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TABOOS AND GOVERNANCE IN ASANTE FANTE AND GA SOCIETIES IN GHANA

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1.1. Overview of the Study

Among the numerous groups of individuals on the vast continent of Africa, there are different types of African Traditional Religious (ATR) belief systems. 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 reject the fact that the nature, that is, the core beliefs in African Traditional Religion, namely the belief in a Supreme Being, lesser deities or spirits and ancestors, as practiced in West Africa and, especially, by the Akans and Gas in Ghana, are virtually the same, while different expressions of ATR are found among different ethnic communities in Africa

Instead of doctrines that enhance exclusive claims to reality and values, African Traditional Religions put emphasis on practical life. In reciprocal exchange, the different traditional religious systems open up various religious elements that equip them to respond to the practical challenges of life, such as sickness, hardship and death. ATRs do not play a part in rivalry and conflict, but rather a complementary role in meeting people's social, psychological and spiritual needs. At this point, it must be noted that while it may be true, to some degree, that the presence of Christianity and Islam has had the effect of reducing the dominant power of ATR on African people. ATR and its cultural values, regardless of religious beliefs, have been the major factors that have formed and shaped African thoughts and expressions. They are rooted in the very being of Africans, and are embodied in different forms of behaviour and practices.

Chieftaincy is one of the few traditional institutions in Ghana that has still survived despite the influx of Western cultures and their consequent disregard and discard of some customs of Ghana. Traditional African governance institutions are varied. Chieftaincy is regarded as a male dominated sphere in Ghana. Chieftainship systems, for the most part, converge with consensual systems at the grassroots level. Chiefs at the grassroots level are accountable to chiefs at the higher level and seldom have the ability to subvert the interests of the nation. Despite these variations, the literature portrays chieftaincy as a structure of homogeneity and the status of skeptics, with little acknowledgment of democratic practices, especially at the level of the grassroots, that chieftaincy cannot be reconciled with modern democratic institutions.

A taboo will always have something to do with “sacredness” of something which would be “forbidden”. Taboos apply to “persons” or “something” that is set aside and barred from public use. In ensuring that good governance prevails in a given society in Ghana, the chieftain

institutions use taboos which is an aspect of the norms and culture of the people to govern. Indigenous Knowledge Systems (IKS) rely exclusively on indigenous ways of making people's lives meaningful. While taboos defy categorisation, it is observed that grouping them is of benefit to the understanding of taboos. The categorisation clearly demonstrates that every aspect of human behaviour is governed by these sanctions on “do's and don'ts”. They range from the legal, social, economic and environmental dimensions of human life to the spiritual dimension.

Information on the topic of indigeneity in Africa or Ghana are neither the aim nor the scope of this research. However, in order to connect the idea of indigeneity to indigenous knowledge and to link indigenous knowledge to indigenous governance in Africa, the approaches to indigeneity in Africa, which apply *mutatis mutandis* to Ghana, need to be highlighted in general.

Growth and governance in solving problems in Africa is one specific field where this is well evident, thus making IKS a topic for serious academic pursuit in recent times. In the traditional African setting, governance is seen in the institution of chieftaincy and citizenship, where each complements the other in adhering to the different taboos outlined for the harmonious and peaceful life of society. It helps to control life and property as well. However, due to the influx of science and technology and influences from some religious beliefs, especially Christianity and Islam in Ghana particularly and Africa as a whole, this unique aspect of African Traditional Religion (ATR) has been watered down in recent times.

Taboos and governance have been accepted as one force in the sense that a community's governance cannot be firmly achieved without taboos. Since governance is about legitimacy, the sworn oath gives leadership legitimacy. It follows that these 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 he 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. It is very clear that non-compliance with the oath of office is similar to breaking a taboo and breaking a taboo is often a violation of the law. As mentioned earlier, a leader may lose credibility on a violation of any of the laws enshrined in the office oath and thus will not rule again. The basic laws giving legitimacy and governing the actions of the leader in relation to the governed have been violated. Elements of good governance are contained in the exchange of taboos in the chief's council of state between a chief and the governed by their representatives. 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 achieve the aim of society, they control the actions of 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 is the current essence of governance-related 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 Knowledge Systems (IKS) in terms of governance and taboos.

Good governance leads to enhancing democracy and human rights, promoting economic growth and social stability, reducing poverty, improving the security of the environment and the sustainable use of natural resources, and restoring confidence in government and public administration. Since governance is the decision-making and implementation process, a governance research focuses on the formal and informal stakeholders involved in the decision-making and implementation of the decisions taken, as well as on the formal and informal processes set up to arrive at and execute the decisions.

The findings of this study propose a shared governance approach for the Chieftaincy institution in the area of IKS in dealing with taboos and governance. As good governance has become one of the most debated aspects of the governance structure, the purpose of this study was to examine the role taboos play in the indigenous governance structure of the Akans and Gas in Ghana.

The research was guided by the Creswell's knowledge on research paradigm to describe a researcher's philosophical view and conceptualisation of reality. The research adopted mixed method approach in achieving the objective of the research by obtaining empirical data for the research questions. Two sets of instruments were adopted for data gathering. The first instrument was an interview guide that was used to solicit structured data from the respondents in order to elicit more candid and objective replies. The second instrument was a questionnaire, which was used by the researcher to enable him gather the exact responses relevant to the research, from participants.

For the data collected from the interviewees' responses content analysis was pursued, the data gave an interesting theme that determine the concept of governance, belief systems, decision-making processes and types of taboos related to governance in the three societies that the study was conducted. The empirical data supports in analyzing how the societies/communities is governed and highlights the challenges and barriers to governance of the societies/communities. Governance practices in the context of this study are limited only to the environments of Greater Accra, Central and Ashanti Regions of Ghana.

1.2. Statement of Problem

Information on the topic of indigeneity in Africa or Ghana are neither the aim nor the scope of this research. However, in order to connect the idea of indigeneity to indigenous knowledge and to link indigenous knowledge to indigenous governance in Africa, the approaches to indigeneity in Africa, which apply *mutatis mutandis* to Ghana, need to be highlighted in general. Broadly speaking, the growth of the civil rights movement of indigenous peoples in Africa is closely related to the efforts of the United Nations to raise global awareness of the problem and open public spaces for people to share their stories (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. In order to ensure that peace and stability were present in the community, they provided a set of rules that acted as moral guidelines or a law in the community. The presence of guiding principles,

source(s) of motivation, and certain grounds for objectivity is required by any moral structure. While articulated as 'negative' values emphasizing 'do's and don'ts...' 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. To some extent, they were better than modern law enforcement authorities because, in most situations, breaking a taboo was synonymous with an instant sentence, one did not have to be found to be punished; they helped raise children and offered marriage rules: when explaining some moral values to them, they could be characterized as 'teaching aids.' Taboos were a useful way of expressing the same meaning from a particular viewpoint when one lacked an analytical capacity to impart the significance of certain moral values.

This research initiative is developed from the complexities in governance and the different forms of taboos in the society, which has made scientific research especially in this field to be treated as a phenomenon. The phenomenon inspired the research on taboos and governance in Asante Fante and Ga societies in Ghana; it presented evidence-based information on the practices of governance and the place of taboos in the settings of a society in Ghana and how these activities impact on the lives of the people in the community. In order to better inform policy discussions and public debate, it is also essential to understand why some specific taboos are observed amongst the three societies.

1.3. Research Questions and Hypotheses

1.3.1. Research Questions

The first question asks: What is the indigenous understanding of what constitutes governance and good governance?

The second question observes and asks: What is the current nature of governance related taboos?

The third question tackles whether taboos play any role in the contemporary indigenous governance of the research areas?

The fourth question asks: What are the ways indigenous governance system had been affected by contemporary society on taboos?

1.3.2. Research Hypotheses

1st hypothesis: *In view of the nature of taboos and governance in the societies, there should be a significant difference in the enforced by social punishment when the governance structures are not adhered to. For such social punishment to be effective, behaviour must be observable.*

2nd hypothesis: *Some taboos are prohibited under the law, and transgressions may lead to severe punishment. A taboo has a meaning only if there are potential benefits attached to deviating from it. The benefits may materialize only in some special circumstances. An individual who considers violating a taboo will observe the realization of his own private benefits from such a deviation. It is assumed the chiefs in the three traditional areas use taboos to rule.*

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 described as social mechanism that helps in the management and protection 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 colonization, 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?*

1.4. 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. Thus, the overall objective was to find out the role taboos play in the indigenous governance of the people of

Asante, Fante and Ga and to assess the impact of contemporary society on taboos which are related to governance. Specifically, the objectives of the research are therefore:

To have a good understanding of what constitutes governance and good governance in the context of the indigenous set-up. 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.

Social taboos represent good examples of informal institutions which are based on cultural norms that do not depend on government for either promulgation or enforcement. Informal institutions, such as taboos, have largely been neglected when it comes to traditional governance and this research seeks to assess the current nature of governance related taboos societies.

Taboos and cultural laws are social institutions that govern behaviour within communities and all human societies ascribe to some form of social taboo that is maintained as an informal institution by the cultural standards of its members. The impact of contemporary society on taboos is huge and can lead to a combined initiative of policies between proponents of governances and taboos that will depend greatly on the society's position

The consequence of any impact of contemporary society on the taboos on indigenous governance is overwhelming. In Ghana, indigenous belief systems have played significant roles in the governance system and taboos that serves to support official regulations.

1.5. 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 it more as symbolic or ceremonial functions. Even where traditional leaders' authority is not questioned, deep local tension is often created by their mode of selection and the way they execute their functions. The outcome of the research 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 revealed 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 also show how 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 was 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.

Moreover, this study contributes to the analytical, academic and empirical knowledge related to taboos and governance of the people of Teshie, Cape Coast and Kumasi.

Analytically, this research provides knowledge of good governance and its effect on the people of Teshie, Cape Coast and Kumasi in Ghana. In the academic knowledge this study provides a new categorisation of good governance on the basis of regional analyses. This reveals that implementing the mechanisms of good governance is different based on the local context. Besides, there is the need for considering the regional socio-economic indicators with regard to the governance of the local indigenes when it comes to the governability of Ghana.

In empirical terms, this study further adds new insights into the practical knowledge of governance, and taboos. Furthermore, this study reveals the role of various governance mechanisms that can affect governance at the local level if care is not taken.

Academically, this study will be the first of its kind, which can be duplicated, and it can be a study that provides enough information on governance in the traditional systems in Ghana. Furthermore, any aspect of this study can be a topic for researchers in the future to research and investigate it in detail.

1.6. The Scope of the Research

This study covered some Ghanaian communities as it dealt with taboos and governance among three interconnected societies. For this study, the data was collected in three cities in Ghana including: Teshie, Cape Coast and Kumasi. The research community for this study was 85 participants and the data collected consist of two parts, the qualitative data and quantitative data.

The qualitative data was obtained from a 38-item structured interview guide while the quantitative data came from all the participants in the study which included Traditional Rulers, traditional priests/priestesses, Family Heads and Members of the Community. The study was further supported by a focus group discussion that went to buttress the points of the traditional rulers and what pertains to communities in relation to taboos and governance.

1.7. Limitations of the Research

The major limitations 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 whether the respondents are telling the truth since some respondents may deliberately be falsifying their replies. Moreover, the researcher would only interview the major actors in governance in Kumasi, Cape Coast and its surrounding towns and Gas in Teshie 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 though the interview sessions and focus group discussions covers that. Also hearing the side of institutional actors and political actors would have broadened the findings, but it would have compromised the desire to narrow the field of actors.

1.8. Summarized Conclusions

The goal of this research was to answer the question of taboos and governance in Asante, Fante and Ga societies in Ghana. The steps taken in this research were intended to show conceptual perspectives of actors in the discourse and how their action or inaction has impacted in the way of taboos and governance. One key objective of the research was to have a good understanding of what constituted governance and good governance in the research 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 checks 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. The act of governance entails the main actors who are mainly chiefs galvanizing all the resources in the community including the participation of all the members in the community to achieve progress.

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.

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. 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 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 a 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 involved in the breach of a major taboo, the remedy is the removal of the chief from office and/or pacification of the sacred through the sacrifice of an animal usually a sheep. If it happens to be a citizen, the person is fined in addition to a 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.

One key objective of the research was to ascertain the role, if any, taboos play in the indigenous governance. The research found out that taboos play tremendous roles in the governance of the research area. 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. From the research, one can affirm that taboos have played an important role in the traditional African society and keep to exercise its influence on the modern society as well. They helped

people to preserve moral rules that were helping them, as individuals and as communities, to live a peaceful and harmonious life. Though formulated in forms of “dos” and “don'ts” and sometimes being ambiguous, they enabled people to maintain the moral order and hierarchy in the society. The institution of traditional leadership has shown resilience throughout the ages, and while political dispensations with their ideologies have come and gone and will continue to come and go. Based on this, one can come to the strong conviction and arrive at the opinion that, the institution of traditional leadership, which has been the rock of traditional governance, will endure.

Chieftaincy is not based on high satisfaction with the way chiefs perform their tasks, people can simultaneously support the institution of chieftaincy and be highly critical of the performance of certain chiefs or certain tasks. Individuals or clans who heed taboo rules are expected to be blessed with protection, good health, fertility, wellbeing and long life; whereas those who breach taboos are invoking the ancestors’ anger and wrath would be punished.

The research revealed that the Asantes, Fantes and the Ga’s are uniquely structured as far as their tradition and culture is concerned. This is so clear in their traditional administrative system as well as their beliefs and practices which promote unity and cooperation among them. With the observation of taboos in the three traditional societies with particular reference to chieftaincy, totems, deity, sacred grove, “taboo days” and suicide, it was found out that traditional rulers occupy a unique position, therefore chiefs are expected to observe taboos in order to maintain certain standards to please their subjects. Taboos remain the prime factor of guiding principles of moral conduct towards the exploitation of natural resources in the community. Thus, the practice of taboos among the people of the three traditional societies remain very strong because it reinforces the communal values of solidarity, identity and unity among the people.

The research revealed that in terms of institutional linkages between the two systems of government, there is a communication gap between the Traditional Authorities (T. As) and the District Assemblies (D. As). The communication gap is explained as a half-hearted attempt at co-operation, 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 instance, there was no institutional arrangement for ensuring interaction between the traditional authorities and the Assembly structures at local

level. 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. The research revealed that a chief is both the politico-military and religious head. The stool (throne) he occupies, which is the symbol of his political power, is an ancestral stool. This partly accounts for the spiritual/sacred aspect of the throne and the source of the great dignity, respect, and veneration the chief is accorded. The taboos relating to his conduct and manners are all meant to remind him, his subjects, and other members of the society about the sanctity of the position he occupies.

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.

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 paving way for the alternate hypothesis that, there is significant difference in the types of taboos amongst the three societies based on governance. 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.

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 and going for the alternate hypothesis on the basis that there is significant difference in the future of the taboo and governance system in the three societies. Literature indicates that, the aspects of culture that a group of people consciously or unconsciously share with the next generations form the cultural heritage of that group of people.

Hypothesis Four is predictive of the alternate hypothesis that there is significant difference in taboos being drivers of change in the three societies. This means that the surroundings of the group are very likely to influence what they hear, see, eat and wear; Indigenous knowledge is also seen as the cultural reference point for native people, especially in Africa. ATR arguably is a religion comparable to other world religions, and discourse involving it can be considered credible. ATR encompasses all African beliefs and practices that are considered religious. Taboos and cultural laws are social institutions that govern behaviour within

communities. Informal institutions such as, taboos are based on cultural norms that do not require government intervention for proliferation or enforcement

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. Examples of such networked formations include Aboriginal extended families and their associated communities, tribes, ritual parties, collectives and 'skin' groups, congeries of out-of-town people, frontier camps and pastoral stations, and partnerships (formal and informal) of Indigenous organizations and officials.

What they all have in common as networks is a collection of social and other interactions and links between a community of individuals and institutions that can take on a continuous pattern of connections, processes and behaviours.

1.9. Contribution of the Study to Governance

The findings and remarks of this thesis contribute theoretically and empirically to the field of the study of governance and on Indigenous knowledge system. Theoretically, this study contributes to the theories in the present literature on governance, taboos and indigeneity amongst the people of Teshie, Cape Coast and Kumasi, all in Ghana. This study has shown that the governance of the people takes courage and plan but at the grassroots level a lot of work has to be done and the chiefs must be properly incorporated into the central governance structure that is being operated in the country.

Secondly, in practical terms, the findings revealed the observance of taboos as a guiding principle of moral conduct towards the governance in the three research areas. Moreover, this research has proposed the district assembly in collaboration with the traditional council of the traditional areas integrate the cultural values into policies and programmes by coming out with by-laws to guide the citizens towards proper governance structures with the aim of strengthening grassroots governance.

Thirdly, this study contributes to knowledge in the area of methods and techniques that are used for data collection, in which some fieldwork challenges were experienced. The researcher's position as an insider researcher had positive effect in the data collection with regards to the survey and interviews as respondents were open to freely discuss their challenges. Therefore, information revealed the true nature of the challenges; the researcher recommend future research for the target group should consider using insiders as interviewers as truth is more easily

revealed as against falsehood or half-truths especially in governance experiences and issues of specific taboos related to governance. Also, further studies can be conducted on a wider scope in the aspect of local governance and the role of the traditional council in helping the central government achieve its core mandate of inclusive governance.

1.10. Further Research

This research study sets the basic ground for further research studies about topics including governance and taboos and its associated link to development in Ghana. A recommendation by the researcher is 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 generalization of how taboos have been incorporated into the governance structures at the local level.

There is an 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 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.

In Africa, traditions permeate every aspect of life and these are used to explain every phenomenon in day-to-day activities. However, this inimitable feature has been watered down and further pushed to the background by the influx of foreign religions such as Christianity and Islam, as well as modernity. Therefore, the role of taboos in African governance systems can be explored using a multi-cultural dimension to ascertain what happens in these two or three communities.

Moreover, a further research could be conducted to explore the 'Democratisation' of Chieftaincy from within; Promoting Development and Broadening 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 seen as introducing mechanisms to contend with state institutions, these offices act as essential conduits for the conventional co-opting of non-royal, competing and adversarial power blocs. The emphasis on growth has made imperative that stool applicants are chosen on the basis of their potential to bring growth. The installation of chiefs

and the extension of participation, as with many group problems, are just some of the ways in which the traditional structure has changed depending on local conditions and perception of governance and democracy.

Also, further studies can be conducted on a wider scope in the aspect of local governance and the role of the traditional council in helping the central government achieve its core mandate of inclusive governance.

Besides, another research could be conducted to test the validity of this study in regard to the role of taboos and governance which will focus on capacity building of the actors 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.

LIST OF PUBLICATIONS

Title	Type	Language	Year, Institution	DOI/URL
The Consequences of Public Procurement and Its Associated Irregularities in Ghana	Research Paper	English	2021	Academic and Applied Research in Military and Public Management Sciences. Vol. 20, No. 1 (2021) 55–65. DOI REAL Teljes documentum Publication: 32238079 Közlemény:318 28992 Egyeztetett Forrás könyvrészlet Tudományos
The Role of Traditional Leaders in Governance structure Through the Observance of Taboos in Cape Coast and Teshie Societies of Ghana	Research Paper	English	2021	International Relations and Diplomacy 9: 3 pp. 122-135.,14p. DOI REAL Teljes documentum Publication: 32124957
The Demand and Effects of Accountability and Efficient Utilization of Resources by	Research Paper	English	2021	European Scientific Journal 17:32 pp. 21-43., p. (2021) DOI Egyeb URL

Donors of Local Non-Governmental Organisations (NGOs): A Qualitative Assessment of Some Selected NGOs in the Central Region of Ghana				Publication: 32261059
Can Chiefs Be the Problem of Ghana's Democratic Political Space	Research Paper	English	2020	Pro Publico Bono – Magyar Közigazgatás; A Nemzeti Köszolgálati Egyetem Közigazgatás Tudományi Szakmai Folyoirata 8:4pp.122-133.'12 p. (2020) DOI REAL Teljes documentum Publication: 32021258 ISSN 2063-9058 (nyomtatott) ISSN 2786-0760 (elektronikus)
Assessing the Role and Significance of Chiefs in the Governance of Cape Coast, Teshie and Kumasi Societies in	Research Paper	English	2020	International Relations and Diplomacy 8:12 pp. 514-525., 12 p. DOI REAL Teljes documentum Publication:

Ghana				31955754
Governance Indicators and Government Performance, the Ghana Experience.	Conference Proceedings	English	31 st May, 2019 Corvinus University of Budapest. Budapest, Hungary	In: Benczes; István; Kaponyi, Erzsébet, Szerényi Zsuzsanna, (eds.) 1st International PhD Conference of the International Relations Multidisciplinary Doctoral School of CUB: Conference Proceedings Budapest, Hungary: Corvinus University of Budapest, International Relations Multidisciplinary Doctoral School (2019) 152 p. pp. 131-134., 4 p. Közlemény:310 14216 Egyeztetett Forrás könyvrészlet Tudományos
The Role of Chiefs in Politic in Ghana	Conference Proceedings	English	2018, Budapest Hungary	In: Mehes, Tamás; Téglási, András (eds.) A jövő közigazgatás-

				<p>tudománya :A Közigazgatás- tudományi Doktori Iskola doktoranduszain ak jubileumi tanulmánykötete Budapest, Hungary : Dialóg Campus Kiadó, (2018) pp. 31-43.</p> <p>Közlemény:310 13922 Egyeztetett Forrás könyvrészlet Tudományos</p>
Impact of Land Conflict on Agriculture Production: A Case Study of the Alavanyos and Nkonyas of Ghana.	Conference Proceedings	English	<p>7th -8th June, 2018</p> <p>Warsaw University of Life Sciences.</p> <p>Warsaw, Poland</p>	<p>In: Golebiewski, Jaroslaw (eds.) Proceedings of International Scientific conference 'Eco nomic Sciences for Agribusiness and Rural Economy" Warszawa, Varso, Poland Warsaw University of Life Sciences Press (2018) 401 p. pp. 182- 187., 6p.</p> <p>Közlemény:310 14094 Egyeztetett Forrás könyvrészlet</p>

				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	In: Horváth, Bálint; Khademi-Vidra, Anikó; Bakos, Izabella (eds.) 3rd International Young Researcher Scientific Conference: Sustainable Regional Development - Challenges of Space & Society in the 21st Century. Gödöllő, Hungary: Szent István Egyetemi Kiadó, (2018) 424 p. pp. 111-119. 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	In: Kibor, Alfred K. (ed.) The 12th International Conference and Innovation Week: Knowledge and innovation for social and economic

				<p>Development: Conference Proceedings Njoro Kenya: Egerton University, (2018) 310p. pp. 254-258., 5p</p> <p>Közlemény:310 15923 Egyeztetett Forrás könyvrészlet Tudományos</p>
The Role of Taboos in African Governance Systems	Research paper	English	2018	<p>Polgári Szemle: Gazdasági És Társadalmi Folyóirat, 14 (4- 6). pp. 372-386., 15p. (2018)</p> <p>Közlemény:3101 3815 Egyeztetett Forrás könyvrészlet Tudományos</p>

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PhD candidate; National University of Public service Budapest, Hungary

Doctoral School of Public Administration Sciences

Research Field – Public Administration in Governance and Society

Qualifications: Master of Philosophy in Religion and Human Values

Master of Education in Management

Post Graduate Diploma in Education

Bachelor of Arts Degree in Religious Studies

Studies

2013

Master of Philosophy in Religion and Human Values, University of Cape Coast, Cape Coast, Ghana

2008

Master of Education in Management, University of Cape Coast, Cape Coast, Ghana

2002

Post Graduate Diploma in Education, University of Cape Coast, Cape Coast, Ghana

1994-1997

Bachelor of Arts Degree in Religious Studies, Department of Religion, Faculty of Arts,
University of Cape Coast, Cape Coast, Ghana.

Work Experiences

2013-to present

Chief Administrative Assistant, Dean's Office, School of Biological Sciences, University of
Cape Coast, Cape Coast, Ghana

Responsibilities:

- Support the Dean with daily clerical tasks
- Plan meetings and take detailed minutes
- Develop and implement office policies and procedures

2003-2013

Chief Administrative Assistant/ Relations Officer, Alumni Relations Office, University of Cape
Coast, Cape Coast, Ghana

Responsibilities:

- Develops, coordinates and evaluates programs and projects to promote alumni relations and educational programs designed to connect alumni through academic channels such as programs/departments/schools/colleges.
- Plans, coordinates, and attends events, meetings, or other activities as requested by academic units

- Coordinates and produces reports, proposals, and analyses for management, to include monthly budget to actual reviews of areas of programmatic responsibility, periodic reports to reflect relevant data gathering and analysis, and post-event reports and recommendations
- Collaborates with other office staff on programmes which engage alumni through multiple channels such as academic program and geographic location combined

2001-2003

Senior Research/Teaching Assistant, Department of Religious Studies,
University of Cape Coast, Cape Coast, Ghana.

Responsibilities:

- Attend course meetings and respond promptly to emails from the instructor or Head Teaching Assistant (T.A.)
- Conduct tutorials, or review sessions
- Provide sufficient feedback to students
- Report any suspected academic integrity issues to the course instructor.
- Provide assistance to faculty members or staff with classroom work or field research
- Schedule and maintain regular office hours to meet with students
- Copy and distribute classroom materials.

Language Skills:

English - Native and Professional Working Proficiency

Fante - Mother Tongue

French -Basic Level

Hungarian - Intermediate Level

Others – Twi, Ga

Skills and Expertise:

- Human Resource Management
- Public relations
- Fund raising
- Events Organisation
- Educational Management
- Religion, Society and Governance
- Excellent communication skills with sensitivity to cultural communication differences
- Microsoft Word, Power Point, Microsoft Excel

Conferences Attended

- **Presenter**, Critical Rethinking of Public Administration, National University of Public Service Budapest, Hungary. 21st April, 2023
- **Presenter**, 1st International Relations Multidisciplinary Doctoral School of CUB: 31st May, 2019 Corvinus University of Budapest. Budapest, Hungary
- **Presenter**, International Scientific Conference, In the Service of the Nation. National University of Public Service. 21st-24th November, 2018 Budapest. Budapest, Hungary
- **Presenter**, International Scientific Conference 7th -8th June, 2018 Warsaw University of Life Sciences. Warsaw, Poland
- **Presenter**, The 12th International Conference and Innovation Week: 27th -29th March, 2018. Egerton University Njoro, Kenya.
- **Presenter**, 3rd International Young Researcher Scientific Conference: Sustainable Regional Development - Challenges of Space & Society in the 21st Century. 26th April, 2018 Szent Istvan University. Gödöllő, Hungary
- **Participant**, 17th CUA Educational and Biennial Conference. 22nd -26th May, 2012. Kasoia, Ghana.
- **Participant**, CASE Conference 2011: "Educational Advancement in Africa, Nairobi, Kenya. 18th -20th October, 2011. Nairobi, Kenya.

- **Participant**, Resources Mobilization Training for Co-operatives and 12th Annual SACCA Congress. 2nd -7th October, 2011. Accra, Ghana.
- **Participant**, IYC 2012: Empowering Africa through Financial Inclusion Regulatory Workshop. 15th-17th June, 2011. Nairobi, Kenya
- **Participant**, Climate Change and Sustainable Development (University of Ilorin and UCC Joint Int. Conference). 1st – 5th May, 2011. Ilorin, Nigeria
- **Participant**, Strategic Planning for Co-operatives and 2nd SACCOS Leaders Forum on the theme “Redirecting Effective Management for SACCOS as Catalyst for Development in Africa”. 21st-25th March, 2011. Kigali, Rwanda
- **Participant**, Workshop on “Effective Management of Credit Unions in Ghana”. 9th - 10th September, 2011. Kasoa, Ghana
- **Participant**, Colloquium on Oil and Gas. 22nd – 23rd April, 2010. University of Cape Coast, Ghana
- **Participant**, 11th Annual SACCA Congress on “Fostering the Culture of Entrepreneurship and Innovations in SACCOS”. 4th - 8th October, 2010. Manzini, Swaziland. CASE Conference 2011: “Educational Advancement in Africa”. Nairobi, Kenya