interactions in order to better understand the structural interrelatedness between government, the private sector, and civil society (Simonis, 2004, p. 2). It is about improving the way things operate from operating independently, solely by "state" or "market," to acting collaboratively (Kooiman, 1993). The distinction between "good" and "bad" governance is muddled when it comes to governance as a continuum of partnership between state and non-state stakeholders throughout several governmental institutions. Effective governance is a system for development that provides a foundation for a wide variety of governance actors and processes to pursue.

3.3.1 Governance Attributes

Individual engagement, group control, openness, disclosure, and stakeholder cooperation are all recognized as features of governance by many authors. These are not only prominent characteristics of sustainable development governance, but also necessary prerequisites for genuine democracy, social justice, debate, and equality (World Bank, 1996; Weaver, Rock & Kusterer, 1997; Swilling, 1999; Grey, 2000; Meadowcroft, 2004; Davids, Theron & Maphunye, 2005).

3.3.1.1 Citizen Participation and Civic Engagement

Ideally, public engagement offers a policy in which the means reflect a political principle in their own right. It is a tactic whose purpose is to redistribute power and/or authority between institutions and individuals. The basic concept of community participation is that communities can only be ensured of sensitive and efficient programming if they have a say in policymaking. According to the World Bank (1996), engagement is the act of leveraging and sharing influence over development programs, policies, and services that affect people's lives. Brown (2000, p. 173-175), speaking on the same frequency, stated that group participation in growth programs, including environmental projects, is a basic dynamic and reliable technique that must be at the heart of every human-centered endeavor. The point is that as a mechanism, engagement makes it possible for a society to own development initiatives and, as such, to ensure the sustenance of such initiatives.

While civic engagement is defined in this study as participation in governance, one of the anchors of good governance, and a cornerstone of development that is sustainable, the term is open to various interpretation.

Political involvement, according to some, is a top-down method that involves groups in predetermined decisions about services that affect their lives, as Oakley and Marsden (1984) pointed out. Unlike Oakley et al. (1984), the UNDP (2002) defined civic engagement as a process by which individuals become actively involved in the economic, social, cultural, and political systems that impact their lives. In addition, Gran in referencing David stressed that "commitment involves being part of a self-sustaining participative growth", Theron and Maphunye (2005, p.107-108). These views of public participation offer contradicting recommendations for how to care for societies that are not alike. This study uses the UNDP's definitions of public participation to explain and decrease the concept of uncertainty (UNDP 2002). Political involvement, according to UNDP (2002), focuses primarily on the formation of voice, representation, and transparency channels at the state level. As a result, successful public involvement as a tool for amplifying governance necessitates a sustained effort to construct productive institutions capable of engaging the community in the generation of information about their societies, as stated in this statement.

Community members could develop an "independent location of operations away from dependence on political organizations and governments, while not excluding certain strategic alliances with them" by mobilizing all stakeholders to advance their goals and needs, and connecting those needs and aspirations and converting them into practical services (Foundation for Contemporary Research, 1994, p.102). Civic engagement, in this sense, is a process in which the means reflect meaning in and of themselves, the value being good governance. The concept is that excellent governance promotes a more sensitive and affluent society than one in which government and so-called development specialists make all of the decisions. It will also appear to be more successful to create alliances between diverse parties engaged in the pursuit of governance that actively integrate communities and fulfill the demands of ordinary community members in order to achieve sustainable growth. The rationale behind political participation is that it includes a variety of inter-related but separate mechanisms (UNDP, 2002).

In a wide variety of fields, political involvement includes the method of engaging persons involved in decision-making; their dedication to policy interventions; and their desire to gain from

development. This statement emphasizes the importance of people's participation in public policy debates or in the delivery of public services, as well as residents' and citizens' organizations' commitment to the management of public goods, and that involving people is a critical factor in developing policies and decisions that are sensitive to the needs and desires of communities, in particular, UNDP (2002, p.1) claims that it encourages political participation in the following ways:

- i) the development of communal life and the ability of groups to better their own well-being using the state's political, economic, cultural, and moral resources.
- ii) in connection to critical participation opportunities, unique interaction styles that place a priority on flexibility, adaptability, collaboration, accountability, and problem solving.
- iii) gathering information about local needs that is more accurate and representative
- iv) to ensure that the state is not held hostage by a few groups, there must be a diversity of civil society interests and viewpoints.
- v) interventions that are tailored to the needs of the people.
- vi) mobilization of local resources and talents.
- vii) the state's accountability, and
- viii) the establishment of an institutional foundation to lower the cost of access to various social groups in development initiatives.

Civic engagement proponents such as Gran (1983), Putnam (1993), and the United Nations Development Programme (UNDP 2002) argued that civic engagement, as a specific mode of interaction, has unique effects on government, group management of construction projects, and community life in general.

3.3.1.2 Ownership by the Community

Collective control over social infrastructure initiatives is critical for long-term sustainability. It is widely understood that in order for implementation projects to yield the desired results, the group or receivers must be involved in the planning process all the way through to the program's evaluation. Furthermore, according to Hall in Ayre & Callway (2005, p.111-128), there is a growing belief that resource and utility regulation works best with a transparent social system, which necessitates greater participation by civil society, the private sector, the media, and other

stakeholders, all working together to assist and influence government. Supporters of communal participation in growth believe that community participation in actions that affect their lives is a good thing (Paul, 1987; Oakley & Marsden, 1984; Burkey, 1993; United Nations Agency, 1996; Kotze & Kellerman, 1997; Brown, 2000; Botchway, 2001; Mc Farlane, 2001). Community participation, it is assumed, fosters community ownership and supports the development of programs that address community needs. The most obvious benefit of community ownership is that towns maintain control over planning projects, ensuring that local objectives are considered. This, in fact, will aid in the attainment of long-term growth.

3.3.1.3 Civil Society as a Critical Component of Good Governance

The section of society, associations, organizations, groups, and associations that connect with the state, affect the state and are nonetheless separate from the state are referred to as civil society (Chazan, 1992). It is viewed as a "a balance of power " to the government, a means of combating harsh policies and corruption. To keep the state in place, effective governance necessitates a "systematic effort to develop a pluralistic institutional structure that brings a broader range of ideas and values to bear on policy-making" (World Bank, 1989, p.61). In Africa, the Church has emerged as a key component of civil society and, in some cases, the only organization capable of acting as a check on state authority and hegemony (Gifford, 1998). Economic reforms were once unrelated to a country's political system; in fact, many thought that harsh forms of governance were necessary for rapid economic growth, and successive US administrations promoted totalitarian governments across the globe. Democracy has become the political rallying cry, with the World Bank and Western funders almost insisting on it as a condition of help.

When the neoliberal reforms embodied in the World Bank's structural transformation program failed to produce the desired results in the 1980s, experts blamed the political environment of the time, which was dominated by repressive democratic regimes, believing that political liberalization would unlock Africa's growth potential. In general, good governance entails the creation and implementation of policies that benefit the country's citizens. To put it another way, keeping public policy in line with social needs (Ake, 1993) or what Atake and Dodo (2010, p. 17) refer to as unpopular empowerment; that is, empowerment guided by common citizens' wishes because it empowers them, makes government more transparent and less dishonest, and aligns public policy with social needs. It can be summarized as the exercise of power by open and accountable

democratic and institutional institutions that encourage citizen participation. It clearly refers to a nation's capital's open and accountable administration for equitable and sustainable economic and social growth.

In more technical terms, the concept of good governance was first introduced into international development discourse in the 1989 World Bank Report on Sub-Saharan Africa: "From Crisis to Economic Growth" (World Bank 1989). The document was a significant statement by the donor group's intellectual leadership (Gibbon, 1993), and it has since led to the articulation and ideological refinement of modern advancement (development) theory. The 1989 survey, along with the World Bank's Governance and Growth Analysis (1992) and the Overview Report on Governance: The World Bank's Experience (1994), have become the most comprehensive and authoritative official pronouncement of contemporary development thought, serving as the locus classicus of governance literature. Despite the fact that previous state-led growth programs failed due to a lack of engagement with traditional communities, the agenda for good governance promises to be different (World Bank, 1989, p.60). Because there are strong linkages between governance, cultural significance, and civil society components, the Good Governance Movement claims to have a better level of cultural sensitivity and appropriateness (LandellMills, 1992, p.567). The new development paradigm recognizes that, rather than obstructing growth, many indigenous African beliefs and institutions will work to support it (World Bank, 1989, p.60). As a result, governments must create institutions that reflect their social beliefs.

Donor organizations and Bretton Woods groups are using good governance as a stick and carrot strategy to keep developed countries in line with their call for assistance with good behavior. This means that countries with a good track record of good governance may be able to tap into the resources of the IMF and the World Bank. On the other hand, certain countries that have performed poorly in terms of good governance must make changes in order to be considered for suitable assistance (Bamgbose, 2005). Since then, because of the purported critical role it plays in determining social well-being, good governance has become a hot topic. A political and administrative system that supports human rights, democratic principles, and the rule of law is thus defined as good governance. It also includes the government's involvement in capital management, creating a favorable atmosphere for economic and social undertakings, and deciding how to allocate resources (EU, 1989).

While the current development discussion is not monolithic or constant, there is general agreement on the core principles of good governance as defined by the World Bank. The four cornerstones of effective governance, according to Kofi Annan, then-Secretary-General of the United Nations, were stability, democracy, human rights, and sustainable development at the first annual African Governance Forum in Addis Ababa in July 1997. Equally, Salim Ahmed Salim, the previous Secretary-General of the Organization of African Unity (OAU), now the African Union (AU), emphasized great leadership, sound economic governance, a strong justice system, an independent and responsive media, and good governance (Atake & Dodo, 2010).

As a result, good governance necessitates the presence of competent and successful institutions that adhere to democratic norms. It uses democratization to bring property management into the 21st century. Engagement, rule of law, openness, responsiveness, consensual emphasis, justice, efficacy and efficiency, responsibility, and strategic vision are among the values of good governance, according to the UNDP (UNDP, 2000). Because they embody the norms that must be met in order to legitimize the governmental framework, these UNDP ideals claim universal acceptability (Chowdhury & Skarstedt, 2005). Growth and nation building are defined by a consensus and dialog of aspects that include all of the above-mentioned elements, as well as education and gender equity (Atake & Dodo, 2010). These characteristics of good governance require market reforms and the participation of civil society. Market reformers have regarded good governance as a systemic prerequisite (Kaufmann, 2008). The economics and political space became the realm of independence and freedom by linking social democracy with capitalist economic policy in the vocabulary of good government. Through civil society mobilization, the goal is to liberate ordinary people's energy and enable them to take charge of their own lives, to make societies more accountable for their growth, and to make governments listen to their people (World Bank, 1989, p.54). It is based on intense and moving pictures and refers to ideas of liberty and justice. This call for empowerment has far-reaching political consequences, posing a threat to both local and national power structures. Citizens might demand increased resources and a more fairer distribution of wealth if they were encouraged to hold those in power more responsible, therefore casting doubt on the full spectrum of present socioeconomic arrangements (Abrahamsen, 2000).

Ghanaian politicians hold a special status in the formal political structure. Chiefs are usually regarded to be trustees of common law, land and property. In addition to protecting the dignity,

norms and beliefs of ethnic communities, their courts resolve worldly conflicts that are considered suitable for customary law. The leaders deal with land issues, traditional succession problems, and marriage disputes in particular. The chiefs are heavily active in the collective mobilization of self-organized service delivery in terms of local public policy, which is their most powerful narrative of authority. They formed young organizations to provide public services that the government is unable to provide. Chiefs are also distinguished from nobles and non-royals by assertions of lineage from a common ancestor of a royal family. Even the Ghanaian leadership has a complicated nomenclature, ranging from Paramount, Divisional, and Sub-divisional Chiefs to Lower Chiefs in tiny towns and villages (known as Odikro) (Republic of Ghana 2008). Chiefs, on the other hand, cannot be viewed as a homogeneous group with a vested interest in municipal politics. Regardless of resource endowments, there is a steady trend in Chiefs' participation in Ghana's Municipal Councils. As a result, the term "chief" is now used to describe and investigate the interests of neo-traditional participants in local politics. Secondly, the ambiguity shows the various causes for the Chiefs' ongoing involvement in local politics. Others also use space to kickstart their careers in national politics, while some politicians enter the political sphere passively (Lentz, 1998, p.55).

Colonisation has reduced the influence of certain chiefs. But other chiefs enjoyed deep tribal allegiance, and the colonialists in Africa found it prudent to govern indirectly by those chiefs. Irrespective of colonisation and its characteristics, which have had a considerable impact on the leadership, the leaders in Ghana are still very influential and have a great deal of interest from their people. These politicians also value civic allegiance and the ability to mobilize their constituents for events that benefit the entire city, such as clean-up exercises and community service programs, among other things. Chiefs are increasingly being referred to as "development ambassadors". Many local residents want their politicians to promote construction projects that will benefit everyone. Gelfand (1985) notes that every group has social influence systems (taboos) that are intended to socialise its participants in such a way that their public activities and methods of acting go beyond what is required of them by their customs and culture. In the words of Quarcoopome (1987), taboos are a significant source of moral values in traditional African societies, and disobedience to taboos is strongly believed to bring harm to the society or person.

In the discussion of effective governance, reforms must be spearheaded by knowledgeable politicians who work 'outside' of the political system, and hence from civil society, to advance society's public welfare interests against self-serving bureaucracies and other vested interests. The

nucleus of economic development and vitality, as well as the seedbed of democracy, is now emerging as the key link between economic liberalisation and democratisation. Civil society is viewed as a check on the state, a means of combating repressive policies and corruption; hence, there is a desire to enhance or cultivate civil society. They will strengthen and weaken societal bonds, as well as speak out on local issues, more effectively than grassroots institutions. They will be able to bring a wider range of ideas and values to bear on decision-making as a result of this (World Bank, 1989, p.61). External organizations may help to create an atmosphere that serves to minimize the misuse of political power by fostering the formation of plural institutional frameworks (Landell-Mills & Serageldin, 1991, p.313). The difficulty is that in the rivalry between the state and the people, the state is the most powerful, thus the goal is to weaken the state's influence by strengthening civil society's (Igoe & Kelsall, 2005).

Critics of the Good Governance Dialogue and the role it plays in civil society argue that its representation delegitimizes state-led growth by exaggerating the African state's internal flaws in order to impose neoliberal ideas. In this depiction, the dominating interventionist state is portrayed as the people's antagonist, as well as the root of Africa's underdevelopment and misery (Abrahamsen, 2000). By empowering civil society, the goal of good governance emerges as a liberator that will permit not only progress but also the discharge of authentic, indigenous values of society. The goal of civil society is to discipline and unite ordinary citizens in order to bring them into line with the dominant paradigm. The democratic and imperialist forces of the world then use civil society to promote peace, fairness, and an enabling climate for growth.

3.4 Decentralisation and the role of the Traditional Leader

Decentralisation is defined as the distribution of central government administrative tasks and authorities among a number of local governments (Bardhan, 2012; de Palencia & Pérez-Foguet, 2011). To ensure that decentralization is successful, three methods of decentralization are required. The assignment of responsibilities, including sectoral responsibilities, and the assignment of own-source revenues to sub-national governments is referred to as fiscal decentralisation. Furthermore, experts argue that intergovernmental transfers are critical for closing the fiscal gap and reducing inter-regional income disparities (Bardhan, 2012; de Palencia & Pérez-Foguet, 2011). Fiscal decentralisation must be decisive, and it cannot succeed unless it is accompanied by political and structural decentralisation (Bardhan, 2012; de Palencia & Pérez-Foguet, 2011). The second type of

decentralisation is bureaucratic or administrative decentralisation, which entails the transfer of power and financial responsibility across levels of government. Building transparency tools is a key component of successful hierarchical decentralisation. Public openness will be impacted by both political and institutional decentralisation (Bardhan, 2012; de Palencia & Pérez-Foguet, 2011). The democratic decentralisation process, which is linked to political change, is the third type of decentralisation. While institutional and fiscal decentralization are important, political decentralization is required to achieve true decentralization (Bardhan, 2012; de Palencia & Pérez-Foguet, 2011).

Decentralisation, according to Conyers (1983), is an emerging process of growth in third-world countries as a result of globalisation, partnership, and coordination with many foreign organizations and governments. In the context of this research, decentralisation should ensure that rural development programs are adequately organised and managed. Decentralisation, as established by Ink and Dean (1970), is a strategy that enables grassroots citizens to play an active role in their own development. Decentralisation, in particular, allows Community Development Council's (CDCs) to make choices about construction projects in their domains without influence from outside sources. Because the lack of modern institutions limits growth in rural areas, Akpan (1990) advocated for a decentralisation model that produces many layers of local administration. As a result, it is critical that cooperative neighborhood groups be developed as think tanks for community development. The foundation of community development councils is to enhance cooperation and partnership between residents and governments on rural development was based on this multi-tier approach. Bardhan (2002) emphasized the numerous benefits of citizen participation in governance as a result of decentralization.

Enhancing community planning capability and public participation inside local government institutions may assist build a strong feeling of control over community-based activities and encourage improved community planning, budgeting, and project management abilities. Decentralisation, according to Bilouseac (2010), is a shift of power from higher levels of the democratic administration continuum to lower ones. According to Bilouseac (2010), the primary purpose of decentralisation is to restructure the regulatory arm of government and make it more performance-based.

Decentralisation, according to Bilouseac in conclusion to his study affirmed that it is a process that allows the government to provide essential services to rural residents. **Decentralisation is a** mechanism that differs from one region to the next (Caldeira et al., 2014; Faguet, 2014). According to Johnson (2003), trust in the future effects of decentralisation is based on the belief that central government preparedness in utilizing centrally controlled bureaucrats is completely useless and disruptive when it comes to capital distribution in the country.

Municipal governance and public involvement in local government, according to Bird and Rodriguez (1999), may be key factors in improving economic conditions. When we presume that individuals in a society may have everything, they desire regardless of what others desire, poverty reduction programs must take local preferences into consideration. (Bird & Rodriguez, 1999). Decentralisation will be beneficial for this interpretation. However, the beneficial promise of decentralisation can only be achieved by democratic transparency and the need to improve local capacity to deliver (Bird & Rodriguez, 1999). The World Bank and the International Monetary Fund decided to design an action plan to encourage local governments to spend money wisely on those who needed it most (Marchesi & Sabani, 2012). The organizations considered that decentralization would be the most effective method of doing this. In certain countries, political decentralisation has brought about this kind of transition. Decentralisation, for example, is a difficult process with frequent reversals, according to Ahmad, Devarajan, Khemani, and Shah (2005) in a World Bank Working Paper, the decision to decentralize, on the other hand, is as important as the structure required to manage the change and must not be overlooked (Ahmad et al., 2005). Marchesi and Sabani, on the other hand, believe that (2012). The World Bank and other foreign financial institutions have discovered that implementing a decentralisation programme in some areas has been met with opposition. There are a few reasons behind this, and this shall be address going forward in the dissertation. However, one of the major issues was the central government's inability to delegate power to local governments (Marchesi & Sabani, 2012). Bahl and Martinez-Vazquez (2006) suggested in another World Bank working paper that a lack of local government competency and determination might lead to half-hearted decentralisation, which could be worse than a fully centralised arrangement. On the contrary, several measures aimed at enforcing decentralization have been successful in some aspects.

Devolution of power at the local level is thought to encourage rural growth and poverty reduction in some African and other developing countries because it allows the state apparatus to be more

accessible to the local environment and thus more sensitive to local demands, thereby improving the quality of resource distribution (Crook & Sverrisson, 2001; Ribot, 2002, Robinson, 2007, p.1; Smith, 2007, p.102). While there appears to be no clear link between decentralisation and growth, it is widely agreed that decentralised local government fosters local participation in the development process and implements policies that are adapted to local requirements (Crook, 1994, p.340; Sharma, 2000, p.177; Azfar et al., 2004, p.21-24; Mehrotra, 2006, p.269). Furthermore, municipal services for social and economic development can be deployed more efficiently and effectively in the development process, as well as tailored to the specific needs of the people in a given community in a local local area (Rondinelli 1981; Ayee 1994; OECD 2004; Smith 2007).

Chiefs are key stakeholders in government, and they are routinely chosen to serve on delicate committees and boards at various levels throughout the country. In a decentralized governance framework, the uncertainty surrounding public leadership must be explained, especially in a situation where people regard themselves as citizens of the state and subjects of the Chiefs of Staff (Ray and van Nieuwaal, 1996). Executives in the public sector must also negotiate transitions and handle various aspects of internal and external environmental impacts (Denhardt & Campbell, 2006). Insofar as it reflects on attaining change and establishing common ideas and priorities, as well as its emphasis on the critical role of democracy in the public sector leadership process, this is where public sector leadership tends to be more transformative (Denhardt & Campbell, 2006). Given the diversity of participants and stakeholders, including traditional authorities, providing leadership in a decentralized governance framework remains difficult.

Despite Chiefs' legal exemption from the Autonomous Government System, a number of traditional rulers (chiefs) in Ghana have demonstrated their relevance and reputation by contributing in a variety of development projects especially in the areas of education, health, and environmental protection. For example, the Asantehene, Otumfuo Osei Tutu II, has established a national education fund that has provided numerous students with scholarships as well as infrastructure renovations from primary school to university (asantekingdom.org/otumfuo Education Fund). The Okyenhene Environmental Conservation Initiative, which aims to prevent indiscriminate forest destruction and unlawful mining, continues to provide favorable outcomes (Yeboah, 2014). Togbe Afede XIV, the then President of the National House of Chiefs and Agbogbomefia of the State of Asogli, has also established an educational fund to help underprivileged but brilliant students at various educational institutions. Furthermore, Togbe Afede

XIV's investment in the energy sector to meet Ghana's energy needs is commendable (Tetteh, 2016). Asantehene, Okyehene, and Agbogbomefia, among others, have improved traditional authorities' recognition and capacity to enforce inclusion of chiefs at all levels of governance in Ghana, particularly in the decentralized governance framework, which shares many similarities with the Chieftaincy Institution.

3.5 Traditional Authorities Governance Functions and Constitutional Foundations in Ghana

Traditional authorities are defined under the 1992 Constitution as a group of persons who come from "qualified families and lineages and are lawfully nominated, elected, or chosen as chiefs or queen-mothers in accordance with applicable customary law and practice." Traditional authority has been guaranteed by Ghana's five constitutions since independence, which include the constitutions of 1957, 1960, 1969, 1979, and 1992. In addition, the Busia Progress Party government passed Act 370 in September 1971 to update the Chieftaincy Act in order to be consistent with the terms of the 1969 Constitution and to allow additional provisions relating to the Chieftaincy Act (Ayee, 2007). It also established the National House of Chiefs, which was incorporated into the 1979 and 1992 constitutions. "The establishment of the Chiefs of Staff, together with their traditional councils, as established by customary law and practice," declared in Chapter 22 of the 1992 Constitution. As a result, Parliament is banned from implementing any legislation that (a) gives anybody or any authority the right to grant or revoke recognition to or from a Chief for any reason; or (b) undermines or deviates from the honor and integrity of a Chief Institution in any way. A Chief is defined as a person who has been legitimately nominated, elected, chosen, and enstooled, enskinned, or installed as a Chief or Queen Mother in accordance with applicable customary law and process, according to the Chieftaincy Act 795 (2008). Article 227 of the Constitution of 1992 states the same thing. Section 58 of the Chieftaincy Act 759 defines the following Chieftaincy groups:

1. Paramount Chiefs
2. Divisional Chiefs
3. Sub-divisional Chiefs
4. Adikrafo/ Odikrowfo
5. Other Chiefs recognised by the National House

A person who has been convicted of high piracy, treason, high crime, or an offense affecting national protection, bribery, dishonesty, or moral turpitude is ineligible to be a leader or a chief. The Leader is prohibited from participating in active party politics, according to Article 276(1) of the Constitution and Article 57(3) of the Chieftaincy Act (2008). This is really necessary since the Chiefs are meant to be beyond reproach. They are the defenders of our history and heritage. They play a fatherly role for all members of the society. They are also to remain politically neutral and to ensure that there is harmony, solidarity and understanding in their traditional regions. Chiefs in Ghana have separate names representing the geographical position of the Chief. The most famous name (title) in the Volta region is Togbe (which also means an elderly man). The most famous one in the Akan-speaking territories is Nana (Chief) Ohema (Queen-mother). The people of Ga descent call their King "Nii". There are also other names. The Asantehene, for example, is His Majesty Otumfou. Every manager has a stool or skin, and they sit on these stools and skins at special duties and occasions. Generally, the Chiefs serve separate roles, they represent the people's history, traditions, culturally and are frequently seen during festivals.

Politically, in their traditional regions, they are the traditional heads and officials. They see the harmony and unity of their people. Since the pre-colonial period, they have also exercised executive, legislative, and judicial authorities. Chiefs also ensure that there are construction programs in their regions for the good of their subjects. The best place to find them dressed elegantly and beautifully in their gold ornament (especially in Southern Ghana) is during the festival season. Ghana's 1992 Constitution established a three-tiered House of Chiefs: the National House of Chiefs, Regional House of Chiefs, and Traditional Councils. The National House of Chiefs will be made up of five chiefs from each of Ghana's 16 regions, as determined by the Regional Houses of Chiefs. In other words, the House of Chiefs will be made up of 80 members. When there are less than five chiefs in a region, the Regional House of Chiefs is obligated to elect as many division chiefs as are required to serve the region's chiefs.

The National House of Chiefs will have the following responsibilities: 1. Advise any official or authority responsible for anything relating to or regarding the headquarters; 2. Advanced exploration, interpretation, and codification of customary law in order to create, where suitable, a cohesive set of customary law norms, as well as a collection of customary laws and lines of succession applicable to each stool or skin.; 3. Develop an assessment of current practices and traditions with the goal of changing antiquated and socially detrimental customs and practices.

Furthermore, the National House of Chiefs shall have the authority to appeal to the Supreme Court any question or case involving the Chiefs of Staff that has been adjudicated by the State House of Chiefs and could be appealed to the Supreme Court. The Judicial Council, formed of five members designated by the House of Commons and assisted by a lawyer with no less than ten years of experience appointed by the National House of Chiefs on the advice of the Attorney General, will exercise the appellate jurisdiction. The National House of Chiefs' responsibilities are demanding, especially when dealing with issues such as succession disputes and obsolete and socially harmful practices and rituals that have become the bane of traditional authorities.

The Provincial House of Chiefs, on the other hand, will be made up of such representatives as the Parliament may decide by statute. Its responsibilities are in addition to those of the National House of Chiefs. It is specifically addressed to: 1. Hearing and deciding on traditional councils' appeals on the appointment, nomination, placement, installation, or deposition of a chief in the area; 2. having original jurisdiction over all affairs concerning the supreme stool or skin or the supreme stool or skin's occupant, including the supreme stool or skin's of the queen mother; 3. have original authority on all matters pertaining to the paramount stool or skin or the occupant of the paramount stool or skin, including the queen mother of the paramount stool or skin; 4. Compile all of the country's customary laws and lines of succession for each stool or skin.

The Traditional Assembly, which consists of the chief and divisional chiefs, is the third layer. Its primary function is to determine the legality of an individual's appointment, nomination, placement, installation, or deposition as a chief in accordance with applicable customary law and procedure. In other words, it performs at the highest level the same functions as the National House of Chiefs or the State House of Chiefs.

3.6 The New Chieftaincy Law (Act 759) of 2008

The change to the Chieftaincy Act was authorized by the then-President of the Republic on June 16, 2008. The new Chieftaincy Law (Act 759) of 2008 replaced the old Chieftaincy Law (Act 370) of 1971. The passing of the Act has brought several changes to the conduct of the Chieftaincy's affairs in the region. The new Chieftaincy Legislation, for example, calls for the creation of a new Chieftaincy Newsletter, the appointment of counsel to assist the Traditional Council in decision-making, and the extension of the term of office of members and chairmen of Regional Houses of Chiefs, as well as the National House of Chiefs, from three to four years. A new Chieftaincy Act,

2008 (Act 759), enacted by Parliament, outlines protocols and instructions for king-makers on the installation, enskinment, desolation and de-skinning of chiefs. With respect to the installation of the chiefs, the Kings are expected to send notice to the National and Provincial Houses of Chiefs two weeks before installation or enskinment.

For the Divisional Chiefs, the King Makers are to give advance notice to the Traditional and Provincial Chiefs' Houses. The King Makers are expected to give the required authority two weeks' notice if they plan to dissolve or de-skin the Chief. Again, the Act stipulated that any aggrieved party should give at least one week's notice to the responsible authority of the organisation before filing an injunction against the establishment or enskinment of a chief. The Act ensures the power of the Chief or Queen Mother to act as arbitrator in the ordinary arbitration proceedings. According to the Act, if the Chief makes a declaration in good faith in relation of, or in the course of, authorized customary proceedings or procedures that do not constitute an intentional breach of a particular court order, he will not be held in contempt (in court proceedings). These are both efforts to resolve significant questions about the multitude of head-to-head conflicts that impact local growth. However, other than the President's selection of 30% of the Assembly members in consultation with traditional authorities, the Act remains quiet on issues of wider agitation for the participation of traditional authorities in local governance.

3.7 Summary of the Chapter

Strong ideas it could be argued concentrate on what is essential to learning and not to be overwhelmed by triviality. Strong hypotheses expose how various phenomena are linked to each other. Strong hypotheses are, in short, an invaluable method for any explanation or research of administrative truth. Theory, therefore, is abstraction, a presentation of fact, but definitely not truth itself. There is a void to overcome between the abstract concepts found in the philosophy and the concrete phenomenon of ordinary administrative life. This chapter concludes that the significance of Indigenous Information Structures in the governing process of every community is undisputed. It resulted from the research that aboriginal peoples around the world continue to practice their culture and pass on their cultural knowledge and practices to younger generations. Responsibility, relationship, reciprocity and appreciation for wisdom are values shared by people, families, clans and through aboriginal cultures. Indigenous knowledge is defined as having three main characteristics: oral transmission; holistic knowledge; and local knowledge to people in a specific

region. Individuals and communities can now express their preferences, mediate their disagreements, and exercise their legal rights and obligations through a variety of structures, procedures, and organizations. Controlling and preventing abuse of power, commissioning and delivering a variety of services, providing instruments to make things happen, and administering markets are all duties of government. Also directing agreements to desirable outcomes; making space for public dialog; facilitating and encouraging self-management; and setting a basis for political engagement.

Indigenous Information Structures are the foundation of indigenous communities' social, cultural, and economic development. Indigenous peoples' ancestral economies are being destroyed today, when they experience economic or technological advancement, leaving their homelands ruled, ravaged, or contaminated. On so many instances, people often vanish and are massacred. Economic development has become a rallying call for community dignity, stability and sustainable development. Indigenous Information Networks may have a significant impact on the larger community. The research method is covered in the next fourth chapter. It goes over the methods used in this research to accomplish its objectives. It provides a review of the literature that discusses the methodologies and justifications for using the methodological strategy utilized in the dissertation, as well as why certain methods were chosen over others.

Chapter 4 Research Methodology

4.1 Introduction

This section discusses the analytical approaches employed in this study to meet its objectives. It includes a literature review that discusses the approaches and motivations for using the methodological approach adopted in the dissertation, why those methods were chosen over others and the rationale for the decisions taken. This includes discussing what has been done and why, as well as laying out the fundamental ideas that guided the analysis process. The scientific methods for analyzing social issues are as varied as they are diverse (May 1993), but each method has its own set of strengths and limits. Due to the obvious epistemological and ontological principles that support distinct techniques, their usefulness for social research is highly dependent on the research setting. The metaphysical principles underlying this research derive from the history of perception. This includes a subjective epistemology and an ontological assumption that truth is collectively created. The fieldwork was carried out at the sites during the period from 31st July to 31st October 2019, after continuous contact with the numerous informants at the sites had been preserved. The principal data gathering methods employed in the study were a semi-structured interview guide, individual observation, group discussion, evidence analysis, and questionnaires.

The work has really has been told in this perspective, and it is part of the growing tradition of mixed-method analysis. The argument that preceded the methodological problems and challenges of conducting 'real-world' research, as well as the use of doing research that is philosophically oriented on the concept of methodological pragmatism, has been outlined. The first section of the chapter addresses the main elements of the analysis methodology, which used the pragmatic paradigm of mixed approaches. The exact methodological and research design decisions made in the conduct of this research are explained in the second section of the chapter.

4.2 The Research Design

The theory and orientation of the investigation procedure are laid out in the study design. According to Brewer and Hunter (1989), the variety of approaches indicates fertile possibilities for cross-validation of scientific results and hypotheses. Exploiting these opportunities requires creating a broad-based research approach that investigates new avenues of methodological diversity. According to Creswell (2007), the analysis model is used to characterise the philosophic vision and conceptualisation of reality of a research. This reality worldview is a way of thinking and a

collection of common ideas that has an effect on the importance or interpretation of study results (Alise & Teddlie, 2010). Mackenzie and Knipe (2006) identified the research paradigm as a philosophical lens from which researchers explore the analytical dimensions of empiric investigation processes in order to describe the research techniques that will be used and how the data will be interpreted. This has important consequences for any decision taken in the research process, including the option of approach and techniques.

The framework consists of four components, namely epistemology, ontology, methodology and axiology. According to Healy and Perry (2000) Ontology is a fact that is being studied by the researcher. According to Scotland (2012), it is imperative for scholars to have a firm grasp of these elements since they include the fundamental concepts, views, standards and principles that each model retains. As a result, the researcher is anticipated to adhere to the research model's concepts, assumptions, norms, ideals, and convictions. However, in research, the approach selected is often based on and defined to some extent by the research questions and the measure of the study. According to Creswell and Plano-Clark (2007), there are three types of educational research methods: qualitative, quantitative, and mixed methods. Quantitative approaches for educational research have been implemented in the natural and physical sciences. Quantitative analysis' fundamental benefit is that its methodologies produce precise and quantifiable conclusions that may theoretically be applied to a large population. "Quantitative research is weak at recognising the context or environment in which people talk...the voices of participants are not directly heard in quantitative research," Creswell and Plano-Clark (2007, p.9) wrote. Furthermore, quantitative analysts are in the past, and their own personal prejudices and interpretations are scarcely mentioned.

Gay et al. (2009) noted that, the goal of qualitative analysis is to delve deeper into the research environment in order to gain a more in-depth understanding of how things are, why they are, and how participants in the background perceive them. They further clarified that, the core objective of qualitative analysis is to provide an interpretation of the social context or behaviour as seen from the viewpoint of the research participants (informants). Qualitative approach relies on the breadth of knowledge rather than generalisation of a significantly smaller number of individuals and events. Qualitative scholars are interested in investigating and/or describing social processes as they exist in a natural environment.

While qualitative testing approaches have become increasingly prevalent, they have not yet been widely adopted by all members of the education community. Thus, when qualitative and quantitative methodologies are combined, the limits of one approach can be overcome by the advantages of the other (Creswell, 2003; Creswell & Plano-Clark, 2007). Making conscious and reasoned decisions regarding what types of data and methodological procedures are better suited to answering research questions is required for successful mixed-method analysis (Creswell et al. 2003). A mixed process solution, according to Gubrium et al (2012), is a key feature that is complete in itself and must be released on its own. According to Creswell & Plano-Clark (2007), mixed method as a technique necessitates philosophic assumptions that guide data collection and interpretation, as well as the mixing of qualitative and quantitative approaches at various stages of the research process.

The research used a phenomenological approach to the qualitative paradigm. Phenomenology is a relevant philosophical approach used to explain phenomena. "An attempt to deal with inner feelings not tested in regular life", Phenomenological Survey becomes the ideal too that must be used according to (Merriam, 2002, p.7). Phenomenology is a qualitative research method that focuses on the shared experience of living in a social group. The method's main goal is to arrive at a definition of the essence of each phenomenon (Creswell, 2013). Phenomenology is profoundly based in the works of theorists such as Kant, Hegel, and Mach, who were formally elaborated by Edmund Husserl at the turn of the twentieth century (Moran, 2000; Guignon, 2006). Husserl described it as individuals having a positive relation with everything else in the universe (Vagle, 2014). Empirical inquiry is true, according to phenomenological notions, when knowledge is gathered through a rich explanation that facilitates an interpretation of the nature of experience (Moustakas, 1994). The four intertwined steps of the philosophic phenomenological approach are (1) epoch, (2) phenomenological reduction, (3) creative diversity, and (4) synthesis (Moustakas, 1994). The participants' interpretations and viewpoints of the phenomena to be researched are referred to as phenomenological details (Groenewald, 2004). It also acted as a guide that allowed the researcher to be impartial in order to be interested in the observance of the taboos and governance between Asantes, Fantes and Gas, in order to be able to see their worlds as a believer. This also ensured an in-depth analysis of the Taboo of traditional Asante Fante and Ga believers and their importance to the government of the people.

4.3 Methodological Strategy

This research used a case research comparative technique to see the perspectives of governance participants in Accra, Cape Coast, and Kumasi in order to avoid generalizations on themes that, according to Rohlfsing (2012), can never be entirely equivalent owing to the fact that analogous situations can never be fully identical. The use of taboos in government can be analogous in certain ways to basic research issues. Many scholars advocate the use of case research as an investigative technique where the boundaries between the phenomenon and the meaning are not well established (Denzin & Lincoln, 2005; Merriam, 1998; Yin 2003). A case can either be an instance of a class of occurrences (George & Bennet 2005, p.17) or theoretical, analytical, or both; it can be a discrete thing or technique that is generic, universal, or unique in some way (Ragin & Baker 1992, p.3). A case is a population of linked empiric phenomena with a restricted empirical hypothesis (Rohlfsing 2012, p. 24). What defines a case is mostly influenced by the researcher's delineation as a consequence of his or her choices. A case is never published until the researcher describes it (Keman & Woldendorp 2016 p. 422). It is a phenomenon or event (Vannesson 2008, p. 22) that has been chosen, conceptualized, and empirically investigated as a representative of a wider class of phenomena or events. Case study, according to Stake (2006), is a qualitative method in which an investigator explores a bounded structure. He further added, throughout time, by collecting detailed, in-depth data from many sources of evidence" (p. 73). In this analysis, cases are constrained by time and location/activity as propounded by (Creswell, 2003; Stake, 2006).

Case studies are comprehensive analyses of a particular set or group of individuals (Bogdan & Biklen, 1992). Case studies are not only exclusively qualitative, but can also contain quantitative elements (Yin, 2003). In addition to the semi-structured interviews of the participants, the researcher looked at the phenomenon of taboos in the governing system of the chosen areas for the research. The researcher focused on three groups from three different regions of Ghana, but this is not to say that study on historical applications of thinking as it relates to taboos and governance does not yield any generalizations. According to Flyvbjerg (2006), a scientific investigation that lacks a sufficient number of well-executed case studies is ineffective because it lacks systematic exemplar creation. A case research is used where the researcher is involved in exploring a topic in a real-life setting. A case research is an effective approach for researching a current topic in which the problem and its meaning are strongly interwoven (Yin, 2003).

To the best of the researcher's understanding, no systematic case studies have been undertaken regarding groups that use taboo in their governing system and its effect on the community. This form of case research may be defined as heuristic, since it focuses on offering new perspectives within a given population (Ary, Jacobs & Sorensen, 2010). This analysis could also be defined as an instrumental case research, since this category could potentially represent other cultures in similar circumstances, but this would be decided by the reader and not the researcher. The dissertation was completed over the course of twelve weeks, allowing the researcher to interview people in a variety of settings in order to gain a better understanding of how they interpret the role of taboos in their society's governing system. While this research is comprehensive as with most case studies, it does not generally have scope. The reader can decide how the material works in related circumstances and how it relates to him or her.

Again, the research was done in three different regions thus the need to use the mixed methods to solicit information from the participants. In using the mixed method approach to the case research, three main phases were used: observations, traditional rulers' interviews and questionnaire surveys. The site observations were carried out to gain a better understanding of the traditional leaders' characteristics and the physical places, as well as to provide a sample frame for the researcher's inquiry. The concurrent technique was adopted for conducting the questionnaire survey, with the survey and interviews taking place at the same time. Six research assistants and a driver were employed to help the researcher with questionnaire distribution. The qualitative interview sample was a "parallel sample" (Onwuegbuzie & Collins, 2007), meaning that the respondents who took part in the interviews were not the same as those who took part in the quantitative survey. This strategy was adopted as a result of the researcher's personal experience while performing the pilot research in Winneba, where it was difficult to get respondents to be interviewed after they had completed the questionnaire. This was because respondents were hesitant to dedicate further time to the research for a variety of reasons, including the necessity to return home early or the desire to carry on with their regular activities.

4.3.1 Reasons for Adopting the Mixed - Method Approach

Due to the general complexities of today's societal challenges, investigators' responses have become increasingly diverse. To answer their research questions, researchers must adapt creatively to the research situation and use whichever data styles and analysis procedures are required.

Consequently, the need for researchers to be trained with the necessary skills to perform some form of research has risen. Indeed, in social science, the mismatch of data types and methodologies with their research is very much common (Teddlie & Tashakkori, 2003, p.6). On the other hand, mixed method designs are not simply a haphazard gathering of qualitative and quantitative information to ascertain what each researcher has to say about a certain social issue.

The adaptation of the mixed methodologies, as opposed to either qualitative or quantitative procedures, is becoming increasingly common, and this technique has become more widely recognized as a result of the publication of a number of texts dealing specifically with mixed methodologies (Creswell, 2003; Greene & Caracelli, 1997; Tashakkori & Teddlie, 2003). The researcher employed a mixed method in the case research approach to the factors of taboo and governance in Ghana, based on the general objective of the analysis and the research priorities specified. Experiments adopting mixed techniques for this goal, according to Rocco et al., (2003), are "explicitly discovering synergistic gains from the integration of both post-positivist and constructivist paradigms." The basic concept is that science improves when research paradigms are incorporated, resulting in a more complete understanding of human events" (Rocco et al., 2003, p. 21).

The many methodologies utilized in this study are common in social science investigations. "Triangulation," "completeness," "disrupting weaknesses and providing stronger inferences," "answering different research questions", "explanation of findings", "data illustration", "developing and testing hypotheses" and "developing and testing instruments" are among the eight advantages or rationales for using mixed approaches identified by Doyle et al. (2009). According to Creswell et al. (2003), the triangulation concept is the most frequent and well-known design. The Mixed Methods Approach was utilized as a triangulation method to allow quantitative and qualitative techniques to be further verified. It is a technique to "increase the validity and reliability of research or evaluation of findings" (Baker, 1999) and "create a wider evidence base" (Golafshani, 2003, p.603). According to Bryman (2007):

"By combining quantitative and qualitative findings, one can gain insights that would otherwise be unavailable". Even if a fusion of the two sets of findings was not planned from the start, it may be important to investigate

whether the findings reveal relevant contrasts or help to clarify each other" (p. 9).

By identifying the same experience as examined from several angles to ascertain its precise location, in the present context and by adding diverse informants and procedures to ascertain its precise meaning and validity is the goal of triangulation as (Kvale, 1996, p.219) affirmed. Others on the other hand contend that, triangulation is not the only solution to mixed approaches. Mixed methods analysis, according to Bryman (2007), can be used not just as a confirmation strategy, but also as a holistic approach that includes the results of many methodologies. Triangulation, as per Jick (2006), will enable scientists to enhance the consistency of their decisions and compensate for the limits of each technique by balancing the strengths of another methodology.

A mixed method approach was employed in this research to reconcile and check quantitative data (from questionnaire surveys and site inspections) with qualitative findings using a triangulation methodology (from interviews). The objective in using this was to supplement the questionnaire's findings in cases where the questions asked during the interviews differed from those on the questionnaire. It was hoped that by utilizing this method, the multifaceted character of human history's usage of taboos to promote traditional administration in Ghana would be shown completely.

4.4 The Research Areas

Three areas were used as the research sites for the data collection. These are Cape Coast, Kumasi and Accra.

4.4.1 Cape Coast

In the words of Buah (1998), when the expression "Fante" is used, it refers to a part of the Akan, in a variety of traditional states situated along the coastline of Ghana, from the areas around the Pra in the West to about 25km west of Accra. The term Fante was originally used to a few small states within a 50-km radius of the ancient capital of Mankessim, Fante. These cities included Kurentsi, Apora, Enyan, Ekumfi, Nkusukum, Adjumako and Gomoa. Their most important neighbors, also known today as Fante, are Eguafu, Shama, Ekitekya (Komenda), Edina (Elmina), Efutu, the capital of the new state of Oguaa (Cape Coast), Asebu, Etsri, Agona and Efutu. Like most other Akan groups, Buah (1998) believed that the Fante traced their original home to Bono. Their migration to the coast had to take place sometime before the 15th century. According to Fante

oral history, the founders of the Coastal State, Obunumankuma, Odapagyan and Oson, first settled in Mankessim with their citizens. A number of cities grew out of this city, which in due course was spread to some of the kingdoms that absorbed the native towns, such as the Etsii and Asebu settlements, mostly dating back to the pre-Christian period. The reasons behind Fante's relocation to neighboring lands is as follows:

1. By the middle of the 17th Century, population growth had made it necessary for sections of the people to settle elsewhere and the first to do this were the Abora.
2. Records available also affirm that at about the same time, civil wars compelled some other groups to move away from Mankessim to establish peaceful settlement elsewhere for themselves.
3. One can also say that those leaving Mankessim felt they would benefit more from trading with European merchants if they made independent settlements in the immediate hinterlands or close to the coastal towns with European trading posts.
4. In addition, the immigrated Fante in their new homes in the hinterlands hoped to control the trade routes and serve as middlemen between the white traders and people of the hinterland.

The Fante had split the town into quarters upon its establishment in Mankessim. Each quarter had a chief, referred to as *Brafo* by the early European. In the other hand, certain petty rulers who had been founded ruled over identical political organisations. Each *Brafo* was in charge of the group's overall well-being under his care, and he was the captain of the Asafo Corporation. As a means of coordinating the work of the *Brafo*, the role of the *Supi* was formed to coordinate all the Asafo companies in the city or locality. Under the rule of the King/Chief, in times of war, the *Supi* led the whole army force. As the head of the military, the *Supi* had an important role in the royal court (Nana Supi Mina, Cape Coast, 2013).

Over time, as the numerous city states became kingdoms, each city state had its own local autonomy, while a kind of configuration arose with the King of Mankessim as the recognised leader of all the people of Fante. The growth of wars between various states led to the development of a single kingdom, as happened with the Denkyira and Ashanti in the first three decades of the 19th century. During the first three decades, those external powers pushed rival states to bury their differences and to present a united front against their mutual enemies. Most of the time, the Fante

were disunited, but they had one national identity that held them together, although quite loosely. This is evident in the burial of their founding fathers at Mankessim, the site which was later maintained as a holy shrine called "Nananompow" meaning "the grave of our fathers," and subsequently became the seat of the gods of the Fante, who were worshipped as both enlightened and all-powerful.

People from Oguaa and Edina who lived along the sea area were exposed to European commerce, and their settlements benefitted them in a variety of ways:

1. They became wealthy both from selling their own wares and from transactions as middle men.
2. As a result of this development, people from the interior were obliged to migrate to the coastal towns, such as Abandze. The name comes from two Fante words: "Aban" (government) and "Ase" (below), which is translated as "at the foot of the European fort."
3. Thirdly, as a result of Coastal European trade, a new merchant class emerged which included "mulattos". These were the offspring of marriage between whites and their black wives. Their wealth enabled them to become the elite of society and to give their children formal education both locally and overseas.
4. It then became fashionable for the new class to intermarry. This perpetuated their upper-class affluent position and to exercise a significant impact on the political economy and social life of society.

To recapitulate, on the eve of Ghana's independence, the Fante played a significant role in the nation's affairs, particularly in relation to the nationalist movement that eventually led to the country's independence (Ghana Districts, 2010).

4.4.2 Kumasi

Kumasi has undergone an immense explosion of development over the last decades. Kumasi currently has a population of roughly two million people. It is also Ghana's second-largest city. It is presently growing at a quicker rate than Accra which is the capital city, at more than 3.5 percent per year. Between the 11th and 13th centuries, the Asantes were one of the Akan-speaking people who resided in the forest areas of modern-day Ghana. In the 1670s, Osei Tutu united the Asante chiefdoms, and in 1696, he assumed the title of Asantehene (king) and formed the Asante Empire.

Its country swiftly grew in power by forming agreements with its neighbors, eventually resulting to the formation of the Ashanti Union around 1700. He created Kumasi as the capital and the Golden Stool legend to validate his rule. The Ashanti throne is a symbol of the state's power. By 1750, the Asante Empire had grown to be the region's largest and most powerful state. The empire's wealth and success are founded on gold mining and trading, as well as the slave trade. The Asante were also known for their furniture, woodcarvings and 'kente', a brightly coloured woven fabric. Asante continued to expand under King Osei Bonsu (1801-1824), and eventually spanned practically all of modern-day Ghana. The Asante seems to have emerged within the woodland area to form well-organized groups of people capable of regulating, directing, and handling their day-to-day operations, making them one of Ghana's most influential and dominating Akan-speaking people today. As a historical account, the description of the Asante people's classes and a brief examination of their political and economic dimensions of life before to 1731 will assist in the investigation of Asante's political, judicial, military, and economic systems up until 1824.

The Asantes were identified in the eighteenth century as a people descended from the merger of five ethnic groups known as the Akans, Ga, Ewe, Guan, and Mole-Dagbani, who spanned three geographical districts of the Gold Coast. The Oyoko (considered the Asante's royal clan), the Aduana, the Agona, the Asakyri, the Asenie, the Asona, the Bretuo, the Ekoona, the Dako, the Dwum, the Tena, the Dwum, the Atwea, the Adaa, the Kuona, the Atena, the Toa, and the Abrade clans were among the eighteen clans. In 1669, the majority of the Akans settled in the Tafo area, a densely forested territory (Claridge, 1964). The Oyoko clan has members in Kumasi, Dwaben, Kokofu, Bekwai, and Nsuta. Thirteen non-Oyoko clans were located in Mampon, Asumengya, Ofinso, Adansi, Edweso, Kumawu, Denyaase, Kwahu, Akwamu, Denkyira, Wassa, Nzima, and Assin, while the remaining four Akan clans were located in Akim, Accra, Gyaman, and Bono, respectively, in the south east and north west of Kumasi

While some of the Asante ethnic groups spoke unique languages with distinct sub-cultural elements and roots, others were large and powerful enough to unify their kingdoms of varying sizes and degrees of autonomy, forming three primary divisions under what was then known as the Asante Empire. The Ashanti Metropolitan or Ashanti Confederacy, the Ashanti Provincial (with its internal and external provinces, and the local divisions), and the Ashanti Metropolitan or Ashanti Confederacy were the national, regional and local divisions respectively. Because of the priest Akomfo Anokye's building of the Golden Stool, the Asantehene was the most revered living person

in Ashanti. The empire's citizens, notably the Akans, feared and believed that the Stool embodied the Ashanti nation's spirit or soul, and that the Ashantehene was the Stool's supreme and eternal defender. The latter mirrored the ties of motherhood that gave the many opponents final permission. It was a fictional expansion of power over the subjects of the King, so that separate states could conveniently be absorbed into the Asante Kingdom, and from which the Asantehene became the protector of the spirit and unity of the Asantes (Otumfo Nana Agyeman Prempeh, *op.cit*, p.100-101). The Asantehene gained the support of religious leaders by establishing the Golden Stool, and that became the nucleus to which all the Asante Empire's rulers were united (K.A. Busia, *op.cit*, p.96). The eight traditional elders were known as Office Holders in Metropolitan Ashanti, mainly in the capital, Kumasi, and had distinctive wooden seats (Asante's special chairs) that separated them from other holders of authority in the discharge of their functions close to their Leader. The Advisory Council, chaired by the Asantehene Osei Tutu, was established in 1720 to sustain the empire's governmental system (K.A. Busia, *ibid*, p.232).

The Asantehene and his six Omanhene's were given leadership of eighteen Ashanti States with caution. Ofinso and Bono were under the administration of the Kumasihene (king). Four additional Omanhene, the Dwabenhene, the Kokofuhene, the Bekwaihene, and the Nsutahene, were in charge of Adansi, Edweso, Akwamu, and Denyaase, respectively, as well as the other Omanhene: Kwahu, Kumawu, Denkyira, Amansi, Gonja, Dagomba, Gyaman were under the power of the Mamponhene, while Wassa, Nzima, Assin, Akim, and Accra were under the control of the Asumenyahene. The Kumasihene, Dwabenhene, Kokofuhene, Bekweihene, and Nsutahene were chosen to rule the Akan clans surrounding Kumasi primarily through hereditary membership.

The King was the final arbiter of his subjects' fates. Following their rebellions and non-assistance during times of battle, they may be sentenced to death, or to the payment of specific quantities in gold dust during any hostilities or insults directed at the Sovereign, administrative, or military agents (Hagan, 1980). The rulings and rules of the Asantehene were then extended to the royal court by the judges of the Abontendom. The latter is working to ensure that the Asante people obey the Asantehene's verdict and punishment. They also exercised their duties within the sphere of authority of both the Metropolitan and the Regional. Overall, Asante's political organization prior to 1750 was a methodical and deliberate effort to reinforce the Ashanti Empire's beginnings of a centralised political system through the inherited assignment of political authority over each state and society. Under Osei Tutu's reign, this reinforced structure saw various phases of state creation

and unification, which became inextricably linked with newly devised constitutional, conventional, and military institutions, while under Opoku Ware's reign, the unified empire co-existed with the presence of a technically discrete political base, which governs operations in order to maintain a strong stance.

Although Asante culture was tied to female line inheritance (matrilineal social organization), it allowed for complete individual mobility while also allowing citizens to be integrated. When the majority of the empire's people were subdued, they were gathered under a new confederacy with a military purpose and character, which bolstered the adoption of new institutions that demonstrated the superiority of the power holders, notably the Asantehene and his office holders.

4.4.3 Accra (Teshie-Nungua)

Upon their arrival in Ghana, the Ga people settled in Ayiwaso, which they established as their main town. They saw their settlement on the Accra plateau, making agriculture their main economic activity. In the early seventeenth century, the economic outlook that evolved as a result of European coastal trading pushed many of Ga's inland settlers to migrate to the coast. Ga Mashie, Nungua and Tema were the first to travel about. The La and Osu people followed and settled in the Adangbe regions of Ladoku and Osudoku, respectively (Parker, 2000). Driven by their Mankralo Numo Okrang Nmashi, a part of the La people migrated out of the main community to live in Teshie. The Chemu Lagoon near Tema, to the east, the Sakumofio River, to the west, the Akuapem Mountains, to the north, and the Gulf of Guinea, to the south, characterize the Ga region. In the first location, Ga had six traditional cities, including Ga Mashie, in the central part of Accra, Osu, where the Château de Chrétiensburg is located, La, Teshie, Nungua and Tema (Coleman, 1984).

Ga Mashie, the seat of control of Ga Mantse, consisted of seven divisional stools, Gbese, Asere, Abola, Otublohum, Sempe, Nleshie (Jamestown/Alata) and Akanmaiadze. Traditionally, Ga Mantse was the president of all the Ga nations. He saw the well-being of his subjects and made choices that served the people of Ga Mashie. The wuolomo, who was the chief priest and also the second in charge, was the spiritual head of the stool. The wuolomo was also the conduit between the ancestors and the inhabitants of Ga Mashie. Ga Mantse had a stool linguist who could encourage dialogue. The workers of the linguist symbolized their legitimacy. The Asafoatse had a core role in the Ga kingdom's governance. The Asafoatsemei were fully prepared youngsters who

served as the stool's military chiefs. Their primary responsibility was to protect the various conventional areas from both domestic and external hostility.

4.5 Population

Sekaran (2003) suggests that the population is a whole community of individuals, incidents or objects of interest that the researcher would like to explore in a survey. "It is the entire aggregation of occurrences that fit the criteria laid forth for investigation", Polit and Hungler (1996) argued. Simply described, it is concerned with a population of people about whom the investigator is interested in learning more and generating conclusions. Tribal Leaders, Traditional Priests/Priestesses, Heads of Families, and Selected Opinion Leaders of Asanteman (Kumasi) in the Ashanti Region, Agona, Elmia Eguafo, Effutu, Oguaa (Cape Coast) in the Central Region, and Gas of Teshie, La, Asere, and Nungua in the Greater Accra Region are the researcher's target community. This group was chosen because they play an essential administrative role in the governing of the people in the Akan and Ga areas.

4.6 Sample and Sampling Procedures

A sample is in the words of (Sarantakos 2005) is a subset of the complete population, and it must always be regarded as an estimate of the total population. According to Sekaran (2003), it is a subset of the population, because it is made up of representatives chosen from the people. "It is the process of picking a sufficient number of components from a population so that the sample's research and understanding of its properties and characteristics allows one to generalize those features or characteristics to the population's elements" (Sekaran, 2003, p.267). This guarantees that the survey includes a carefully selected subset of the population's units. As a result, some inferences about the features of the population from which the sample was taken can be formed by objectively analyzing the characteristics of the sample. The key explanation for sampling was that, with the short length of the sample, the researcher did not reach all of the respondents, as well as the immense financial need for travel and interviewing (Barreiro & Albandoz, 2001).

The snowball sampling technique was used because this research drew its sample from tribal leaders, traditional priestesses/priestesses, family heads, and community leaders in Asanteman (Kumasi) in the Ashanti Region, Agona, Effutu, or Oguaa (Cape Coast) in the Central Region, and the Ga's of Teshie in particular in the Greater Accra Region. According to Morgan (2008), this methodology is advantageous for achieving sampling objectives when there are no lists or other

references for the positions of members of the community of interest, but participants must be likely to meet people who share the characteristics that qualify them for inclusion in the sample. The reason for this is that the researcher has been given the authority to choose respondents who, in his opinion, are sources of relevant data that will meet the analysis' objectives (Sarantakos (1998; Fraenkel & Wallen) (2003). Morgan also suggests that snowballing is especially useful for finding a secret population. The instrument's vulnerability is catching a bias in prospective participants, because any qualified participants who are not really related to the original set of informants would be unavailable for addition in the sample. Table 1 indicates the sampled respondents picked for the research.

Table 1: Summary of Sampled Respondents

Research Area	Traditional Rulers	Traditional Priests/Priestesses	Heads of Families	Members of the community
Kumasi	5	2	5	35
Cape Coast	5	2	5	35
Teshie Nungua	5	2	5	30
Total	15	6	15	100

Source: Field survey (2019)

Traditional leaders were chosen irrespective of their position in the society. The researcher chose all of the traditional rulers from the country's study areas, as each research area was of principal importance with its own Omanhene (paramount chief). According to Brempong (2006), a taboo shaped a chief (what he should be). The Chief/King must exude a sense of history. He must be charming as well as having a beautiful figure. All of these characteristics cannot be achieved without being governed by taboos, because leadership in these communities is a sacred commitment. All traditional councils have a state priest who coordinates the activities of all priests and priestesses in the area where the study was conducted. According to Kangsangbata, Kendie and Ghartey (2008), traditional priests support environmental growth by acting as custodians of natural resources. Priests pass laws to conserve economic trees and use charms to preserve natural

wealth in order to discourage their exploitation and ensure consistency. Since these priests are seen as intermediaries between the earthly and the metaphysical realms and guardians of the taboos, they have been described and chosen for research.

Kangsangbata, Kendie and Gharthey (2008) note that the heads of the family are regarded as guardians of the community of a specific community of people in a settlement. They (family heads) ensure cultural transmission by preserving and ensuring that people's beliefs, customs and rituals are preserved. As per Kangsangbata, Kendie, and Gharthey (2008), family heads, similar to chiefs, frequently safeguard family property by rallying family members to preserve family property, particularly land. They are the custodians of all family land, and it is a sacred responsibility in conservative cultures for all sorts of property to be disposed of responsibly for the benefit of present and future generations. Sarbah (1896) recognised that the Akans had seven large families (Ebusua Esuon) playing the positions suggested by Kangsangbata, Kendie and Gharthey (2008). The opinions of the chosen group members will aim to ascertain whether the taboos and governance are being adhered to.

4.7 Data Collection Instruments

The purpose of this research was to find out the role of taboos in Asante, Fante, and Ga indigenous governance, as well as the impact of contemporary culture on governance-related taboos. The idea was to figure out if spatial, environmental and the availability of taboos may have an effect on governance. To obtain a thorough understanding of the issues, five traditional rulers and five family heads were recruited from each research field. The essence of the work of phenomenology and the availability of time told my chosen number of people in the selected societies. However, certain traditional priests and priestesses, as well as community members, were invited to share their perspectives on the subject under investigation. The study had a total of 100 individuals who were used for the analysis.

As far as researching a smaller sample is concerned, caution must be taken to prevent confusing people and their society, in almost the same way a large sample may be a hindrance to a thorough analysis of the participants (Small, 2009). Good phenomenological research involves a vital observation of both the smallest and most comprehensive interactions that involve a stay and observation of the behavior and inactions of the participants. For a meaningful contribution to be made, care should be taken for the data collected to have a rich basis. For this objectivity, the

researcher, adopted a mix of in-depth interviews and questionnaires to achieve data saturation. According to Briggs, (2007), interviews are generally presented not only as ordinary interactions, but as carefully designed to create the inner environments of individuals with limited interference and optimise their importance for public discourse. The facial expression and body language of the individual being examined should tell the researcher of the answers to the question. Information obtained to explain a phenomenon should not necessarily require immense numbers. Often, strong and tactful skills and personal communication with only a few people will do a job.

But as a good scholar, the relationship between what has been said in interviews and the circumstances around what has been said must be deciphered. A researcher can only achieve this by following other means of analysis that act as checks and balances on some of the information received from interviews. Much of the time, anthropologists are also called upon to account alongside peers from other fields to show what people say in interviews should be interpreted as generalised knowledge about a specific society. Brigg (2007) criticises such an agenda on the part of such academics and encourages ethnologists to explicitly point out their motives and ideologies to other scholars. Colleagues, from the start, should be made aware of the intentions of the ethnologist's work to prevent any confusion of the methods followed. This should be conveyed to the reader in a straightforward way. `

4.8 Interview

To supplement and triangulate questionnaire surveys, interviews were also conducted (see Appendix 4). The interviews were intended to give a more realistic picture of the importance of taboos in Asante, Fante, and Ga peoples' indigenous governance. The interview guide was deemed acceptable because it offered a means to gather structured data from respondents as part of a planned interview in a systematic manner (Somekh & Lewin, 2005). The interview guide was chosen because it provided more candid and more realistic responses. The interview guide had both an open-ended and closed issue.

4.8.1 Justification for Qualitative Interviewing

Qualitative interviews were conducted to gather information to offer further information on the topics discussed by the questionnaire. The researcher looked at the same factors that were mentioned in the survey. Nevertheless, some variations or new perceptions have also been discussed. Furthermore, the interviews offered more exhaustive insight into the thoughts and

emotions of the respondents regarding the role of taboo in indigenous governance. However, questions were also posed on subjects that were separate from those addressed by the questionnaire, such as the "modern society's effect on taboos and governance", " the ramifications of taboos " and "what are the taboos attached to the position of an actor in charge of governance", in order to give a complete description on the role played by Taboos in indigenous governance. As one of the research questions concerns the implications of the taboos in traditional cultures, the researcher suggested that a qualitative approach is one of the better approaches to pursue, as it may also examine the deeper significance of the topic of the interviewee's awareness in his or her own words.

4.8.2 Interviewing Techniques

The researcher employed formal interviews because "fairly defined themes paired with very flexible order and follow-up questions" is well recognized and acclaimed (Beaney, 2009, p.90). They typically take less time to review than unstructured interviews (Silverman, 1993). The researcher frequently asked open questions about "acquiring information that provided an authentic insight into people's lives" (Silverman, 1993, p.91) in the populations during the interview process. Furthermore, the open questions were meant to encourage the interviewee to continue interacting with the interviewer. The open questions allowed for variation in the topics posed and the extraction of different perspectives from the interviewees.

Interviews are purposefully created, as Baker (1984) pointed out, and are as self-evident about the person questioned by the interviewer as they are about the topic under discussion. This means that each interviewee has unique characteristics that should be treated as such. The interviews were organized using the interview theme guide. For the sake of consistency, the researcher (interviewer) asked the essential questions in the same order as the theme guide and in the same order as the guide (Silverman, 1993). On the other hand, interviewees were allowed to discuss anything that piqued their interest or looked meaningful to them.

4.8.3 Securing a Sample of Interviews

Since the study relied on the mixed methods for triangulation, the researcher planned to interview five people each at each location or raise the sample size until he believed the responses were saturated. Guest et al. (2006) propounded that after evidence had become saturated there is the need for the researcher to pause and conduct an analysis usually after 12 interviews. When no fresh data is collected from the interview phase, data saturation occurs. On the contrary Guest et al.

(2006) cautioned that, these findings did not apply to unstructured and highly exploratory interviewing methods. Due to a lack of conventional leaders willing to be interviewed, as well as time constraints, this researcher was unable to obtain data saturation for some of the questions.

Throughout July, August, September, and October in 2019, the researcher conducted the interviews alongside the field surveys. He expected the interviews to run for at least 30-50 minutes, but the length of the interviews varied from a minimum of 30 minutes to 1 hour and 20 minutes. This was due to certain limitations that the researcher encountered during the interviews, such as the respondent who chose to be questioned for a limited period. In addition, some respondents were not willing to express their thoughts on the issues raised. Regardless of the difficulties faced by the researcher, he considers the interview results are accurate, and despite the fact that the interviews were interrupted, he completed them as soon as possible to avoid any prejudice. Furthermore, the researcher was required to use all interview data, despite the fact that the length of certain interviews was reduced due to time constraints and the difficulties in locating people who were willing to be questioned. In the end, 18 people from each of the three places were interviewed for the research.

Table 2: Respondents and Duration of Interviews

Respondents	Gender
Daasebre Kwebu-Ewusie VII	Male
Ekua Baaka (Chief Priestess)	Female
Naase Aba Kokor II	Female
Naase Akyere II	Female
Neenyi Ghartey VII	Male
Neenyi Kojo Obirifo Tetteh III	Male
Neenyi Obor	Male
Dompoasehen	Male
Eguafohen	Male
Nana Amuasi	Male
Gbobu wulomo	Male
Osabarima Kwesi Atta II	Male
Nana Afrakoma kosi Boadum III	Female
Nana Boakye Yam Ababio	Male
Nana Ossi Kofi Abiri	Male
Nii Kwatei II	Male
Nii Lantei Otanka II	Male
Nii Quao Donkor Asere tsur Chief	Male

Source: Field survey, 2019

4.8.4 Questionnaire

Questionnaires are useful data collection tools if the researcher understands exactly what to expect and how to calculate the dependent and independent variables of interest. The researcher anticipated that using a questionnaire as a data collection technique would allow him to extract the

exact answers he had obtained from the participants. The research was conducted using a questionnaire with a closed-ended style of inquiry, which was constructed by the researcher to allow him to request the information he needed, which dealt with the research's rudimentary objectives. According to Gray (2004), a closed-ended questionnaire is one that gives participants pre-determined responses to choose from a set of numbers that reflect sentiments or opinions. Closed-ended questionnaires have the advantage of making data interpretation easier by allowing for quick and easy encoding of responses. It also saves time because it does not require extensive writing. A questionnaire, according to McMillan and Schumacher (1993), is very affordable, has structured questions, may ensure anonymity, and can be developed for specific objectives. For these reasons, the analysis was conducted using a closed-ended questionnaire.

After balancing the cost and time of employing an interviewer-administered questionnaire, a self-administered questionnaire was chosen for the research. Training and rewarding interviewers is time- and money-consuming in comparison to the services supplied for a self-administering questionnaire. The questionnaire was usually completed by the participants on their own, without the assistance of the researcher or research assistants. The questionnaire (see Appendix 6) was designed on the basis of a previous research, which eventually developed an interpretation of the essence of human experience (Jorgensen & Anthopoulou, 2007a). The questionnaire was a simple way to interpret the details and presented the participants with an ability to react correctly.

The questionnaire was divided into two primary components. The first segment explained the goal of the study to the participants, as well as how to protect their privacy and confidentiality (ethical issues). The second part was sub-divided into eight (8) main sections (A to H). Section A dealt with demographic data of correspondence such as gender, age, academic status and religious background; Section B dealt with Traditional Governance; Section C dwelt on Taboos; and Section D was on taboos and Governance. Apart from Section A that comprises of four (4) statements, the remaining sections B and C has ten (10) statements each while section D had seven (7) statements. The Likert scale was used as a form of measure for the responses. According to Tuckman (1994), Likert-type scales are used to record the degree of agreement or difference with a certain statement of attitude, beliefs, or judgment. Responses were measured using the Likert-type response alternative of four-point gradation. "Strongly Agree" equals one, "Agree" equals two, "Disagree" equals three, and "Strongly Disagree" equals four.

4.8.4.1 Response Rate and Questionnaire Completion

The administration of the questionnaires was performed between July and October 2019. The researcher and his study assistants distributed the surveys. The survey was conducted in three to two-hour sessions: morning (8 a.m. to 10 a.m.), afternoon (12 p.m. to 2 p.m.), and evening (8 p.m. to 10 p.m.) (4.00 pm-6.00 pm). Owing to the geographical positioning of the research sites, surveys were conducted at various periods. Potential respondents were confronted in the pre-determined focus areas. Those who were in groups received at least two questionnaires. The respondents either submitted the surveys in person to the researcher and research assistant, or the research assistants retrieved the papers from the respondents on site, in an effort to discourage "group completion." A total of 85 questionnaires have been returned. Ten of them were excluded due to incomplete details, and five were excluded because the members of one of them had not been completed. In the end, a total of 100 people were polled throughout the three research sites.

4.8.4.2 Focus Group Discussion Guide

The guide is defined as a 'method or course setter,' and is not the main questionnaire, but directs the interviewer to gather information that will help to achieve the goals of the report (Orkin, 2010). Focus group dialogue includes the identification of individuals on the basis of their experience or role in the population in an effort to obtain contextual knowledge on the goals of the research. Members of the Neighborhood engaged in the conversation of the focus group. Preceding to the date on which the data was collected, the researcher sent an introductory letter to the research opinion leaders in the area, which spelt out the planned assignment that the researcher would like to pursue, and those qualified and willing to volunteer to do so.

4.8.4.3 Pilot Test of Instrument

A pilot test was carried out to act as a way of refining the questionnaire. As stipulated by McMillan and Schumach (2010), the pilot test provides an informal critique of the individual items as they are prepared, as well as a pilot test of the entire questionnaire. A pre-testing activity was carried out in the Traditional Region of Denkyira. The Traditional Region of Denkyira was chosen for the pre-test because it had close cultural characteristics to those of the selected ethnic groups under research. Thus, the Traditional Council of Denkyira was strategically placed between the Traditional Council of Kumasi and the Traditional Councils of the Ga people and Oguaa. Due to the geographical features of the Traditional Council of Denkyira and the Traditional Councils

chosen, there have been many cultural exchanges between them. The Asantes, for example, broke free from the Traditional Council of Denkyira.

The purpose of the pre-test activity was to confirm that the issues were adequate, as well as the relevance and reliability of the issues involved in resolving the issues of taboo and indigenous governance in Ghana. In order to ensure the relevance and authenticity of the problems involved in resolving the issues under research, the reviewer was primarily driven by issues in the literature examined. The goal was to provide the researcher with an ability to correlate results with topics in the literature in order to assess their degree of consensus or opposition as well as their consequences. The Chiefs and Elders of the Traditional Region of Denkyira were also permitted to make feedback into testing instruments to improve their authenticity and reliability. In addition, colleagues, supervisors and other traditional governance scholars also made inputs to the instruments to enhance their validity and trustworthiness. The duration for data collection activities were tracked to ensure that the actual data collection exercise does not take a long time to deter respondents from giving a lot of data to improve the results of the analysis. The final testing approaches for the real data gathering exercise were developed using all of the experiences gained during the pre-test activities. Some of the questions were rephrased, others were taken out, although others were added. The order of some of the questions were also modified to reduce the specificity of the data collection exercise. A total of 30 respondents were captured during the pre-testing exercise. The pre-testing was done between December 20, 2018 and January 10, 2019.

4.8.4.4 Validity and Reliability of Instrument

The validity of an instrument, according to Sekaran (2003), refers to how well it calculates what it is supposed to measure. Siniscalco and Auriat (2005) noted that the substance of the instrument is true where a consensus is reached from a panel of judges or experts, on the matter, that the claims in the instrument do not apply to what they are to calculate. In qualitative research, the term "validity" is defined using a variety of terms. This term is a "contingent construction, inextricably grounded in the processes and objectives of particular research approaches and projects," rather than a "continuous, set, or universal idea" (Winter, 2000, p.1). While some qualitative researchers believe that the term "validity" should not be used to describe qualitative research, they nevertheless recognize the importance of conducting some form of qualifying evaluation or test. According to Creswell and Miller (2000), validity is influenced by the researcher's perception of validity in the sample and the model assumption he or she chooses. As a result, many academics

have developed their own definitions of validity, as well as producing or adopting more acceptable terms like consistency, rigor, and trustworthiness (Davies & Dodd, 2002; Lincoln & Guba, 1985; Mishler, 2000; Seale, 1999; Stenbacka, 2001).

Questions over the validity and reliability of quantitative tradition prompted a discussion of qualitative research consistency, which "included the substitution of new names for phrases such as validity and reliability to represent qualitative conceptions" (Seale, 1999, p. 465). The interview guide and questionnaire were given to experts who are well versed in the analysis for review, taking into account how well the topics are established and whether the goals of the analysis, the test questions and theories, as well as the variables of interest. This aided in the evaluation of the research instrument's appearance and content. This goal was to evaluate whether the items were relevant to research questions and also whether they addressed the content required to provide an adequate answer to research questions in a detailed manner. In addition, it is important to decide if any of the products is vague and deceptive. Suggestions and corrections made were adopted and integrated into the questionnaire in order to strengthen its validity.

Reliability is concerned with the reliability and precision of testing methodology and data collection techniques. Reliability is a means of assessing how well a procedure produces the same outcomes to a researcher if the method is to be replicated in the same conditions. There is a lack of validity if the technique is not accurate, yet high reliability does not automatically imply high validity. It is possible to use a procedure that will provide the researcher with precisely the same findings on different times, without necessarily calculating what was expected (Yin, 2003). According to Denscombe (2003), the essence of reliability is whether the test methods are impartial and whether the same findings can be obtained in a comparable sample. According to Sekaran (2003), reliability is defined as the precision and stability of the measuring instrument, which is independent of the test equipment's stability. Stangor (2004) defined measurement equipment dependability as the degree to which the instrument is error-free, allowing for the measurement of accuracy over time variables of interest. In the analysis, the researcher measured the reliability through the split half technique. This technique was more fitting as it reduced the likelihood of error due to varying test conditions. However, in order to confirm the questionnaire's and interview guide's usefulness, 20 participants were given the same questionnaire within a month's interval. The variance was calculated and it was observed that both instruments were accurate as the degree of deviation from the earlier response was negligible.

4.9 Processing and Analysis of Data

In research, it only when the data acquired from study is organized, summarized, and observations explained can the main causes, statistical linkages, pattern, and trends be determined (Dane, 2011). The method necessitates the researcher's analysis of the data gathered (Leary, 2004). As a result, the Statistical Package for Social Sciences (SPSS) version 20 statistical tool was utilized for data analysis and interpretation. Earlier to those copies of the questionnaire were coded for data analysis. The coding ranged from 001 – 85. Frequencies and percentages were utilized to describe each variable for categorical data. The demographic data from the questionnaire was analyzed using descriptive statistics like frequencies and percentages, where data was organized into frequency counts and transformed into percentages, while means and standard deviations were utilized to answer the study questions. To address the research questions, the results were then presented in tables. This went for all the research questions, 1 to 5. The gender disparities were investigated using the Mann-Whitney test. The categories were collapsed for some of the results to make the analysis easier. The goal of using descriptive statistics as an analytical technique is to describe a phenomenon of interest (Sekaran, 2003). Furthermore, descriptive statistics entails the transformation of fresh data into a format that gives information that describes factors in a specific circumstance, which is accomplished by organizing and manipulating raw data acquired (Sekaran 2003 as cited by Dane, 2011). The researcher's purpose for using means and standard deviation was also to make the interpretation of the results more meaningful for conclusion and recommendation to be made from the data.

For the analysis stages of the interviews, the investigator relied on the open coding, which was inspired by a grounded theory approach. The researcher reasoned that classifying data into categories or subcategories prior to integrating it into themes would facilitate analysis more than creating themes and then fitting all of the data into them. Initially, open coding was used to show all of the data's potential and possibilities. Corbin and Strauss (2008) described open coding as "separating data and designating ideas to represent pieces of raw data while simultaneously qualifying those concepts in terms of their attributes and dimensions" (p.195). After evaluating the data's meanings and context, interpretative conceptual labels for the data may be applied (Corbin & Strauss, 2008). They asserted that establishing the meaning of data is more critical than the data analysis procedures themselves. The majority of the key words that were unique to the interviews were chosen, and the phrases that were significant to the researcher's study questions and concerns

were coded. According to Corbin and Strauss, "coding" is "looking for the proper term or phrase that best expresses conceptually what the researcher feels the data indicate" (2008, p.160). In the samples below, the researcher used different colors to denote different types of coding to make it simpler to distinguish between similar types of coding, as the same color was used throughout the coding technique.

Table 3: Examples of Quotations and Keywords

Quotations	Coding Keywords
<p>Interviewer: Is there a mechanism to check false accusation</p>	<p>Evidence</p>
<p>Nii Kwartei II: Yes. “Well, we talked to people to be honest all the time and when you see you just accused somebody, which is very common. You have to have evidence”.</p>	
<p>Interviewer: When judgement is passed, how is the offence redeemed</p>	
<p>Nii Kwartei II: “If the one is a good person and disciplined, they may caution him, sanction him or if he somebody who is fond of doing that and it calls for discipline, they may do so”.</p>	<p>Sanction, Discipline</p>

Source: Field survey, 2019

After the coding was completed, a cross-case examination was conducted to look for commonalities and trends that cut beyond human viewpoints as was propounded by (Patton, 2002). This helps to ensure that developing categories and patterns are grounded in specific examples and their contexts, according to Glaser and Strauss (1967), as quoted in Patton (2002). (p.57). The researcher retrieved themes and sub-themes separately for each page. The purpose was to look for any parallels, nuances, or variances in themes or sub-themes between sites while considering the relationship between specific cases and sites. The researcher repeated the data coding and interpretation technique until he was satisfied that the data had been saturated and that he could construct a logical explanatory narrative as noted by (Corbin & Strauss, 2008).

The researcher's original topic structure inspired some of the concepts that appeared (as used in the questionnaire). However, some new trends originated from the interviews: "Taboos Value," "Culture Preservation" and "Government Issues and Concerns." The study also searched for qualitative data trends based on the participants' race and/or gender. This was done to investigate the relationship between these two impacts and the changing trends in accordance with the research's main goals.

4.10 Consideration of Ethical Issues of the Study

It is necessary and critical for any researcher to address the ethical issues that govern science. This is because, in order to build a strong ethical practice, social studies must plan for any ethical issues that may arise during the research design (Neuman, 2006). Since one of the concepts of social science is the active involvement of the participants, the privacy of the participants was secured in this study by seeking their consent to choose whether or not to participate in the research. In this regard, reasons were given for the aims of the research, as well as its relevance in improving the voluntary participation of participants. This because it is a common knowledge that participants may be subjected to physical and emotional harm if they are forced to answer questions in a questionnaire under duress. As a result, the questionnaire's comments were framed in a manner that provided the participants with a range of choices and free will, so that they could choose the things relevant to them. Participants have been ensured of privacy and confidentiality. The researcher disclosed his identity to the research participants in order to rid their minds of any suspicions and deceptions regarding the research and also to guarantee that they do not disclose the knowledge they have with others. As far as anonymity is concerned, participants were not asked to include their identification on the questionnaire.

In order to prevent intellectual fraud in science, known as plagiarism, the thesis specifically followed the prescribed norms of scientific activity in order to avoid plagiarism. The researcher ensured that the theories, works and writings used were correctly remembered and cited. Until continuing to the data collection area, the researcher requested the approval of the Institutional Review Board. In doing so, the researcher submitted an application for authorisation via the Head of Department and a synopsis of the project for consideration to the Institutional Review Board of the University of Cape Coast for ethical approval. Following receipt of ethical clearance, data processing began.

4.11 Summary of the Chapter

This chapter outlined a systematic approach of the processes engaged in by the researcher to arrive at the detailed and rich data collected from the participants. A brief introduction to bringing out the aims of this method. Creating a research enquiry to explain the impact or influence of several participants has ramifications for assessing empirical evidence in order to effect change, whether positive or negative, in a scenario. Quantitative research, according to Berg and Lune (2012), refers to counts and measures of things through tests and surveys, whereas qualitative research refers to meanings, concepts, definitions, traits, metaphors, symbols, and descriptions of things. This implies that the methodical description and analytical reports created in qualitative research leads to a societal understanding of the issues covered, which cannot be assessed quantitatively, and includes focus group and interview research. Qualitative research isn't just about collecting data; it's also about finding solutions to issues by investigating a variety of social circumstances.

According to Cresswell and Plano Clark (2011), a mixed method approach has at least one quantitative and one qualitative strand. Based on their explanation one can say that stages in research can be said to have elements of design, mixed method approaches are not a kind of research design nor does it entail or privilege a particular design. To fulfill its stated goals, this study used a hybrid methodological approach. Mixed methods research held a lot of promise for putting into practice what the researcher wished to see methodologists describe and build approaches that are more similar to what researchers do in practice. The first steps in this research were to gather information for a proper understanding of the topic from scholarly discourses, as well as various law, political, and policy difficulties. However, the researcher was cautious to choose mixed technique because of the cautionary advice in (Silverman 2013) not to hurry into the selection because of the difficulty of switching from one data set to another during analysis.

The procedure of selecting the research location as well as the data collecting and analysis strategy were given careful consideration. The three societies had a diversified population, which was studied in this study. First, a selection of the three regions was made based on the researcher's experience as a lifelong resident of these societies. In this study, interviewing was a key methodology, which has been defined as "the core tool kit in social science research". In this study, the interview serves as a guide through semi-structured interviewing as a means of generating and evaluating hypothesis options in a quick and dirty manner, as well as the primary data source for

triangulation. The interview questions were created using information from theoretical findings; thus, the questions were picked based on what is relevant to the research areas. During the interview, the researcher focused on crucial topics that were raised by the interviewees but were not caught in the original questions. In some situations, follow-up questions had to be devised on the spot to clarify issues raised in earlier answers.

The qualitative data analysis was used to analyze the interviews (open coding). The interviewees were reasonably willing to speak during the interview, therefore they shared information without hesitation. The researcher was able to identify patterns in the data thanks to thematic analysis. In academic studies, a researcher looks for possible solutions to the governance knowledge gap. Data interpretation is one method of accomplishing this. It is impossible to make meaning of facts without interpretation. The researchers' job is to learn more about individuals, agents, institutions, and governments, as well as their experiences and social practices, so that they can be analyzed. The goal of interpretation in this case was to ensure that ancient works that had long been venerated and held sacred continued to fulfill their traditional role within a culture, despite the fact that their literary meaning was obscure to a modern audience. Following chapter four is chapter five which takes a look at the belief systems of the Akans and Ga's of Ghana. It also deals with their world view and how they come to form a society.

Chapter 5 The Belief System of the Akans (Asantes and Fantes) and Ga's of Ghana

5.1 Introduction

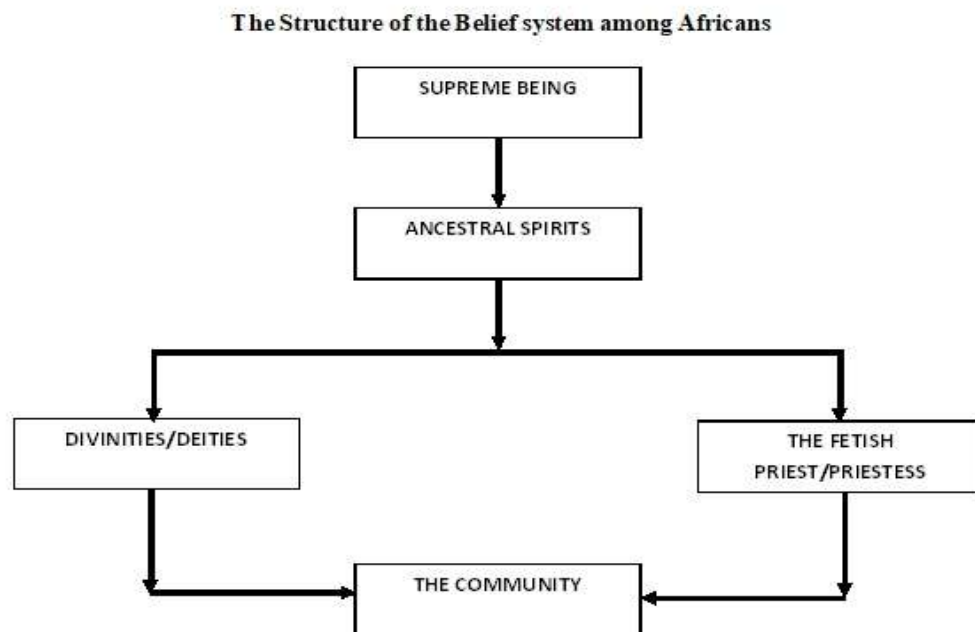
The diversity of African ceremonies, teachings, and cultural expressions reflects the centrality of Indigenous being and the collectivity of Indigenous Knowledge. Historically, however, religion and its influence on society have been viewed as relics of a bygone era. However, the belief in the Supreme Being, minor deities, ancestors, and other spirits is at the heart of ATR. Numerous theorists have emphasized the enduring nature of traditional values in the face of economic and political upheaval (Inglehart and Baker, 2000; DiMaggio, 1994). The term "belief systems" refers to how individuals conceptualize and structure their political attitudes. Individuals who identify with a specific religious or belief system that is being persecuted for political purposes may feel unable to freely express their desire to participate in a study of cultural beliefs and practices. The beliefs of the mainstream religion in Ghana have been described in a very detailed data structure of the spirit forces, as well as the intersection of all the forces in their ultimate source and power emanating from the Creator. Religious traditions can regenerate significantly when ancient ideas and practices are discovered to be appropriate to modern conditions. Along with distinct sorts of belief systems governed by distinct encompassing ideologies or themes, the degree to which cultural belief systems are interwoven may vary. This chapter examined the Akans and Ga's belief systems in connection with government and Indigenous Traditional Systems.

5.2 The Belief systems of the Akans (Asantes and Fantes) and Ga's of Ghana

The Supreme Being, the Gods, and the Non-Ancestral Spirits are the four sorts of deities that traditional Ghanaians believe in. The majority of people have categorized these spirits using a scale of choice. At the very top of the scale is the Supreme Being. The first are the ancestors, who are regarded to be accountable for society's inhabitants. Orthodox faith and ethical precepts are mostly based on their supernatural beliefs. Traditional Ghanaians explain and understand the world around them and the role of humans in society through their explanations of all these beliefs, rites, and teachings.

The Ghanaian believe that humankind is created with a spiritual entity which enables him/her to relate to a higher power or powers as a means of keeping in balance the supernatural, self, family, clan and the society. This structure (figure 1) also is a paradigm for the understanding of faith in other West African traditional societies (Assimeng, 2010).

Figure 1: Belief System among Africans



Source: Author's own construct, 2019

In general, four important components of the religious beliefs system are necessary for comprehending African traditional religion (Turaki, 2000):

i. ***The belief in the Supreme Being***

One of the fundamental values that runs across all African religions is belief in the Supreme Being. Even if typical Africans do not worship the Supreme Being exclusively, it is said that Africans have the concept of a universal God and Creator (see Figure 1). (Assimeng, 2010; Idowu, 1962). Since a result, in traditional African settings, belief in the Supreme Being is far distant and less functional, as the Traditional African Community's religious rituals revolve primarily around the belief in mystical powers, supernatural creatures, and divinities. Since they are considered to accept sacrifices, offerings, and prayers made by divinities and progenitors, African divinities, known as 'smaller gods,' have been actively engaged in regular religious rites. Unique characteristics have been assigned to some places of Africa and the Western world. The Supreme Being is frequently mentioned as a symbol to exalt the Supreme Being in prayers, songs, and on special religious occasions.

ii. ***the belief in the existence of impersonal (mystical) forces***

Traditional African religious beliefs include the belief in impersonal (mystical) force, which is seen to complete the entire creation and its totality. This same belief in supernatural forces has been given a variety of titles, including "mana," "life energy," "life nature," and "dynamism." While this belief has some theological validity in the African sense, the origins of this impersonal or mystical force are not well understood, but are often attributed to the operations of higher "mystery" energies that are thought to produce or deposit particular powers in objects (Turaki, 2000, in Dosu, 2017). Natural artifacts, plants, and animals utilized by soothsayers for spells, charms, amulets, and therapeutic purposes are typically linked to the usage of these impersonal abilities. For example, spiritualists think that these mystical forces are buried in items and can be extracted for certain reasons. Others argue that these abilities can be transferred from one entity medium to another by pure divine methods, and that they can be delivered to a specific location for good or bad purposes. This is due to the belief that "mystical powers are contagious through touch with a power-carrying or mediating object" (Turaki, 2000). The concept that impersonal forces can be employed for both good and negative purposes, which is reflected in traditional African religious ceremonies and acts (Turaki, 2000 in Dosu, 2017).

iii. ***the belief in divinities/deities***

Traditional African believers continue to believe in divinities or spirits, despite the fact that it is not widely practiced. Some African ethnic groups regard the gods as "gods," while others regard them as "intermediaries" or points of contact with their Supreme Being (Turaki, 2000). Some were tribal gods or heroines, while others were mythological beings in some African mythology and early histories (Turaki, 2000). Mountains, rivers, trees, mother earth, sun, moon, stars, and ancestors were all used to represent African gods and goddesses. Others, such as sea or water divinities, rain, thunder, fertility, health or illness, planting or harvesting, tribal, clan, or family deities, have typically been formed to cover diverse aspects of life, culture, and culture. Most ethnic groups in Ghana, for example, believe that most water bodies are deities, because rivers are said to represent the people's gods (Ntiama-Baidu, 1991, 1995; Sarfo-Mensah & Oduro, 2007). As a result, the majority of ethnic groups living near these water sources worship them as protectors and sources of drinking water for the metropolis. According to Ohemeng Boakye (1980), referenced by

the poet, some people consider rivers as a source of life and fertility, where barren women go to clean themselves in the hopes of being fertilized (Sarfo-Mensah & Oduro, 2007). In traditional African life, divinities and ancestors make implicit sacrifices, offers, and pleas to the Supreme Being.

iv. ***belief in the existence of spirit entities***

In Africa's traditional setting, faith in spirit beings plays a crucial part in the concept of truth and fate. As a result, both social and metaphysical factors influence the diversity of acts and happenings in the spirit realm. Non-human spirits and ghosts of the departed are two types of supernatural beings. Based on their place in the spiritual realm, these spirit creatures are rated by their importance and strength (Oji, 1988, p.17 cited Turaki, 2000). The Creator (Supreme Being in the spirit realm), deities, object-embodied spirits, ancient spirits, and other miscellaneous spirits, both good and bad spirits, are listed in this order of importance. The following is a description of the embodiment of the spirit world:

- a. *There are spirits all around the planet;*
- b. *Spirits can be found in a variety of places, including the silk cotton tree, bachiefb tree, sycamore tree, burial grounds, and other places;*
- c. *c. the spirits are divided into two groups: wicked spirits and good spirits;*
- d. *an unwavering faith in reincarnation;*
- e. *a belief in and practice of exorcism or possession by spirits.;*
- f. *a belief in a hereafter, in future rewards and punishments;*
- g. *Satan is always connected with malevolent spirits;*
- h. *a belief in the possession of spirits (Kato, 1975 as cited in Dosu, 2017).*

5.3 Indigenous Governance

According to Simiyu (1987), traditional African social organization is non-egalitarian, and this trait of African social systems prevents certain individuals from rising in social and political ranks. Governance occurs in a variety of settings, including enterprises, governments, organisations, and society. "Self-organization, emergence, and varied leadership" are characteristics of governance (Pahl-Wostl 2009, p.356). The concept of governance has several elements, including

organizations, actors (individuals and groups), places, and discourses (Holcombe 2008). The term "institutions" refers to the official and informal laws, legislation, regulations, and socio-cultural standards that govern social behavior (Lebel et al., 2006). Informal structures are unwritten, established, communicated, and applied socially shared regulations that exist outside of formally recognized networks (Helmke & Levitsky, 2004; Pahl-Wostl, 2009). The existence of informal and/or official cultural organizations is recognized as one of the criteria distinguishing indigenous peoples (Corntassel, 2003) from those with minority rights (von der Porten and de Lo, 2014a).

The problem of determining indigenous sovereignty is similar to that of developing an internationally recognized understanding of indigenous knowledge. Gradations, overlaps, and negative criticisms abound when it comes to aboriginal government. Indigenous government systems, on the other hand, have three fundamental characteristics: they are locally formed, ruled by aged and experienced members of society, and they enforce unwritten norms, ethics, and values (Ulluwishewa, 1993; Warren et al., 1995; Mathias, 1995; Larson, 1998). In this examination, indigenous government is compared to western or traditional African governance structures and methods. Dei (2000) defines the term "indigenous" as "knowledge-consciousness that originates locally and in relation with long-term habitation of a territory" (p. 72). Many ethnic groups in Africa have their own forms of government; nonetheless, Ayittey (1991) has described the features of the African indigenous political system (p.257). These traits are consistent with Williams' (1987) "African Constitution". They are as follows:

1. The people are the foundation of governance.
2. Public opinion is used to make decisions.
3. To prevent dictatorship, checks and balances are put in place.
4. Political system decentralization.
5. Right to Free Expression
6. Consensus decision-making
7. Democratic participation

The beginning of freedom is usually portrayed to or presumed by current Africans as being attributable to the "West" and typically traced back to the Greeks. Although this is historically correct, Tiky (2014) questions where the Greeks learned about democracy in his book *Populism and Democratization in Africa* (p.10). Solon (594-3), an Athenian who launched reforms that gave

rise to Athenian democracy, made multiple journeys to Egypt to study about the African political system, according to Tiky (2014). (p.12). This is corroborated by Diodorus Siculus, a first-century Greek writer who stated that Solon, Pythagoras, and Homer traveled to Egypt to study politics, mathematics, and religion (Tiky, 2014, p.11; Diop, 1974, p.xiv). Most African governments in the mid-20th century and earlier viewed conventional legal knowledge (customary laws and traditional institutions) to be archaic, uncivilized, and an impediment to progress. However, several African nations and scholars appear to have recently recognized the dangers of racist practices in the face of existing laws and institutions. In Sub-Saharan African nations, for example, Western democratic concepts and institutions (e.g., multi-party election processes or parliamentary democracy) are not always technically feasible. Native intellectuals nowadays are more likely to pursue a different paradigm in order to reestablish distinct African political ideas and institutions (Ayittey 1992). The fact that the bulk of people in Sub-Saharan African nations live under the traditional system and are disconnected from modern culture is also a driving element behind this impression.

Furthermore, the lack of fulfillment in African governments' political structures has encouraged legislators and scholars to recognize the relevance of traditional institutions and, more likely, their revitalization, given that those institutions are worth maintaining. Some African republics, in particular, have recognized the traditional system's importance in the democratisation process and have begun to acknowledge it constitutionally and incorporate it into new democratic structures. Botswana, South Africa, and Namibia are good instances of this. Public policies in Botswana are debated in traditional public forums before being adopted across the country (Sklar, 1999, p.115-119). These are, however, some of the African governments' attitudes; they are looking to their traditional institutions to overcome the difficulties of democratisation. As a result, amid the ambiguity surrounding traditional leaders' relationships with state authorities, indigenous governance structures in Sub-Saharan African nations are being reintroduced into national and regional policy discussions (Kyed & Buur 2006). At the regional level, the African Commission for Africa's assessment demonstrates that the African continent's democratic traditional governance system is critical for contemporary government (ECA, 2007, p.1-53). Additionally, it implies that the ECA's approach represents a medium ground for reconciling African indigenous government systems that adhere to democratic values, rather than pushing them to the periphery. The ECA determined that:

The more their ability to contribute to the continent's democratic transition, the more conventional political ideals converge with democratic principles in their application. The more sophisticated state construction gets, and the further African cultures shift away from their current pre-industrial mode of production, the more probable their traditional democratic values systems will grow closer to contemporary democracy mechanisms (ECA 2007, p.19).

In a broad sense, indigenous governance refers to the mechanisms and processes through which a group, community, or society makes decisions, distributes and exercises authority and control, establishes strategic priorities, organizes organizational, group, and individual behavior, establishes structural rules, and assigns responsibility for these matters (Mathias, 1995; Larson, 1998). According to the literature on Indigenous African communities, there are two primary sorts of systems that govern Africans. This was once the case with tribal groups, which existed as distinct political entities and were controlled independently by chiefs, termed chiefdoms. Second is colonial rule, in which conquered tribes became vassal governments with substantial local autonomy under the hegemony of others (Ayittey, 1999). Chiefdoms, clans, and gang members have been popular tribal governance forms (Lewellyn, 1992; Schapera, 1984; Agrawal, 2002):

Chiefdoms: are multi-community, decentralized political units with a centralized political framework centered on the Chief. The primary person might be sacralized to varying degrees. The Leader and his near kin (advisors) manage communal capital in an agricultural economy. During droughts or during occasions that foster identity development, collaboration, and/or commemoration of achievement, triumph, and strength, chiefs redistribute extra resources (typically gathered in the form of a tribute) and channel them to community members (Lewellyn, 1992).

Tribes: Formally organized kinship groups (lineages, clans) and/or non-kinship organizations that connect residential communities to broader systems and are far more cohesive and capable of dealing with external challenges in a more organized manner. Descending groupings and/or non-kin groups with representatives who manage communal activities to some extent or externally represent the group, notably in legislative bodies like as councils, but with limited coercive powers,

make up this system of administration. Leadership roles can be inherited in several cases (Schapera, 1984).

Band Politics: Throughout the year, they are made up of a diverse group of families that work together and collaborate in economic operations. This type of government has a laid-back leadership style, with elder male family members serving as leaders. Elders or spokespeople, as well as notable individuals, speak on behalf of bands, and leaders arise from the circumstance in the shape of various events to organize such activities, according to Agrawal (2002).

The indigenous ideology of governance is built on the Ubuntu's humanistic humanitarian ideal (humanness). Both have "a spiritual value that puts human beings at the center of the world without making them superior to all others," according to Osei-Hwedie (2005, p.3). Principles, rather than exclusive laws and regulations, are what maintains indigenous governments alive and dignified. The concept of community leadership and governance is one of the distinctive elements of aboriginal government. Both the concept of collective leadership and the experience of "I am because we live" in Africa are relevant in this respect. Members of the tribe, particularly tribal leaders (chiefs), are required to "subordinate their egos to the communal interests of the community so that they might live as a party" under this government arrangement (Schapera, 1984, p.30). Any consideration of Indigenous governance ideas and thoughts reveals that Indigenous governance has two effects (Santoyo, 2006, p.1-4). First, there is an internal prong that is formed in terms of tensions and issues that impact social control and regulation, interaction with nature, spirituality and the holy, territorial material and moral control, as well as survival and future ambitions. External involvement, on the other hand, comprises systems for self-determination, self-government, alliance formation and administration, and networks for dialogue and negotiation with other communities and governments. Indigenous governance also entails political representation and participation in the legislative and executive branches, as well as natural resource control and management, and land ownership. The exterior dimensions of indigenous governance include the identification and use of indigenous knowledge, as well as the degree to which such IKS is absorbed into capitalist growth and the commercial sector.

During the pre-colonial period, African political institutions were aware of the dangers of allowing a traditional leader to wield uncontrolled power. In this regard, Ayittey (1999) identifies a number of examples in which chiefs have been surrounded by a number of bodies tasked with controlling

their authority (p.89). There were three types of hierarchical arrangements of checks and balances: religious, institutionalized, and random (p.126). According to Ayittey (1991), the chief/king operated as a guardian of the people and a barrier between the ancestors of the land and the people in the religious form of checks and balances. This obligation, which is explicitly stated when the Chief swears his oath during instoolment, requires him to protect the welfare and well-being of his people as well as to please his ancestors (Ayittey, 1991, p.126; Opuni-Frimpong, 2012, p. 57). This transcendental responsibility, which is part of the traditions of the Akans of Ghana, the Yoruba of Nigeria, and the Limba of Sierra Leone, restrains the activities of these leaders/rulers by its very nature (Ayittey, 1991, p.126). The Queen Mother, the Inner or Privy Council of Advisors, and the Council of Elders provided institutionalised checks and balances in the form of secret and public alarms (Ayittey, 1991, p.128). There was a possibility of desolation if the chief/king did not follow these entities. For example, three Asante kings were deposed: Osei Kwame in 1799 for being away from Kumasi and failing to perform his religious responsibilities during the Adaye festivals; Karikari in 1874 for luxurious life; and Mensa Bonsu in 1883 for heavily taxing the Asante people (p.139).

5.4 Traditional Worldview of the Akan People

Several tribes make up Ghana, including the Akan, Ewe, Ga, Guan, and others. The Akan people live in six of Ghana's 10 regions: Ashanti, Eastern, Southern, Western, Brong-Ahafo, and a few Volta areas. Agona, Ahafo, Ahanta, Akuapem, Akwamu, Akyem, Aowin, Assant, Assin, Fante, and Kwahu are among the tribes that make up this community. According to the 2010 population census, the Akan make up around 53% of the overall population of 24,658,823. They are mostly found in Ghana's southern and central regions. La Cote D'Ivoire, on the other hand, has a small Akan population. Farming and fishing are the Akan's principal profession. However, as a consequence of migration, some Akans may be seen working in a variety of occupations other than farming and fishing in Ghana's northern regions (Omenyo, 2001).

The Akan are traditionally matrilineal, meaning they are passed down from mother to daughter. Only the Larteh and Mampong Akuapem are exempt from the new mode of inheritance. While the Akwapims are Akans, they are heirs to Daddy's handiwork (Pobee 1979, p.44). The impact of matrilineal inheritance is that once their uncles (their mother's brothers) die, the nephews inherit their uncles' possessions. This method of inheritance was eliminated with the passing of PNDC Law 111, the Law on Interstate Descent. The Akan people's worldview, according to Awuah-

Nyamekye (2014, p. 60), is "the totality of their essential concepts about the cosmos and their place within it." This interpretation echoes Allan's (1985) notion that "a worldview may be a general way of looking at the cosmos and our importance, a general collection of beliefs about the nature of existence, what is significant, and how things work" (as stated in Chalk 2006, p.45).

Additionally, Awuah-Nyamekye (2014) noted that the Akan people's worldview is "the result of methodical reflections on the occurrences and experiences handed to them by their forefathers." As a result, the logical inference from the above is that the Akan people's worldview is conjectural, but rather than remaining a metaphysical phenomenon, it is proved in the real world via people's culture. As Kalu (2001, p.228) correctly observed, the Akan indigenous cultural tendency is molded by worldviews that serve as a storehouse for knowledge. They have been enshrined in myths, proverbs, and tales. According to the Akan worldview, the globe is divided into the divine (or spiritual) and the living (or physical), with the former wielding influence on the latter's affairs. To experience the great things in life (such as fertility, bumper crops, and physiological conditions) and to avoid the bad things in life (such as premature death, incurable illnesses, and repeated incidents), human beings must be willing to consider the various components of both the divine and thus physical dimensions of the world, as well as how to adapt to each and every part of the universe (Ameh, 2013). The Akan generally believe in evil spirits (Amoah, 1998) that might bring people terrible luck and hence they seek protection from higher powers. According to Amoah (1998), this aid is contained in the maintenance of a harmonious interaction between humans, nature, and therefore, spirits. This partially explains why the supernatural has an effect on their nature (life form) and cognition. In this regard, Larbi (2002) asserted that, unlike other African civilizations, the Akan believe that whatever occurs to a person has a religious significance. To them, the supernatural exists in the realm of the physical; the intangible exists in the realm of the unseen.

Each incident on this planet may be traced back to a supernatural cause in the spirit realm. The supernatural (spiritual) plays a significant role in the Akan traditional society's daily existence. Gyekye (1995) and Mbiti (1990) both conducted study on the Akan people to substantiate this position. According to Gyekye (1995) and Mbiti (1990), the Akan conception of the cosmos is unitary. As an example, Gyekye (1995) emphasized that the cosmos is fundamentally spiritual in the sense that there is constant connection between the imagined place and persons. Any attempt to draw a line between the spiritual and hence the physical among the Akan is likely to be met with

mixed reactions, if not outright rejection. This is frequently because the supernatural awareness pervades all thoughts and acts. Gyekye (1995, p.69) echoes this sentiment when he emphasizes that "what is fundamentally genuine is spiritual." According to Mbiti, the spiritual and so the physical are "two aspects of the same thing, and thus the same cosmos." These dimensions converge to the point that, at times and in some locations, one appears to be more real than, but not wholly of, the other" (Mbiti, 1990, p.203). Additionally, various researchers (Mbiti, 1990; Dickson, 1965; Pobee, 1992) have noted that religion is firmly ingrained in all facets of the African, and by extension, the Akan, way of life. Primary observations of African people indicate a consistent structure of religion that underpins their worldviews.

African civilisations, According to Kalu (as cited in Ogiogee, 2009, p.14), "(are) couched in religious, numinous terms: creation was the work of a supernatural entity enlisting the assistance of subaltern gods." According to Mbiti (1990, p. 1), "Africans are infamously religious," and each group of people has its own religious system with its own set of beliefs and customs. Religion pervades every aspect of their lives, making it difficult or impossible to extricate it. The study of those religious systems, and hence the study of the peoples, reveals the intricacies of traditional and modern life. As a result, one may claim that the Akan worldview is anchored by its indigenous religion. The research conducted by Elorm-Donkor (2012, p.3-4) on the African worldview corroborates this conclusion. Almost every communal function in the traditional Akan society is religious in nature... [and] happiness in life is ensured by a cordial moral interaction between humans and, consequently, the spirit entities that comprise their society. When left to their own devices to generate the spiritual, physical, and psychosocial resources necessary for dominating their environment [including the management of environmental challenges], people are regarded to be limited and insufficient. As a result, the necessity for an ethical connection that is both interdependent and interrelated remains continual. Due to the fact that the Akan worldview is founded on its indigenous religion, all facets of creation are treated with reverence. According to Awuah-Nyamekye (2014, p.62), while all portions of the world are viewed as God's creation and must be maintained, Akan civilizations prioritize elements of creation that provide food for human existence — trees, animals, and rivers. Similarly, Daneel (2001, as reported in Taringa, 2006, p.191-192) connected traditional religion's environmental friendliness to the African worldview. They stated that:

"...Traditional African environment is inextricably tied to traditional religion in sub-Saharan Africa. Environmental conservation is endorsed by the creator God and the land's forefathers" (Daneel 2001). "African religious conceptions were predominately concerned with relationships, whether with living people, with deceased spirits, with animals, with cleared land, or with the wild" (Ranger, 1988 as cited in Taringa, 2006, p.191-192).

However, the arrival of Western education and faiths in Ghana (which are based on Western worldviews) may have influenced the Akan people's worldviews. By implying that the Akan worldview prior to their interaction with colonialism was not identical to what it is today, Hart (2010) confirms the "susceptibility to vary" of worldviews. Nonetheless, one can express a unique Akan viewpoint. This is frequently because the fundamental components of the traditional Akan worldview (including belief in supernatural beings, cults associated with various divinities, nature spirits, rituals, ancestral spirits, a belief in magic, and thus fear of witchcraft) have remained intact and continue to influence behavior. Additionally, several research conducted among the Akan people indicate that the contact between Akan indigenous religion and culture and monotheistic faiths such as Christianity and Islam did not result in the latter's dominion of the former. Acquah (2011) observed that, while conversion of Akan indigenous religious adherents to monotheistic religions was overwhelming in terms of numbers, these converts did not completely abandon or denounce their traditional religious beliefs and practices; they continued to serve as critical religious mediators for expressing their new faith.

Their conversion to those monotheistic faiths amounted to incorporating appropriate religious aspects from the new religions to their previous religion in order to meet their current living needs. Similarly, (Shorter, 1975, p.7) argues that an African Christian retains "remarkably little of his previous non-Christian viewpoint." Additionally, one may claim that the Akan's worldview is influenced by Western worldview, which has ramifications for their management of their ecological challenges. This is frequently because people's worldviews have an effect on how they see and assess things. As France (quoted in Hart, 2010, p.1) correctly stated, "our worldviews influence our belief systems, higher cognitive processes, assumptions, and problem-solving styles." The indigenous religion of the Akan underpins their worldview. And one can believe Awuah-Nyamekye (2014) when she asserts that the Akan people have a "religious worldview," as Douglas

(2015, p.42) correctly notes, "religion pervades every part of [the African's] existence and shapes how they understand themselves and hence the world." This underscores the critical need of shedding further light on some facets of the Akan people's beliefs. The Akan Indigenous Religion (AIR) is a subset of the African Traditional Religions (ATR) (ATR). African Traditional Religions, sometimes referred to as African Indigenous Religions or African Ethnic Religions, refer to a diverse range of religions indigenous to the African continent. As is the case with ethnic religions in other areas of the world, African religious traditions are primarily determined by community. Additionally, these traditional African faiths play a significant role in the cultural comprehension and consciousness of their communities' residents (Amponsah, 2009).

The concept in a community of spirits is central to Akan religious beliefs. These many spirits include the supernatural being or creator god (Nana Onyame/Onyankopon), gods/goddesses (Abosom), and hence the earth deity (Asaase Yaa), as well as the ancestral spirits (Nananom Nsamanfo). Onyankopon is a term that alludes to God's dominance. He is regarded as the universe's creator. This belief in Onyankopon as the creator will be argued to have ecological implications since it implies that all creation (including trees, animals, and rivers) was created by Onyankopon and that mankind, as stewards, has a responsibility to safeguard and conserve the environment or nature. Agyarko (2013) summarizes the Akan notion of God (Onyankopon/Onyame) and its consequences for people's attitudes toward creation as follows:

The notion that we all belong to God has an effect on all human and non-human relationships. Onyame is instantly accessible to each creature via his or its sunsum (spirit). This notion of God's proximity to beings has implications for how the Akan value and treat one another and other creatures, at least theoretically. Onyame nti (for the sake of God), one acts or refrains from acting against another human being or non-human form of existence. AsaaseYaa, the earth goddess, is located adjacent to Onyankopon and is entrusted with the responsibility of fertility. AsaaseYaa is also the "custodian of morals and social decorum, the old ethical code" in certain ways (Okorocho, 1987, p52).

Apart from AsaaseYaa, there are a multitude of gods/goddesses (abosom). These gods/goddesses are thought to be God's children. Numerous well-known gods/goddesses are related with mountains, woods, lakes, rivers, and rocks within the Akan religious circle. Following AsaaseYaa

are the Nananom Nsamanfo (ancestral spirits), sometimes known as the "living dead." While they are deceased members of the community, they are still regarded alive since they are thought to have an impact on the living. Within the Akan community, not every descendent is considered an ancestor. To qualify as an ancestor in the Akan worldview, a person must have died peacefully (abodweewuo), be a human with offspring, and have led an exemplary life (Rattray, 1954; Opoku, 1978). Another fundamental part of Akan indigenous religion is the abosom (gods/goddesses). These deities are said to inhabit natural elements like as rivers, forests, mountains, caverns, and animals. According to Awuah-research Nyamekye's on the Akan people of Berekum, "all the deities in Berekum have certain animals or plants that are banned." These beliefs have an effect on the Berekum people's views toward natural things, and so the connection between object and deity explains why violating any of the natural object taboos may be a source of concern for the entire community" (Awuah-Nyamekye, 2014, p.68-67). This may explain why the majority of taboos are regarded seriously in Akan society, since they are considered to have been possessed or enforced by traditional kings and priests on behalf of the people and in the community's best benefit. Unlike regular wrongs, taboos are treated more severely, and hence may need blood sacrifices to appease and pardon the gods and ancestors, who may otherwise wreak their wrath on the living in the form of diseases, drought, and infertility. While all spirits are essential in Akan civilization, the Akan place a great premium on spiritual beings and consequently ancestral spirits, placing them well above abosom (gods/goddesses). To the Akan, religion is typically viewed as a means of survival and enhancement of life in its broadest meaning (Amoah, 1998). Within the Akan worldview, religion requires active involvement in rituals like as sacrificing, praying, and seeking esoteric knowledge from spirits, as well as having an honest connection with other groups of humans. Additionally, it entails enlisting the help of various spirits in order to overcome societal issues and bad forces thought to dwell on the globe. More significantly, religion is about preserving harmony not just among people, but also with nature (particularly the environment) and consequently with the spirits. The preceding section has concentrated on the Akan people's worldview. The Akan people's worldview, it has been said, is comprised of a collection of fundamental beliefs and assumptions formed for the goal of understanding reality, as well as their place and purpose in this universe. Their culture expresses these ideals and presumptions. It has been noticed that the Akan people's worldview drives their behavior and manner of life, enabling them to live in harmony with

their natural surroundings. Additionally, it was discovered that the Akan people's perspective is shaped by their indigenous religion.

5.5 Traditional Worldview of the Ga People

The Ga people inhabit Ghana's south-eastern coast. Six towns comprise the Ga area. These elements combine to form the town of Accra, which serves as Ghana's current capital. Due to their location as a seaside town and capital city, the Ga's have had a great deal of contact and interaction with many groups of people over the years. To begin with, they established early relationships with European commerce, colonial authorities, and Christian missionaries. They also interacted with individuals from all sections of the nation, particularly the neighboring towns of Akuapem and Fanti. These encounters and exchanges had an effect on the Ga's social, political, and non-secular evolution. This may be seen in the emergence of chieftaincy, an institution taken from neighboring Akan societies. Oral legend of the Ga's beginnings predates any historical documents. The few surviving historical documents are derived from early European sources. Additional suggestions are available from archaeological and ethnohistorical sources. Additionally, some see the customary kpele songs, a handful of which have been preserved, as real sources of Ga history. The Ga state is frequently referred to as a diverse community. The people presently referred to as the Ga-speaking people are not a homogeneous community with same customs and origins. While certain groups in Osu, La, Teshie, and a small portion of Ga Mashie claim descent from modern-day Nigeria, others within the same villages claim descent from Osudoku and Ladoku (Reindorf, 1966), which are located to the east of the Accra plains. The Ga tribe is patrilineal in nature. Jean Barbot (quoted in Odotei, 1991), a pioneering European visitor to West Africa, wrote in a comparison between the Akan and Ga and said:

"The right of inheritance is curiously resolved on the Gold Coast, save in Accra, such that children born legitimately never receive their parents' effects. Accra is the only jurisdiction in which children are the only legal heirs of their father's or mother's estate" (Barbot, cited in Odotei, 1991).

The Ga's social ideology embraces immigrants and hence the cultures and traditions they bring, as they proclaim "Ablekuma abakuma wo," which translates as "may everyone come and join us" (Kropp-Dakubu, 1999). The Ga believe that it is only through the accommodation of others that a healthy community can be developed. The Ga built positive rapport and relationships with their

neighbours within the context of their hospitality philosophy and therefore the "polytheistic aspect of Ga religion, as well as the habit of toleration and concern for other people's gods" (Field, 1937). As with any social institution, leadership is critical to the Gas's social organization. According to oral tradition, the Ga initially lacked chiefs and were controlled by the Wumei (traditional priests), who doubled as the community's political leaders. Thus, the Wuhmo served both religious and political purposes. He was aided in town administration by asafoiatsemsi (leaders of military companies), akutseiatsesmei (leaders of various sectors), and wekunukpai (family heads), as well as Shia-onukpai (elders of the assorted households). These officers were regularly appointed by various households. The emergence of chieftaincy as a distinct institution occurred later, as a result of the prevailing conditions. Initially, it was used as a matter of political expediency by the Akwamu and Akuapem, particularly during slave raiding expeditions and periods of severe warfare. The Akan's religious and cultural impact on the Akwamu was so strong that even today, a portion of the Ga, the Otublohum area, which is regarded to be the Akwamu's remains, celebrates the Akan Odwira alongside the yearly Homowo festival. Another impact came from the Fanti, particularly its fisherman who resided among the Ga and have retained their identity while being incorporated into the community. For instance, in La, the Abese Fanti area is populated by people of Fanti heritage. Additionally, the Kpeshi aborigines are mentioned, among whom the Ga resided alongside the Obutu and Akuapem tribes. These effects are evident in the emergence of chieftaincy, an institution acquired from the Akan people. In Ga traditional prayers and hymns, there exist vestiges of Akan language and concepts. This is frequently seen in traditional kpele songs, which include Guan and Obutu phrases (Kilson, 1971). The second significant effect occurred as a result of interaction with Europeans. The Ga had numerous encounters with Europeans of diverse backgrounds for nearly five centuries, commencing in the 15th century. With the exception of sporadic skepticism and mistrust that resulted in wars, the relationship was generally warm and amicable, as portrayed on the Ga state's insignia.

The Ga's believe that they confer with a supernatural person or a high god known as Nyorjmo. Their notion of Nyorjmo is that of a being who embodies creative vigor, is immortal, intellectual, and mobile, and is at the apex of a hierarchy of creatures within the Ga cosmology. Nyorjmo is considered because he is the creator of the cosmos and all included within it, including divinities, humans in general, animals, and hence the environment. For the Ga, Nyorjmo did not end his construction of the planet in the distant past but continued it in the present. They thus conceptualize

creation as a continuous process in which Nyorjmo is not distant from the world but actively involved in its everyday events, serving as the source of all forms of life. Nyorjmo is credited with judgment and retribution.

Nyorjmo punishes those who violate heavenly injunctions and destroy the universe's orderly connection. Such retribution may take the form of drought, starvation, natural calamities, or even barrenness. This problem is frequently rectified by the conduct of certain calendrical ceremonies. Although Nyorjmo is considered since he is believed to be the source of all forms of existence, the Gas do not supplicate him directly but rather through divinities. This is frequently owing to the misconception that Nyorjmo is inaccessible to the general public. It is claimed that initially, when humans were morally upright, Nyorjmo was near them, but when they began to sin, Nyorjmo migrated further into the skies away from them. This idea, which is mostly embraced by the elder generation, is backed up by a very Ga creation narrative. According to this belief, Nyorjmo was extremely close to the globe and to humanity in general, but there was an elderly woman who used to pound fufu (pounded cassava, often mixed with plantain) everyday, and as she continued to increase her pestle, she drove Nyorjmo high into the skies. Nyorjmo got estranged from the general populace as a result of this deed. The Ga-Mashie tradition as a whole has its own pattern, characteristics, and products that are categorized according to a particular field, theme, or style of expression, religious culture, music, and dance. As a conventionally constituted people, the Ga Mashie are divided into seven clans: Sempe, Otublonhum, Abola, Asere, Akugmage, Gbese, and Ngleshi Alata. All of these clans share some patterns, characteristics, and products in terms of their chieftaincy, festivals, marriage, outdoor ritual, puberty rites, and funerals, as well as music and dance. According to Ayertey (2009, p.5), the outdoor ritual, known among the Gas as kpodziemo, is done on the eighth day after a child is born. The timing is around '5' o'clock in the morning. The public does not view a child until the naming ceremony is completed. The reason for this is that a youngster is considered a stranger and must be presented officially. The other reason to keep the infant indoors is because for the first seven days of a child's existence, he or she is not considered a human being. Parents gain the bravery and confidence to present the kid to the public only after the eighth day. Until the eighth day, the kid is considered a guest; he or she may return to the place from where he or she came. On the other side, he may choose to remain if he finds the new house to be welcoming. This explains why, if a kid dies before the eighth day, no funeral is held.

This attempt elucidates the Ga's customs, conventions, and heritage, as well as their belief in newly born offspring. Individuals' changes from childhood to adulthood are commemorated via puberty, marriage, career, death, and burial customs.

5.6 Taboo among the Akan's

In African communities, taboo is generally used to safeguard rituals or to maintain ceremonial cleanliness. Ayegboyin & Jegede (2009, p.1) affirmed that taboo is ingrained in African mythologies and religions, and that in the majority of African countries and societies, taboos are extensive, encompass nearly every element of African life, and are regarded seriously. Numerous taboos surround various initiations and festivities, including births, marriage, death, and burial. Gyekye (1995) asserted in his research on the Akan people that the closest related taboos among the Akan are "akyiwade," i.e., that which is banned or prohibited, and "musuo." However, the latter phrase is reserved for prohibitions against very grave or extreme moral wrongs like as murder, suicide, rape, incest, and religious sacrilege. Thus, while all akyiwade are musuo, not all musuo are akyiwade. Traditional rulers and chief priests are the caretakers of taboos among Akans. The procedure for enforcing these taboos is consistent with the pledge Akans take to their ancestors. The violation of an ethnic taboo is the abuse of swear. Taboos then evolve into quality commandments that protect leaders from social and spiritual ambiguity (Owusu, 2006). Thus, taboo is a duty for the Akans, not a choice. As a result, the majority of taboos are regarded seriously since they are considered to be possessed or enforced by traditional rulers and priests on their behalf and in the community's general benefit. They will be established and conveyed by spiritual ordinances, creeds, and vows. As a result, unlike regular wrongs, taboos are treated more seriously, and hence may need blood sacrifices to appease and pardon the gods and ancestors, who may otherwise wreak their wrath on the living in the form of diseases, drought, and infertility. Because these taboo sanctions are believed to be instantaneous and "automatic," in contrast to sanctions in other religions, which must wait until the end of life or are subject to God's mercy and forgiveness, the majority would not intentionally violate them, regardless of their metaphysical presuppositions. Because the punishments for certain crimes or offenses are automatic, they act as deterrents, and there is little doubt that the majority of people would refrain from doing them out of dread of the more or less unavoidable consequences (Ackah, 1988, p.99). As a result, the theoretical importance of taboos as a source of ethical direction and incentive for social order cannot be discounted as noted by (Osei, 2006).

Within several African communities (like the Akan), individuals are reluctant to examine or confront taboos due to their traditional and non-secular customs. When anything is considered taboo, it must not be spoken, performed, stated, touched, or investigated (Madu, 2002, p.65). Thody (1997) classifies the "forbidden" into five categories: activities (do not make out, be, or savour); sustenance (do not eat or drink); words and themes (do not say it or speak about it); thoughts, books, and images (do not think, write, paint, print, or display it); and signs (do not make yourself look that). Thus, taboo may be a precautionary concept that inhibits free conversation by requiring adherents to obey or suffer penalty, which may be moral (weighing on the violator's conscience) or stigmatizing (be subject of ridicule). The religious roots of forbidden subjects imply the following:

...all prohibited acts or taboos are crimes in African traditional religion and any person committing any of them is regarded a criminal and is punishable. In traditional African society the sacred and the secular are inseparable... what religion forbids or condemns society also forbids and condemns (Adewale, 1994).

It is regarded that violating a taboo result in either a penalty or a terrible conscience among the Akan (e.g., feeling sick or guilty). It looks as though an inner power is activated. The breach may even result in a very partial submission to the taboo, as Freud (quoted in Madu, 2002, p.65) noted in Totem and Taboo: "Anyone who violates a taboo will be tabooed himself or herself, since he or she carries the pernicious danger of seducing others to follow in his or her footsteps." Taboo is a problem of rationality and scientific verifiability for the Akan in the face of modernity and globalisation. As Thody (1997) correctly stated, taboos, unlike laws, are primarily illogical and difficult to justify on practical or humanitarian grounds. Christianity and Islam, as well as modernism, assert that taboos are the result of myths that do not match to historical chronology, and therefore that believing in the taboo's power is equivalent to primitivism, backwardness, and superstition. As a result, adhering to a taboo is regarded as irrational and incompatible with growth. However, taboos in Africa are types of truth that transcend the limitations of one's period. Taboo is sacrosanct; the actuality of its force is frequently discovered only inside the depths of the psyche, where logical reason cannot reach (Ayegboyin & Jegede 2009).

Although taboos, particularly in African communities, are associated with the supernatural and religion, and their violation results in an obligatory consequence in the absence of human or divine mediation, taboos are "overridable" (Ayegboyin & Jegede, 2009). This implies they are not seen as unchangeable, absolute, or everlasting rules. Among the Akans, for example, this transcendence of taboos is conveyed in a variety of ways. While it is usually prohibited to bring anything in a palm leaf basket to the king's palace, it is also emphatically not taboo to bring gold nuggets in a palm leaf basket to the king's palace (Ofosuhene, 2006). Thus, taboos are overridable, as they provide justifiable deviations, when necessary, by exceptional circumstances. Within Akan societies, and using progress as a yardstick, one may claim that some taboos are counterproductive, since they either contribute to or obstruct the well-being of the individuals involved. Taboos that promote severe widowhood rituals and practices, as well as those that restrict agricultural pursuits, are dehumanizing and have a detrimental effect on economic production. Regardless matter how trivial or ridiculous taboos appear to the trendy mind in particular, they include "founding principles of social progress and moral order" and so serve as the "cornerstone of the whole social order" (Cassier, 1992, p.106). Although Cassier characterized taboos associated with African Traditional Religion (ATR) as "savage taboos" that should be excluded from moral discourse, because ATR is not considered a major religion, this analysis within the following discussion will imply that, on the contrary, taboos associated with ATR are not savage because they require rational and scientific explanations and ethical values. Among these is the critical significance of taboos in the Akan people's indigenous methods of environmental preservation.

5.7 Taboos among the Ga's

One of the Ga taboos is ritual prohibition as a rule of behavior, which is connected to the belief that an infraction will result in an undesirable change of formality status, which is conceived in a variety of ways in various societies, but always involves the possibility of some minor or major misfortune befalling the individual. Ga taboos feature a distinct element of risk that befalls those who violate them; hence, "taboo is concerned with all social systems of compliance that have ceremonial importance; with specialized and limiting behavior in dangerous situations." To the Ga traditional communities (Kpele Religion), the importance of taboos is to maintain peace between God and the spirits (invisible world) and individuals, and hence the rest of creation (visible world). This harmony would be governed by moral order kept via tradition and, if followed, would have the ability or force to perpetuate the universe's existence and operation, providing a plentiful life

for humans. To sustain such harmony is the responsibility of each individual's existence, which shapes his character and impacts the level of living in a society, and hence the cosmos. Taboos are then viewed as an ethical atmosphere or moral norms designed to promote harmony and hence the order of the universe's existence. Taboos define which attitudes and behaviors are deemed unacceptable since they do not ensure the continuation of life in its whole, do not improve the community's level of living, and do not adhere to the social code of behavior. Taboos had a vital and beneficial part in the Ga's traditional setting. They established a set of principles that served as an ethical guide or a law inside the society, ensuring that peace and security existed. Each moral system must have guiding principles, a source(s) of motivation, and at least a few reasons for objectivity. Although they were created as 'negative' rules emphasizing 'do not...' and educating people about what was and was not acceptable in society, they implicitly commented on the activities that were anticipated to be taken. By stopping individuals from doing wrong, they aided them in concentrating on what was deemed acceptable in society.

In a society without police, taboos acted as a safeguard of ethical principles. To a certain extent, they were superior to modern law enforcement agencies because, in most cases, violating a taboo resulted in an automatic punishment – one did not have to be caught to be punished; They aided in the upbringing of children and established rules for marriage: they could be described as "teaching aids" when explaining moral principles to them. When one lacked the intellectual capacity to convey the significance of some moral concepts, taboos served as an effective means of conveying the same value from a unique perspective. These beliefs, dubbed taboos, were articulated in a variety of contexts, including circumcision, marriage negotiations, and burial customs. It had been an effective mechanism for conserving and conveying moral norms, especially given the oral nature of the Ga land culture. They were a means of community action, and without them, chaos would reign: religious penalties from the gods, and therefore the ancestors, or directly from the supernatural being give and strengthen the motive for adhering to the normative ideals. Maintaining taboos promoted equilibrium between the visible and, hence, unseen worlds. Those found guilty of grave moral or legal breaches are subjected to ritual cleansing as a means of purification and change on an ethical or ontological level. People gave the sense of remembering that restrictions concealed the true meaning of taboos — safeguarding societal harmony and well-being: Because life and its quality were deemed critical, the community employed a variety of measures to protect and convey them, most notably through taboos. While the virtues of well-being include modernity,

democratisation, qualitative education, and a demanding conscience, the vices of well-being include reliance, bribery and corruption, unnecessary military operations, dictatorships, and therefore the violation of human rights, among others. As a result, if one could demonstrate that a certain set of taboos promotes certain well-being, virtues, and helps lessen certain well-being or vices, one might imply that some taboos encourage development and peaceful living.

5.8 The Relevance of Traditional Authority in Africa

The chieftaincy institution's importance to growth inside a contemporary nation-state is also far from zero in the foreseeable future, as the discussion continues. Tradition embodies custom (a way of life – standards and values —) and serves as the foundation for the legitimacy of chieftaincy or customary government. Colonial administrations and post-independence governments have been unable to undermine chiefs' legitimacy on these grounds (i.e., tradition). The chieftaincy institution is unusual in Ghana in that nearly every village has a chief. They (chiefs) provide leadership and protection for their people, as well as peace and security. Chiefs are the first point of call for politicians on campaign visits, as they are traditional heads. Chiefs embody the people's spiritual essence, mediating between the living and the dead (Busia, 1951, p.23-27). Chiefs have been agents of growth since time immemorial. Today, several instances exist of numerous development initiatives begun and finished by chiefs in their regions of control (Ray & Eizlini, 2011).

Numerous assessments tend to show that the institution is incompatible with contemporary forms of government and must therefore be abolished. Again, others believe that the institution is necessary for Africa's and Ghana's growth. As a result, several strands and schools of thinking come into play. Mamdani (1996) outlined four major characteristics of the chieftaincy discourse on traditional institutions and development. The first feature argues that chieftaincy is outdated, impeding the continent's evolution and transition, undemocratic, divisive, and costly (Kilson, 1966). The chieftaincy institution is criticized for being corrupted by the colonial state and the autocratic post-colonial state's clientelism, and hence not susceptible to populist accountability (Zack-Williams, 2002). Despite his authority, the chief may remain distant from his position (Mireku, 1991; Pobee 1991). This demonstrates that conventional authorities are not infallible and tyrannical.

Additionally, it is asserted that the chieftaincy institution slows growth by diminishing the state's influence in sectors such as social services (Mamdani, 1996; Ntsebeza, 2005; Osaghae, 1987).

Further to that, because chieftaincy is hereditary, it is incompatible with democratic administration, which requires competitive elections as one of its pillars (Ntsebeza, 2005).

Per this argument, states such as Ghana, Guinea, Tanzania, Uganda, Zambia, and Zimbabwe have sought to deprive chiefs of the majority of their authority or to abolish chieftaincy entirely. However, removing chieftaincy did not eliminate the underlying wider institutions, and chiefs have been resurrected in the majority of those nations, with some even receiving constitutional protection, as in Ghana. The second characteristic is that traditional institutions are necessary for political transition in Africa since they are ingrained in the continent's history, culture, politics and governance systems. This argument connects the African state's ineffectiveness lack achieving sustainable socioeconomic growth to a disregard for indigenous institutions and a failure to resurrect Africa's own past (Davidson, 1992). Chiefs also have a commitment to improve the lives of their citizens in particular and all nationalities in general. A chief is expected to guide his people in organizing self-help activities and initiatives and to take the lead in developing institutions and programs to improve his people's welfare in areas like as health, education, and agriculture (Boafo-Arthur, 2006).

A third characteristic of traditional institutions is their recognition of the chieftaincy's limits. It observes that the colonial state mainly changed chieftaincy into an intermediary administrative entity, which the post-colonial state frequently co-opted to assist the spread of autocratic authority over its inhabitants. Nonetheless, this perspective maintains that traditional institutions are critical resources that have the capacity to advance democratic government and increase rural populations' access to public services. This perspective makes the case that chieftaincy may serve as a foundation for the development of new mixed governance arrangements, since chiefs serve as guardians of and champions for the interests of local communities within the wider political framework (Skalnik, 2004; Sklar, 1996). Legal pluralists propose the fourth aspect on the importance of traditional institutions. This perspective recognizes that traditional African legal systems, customary courts, and customary property rights are factual realities that ought to be recognized and cherished (McAuslan, 1998). In southern Ghana, for example, many customary and family matters are still resolved in the chief's palace/court, as traditional beliefs and traditions require that the traditional courts be exhausted before resorting to the official courts for relief. This is evident in the recent case involving the Oguaa Traditional Authorities and a Graphic Group of Communications Journalist. At the Chiefs Palace, the case had to be resolved. Thus, in the absence

of established legal systems, contemporary ones would become swamped with cases, which might result in long-term instability (Owusu, 1997). According to Owusu-Sarpong (2003), no central government decision directly impacting the Ghanaian people in areas such as communal health, education, land usage and distribution, and gender concerns is readily accomplished without the active participation of chiefs.

5.9 The Typical Ghanaian Traditional Ruler

In Ghana, chieftaincy is often thought to be the most visible and prominent form of political leadership among the country's numerous ethnic groups (Akrong, 2006). According to Ghana's 1992 Constitution, a chief is defined as a person who has been legitimately nominated, elected, or selected and enstooled, enskinned, or installed as a chief or queen mother in accordance with applicable customary law and practice (Article 277). This definition emphasizes four critical characteristics. To begin, the term includes both kings and supreme leaders. It disregards the diversity of customary norms that existed previous to colonisation. The chieftaincy institution is similar in that the notion of what a chief is has evolved with time and in the locations where it continues to exist. For numerous groups, the chief embodies their beliefs, fears, dreams, and goals and serves as spiritual, administrative, legislative, cultural, military, and judicial leader (Abotchie, 2006; Wilks, 1975). Chiefs are significant players and leaders in local development activities; some have established educational scholarship programs; others have used their personal funds to build health clinics, schools, and infrastructure systems for their communities. Similarly, in contemporary Africa, central government and chieftaincy institutions became agents of growth. Additionally, chiefs were instrumental in the resistance against colonial power. Chiefs have served as traditional conflict resolution experts as well as change agents and development leaders in their communities, and it is for these and other reasons that the chieftaincy institution has demonstrated such resilience in Ghana that it continues to exist as a viable parallel mode of recent governance long after decolonisation.

According to Dankwa III (2004), a chief during the pre-colonial era was someone who "had been nominated, elected, enstooled or enskinned as a chief or, as the case may be, appointed and installed as such" in line with custom. This meant that an individual could never become a chief if the community's conventions and traditions deemed them unfit for the post. Thus, chieftaincy was highly, if not exclusively, dependent on a group's customs; also, the installation or removal of a

chief from office may likely be carried out purely by members of that community. Lord Chalmers, a Gold Coast Chief Magistrate and Judicial Assessor during his tenure, defined the chieftaincy system in 1872 as follows: "Every community has a headman who exercises a type of patriarchal authority over his few population". He noted once more that "in each village, the residents are subject to a chief who exercises authority over three, four, five, or more villages, and this chief is in turn subordinate to the chief or king of an enormous region". However, there was a change during the colonial era when the colonial authorities intervened with the system of chieftaincy. During the colonial era, a chief was defined as "someone who had been nominated, elected, and installed as a chief or, as the case may be, appointed and installed inherently and who, for the time being, was recognized by the government" (Dankwa III, 2004).

Being recognized by the government was a critical clause during this era. The sole genuine right of community people to create and remove a chief switched to become a government right; as chiefs who were rejected by their community members might still rule provided their government recognition had not been revoked. This government involvement persisted even after independence. Following independence, there was only a little shift in the definition of a chief. However, the new definition retained the phrase requiring official recognition. At that moment in time, the definition became:

"A chief is an individual who in accordance with customary laws, has been nominated, elected, enstooled or enskinned and installed as such or as the case maybe, appointed and whose name for the time being, appears as a Chief in the register of chiefs. Provided that no person shall be deemed to be a chief for the purposes of the exercise by him of any function under this Act or under any other enactments, unless he has been recognised as such by the minister, by notice published in the local government Bulletin" (Dankwa III,2004).

Dankwa III (2004) added that a chief may be anyone who is inherited from the appropriate lineage or family and has been validly nominated, elected, enstooled or enskinned and installed as a chief or queenmother; the underlying clause is, one who is appointed and installed intrinsically in accordance with the applicable customary law and usage. Additionally, Fortes and Evans-Pritchard (1970) described a chief as "the administrative and judicial head of a specified administrative region, frequently endowed with final economic and legal sovereignty over the territory within his

bounds; everyone who lives inside these boundaries is his subject." They considered a chief to be the chief head, legislator, supreme judge, military commander in chief, and top priest. According to Owusu-Mensah (2014), pre-colonial chieftaincy was organized into ethnic states, and paramount chiefs acted as the executive head with the backing of their council of elders. Several of these republics included the Asante; the Dagomba; the Gonja; and the Anlo, among others, had geographical bounds that differed from their present regional demarcations (Owusu-Mensah, 2014).

A chief's great authority, power, and functions appear to represent him as a dictator and all-powerful person, comparable to Hobbes' "Leviathan." There is, however, substantial evidence that this is not the case. The chief's powers and authority are subject to checks and balances. Among these significant checks is the queen mother's institution. As Arhin (2000, p.8) correctly observes, not only was "the queen mother a safe haven for a runaway from the chief's court, but she was also the most effective counsel, with the authority to give even a public rebuke" to him. The council of elders and the 'asafo' are two additional key organizations that serve to check the chief. Chiefs, for example, consult the council of elders when administering justice or implementing policies and initiatives. The chieftaincy institution's character and problems have evolved throughout time, ranging from colonially constructed procedures to undermine the power of indigenous kings to the institution's subtle marginalisation as it was modified by constitutional requirements. The colonial administration was characterized by authoritarianism, the repression of indigenous institutions, and the imposition of an alien institution.

According to Busia (1951), the economic foundations of chiefship were also regulated under colonial administration, notably in terms of their own ideas on customary taxes and levies and on desirable changes in economic interactions between chiefs and subjects. Indeed, upon acceptance of office or installation, a chief's private property, if any, became the property of the state. Busia determined that the chief was fiscally strapped under the urgent circumstances, a condition exacerbated by the bureaucratization of "stool treasury," much along their restricted oversight by district commissioners (Busia, 1951 in Brempong 2006:4). Anamzoya (2009) and Acquah (2006) examined the chiefs' judicial functions in Ghana's Houses of Chiefs. Chiefs adjudicate on issues involving the nomination, election, and appointment of a chief in these Houses.

According to Anamzoya (2009), "apart from the supreme court, the regular Councils and Houses of Chiefs are the formal tribunals required under Ghana's 1992 Republican Constitution and the Chieftaincy Act, 2008 (Act759) to adjudicate and resolve chieftaincy succession issues" (Anamzoya, 2009; Abotchie, 2006). Abdulai emphasized in his "Ghanaian chief as a manager" that chiefs are supposed to not only urge their subjects to participate in development projects, but also to foster positive interpersonal interactions as a necessary component of a peaceful existence within the traditional system (Abdulai 2006). Nonetheless, Frempong emphasized in his examination of the Akan Chiefship that the chief, as the focal point of Akan authority, combines ultimate administrative, judicial, military, and non-secular powers in his position (Frempong, 2006). The chief presided over the presidency and, along with his council of elders, was held accountable for maintaining law and order. He described how a chief supported and emphasized the need of education as a duty or obligation (Addo-Fening, 2006).

According to Osman (2006), chiefs as traditional rulers ensure that resources are appropriately used in order for future generations to have access to them. Prior to colonization, chiefs were responsible for all lands and their resources, which included water, minerals, forests, and agricultural production. Individuals who utilized the lands paid rent to the chief, who used it to care for the community and also for the people's socioeconomic needs (Osman, 2006, p.530). Traditional stools/skins are not rigid or fixed portfolios; rather, new ones are developed continually and existing ones are updated as circumstances dictate (Bob-Milliar, 2009). Against this backdrop, other forms of traditional leadership exist, most notably in Ghana, where the notion of chief is extended. These distinct leaders are not necessarily chiefs in the classical sense; a chief has a defined territory of chiefdom, village, or town and people who pay him homage; rather, they acquire such titles within their respective communities as a result of their contributions to the community's development.

Chiefs' participation in the indirect rule system suited the colonialists nicely since it strained the connection between the chiefs and the local educated elites (intelligentsia). Sensing the potential for success that unity between chiefs and local elites (intelligentsia) could bring (that is, opposing colonial policies/rule), it was only prudent for the British colonial administrators to undermine any future partnership as such by subtly instilling tension and mistrust between chiefs and local elites.

5.10 Summary of the Chapter

This chapter discussed the Akans and Ga peoples of Ghana. Additionally, it examined Indigenous religious beliefs and ancient cultural norms such as taboos, which are unquestionably necessary for current conservation and environmental preservation activities. Clearly, traditional customs demonstrate that African communities were aware of the need of environmental protection in the past. This is encapsulated in religious views, in part because religion pervades almost every area of African society. The Akan and the Gas have been discovered to be extremely religious. Their ancestor worship is the most powerful part of traditional religious life in their separate societies. With regard to the Akan, identification is therefore traced through the mother-bond, as children are gifts from this shared ancestress. Both cultures' religious worldviews (Akan and Gas) are based on the notion that individuals are surrounded by a plethora of spirit-beings, some benevolent, some wicked, who are capable of influencing the living for good or bad. A careful examination of the two cultures reveals that religion is central to their culture and serves as the guiding concept for their lives. Africans are religiously obsessed in all aspects of their lives, whether they are farming, fishing, or hunting, or simply eating, drinking, or traveling. Religion provides their life meaning and value, both in this world and the next. Thus, religion is an integral component of their daily life.

Again, it was obvious from the literature that chiefs hold an ambiguous position, intended to foster development but also possibly detached from indigenous culture and tradition. Chiefs also use their public power when they bestow honor on deeds that conform to preconceived conceptions of public morality. The capacity of traditional leaders to appeal to two distinct sources of legitimacy and authority is critical in these situations. This enables them to conduct themselves differently toward the state and its citizens. Chieftaincy is conceptualized not just as a functionary institution, but also as one that supports a separate set of norms, rules, institutions, and procedures from those proposed by the postcolonial state. Chiefs, indigenous peoples, and state officials are all involved in a continual process of borrowing, reproducing, altering, and/or coopting certain components of various sources of legitimacy.

Chapter 6 Interview and Research Analysis

6.1 Introduction

This chapter discusses the data analysis findings as well as the consequences of the findings. The analysis was done guided by the research objectives. Thus, relevant tables are used to display the data, which are also complemented with short descriptions. The discussion on each finding comprises the interpretation of the data supported with previous findings from the related literature coupled with its implications where possible. The research was conducted to ascertain the importance of taboos in the indigenous governance of Ghana's Asante, Fante, and Ga communities, as well as to examine the influence of current culture on taboos pertaining to governance. The data collection devices utilized were an interview guide and a questionnaire. In all, 100 respondents answered the questionnaire. However, after entering and clearing the data, 85 of them were desirable for use for the analysis with no missing observation making a return rate of 95%. Although the return rate was not a hundred percent as expected, it was still very high and within the range that could be worked with. This total number of participants does not in any way affect the population for the research as it was largely estimated to make room for any adversaries.

The results in this section are organised into two parts, with the first part dwelling on statistical analysis of demographic information of participants, while the second part dealt with the research questions for the research. The Statistical Package for Social Sciences (SPSS) version 20 was used to analyze and interpret data in this study to enhance quantitative data analysis.

6.2 Result using Questionnaire on the concept of taboos and governance

The data below is the result of the questionnaire submitted to the participants in the research areas to know if they understand the concept of taboos and governance in their society. The questions were designed using data gathered from observations and scientific studies on ATRs, taboos, and governance.

6.3 Basic Statistics

Table 4 below shows the gender of the respondent. The presentation of gender distribution is explored in this research because it was envisaged that the gender of the respondents might influence the scope of the research.

Table 4: Gender of Respondents

Gender	Frequency	Percentage (%)
Male	56	65.9
Female	29	34.1
Total	22	100.0

Source: Field Survey, 2019.

Again 14 male Traditional Rulers, Priests and Heads of Clans and 4 female priestesses and chiefs were interviewed for the research. However, it was worthy to note that not all the traditional rulers, priests and priestesses, Heads of Families were included in the research due to their absence.

Table 5: Respondents Age Distribution

Age	Frequency	Percentage (%)
20-29	31	36.5
30-39	34	40.0
40-49	14	16.5
50-59	4	4.7
60 and above	2	2.4
71-80	1	4.5
Total	85	100.0

Source: Field Survey, 2019

Table 5 indicates the ages of the questionnaire respondents. None of the respondents to the study were under the age of 18. Only two (2.4 percent) of the respondents were above the age of 60, 31 (36.5 percent) were between the ages of 20 and 29, 34 (40.0 percent) were between the ages of 30 and 39, and 14 (16.5 percent) were between the ages of 40 and 49. The aforementioned age ranges suggest that all respondents selected for the research were mature enough to understand the subject at hand. As a result of their maturity, it was hoped that the truth would be revealed.

The respondents employed an adult workforce with a mean age of 1.96, ranging from 20 to 60. It did had a standard deviation of.969, though. The bulk of the respondents belonged to the 30-49 years age group (Table 2). If the distribution is broken down into "youthful" (20-29), "active" (30-49), and "retiring age" (50-60) categories, it is clear that only 17.05 percent of respondents are "youthful," 75 percent are "active," and 7.95 percent are within the "retiring age " of Ghana.

Table 6: Respondents Academic Qualifications

Qualification	Frequency	Percentage (%)
MSLC	2	2.4
JHS	24	28.2
SHS	12	14.1
GCE O-Level	4	4.7
GCE A-Level	1	1.2
Diploma	14	16.5
1 ST Degree	25	29.4
Post Graduate	3	3.5
Total	85	100.0

Source: Field Survey, 2019.

24 respondents (28.2 percent) were Junior High School graduates, whereas 14 respondents (16.5 percent) were Diploma holders. The data demonstrates that persons with a degree dominate the respondent's academic achievement. The inference here is that, if educational qualifications are any indication, and also if they have a commensurate influence on development, it might be claimed that the participants had a strong knowledge background. Table 6 summarizes the replies received.

6.4 Indigenous Perceptions of Governance and Good Governance?

The research objective was to ascertain indigenous perceptions on governance and good governance. This research question elicited responses from the respondents to each of the conventional governance statements in order to discover whether they agreed or disagreed with

these statements as contributing to their sense of good governance. Table 7 below summarizes their replies.

Table 7: Traditional Governance System

Statement	M	SD
I know that:		
in my area chiefs are in control of governance.	1.95	.872
Governance is concerned with the manner in which individuals should act in a particular society.	1.80	.799
the people in charge of governance are selected from a certain bloodline within the culture.	2.14	1.09
chiefs and family leaders are active in society's politics.	1.94	.777
decision-making procedures are vested in those responsible for governance.	1.80	.799
taboos are related with the status of the actors in charge of society's governance.	2.40	1.3
governance actors derive their power from a variety of sectors.	2.12	.918
governance actors are accountable to the community's residents.	1.94	.904
actors in charge of governance are devoted to the community's safety and security.	1.86	.789
Leaders are urged to make difficult choices that are in the best interests of the populace.	1.75	.815

Source: Field survey (2019)

It was discovered that traditional governance helps participants grasp what comprises governance and what constitutes effective governance. The majority of items pertaining to governance received mean scores between 1.8 and 1.9, indicating a modest reaction. Participants agreed that governance is about how people should behave in a given society, decision-making processes should be delegated to those involved in governance, actors in governance should be accountable to the community's citizens, and leaders should be encouraged to make difficult decisions in the public interest. Again, participants' knowledge of governance is based on the statement that those in charge of governance are chosen from a specific lineage within society (M = 2.14, SD = 1.09),

indicating a positive response indicating that participants understand what constitutes good governance and who those actors are. Additionally, the results suggested that participants have a working knowledge of governance ($M = 2.12$, $SD = .918$), indicating that they are aware of what comprises government in their cultures.

6.4.1 What are the Present Features of Governance Taboos?

The survey question attempted to elicit information about the feature of participants' governance taboos. This research question elicited respondents' replies to each of the taboos and governance statements in order to assess their level of agreement or disagreement with these assertions, hence indicating their relevance to taboos and governance in the Akan, Fante, and Ga Societies. Their findings are summarized in Table 8 below.

Table 8:Taboos and Governance System

Statement	N	Response					Mean	Std. Dev.
		SA	A	D	SD			
governance is concerned with how individuals are treated in their society.	85	22 (25.9)	36 (42.4)	24 (28.2)	3 (3.5)	2.09	.826	
the elders, chiefs, and clansmen are in charge of the society's governance.	85	27 (31.8)	31 (36.5)	26 (30.6)	1 (1.2)	2.01	.824	
to be a governance actor, one must be respected and held in high esteem by society.	85	24(28.2)	52 (61.2)	6 (7.1)	3(3.5)	1.86	.693	
a governance personality can be tabooed	85	18(21.2)	46(54.1)	14(16.5)	7(8.2)	2.10	.837	
The elders are those who educate individuals in order to place them in positions of authority.	85	26(30.6)	46(54.1)	10(11.8)	3(3.5)	1.88	.747	
Specific taboos are reserved for specific individuals.	85	18(21.2)	43(50.6)	17(20.0)	7(8.2)	2.15	.852	
When I violate a taboo, I bear the consequences of it	85	33(38.8)	44(51.8)	5(5.9)	3(3.5)	1.74	.726	

Source: field survey (2019), Data presented as frequencies and percentage (%)

According to participants, the nature of governance-related taboos was mostly determined by leadership styles. This is seen by the frequencies and percentages in Table 8. Of the 85 respondents, 54.1 percent believed that their governing characteristics may be forbidden, while 11.8 percent disagreed that elders are those who teach individuals to be in positions of authority. On the other side, 52 (61.2 percent) agreed with the assertion that an actor of governance must be regarded and held in high regard in society, while 7.1 percent disagreed. The statement's mean score is 1.86 (SD =.693), suggesting a favourable reaction. 38.8 percent of respondents strongly agreed, while 5.9 percent disagreed, with the premise that when they violate a taboo, they must face the consequences. 51.8 percent agreed with the assessment, while 3.5 percent strongly disagreed. On average, the statement received a score of 2.93 (SD = 1.275). Additionally, it was recognized that governance is about the way individuals are treated within their cultures. Their replies reflect this, with 42.4 percent agreeing and 3.5 percent strongly disagreeing. However, 28.2 percent disagreed with the assertion, while 25.9 percent agreed firmly. The mean score of 2.09 (SD =.826) indicated that respondents positively regarded the statement. 50.6 percent agreed with the statement "particular taboos exist for certain people," whereas 20.0 percent disagreed but 21.2 percent strongly agreed. The use of mean scores and standard deviation numbers demonstrates that Ghanaian communities have governance taboos.

6.4.2 Do Taboos Play a Role in Indigenous Governance in the Research Areas Today?

Before attempting to answer this question about the roles taboos play in modern indigenous government in the research regions, it is critical to understand that each variable is represented by the collective means of the questions posed beneath it. The following table 9 summarizes the findings in that regard.

Table 9: Taboos and their Role in Modern Indigenous Administration

Statement	N	Response				Mean	Std. Dev.
		SA	A	D	SD		
taboos are beneficial to any community.	85	38 (44.7)	24 (28.2)	13 (15.3)	10 (11.8)	1.94	1.039
taboos put people in check	85	40 (47.1)	35 (41.2)	8 (9.4)	2 (2.4)	1.67	.746
when I knowingly violate a taboo I will bear the repercussions.	85	25(29.4)	48 (56.5)	9 (10.6)	3(3.5)	1.88	.730
when I unknowingly violate a taboo, I will bear the repercussions.	85	15(17.6)	44(51.8)	22(25.9)	4(4.7)	2.18	.774
the significance of taboos in society has been made clear to me.	85	24(28.2)	40(47.1)	16(18.8)	4(4.7)	2.12	1.358
there are procedures in place to determine whether an offense was done intentionally or not.	85	20(23.5)	32(37.6)	21(24.7)	12(14.1)	2.29	.986
punishment meted out to violators is justified to all	85	18(21.2)	51(60.0)	9(10.6)	7(8.2)	2.06	.807
punishment may be expunged	85	15(17.6)	44(51.8)	21(24.7)	5(5.9)	2.19	.794
without taboos, the society cannot be governed	85	30(35.3)	33(38.8)	15(17.6)	7(8.2)	1.99	.932
taboos are associated with positions of authority in society.	85	26(30.6)	37(43.5)	12(14.1)	10(11.8)	2.07	.961

Source: field survey (2019), Data presented as frequencies and percentage (%)

This substantiated the hypothesis that taboos play a significant role in current indigenous governance in the study areas. According to the statistical data supplied, not all respondents agreed completely with the various statements on the issue. Out of a total of 85 respondents, 38.3 percent agreed that society cannot be regulated without taboos, while 17.6 percent disagreed. 35.3 percent, on the other hand, strongly agreed, while 8.2 percent strongly disagreed. The mean score derived was 1.99 (SD =.932), suggesting a favorable reaction to the notion that without taboos, society cannot be regulated. While 44.7 percent of respondents strongly agreed that taboos are beneficial to all societies, 15.3 percent strongly disagreed. On the other hand, 41.2 percent agreed that taboos keep individuals in check in society, which is extremely accurate since an individual who is not checked in society may behave improperly. 9.4 percent preferred to stay in disagreement with this statement, believing that it is improper to employ taboos to regulate behavior in society. Again, 43.5 percent of respondents agreed that taboos exist in relation to positions of authority in society, while 14.1 percent disagreed. 30.6 percent, on the other hand, strongly agreed, while 11.8 percent strongly disagreed. With a mean score of 2.07 (SD =.961), respondents responded favourably to the statement once more. The majority of respondents believed that the value of taboos has been communicated to them in society, that methods exist to determine whether an offense is done intentionally or not, that the penalty meted out to violators is justifiable in society, and that punishment may be redeemed.

6.5 Interview Analysis of the Chiefs in the Research Areas

This section will cover the history of traditional leaders in depth. Traditional leadership is a global institution that has evolved over hundreds of years. It has helped the African people, particularly Ghana, through wars, times of slavery, hunger, liberation fights, economic and political reform, and colonial eras. Traditional leadership is ingrained in Africa and in the hearts and minds of ordinary Africans who take pride in their country's history, culture, origin, and identity. Customs, traditions, and cultural practices are vital to the institution of traditional leadership since they provide as the foundation for the legal system that governs the people's lives. Each indigenous community has well established territorial limits. Prior to colonisation, Ghana's social organization was characterized by a variety of tribal regimes centered on patriarchy and inscriptive norms. Each tribe or clan has a traditional leader who serves as its focal point. The traditional leader was the territory's highest authority and had a variety of tasks that were not executed unilaterally by an

individual, but in partnership with a council representing the people. The traditional leader was viewed by the people not only as a link between them and their ancestors, but also as a spiritual, cultural, and judicial leader, as well as the keeper of the community's values. The traditional leader oversaw all areas of daily life, the fulfillment of communal ambitions and aspirations, and the establishment of harmony between people and their natural, spiritual, social, and economic environments.

With the onset of colonialism, the institution of traditional leadership was repressed and exploited to carry out colonial practices such as indirect rule. Nonetheless, despite subjugation at the hands of successive colonial and apartheid governments, the institution of traditional leadership pioneered resistance and led countless anti-colonial battles. Ghana's democratic transition is partly a result of the pioneering role performed by traditional leaders. Ghana is not the only country where traditional authority continues to exist alongside more modern ways of government. However, sociologists have not examined the role of traditional authority in the development and operation of modern governments in a systematic manner.

While chieftaincies are sometimes seen as antiquated organizations, there are few evidence that their importance is waning. One reason emphasizes the chiefs' ongoing social, cultural, and political importance to their ethnic communities. Post-colonial administrations have attempted but mainly failed to marginalize chiefs in their efforts to modernize nations, implying that chieftaincies are permanent and deeply embedded institutions. While this argument is plausible in some circumstances, it fails to explain for the growth of chieftaincies in urban communities, particularly in formerly unoccupied regions where many new suburbs arise. Another frequently cited reason for chiefs' ongoing popularity is their role in governance. Historically, chiefs played critical roles as colonial rulers' agents. They were charged with population management and resource exploitation while dressed in the cloak of tradition. While the setting altered with decolonisation, one may argue that chiefs continue to be vital to governments seeking to rule beyond their city of residence.

6.6 Governance and Good Governance in the Indigenous Context

According to the data, a traditional leader is someone who, by virtue of his ancestors, holds the throne or stool of a region and/or has been appointed to it in accordance with the area's customs and traditions and hence possesses traditional authority over the territory's inhabitants. Traditional

Authority is established by recognized roles, norms, and practices. Certain events occur because they used to occur in that manner. In this context, traditionalism is viewed as a mental attitude toward ordinary workaday life and the belief in everyday routine as an inviolable code of conduct. According to the respondents' responses, the phrase "governance" is understood to mean "amanbu", "omanbu", and "manokwjmc". To the participants, governance is about the omanhene or matse (the supreme chief) sincerely accounting for the property and people (in the state) entrusted to his care. It was noted that governance does not exist only at the state level. It is multi-level in nature, beginning with the lineage, towns, and villages, and ending with the state (paramountcy). Leaders at all levels are required to answer for their stewardship. Among the Akan, Fante, and Ga, leaders are viewed as trustees who safeguard the community's assets, particularly those of the ancestors and the yet unborn. Osabarima Kwesi Atta II, the Paramount Chief of Oguaa traditional Area, defined governance as follows:

Governance is a framework established to direct the affairs of the people in accordance with established processes and norms. Chiefs, elders, and opinion leaders are those in control of government. The elements of good governance include freedom of movement, the abolition of intimidation, adhering to established processes for resolving conflicts, impartial judgment, and peace. On the other hand, bad governance involves not adhering to established protocols in dealing with difficulties, such as discrimination, difficulties getting things done, and prejudices in agitated instances. Those in positions of authority are not tabooed; they appear tabooed as a result of attitudes and positions gained at various points in their life.

Another sub-chief in the study area made reference to the fact that:

Governance is a broad term that refers to any collection of laws and actions that contribute to the advancement of a given people at a particular moment.

Together with the derivation of the term, these two concepts demonstrated that governance among indigenous Ghanaian cultures included not just the procedures of establishing and enforcing certain fundamental ground rules, but also the consequences of the process. The method produces

improvement in both the individual's and community's lives. This subject of advancement will be examined further since it affects people's perceptions of what makes good or bad government. The research indicated that the paramount chief (Omanhen or matse), queen mother (ohemaa), elders in the chiefs' palace who represent the many lineages, asafo businesses (mpanyinfo) family heads (abusua mpanyinfo), leaders of towns and villages, and linguists are the players in charge of government (akyeame). They constitute each paramount area's traditional council. However, the operations of contemporary state agents like as Regional Ministers, District or Municipal Chief Executives, Assemblymen, and members of District or Municipal Unit Committees all encroach on traditional government. Implicitly, established governing mechanisms are incapable of bringing about necessary change in isolation.

Governance originates with the people, and it is all about ensuring that the country's laws are followed. At the national level, governance is vested in the government, judiciary, and legislature; at the local level, governance is vested in the chiefs. One may argue that they are impacted by taboos due to their positions of influence. Good governance is concerned with regulation, participation, interaction, freedom, healthy living, and provision of food and housing for citizens. On the other side, bad governance involves self-centeredness and denial of goods and services to the populace. Orientation is often provided at the chiefs' installation on how to communicate with the outside world and how to conduct oneself in public. While taboos are not held in high regard due to socioeconomic issues, when they are implemented, they contribute to that direction. One who is in charge of taboos and violations must be harshly punished.

While traditional authority in Ghana takes in a variety of forms, including religious leadership, guardians of earth shrines (tindaana), lineage headship, and chieftaincy, the chieftaincy institution is the most prevalent. The National House of Chiefs, the country's current top chieftaincy institution, was established by the 1971 Chieftaincy Act, which was passed by the strongly pro-chief Busia administration and reinforced by the 1992 Constitution. The 1992 Constitution attempted to shield the institution from the state in order to maintain political neutrality, and hence the institution's longevity and prestige. It prohibited the state from appointing chiefs (Article 270,

Paragraph 2a) and chiefs from actively participating in party politics (276, 1), and bestowed on the National House of Chiefs the authority to recognize any chief who had previously been recognized by the state (270, 3b) (Constitution of the Republic of Ghana, 1992). Ghana's recent decentralisation movement is guided by the legislative framework established in Chapter 20 of the 1992 Constitution of Ghana.

Additionally, the Local Government Act of 1993 and the related Local Government Establishment Instrument of 1994 oversee Ghana's decentralisation process. These legislative measures aim to increase citizen engagement in decision-making, good governance, and local development. As a result, a four-tier decentralization system was created, beginning with a Unit Committee for each hamlet or settlement with a population of around 500 to 1000 people in rural regions and 1,500 people in urban areas. The other sub district organization is the Urban Council, which is used when the population exceeds 15,000 people, or the Zonal/Town/Area Council, which is used when the population is between 5,000 and 15,000. The Metropolitan/Municipal/District Assembly is crucial to Ghana's decentralisation policy. The Regional Coordinating Council (RCC) sits above the District Assemblies and is responsible for coordinating and harmonising the District Assemblies' programs under their authority.

In Ghana's democratic system, leadership is the essence of tradition. Ghana is just one of numerous nations where newer forms of government have established authority. While chieftaincies are sometimes seen as obsolete organizations, there are few indications that their importance is waning. In a variety of African nations, including Ghana, studies show substantial and continuous support for traditional rulers and institutions (Holzinger et al., 2016). Traditional authority remains strong, especially in rural regions, where village chiefs and elders continue to play significant roles. Chieftaincy institutions are critical because they may supplement or completely replace weak or non-existent governmental institutions. Their organizational structure varies according to tribe or area, but in general, villages are classified as sub-divisions, divisions, and ultimately paramountcy. When analysing the dynamics of African nations, the international point of view focuses only on the regime that was established after independence. Ghana has had an indigenous governance system at the executive, judicial and legislative levels since the pre-colonial period.

Traditional authorities are vital, as they contribute significantly to the country's history, culture, politics and governance systems. Chieftaincy is a fundamental mechanism for mobilizing people

for progress. Additionally, it acts as the most effective link between grassroots citizens and the central government. Chieftaincy represents critical resources with the capacity to advance democratic government and improve rural populations' access to public services. However, comprehending the dynamics of traditional authority requires distinguishing between the chiefs' and elders' social positions in terms of protecting the interests of their communities in order to retain their leadership's legitimacy.

According to Oseadeeyo Addo Dankwa III (2004), the chieftaincy institution in Ghana was not created by anybody and so cannot be simply dismantled. The chief has legislative, judicial, administrative, political, and executive powers under the traditional governance structure. Before a person ascends to the throne to become a chief, his life is his own; but, after a person ascends to the throne, his manner of life is bound to the requirements of the stool he/she occupies and the traditions and customs of the people he/she is expected to lead. A chief is expected to be a man or woman of impeccable character, exemplifying decency, hard work, and perseverance. A role model for his community, a chief is highly recognized for his ability to lead and advocate for his people. In recent years, contemporary institutional structures have assumed practically all of the tasks previously done by chiefs, reducing the chief's role to a ceremonial and ineffectual one. Chiefs have served as an uniting force not just in their villages, but also throughout the nation. Chiefs and religious leaders have always been entrusted with powers in mediating conflicts at all levels of the nation.

The research established that the institution of queens was parallel to that of the chiefs and queens play a prominent role in the administration of the state. The hierarchy has “obaahemaa” *mannye* (queen mother) in the role of the female equivalent of the "Omanhene" or "mantse". The assigned reasons for their relevance included the promotion of the welfare of women, educating young girls on traditional values and seeing to the preservation of societal and cultural values. Again, the status of the clan heads in local governance cannot be over emphasised. When the respondents were asked about the relevance of clan/lineage heads in local governance in the traditional area, they indicated that they are still relevant in the governance of the society. The reasons given for their relevance included settlement of disputes and conflicts between family members, helping chiefs in decision-making and most importantly providing land for development purposes. Commenting on the roles of clan heads, greater portion of participants in the focus group discussion alluded to the key

involvement of clan heads in the burial of a family member, and considered them as relevant to local governance. In an interview, one queen mother stated that

Since governance is about the welfare of the people and the clan heads are always there for the people it would not be out of place to say that they are relevant to local governance”.

Both traditionalists and modernists frequently perceive traditional authority and elected political leaders as adversaries in the community's struggle for power. The fight for political power and legitimacy between the two is viewed as a zero-sum game. This is because any powers wrested from the state by a traditional Authority are viewed as a loss for state leadership. Rather than competing for the people's attention with elected leaders, traditional leaders and elected leaders are viewed as two sides of the same coin by the public. Popular assessments of traditional and elected leaders are contingent upon the leader's leadership abilities. Individuals' degree of modernization has a far lesser effect on how they see traditional authority.

Traditional authority, according to participants, leverage their social capital (personal or ethnic connections) to get funding for community initiatives. Daasebre Kwebu-Ewusie VII asserts:

“Chiefs retain a symbolic cultural significance in that they have evolved into informal administrators and liaisons between local communities and the state. Ghanaian chiefs' fundamental identity is that of a sovereign communal leader. However, the chief does not rely on charm or leadership skill to ensure his institution's existence. Once nominated (enstooled), chiefs retain their positions in perpetuity, supported by the state and eventually by the power wielded by other chieftaincies across the land — the state's legal-rational authority supports the chiefs' traditional authority”.

In a similar vein, the Gbobuwulomo observed that:

“Our tradition is that if you refuse your community access to what we know you are capable of providing, you instantly deny yourself our support in your leadership position in society”.

Traditional authority, in cooperation with the District Security Council (DISEC), are responsible for maintaining law and order and enacting bye-laws. According to traditional authorities in the study region, they coordinate with the DISEC, Forestry Service Commission, and Game and Wildlife Department to prevent individuals from farming or hunting in designated areas. Confirming traditional authorities' perspective, focus group discussants stated that traditional authorities play a critical role in teaching the people about the need of demonstrating compliance by not farming or hunting in banned areas within Game and Wildlife restricted regions. According to responses, all traditional authorities stated that they would not shelter anybody discovered farming or hunting in banned regions, including children of the royal gates. Traditional leaders act as custodians of community assets. If they do not look after it properly, they will fail in their leadership duties.

For a number of reasons, many people are hostile to conventional institutions. They are viewed by some as outdated mechanisms of social oppression, contributing to a lack of advancement in areas like as political organization, women's rights, social mobility, and economic rights (Senyonjo, 2002). Additionally, some critics regard them as instruments of exclusion (Nkwi, 1976). All of these judgments are based on the notion that old institutions are static, immobile in time, and incapable of change. Nonetheless, critics of traditional institutions have made no persuasive case for why people continue to cling to chieftaincy structures (Ayee, 2006).

6.7 Good Governance

The level of transparency, participation and accountability are indicators of good governance within a given society. To the respondents in this research, Good governance is defined as "leadership that enables citizens to have access to the required resources to carry out their daily activities without interference or hindrance." Nana Afrakoma kosi Boadum III confirmed this, stating that:

"Good governance involves all aspects of a society's citizens. They are not hampered in their ability to participate in decision-making by traditional authorities; they are not restricted when town hall meetings are convened to discuss issues of social development and the people having a calm atmosphere in which to do their activities".

Nana Osei Kofi Abiri noted that “good governance is the one that we can access without effort, all that is necessary for existence. This involves the provision of social services to the populace.”. The Traditional Councils have the mandate to resolve chieftaincy conflicts spanning from Headmen to Divisional chiefs. One aspect of good governance according to the participants is the conflict resolution mechanisms adopted by the traditional rulers. It is traditional to test a disputed topic by submitting disputing parties to supernatural arbitration via oracles (such as the Asante's popular river god deity "antoa nyamaa"), sworn declarations, and oaths.

“Governance is a very broad phenomena and it includes obeying laws in the community. Laws of governance differ from one area to another. Those responsible for governance are traditional rulers, assembly member, unit community and one need not show disrespect to them. Good governance involves tolerance, communal spirit, justice for all system and providing the citizens their basic needs. Bad governance is a situation of no tolerance, suppression of human rights, breach in communication and doing unprescribed things”.

The dread of the oracles and oaths deters disputants who see their claim is wrong and hence withdraw their arguments. In contrast to the presence of conventional leadership institutions, there is a parallel ‘modern’ state or new form of societal organization that are endowed with immense authority in terms of rule creation, application, adjudication, and enforcement. The central issue in the debate over traditional authority and local governance is not whether traditional and modern systems of governance are in competition, but rather how to more effectively integrate the two in order to better serve citizens in terms of representation and participation, service delivery, social and health standards, peace and security, and access to justice.

Traditional authorities are vital, as they contribute significantly to the country's history, culture, politics and governance systems. While some may disagree and dismiss this possibility, there is evidence that service delivery in rural regions has been easier in places where government structures have positive relationships with traditional leaders than in areas where ties are strained (Miller, 1968). Good governance can only be realized via the articulation and harmonisation of indigenous political principles and practices with modern democratic procedures (Ayittey, 2002). Understanding the dynamics of traditional authority requires distinguishing between the chiefs' and

elders' social positions in terms of protecting the interests of their communities in order to retain their leadership's legitimacy. Regardless of the authority they possess, some chiefs are unhappy that they have been denied a direct involvement in local governance. The chieftaincy institution, together with its associated divisions, has found a place in contemporary government, with well defined tasks and roles. Although the Local Government Act of 1993 (Act 462) required consultation with traditional authority over the 30% of district assembly members who are government appointees, the truth is that chiefs have not been consulted over the years (IDEG, 2007). Even when they are consulted, their nominees are frequently left off the President's final list of appointments (Ayee, 2006). Chiefs have not been receptive to this exclusion. Boafo-Arthur (2006) concurred that chiefs' neutrality can be ensured only if they avoid the muddy arena of partisan political activity and instead direct their efforts and influence toward other development endeavors.

6.8 Level of Involvement in the Decentralised Governance Structure

Traditional authorities are vital, as they contribute significantly to the country's history, culture, politics and governance systems. While some may disagree and dismiss this possibility, there is evidence that service delivery in rural regions has been easier in places where government structures have positive relationships with traditional leaders than in areas where ties are strained (Miller, 1968). Good governance can only be realized via the articulation and harmonisation of indigenous political principles and practices with modern democratic procedures (Ayittey, 2002). Understanding the dynamics of traditional authority requires distinguishing between the chiefs' and elders' social positions in terms of protecting the interests of their communities in order to retain their leadership's legitimacy. Regardless of the authority they possess, some chiefs are unhappy that they have been denied a direct involvement in local governance. The chieftaincy institution, together with its associated divisions, has found a place in contemporary government, with well defined tasks and roles. Although the Local Government Act of 1993 (Act 462) required consultation with traditional authority over the 30% of district assembly members who are government appointees, the truth is that chiefs have not been consulted over the years (IDEG, 2007). Even when they are consulted, their nominees are frequently left off the President's final list of appointments (Ayee, 2006). Chiefs have not been receptive to this exclusion. Boafo-Arthur (2006) concurred that chiefs' neutrality can be ensured only if they avoid the muddy arena of

partisan political activity and instead direct their efforts and influence toward other development endeavors.

Recognizing this reality, the Management of the DAs regularly notifies the Chiefs on Assembly developments on a quarterly basis. The bulk of traditional leaders act as "consultants" to the Zonal and Unit Committees, providing important suggestions to the committees. They said that the DCEs should acclimate them to the Legislature's functions. However, further inquiry reveals that the Chiefs' participation is largely ceremonial. In the lack of legislative support and as a means of expressing their opinions, the District Chiefs and Queen Mothers of Paramount formed the District Congress/Association of Chiefs. When necessary, DCEs are invited to attend daily sessions in order to foster positive working relationships with the DA. This is what the Leader of Paramount Association had to say:

While this group is not official, it serves as an admirable model for ensuring that Chiefs communicate their perspectives on matters affecting their societies.

On the other contrary, other Chiefs have implied that they have been condemned to history. They are rarely consulted throughout the legislative process. In the absence of a collaborative effort, the Assembly provides few services necessary for the region's proper functioning. Respondents expressed a desire to be involved in the Assembly's decision-making process, particularly on the selection and location of programs and priority projects within communities. They contended that by interacting and communicating directly with their subjects, they might contribute to the recognition of populations' genuine needs. The Chiefs lamented the fact that, in the lack of legislation defining the Chiefs' functions in these systems, they were reliant on the DCE's magnanimity. In light of the fact that Chiefs will "make" and "unmake" policymakers aware of their future authority, politicians and decentralisation administrators are wary to appease them. Additionally, the findings indicated that the Chiefs carried out the powers and responsibilities allocated to the DAs and their subordinate structures, contrary to the Local Government Act, which implied that the Chiefs had no special position in the local system. The Act authorizes the DA to plan and implement initiatives on the central government's behalf. Unaware of the circumstances, some Chiefs continue to dispute with Assemblies over communal land, resulting in animosity between Chiefs and Assemblies in specific locations.

The content analysis and focus group discussions revealed that it would be beneficial to formally involve leaders in local government in Ghana, as they would function as collaborators with the Assembly's technocrats in guaranteeing holistic progress. Additionally, the research demonstrated the Chiefs' potential dominance if formally incorporated, which would disrupt the system's seamless operation. Second, it was highlighted that chieftainty conflicts, a significant impediment to the organization, make it hard for authorities to locate the appropriate Chief to handle the situation. There is also a belief in the challenges that would arise if Chiefs were to get officially get involved in local governance, since some saw decentralisation as a way to bolster the authority of traditional rulers (Nijenhuis, 2003). Additionally, participants expressed concern that Chiefs' exit from the present decentralisation system would have a significant impact on their working relationship with local government actors.

Chiefs are marginalized and clash with Assembly Members (AMs), resulting in protracted legal fights and the discontinuation of some programs. As a result of the Chiefs' outrage, some AMs indicated that they were prepared to resign and would not allow anyone to succeed them (Ahwoi, 2010). From the perspective of local government actors, the strong character of the Chiefs, if they are legally included into local government, does not bode well for the structure's smooth operation. Again, seniority conflicts destabilize the organization, frequently forcing numerous candidates to the stools, making it hard to choose the appropriate Chief to deal with them. Although research indicates that the Chiefs and the Assembly have informal working relationships, both parties stated that the connection between the Chiefs and the Assembly is robust. According to the Chiefs, the majority of Unit Committees were inactive, but the functional committees assisted them. Traditional leaders discussed their marginalisation during the decentralisation process, when no official responsibilities in the assembly task are assigned to them. City government actors believe that after the Local Government Act is amended, situations will remain static.

6.9 Integration

Traditional authorities have been active in local administration in a variety of ways, from the "indirect rule" policy of the British colonial authorities to their contemporary participation in District Assemblies. There has been an upsurge in demand for traditional authority to have more defined responsibilities in local administration and development at the local level. It was known from the participants that there should be re-branding in the inclusion of chiefs in the Assembly

representation to foster good governance in their traditional areas. The traditional chiefs indicated that Nananom and Niimeɪ must be allowed to actively partake in District Assembly deliberations. They argue that, the presence of Nananom and Niimeɪ should not be just ceremonial but be actively involved in the decision-making process as their views represent those of their subjects. Also, the traditional chiefs raised the concern that, there should be a relook into the Chieftaincy Act, (Act 759). The chiefs pointed out that, the Act gives Nananom and Niimeɪ the power to adjudicate on judicial matters but unfortunately, the decisions/judgments pronounced cannot be implemented or enforced because those decisions must be reported to the circuit courts or high courts for execution. The implication is that, chiefs lack the power to execute orders of the judicial committees. Therefore, for chiefs to play a more prominent role such powers must be given to them. Again, if someone violates the orders for communal labour chiefs must be given the power to punish those recalcitrant. According to *Nana Amuasi*, there is a thin line between traditional rule and central government rule. For him, if traditional rule had been allowed to develop, the evolution of traditional rule would have brought us a better governance system than we are currently experiencing under democracy. If traditional rule had been allowed, all the politicisation of national issues would not have been necessary. For the chief, *“traditional rule is a straight forward rule. There are no inhibitions to development”*. According to the chiefs, the people in their jurisdiction are called for development and they respond positively. The convergence between traditional leadership and local governance is, therefore, determined by the extent to which chiefs are brought into the governance system. A major concern of the chiefs was that, the provisions in the Chieftaincy Act that limit the powers of the chief to summon people to the palace for questioning and punishment must be restored. In an emotional mood, Neenyi Ghartey VII said the only solution to the problems traditional leaders face lies in the hands of those who really understand and appreciate traditional governance system.

6.10 Decision-making amongst the Chiefs

Making a decision is a cognitive or social process that entails selecting a course of action from a pool of alternative options based on the decision maker's beliefs and preferences (s). Making a decision implies that there are alternative options to consider, and in this case, the decision maker may wish to not only identify as many as possible, but also to choose the one that has the highest probability of success or effectiveness and ii) is most compatible with the decision maker's goals,

desires, lifestyle, and values (Anand, 1993). While classical and neoclassical theorists maintained that the fundamental goal of decision making is to be rational by obtaining all relevant information first, Herbert Simon argued that this is not practicable nor compatible with real-world situations (Simon, 1960). Simon asserts that rational decision makers cannot exist until they have perfect control over both environmental and mental factors. He contends that reason is limited by the uncertainty surrounding significant external events and our inability to anticipate their consequences. As a result, he invented the phrase "bounded rationality" to refer to a process model that is analogous to actual decision-making in the real world (Simon 1960). Food security needs careful selection of seeds to sow, processing, and storing food utilizing local knowledge. Farmers need guidance in order to make more informed food security decisions in light of rural region's issues. This research established a decision improvement strategy to aid rural farmers in their attempts to promote food security by addressing their decision-making challenges (Keen & Sol, 2008).

A decision is the result of the interaction of issues, solutions, participants, and choices, which all arrive separately and alter over time (Wang, Wang & Yang, 2014). Decision making is the process of selecting the best option from a pool of numerous possibilities based on the decision maker's beliefs and preferences (Kalantari, 2010). Making a decision means that there are various options from which one selects based on their likelihood of success and effectiveness and their alignment with the decision maker's objectives, preferences, lifestyle, and beliefs (Knol, 2013; Aregu, 2014; Kalantari, 2010). Simon's decision-making model consisted of three steps: intelligence, which comprises identifying the problem and gathering relevant information, design, which entails devising various feasible solutions, and choice, which means selecting the preferred answer (Simon, 1960; Aregu, 2014). Decisions are decisions that have the potential to impact the destiny of an individual or an organization (Keen & Sol, 2008). The efficacy of a choice is more directly tied to the organization's effectiveness than any other element. Each decision-making process results in a final selection. The output might be either an action or a subjective opinion. "Decision making is the process of selecting among a variety of alternatives and committing to a plan of action" (Sol, 1982). Classical and neoclassical theories presuppose rationality in decision-making processes by first gathering all necessary information about the topic at hand, then generating all potential alternatives and examining their effects, and lastly choosing the optimum alternative.

However, Simon (1960) stated that rational decision-making is implausible since judgments are made in a complex environment impacted by a variety of circumstances and constraints: time, limited knowledge, and an individual's limited capacity (Simon, 1960; Sol, 1982; Kalantari, 2010). Thus, he argued for paying attention to bounded rationality, stating that human beings are only partially rational and their capacity to make judgments is constrained by available knowledge, but when there is sufficient evidence to make a good enough or satisficing rather than optimum option (Kalantari, 2010; Aregu, 2014). Simon reasoned that, in order to cope with the intricacies of the world, the human mind builds a simplified mental model of reality and attempts to function inside it (Simon, 1960; Sol, 1982; Kalantari, 2010). Sol (1982) asserts that decision makers frequently rely on rules of thumb and are prone to replicate what has worked in the past. According to Sol (1982), decision makers should always avoid broad use of large data since having too much knowledge does not always imply making 'better' judgments. According to Keen and Sol (2008), DES consists of four distinct components: critical choices, studios, suites, and stakeholders. Important decisions are taken in response to challenges that have a direct impact on the decision makers.

Due to the complexity of the decision-making process, decision-making must be collaborative, which is critical for the design and communication of problem-solving procedures at all levels. Collaborative decision making refers to a situation in which many individuals work together to accomplish a common goal. Konate, Sahraoni, and Kolfshoten (2014) define it as a collaborative endeavor toward a common objective; a process in which stakeholders with divergent viewpoints on a problem may constructively examine their differences and seek answers that transcend their own narrow ideas. It should ideally feature an open exchange of ideas to enable the most inventive and strategic decisions to be made (Kolfshoten, Lukosch, & Seck, 2011). There are several methods and best practices that may be used and shared in collaborative decision making to secure the greatest outcomes. Collaboration may be seen of as a process or as a series of steps followed by a group of individuals in order to accomplish a goal. A cooperation approach enables parties to collaborate on identifying and resolving food security issues (Lasker, Weiss, & Miller, 2001). claiming that humans are only partly rational and that their capacity to make judgments is limited by available knowledge, but where there is sufficient evidence to make a good enough or satisficing rather than optimum choice (Kalantari, 2010; Aregu, 2014). Simon reasoned that, in order to cope

with the intricacies of the world, the human mind builds a simplified mental model of reality and attempts to function inside it (Simon, 1960; Sol, 1982; Kalantari, 2010). Sol (1982) asserts that decision makers frequently rely on rules of thumb and are prone to replicate what has worked in the past. According to Sol (1982), decision makers should always avoid broad use of large data since having too much knowledge does not always imply making 'better' judgments. According to Keen and Sol (2008), DES consists of four distinct components: critical choices, studios, suites, and stakeholders. Important decisions are taken in response to challenges that have a direct impact on the decision makers.

Stakeholders are viewed in this research as critical participants with the knowledge, values, judgements, and experience necessary to make decisions for food security development. Stakeholders lend credibility to decision-making and implementation in partnership (Konate et al, 2014). Insufficient stakeholder participation is a barrier to problem solutions (Amiyo, 2012). Collaboration promotes holistic thinking. In the case of rural food insecurity, it is necessary to engage key stakeholders in order to brainstorm effectively, i.e., share their experiences applying indigenous knowledge (Konate et al, 2014). According to Ranganathan (2004), the strength of virtual communities is that there is a good chance that at least one other person has faced the same problem and may have a solution. Multiple perspectives are assembled in a single location during collaborative decision making, which aids in moving beyond the expertise of specialists who may have a narrow perspective or vested interest. Additionally, brainstorming generates a large number of ideas, which must converge. Convergence is described as the fusion of previously different entities into a single totality. To create better judgments, it is necessary to include everyone who can contribute to the production of high-quality decisions (Kolfchoten et al, 2011; Konate et al, 2014). Kolfchoten et al. (2011) define collaboration support as the tools, methods, and services that enable groups to work collaboratively.

Agyeman-Duah (2001) asserted that decentralisation thrives on two premises. To begin with, development should be bottom-up, not top-down. Second, rather than centralizing decision-making, popular engagement in the development process should be encouraged. The primary objective of Ghana's decentralisation strategy was to increase citizen participation in decision-making and ownership of government apparatus by moving governance from command to consultative procedures and devolving authority, competence, and resources to the district level

(Kokor & Kroes, 2000). Participation in the development context include individuals participating in decision-making processes, executing programs, reaping the benefits of development programs, and contributing to the effort to assess such programs (Cohen & Uphoff, 1977). According to Kingdon (2003), decision-making takes political foresight, diplomacy, and caution in order to coalesce disparate community interests around a common goal. Decentralised decision-making processes allow for the consideration of several and divergent viewpoints, which can lead to empowerment. The term "governance" encompasses not just effective administration, but also the degree to which citizens engage in the procedures and institutions of government. This involvement enables many actors to pool their resources in order to address previously unaddressed development issues. Canterbury and Tuffour (2008) suggested that the interaction between rulers and ruled in a political context was crucial in the development of the modern state. They emphasized that governance is a collaborative process focusing on the collaboration of rulers and ruled in managing a society's developmental requirements.

6.11 The Connection Between Local Chiefs and the Modern Form of Governance

While chiefs continue to serve as ceremonial cultural function in the majority of African countries, this research suggests that their position has evolved as the new nation-state has been consolidated. Chiefs have historically served as informal supervisors and point of contact for local governments and state agencies. Ghana is only one of a number of countries where established powers still persist in more recent government procedures. While chieftaincies are typically seen as archaic entities, there are few signs that their significance is waning. According to respondents, contemporary changes in chieftaincies must be viewed through the lens of longer-term state-formation processes. When a Chief wishes to exercise his authority as a city official, he is now confronted by opposition from a range of professional organizations. His moral authority is jeopardized by the rise of a majority of churches. Economically, urban merchants typically circumvent the supervisor. Elected legislatures and courts have assumed a large number of the Chief's constitutional responsibilities. However, despite the fact that institutional fragmentation results in a number of specialised organizations encroaching on the chief's territory and frequently undermining his position, the chief's group leadership evolves rather than vanishes totally.

Discussions with participants reveal that only a minority concur with the assertion that chiefs and chieftains have outlived their value, which explains why they are not involved in local government

administration in Ghana. The majority of participants feel that chiefs play a critical role in local governance, particularly in areas such as economic development, conflict resolution, legislative, legal, religious, and cultural activities. According to certain participants, political crises teetering on 'desolation' and 'desolation' of particular chiefs have rendered chief's incapable of playing a leading role in local administration. Additionally, they asserted that the 'decomposition' and 'decomposition' of chiefs frequently pitted one segment of the traditional territory against another, making collaboration between parties difficult. This statement implies that a scenario of this scale might jeopardize the districts' smooth management. Again, securing the complete cooperation and goodwill of the communities in which these leadership difficulties develop might constitute a serious impediment to growth attempts. Additionally, several participants acknowledge that particular chiefs' prominent position in observing the headquarters of specific districts and municipal councils has caused to considerable tensions inside those districts and municipal councils. As previously stated, such conflicts arose when residents were split by the government's failure to live up to their expectations; or because the headquarters of a particular district or municipal council were not created in their region. One may claim that when such problems arose, the government was forced to divide the council area into two sections, each with its own headquarters, which was counter to the government's initial goal. Not only is the Council's jurisdiction restricted in these circumstances, but the opportunity for significant revenue collection in support of much-needed expansion is severely curtailed and strangled. Along with the obstacle of increasing revenue, there is the issue of recruiting and supplying residential housing.

A number of participants have demonstrated that the tradition of some chiefs, for example, of calling for a large sum of money for themselves, providing sheep or goats, a brand-new car and costly drinks before releasing land for construction projects adversely affects development programs, thereby impacting the willingness of the chiefs to play a responsible role in the administration of the local government. Additionally, it was noted that the chief, as a result of his function in the colonial apparatus's power system, was in a much better position than it is today. Generally, his subjects no longer offer the services they did a few years ago. As has everyone else, the Leader has become entangled in the web of global economic decline. This economic crisis aggravated the economic situation of the majority of chiefs, negatively affecting the economic status of certain chiefs. The Chief must now seek the government's favor in order to weather the

current economic downturn and meet some of his people's economic requirements. The majority of respondents feel that chiefs should have a greater involvement in local government administration in Ghana. They indicate that a Chief's job has organizational responsibilities, informational responsibilities, and decision-making responsibilities; he serves as a community leader. The Leader shall represent his subjects at all significant meetings and celebrations. He acts as a liaison with people who are not under his authority, acting as an information disseminator by disseminating information to his subjects. Frequently, the Chief serves as a spokesperson for his culture and for the outside world. It has long been recognized that the Leader's decision-making role is crucial. It is the catalyst for change and the implementer of technology and approaches for community development. As a disturbance handler, he mediates conflicts between several groups within his household.

This is similar with the findings of Bofofo-Arthur (2003), Lutz and Linder (2004), who demonstrated that customary courts are widespread and often used because they are accessible, affordable, rapid, and intelligible. Additionally, it has shown that the chief's bargaining stance is as crucial as his group's representation in establishing agreements with other parties. These perspectives bolster the claim that the Chief plays a critical role in municipal administration. It must be stated openly that local government management in the country would be challenging if left to central and local government employees without the assistance, incentive, and protection of the country's representatives. Thus, it is not an exaggeration to assert that without the successful engagement of the chiefs, the central government would struggle to deliver the growth plans outlined in its agenda. Traditional leaders have long recognized the importance of people exercising political power receiving the active acceptance of the men and women they affect. This assistance will be obtained if officials who interact with the public are treated with respect and motivated to do their local government tasks. Thus, throughout time immemorial, the traditional rulers of that nation have both encouraged and facilitated the subjects' involvement.

The Chiefs and the Council of Elders shall determine the nature and priority of construction projects. After doing this, a drum is beaten to summon all of the town's citizens to a meeting location where their leader's judgment is made apparent. Following the session, everyone is convinced of the importance of taking certain actions; both of them plant their hands on the ground to deliver the products. Historically, the Leader has been an integral part of his people's

government. He exerts great power over the people in his traditional territory as the keeper of people's spiritual and cultural values. The Chief organizes and mobilizes his people, as well as assists in spreading the news about the District Assembly idea. It assures that those with integrity, spiritual uprightness, resourcefulness, and practical ideas run for office and truly serve the public. Notably, the great majority of Ghanaians, particularly those residing in rural regions, are more readily referred to by traditional authority than by city councils. The Chief Palace is the first point of call in the case of an emergency or natural catastrophe. The Leader takes on the role of a mobilizing agent, mobilizing residents and other services in order to cope with any tragedy that results from an emergency scenario. Rural residents seek to traditional authority for leadership, and when they receive the type of leadership they desire, the leadership becomes important to their life.

6.12 Summary of the Chapter

Indigenous governance refers to a range of human talents, teachings, wisdom, concepts, perceptions, experiences, capacities, and insights that are used to sustain or improve society's governance. Indigenous knowledge is perceived to exist in a local context, tied to a certain social group, a specific environment, and typically a specific historical period. Ghana is one of a number of African countries where traditional powers continue to exist alongside more contemporary ways of government. The Ghanaian nation-state has absorbed the chiefs, making the state the bearer of the chieftaincy system. The gathered replies demonstrate Indigenous people's enculturated agency in defining and understanding the significant circumstances of their own self-governance. These findings are then applied to the intercultural arena, where Indigenous agency and power are contested. This thesis claims that some governance similarities exist across Indigenous Ghana in general. Indigenous governance takes place within a complicated framework that spans communities. Between various levels of the governance environment, power, authority, resources, and decision-making are dispersed unevenly. Where traditional powers have persisted, their status has stabilized in tandem with the contemporary state's consolidation. A basic argument is that developing and sustaining effective, legitimate Indigenous government requires both explicit power authority and practical capabilities. It is important noting here that governance blurs the lines between and between the public and private sectors. Governance directs our attention away from the more formal realm of government and toward a broader set of actors and networks, those

individuals, agents, organizations, private sector interests, and non-governmental organizations engaged in service delivery, group representation, and resource allocation negotiation.

Additionally, chiefs are regarded as embodiments and mediators of indigenous tradition, serving as syncretic cornerstones between the traditional and contemporary. Governance, on the other hand, is not culture-neutral. When a chief wishes to demonstrate his leadership position in his community, he now confronts competition from a variety of specialized organizations. Assessments of what constitutes 'good','strong', or 'legitimate' government, as opposed to 'ineffective' or 'poor' governance, are shaped by cultural values and traditions. There are cultural factors that influence leadership, representation, involvement, and responsibility. Indigenous peoples' rule of law is based on customary law and beliefs. However, Indigenous communities' governing authority and jurisdictional control are also constrained by several external factors imposed by the larger civilizations in which they reside. Thus, the prerequisites for both bad and effective governance may be reinforced both inside and outside. While certain aspects of globalisation will likely have to be incorporated in order to address some current governance and administrative difficulties, efforts must be taken to avoid irreparably harming Africa's administrative systems' distinctive characteristics. While a chief's position as a cultural leader diminishes, he retains his locus as a strongman in his community. This is because the chief serves as a local liaison between the state's official institutions and the citizens of his territory. Governments' new approaches to Indigenous governance will necessitate a rethinking of their approach to community development and capacity building for governance.

Chapter 7 Role of Chiefs in the Governance structure through the observance of taboos

7.1 Introduction

One may assert that chieftaincy, formerly a valued institution, has evolved as a result of modernity. State manipulation of the chieftaincy institution originated during the colonial era, when the British colonial powers' indirect rule method surreptitiously rendered chiefs' appendages to the imperial authority of Britain, eventually robbing them of their autonomy. Traditional rulers were granted administrative authority over the territory they governed and were compensated with a percentage of the taxes and levies collected from their people for the colonial administration. The traditional institution, on the other hand, has withstood the colonial era. Chiefs' abilities were confined to dealing with customary concerns and acting as advisors throughout the post-colonial era, and they were barred from politics despite their allegiance to the colony. Despite these setbacks, the chieftaincy institution preserves a major portion of the legitimacy it has had from the pre-colonial period: as the representative of its people's history, culture, values, religion, and sovereignty. The importance of chiefs as agents of development in their communities cannot be overstated. This they do through the provision of security in the territories, the administration of justice, and the mobilization of the populace to engage in community labor for the execution of development projects. This explains why growth stagnates in places without substantive chiefs or where lengthy chieftaincy disputes exist. Even the land to be developed must originate with the chief, who is considered the keeper of the stool land under his or her authority. This chapter discusses the findings from the analysis of the interviews conducted in the selected research sites in Ghana.

7.2 How the Akan Chief is Chosen among the Ashanti and Fante Societies

Among the Akan, chiefs are chosen mostly on hereditary basis. That is, the individual must be a descendant of the royal family of the society in which he wishes to serve as a chief. Anything less than this will result in opposition, which will manifest itself in chieftaincy contests, which have grown increasingly prevalent in modern times. When a throne becomes empty, that is, when the ruling chief resigns or dies, procedures are made for the vacancy to be filled. When a ruling chief dies, his/her replacement is appointed after burial. Here, everyone who qualifies may compete for the available stool. Numerous individuals may be interested, but they must be members of the royal family, as indicated. The term "royal lineage" refers to the family whose forefathers created the community in question. It is conceivable for more than one family to claim genealogy to a place's

founding fathers. In this situation, the position is frequently alternated between families or even rotated across kinship groupings descending from a common mother.

The selection process is quite thorough, as the individual chosen must be acceptable by both the ancestors and the subjects. As names are called, the Ohemaa and her elders do some form of screening. The screening is conducted on both 'spiritual' as well as a 'physical' level. This is done in order to narrow the field of candidates. The spiritual one is mostly accomplished through divination in order to establish the correct option. Although the Ohemaa (the Queen mother) is the primary king-maker in traditional Akan culture, she cannot do so alone, as she must confer extensively with the Adehyepanyinfo (Royal Elders) and others in the royal family who matter. For example, once the shortlisting process is completed, the Ohemaa, in consultation with the Adehyepanyin and a few trusted members of the royal family, secretly sends emissaries to consult with some of the most powerful diviners and shrines to ascertain which candidates are suitable for the position.

The diviners choose what they believe would be acceptable to the ancestors. It should be emphasized here that not only the forebears are consulted, but also subjects, particularly opinion leaders, to ascertain their choice among the candidates. This is what the researcher refers to as the physical examination. The candidate's moral integrity, personal accomplishments, patriotism, and overall devotion to the community's because all come into play here. Physical screening, in the opinion of the researcher, is pragmatism, since, while the chief reigns in the stead of the ancestors, the subjects (the living) are the direct beneficiaries of the chief's policies and programs. After doing the necessary background checks and selecting one of the contenders, the Ohemaa then delivers the selected candidate's name to the king-makers via the Gyasehene (chief of the Royal Household). Additionally, the Gyasehene will propose the candidate to the Kontihene (second-in-command of a traditional area) and to the whole Nsafohenefo (sub-chiefs) of the traditional area in question. Following this, the chief-elect is brought over to the Gyasehene, who will "imprison" (place him or her confinement) in preparation for his official installation (enstoolment), which will include the proper ceremonies and an official coronation on a given day.

7.2.1 Coronation and Enstoolment of a Chief Among the Akans

The stool is the most apparent sign of the chief's position among the Akans, which is why they refer to installing a chief as enstoolment. This demonstrates why it is important for anybody who

becomes a chief to carve a stool for himself, as the stool is central to the installation of a chief. Indeed, the stool is one of the first objects that an aspirant chief must present before the process of enstoolment can commence. As a result, the stool becomes a hallowed site or shrine, symbolizing the enduring presence of the founding ancestors. Indeed, it is this stool that will be blackened upon the chief's death and added to the collection of stools in the palace's stool vault.

Religion does not cease with the enstoolment process; rather, it becomes increasingly integral to the community's day-to-day management. It is critical to recognize that the traditional chief's position is both religious and political. That is, he serves as both the political and religious leader of the state. He pours libation for himself and his subjects. He officiates during festivals and other state rites. While a state may have a priest or priestess, in the traditional Akan state, the chief's religious function is crucial. As previously stated, the chief-elect must observe certain taboos throughout his confinement term. According to Owusu Brempong, 'taboos are customary commandments applicable to every chieftaincy institution in Africa.' He said, "Kings and Chiefs are sacrosanct and must be safeguarded by taboos". The taboos surrounding his conduct and demeanor are all designed to serve as a reminder to him, his subjects, and others that the position he holds is sacrosanct. He is supposed to be seated on an ancestral stool (or throne). For example, a lady who is menstruation should not visit the palace or approach the chief. This idea derives from the belief that menstrual blood poses a threat to the traditional society's chief and all-powerful individuals, such as priests, medicine men, and diviners.

Another instance when the chief's religious obligations are highlighted is on sacred days associated with the stool, he/she occupies, most notably on festival days. Additionally, on each Aday or sacred day, the chief is supposed to visit the "nkondwafieso" (Stool Rooms) to pour libation and seek blessings from the ancestors he represents, since he has signed an oath to perform all religious ceremonies associated with his office. This is what establishes his legitimacy as a chief. This is why a chief gets demoted in Akan culture if he violates this vital religious responsibility. As the real representation of the ancestors in the traditional territory, the chief is in a formal sense the legal representative of the ancestors, vested with the authority and capacity to rule. As a result, it is sacrilegious to oppose the chief's authority. This also explains why Akan traditional culture lacked organized resistance. Even the chief's rules, traditions, taboos, and codes of ethics have divine

backing since they are thought to have been sanctioned by the gods and ancestors; hence, they invite divine punishment on anyone who break them.

Even when one is alone, there is obedience to the custom of taboos owing to the people's solid belief in it. Thus, prior to their experience with Western culture, Ghana's form of governance may be described as theocratic in nature, with African Traditional Religion serving as the national religion. As a result of the above, one might infer that the traditional Akan chief's legal basis of power is religion. Furthermore, it is self-evident that the appointment or selection of a traditional Akan ruler-chief is religiously motivated. Even after the installation, the religious effect on administration in Akan culture becomes apparent; the Akan think that the most secure way for a chief to safeguard himself, his people, and state is via religion (divination). This explains why in the Akan traditional culture, diviners, magicians, medicine men, and other ceremonial professionals are associated with leaders' palaces. This notion appears to be widespread in Ghanaian society, since it has been suggested that Ghana's rulers of state have visited spiritualists or had some form of charm to protect themselves and their administrations since the time of Dr. Kwame Nkrumah, the country's first President.

The traditional leader's religious function is not confined to men; it is also extended to women. Thus, the Ohemaa bears the sole responsibility of bringing rain to the community during times of drought. Whenever the occasion arose, councillors would inform her that 'the people are sobbing,' and she was required to behave appropriately. (Parrinder 1956) proceeded by stating that the queenmother cannot perform the rain-making ceremony alone, but must confer with or hire the services of a rain-maker, who is invariably a man. The difficulty here is that while women ritual specialists abound in Akan traditional society, one cannot be employed here since the queen-mother is solely responsible for ensuring that rain falls. Could this be another manifestation of male chauvinistic attitudes prevalent in traditional African societies?

Ghana's historic Ashanti Empire is a political group comprised of localized lineages. Each lineage leader has his or her own blackened stool that represents the lineage's forefathers and is used to pour libations. The Asantehene rules the Ashanti nation from his own regal stool, which is believed to represent ancient spirits. The Asantehene's person is holy, and he principally fulfills a sacred position as the 'one who sits on the ancestors' seat. He is encircled by a lot of taboos. Along with his political responsibilities, he serves as the link between the living and the dead. At the Adaye and

Odwera rituals, he presides over significant ceremonial sacrifices. Thus, the Ashanti ruler is considered as the kingdom's firstborn. He is the living's leader and their spokesperson before the ancestors, as well as the living's vicar of the ancestors.

The chief's aura of sacrality is rooted in the heritage of the chiefly office, which dates all the way back to the forefathers of the country whose stool the chief sits. The institution of traditional Akan chieftaincy is mostly based on the kingship system. According to this, the head of the family, who is also the community's leader, derives his status from the connection between the living and the deceased ancestors, who are also the group's founders. As previously stated, however briefly, the Akan chief is held in great regard not because he is a chief, but because the position he holds is sacrosanct. He is the glue that binds the people to the land's ancestral customs. As a result, his office is a synthesis of mystical and theological functions. The office serves as a hallowed storehouse for several centuries of Akan intellectual learning, religious beliefs, and sociopolitical worldviews. It is the personification of the society's mundane and holy actions. The chief's personality has been compared metaphorically to several mystical titles found in global religions. Nana Kobina Nketsia V, a traditional ruler and historian, has noted that even the Akan chief's common title, Nana, is religious in nature, analogous to the Buddhist notion of the Bodhisattva. Nana, he explained, is also associated with "the purity of saints and also relates to a God-like life. Nananom generate a positive energy flow from their place to the space of manifest reality in the eternal now" (Nketsia V). Nana is a symbol for the sacred personality that the chief has adopted as a result of his enstoolment. It is a title that "legitimizes his status as a de jure ancestor, endowed by his forefathers with the responsibility to rule the people on their behalf..." (2006) (Akropong). Thus, the chief is the central character inside the Akan religio-political and social system's traditional society. The chief's sacred status inspires awe. Because the ancestors hold a unique place in the Akan's religious ontology, the chief's role is, by extension, critical and significant. According to Peter Sarpong, a former Catholic Archbishop and anthropologist, the Akan forefathers are almost synonymous with Christian saints. As such, "When Christians speak to their deceased saints as ancestors and to those of so-called "pagans" as ancestors, they are not expressing dissimilar concepts. Both terms refer to individuals who were previously members of their religious groups, are now deceased, and are considered to have influence over the living." Not only must the chief be safeguarded by cultural taboos, but he must also possess specific characteristics befitting his

position. Physical perfection is required of potential successors or candidates (Parrinder, 1956) In Ghana, failure to fulfill these conditions has been the source of the majority of chieftaincy conflicts.

7.3 Selection and Installation of the Ga Chief

To be selected and installed as a chief in the Ga Society, an individual must be a descendant of one of the three royal houses from which the privilege rotates. Accra was a confederation of seven distinct entities until the early 1840s, each with its own stool and mantse (chief), with the exception of the Akummadzie. Once the elders of the relevant house have chosen a candidate, they notify the chairman of the council of royals, who convenes the royal councillors to "elect" the candidate. Following this confirmation, the council of royals tells the chief whose division of Accra the king dwells, then the chief who serves as royal regent, and finally the chiefs of other cities of its choice (Interview with Nii Kwartei, akwashongtse on 5th August, 2019).

This position, along with the related war stool, was a component of the military organizations modeled after the Fante and Akwamu people. The mantse was implanted by ritual enstoolment, bestowing superhuman courage and protection to him and his people during times of battle. The mantse may be appointed from a single patrilineage family or in rotation from numerous patrilineage houses, as with the Ga Mantse. Members of the houses are elected by an electoral body known as the dzase (kingmakers), which is led by the dzasetse and without whose sanction no one may be a mantse. The dzase elect the mantse, who is then presented for approval to the town's military commanders, collectively referred to as the manbii. The manbii may reject the mantse-elect, forcing the dzase to pick another candidate. Once accepted by the manbii, the mantse elect performed the requisite procedures in accordance with Ga customs and traditions (field notes and interview with Nii Kwartei, akwashongtse on 5th August, 2019).

During times of peace, the wulomo had authority in the village, but not the mantse. However, in the early days, discussions between Europeans and the Ga people were conducted through the mantse. This was due to the fact that the senior wulomo was not permitted to leave his town and owing to the hallowed status he occupies, it is impossible for him to interact with "mortal men". This contributed to the Europeans', particularly the British colonial administration's, false belief that the mantse was the ruler of a Ga town.

Thus, the installation of a Ga king follows the traditional tripartite pattern of separation, liminality, and inclusion found in status change rites. Three days prior to the enstoolment, the royal council sends the candidate a gift of clothing, beverages, and money. This gift is comparable to the bridal fortune that the groom's family bestows on the bride and her family. The royal candidate is referred to during the presentation as the "spouse of the state," because, as Nii Kwartei noted, "as the state's wife, the monarch is its first servant". The enstoolment takes place at 12 a.m. in the royal palace. The lights are switched out shortly before midnight. The candidate is then escorted into the stool room in the dark by the leader of the council of royals, the stool priest, and numerous councillors, where he is put three times on the royal stool and given many office insignia, including a bracelet and a necklace. Drums heralding the monarch's enstoolment begin beating within the house, and their charge is followed up by talking drums outside the palace notifying the populace of their new ruler. When the king exits the stool room, he swears loyalty first to the president of the royal council and then to each of the Accra division chiefs. The king elect and the chiefs promise mutual assistance to one another, swearing by the names of previous kings and past wars. Following a final libation by one of the priests, each participant receives a drink before departing for their homes. Three weeks later, on the eve of the king's coronation, the head of the royal council crowns him with an antelope-skin headdress made by members of one of the Asere division households. The antelope, a symbol of Ga royalty, is depicted on the staff of the king's spokesperson riding on the back of the elephant, which represents the Ga state.

Oaths of fealty are exchanged once the monarch is introduced to his subjects. The king vows mutual help with the chairman of the royal council on the dais through his spokesperson before descending with his retinue to exchange allegiance promises with each leader in the Ga state. These vows in the name of previous kings and heroic conflicts are administered by spokesmen in front of their respective leaders. When the monarch reclaims his position on the dais, the priest of "Naiwe" (priest of Nai House), deity of the Sea, pours libation by notifying the gods and ancestral spirits of the events that have happened.

7.3.1 The Ga People's Political Structure

Ga's inhabitants never established a centralized state or political structure. They were composed of a number of autonomous and self-governing states. Many of the Ga's political institutions were derived from their nearest neighbors (mostly Akyem, Fante and Akwamu). As a result, the Ga

people's institutions resemble those of the Akan (Interview with Nii Kwartei, akwashongtse on 5th August, 2019). The Ga military organization, stool, mantse, asafo, and dzase were all derived from the Akans and incorporated into the original Ga agrarian theocracy. The Ga Mashie tribe initially learned this from the Akwamu in the seventeenth century and had spread to adjacent Osu, Tema, Nungua, and La by the end of the eighteenth century. However, the Ga people's social organization is centered on "We" (or the family dwelling), whose primary physical characteristics are the separation of a woman's compound from that of a man. A defining characteristic of their social order is their patrilineal inheritance or succession.

The Ga people are not a homogeneous population in terms of culture, language, or organization. Each of the six Ga towns, with their respective swaths of territory extending northward from the coast, is an autonomous governmental unit with its own constitution based on its distinct history. Their political systems, however, are comparable despite their differences in detail. Until the late 17th century, the Ga-speaking people lived in distinct communities of extended families under the leadership of priesthood heads (wulomei), accompanied by hunters. These agricultural towns subsequently formed associations for mutual protection and established military organizations modeled after their Fante and Akwamu neighbors. The priest leaders retained their positions as heads of civic affairs, and in each Ga town, one became head priest, and his lineage god, often an aboriginal lagoon deity, became the town's recognised god. The hunters were promoted to the rank of captain (asafotsemei) in the military organization (asafo). When battle halted and the population rose significantly, the asafotsemei assumed control of secular matters. Each of the six resultant villages, eager to preserve or enlarge its population in order to fight interior attackers, permitted bands of sympathetic strangers to join the town in exchange for privileges and protection. Thus, each town now consists of several quarters (akutso), each representing a distinct group of colonists who remained connected to the original group of settlers, retaining many of their own customs and worshipping their own gods while acknowledging the supremacy of the town's senior god and priest, who served as the town's head.

The inflow of migrants into the Ga people's present-day lands has sparked much discussion concerning the Ga tribes' customary law regarding succession. However, detailed examination of the Ga tribes' practices and traditions reveals that succession occurs through the male line (Nii Quao Donkor, Asere Chief). Thus, sons succeed over nephews among the Ga tribes. However,

tribes who came into Ga territory, most notably the Akwamu and Fante tribes, introduced their own norms of succession, which were maternal or via the female line, implying that a nephew succeeded an uncle. This (matrilineal) succession weakened the Ga people's basic succession regulations (patrilineal). It has been a source of contention and struggle ever since, particularly in relation to the succession to the Ga Mantse monarch. At the moment, only the Otubluho quarter continues the female line of succession. The remaining six quarters (Asere, Abola, Gbese, Sempe, Alata, and Akummadzei) all descended from male lineage.

7.3.2 Perceptions on Chiefs' Involvement in Politics

As per respondents, substantial emphasis has been paid to the roles that chiefs play in the country's politics. Neenyi Kojo Obirifo Tetteh III remarked that, using Article 276(1) of the Republic of Ghana's 1992 constitution, that while chiefs are not meant to engage in politics, a politician cannot win an election in a certain area without the chief's assistance. Traditional leaders in various paramountcies have diverse views on the constitution's prohibition on chiefs engaging in active politics, such as mounting political platforms and advocating for political parties. For example, in the Komenda traditional area, it was believed that "Nananom" (Chiefs) possessed the "true father-for-all" character and were capable of suppressing any political party affiliation when it came to development matters, in contrast to politicians who make political capital out of what is owed to their people. The chiefs argued that even if Nananom were to engage in politics, their style of politics should be limited to assembly deliberations, during which they would debate development issues affecting their various paramountcies and share practical solutions to the problems confronting their people, avoiding the politicians' rhetoric. At Teshie, the chiefs added that interfering in politics may result in insults to the venerable institution, and hence that section should be preserved. However, in Kumasi, the situation is almost same, notwithstanding the chiefs' assertions that they assist their own "sons and daughters."

Each and every one of us is a politician. Chief's vote, and so nothing prohibits them from disclosing their political allegiance (Nana Amuasi).

He further added that, the nature of Ghanaian election campaigns makes it exceedingly difficult for Traditional Authorities to abstain from interfering in party politics. He says that a large number of campaign activities take place in traditional contexts, such as traditional festivals and chiefly durbars, where chiefs frequently express their opinions publicly.

7.4 Current Nature of Governance Related Taboos and Contemporary Society on Taboos in the Akan and Ga Society

A traditional leader is "a person who, by virtue of his ancestors, holds the throne or stool of a region and/or has been appointed to it in accordance with the area's customs and traditions and possesses traditional authority over the territory's inhabitants." Traditional Authority is established by recognized roles, norms, and practices. Certain events occur because they used to occur in that manner (precedent). In this context, traditionalism is viewed as a mental attitude toward ordinary workaday life and the belief in everyday routine as an inviolable code of conduct. The hegemony established on this basis is referred to as traditional authority. Those who embody the ancient custom by birth or ceremonial selection inherit power and position as a commodity invested in them and are not to be disputed. In this ancient system, passing it on is primarily promoted from generation to generation.

Historically, traditional leaders have been responsible for directing tribal governance, preserving local culture, leading ceremonies, enforcing customary law, giving or confiscating land, seizing stolen cattle, and promoting their communities' well-being. Original leaders have lost some of their traditional tasks and are instead tasked with modern responsibilities such as advising national and local governments and aiding in the design and execution of development projects. Chiefs have always played a significant role in Ghanaian society. Ghana's constitutions attest to this continuous tendency. Even the most extreme constitutions retained the institution of chieftaincy.

One significant reason traditional leaders survived throughout this critical period is that their existence is profoundly ingrained in their people's culture. They are considerably more inextricably linked to their people's culture or heritage. They serve as mediators; they serve as the voice of citizens who are unable to speak for themselves, and most importantly, they serve as leaders of leaders. Even in pre-colonial periods, the tribe was a category of interaction in certain ways. Tribal allegiances help to explain, among other things, certain divisions, oppositions, alliances, and forms of behavior between and toward distinct human groups. This reaffirms each man's commitment to his tribe. Today, the tribe remains a category of contact, but it functions within a much broader

structure. Social developments have reintroduced a new significance and relevance to tribal allegiances.

The respondents were questioned about the numerous chieftaincy taboos they follow or practice in their ancestral territories. According to the respondents, it is a taboo for a chief to violate an oath taken, a chief is prohibited from eating food cooked by a woman during her menstrual period, and all respondents agreed that a chief is prohibited from setting eyes on a dead corpse. Additionally, it is considered impolite to state that the "chief is deceased." With regard to food and behaviour taboos, respondents stated that it is a taboo for a chief to consume fresh yam prior to performing a rite to the gods and that it is a taboo to utter the chief's bare name. Nii Quao Donkor Asere stated the following to buttress this argument:

"Swearing an oath is a serious pledge that seeks heavenly testimony to the chief's activity or behavior." The purpose of the oath swearing is to control the chief's political behavior toward his subjects. "To him, when a chief is put into office, he takes an oath before his elders and subjects, vowing to uphold the moral and religious tenets related to the stool he has gladly consented to occupy." He used himself as an example, stating that "when he became a chief, he swore an oath to protect his people during times of war and also stated his willingness to die for his people in combat rather than flee from his adversary." He continued by explaining that oath swearing is a contract between the leader and his subjects that he would always be prepared to protect them, rain or shine. He noted that oath swearing serves as a benchmark for a chief's demotion if he violates the oath he has sworn".

Studies have shown that contemporary society with multiplicity of values poses a big challenge to indigenous culture. For example, taboos, which deal with the environment, are being eroded. As one participant puts it "urbanisation and its attendant privileges is to be accountable for the decline in the observance of taboos". All the respondents affirmed that they abide by the taboos associated with their position. Even in the situation where their religious persuasion will not allow them to adhere to the taboos, they delegate them to other palace officiants. The fear of supernatural

punishment was not a major factor. This is an indication that the reason of keeping to the taboos is more secular than religious. When a chief violates any of the taboos, such as, not taking the oath, he has shown disrespect and also meted with some of the elements seen as a taboo like removing his slippers and cloth. Actors in governance adhere to this act not because not doing so which is regarded as a breach of a taboo would attract supernatural sanctions. Rather, failing to swear the oath would deny actors the legitimacy to rule. It would make their action on the throne legally void and at any point in time they can be challenged. Even usurpers of political office would try to have a semblance of swearing the oath of office.

Some of the chiefs who were respondents agreed that, they side step some of the taboos when they were outside the watchful eyes of the community. One taboo which is under threat by contemporary society is the taboo against a non-royal lineage person ascending a stool. It came to light from the research that there have been instances where some people because of their wealth or education or connection with politicians have attempted to become chiefs. According to one chief, this practice is mainly responsible for the higher frequency of Fante and Ga chieftaincy cases in the Central Region and Greater Accra Region in compared to Asantes.

“Repercussions of taboos are very fatal and there is the conscious effort to eliminate problems that comes about through acts of taboos, thus, anyone found out to have flouted a rule is severely punished to service as deterrent to others to refrain from such act. There is no discrimination in the punishment method out to people who break taboos, however, redemption of such taboos is the responsibility of the family heads to do it. The act of taboos when breached, the consequences affect the family, community and the offender himself. When a report of someone is made, eye-witness account is also rolled on, to deal with the problem” (Focus group discussion).

The general notion was that since taboos in relation to governance were adhered to there was no effect on governance. A section of the respondents was of the view that because some chiefs did not adhere to taboos, they had lost prestige in their communities. It came to light that it is a taboo to sell communal land but some chiefs did so. As a result, their communities have no respect for them. Others also explained the numerous chieftaincy litigations in the research area were due to

the non-adherence of taboos, especially the taboo against non-royals occupying royal stools. Breaking of the taboo against sale of land also came up in the discussion as having brought disrepute to the chieftaincy institution. "Chiefs are not supposed to be seen in public frequently," said a respondent. "It is a taboo," he continued. He observed that nowadays some chiefs go to beer bars, pubs and dance halls. "How can such chiefs command the respect of their subjects?" he questioned?

While taboos are typically observed, so preserving the institution of chieftaincy's reputation and guaranteeing excellent administration, the few taboos breached by some chiefs are jeopardizing the institution's sacredness. This has governance ramifications. It paves the way for lawsuit. It calls into doubt the legitimacy of certain chiefs. Concerning a chief's prohibition on eating food made by a woman during her menstrual cycle, respondents expressed varying views on the rationale for the prohibition. For example, one respondent stated the following:

"Because blood implies uncleanness, the lady is not to approach the leader, lest she stain the holiness of his stool."

Concerning the rationale for a chief being disallowed to look at a dead corpse, all respondents had the same concept with somewhat varied justifications. For example, five (5) of the respondents explained that because the dead lack vitality, it is dirty. Two further respondents indicated that because the chief is viewed as a regal figure, he should avoid dealing with items deemed dirty. The remainder of the respondents noted that while seeing a dead corpse renders the chief impotent, depending on the relationship between the chief and the deceased, rituals may be done in some situations to minimize any disaster that may befall the chief as a result of seeing the dead. Another chieftaincy taboo, for which respondents stated the reason, is the prohibition of saying "the king is dead." When a chief dies, one responder stated, "hene k) n'akura," which translates as "the king has retired to his town." Another commenter added that when a monarch dies, one might say "odupn atutu," which also refers to the collapse of a big tree. They say "nnumo eya wo" with the Ga's (the Oldman has gone to sleep). Concerning the philosophy or logic for the

aforementioned taboo, respondents provided a variety of responses. For instance, one of the responders elaborated on the following:

"One of the reasons we Gas see our leader as a mortal deity is that, at death, he is reunited with his ancestors following a job well done on earth. Thus, equating the monarch with a common man who "dies" in Ga traditional culture is extremely insulting. The chief's funeral will be different from that of the common man. We hold our chiefs in highest esteem".

Another informant explained that:

"Among the Akans, the rationale for not stating the king's death is announced as but coined in refined language is that the king is responsible for the maintenance of law, peace, and order within his kingdom, and thus whenever the king's death is announced, it affects law and order in the community; thus, to avert a breakdown in law and order following the chief's demise, such expressions are used."

The respondent's evidence backs previous findings that the dignity connected with the chief and his position is symbolized by specific prohibitions. Furthermore, it is illegal in the Akan or Fanti tradition to disclose a chief's full name, to this the Oguaa Traditional Council's Osabarima Kwesi Atta II explained:

"When a chief takes office, a ceremony is undertaken to change him from his previous position to a holy status".

This is because he is named after an ancestral stool. He stated that "after the chief's installation, his previous name has become a taboo that should not be uttered while addressing him." When the researcher inquired as to why it is considered impolite to reference the chief's old name, the respondent explained that:

"The purpose of this taboo is to keep the chief from sharing his name with other members of the community due to his status. He continued by stating that using the chief's given name would disrespect the ancestor whose name he now bears".

He further reiterated that *"misuse of the chief's name will result in severe punishment, including the payment of fines in the form of schnnapps, lambs, and money in order to satisfy the gods and ancestors"*.

In an interaction with another chief, he proposed that *"when a person is installed as a chief, his name is converted into a spiritually superior position that elevates him humanly beyond his subordinates"*.

One of the issues that arose from the research, particularly among coastal residents, was taboos surrounding the sea. The Chiefs indicated that since they are the custodians of the land, it is mandatory of them to ensure that all the natural resources in their communities are protected. They argued that the sea is one of the natural resources and that since human beings do rest at some daily basis, the natural resources must also be left for some time to replenish themselves. To the majority of participants (traditional rulers and priests), the sea is a holy entity replete with many taboos. One major taboo mentioned with particular to the sea has to do with the practices of fishing on Tuesdays; bathing in the sea without first bathing thoroughly after a sexual act: and after committing adultery; or when one had been cursed. Concerning the Tuesday taboo, a majority of the current chiefs whose territory is surrounded by the sea and other water bodies confirmed that, that day of the week is set aside for the sea (sea god) to rest, and it is a critical component of the fishing regulations. Additionally, it is a day on which fisherman repair their nets and boats and replace exhausted supplies. There is no infringement if one embarks on fishing overnight and remains till Tuesday; one may return to shore on the said "holy tuesday". Nevertheless, it is illegal to sell one's catch on that day. This is how a traditional religious leader expressed it:

Tuesdays are holy days for the sea gods, and no fisherman is permitted to fish on this day. This prohibition has existed from time immemorial; yet, if Tuesday finds fisherman at sea, the crew must remain at sea until the next day or return to land without selling the fish obtained. One may incite the sea god's wrath. The majority of fisherman have perished at sea as a result of breaking this taboo (Neenyi Obor).

Another respondent stated this:

The water loathes unclean people, thus, if one participates in sexual relations, the person should be cleaned of all “filth” before stepping into the sea. A case that I handled some time ago and had to pacify the god of the sea was that a fisherman committed adultery and when he was caught, he was cursed using the name of the sea god. In doing this it means that the fisherman cannot go to sea gain and this is a taboo. (Osabarima Kwesi Atta II)

Another focus group discussion revealed that it is prohibited for a person who has been placed under a recognized curse to embark on a fishing expedition. A cursed individual is considered spiritually impure and hence is not permitted to go to the sea fishing.

“se obi dze po ana ansu paa wo a,)ye mbusu de eb)k) po anaa iboguar nsu” this is translated to mean “If someone curses you using the sea or any water body, it is a taboo for you to go to sea or bath in the water body”. This is because the curse renders you unclean; so, attempting to go to sea without reversing the curses may result in your death.

These comments demonstrate their cosmivision of the sea as a pure creature whose contamination incurs the wrath of the sea gods. Such ideas appear to be widespread in the majority of fishing communities in Ghana and especially the areas under research. With the Ashantes, they revere the Lake Bosomtwi. It was found from the respondents that the Chief, Asantehene had decreed that nobody should enter the sacred lake during menstruation period and also entering the lake after being promiscuous. This is because it is believed that having sexual relations or menstruation pollutes the river. On the contrary a behaviour which the researcher observed from the coastal area was the behaviour of using the beaches as a place of convenience despite the fact that it has dire consequences on the environment. This taboo is closely followed to avert calamity in the land. Taboos and cultural rules are social organizations that regulate community behavior. Unlike legal law and other formal institutions, taboos are unwritten social laws that govern human behavior and are held together by shared commitments to one another and a reverence for the hallowed. Taboos, for example, are informal institutions founded on cultural

standards that do not require government action to propagate or enforce. A good chief is required to look after his people's welfare by guaranteeing the town's growth.

7.5 Knowing that a Taboo has been Breached and remedying it

A discussion was held on the means of knowing that a taboo had been breached and the steps taking to remedy the situation. It was gathered from respondents that a breach of taboos could be detected through such signs like water shortage by way of river bodies drying up, low farm yields, low fish catch, irregular rainfall pattern, excessive thunder and lightning during rainfall. To buttress this assertion, one of the respondents alluded to the fact that, *“anytime thunder strikes, a palm nut tree in my village and the tree begins to burn, it is an indication that a curse has been invoked on someone and the one who committed the act must confess, or else the thunder would in turn strike the offender”*. According to the Chief of Eguafo via Elmina curses are frowned upon and steps are taken to eliminate it. It is not the wish of the gods to bring down curses on the people of the land because one cannot know the consequences that accompany these curses. Purification rites are done quickly to avert these curses because it is costly when one is struck down with a curse. “Steps are always taken to avert curses being rained down on a person. No matter what you do, you are not supposed to curse someone but rather seek redress from the Omanhen to amicably settle confrontations” (interview with Chief of Eguafo).

According to the research, individuals who violated taboos in Fante cultures in Cape Coast and Elmina were identified through eyewitness accounts. However, in situations where acts indicate that a taboo has been violated and the perpetrator cannot be identified or the act is not reported, the perpetrator can be identified through divination by the state priest, and should this method be used to apprehend the perpetrator, the penalty imposed on the perpetrator is typically severe. Regarding leaders who violate governance taboos, respondents stated that it is frequently impossible to determine until a whistle blower alerts the community or elders. Additionally, others said that because political office is always contestable, contenders are constantly on the watch for a violation on the side of a leader to file accusations for his ouster. "Your enemies are praying for you to make a mistake so that they can ask for your destoolment", said (Eguafohene). An eye witness' account is seen as the principal means by which breaking of taboo is established. More so, anyone who falsely accuses someone in the presence of “Nananom” him or her is liable to have breached a taboo, because should his/her testimony go contrary to his/her accusation of someone, he/she rather

would be punished for giving false accusation. The research also revealed that, should an accused person firmly insist on being innocent in spite of an eyewitness' account, such a person is left to his/her conscience and must be ready to bear the consequences.

There are some signs, which indicate that a sin has been committed or a taboo had been broken in the community which calls for further investigation. The occurrences include mysterious death in the royal family or in the family of the chief or any member of the community, poor fishing harvest of fishermen and general lack of success in the community. The researcher heard of a rumour of an individual in the research area who wore sanitary pad because he was punished by the sacred for having breached a taboo in the area. The appearance of a whale at the beach could also be a sign of presence of sin in the community. In all these instances divination is done to find out the cause or meaning of the sign. These signs reflect the idea that though secular interpretations of taboos are creeping into the discourse on taboos in contemporary in the research areas, the link between the supernatural and taboos has not completely died out.

The link between taboos and religion is further buttressed by the distinction made between 'potent' taboos and 'non-potent' ones. Members of the Asafo Companies interviewed claimed that that some sins can be forgiven but not all and therefore the potent taboos are those, which are punished by the community to avoid any calamity befalling them. They contended that these “taboos have spiritual support and anybody who breaches any offends the gods of the land and it brings calamity to the inhabitants”. One of the chiefs explained, *“embarking on a fishing expedition on Tuesdays along our coastal belts is prohibited. If it comes to light that one has embarked on fishing expedition, such a culprit is seen as a nation wrecker, one who must not be tolerated and one whose actions must be followed closely to ensure that his actions avoid incurring the wrath of the gods or the land's ancestors”*.

In a situation where this is brought to the attention of the chiefs, the chief fisherman would be summoned and if it is revealed that he was aware before the expedition was embarked upon, it could cause his destoolment. The failure of a chief to take remedial measures is tantamount to the chief breaking a taboo. This clearly exposes the idea that it is the responsibility of all in the community to report those who breach taboos to the actors in governance, failing will lead to the entire society suffering. This makes it imperative that in our African traditional society, one does not exist in isolation. It is about the community. Osabarima Kwesi Atta II, Oguamanhen, asserted

that “any act committed by an individual will have its consequences affecting the community, the offender and their ancestors. It is this corporate responsibility which makes it mandatory for the whole community to arise and nip in the bud acts that stand the chance of bringing calamity into the community”.

Those taboos whose breach will not have any supernatural sanctions are regarded as minor ones and hence less potent. For example, if a chief is seen drinking in a pub, though the act constitutes an infringement, it would not attract a supernatural sanction. As indicated earlier this distinction is clear indication that secularisation is yet to deal a death blow on the link between religion and taboos. The idea that the supernatural jealously guide against the laws in the form of taboos still lingers on the consciousness of people in the research area. On the remedy for breaching taboos, it came out that every offence is considered on its own merit and the gravity of the offence determines the punishment to be meted out to the offender. If it was detected that the act was committed unwillingly, the offender could be set free, but if it was an offence that would bring some calamity to the state, it is treated as a communal sin and the state bears the cost of pacifying the ancestors for mercy. The remedy depends on the kind of taboo breached, where it was breached and the person who breached it. As indicated earlier on, a breach of a taboo by a chief is not taken lightly. Pacification in the form of sacrifice is made in the stool room to pacify the ancestors. Even if the chief is removed from the stool, he must atone for his sins through sacrifice of a sheep and a fine. It was learnt that in the past, the lineage line of a chief could be tabooed from ascending to the stool for certain breaches of taboos. In the situation where the offence is minor for example a subject failing to heed to the summons of a chief, the culprit could be fined. A chief is not supposed to fall down in public. In case it happens, the place where he fell down must be purified with a sacrifice. The remedy further amplifies the link between taboos and religion in today's areas and societies where the research was undertaken.

7.6 Summary of the Chapter

This thesis makes no claim to be exhaustive in its examination of chieftaincy legitimization in Ghana. Nor can it gain entitlement to reflect chieftaincy-state ties at the grassroots level, much alone to the general public. The research revealed that taboos are inextricably linked to governance. Taboos limit people's ability to do the right thing in society. Without taboos, society would be unable to operate properly. This study begins with the existing political reality, which is that

chieftaincy remains a significant political power at the local level. This dissertation provides a unique look at how chiefs engage with the state and the local populace. Additionally, it depicts the process of chiefs' legitimization in Teshie-Nungua, Cape Coast, and Kumasi. Understanding the points of intersection between pre-existing and state concepts of power must always begin with an assessment of how individuals conceptualize their political world. What was equally evident was that residents sought increased collaboration amongst their leaders. Since the colonial state period, chieftaincy has been obliged to share authority with a new set of institutions that operate under a different set of norms, rules, and practices. When it comes to the everyday activities of chiefs, the local populace expects their chief to perform specific obligations. To begin, the chief is liable for maintaining order and security and ensuring that those who violate the regulations face repercussions. Secondly, the chief assists in resolving conflicts. Where there is a dispute over land or property, the chief is expected to be active in the resolution process. Additionally, the chief is accountable for the community's lands and resources. He also serves as the presiding officer for ancestral rituals and ceremonies.

It was gathered from respondents that a breach of taboos could be detected through signs like water shortage by way of river bodies drying up, low farm yields, low fish catch, irregular rainfall pattern, excessive thunder and lightning during rainfall. With being at the helm of affairs in a society comes with great responsibilities like ensuring that laid down norms are adhered to. When taboos are broken it comes to the 'feet' of the chief who must ensure that whatever pacification that should be done to avert a calamity is done. This further demonstrates that the drive for cultural identity by particular civilizations is not just to demonstrate to the world that they are the most significant, but rather to achieve a stage of development that allows them to fit into the dynamic of an ever-growing globe. Stools play a significant role in the life of the people in the majority of native Ghanaian communities. Such stools cannot be used by the ordinary citizen who has not been ordained as a chief. However, the golden stool is only one example; all stools held by leaders in any region of indigenous civilizations are thought to be endowed with the land's spirit. Additionally, it serves as a political emblem of might and authority.

Chapter 8 Issues of the Research

8.1 The Summary Conclusions

The purpose of this research was to provide light on taboos and governance in Ghana's Asante, Fante, and Ga communities. The measures adopted in this research were meant to demonstrate the conceptual viewpoints of players in the discourse and their effect on taboos and governance through their actions or omissions. One of the research's primary objectives was to get a thorough grasp of what constitutes governance and effective governance in the study area. It was found out that governance to the people in the research area is putting the right structures in place so that the affairs of the state can be steered successfully. It also involves check and balances and decision making at various levels, which bring progress into the community. From the oath chiefs swear as part of their installation we noticed that governance also means legitimacy. Governance comprises the primary characters, who are mostly chiefs mobilizing all available resources in the community, including the participation of all community members, in order to accomplish success. Thus, to the people in the research area, governance is both setting the ground rules and utilising the rules to arrive at certain outcomes.

The outcomes are what they called *mpuntu*, by the Akans and “*noyaa*” by the Ga's, progress. By progress, they meant improvements in every aspect of the life of both individuals in the community and the collective wellbeing of all. Consequently, they saw good governance as the ability of the main actors in the indigenous set-up in conjunction with those in the state set-up galvanising the citizenry and using the ground rules to achieve progress in the community. Thus, good governance includes transparency and accountability on the part of leadership, chiefs showing respect to their elders, participation of citizens, leaders respecting the rights of citizens which culminate into improving the life of the citizenry. Anything which falls short of these is bad governance. Thus, their concept of governance is a synthesis of Olowu's (2002) process approach, Kooimans's (1993) partnership approach, and the World Bank's (1992) and UN agencies such as the UNDP's (1992) results approach (1997). On the current nature of governance related taboos, the research found out that the taboos were largely intact though a few of them are ignored. Those which are intact are observed largely for non-religious reasons. The main one is that since some of the taboos confer legitimacy, breaking them would make the actions of the actors in indigenous governance illegitimate. It is more of the fear of losing their positions as chiefs which motivate some of them

to adhere to taboos. One can say that taboos are losing their sacred nature because they were seen as sacred prohibitions imposed on humans by the spirit powers. Abiding by taboos does not necessarily mean that people are scared of any supernatural reprisals but simply because the adherents would like to protect their political turfs. Some of the actors also break some of the taboos for convenient sake. To them when it is not practicable to abide by some of the taboos, they break it but they make sure that their subjects do not become aware of the breach. However, one taboo which is currently under threat is the taboo against a person who does not come from the royal family becoming a chief.

It was observed that some of the chiefs were also working outside where they rule. Others were also Christians and some have an appreciable level of formal education. All these come to impact on their attitudes towards taboos, which govern the chieftaincy institution. On the effect of non-adherence to the taboos to indigenous governance it was found out that chiefly the effect was secular. Mention was made of litigation in the chieftaincy institution and the institution losing its prestige. This further buttresses the researcher's observation that taboos are losing their link with religion. However, the discussions on how to know that a taboo has been broken and steps to remedy the situation revealed that the link between religion and taboos was not completely decoupled. Though respondents mentioned that it was difficult to know if a chief had breached a taboo, a breach of a taboo is detected through an eyewitness account and the occurrence of certain events, which they explained as punishment from the supernatural. The occurrence of events such as lack of rainfall or unexplained deaths in the royal family calls for divination to identify the cause. Again, the distinction the people made between minor taboos and potent taboos brought out the link between taboos and religion. The potent taboos are those whose breach leads to supernatural reprisals but a breach of a minor one does not.

Breaking a taboo was regarded by the people in the research area as tantamount to sin, which must be remedied. If a chief is found to have violated a significant taboo, the chief is removed from office and/or the divine is pacified by the sacrifice of an animal, generally a sheep. If it happens to be a citizen, the person is fined in addition to sacrifice if it is a major taboo. The use of sacrifice offered to the sacred to remedy a breach of a governance related taboo is a further indication that the link between religion and taboos is not completely decoupled. It is therefore deduced that the etymology of the word taboo from its Polynesian or Tonga or Fijian origin which connotes sacred

or holy (Blakemore and Shelia 2001) and therefore having a religious significance is still maintained in the research area.

8.2 New Scientific Results

One of the main goals of the research was to see what role, if any, taboos play in indigenous governance. The study discovered that taboo plays a significant function in the governance of the people in the area of research. Taboos were used as contract between the ruled and rulers because it is through taboos that the citizens formally transfer power to their leaders. Taboos therefore made the actions and decisions of rulers to gain legitimacy as breaking those related to governance makes chiefs to lose their legitimacy. Another link is in the area of check and balances and participation of citizenry in governance. Taboos discourage opacity and promote transparency and hence making leaders to become accountable. Breaking the ground rules in governance such as consensus building, consultation of elders and following due process is regarded as breaching taboos.

In some respect however, the research found out that taboos impeded governance. They made people with disability to be disqualified to become chiefs because their disability made them unclean to ascend a throne; restricting those who can rule mainly to royal lineages and thereby denied people with leadership qualities from becoming chiefs and largely blocking the opportunity of women becoming chiefs and fostering the image of women being inferior to men.

The researcher made use of a multi-stage sampling approach. The snowballing method was used in the sampling phase, in which a limited pool of original informants was used to identify more participants who met the research eligibility requirements. The researcher chose the traditional leaders owing to their standing in the community. When it came to the traditional rulers, the researcher purposively chose all of them from the study areas within each region, as each research area was a paramountcy having an Omanhene (paramount chief) of its own. Since these priests are considered to be mediators between the earthly and spiritual realms and as custodians of taboos, they were identified and purposively selected for the research. Two instruments were used. The first tool was an interview guide, which was used to gather data from the participants. The second instrument, a questionnaire was used to solicit data response from participants. To establish the instrument's validity and reliability, it was put through a pilot test. The different ethical guidelines established by the University of Cape Coast's Institutional Review Board (IRB) were properly

followed. As proposed in the research protocol of IRB, UCC, the researcher presented the true research findings and used the results of the research for only academic purposes.

The researcher argues that taboos played a significant role in traditional African civilization and continue to do so in contemporary society. They assisted people in preserving moral standards that aided them in living a peaceful and harmonious existence, both as individuals and as communities. Though they were expressed in the form of "dos" and "don'ts" and were frequently vague, they helped individuals to preserve the society's moral order and hierarchy. While political regimes with their ideologies have come and gone and will continue to do so, the researcher believes that the institution of traditional leadership, which has been the bedrock of traditional government, will persist.

Chieftaincy is not dependent on a high level of satisfaction with how chiefs carry out their responsibilities. Individuals could support the system of chieftaincy while being very critical of the performance of certain chiefs or responsibilities. Individuals or clans who adhere to taboo regulations are believed to be blessed with protection, good health, fertility, happiness, and long life; those who violate taboos invoke the ancestors' wrath and will be punished.

According to the research, the Akans, Fantes, and Ga's are all distinctively constructed in terms of tradition and culture. This is evident in both their ancient administrative structure and their beliefs and traditions, which foster togetherness and cooperation among them. By observing taboos in three traditional societies, with a particular emphasis on chieftaincy, totems, deity, sacred groves, dogs, "taboo days," and suicide, it was discovered that traditional rulers occupy a unique position, and thus are expected to adhere to taboos in order to maintain certain standards that please their subjects. Taboos continue to be the primary determinant in determining the moral norms that govern the community's use of natural resources. Thus, taboos continue to have a powerful hold on the people of the three traditional cultures because they support the community ideals of solidarity, identity, and togetherness.

The research discovered that in terms of institutional linkages between the two systems of government, Traditional Authorities (T. As) and District Assemblies (D. As), there is a communication breakdown. The communication gap is explained as a half-hearted attempt at cooperation, and accompanying these attempts are suspicions and mistrust between the Traditional Authorities (T. As) and government functionaries. Another key finding of the research is that there

appeared to be no clear integration between traditional authority systems with all the other relevant local government institutions. For example, no institutional system existed to ensure interaction between traditional authority and local Assembly organizations. The chiefs therefore would like to be truly involved in all important deliberations including being made to serve as or represented on all relevant sub-committees of the District Assemblies. According to the research, a chief serve as both the political-military and religious leader. His stool (throne), which serves as a symbol of his political authority, is an ancestral stool. This partially explains the spiritual/sacred nature of the throne and the basis of the chief's immense dignity, respect, and devotion. The taboos governing his behavior and etiquette are all intended to serve as a reminder to him, his subjects, and other members of society of the sanctity of the position he holds.

1. With respect to **hypothesis One**, the finding depicted that there is no significant difference in the types of taboos amongst the three societies based on governance. This indicates that the three societies practice the same type of governance with respect to the taboos on governance. Meaning that female had higher means in determining variables for career indecision. This verifies Ake's (1993) assertion that effective governance is the formulation and implementation of policies that benefit the country's population. Additionally, it confirmed Hall's assertion in Ayre & Callway (2005:111-128) that there is a growing perception that effective resource and service governance requires an open social structure that allows for broader participation by civil society, the private sector, and other interest groups, all of which work collaboratively to support and influence governance.
2. **Hypotheses Two** predicted that there is no significant difference in the enforcement of taboos amongst the three societies based on governance. This prediction was rejected, allowing for the possibility of a major variance in the sorts of taboos across the three cultures, depending on their administration. Hypothesis Two was set to establish the differences among the enforcement of taboos. The differences lie between the three societies. Each society as a way of enforcing taboos. What may account for enforcement in one society will be different in another society.
3. **Hypothesis Three** predicted that there is no significant difference in the future of the taboo and governance system in the three societies. However, the null hypothesis was rejected in favor of the alternate hypothesis due to substantial differences in the future of taboo and

governance in the three study areas. According to the literature, the features of culture that a group of people share with future generations, whether consciously or unconsciously, constitute the group's cultural inheritance. According to UNESCO's (2008) definition of cultural heritage, tangible culture is defined as evidence of cultural activity that can be felt and touched. Tangible culture is primarily concerned with archaeology and urbanization, as well as museum, archive, and library artifacts. Indigenous knowledge is a term that refers to intangible cultural legacy that establishes a connection between a specific group and its ancestral environment (Qereqeretaua, 2008). Whether physical or intangible, culture represents a group of people in meaningful ways. As a cultural group interacts with its natural surroundings, many sorts of principles, facts, and ideas evolve spontaneously. When taken together, these pieces constitute what academics refer to as an indigenous group's cultural knowledge (Ayiku, 21 1997; Kargbo, 2008; Moahi, 2012).

4. **Hypothesis Four** is indicative of the alternative hypothesis that there is a major variation in the role of taboos as change drivers in the three societies. This suggests that the group's environment is extremely likely to have an effect on what they hear, see, consume, and wear. Indigenous knowledge is also viewed as a cultural phenomenon for indigenous people, particularly in Africa. However, globalisation and the concept of 'acceptable' cultures from Western civilizations appear to be jeopardizing this source of cultural identity (Hoppers, 2002). ATR is undoubtedly a religion akin to other global faiths, and its discourse is trustworthy. ATR embraces all African religious ideas and practices. Taboos and cultural rules are social organizations that regulate community behavior. Unlike court law and other formal institutions, taboos are unwritten social laws that govern human behavior and are held together by shared commitments to one another and a reverence for the holy (Freud, 1913). Taboos, for example, are informal institutions founded on cultural standards that do not require government action to propagate or enforce.
5. **Hypothesis Five** inferred that Indigenous cultures have always had administration. A variety of ethnographic representations of the various order of network formations that underpin governance are recorded in this research. Aboriginal extended families and their associated communities, tribes, ritual parties, collectives, and 'skin' groups, conglomerates of out-of-town people, frontier camps, and pastoral stations, and formal and informal

partnerships between Indigenous organizations and officials are examples of such networked formations.

What they all have in common is that, they are all networks: a collection of social and other interactions and connections between a community of persons and institutions that may take on a continuous pattern of connections, processes, and behaviours.

8.3 Recommendations of the Study.

The researcher aims to provide recommendations in this part of the dissertation based on the major results discussed earlier on.

1. One of the outcomes of the research highlighted how taboo belief systems contribute to the people's togetherness and cohesion. It is therefore recommended that the government, Non-Governmental Organizations (NGOs), District Assemblies, and private individuals should financially assist the chieftaincy institution in organizing training workshops and durbars to raise public awareness about the critical role of taboos in indigenous governance. One potential area which should be of concern to Ghana as a nation is chieftaincy conflict. Through this research one of the causes of conflict came out clearly. This is, people who are not members of royal lineages are trying to usurp power. It is proposed that the central government, through the National House of Chiefs (NHC), accelerates the codification of all chief's succession lines in the research areas and throughout the country. This will prevent usurpers from fomenting troubles in the traditional areas studied and to a large extent the country. While it is agreed that limiting leadership to only royal houses deny these traditional areas of all the leadership potential available to them, until that practice is changed, the codification would reduce chieftaincy conflicts and unnecessary litigation, which affect governance in the research area.
2. Another finding showed that the three societies still hold on to taboo days as days one is forbidden to go to farm or go for fishing. As a method of promoting unity, peace, and government, it is encouraged that citizens and non-citizens in these traditional societies learn to understand, respect, and follow taboos connected with taboo days. This may be accomplished by building cultural centres throughout the local areas to educate the residents about the need of preserving traditional values such as taboo days.

3. Additionally, the research uncovered the significance of taboos as a moral compass for governance in the three study areas. It is therefore recommended that district assemblies, in collaboration with traditional councils in the traditional areas, incorporate cultural values into policies and programs through the adoption of by-laws, with the goal of directing citizens toward appropriate governance structures and thereby bolstering grassroots governance.
4. Finally, the researcher's status as an insider researcher aided in the data collecting process by allowing respondents to freely express their concerns throughout the survey and interviews. As a result, information revealed the true nature of the challenges; consequently, the research recommends that future research on the target group consider using insiders as interviewers, as truth is more easily revealed than falsehoods or half-truths, particularly regarding governance experiences and issues of specific taboos related to governance. Additionally, additional research may be performed on a broader scale in the area of local governance and the traditional council's role in assisting the central government in fulfilling its basic purpose of inclusive governance.

8.4 Contribution of the Study to Governance

The results and conclusions of this dissertation provide theoretical and empirical contributions to the subject of governance and Indigenous knowledge systems research. Theoretically, this study contributes to current theories on governance, taboos, and indigeneity among the people of Teshie, Cape Coast, and Kumasi, all of which are located in Ghana. This research has demonstrated that good governance requires guts and planning, but much work has to be done at the grassroots level, and chiefs must be effectively integrated into the country's central governing framework.

Secondly, in practical terms, the findings revealed the observance of taboos as a guiding principle of ethical behavior toward Additionally, this research recommends that the local authorities, in collaboration with the traditional councils of traditional areas, incorporate cultural values into policies and programs through the adoption of by-laws that direct citizens toward proper governance structures, with the objective of strengthening grass roots level governance.

Thirdly, this study contributes to knowledge in the domain of data gathering methods and procedures, since several fieldwork problems were encountered. The researcher's position as an

insider researcher had a beneficial influence on data collection in terms of the survey and interviews, as respondents were candid about their difficulties. As a result, the evidence exposed the underlying nature of the difficulties; the researcher urge that future study on the target population engage insiders as interviewers because truth is more quickly to be disclosed than falsehoods or half-truths in governance encounters and difficulties of specific taboos related to governance. Also, further studies can be conducted on a wider scope in terms of local administration and the traditional council's role in assisting the central government achieve its core mandate of inclusive governance.

8.5 Practical Applicability of the Reaseach

This research lays the foundation for future research and practical application of the studies about topics including governance and taboos and its associated link to development in Ghana. A recommendation by the researcher includes the need to conduct a thorough research in other parts of the country to know what pertains in their cultures when it comes to taboos and governance. This will give a fair generalisation of how taboos have been incorporated into the mechanisms of governance at the local level.

There is one increasingly mature knowledge of the advantages of African Belief systems, while a better understanding of how and under what contexts local populations, along with the root issues involved, implement these systems in response to government, is very important. Therefore, more studies can be undertaken to record the advantages that governments can reap from introducing value systems into local-level governance processes and how the role of chiefs in District Assemblies can be enhanced.

Traditions pervade every element of life in Africa, and they are utilized to explain virtually every occurrence in daily life. This unique quality, however, has been diluted and pushed deeper into the background as a result of the entry of alien religions like as Christianity and Islam, as well as modernity. Therefore, the significance of taboos in African political systems can be explored using a multi-cultural dimension to ascertain what happens in these two or three communities.

Additionally, exploratory research might be performed to examine the 'Democratisation' of Chieftaincy from the inside; promoting development and increasing participation. Chiefs are often pressured to find other means to respond to their people's developmental needs. While the

development of specialised headquarters can be viewed as offering means to oppose state institutions, these offices serve as critical channels for the typical co-opting of non-royal, vying for power, and forming antagonistic power blocs. Due to the emphasis on growth, it is critical that stool candidates be picked based on their capacity to contribute to growth. As with many group issues, the installation of chiefs and the expansion of participation are only some of the ways in which the traditional organization has shifted in response to local realities and perceptions of government and democracy.

Additionally, future work may be performed on a broader scale in the area of local governance and the traditional council's role in assisting the central government in fulfilling its basic purpose of inclusive governance.

Additionally, extensive study might be performed to validate this study's findings about the function of taboos and governance, with an emphasis on capacity building for actors involved in governance and sustainable development. However, this analysis did not aim to examine all the above questions in depth. In order to better examine regional government and economic growth efficiently, this project should also be carried out.

8.6 The Research Limitations

Significant drawbacks that the researcher envisaged included respondents' unwillingness to reveal the information. Some respondents may also feel reluctant to respond to the questionnaires and that can cause a delay for the researcher to finish on time. In addition, the researcher cannot check if respondents are being truthful, as some respondents may be purposefully fabricating their responses. Moreover, the researcher would only interview the major actors in governance in Kumasi, Cape Coast and its surrounding towns and Gas in some selected communities in Accra and its surrounding areas for their views on the topic under investigation. This would reduce the impact of this limitation with other actors in the research area. Furthermore, interviewing higher number of representatives in the formal governance sector would have revealed other measures or channels of integration not captured by the present population through the interview sessions and focus group discussions. Additionally, hearing from institutional and political players would have widened the scope of the results, on the contrary though, that would have also violated the goal of narrowing the range of actors for the research.

8.7 Summary Conclusions

The research has discussed the various taboos that are observed among the people of Accra with particular reference to Teshie-Nungua, Cape Coast and Kumasi and their governance structures. The research has highlighted that among the people of the studied areas, there are taboos linked with chieftaincy, totems, taboo days, and governance. The research findings demonstrated, among other things, how taboos played an important role in the lives of the people in the past and continue to do so in modern times. For instance, taboos established by traditional leaders to guide chiefs' political decisions in the past remain applicable in present times. These customary laws functioned quite successfully in the past and continue to be important in the modern day, even if the consequences associated with these taboos have been reduced as a result of respect for human rights, which provide individuals with some measure of freedom. A cursory examination of the roles of taboos among the people of the research areas in the past and present leads one to conclude that, while some taboos have been modified and others toned down, the future of taboos in governance in the research areas is sustainable because they are embedded in their culture, and because culture is dynamic, it is inevitable to see that some taboos are toned down, others transformed, and outmoded ones that impede human progress done away with.

LIST OF PUBLICATIONS

Title	Type	Language	Year, Institution	DOI/URL
The Demand and Effects of Accountability and Efficient Utilization of Resources by Donors of Local Non-Governmental Organisations (NGOS): A Qualitative Assessment of Some Selected NGOS in the Central Region of Ghana	Article	English	2021	European Scientific Journal 17:32pp. 21-43., 23p. (2021)
The Consequences of Public Procurement and Its Associated Irregularities in Ghana	Article	English	2021	Academic and Applied Research in Military and Public Management Sciences. Közlemény:318 28992 Egyeztetett Forrás könyvrészlet Tudományos
Can Chiefs Be the Problem of Ghana's Democratic Political Space	Article	English	2020	Pro Publico Bono Magyar Kozigazgatas viii. evfolyam

				(2020) 4.szam ISSN 2063-9058 (nyomtatott) ISSN 2786-0760 (elektronikus)
Governance Indicators and Government Performance, the Ghana Experience.	Conference Proceedings	English	31 st May, 2019 Corvinus University of Budapest. Budapest, Hungary	Közlemény:310 14216 Egyeztetett Forrás könyvrészlet Tudományos
The Role of Chiefs in Politic in Ghana	Conference Proceedings	English	2018, Budapest Hungary	Közlemény:310 13922 Egyeztetett Forrás könyvrészlet Tudományos
Impact of Land Conflict on Agriculture Production: A Case Study of the Alavanyos and Nkonyas of Ghana.	Conference Proceedings	English	7 th -8 th June, 2018 Warsaw University of Life Sciences. Warsaw, Poland	Közlemény:310 14094 Egyeztetett Forrás könyvrészlet Tudományos
Measuring the Quality of Government: Perspective of Indigenous Fantes of Cape Coast and Elmina.	Conference Proceedings	English	26 th April, 2018 Szent Istvan University. Gödöllő, Hungary	Közlemény:310 14200 Egyeztetett Forrás könyvrészlet Tudományos

Practices of Taboos in Relation to Governance in the Traditional Setting of Cape Coast and Elmina in Ghana.	Conference Proceedings	English	27 th -29 th March, 2018. Egerton University Njoro, Kenya	Közlemény:310 15923 Egyeztetett Forrás könyvrészlet Tudományos
The Role of Taboos in African Governance Systems	Article	English	2018	Polgári Szemle Közlemény:3101 3815 Egyeztetett Forrás könyvrészlet Tudományos

Appendices

Appendix 1 - Introductory Letter from NUPS

**NATIONAL
UNIVERSITY OF
PUBLIC SERVICE**
DOCTORAL SCHOOL OF
PUBLIC ADMINISTRATION SCIENCES

Date: 03/07/2018

To Whom it May Concern

INTRODUCTORY LETTER

The Bearer of this letter, Mr. Emmanuel Abeku Essel is a PhD student of the National University of Public Service, Budapest, Hungary, undertaking his training programme in Public Administration.

As Part of the programme, he is currently working on his thesis on the topic **Taboos and Governance in Ghana: A Case Study of the Asante, Fante and Ga** and he intends to visit your area or institution to collect data for that purpose.

We therefore write to introduce him to you and request that you give him the necessary assistance to enable him acquire the information he would need for his work.

Thank you for your cooperation.

Your faithfully,



Prof. György KISS PhD
Head of Doctoral School



1083 Budapest, Üllői út 82. | Tel: (1) 432-9000/20899
Postai cím: 1441 Budapest, Pf.: 60. | Email: kiss.gyorgy@uni-nke.hu

Appendix 2: Voluntary Respondents Declaration Forms (Personal and Group)

NOTE OF CONSENT

I out of my own will volunteered to be a respondent for **Mr. Emmanuel Abeku Essel** to enable him investigate the phenomenon of **Taboos and Governance among the Asante Fante and Gas of Ghana** for his PhD Studies.

NOTE OF CONSENT

We the undersigned out of our own will volunteered to be respondents for **Mr. Emmanuel Abeku Essel** to enable him investigate the phenomenon of **Taboos and Governance among the Asante Fante and Gas of Ghana** for his PhD Studies.

Name

Signature

Appendix 3: Sample of Introductory Letter to Traditional Councils

Doctorial school of Public Administration Science
National University of Public Service
Budapest, Hungary
24th December, 2018

The Registrar,
Oguaa Traditional Council,
Emintsimandze Palace
Cape Coast
Dear Sir,

APPROVAL TO COLLECT DATA

I am Emmanuel Abeku Essel, a PhD student of the National University of Public service, Budapest, Hungary. I am writing my thesis on the topic: **Taboos and Governance in Ghana: a Case Study of the Asante, Fante and Ga.**

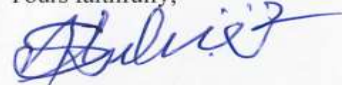
I would be very glad if permission is granted me to collect data from the Traditional Council. During the data collection period, I would be interviewing some selected chiefs and leaders in the Traditional Council including the Paramount Chief.

Sir, I hope to hear favourably from you and to know when I can have the opportunity to conduct the interviews with the chiefs.

Please kindly find attached an introductory letter from my head of department for your perusal and necessary action.

Thank you.

Yours faithfully,



Emmanuel Abeku Essel

Appendix 4: Interview Guide

UNIVERSITY OF PUBLIC SERVICE LUDOVKA

FACULTY: Public Governance and International Studies

DEPARTMENT: Doctoral School of Public Administration Sciences

INTERVIEW GUIDE FOR: Members of the community

Dear Sir/Madam/ Nana

This interview schedule is intended to collect first-hand information (or data) as part of a research on Taboos and Governance in Asante, Fante and Ga Societies in Ghana. I should be very grateful if you could take some time to respond to the items as most objectively as possible. I would want to reassure you, Sir/Madam/Nana, that the information you submit will be used purely for academic purposes and that your anonymity will be maintained. Thank you.

SECTION A- Socio Demographic Profile

Kindly answer by selecting the appropriate box or filling in the area provided below.

1. Gender a) Male () b) Female ()
2. Age (as at your last birthday)
a) 15-19 () b) 20-24 () c) 25-29 () d) 30-34 () e) 35-39 ()
f) 40-44 () g) 45-49 () h) 50-54 () I) 55-59 () k) 60-64 ()
l) 65+ ().
3. Academic Status
a) MSLC () b) JHS () c) SHS ()
d) GCE O 'Level () e) GCE A' Level ()
f) Diploma/HND () g) 1st Degree ()
h) Post Graduate () i) Others (please specify).....
4. Religious Background
a) African Traditional Religion () b) Islamic ()
c) Christianity () d) Other

SECTION B- Identification of actors in Fante governance

Here the researcher wants to find out who are the actors in charge of governance from the peoples perspective and the questions centered around:

1. Who are those in charge of governance in this traditional area?
2. If you are not then who are those in charge?
3. If you are, how were you selected?
4. Were you confined and trained?
5. What mechanisms are there for succession?
6. What are the taboos attached to the position as an actor in charge of governance?
7. How and where did you obtain your authority?

SECTION C-What is Taboo

8. What is your understanding of Taboos
9. Name some
9. How did you hear or were you thought of Taboos
10. Are there Taboos attached to your position?

SECTION D- Consequences of Taboos

With reference to consequences of taboos, the researcher used the following questions to elicit responses from the respondents:

11. What happens to a person who breaches a taboo?
12. What happens to the one who commits it unwillingly?
13. How is such a person regarded?
14. Who does a breach of taboo offend?
15. What signs indicate that a taboo has been broken?
16. How is the offender detected, found and dealt with?
17. Is there a mechanism in place to check whether the offence was committed willfully or out of ignorance?
18. Are punishments meted out to offenders of taboos discriminatory in nature?
19. How is the punishment redeemed?
20. Are there measures in place to check false accusations?

SECTION E – Governance

Under governance, the researcher will seek from the respondent's information based on the following:

21. What is your understanding of governance
22. Who are the players in charge of governance?
23. How does one ascend the status of a governance personality?
24. Are these persons tabooed?
25. What makes them tabooed persons
26. What specific taboos are associated with them
27. What is good governance?
28. What is bad governance?
29. On what basis can one be removed from governance?

SECTION F –Taboos and Governance

To ascertain from the respondents the link between taboos and governance, the following questions would be asked:

30. What do you do as a leader when there is a conflict about “Do’s and Don’ts?”
31. Whose responsibility is it to check if a leader has breached a taboo?
32. What is the implication of what one has done and has brought about dirt to the governance position?

SECTION G- Impact of Contemporary Society on Taboos and Governance

As a means of determining the influence of current society on taboos and governance, the interview centred on the following questions:

33. Are taboos relevant in our contemporary society?
34. What can be done to bring back the observance of taboos?
35. Whose responsibility is it for leadership training in governance?
36. Has modernity affected the observance of taboos?
37. How necessary are taboos?
38. Are there some things impeding your governance as far as the current republican statutes are concerned?

Appendix 5: Focus Group Discussion Guide

UNIVERSITY OF PUBLIC SERVICE LUDOVIKA

FACULTY: Public Governance and International Studies

DEPARTMENT: Doctoral School of Public Administration Sciences

**TOPIC: TABOOS AND GOVERNANCE IN ASANTE, FANTE AND GA SOCIETIES IN
GHANA**

FOCUS GROUP DISCUSSION GUIDE

Dear Respondent,

This questionnaire was created to collect data for a research project on the aforementioned subject. You have been selected as one of the participants. The information you provide will not be made known to any other person or institution. Please kindly respond to the items/statements in this questionnaire by filling in the spaces provided.

Please do not sign any section of the form. I anxiously anticipate your involvement and appreciate your efforts in this critical effort.

1. Can any of you tell me how you understand taboos
2. Is taboos necessary in the society
3. What are some of the taboos of this community
4. Do you think those at the helm of affairs here in this community are tabooed.
5. When you commit a crime, especially break a taboo, how do you redeem yourself
6. What happens to the one who commits it unwillfully
7. How do you know if a taboo is broken
8. Do you think with modernity, taboos are irrelevant?
9. Do you know what governance is
10. Are there types of governance in this community
11. Who do you respond to in times of need in this community
12. How are the chiefs or those in charge of governance in this community chosen
13. Should we put taboos in our governance system
14. Are there some things impeding your governance as far as the current republican statutes are concerned?

Appendix 6: Questionnaire

UNIVERSITY OF PUBLIC SERVICE LUDOVIKA

FACULTY: Public Governance and International Studies

DEPARTMENT: Doctoral School of Public Administration Sciences

**TOPIC: TABOOS AND GOVERNANCE IN ASANTE, FANTE AND GA SOCIETIES IN
GHANA**

QUESTIONNAIRE

Dear Respondent,

This questionnaire was created to collect data for a research project on the aforementioned subject.

You have been selected as one of the participants. The information you provide will not be made known to any other person or institution. Please kindly respond to the items/statements in this questionnaire by filling in the spaces provided.

Please do not write your name on any part of the questionnaire. I look forward to your participation and appreciate your effort in this important effort.

Consent Declaration for Research Participation:

I accept that any information I submit will remain secret and that no information revealing my identify will be included in the study results when they are published or presented at conferences. I am at least 18 years old. I consent to participate in this study by consenting to proceed with the survey and submitting a response to the researcher in question.

I agree to take part in this survey: Yes No

SECTION A: DEMOGRAPHIC DATA

Instruction: Please, place a tick (✓) in the appropriate columns to indicate your response.

1. Gender a) Male () b) Female ()
2. Age (as at your last birthday)
 - a) 20-24 () b) 25-29 () c) 30-34 () d) 35-39 () e) 40-44 ()
 - f) 45-49 () g) 50-54 () h) 55-59 () i) 60-64 ()
 - j) 65 and above.

3. Academic Status

- a) MSLC () b) JHS () c) SHS ()
- d) GCE O 'Level () e) GCE A' Level ()
- f) Diploma/HND g) 1st Degree ()
- h) Post Graduate () i) Others (please specify).....

4. Religious Background

- a) African Traditional Religion () b) Islamic ()
- c) Christianity () d) Other

SECTION B: TRADITIONAL GOVERNANCE

Instruction: Please, place a tick (✓) in the appropriate columns to indicate your level of agreement or disagreement with the statement.

I know	Strongly Agree	Agree	Disagree	Strongly Disagree
1. that leaders in my area are in charge of government				
2. that governance is concerned with how individuals should act in a certain society.				
3.The people in charge of governance are selected from a certain bloodline within the society				
4. That is, leaders and family heads are active in society's politics.				
5. that decision-making processes are vested in those responsible for governance.				

6. that taboos are related with the status of persons in charge of society's governance				
7. Governance actors derive their power from a variety of areas.				
8. Governance actors are accountable to the community's residents.				
9. Actors are devoted to the community's safety and security.				
10. Leaders are urged to make difficult choices that are in the best interests of the populace.				

SECTION C: TABOOS

Instruction: Please, place a tick (✓) in the appropriate columns to indicate the extent to which you agree or disagree with the statement.

Statement	Strongly Agree	Agree	Disagree	Strongly Disagree
1. Taboos are beneficial to any community.				
2. Taboos serve to keep individuals in check.				
3. When I knowingly violate a taboo, I will bear the repercussions.				
4. Wh When I unknowingly violate a taboo, I will bear the consequences.				

5. The significance of taboos in society has been made clear to me.				
6. There are procedures in place to determine whether an offense was committed intentionally or not.				
7. the penalty meted out to violators is justifiable in the community				
8. punishment is redeemable				
9. Without taboos, society is incapable of being ruled.				
10. Taboos are connected with positions of authority in society.				

SECTION D: TABOOS AND GOVERNANCE

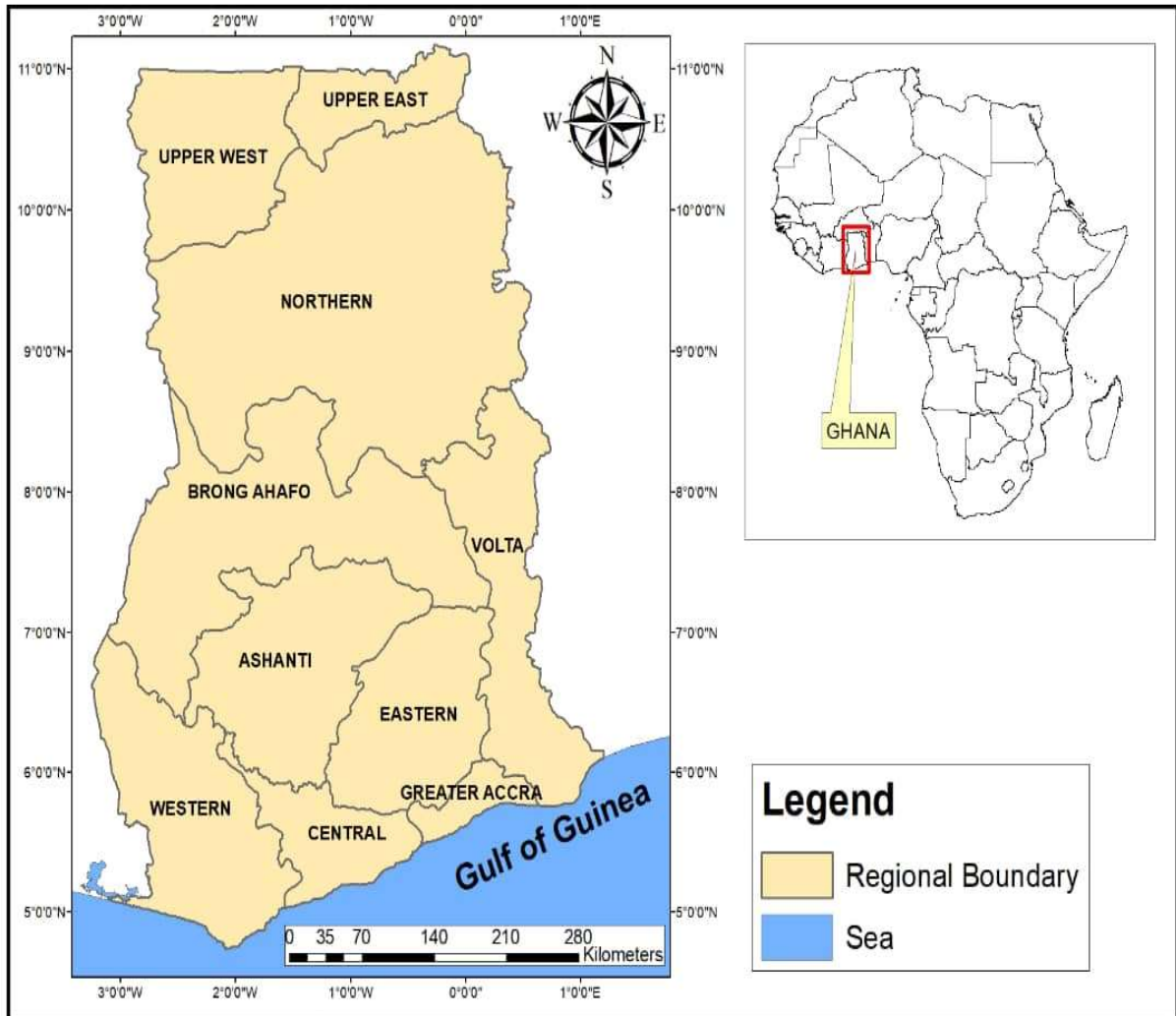
Instruction: Please, place a tick (✓) in the appropriate columns to indicate the extent to which you agree or disagree with the statement.

Statement	Strongly Agree	Agree	Disagree	Strongly Disagree
1. Governance is concerned with how citizens are treated in their society.				
2. The elders, chiefs, and clansmen are in charge of the society's governance.				

3. To be a governance actor, one must be regarded and held in high regard by society.				
4. It is possible for a governance personality to be taboo.				
5. The elders are those who educate individuals in order to place them in positions of authority.				
6. Specific taboos are reserved for specific individuals.				
7. when I violate a taboo, I must bear the consequences				

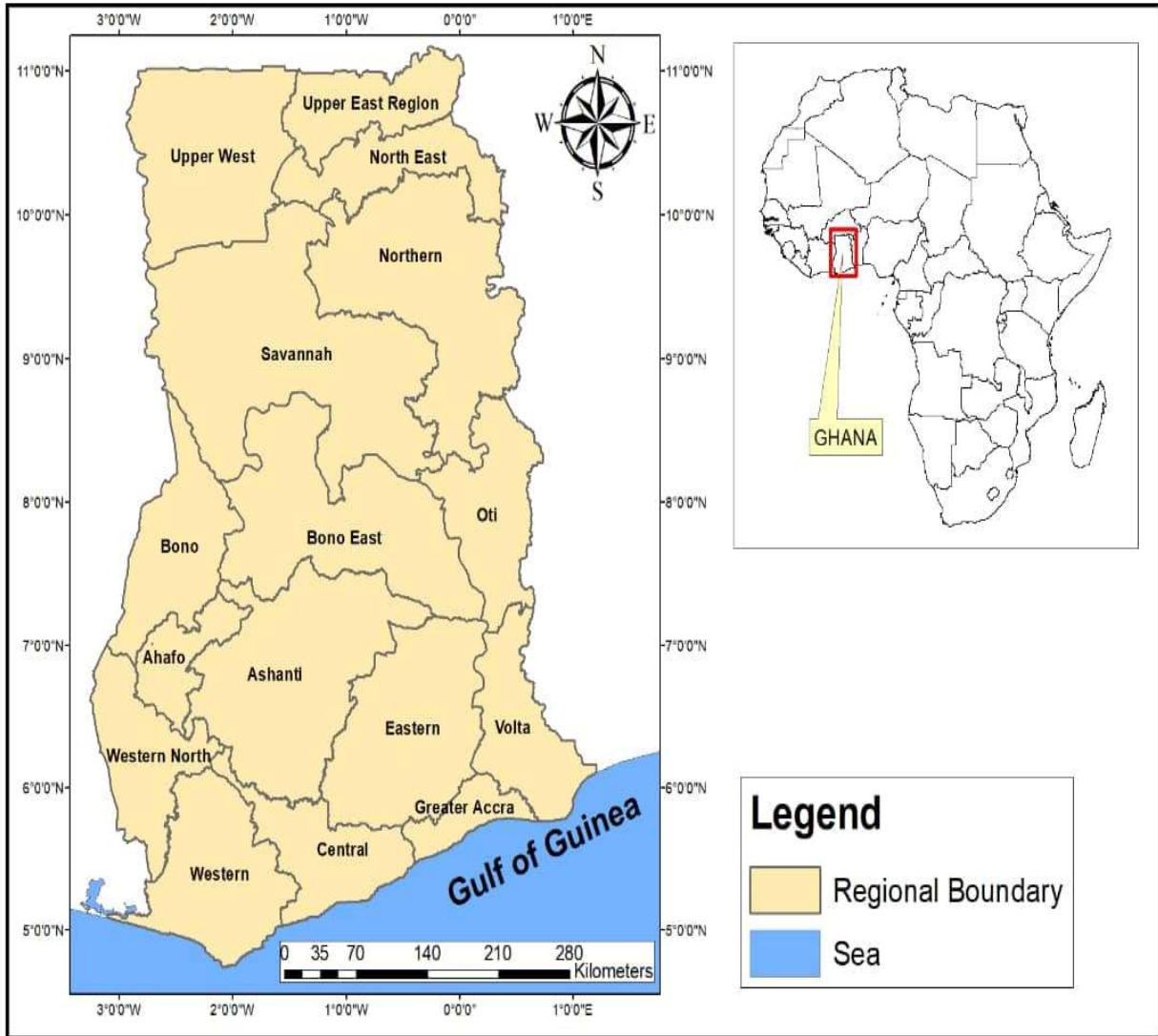
Appendix 7: Maps of the Research Areas

Map 1: Previous ten (10) regions of Ghana



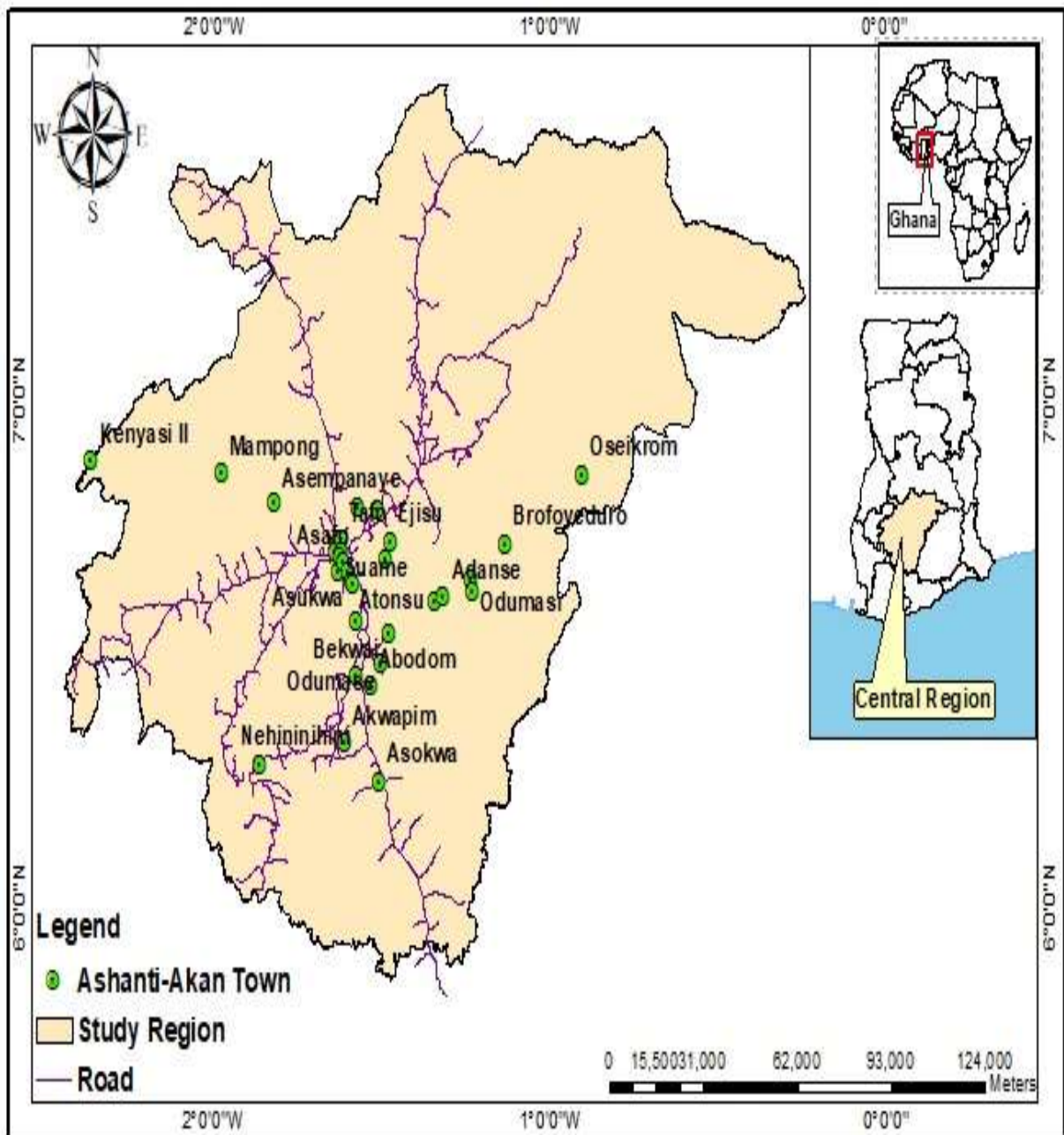
Source: Author's own construct, 2019

Map 2: Current sixteen (16) regions of Ghana



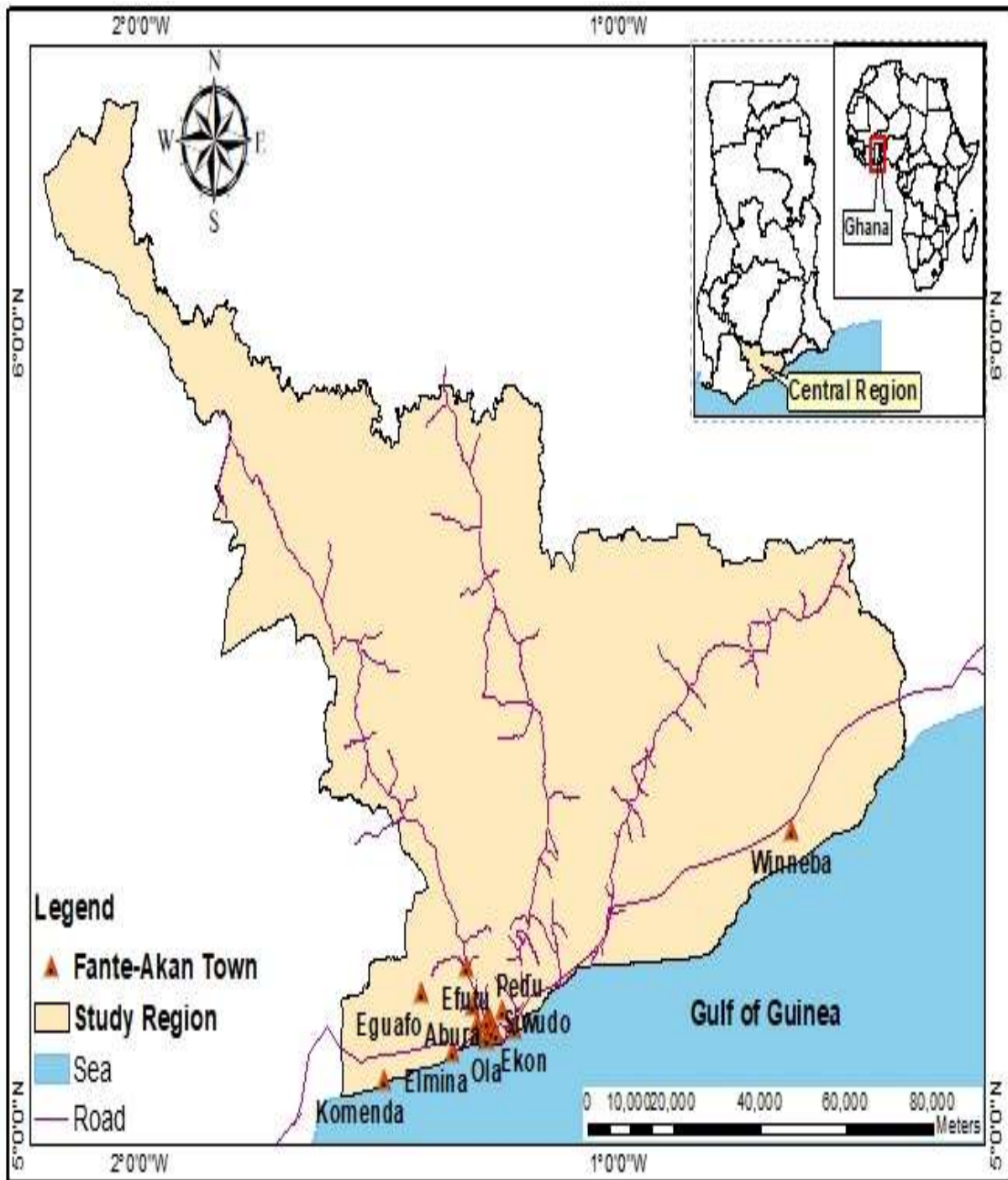
Source: Author's own construct, 2019

Map 3: Research Area 1- Ashanti Region (Asante's)



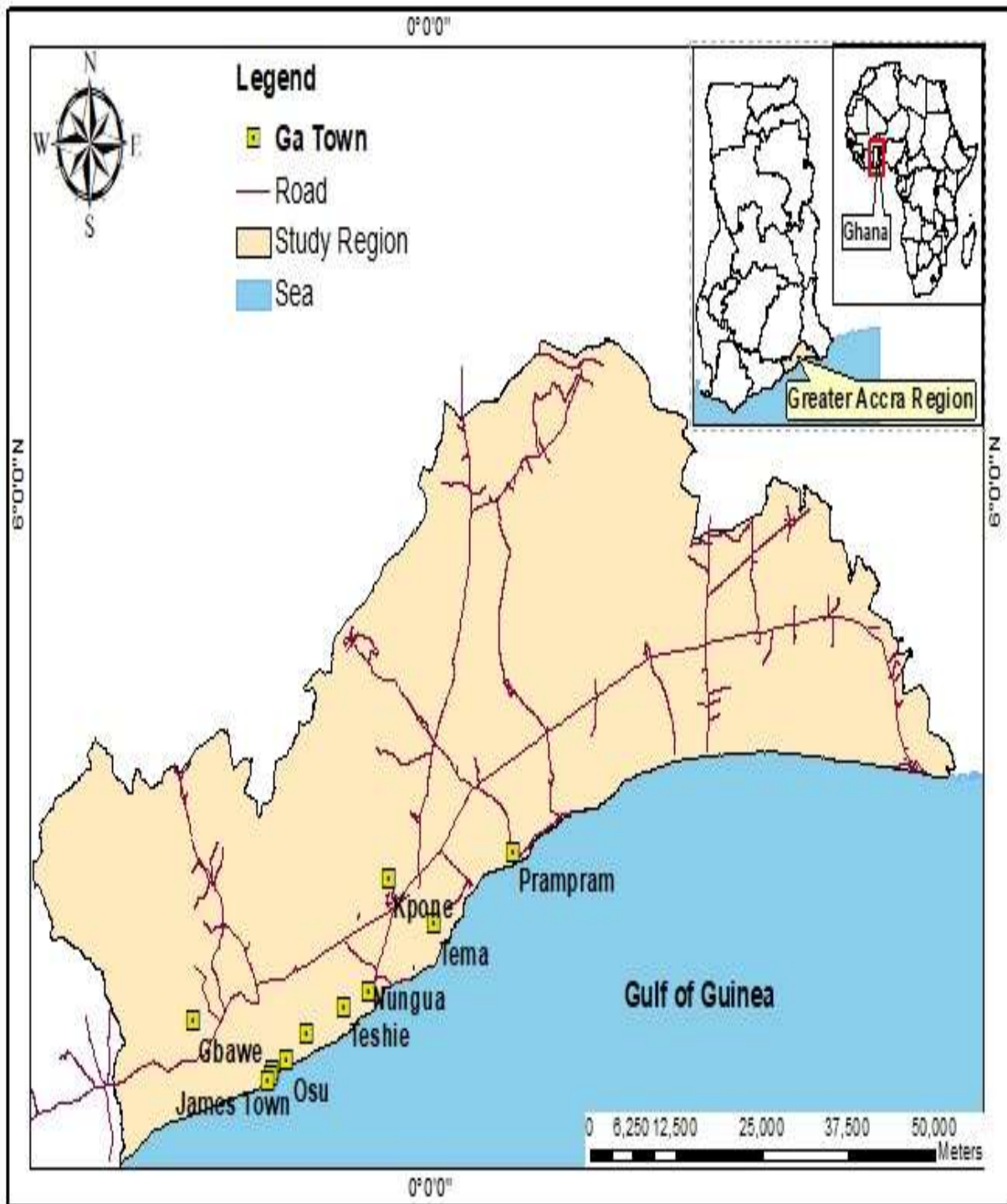
Source: Author's own construct, 2019

Map 4: Research Area 2: Central Region (Fantes)



Source: Author's own construct, 2019

Map 5: Research Area 3: Greater Accra Region (Ga's)



Source: Author's own construct, 2019

Appendix 8: Photo Gallery



The lead researcher interviewing Rev. Dr. Gyasi Ankrah (A Ga historian)

The lead researcher interacting with Gborbu Wulomo- Shitse of the Ga Traditional Council.





The lead researcher interviewing Osabarima Kwesi Atta II – Omanhene of Ogua Traditional Council.



The lead researcher interviewing Daasebre Kwebu Ewusi VII (The Paramount Chief and President of the Abeamde Traditional Area and currently the Vice President of the Ghana National House of Chiefs)



The researcher interviewing Neenyi Ghartey VII (The paramount Chief of Effutuman)



The chief priestess of Effutu and her entourage interacting with the lead researcher



The lead researcher with Nana Osei Kofi Abiri, Omanhene of Kenyasi No.2



Nana Afrakoma Kusi Buadum (Queen Mother of Asante Akim-Agogo) interacting with the lead researcher



The lead researcher leading a focused group discussion in the Ashanti Region.



The lead researcher leading a focused group discussion in Effutu (Central Region).

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