UGRC 228
CHIEFTAINCY AND DEVELOPMENT

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Introduction

- The course provides a general overview of the chieftaincy institution and its relationship to development in Africa but with special reference to Ghana. It also examines how the Chieftaincy institution changed through time. There are about twelve sections in this course and they include: Overview of Chieftaincy, Categories of Chiefs, Chieftaincy and Colonialism, Chieftaincy and Religion, Chieftaincy and Modern Governance, Chiefs and Development, Succession in Chieftaincy, Chieftaincy and Natural Resource Management, Gender and Chieftaincy, Chieftaincy and Customary Law and the Changing Phases of Chieftaincy.

- The general objective of this course is to introduce students to Chieftaincy since very few people are conversant with the internal workings of that institution.

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Course Outline

The key topics to be covered in the course are as follows:
- Topic One- The evolution of chieftaincy
- Topic Two- Becoming a Chief
- Topic Three- Categories of Chiefs
- Topic Four- chieftaincy and colonialism
- Topic Five – Chieftaincy and modern governance
- Topic Six- Chieftaincy and Development
- Topic Seven- Chiefs and Underdevelopment
- Topic Eight- Gender and Chieftaincy
- Topic Nine- Chieftaincy and Religion
- Topic Ten- Succession in Chieftaincy
- Topic Eleven- Chieftaincy and Resource Management
- Topic Twelve- The changing phases of chieftaincy

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Topic One

EVOLUTION OF CHIEFTAINCY

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Who is a chief ?

- A chief may be defined as a person elected in accordance with customary law and usage and recognised by government to wield authority and perform functions derived from tradition or assigned by the central government within a specific area (Arhin, 2002).

- Article 277 of the constitution of Ghana defines a chief as 'a person who hailing from the appropriate family and lineage has been validly nominated, elected or selected and enstooled, enskinned or installed as a chief or queen mother in accordance with the relevant customary law and usage' (Ghana, 1992, Constitution of the Republic of Ghana).

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Defining Chieftaincy

- Chieftaincy is that institution that regulates traditional authority in a given society. Chieftaincy is a complex institution with norms and traditions. These include achieved and ascribed statutes and roles, as well as sets of duties, privileges, rights and expectations that the stakeholders demand of each other or the public. Chieftaincy is situated in complex belief systems and is regulated by principles and surrounded by material and abstract symbols and artifacts. Not only is chieftaincy an institution, it links and interfaces with other institutions in society. It achieves this linkage in such an intricate way that it makes sense to talk of the cultures of chieftaincy in societies where they have taken root. Chieftaincy includes such state functionaries as, linguists, servants, asafo, executioners, traditional drummers, traditional singers among others (Odotei and Awedoba 2006).

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Origin of Chieftaincy

The institution of chieftaincy emerged in communities in Ghana through the following means:

- Through Settlement

- Through Conquest

- Through Priesthood

- Through Colonialism

- Through Trade

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Constituents/Components of Chieftaincy

- Linguist

- Asafo

- Servants

- Music and Musical instruments

- Regalia

- Stools etc..

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Sample Questions

- Name and discuss three origins of chieftaincy.

- Discuss the evolution of chieftaincy in any society in Ghana.

- Define chieftaincy and show the various components/constituents.

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Topic Two

BECOMING A CHIEF

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Processes involved in one becoming a Chief

1. Descent/Royal Lineage (Appropriate family and lineage)

2. Nomination

3. Election/Selection

4. Enstoolment/Enskinment (Installation)

5. Confinement

6. Outdooring

7. Gazette/Gazetting

Roles of Chiefs in Society

1. Head and Law maker
2. Commander-in-Chief
3. Judge
4. Protector/Custodian of Property
5. Manager
6. Moral Icon
7. Agent of Development

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Sample Questions

1. Explain the various stages a royal has to go through before he/she can become a chief in a traditional area.

2. Discuss installation procedures that may lead to chieftaincy disputes .

3. Discuss the changing roles of chiefs in the community in contemporary times.

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Topic Three

CATEGORIES OF CHIEFS

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Categories of Chiefs

1. Kings
2. Paramount Chiefs
3. Divisional Chiefs
4. Sub-Chiefs
5. Female Chiefs and Leaders: Ohemaa, Po-Naa, Mamaga ,Magazia etc..
6. Traditional Priests: Earthpriest/Tendana ,Wulomo, Okomfo

Sample Questions

1. Examine the position of the paramount chief and indicate how different it is from that of a king.

2. Discuss the various ways by which an individual can assume the title of Obrempong.

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Topic Four

CHIEFTAINCY AND COLONIALISM

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Defining Colonialism

It is the political , economic and cultural domination by a country over another.

Some important facts about colonialism:

- The country being colonized is known as the Colony

- The colonizing country is normally regarded as superior to the one that is colonised.

THE PARTITION AND COLONIALSM OF AFRICA

The partition began when some European countries met in Berlin, Germany for a conference. The conference took place in Nov. 1884-Jan.1885. Countries that attended the conference were:

Austria-Hungary	Great Britain	Spain
Belgium	Italy	Sweden-Norway
Denmark	The Netherlands	Ottoman Empire
France	Portugal	USA
Germany	Russia	

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THE PARTITION OF AFRICA CONT'D

- The initial aim for the conference was to reduce the increasing tension among European nations operating in Africa at the time. The tension grew as a result of the rush for territories in the continent of Africa. However, at the end of the conference some of the principles agreed upon such as the need for effective occupation, facilitated the establishment of colonialism in Africa.

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Reasons for Colonialism

- The quest for new markets
- The quest for new sources of raw materials
- Reinvestment of surplus capital
- National Prestige

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European Countries that Colonized Africa after the Berlin Conference

- The major European countries that finally colonized Africa were:

- Great Britain

- France

- Germany

- Belgium

- Portugal

- Italy

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The Native Administrative Ordinance

Among all the countries that colonised Africa it was Britain and France that had the largest territory. As a result they introduced different administrative structures that could help them in the effective administration of their colonies. One policy that affected chieftaincy most was Indirect Rule. But before going into the specific details of Indirect Rule we need to also consider another important ordinance that had a direct link to Chieftaincy and that is The Native Administrative Ordinance

- The first attempt by the British to interfere in chiefly activities was around 1883 with the institution of the Native Administrative Ordinance. Its enactment brought about bitterness, controversy and even vehement condemnation by both the chiefs and the Western educated elite. Under the ordinance, the principal chief in each state or any part of it, brought within the operation of the ordinance was empowered to make bye-laws with the concurrence of his sub-chiefs, captains, headmen and others who by native customary law were the councilors of his stool. These bye-laws were to be consistent with the laws of the Gold Coast and were to be reported to the Governor for his approval or disapproval (Quarcoopome, 1993).

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Indirect Rule

Indirect rule was a system of governance where the colonial officers administered the colonies through native institutions.

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Reasons for Indirect Rule

1. Communication Barriers

2. Inadequate personnel

3. Inadequate financial resource

4. An already existing efficient system of traditional governance

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Negative Impact of Indirect Rule on Chieftaincy

- Election and installation of unqualified chiefs

- Loss of prestige

- Loss of religious and spiritual autonomy

- Distortions in traditional constitutions

- Loss of autonomy in the affairs of natural resources

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Positive Impact of Indirect rule on chieftaincy

- Creation of chieftaincy in areas where it was unknown.

- Introduction of native police and tribunal system.

- Enhancement of prestige.

- Political Inclusion (Nana Sir Ofori Atta, Nene Mate Kole, Tolon Na Yakubu Tali

- Knighted: KBE,OBE,CBE etc.. (Nana Sir Ofori Atta, Nana Sir Agyeman Prempeh I)

- Payment of allowances and compulsory labour chiefs

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Sample Questions

- Discuss the negative impact of colonial ordinances on the Chieftaincy institution.

- Discuss four (4) positive impact of indirect rule on chieftaincy in the community you come from.

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TOPIC FIVE

CHIEFTAINCY AND MODERN SYSTEMS OF GOVERNANCE

Introduction

- Chiefs provide leadership and serve as embodiment of our culture, traditions and customs. Rather than consider chieftaincy as a relic of the past. The institution still plays an important role under modern democratic governance.

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Dispute Resolution

- Highly powerful kings have been enlisted by the central government to help deliberate in matters that border on ethnic or political crisis such as the appointment of Committee of Eminent Chiefs by the Kufour government, chaired by the Asantehene, Otumfuo Osei Tutu II, to find peaceful and amicable solutions for the Dagbon chieftaincy crisis.

- Examples exist in some African Countries where chiefs have been given a meaningful judicial role in the administration of justice. In those countries the chiefs court has been recognized and it is guided by regulations and made to be part of the hierarchy of the normal courts. In Swaziland for example the establishment of the chief's court following the promulgation of the Swazi Administration Order of 1998 gave chiefs powers of hearing, trial and determination of all criminal charges.

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Taxation and elections

- At the district level chiefs have co-partner with government institutions such as district assemblies and district chief executives to undertake meaning infrastructural and developmental projects

- Traditional rulers have also delivered meaningful services in the areas of taxation and multi-party democracy. In most communities chiefs see to it that market tolls are paid, this in a way has empowered the financial base of most district assemblies. During elections they play an important role in educating and encouraging their subjects to participate in the democratic process through registering their names in the voters register and encouraging them to vote. Some chiefs hold peaceful rallies for different political parties in their traditional areas especially in years of election. Such gestures have often defused tensions among political parties in most communities. Considering the fact that the operation and rules of engagement in politics is often wrought out in a bitter struggle that leaves bitter tastes in society and make sections of the population sworn enemies, the role of chieftaincy as a safety net and in unifying the community cannot be over emphasized.

- From what has been stated so far it is evident that Chieftaincy has played and continue to play a vital role in modern governance by strengthening government institutions and serving people in their respective communities.

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TOPIC SIX

CHIEFTAINCY AND DEVELOPMENT

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Understanding Development

Any activity that contributes and ensures enhancement of the quality of life of communities and individuals can be viewed under the purview of development. This makes development multi-dimensional (Awedoba 2005)

Development can be seen as a process of expanding the real freedoms that people enjoy. Focusing on human freedoms contrasts with the narrow views of development, such as identifying development with the growth of gross national product, or with the rise in personal incomes , or with industrialisation or with technological advance, or with social modernisation..

Finally, development is a process by which people create and recreate themselves and their life circumstances to realize higher levels of civilization in accordance with their own choices and values.

From the above definitions it is evident that development is not only concerned about economic progress. It is also about the expansion of freedoms, technological advancement and improvement in all aspects of human life.

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Chiefs and Development: Political Roles

Politically, chiefs play certain roles which aims at bringing about positive development in the community. Some of these roles include:

1. The maintenance of law and order: to ensure peace and civil liberties.

2. Chiefs played a critical role in the writing of Ghana's constitution- Nana Akuako Sarpong, then Chairman of the commission on culture

3. Participating in elections: Civic education- on elections- before, during and after(registration, voting), government policies etc..-, advice to   politicians

4. Serving on government boards.

5. Holding important boundary discussions e.g.. in the 1980s when Ghana's relations with Togo went sour it was Ewe chiefs in Ghana and Togo that negotiated with both Togolese and Ghanaian governments to ensure peaceful solution to the boarder problem.

6.Holding intra-regional, inter-regional and international peace talks.

Chiefs and Development: Economic Roles

- Chiefs act as agents of economic development. Some of these include:

1. Establishment of markets: either alone or in collaboration with the government.

2. Collection of revenue on behalf of government.

3. Protection of central/strategic trade/commercial routes for traders

4. Promotion and protection of inter-state trade e.g.. The office of Bataffour and Batahene.

5. Leasing of land to companies for building industries.

6. Investment drive: Personal or Communal Enterprises e.g. Oil Palm Plantation of the Juabenhene in Ashanti Region. Togbe Afede- Asogli electrification project, Africa World Airline etc..

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Chiefs and Development: Social Role

Social activities are important in everyday life, and chiefs see to it that social life is well regulated in order to promote overall development. Chiefs serve as agents of social development in these ways:

1. Moral Icons
2. Protection of lives and properties e.g.. Through invocation of taboos etc.
3. Celebration of festivals
4. Celebration of funerals
5. Marriage and naming ceremonies

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Chiefs and Social Development II

Educational Development: Within chieftaincy two forms education are considered. These are traditional and western forms of education.

Traditional Education: This was/is an informal means where older folk provided/provide proper and adequate knowledge transmission to the younger generation. These include:

1. Drum histories e.g.. Lunaa among the Dagomba
2. Stool histories
3. Initiation and puberty rites

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Western Education

When western education was introduced into Africa, chiefs equally embraced it and gave it their support. Without the involvement of the chiefs it would have been impossible for western education to succeed or develop. Their roles include:

1. Giving out lands for schools to be built
2. Organising carriers/ porters who carried school supplies from some of the city centres or towns into the rural hinterland in colonial times

3. Recruitment and payment of teachers salaries in their respective communities. King Ofori Attah of Akyem Abuakwa in the 1930s recruited and paid teachers in his traditional area.

4. Establishment of Educational funds- Pioneered by Otumfuo Osei Tutu II

5. Collaborative educational projects with other institutions

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Sample Questions

1. Discuss how chiefs serve as constant agents of educational development.

2. To what extent is the role of the chief as a social agent significant to development?

3. Discuss the assertion that the chief is indispensable as far economic development is concerned.

4. Discuss how chiefs contribute to the maintenance of law and order in your community

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TOPIC SEVEN

CHIEFS AND UNDERDEVELOPMENT

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Understanding Underdevelopment

Any activity or efforts by an individual or group of people which tend to impede progress is could be described as underdevelopment.

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Chief's contribution to underdevelopment

The chieftaincy institution has worked against development either directly or indirectly through the following ways:

1. Chieftaincy disputes- succession

2. Mismanagement of state(community) resources: sale and leasing of land for building and illegal mining companies etc., embezzlement and corruption

3. Bad traditional practices- ritual murders, FGM etc.

5. Refusal to observe/perform important traditional rites

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SOME NEGATIVE EFFECTS OF CHIEFS ACTIONS ON DEVELOPMENT

1. Waste of resources: time and money (in litigating at court) and human lives.

2. Conflicts: Instability and insecurity, drives away investors, no production-retards economic activities, loss of lives, waste of money to maintain peace etc..

3. Destruction of the environment and source of livelihood

4. Disgrace on the integrity of the chieftaincy institution: loss of confidence in its ability to maintain morality and respect.

5. Loss of tradition and history

6. Mistrust and disunity: Raises issues of loyalty and commitment to community development.

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Sample Question

1. Discuss how chiefs have promoted underdevelopment in either your community or another locality.

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TOPIC EIGHT

GENDER AND CHIEFTAINCY

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Women and Traditional Governance

Women in Africa wield enormous power and status in traditional governance. Women hold leadership positions which are either parallel to or complement that of their male counterparts.

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Women Traditional Leaders

1. Queen Mothers: Ohemaa (Akan), Mamaga/Mamao (Ewe), Manye (Ga-Dangme)

2. Female Chiefs: In northern Ghana these positions are permanent for the females but among the matrilineal Akan and patrilineal Ga-Dangme these positions are occupied as interim measures in situations where male heirs to occupy the stool are unavailable.

*   Northern Ghana e.g.. Dagbon, Nanumba, Mamprugu

*   Akan e.g.. Dwaben Serwaa of Dwaben Asante, Dokua of Akyem, Abrefi Koto of Techiman, and recently Nana Agyemfra Nyama I of Agona Nsaba Traditional Area, Nana Baah Okoampa III of Atwia

*   Ga-Dangme e.g.. Queen Dode Akaibi

4. Female Linguist/Okyeame : e.g. Eno Asuama, orator of the male chief of Aduamoa, in the Kwahu district of Ghana, Nana Adwoa Pinaman - akyeamehene (Lindquist of Nana Afua Kobi Serwaa Ampem III),

Women Traditional Leaders Cont.

5. Traditional Priestess(es)

6. Magazia

7. Other royal women: royal wives, stool wives, princesses, sisters etc..

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Functions of Queen Mothers

The queen mother (ohemma) plays an important role in the Akan system. She symbolises the role and participation of women in the traditional political system. In some cases the status of queen mother is equivalent to the position of the chief's senior divisional chief. Queen mothers are believed to be knowledgeable in the traditions and affairs of the state and are often consulted in state affairs. Hence, they play several roles which include:

1. An advisor to the chief

2. A judge and mediator

3. Nomination of prospective successor to the stool/chiefly offices

4. Represents motherhood and procreation

5. A principal custodian of heritage/tradition of the people

6. Ritual functions- ensuring security of the chief

7. Moral icon: protects the moral well-being of her people e.g.. Supervises puberty rites for adolescent girls in the community.

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Functions of Female Chiefs: Northern Ghana

In most parts of Northern Ghana the position of queen mother is unknown. However, among the Gonja, Dagomba and Mampruise there are female chiefs. In Dagbon, three chieftaincy positions, Kukulogu, Kpatuya, Gundogu are reserved for the daughters of Ya Na, the King of Dagbon. Like the position of the Ya Na, occupant of the Yendi skin and other paramount chiefs of Dagbon such as the Tolon Na, Gushe-Na, Mion- Lana, Yo Na, Kumbu-Na among others, which rotate from a smaller skin to a higher one, the position of female chiefs in Dagbon is also rotational. The ascent starts from Kukulogu to Kpatuya and then finally to Gundogu. The Gundogu skin is said to be the women's equivalent of the Yendi Skin.

Among the key roles of the female chiefs include:

1.Administering their respective towns and villages.

2. Notifying sub-chiefs who are potential candidates to come forward and contest when a skin becomes vacant.

3.Mobilising both men and women for development oriented activities in her community.

4.Settling disputes between people in their community.

5. In Mamprugu the female chief supervises the food to be eaten by the Nayiri elect, and also prepares herbs for the installation of the chief

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Origin and Functions of the Magazia

Magazia, sometimes spelt as Magajia has been used to mean different things in different contexts. The name has been linked to the title to a village in Timbuctu in present day Mali which is located on a major trade route and controlled by the wife of the governor of Guari. In the Bori cult among the Hausa magajia is a female title which means one 'one who inherits' but most usually she is called the Queen. The reference to queen makes us believe that magajia is a female inheritance of the throne. In Borgu magajia was reserved for a senior female relative of the male chief; who, though female equally performed political functions. Females played an important role in the foundation of the ruling houses in Borgu since five out of the seven were founded by females with Yon Kogi or magajia being one of them.

In Ghana the origin of magajia could be traced to migrant trading communities called the Zongos. Zongos were and are still typical Muslim trading communities. In colonial times magajia was mainly used to refer to a female trader who supplied kola nuts to the Gold Coast Hausa Constabulary later known as the Gold Coast Regiment.

Kola nuts became an important part of the dietary needs and daily ration of the military in colonial times. The reasons for the incorporation of kola nuts were varied but three would be discussed here. The first was the fact that majority of the recruits were from the north. The second was that it was a substitute for coffee and the forces used it to keep awake especially during night duties. The third was the fact that Kola nuts have already been tried among the military elsewhere and it was known to satisfy hunger. Its consumption therefore reduced military expenditure especially on food. With this varied uses, demands of kola from the kola nut traders increased. The supply also led to the growth and importance of the magajia.

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Origin and function of the Magzia contd.

With time, the position got incorporated into traditional governance of Muslim communities in Ghana. Other northern ethnic groups also integrated the position of Magajia into their traditional organizational structures. After colonialism, one of the well-known achievements among many of the ethnic groups is the position of Magazia. The magazia is responsible for women's affairs, organizing them for economic activities and development projects. The title was made more popular during nationalist struggles in the country. Kwame Nkrumah and his C.P.P government popularized the position of the magajia and co-opted it into modern day governance. Today it has been politicized to such an extent that every political party has a magazia.

In most traditional areas one finds the magajia playing dual functions- helping chiefs through organizing her colleague women to undertake development projects including clearing and cleaning communities and helping governments and political parties by organizing the youth for whatever political purpose they may be required.

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Sample Questions

1. Trace the historical evolution of magazia and show how the position is different from other forms of traditional female leadership in Ghana.

2. List and explain two traditional female positions in Ghana.

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- Ntewusu, S.A. (2011), *Settling in and Holding on: A Socio-Economic History of Northern Traders and Transporters in Accra's Tudu, 1908-2008.* Leiden: Afrika Studie Centrum

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TOPIC NINE

CHIEFTAINCY AND RELIGION

The Sacredness of the Chieftaincy institution

The Chieftaincy institution in many respect is sacred. The spiritual or divine nature of the institution is derived from the African universal sacred notion of the ancestors and the spiritual relationship existing between traditional leaders and their royal ancestors. The sacred nature of the institution also derives from practices which appear to be religious in outlook which are associated with the institution. These include customary rites, ritual performance, taboos and prohibitions, festivals among others. The spirituality of the institution is very relevant because it ensures sustainability and continuity of tradition and human life in the African worldview.

Sacredness Continued

When traditional leaders are enstooled or enskinned they become ritual figures because their lives become governed by ritual activities. They continually perform rites that guarantee the safety of their people.

The chief in the various Ghanaian communities gain much significance through the various organized ceremonies by which the people express their sense of dependence on their ancestors.

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Some Organised Ceremonies and Practices

Enstoolment/Enskinment   Oath Swearing

Destoolment   Libation

Taboos

Festivals: Adae, Homowo, Odwira

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Chieftaincy and Christianity

The Chieftaincy institution and Christianity have had dynamic relations since colonial times. This relation has evolved through conflicts as well as compromise and collaboration. The religious basis of the chieftaincy institution is brought it into sharp conflict with Christianity. However, today the conflict situation between the Chieftaincy institution and Christianity has minimized to a larger degree. Today, some chiefs are adherents and full members of the various Christian denominations. Some chiefs even hold leaders positions in their churches. An association of Christian Chiefs has even been established to promote dialogue between Christianity and the religio-cultural traditions of the people.

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Chieftaincy and Christianity in Conflict

Even though there seem to be a kind of friendly engagement between Christianity and Chieftaincy. Most Christian Chiefs are against certain cultural practices which are central to chieftaincy. Examples include: libation, polygamy, ancestral veneration, animal sacrifice, puberty rites and some forms of court music and dance.

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Collaborative Relationship between Chieftaincy and Christianity

- Despite the disagreements Chieftaincy and Christianity have worked hand in hand in the following areas: Education, Health, Festivals. Some chiefs participate in some church activities such as Christmas, Easter and thanksgiving service after the celebration of some important traditional festivals.

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Summary

It is evident that both Chieftaincy and Christianity have co-existed for quite some time. However the refusal of Christians to adhere to the ban on noise making during 'holy months' in the traditional calendar of most African societies and the refusal to adhere to traditional practices by Christian chiefs continue to affect the friendly relationship between Christianity and Chieftaincy.

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Chieftaincy and Islam

- Religion including Islam plays an important role in chieftaincy. In some chiefly communities in the north of Ghana Islam and Islamic religious practitioners such as Imams, Mallams, Sheiks and Alhajis and Hajias play an important role in the selection and enskinment of chiefs. They also play an important role in the day to day activities of chiefs and their communities. Islamic clerics contribute significantly to legitimizing the position of traditional leadership at all levels of traditional political leadership in most Islamised communities in North and Zongo communities in the South of Ghana

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Islam and Chieftaincy (con't)

- Before the coming of Islam into Northern Ghana, the people selected their chiefs by consulting only diviners or soothsayer through divination but the trend has changed. Imams and Mallams are now being consulted because the roles they play in chieftaincy are numerous. Every palace of a chief who is a Muslim now appoints an Imam attached to his/her palace for prayers and other spiritual assistance.

- Even during enskinment non-Muslim chiefs, Islamic practices are performed without any prejudice.

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- In Yendi for example the Kamshe Na doubles as a mallam for the Ya Na. One of the duties of the Kamshe Na was to offer Islamic prayer for the Ya Na. Yendi has a tradition in which an Imam appoints one of his followers to live with the chief to slaughter animals according to Muslim custom and to pray for the chief. During festivals such as Damba and Fire (Bugum) festival. It is the duty of the Imam to pray for the chief, the community and the entire Dagomba Kingdom (Dagbon).

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Chieftaincy and Islam Continued

- Some time past the Imams of Gambaga, Kamshegu, Buipe and Kpembe prepared charms and send to the Asantehene and other divisional chiefs. Asante Kings believed that the powers from Muslim prayers and amulets prepared by the Mallams and Imams could give them protection in war and protection against other bad spirits. A clear example of the patronage of Asante Kings of maraboutic powers is the decoration of charms and amulets on the Batakarekese of the Asantehene.

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Summary

- Islam plays such an important role in chieftaincy. The position of the chief is sacred. Such a sacred status thus demands religious rites in order to ensure the welfare of their people in terms of good health, plentiful harvest, fertility and general protection.

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TOPIC TEN

CHIEFTAINCY AND SUCCESSION

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Succession

Succession is the transfer of power or office or title from one person to another in accordance with the customary practices of the community, society or institution. In short, it is the right to take up a position or title.

Succession takes place during any of the following events:

1.   When a sitting chief becomes weak and ineffective or invalid.

2.   When a sitting chief dies.

3.   When a chiefs abdicates.

4.   When a chief is destooled/deskinned.

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Importance of Succession

- Maintenance of law and order in society.

- Control of the territorial resources in a community.

- Provides a well planned development agenda.

- Provides inspiration for the society.

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Forms of Succession

Nomination

Heir Apparent

Rotational/Circulation

Divination

Rebellion

Physical Contest

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Nomination

It is a form of succession where the queen mother chooses the prospective chief to be. He is then selected by the king makers and eventually enstooled or installed as a chief.

Advantages

- There is selection of more competent or qualify candidate for the position.
- The issue of corruption and bribery is largely minimized.
- It ensure the preservation of the sanctity of the tradition of the people.

Disadvantages

- It promotes unnecessary competition and may lead to spiritual battles.
- It may promote some form of bribery and corruption.
- It is time consuming(looking for the prospective candidate)

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Heir Apparent

This is a form of succession where the chief appoints his successor. The successor may be his first son or nephew.

Advantages

- It saves time and resources.

- It prevents conflicts in terms of selection of the candidate.

- It ensure easy grooming of the candidate for the position ahead of time.

- It ensure continuity of leadership.

Disadvantages

- It encourages laziness.

- It promotes issues of arrogance/disrespectful.

- It leads to impatience and murder of the sitting chief.

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Rotational/Circulation

- This is a form of succession where a candidate moves from a lower rank to assume a higher rank within the institution. This is mostly practiced in the Northern Region of Ghana. As a principle one cannot go beyond the position assumed by his father. Movement to a high position is base on hard work and good conduct.

Advantages

- There is acquisition of knowledge and experience.

- It promotes hard work.

- It does not encourages centralization of power.

- It minimizes dictatorship.

Disadvantages

- One cannot go beyond his successor.

- It promotes unhealthy competition.

- It leads to rivalry, conflict and murder of opponent.

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Divination

Is a system of succession where a candidate is appointed by the deities or through the ancestors or by divine/magical powers other than any initiation by human being.

Advantages

- It eliminates corruption.
- The system is reliable to some extent because rebellion to alter succession is minimized.
- It is also considered genuine since the whole process is considered sacred.
- It promotes unity in the society as the elected candidate is assumed to be the representative of the society.
- It prevents abuse of power.

Disadvantages

- It may waste time (until the gods speak nothing happens)
- There may be an imposition because the candidate may not be the choice of the community.

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Rebellion

It is a form of traditional coup d'état .It can lead to physical attack of the chief or spiritual rebellion by the gods.

Advantages

- It ensure hard work and accountability.

- The chief conducts himself well.

Disadvantages

- It promote chaos and insecurity.

- It prevents others from expressing interest in the position.

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Physical Contest

A system of succession where one becomes a successor after emerging victory after competing with others

Advantages

- It encourages bravery and physical strength.

- It encourages the candidate to be smart and strategic.

Disadvantages

- Anybody with physical strength can emerge as a chief

- It discourages people with better skills in traditional governance from contesting

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Succession Disputes

Succession dispute is a misunderstanding or conflict that is associated with transfer of power from one person to another usually following the death of a chief, abdication, destoolment or when a chief becomes weak/sick.

CAUSES

1. Plurality of succession norms:

- Many norms and procedures
- The impartiality of the king makers are often doubted

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Succession Dispute Contd.

2. **The role of modernization**

- Politicization of the institution.

- Entry of people with wealth and western education without royal blood.

- Refusal of chiefs to perform some important traditional rites.

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Succession Disputes Contd.

3. **Demographic Changes**

- The majority in a community may at a point in time like to also rule over the royal minority and this situation may create conflict.

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Sample Questions

- What in your opinion are the causes of succession disputes in Africa?

- Write short notes on any four modes of succession to traditional political office?

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TOPIC ELEVEN

CHIEFTAINCY AND NATURAL RESOURCE MANAGEMENT

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The Environment

- Environment: It is our immediate and distant surroundings which directly or indirectly affect us. It serves as a source of livelihood.

- The environment as a natural resource affects the chieftaincy institution directly or indirectly.

Hence the environment and the earth were and are still seen as assets whose exploitation are governed by strict rules.

However, the introduction of colonialism, Christianity and Capitalism changed these concept of conservation for worse leading to destruction of biodiversity.

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How is the Environment Destroyed?

- Urbanization (Activities of estate developers)

- Mining activities- deforestation, water pollution etc.

- Destruction of important plants and animals that are of relevance to traditional activities

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Effects on Human Lives

Every chief is supposed to be a custodian of resources and human lives. Through environmental destructions chiefs, subjects of chiefs suffer from the following.

- Loss of livelihood.

- Forceful resettlement and curtailment of attachment to original home.

- Destruction of spiritual life.

- Diseases

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How to manage the environment

- **Chiefs as custodian of the land**

Chiefs manage and conserve the environment for the future generation and at the same time they account for the stewardship to the ancestors.

The environment is thus the legacy which the living are enjoined or mandated to manage and leave it in a better state for posterity. This traditional idea as a resource management was conceived as triple heritage namely: an inheritance belonging to the dead, the living and the generation unborn. Hence the principle of sustainability governed the environment.

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How to manage the environment contd.

- **The use of religion**

Chiefs' use traditional religion which ascribed sacred significant to land as inevitable means of managing the land resources. The earth represent female deity which represent fertility and procreation and farmers or fishers which exploit the land or water bodies wrongly were punished. Such victims appease the rivers and land. Mother earth for instance has a day of rest and among the Ashanti and Akyem, farmers do not go to farm on Thursdays to allow the earth goddess to rest. In most of the coastal areas fishermen do not go to sea on Tuesday and in most parts of Northern Ghana, farmers do not go to farm on Fridays.

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Contd

- **totems**

Every traditional ruler has totem. Similarly, members of clans and tribes have totems.

Many wild species of animals are regarded as totems due to their historical or socio-cultural significance and symbolic qualities they have.

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totems contd.

Among members of these groups families there exist an intimate relationship between them and specific animals.

For this reason members of this clan do not eat, trap or kill these animals.

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How to manage the environment contd

sacred grooves

These are places that house specific African ' saints' or ancestors. There could also be places where shrines are located. The continuous protection of these areas from exploitation has helped conserve some of the plants and animals that have almost gone extinct.

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Contd.

- **Destoolment**

Chiefs and traditional leaders who mismanage the environment should be punished and destooled. This will serve as a deterrent to others to start leading their people in the right direction as well as manage their resources with utmost care.

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Sample Questions

- Define environment and point out its linkage to chieftaincy?

- List and explain three taboos that are relevant to environmental protection?

- In which way can chiefs help to stop the illegal exploitation of natural resources in Africa?

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TOPIC TWELVE

CHANGING PHASES OF THE CHIETAINCY INSTITUTION

Phase 1

- Chieftaincy in Ghana has a cheered history that dates back to the inception of colonial rule when the institution was integrated into the colonial state as an agent of indirect rule. The British decision-makers had concluded that they could only rule the Gold Coast effectively with the assistance of the country's traditional rulers. In the absence of anything more than a skeletal police and military force, chiefly power was the best and most certainly the only guarantee of what the British deemed to be law and order.

Phase II

- Post colonial governments of Ghana like the colonial governments before them also recognised the importance of chiefs in the mobilisation of their subjects. They therefore copied the example of the colonial government and sought to control chiefs through legislation. For example the chieftaincy act of the independent parliament of Ghana stipulated that government recognition was required to validate the enstoolment and destoolment of chiefs. This of course ensured total loyalty of the chiefs who did not wish to fall foul of the government. It is however gratifying to note that since the second republican constitution came into force in 1969, the requirements for government for the enstoolment and destoolment of chiefs has been removed. The only existing requirement is that the enstoolment and destoolment of chiefs should be noted in the Gazette. However all chiefs continue to be anxious to be in the good books of all governments in order to attract development projects to their area.

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Summary

- From the discussions so far it is evident that Chieftaincy indeed in Ghana has been a fairly stable institution in the midst of political instability, chieftaincy has shown some remarkable resilience. Chieftaincy has undergone tremendous transformation in its several centuries of existence in Africa. In post colonial governments they have become the agents of radical change mostly collaborating with democratic institutions to ensure the development of democracy in the country. Also, due to modernity chieftaincy is undergoing a lot of transformation. Some of the changes have affected some of the institutions on which chiefs rely for the performance of secular, ritual and ceremonial functions. These include the lineage system, the domestic service organisation, the socio-military bodies, age groups and ward systems. Some of the changes have resulted in succession and factional disputes and litigation over resources.

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Sample questions

- Give an account of the different phases that Chieftaincy went through in one community in Africa?

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