UNIVERSITY FOR DEVELOPMENT STUDIES

AN EXAMINATION OF CHIEFTAINCY INSTITUTION: THE ROLE AND CHALLENGES OF CHIEFS IN THE SOCIO-ECONOMIC DEVELOPMENT OF THE DORIMON TRADITIONAL AREA OF THE   UPPER WEST REGION OF GHANA

UNIVERSITY FOR DEVELOPMENT STUDIES

SEIDU HAFIS-DEEN

THIS THESIS IS SUBMITTED TO THE UNIVERSITY FOR DEVELOPMENT STUDIES, DEPARTMENT OF AFRICAN AND GENERAL STUDIES IN PARTIAL FULFILMENT OF THE REQUIREMENT FOR THE AWARD OF MASTER OF PHILOSOPHY DEVELOPMENT STUDIES DEGREE

MARCH, 2016

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(UDS/MDS/0165/10)

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DECLARATION

I sincerely declare that this thesis has been the outcome of my own field research, except where specific references have been made. It has not been submitted towards the award of any degree.

SIGNATORIES

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ABSTRACT

The chieftaincy institution has remained an imperative heritage in the Upper West Region and Ghana as a whole. Its development output and contribution in the modern times have been a major concern with the remarkable growth and development in human population within the Region. The study was designed to examine the role of the chieftaincy institution and what chiefs do to promote the socio-economic development of the people in the Dorimon traditional area of the Upper West Region of Ghana. Cross-sectional design, though often associated with quantitative research was triangulated with qualitative methods. Both primary and secondary data were collected and a set of questionnaire and interview guides were administered in the Dorimon Traditional Area. It was found that the roles of the chieftaincy institution included the arbitration, culture preservation, mobilisation of people for work and thus ensuring quality education in the District. However, inadequate funds, poor relationship between the District Assembly and the traditional rulers, delays in government grants, political interference and inadequate training and capacity building for traditional rulers, conflicts among others were factors that proved as a threat to the meaning and contributions of the chieftaincy institution in the Dorimon Traditional area of the Upper West Region of Ghana. Regular and intensive training of chiefs, effective collaboration between the modern and the traditional systems and adequate resourcing of the traditional councils as well as less interference of politicians in chieftaincy issues would go a long way to address some of the challenges of the institution in the Dorimon Traditional Area of the Upper West Region of Ghana.

DEDICATION

I dedicate this thesis to my parents, the late Seidu Dabo and Barika Fatima and to all my lovely children. May God the Almighty bless them.

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ABBREVIATIONS

ADRA	Adventist Development and Relief Agency
CHPS	Community-based Health Planning and Services
CPP	Convention Peoples Party
DA	District Assembly
DACF	District Assembly Common Fund
DCE	District Chief Executive
DTA	Dorimon Traditional Area
FGD	Focus Group Discussion
GNA	Ghana News Agency
GSOP	Ghana Social Opportunity Project
ICT	Internet Communication Technology
JHS	Junior High School
KII	Key Informant Interview
LI	Legislative instrument
MDG	Millennium Development Goal
MOFA	Ministry of Food and Agriculture
MP	Member of Parliament
NAO	Native Authorities Ordinance
NLC	National Liberation Council
NLM	National Liberation Movement
NRC	National Redemption Council
NGO	Non-Governmental Oganisation
OTEFund	Otumfuo Educational Fund

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OTCEER	Osei-Tutu II Center for Executive Education and Research
PNDC	Provincial National Defence Council
SMC	Supreme Military Council
SHEP	Self-help Rural Electrification Project
SPSS	Statistical Package for Social Sciences
SLR	Stool land Revenue
TA	Traditional Authority
UGCC	United Gold Coast Convention
UK	United Kingdom
UNDP	United Nations Development Programme

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CHAPTER ONE

GENERAL INTRODUCTION

1.0 Introduction

The institution of chieftaincy like other forms of leadership arose out of the natural instinct for self and community preservation. Among many human societies, the paramount reasons for getting together are security and protection against external enemies or aggression and the need to have leadership that inspires and motivates the people. In this contemporary world, the chieftaincy institution has now transcended beyond security and protection and has assumed other equally important roles (Dankwa, 2004).

Chieftaincy is an institution that has existed since ancient times in Africa (Kludze, 2000). It is an institution that has played a major role in many Ghanaian ethnic groups. Traditionally, the role of the king at the divisional level was to administer the division, look after the spiritual, physical and emotional welfare of the people, maintain law and order, consult with elders and act as mediator between ancestors and the clans (Busia, 1951). Today much more objective debate about chieftaincy and the role it plays globally are devoid of ethnocentrism and its implications in nation building. Even developed countries such as Canada are increasingly adding their indigenous cultural- values to almost all national policies (Sarpong, 2005).

Several efforts have been made to integrate African traditional rulers into mainstream development. The recognition of the chiefs in the administration of local government is amply demonstrated in the 1992 Fourth Republican Constitution of Ghana. Chieftaincy is of tremendous importance to local government in Ghana particularly, in the area of socio-economic

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development. In recent past Ghana has witnessed various reports of chiefs being involved in development (Ray, 1992, 1996, 1997 & 2003) and Sarpong (2003).

However, the traditional rulers of Ghana have not been openly empowered by their people for socio -economic development since the creation of Ghana as a nation-state, putting them in a dilemma as they come under pressure by their people to deliver the development goals (GNA, 2005). A reasonable number of today's Ghanaian traditional rulers are not only educated but also globally exposed and highly development minded. The Asantehene Osei Tutu II spear-headed the development process which has spurred up other traditional rulers into development action this made the Asante Council receive 147 million dollars from the World Bank (Arhin, 2006).

Due to the prominent role chiefs play in society, some of them have been appointed heads of commissions set up by government thus; the committee of eminent chiefs comprising the Asantehene, the Yagbunwura and the Na-Yiri has been mediating and arbitrating the Dagbon crisis and because of the important place chiefs occupy in the society they continue to enjoy considerable respect from their traditional areas and also from the outside world. This might explain why highly placed persons such as professors, senior civil servants as well as wealthy men craved the title of chiefs in Ghana and elsewhere.

1.1 Problem Statement

Chieftaincy institution is the embodiment of our rich culture, agent of development, and catalyst of change which must be maintained. Unfortunately, most people hold the view that the rampant chieftaincy disputes hamper progress and for that reason the institutions is of no relevance in local governance; it is argued that many post-independence African governments saw chiefs as

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impediment to modernization and nation-building and tried to curtail their roles in local government and national politics (Kyed & Buur, 2005 & Sharma, 1997).

Since colonial era, chiefs were deeply involved in the economic, social, political and cultural development of the people in the traditional areas (Busia, 1968 and Boafo-Arthur, 2001). They have made specific contributions to the development of their areas. For example, in the Asante chiefdom, the Asantehene has established an Educational Fund for the promotion of education in the Asanteman and the country at large, Togbe Afede XIV of the Asogli State Educational Development Foundation of the Volta Region among others are real and tangible contributions chiefs have undertaken for socio-economic development of their people as well as their traditional areas (GNA, 2000).

In the Upper West Region of Ghana, chiefs have assisted in the development of the tourist site (the Wechau Hippo Sanctuary) at Talawonaa. They have also instituted by-laws against bush burning and cutting down of economic trees as well as their joint support to the government for the establishment of urban water supply system from Jambusi to Wa. Despite the fact that chiefs are instrumental in spearheading the development activities in their chiefdoms, the institution is saddled with problems. These problems include chieftaincy conflicts, chieftaincy disputes, succession moves, struggle for land and other related clan resources constitute significant sources of conflicts in Ghana.

In each of these, chieftaincy is either at the center or closely involved and connected in one way or the other. An increasing competition to occupy vacant stool positions, be it paramount, divisional and even sub-chiefs (village chieftaincies), has led to an escalation of conflict surrounding the various stools and skins. The desire for power, prestige, protection, contacts and

access and peoples beliefs have all manifested in the stools and skins conflicts in the Dorimon Traditional Area.

The government, civil societies and Non-governmental Organizations (NGOs) have all made great strides in addressing these problems. Thus, the creation of the Ministry of Chieftaincy Affairs, the establishment of the National and Regional House of Chiefs and Commissions with the aim of creating platform for the aggrieved parties to address their divergent views are all cases in point. However, many people still doubt the role of the chieftaincy institution in the socio-economic development of their traditional areas as echoed by (Kyed and Buur (2005) and Sharma, (1997).

Research Questions

The research questions therefore are:

- Do the chiefs have the capacity to perform their role in modern socio-economic development activities?

- How are they able to balance their development roles with those of their traditional roles?

- What are the challenges chiefs faces in their attempt to contribute to the socio-economic development of their traditional areas?

OBJECTIVES OF THE STUDY

1.2 General Objective

The general objective of the study is to examine the chieftaincy institution and identify the role chiefs play in the socio-economic development in the Dorimon traditional area.

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1.3 Specific Objectives

1. To ascertain whether chiefs have the capacity to play their roles in modern development activities in the Dorimon Traditional Area.

2. To examine whether there have institutional support, training, competence in planning and management issues in the Dorimon Traditional Area.

3. To assess how chiefs are able to balance their development roles with those of their traditional.

4. To examine the challenges that are associated with chiefs role in the development of the Dorimon Traditional Area.

1.4 Relevance of the Study of the Study

In recent times, there have been many reports especially in the print media about the state of chieftaincy disputes across the length and breadth of the country. These disputes have severely threatened the peace and security of the state and have created rather an erroneous impression that the institution has no role to play in the modern society and therefore outmoded.

However, in the Ghanaian context, the chieftaincy institution is the heart of our cultural heritage and it has even been argued that it is perhaps the soul of our cultural heritage that has survived the test of time. The uniqueness of the chieftaincy institution is that in Ghana almost every community has a chief. Chiefs offer leadership and protection, peace and security for their people. Our chiefs represent the spiritual embodiment of the people, playing the role between the living and the dead. And also act as an agent of development.

The study will bring to bear interventions and support government, Non-governmental organizations and other stakeholders to put in place the mechanisms that will enhance the

activities of the institution and minimize the challenges that have bedeviled the institutions for many years. For the institution to contribute to the democratization processes and good governance towards the socio-economic development of the country, the chiefs 'must be given enough resources and accord the needed respect such that they will be able to contribute meaningful to good governance in the society. And also for the society to understand the role of the chieftaincy institution and the challenges it is faced with particular reference to Dorimon Traditional chiefdom and beyond, a study like this is necessary, this is because the individual in the community is the direct beneficiary of the effort of the institution in terms of socio-economic development and other related functions of the chiefs.

Besides, the community would be much informed about chieftaincy and development issues, challenges and constraints and stand the better chance of addressing them. The outcomes of the study would provide useful information and data for effective intervention, policy and decision making by government, Non-governmental Organizations and other stakeholders. On the whole, the study will find alternative ways that would help in facilitating a sustainable peace building, communal spirit and national development.

1.5 Organisation of the Study

The study is organized into six chapters. Chapter one is the introduction which defines the chieftaincy institution and explains the origin of traditional political system in global, African and Ghanaian perspectives and the problem statement on which the objectives of the study were built. It highlights the roles of the traditional political system and its contribution to socio-economic development. It further outlines the general and specific objectives of the study and makes specific references to factors that are examined in the study. The chapter again justifies

the study by explaining reasons why the study is needed and how the study will contribute to academia.

Chapter two is the review of the literature relevant to the study as well as the theoretical framework. This chapter examines the various literatures from published theses, journals, and books that are relevant to the study. It includes a review of literature on the origin, definition of the chieftaincy institutions and its classification. The chapter further presents concept of development and the contributions of the chieftaincy institution in promoting socio-economic development in Ghana. Other issues discussed include the Constraints and Challenges of the chieftaincy institution.

Chapter three describes the study area by explaining the geographical location of the Wa-West District as well as the climatic conditions the people experience within the year. It further describes the world-view of the people of the Dorimon traditional area in terms of Islam, Christianity and African Traditional Religion, Kinship, Marriage as well as the traditional political system.

Chapter four explains the methodology. This includes the research process and design, theoretical framework, how the theory is linked to the methodology, and examination of data from the study population. It explains the sampling procedure the cross-sectional design which is triangulated with the qualitative procedure. Also all the data collection methods are explained as well as how the data is analysed.

Chapter five contains the presentation and analyses of findings. This include the demographic characteristics of the respondents, the age structure, sex composition, marital status, educational background, religious affiliation and the occupational distribution of respondents. It further

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examines the chiefs' capacity to contribute in modern development activities in the Dorimon Traditional Area, the chiefs' professional training to carryout developmental projects. The supporting institutions in the development process and the challenges chiefs faced in the Dorimon Traditional Area.

Chapter six presents the discussions on the major findings of the study, conclusion and recommendations aimed at making the chieftaincy institution formidable in meeting the current development needs of the society

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction

This chapter examines the varied views expressed on chieftaincy and its effects on socio-economic development. It takes into account the theoretical frame work, the definition, the history and the origin of chiefs and chieftaincy institution in Ghana. The chapter also presents the concept of development and the relevance of chiefs and chieftaincy institution in promoting socio-economic development. Other issues discussed include the origin and history of chieftaincy in the Dorimon traditional area and the constraints of the chieftaincy institution.

2.1 The Definition of Chief and Chieftaincy Institution

A chief is a traditional office holder. A chief may be a man or woman but very often, in African societies a chief is a male. Among Akan people, even today there are female chiefs but they are not many. In Ghana, chiefs are identified by legal definition. The definition of a chief however has had a chequered history.

Dankwa (2004) stated that in the pre-colonial period, a chief was somebody who in accordance with custom had been nominated, elected, enstooled or enskinned as a chief or as the case may be appointed and installed as such. This earlier definition presupposes that chiefs held office as ordained by tradition. The communities concerned had the power, without any outside interference, to make and unmake a chief. The author further defined a chief in the colonial period as "somebody who, in accordance with customary law, had been nominated, elected and

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installed as a chief or, as the case may be appointed and installed as such and who for the time being was recognized by the government"

Acemoglu et al (2013) defined a chief as "a person who comes from one of the ruling families and recognized by the central government." In the same vein Arhin (1985 cited in Kwame, 2012) also noted that a chief is an individual elected or selected in line with the custom and recognized by the central government to possess authority and perform duties derived from tradition or assigned by the government within a specified locality. An essential element of these definitions is the that, both authors placed emphasis on selection based on the tradition of the community or ruling families and recognition by government. This link between tradition and government is necessary as it can foster harmonious relationship between government and chieftaincy institution. This linkage between tradition and government is clearly demonstrated during colonialism as in the case of indirect rule adopted by the British government.

The definition of a chief under the 1979 constitution was as follows; "a chief is a person who hailing from appropriate lineage or family and who has been validly nominated, elected, enstooled or enskinned and installed as a chief or as a queen mother as the case may be, appointed and installed as such in accordance with the requisite applicable customary law and usage". The 1992 republican constitution of Ghana defines "chief" thus: family "… any person who, hailing from the appropriate 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" (Article 277, p. 16).

The chief is variously referred to as Ohene (Akan), Fia (Ewe), Mantse (Ga) Naa (Dagaaba/Wale) etc. He is a ''political and social power Centre, if even in a circumcised sense

in the area he rules and ipso facto a microcosm of authority who at times rivals the central government in legitimacy, recognition, and loyalty" Boafo (2006). These perspectives give a vivid definition and designation of a chief in the Ghanaian society and Dorimon traditional area as well.

However, as indicated, chiefs are not elected in the study area. Rather there are instances where people are honored chiefship outside the royal lineage. For instance in 1985 the Asantehene introduced the Nksuohene chieftaincy title. This title is reserved, not for those hailing from a specific lineage or historical tradition, but instead for those who deserve the recognition and prestige of a chieftaincy title as a result of their continued support for community development. Rita Marley (wife of late reggae musician Bob Marley) is an example of one such chief. In creating the Nksuohene title the Asantehene was obviously concerned with promoting Ghana's development, but also with reminding people that development is fundamental to the institution of chieftaincy. It also demonstrated the willingness of the Asantehene to adapt chieftaincy practices in order to benefit society. More initiatives along these lines that open the institution up, emphasizing the importance of development and community in being a chief could further strengthen the institution.

Awedoba (2003) stated that the term chieftaincy derives from the word chief and refers to the office and the institution of which the chief is the principal operator and stakeholder. Chieftaincy may comprise among other things the following: the personnel holding offices such as chiefs, queen mothers, council and staff, ritual symbols, such as shrines and other objects, the emblems of office such as stools, skins regalia, crowns, gowns, and staffs such as the linguist staff, swords and various paraphernalia. Properties were sometimes attached to the office such as land etc., and in some cases each incumbent was expected by his or her good management to add to the

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stock of wealth belonging to the office. The office of chieftaincy can be said to be greater than the chief or the individual ruler. Unlike in the modern democratic political system, "rulers" have a definite tenure of office which is normally backed by constitutional requirement.

Baku (2003) explained that, the institution of chieftaincy like other forms of leadership arose out of the natural instinct for self and community preservation. The history of all societies indicates that the origin of societies is replete with wars: wars of conquest, wars for self-preservation activities in the quest to overcome natural disasters, epidemics, famines and floods. The author further noted that these wars and acts of contribution to the survival of the society naturally produced heroic men who invisibly become the first leaders of such society.

This presupposes that, during historical periods people occupy leadership positions just because of shear strength and bravery exhibited during wars and other encounters faced by the society. The trend has changed in the modern time; people now become chiefs depending on the lineage they belong to and not via wars.

However, Baku (2003) fails to show clearly any democratic process such societies pass through in selecting those leaders, and hence the will of the people is highly undermined in those days unlike in modern times where there are rules and procedures pertaining as to how a leader is to be chosen in a society. Assimeng (1999) shared a similar view, he asserted that in any known human societies there are mechanisms that ensure the prevalence of order and stability and protect the boundaries of society from external attack and internal subversion. These assertions bring to fore the process of administration and exercise of power and authority in a given community. This is the case in most parts of Ghana and for that matter Dorimon traditional area. One of the oldest institutions in the entire African continent that has been the embodiment of

unity, solidarity, hope, fortitude, and tradition is the chieftaincy institution. Chieftaincy is one of the most enduring traditional institutions of Ghana and has displayed remarkable resilience from pre-colonial through colonial and post-colonial times. Chiefs combined executive, legislative, judicial, military, economic and religious roles. In the past, an important role of a chief was to lead his people to war, to defend, protect and extend their territories. The nature of warfare for the chief in contemporary times has changed. The enemy is now poverty, hunger, disease, squalor, illiteracy, crime, injustice and environmental degradation, depletion of resources, greed, covetousness, ignorance and conflicts. These are the challenges of the new millennium.

Nukunya (1992) indicates that the nature of Ghanaian society one hundred years ago is not the same today. Yet it is difficult to understand present social conditions without making reference to the society of yesterday. Institutions existed within the society; The Family, Health, Education, Religion and the Chieftaincy institution. The author further explains that the traditional council were charged with matters relating to chieftaincy, customary laws, usage and problem of local concern only that they were under the authority of colonial rule, this means that, the chieftaincy institutions roles were not totally extricated or relegated but instead, the chieftaincy institution was managed and this is happening in this contemporary Ghanaian society.

The author only gives brief explanation of what existed in the past but fails to mention concrete roles that were assigned to chiefs in the past as well as in modern times in Ghana. The fact that chieftaincy institution has not been extricated, people still accord chiefs the necessary respect and listen when they speak. Today they are used as a mechanism for maintaining peace and development at the local level.

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Brempong (2001) stresses that; the Ghanaian society is rooted in chieftaincy and believes that the experiences and wisdom of chiefs should be utilized fully at all levels of government. According to Dipholo (2002), the institution of chieftaincy is the structure that the local people identify most with and thus acknowledge chiefs leadership role. Both authors believed that, the intuition of chieftaincy laid the basic foundation for the development of the society. Hence their claims are true in the sense that the society sees chiefs or traditional leaders as role models and as agents of development.

Odotei, (2010) noted that the chieftaincy institution existed during colonial rule and has continued after independence. According to the author chiefs combine executive, legislative, economic and religious roles. In the past, an important role of a chief was to lead his people to war, defend and protect their territories. The author indicates that religiously, since one of the important responsibilities of the chief is to maintain a link between his people and the ancestral spirit his religious functions include performing elaborate rituals on important festive occasions such as the Akwasidae, Wukudae, Odwira, Homowo, Fetu Afahye festival.

On these occasions, the chief performs rituals to cleanse the blackened stools (believed to be the original stools upon which the deceased chiefs sat) so as to solicit the assistance of the ancestral forces for the peace, prosperity and progress of the individual and the state. This implies that, the religious role of the chiefs is very important in this modern society.

However, to some extent, Odotei (2003) was right because in the past, chiefs were expected to acquire more lands and territories for their kingdom, making them more powerful and able to shirk off threat posed by their enemies. The literature however fails to indicate some of the

judicial and legislative functions performed by chiefs at the time. It also fails to mention the roles of the chief in the modern era as the literature is more limited to the past and traditional society.

Nlerum (2010), cited in Adjaye and Misawa (2006), also noted that chieftaincy refers to the various political rulers and traditional leaders who exercise political authority at the national and sub-national levels. Chieftaincy here is a historical relic and an enduring part of our heritage as Ghanaians with African dignity and identity. Indeed chieftaincy serves as a focal point for mobilising people for communal development and also acts as link between the local people and the central government.

Nweke (2012) also stated that, chieftaincy refers to the traditional or indigenous political arrangements by which leaders with good moral standings are selected and installed in line with the provisions of their native customs and laws. The main essence of this definition is for the preservation of the customs and traditions of the people and also to manage conflicts among or between members of the community through the customs and laws of the people. Both authors (Nlerum, 2010 and Nweke, 2012) shared a similar idea about chieftaincy as they see it to be the custodian of the people's cultures, norms, and practices.

For Nyamekye (2009), Chieftaincy is a political arrangement or governance system through which the leader is described as a chief. The definition seeks to suggest that chieftaincy is prominent and visible form of political system among all the ethnic groups in Ghana. However, the history of chieftaincy in Ghana is not uniform as it differs from society to society. Indeed there is evidence that, not until colonialism, some societies in Ghana did not have centralized administrative system under chiefs but lived in headless or acephalous groups with no centralized political heads (Nyamekye, 2009).

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Aapengnuo (2008) explained that, chieftaincy is a well organised centralised authority, accepted by everybody together with its myths and narratives of origin and power which is socially constructed for taking political power and resources in a given locality. Chieftaincy in this case is perceived as-the repository of traditional authority which derives its legitimacy from a myth of origin that confers temporal power on it. In the light of the above, chieftaincy was introduced through small bands of slave raiders who often travelled with Muslim clerics in Africa (Aapengnuo, 2008).

According to Acheampong (2010), chieftaincy refers to an organized system of governance in the indigenous African society with the chief as the symbolic head. This definition suggests that chieftaincy is based on the total consent of the people and that it had invested a great deal of powers in chiefs during the pre-colonial era. As noted earlier, the first person to conquer or annex a specific geographical area becomes the chief over the people who later occupy that locality in most parts of Africa. The power of chieftaincy is usurped by a single person who exercises all forms of power including judicial, legislative, executive and administrative.

From the above therefore, chieftaincy refers to an institution or an organization which is collectively agreed upon through social arrangements to govern the interactions among members of a given group of people. In this case, chieftaincy is recognized and regarded as the embodiment of local custom, mediator and patron within the traditional African society and serve as the medium for the transmission of government policies to the local people.

Furthermore, chieftaincy also exemplifies the system of traditional form of government which evolved out of history, tradition and culture of the people Ogwuche (2013). Chieftaincy is indeed a traditional system of governance with executive, judicial, and legislative powers Bob-Millia

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(2009) and Acheampong (2010) which manifests itself in complex figurations. Chieftaincy draws its political resources from tradition, such as historical continuity, spiritual and ritual functions which are perceived as cultural authenticity (Jonsson, 2007). Chieftaincy has been considerably shaped by antagonistic forces at the hands of colonial and post-colonial leaders alike which have resulted in its subordination not just to the central government but also to the local government. Chieftaincy has to be understood within the framework of the nature of local state relations, and in this context, chieftaincy has been resilient and adaptive (Adjaye and Misawa, 2006). Chieftaincy in African traditional societies is normally hereditary from a particular family or lineage which is the custodian of the customary laws, values and norms of most African countries including Ghana seeking to regulate civil behaviour in traditional governance. A unique feature of chieftaincy in Africa particularly Ghana is gender. The positions and responsibilities of male and females are well defined in accordance with custom and tradition (Owusu-Mensah, 2014).

Earle (2011) opined that chieftaincy is the chiefs' political entity and a network of supporters who act as agents for his or her local area. By this definition , the author did not hesitate to conclude that chiefs work in isolation but rather see chieftaincy as a body of network which include; the priests, the chiefs warriors, council of elders, the peoples among others who are involved in administering the chiefdom. Although chieftaincy is based on the principles of kinship and rank, it is better understood as patriarchal through a pattern of fealty as described from the early stages of feudalism (Earle, 2011).

Crook (2010) posits that chieftaincy refers to all those forms of political and social authority which have their historical origin in the pre-colonial societies, and incorporated by British colonial rule. With this definition and others above, chieftaincy is highly varied and dynamic.

Therefore, chieftaincy has changed in many ways during the colonial and post-colonial periods even though it is indigenous in origin (Crook, 2010).

2.3 Chieftaincy Institution in Pre-Colonial Period

This section demonstrates clearly the various periods of the chieftaincy institution from pre-colonial to colonial and through post colonialism regimes. The position of the chiefs, where it existed and especially in centralized states was guided by specific institutionalized traditions with respect to accession to office and performance of functions. The office often resided in specific lineages that were genealogically linked to the founding fathers (Aikins, 2011). However, in cases where there were multiple candidates to a chieftaincy position, merit qualifications would become an important criterion in addition to heredity. In instances where no single family/lineage could establish undisputed claims, a system of rotation whereby the successor would be chosen from the competing houses in turns was preferred.

The chief was the political, social, economic, legal and military head of the traditional state. As political head, he was responsible for the maintenance of good order in his state (Nlerum ,2010) cited in(Adjaye and Misawa,2006). He was the guardian of the fundamental values of his people and mediated between them and the spiritual forces. He administered tributes, court fines, market tolls, and other revenues (Belden, 2010). He was also the final arbiter in the administration of justice. It can thus be seen that in the pre-colonial era chiefs commanded a great deal of autonomy. However, the chief ruled with the advice of a council that has been variously termed an inner or Privy Council. Where the system functioned well, these institutional checks as well as the queen mother safeguarded against dictatorial tendencies. In most ethnic groups, the chief ruled by consensus and, indeed, he could be destooled or dethroned for violating the trust,

sanctions or taboos of the state as well as for incompetence (Aikins, 2011; and Adjaye and Misawa, 2006).

Under the pre-colonial era, chiefs exercised effective powers in their domains. In this era, they were rulers who derived their executive, legislative and judicial functions from traditions and customs which was long rooted, organised and revered by the people of their respective areas of authority. Majority of the chiefs combined temporal and spiritual powers which were either in a monarchical, associational or consular type. These systems were revered and effective and could be compared to the authority of any king anywhere that had organised government system. Indeed, the traditional rulers were in theory and in practice were more or less governors of their domain though their authority was limited by certain customs and tradition Nlerum, (2010).

The history of chieftaincy in Ghana is not uniform as it differs from one society to the other and there are enough reasons to suggest that, not until the arrival of the colonialists into the country, some societies in Ghana did not have centralized political authority but lived in stateless or acephalous groups with no chiefs (Nyamekye, 2009; and Nyaaba, 2009). Whereas centralized political authority is explained as the concentration of political power in the hands of a single ruler (chief) with administrative apparatus (Abotchie, 2006; Mansah and Alfred, 2010; and Prah and Yeboah, 2011), the acephalous communities are stateless societies. Ethnic groups such as the Akan, the Ga, the Adangme, the Ewe, the Gonja, the Dagomba, Mamprusi, Nanumba and Wala practice the centralize system. While societies like the Konkomba, the Bimoba, the Basaari, the Chamba, the Zantasi, the Talensi, and the Lo-Dagaaba, all in Ghana, are acephalous. As a centralized administration system, the institution of chieftaincy has been the embodiment of political power during pre-colonial era (Mansah and Alfred, 2010; and Prah and Yeboah, 2011). The status of chiefs where it existed, especially in centralized states was guided by specific

traditional norm with respect to accession to chiefly office and the functions they perform. Chieftaincy resided in gate system or specific lineages that were hereditary linked to the founding fathers. But, in cases where there were multiple candidates to a chieftaincy position, qualification based on merit was an important criterion in addition to heredity. Furthermore, a system of rotation whereby the successor would be chosen from the competing houses in turns was preferred in instances where more than one family/lineage establishes a claim to a chiefly office. The chief was the final arbiter in the administration of justice. He was also the social, economic, political; legal and military head of his local area (Tonah, 2012).

Hence in the pre- colonial era, chiefs commanded a great deal of respect and independence (Adjaye and Misawa, 2006). Chieftaincy in Ghana is based on the kinship system and the chief is mostly selected from either the maternal or paternal lineages. The chief is mostly seen as the first citizen of the village, town or state as the case may be. He is considered as the source of power and authority because he is regarded as representing the founding fathers of the community. The office of the chief in this regard is a sacred one since he is considered as the earthly representative of the ancestors. In the light of this, the selection of a chief is usually preceded by soothsaying or divination and other rituals such as sacrifices, offering of prayers etc. This process is to aid the king-makers and the queen-mothers to select a candidate who will be acceptable to the ancestors and the people (Nyamekye, 2009).

Despite the fact that symbols of authority such as the stool, skin, crown, scepter, staff and others set the chief apart from all others in the community, the administration of the community does not rest solely with the chief but there are other office holders in the governance set up of the institution of chieftaincy. These officials include the queen-mother, sub-chiefs, family or clan heads, and respectable people in the community. They are to assist the chief to govern. The

people who help the chief to rule are popularly known as Members of Council of State or Council of Elders. Among the responsibilities of the Members of Council of State is to make sure that the chief does not abuse his authority. Behaviors amounting to abuse of authority or office may include: disrespect towards the King-makers and the Council of Elders, breaking the oath of office as well as committing adultery particularly with the wives of his subjects (Nyamekye, 2009).

The institution of chieftaincy is divided into two main social groups; the small group of royals who constitute the ruling class and the majority of the people known as the commoners or subjects. Being part of the ruling class from which chiefs are chosen is the desire of most people especially in the rural areas. In fact, being a royal is desirable, but the goal of every royal is to become a chief and ultimately rise to the kingship position or the paramount chiefly office (Tonah 2005; and 2012). During the pre-colonial era, Ghanaians were organized into ethnic states or kingdoms and the paramount chiefs or the kingship served as the executive head with the support of a council of elders. Some of these states and kingdoms as mentioned above have their geographical boundaries different from their current regional demarcations. Chieftaincy during the pre-colonial era was the main system of administration at all levels of the traditional governance structure (i.e. from the level of the community and up to the paramount chief). The institution of chieftaincy in the pre-colonial period was not regulated by external legislation or institution beyond the respective traditional councils (Owusu-Mensah, 2014).

2.4 Chieftaincy Institution under Colonialism

In the wake of events during colonialism in Ghana and other places, the British taught it wise to adopt different political ideology to administer the territories. The British were confronted with cost and logistical issues associated with colonial administration. Unable and unwilling to commit the needed resources to administer their colonies effectively, the British resorted to an already known policy of Indirect Rule (Adjaye and Misawa, 2006; Keese, 2010; and Aikins, 2011). Seeing that the traditional rulers were the center of economic resources, they decided that it would be inexpensive and wise policy to rule the natives through their own leaders (Aikins 2011).

In the process of instituting the colonial administration, chiefs and their councils, especially in Southern and Northern Ghana came to dominate local administration (Adjaye and Misawa 2006). As noted earlier the term chief' was a creation of colonialism and that the colonial administration succeeded in categorizing local leaders under one title for purposes of co-opting them into the service of colonial administration. In situations of acephalous societies, colonial rulers did not hesitate to create and impose chiefs by warrant, randomly selecting local individuals and elevating them as chiefs. Thereby appropriating the imported construct of chief, where they lacked traditional and historic legitimacy, the colonialists in fact reinvented tradition through a system generally known as Warrant Chiefs.

In contrast to pre-colonial times when the authority of the traditional leader and his position were guarded and negotiated by locally established systems, many colonial chiefs lacked legitimacy (Adjaye and Misawa, 2006; Keese, 2010; Nlerum, 2010; and Crook, 2010). Chiefs maintained legal powers and authority over land allocation and local taxation, thereby retaining some degree

of autonomy, especially in issues that were considered as falling under the domain of customary law, as interpreted by Native Courts (Owusu, 2006; Belden, 2010; and Crook, 2010). Though the boundaries of these administrative regions were not sharply demarcated, there was some degree of separation between the central government and local administration, therefore the notion of a dual system. It may be right to think that the colonialists were really concerned with preserving the moral and spiritual significance of the chiefly office of the natives, but in reality, the aim was to undermine traditional structures Keese, (2010). This structure allowed the British to effectively control all sectors of society without deploying a large number of colonial officials Adjaye and Misawa (2006).

Consequently, chiefs made it possible for the colonial administrators to bring immense and vast territories under their control. Predictably, as chiefs performed the function of auxiliaries to the colonial government and also serving as a link between the two centres of administration-they found themselves in an uncomfortable and unenviable position. Their relationship with the seats of colonial administration became increasingly ambivalent as they were the object of local discontent Nlerum (2010). The truth is that the colonial government had succeeded in employing the strategy of divide and rule to polarize chiefs. For their troubles, many chiefs fell victim to destoolment at the hands of the colonial administration, or became collaborators. In the period from 1904 to 1926, for example, there were 109 cases of destoolment in the Akan-speaking areas of Ghana alone. Similarly there were about 14 destoolment cases involving high-profiled chiefs in Ashanti, including the Dwabenhene, Agonahene, Adansihene, Bekwaehene, Offinsohene, Kurnawuhene, Tekyimanhene, Edwesohene, and Dormaahene between 1942 and 1946 (Adjaye and Misawa 2006).

With regards to chiefs' power, the Native Authorities Ordinance (NAO) in Ghana (1944) entrenched chiefs' delimitation in autonomy. Hence while the Ghana Ordinance stated that chiefs were enabled to take an effective part in the governance of the Colony, what the colonial government envisaged by effective part was in reality relegating chiefs to roles of ritual and tradition, thus further curtailing their autonomy (Keese, and Nlerum 2010). The Watson Commission of 1948 report initiated the demise of chieftaincy when the Commission concluded that chiefs were an obstacle to the political aspirations of the people, which was independence. Although the Coussey Commission subsequently cast chiefs in a favourable light, the independent authority that they had enjoyed during the pre-colonial era was all but gone. The Commission concluded that the whole institution of Chieftaincy is so enmesh with the social fabric of the life of the local communities and that its disappearance would spell doom. Despite its recommendation that a new structure of local administration should compose one-third membership of chiefs, the institution of chiefs continued to suffer increasing marginalization and an erosion of their jurisdiction(Adjaye and Misawa 2006).

Therefore, since the colonial era, chiefs have been dependent on the central government for recognition of their legitimacy as representatives of their people as well as for obtaining economic and political favors in the interest of the people they represent. In the intricate and delicate power struggle between the local and central authority forces, the former had already lost out (Adjaye and Misawa 2006).

While chieftaincy in Ghana has its roots in pre-colonial society, the institution as it exists today was shaped greatly by colonial rule. Over the long period of colonial rule, the chieftaincy institution was restructured, refined, and integrated into the British Colonial governance structure. The strategy was meant to ensure an efficient means of controlling and effectively

minimizing the cost of administration, and hence, marked the beginning of the legal framework to regulate the chieftaincy institution (Owusu-Mensah, 2014). In the formative years of colonialism the British were faced with cost and logistical issues associated with colonial governance.

Chieftaincy under the Native Authorities system was closely identified with the colonial government in almost every area with such political structures (Adjaye and Misawa 2006). Before this period, chiefs who had the support and recommendation of their council of elders enacted laws to regulate their jurisdictions. As a result, the institution of chieftaincy and its functions were gradually subsumed by the British imperialist within the colonial administrative system. Those chiefs, who were initially hostile adversaries during the pre-colonial period, subsequently came to acknowledge the necessity of co-operation among themselves against the common imperial power, for mutual benefits and co-existence (Owusu-Mensah 2014).

Indirect rule in Ghana was seen by colonial administrators as a way of maintaining law and order, and to reduce the cost of local government administration by keeping in place the existing rulers. Hence, Chiefs were accountable to the colonial administrators, but not to their people Acemoglu, Reed and Robinson (2013).

In 1943, the colonial administrators enacted a new constitution which was to guarantee a transformation towards the like of constitutional monarchy, with non-officials being the majority in the Legislative Council. Across the coastal areas, this new Legislative Council was elected directly. However, in other areas such as the Asanteman Council (for the Ashanti

Region) and the Joint Provisional Council (Eastern and Western Region) it functioned as electoral councils (Johannes, 2011). Subsequently, Coussey Committee was set up, which

consisted of only Africans to draw up a new constitution. This was the beginning of formal de-politicization of chieftaincy. Conversely in 1952, the authorities and powers of the State Councils which were the most important councils of chiefs at the district level, were reduced to only tasks concerning chieftaincy matters. In addition, only one third of the members of the Local Councils were chiefs while the rest of the members were appointed by the colonial administrators (Johannes, 2011). The state manipulation of the chieftaincy institution began during the colonial era. The indirect rule system adopted by the British colonial powers, subtly made chiefs appendages to the imperial power of British and thereby gradually losing their autonomy (Nyamekye 2009).

To realize the manipulation of chieftaincy, there were three main guidelines that determined legislation regarding chieftaincy. First, chieftaincy was tailored towards the British colonial requirement at the time. Secondly, attempts were made to practice a colonial policy before ordinances were introduced to legalize such practices. And finally, chiefs who resisted laws of the colonial administration were deposed or exiled out of the country (Owusu-Mensah 2014). Furthermore, the 1948 Watson Commission's report initiated the demise of chieftaincy even in its transformed pre-colonial character. The Commission through its conclusion stated that chiefs were an impediment to the political aspirations of the people (i.e. the realization of political independence). Despite the Coussey Commission subsequent casting of chiefs in a more favourable light, the autonomy and independence that it had enjoyed during the pre-colonial era had all disappeared. Despite its recommendation that a new structure of local administration should be developed in which Native Authorities would be replaced by Local Councils on which chiefs would constitute one-third of the membership, the institution continued to suffer increasing manipulation and marginalization of their authority (Adjaye and Misawa 2006).

2.5 Chieftaincy Institution in Post-Colonial Era

The struggle for political freedom in Ghana took place on two fronts: the exterior and the interior. In fact majority of the chiefs were against independence, because they expected their authority to be less powerful afterwards. The conflict between the chiefs and the educated elite, which was indeed already on its way to become the new ruling class, reached its peak in 1949 when the Convention Peoples Party (CPP) separated from the United Gold Coast Convention (UGCC). The famous statement by Nkrumah concerning chieftaincy describes this relationship very well: *"Those of our chiefs who are with us, we do honour those who join forces with the imperialists, there shall come a time when they will run and leave their sandals behind them"* (Johannes, 2011).

From the above, the state manipulation of chiefly office began during the colonial era, as the indirect rule system adopted by the British subtly made chiefs appendages to the imperial power of Britain and thereby losing its autonomy (Nyamekye, 2009). The 1957 Constitution of Ghana emphasized the authority of the central government to endorse or withdraw recognition from chiefs and deliberately drew no formal difference between ordinary and paramount chiefs, thereby arrogating to itself the authority to elevate or demote any chief. Even though the government could seek the advice of the House of Chiefs, its consent was of less importance Adjaye and Misawa (2006).

The Convention People's Party (CPP) Government under Dr. Kwame Nkrumah came up with Constitution (Amendment) Act, 1959 which enabled government to dabble in chieftaincy (specifically through the Minister of Local Government) matters without regard to the Regional Houses of Chiefs as provided in the Independence Constitution (Nyamekye 2009). For instance,

on 13 February 1959 the government passed the Chiefs (Recognition) Bill, which formalised all the measures which had already been taken. This included: (1) no destoolment or enstoolment was effective if the government didn't agree, (2) a chief could lose his position without being formally destooled if the government wanted to do so and (3) chiefs could be ordered into internal exile. This bill was the manifestation of a total reconstruction of the basis of chieftaincy. Customary laws like enstoolment or destoolment procedures, which normally involved a considerable degree of participation of the population concerned, were now virtually outlawed Johannes (2011).

Hence, the political independence brought with itself a further erosion of the political and economic autonomy of the chief. Thus, any chief who was alleged of being an opposition sympathizer or a supporter faced the threat of destoolment. It must be noted that though chiefs had been cowed into loyal cooperation with the central government, as an institution, chieftaincy was not dead (Adjaye and Misawa; 2006).

Nevertheless, chiefs continued to be the target of revolutionary campaigns and manipulation. A case in point was in 1959 the government deliberately elevated the Effiduasehene, a staunch CPP supporter, to a status of co-equal with the Mamponghene, his supposed overlord. Chiefs were widely seen as boot-lickers or rubber-stamps of central government policies. In all these, the central government restructured and manipulated the institution of chieftaincy, ironically, a trend just like the one for which the colonial government itself had been accused of in an earlier period Nyamekye (2009). The central government not only had the authority to make or break individual chiefs, it had arrogated to itself the powers to act as the final arbiter in chiefly matters. This process continued, despite protests that no government, colonial or independent, had the

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power to make or unmake a chief and that everything about Chiefly matters existed by customary law and that alone (Adjaye and Misawa; 2006).

From independence, the various presidents in Ghana have had the authority to either withhold or withdraw official recognition of a chief, particularly those who publicly opposed the government. In fact, chiefs have been directly or indirectly controlled by the government since independence. For instance, even though, article 13 of the 1960 Constitution of Ghana stipulates that 'chieftaincy should be guaranteed and preserved', the chieftaincy Act (no. 81) of 1961 makes nonsense of Article 13 of the first Republican Constitution of 1960 in that, Act 81 defines who a chief is as "an individual who has been nominated, elected and installed as a chief in accordance with customary law, and is recognized as a chief by the minister responsible for Local Government." This is a clear case of contradiction and manipulation of the institution Nyamekye (2009). In addition, with the creation of the House of Chiefs, government could now recognize or withdraw recognition from a chief. The house could also destool or deskin a chief and it was even empowered to control his finances. For example, by the Ashanti Lands Bill, the Kumasi stool lands and their revenues were taken from the Asantehene and placed directly under the control of the central government (Adjaye and Misawa;2006).

The authority chiefs continued to suffer from ambivalence. It is worth noting that, chiefs were looked upon in less favourable light. The manipulation and curtailment of chiefly authority by central government has continued in the post-Nkrumah era in Ghana. The fall of Nkrumah in 1966 naturally led to a major turnaround, and also the chiefs had to adjust their position if they didn't want to be deposed. The National Liberation Council (NLC) Decree 112, for instance, reversed chiefs who had held their positions because of the CPP. For example, the sub-chiefs who had been made paramounts before were also degraded again. Well over 100 chiefs were

destooled. Of course, the new Okyenhene was among them and the former one, who had resisted the CPP regime for a considerable time, was enstooled again (Johannes, 2011).

Interestingly enough, the right to withdraw recognition from a chief, who Nkrumah had used to crush the chiefs, wasn't abolished by the NLC regime and the subsequent government under Busia (Johannes, 2011). Even though the 1992 Constitution theoretically delineated the right that the government had reserved to itself in recognizing or derecognizing newly appointed chiefs, the symptoms were quite evident that chiefs would continue to suffer delimitation in autonomy (Adjaye and Misawa, 2006).

Over the years it is clear that the independence and autonomy of the chief in Ghana has been virtually eliminated through a process of local government reform and judicial acts. The direct access of chiefs to local revenues has in the same fashion been gravely undermined. In fact access to local taxation and revenues are now under the domain of local councils. A chief can call himself paramount chief only when he is so gazetted. In addition, from the passage of the Stool Lands Amendment Act in Ghana, as a case in point, the administration of stool lands has moved into the hands of the central government. Furthermore, with regional and district administrators in charge of local administration, chiefs have no real power (Adjaye and Misawa, 2006).

Nlerum (2010), cited in Adjaye and Misawa,(2006), Noted that, in many parts of the country, chiefs are objects of hatred, scorn and popular discontent they are widely criticized for bribery and corruption. They are regularly charged with alienating stool lands in Ghana, of which they are by tradition the caretakers. A cursory look at newspapers in Ghana, one would be dumbfounded by the numerous reports of contestations about chieftaincy successions, allegations

of wrongdoings on the part of chiefs, and of incidents of violent animosities among contesting parties to chiefly positions. Recently a more damaging view of chieftaincy has emerged relating to the conscious effort and drive by separate interest groups, including state, national governments and local/regional to impose a false sense of identity or acceptance of chieftaincy (Adjaye and Misawa, 2006).

Conversely, what had happened is not the demise of chieftaincy but rather its transformation. This process has accentuated chiefly office rather than resolve ambiguities and ambivalence. Chiefs are increasingly becoming points for the evocations of local and ethnic pride. They are an epitome of pride in history and pride in home town. They are not only the repositories of local history and spirituality, but upholders of local values. Proponents of chiefs emphasize the fact that chieftaincy is a living example of African alternatives to Western systems of governance. In addition, chiefs are the channel and conduits for local development programmes. However, the colonial image of chiefs as upholders of traditions that are quite repugnant still persists in some quarters (Adjaye and Misawa 2006).

Mensah (2014) stated that, the manipulation and marginalization of the chieftaincy institution by the British colonial government made the relationship between chiefs and central government after independence uncertain. There were sections of the people who argued - for the total abolishing of chieftaincy - because of the role played by chiefs in conniving and collaborating with the colonial administrators to oppress the natives aside the apathy of the traditional leaders towards political independence In addition, the fate of chieftaincy was also complicated by the resurgence of a new group of African educated elite. Having received enlightenment from the missionary and colonial schools, as well as from higher educational institutions in America and Europe this group of people found it almost impossible to submit to the authority of their

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illiterate chiefs (Aganah, 2008). Therefore the battle for political independence in Ghana took place on two fronts (i.e. internal and external). The external fight was against the British colonialist while the internal struggle was against the chiefs, majority of who were against independence, because they anticipated their authority to be less powerful after independence (Johannes, 2011).

But because the chieftaincy institution was the highest traditional administrative system among the centralized pre-colonial state system in Ghana the political leadership at the time examined the position occupied by chieftaincy and appreciated the need to retain it, provided that the State continues to exercise some form of control over it (Mensah, 2014).

However, the Head of State in Ghana since independence had the authority to withdraw official recognition from a chief, especially those who publicly opposed the government. Hence, the chieftaincy has been directly controlled by the central government since independence.

For instance, the creation of the House of Chiefs, gave authority to the government to officially recognize or withdraw recognition from a chief. Under this arrangement the government could depose a chief and even control his finances. In addition, the Independence Constitution of Ghana in 1957 through Constitutional Amendment Act of 1959 did not only reinforce the authority of the central government to recognize or withdraw recognition from chiefs, it also deliberately drew no formal distinction between divisional and paramount chiefs, thereby arrogating to itself the authority to elevate or demote any chief (Adjaye and Misawa, 2006).

Furthermore, although, article 13 of the 1960 Constitution of Ghana stipulates that chieftaincy should be guaranteed and preserved, the chieftaincy Act (no. 81) of 1961 makes nonsense of Article 13 of the first Republican Constitution of 1960 because Act 81 defines who a chief is as

"an individual who has been nominated, elected and installed as a chief in accordance with customary law, and is recognized as a chief by the Minister responsible for local government." (Nyamekye, 2009: 8; and Owusu-Mensah, 2014: 266). Moreover, the Convention Peoples Party's (CPP) government also dabbled in chieftaincy matters without recourse to the Regional and National Houses of Chiefs because Act 81 also guaranteed such powers. In fact, chiefs were to conduct their affairs in a manner that was in sync with the central government. Even though the government could seek the advice of the House of Chiefs, its approval was not mandated, hence, the political independence brought further erosion of the economic and political autonomy of the institution of chieftaincy Adjaye and Misawa, (2006). Also, in 1954 under CPP, Nkrumah excluded chiefs from the local councils and in 1958 he abolished their courts Kwame, (2012).

The formation of the National Liberation Movement (NLM) saw some respite for chiefs and it then seemed that a political party was in the defense of chieftaincy institution. The emergence of this movement was in a way a consequence of the increasing exclusion of chiefs in national affairs. In 1954 the signs were clear that the independence of Ghana was inevitable in few years. Predictable the NLM requested for a federal system of government. Again as in 1951 the chiefly wing of the movement went further to demand the establishment of a second legislative chamber for the chiefs, which again was rejected.

However CPP led by Nkrumah suggested the creation of Regional Assemblies and Regional Houses of Chiefs, which were all, endorsed (Johannes 2011). Consequently the institution of chieftaincy became more confined to the regional level and had no relevance at the national level. The CPP government marginalized the institution of chieftaincy by making the Regional Houses of Chiefs to only consider cases referred to them by the government and also to advise the government on traditional customary laws and practices. Immediately after independence the

CPP government abolished the Regional Assemblies since the government was not happy with their establishment.

There was a total revolution of chieftaincy because most chiefs especially the CPP pro chiefs had to adjust themselves if they didn't want to be deposed following the overthrow of Nkrumah in 1966. The beginning of revolution was the removal of all those chiefs through the NLC Decree No. 112 who had come to power only because of the CPP. In addition, all the sub-chiefs who had been made paramount chiefs under the CPP were also demoted. Through the NLC Decree No. 112, over 100 chiefs were deposed (Johannes 2011). Furthermore, a Council of State comprising chiefs was established to replace the idea of a second chamber of parliament for the chiefs. The Council is still in existence even today although some changes have been made to its composition. More ever, a National House of Chiefs was created by the Constitutional Assembly in 1969, whose responsibilities have remained unchanged to this day (Johannes, 2011). Subsequently in 1971 the Chieftaincy Act led to the formation of the National House of Chiefs in addition to the already existing Regional Houses of Chiefs and the Traditional Councils (Higazi, 2004); and (Johannes 2011). These three institutions remain the cornerstone of chiefly relations with government. The Act also created judicial committees to hear and determine any case or matter affecting Chieftaincy (Higazi 2004). The National House of Chiefs was composed of five members from each of the Regional Houses of Chiefs and to advise the government on matters relating to chieftaincy and also interpret customary laws. Ironically the right to recognize and withdraw recognition from a chief, used by the CPP to undermine the chieftaincy institution was not abolished by the NLC government and the subsequent Busia administration (Johannes, 2011).

In the mist of the strained and complicated relationship between the chiefs and the central government, the 1957 and the 1960 Constitutions guaranteed the chieftaincy institution in accordance with custom and usage. Subsequently, the 1969 Constitution did not only recognize the chieftaincy institution with its Traditional Councils, Regional and National Houses of Chiefs to be an integral part of the state machinery; but it also ensured that all chieftaincy matters were handled by the respective constituent bodies of the institution of chieftaincy (Owusu-Mensah,2014). The Ghanaian Republican Constitution of 1969, not only re-established the Regional Houses of Chiefs but also the national House of Chiefs with additional responsibilities. However, the 1969 Constitution did not remove the government's power to make and un-make chiefs which was the greatest threat to the chieftaincy institution.

The Constitution of 1979 also provided that the chieftaincy institution together with its traditional councils as established by customary law was guaranteed. Consequently, Parliament had no power to enact any legislation which (a) "confers on any person or authority the right to accord or withdraw recognition to or from chief; or (b) in any way detracts or derogates from the honour and dignity of the institution of chieftaincy"(Kwame ,2012: 91). In the political history of Ghana, the independence and autonomy of the institution of chieftaincy was guaranteed unprecedentedly under the 1979 Constitution. Gazetting of chiefs which was initiated by the CPP government through the chieftaincy Act of 1961 (Act 81) and later abolished by the National Redemption Council (NRC) and Supreme Military Council (SMC) governments was re-introduced by the Provincial National Defence Council (PNDC) government. Section 48 of the Chieftaincy Act of 1971, Act 370, was amended by PNDCL 107 taking cognizance in sub-section 2 that "no person shall be seemed to be a chief under this Act or any other enactment unless he has been recognized as such for the existence of that function by the Secretary

responsible for Chieftaincy Matters by notice published in the Local Government Bulletin" (Johannes, 2011: 17).

The institution of chieftaincy in the 1992 Constitution is formally guaranteed with the Houses of Chiefs given independence and autonomy to recognize or withdraw recognition from a chief (Nyaaba 2009). Five paramount chiefs are elected from each Regional House of Chiefs to the National House of Chiefs. Furthermore, in the 1992 Constitution, a provision is made for two chiefs from the Regional House of Chiefs to serve on their respective Regional Coordinating Councils (Higazi (2004). In addition, the 1992 Constitution in articles 271 to 274 outline the establishment, jurisdiction and functions of the Regional and National Houses of Chiefs. However, Article 276 is in contravention with the previous Constitutions which forbids chiefs from active engagement in partisan politics.

Accordingly any chief who wishes to participate in active partisan politics must relinquish his or her title. It is hoped of this provision that the chieftaincy institution would be absolved from the wrangling and rancour associated with partisan politics. Secondly, the rationale of this provision is also to uphold the sanctity of the traditional values inherent in Ghanaian culture which is vested in the institution of chieftaincy. With the inception of the Fourth

Republic, the political temperature between the chiefs and the central government of Ghana has been calm and stable. Moreover, the creation of the Ministry of Chieftaincy and Culture has given chiefs direct representation at the cabinet meetings to bring matters that impede the progress of the chieftaincy institution to the attention of the president (Owusu-Mensah 2014).

The history of chieftaincy in Ghana is contradictory and evolutionary but not dogmatic. The institution of chieftaincy is one of the few resilient institutions that have survived all the three

segments of Ghana's political history during pre-colonial, colonial and post-colonial eras despite the general attitude towards the institution and chiefs (Owusu-Mensah 2014).

It survived the exploitative British imperialism of the nineteenth century and has endured both civilian and military post-Independence regimes (Bob-Milliar 2009). Its endurance must be viewed within the larger political economy of Ghana.

2.6 Chieftaincy Institution in the Dorimon Traditional Area

Nyamekye and Nyaaba (2009) earlier stated that, the history of chieftaincy in Ghana is not uniform as it differs from one society to the other. Before the coming of Europeans, majority of ethnic groups in Northern Ghana had a way of governing themselves. Ethnic groups such as the Dagomba, the Mamprusi, the Gonja and the Nunumba, culture of chieftaincy goes back in time to the 15th century (Awedoba, 2006; Aapengnuo, 2008; and Aikins2011).

The dominion of Dagomba, Mossi, Mamprusi and Nanumba constitutes the Mole-Dagbani and was famous for being the greatest empire ever founded in pagan Africa (Aikins 2011). These people are united by shared myths which postulate common ancestry for their ruling classes (Jonsson 2007). After settling at several places they finally arrived in Northern Ghana and first settled at Pusiga (Awedoba, 2006; Jonsson, 2007). The myth of Tohaze, along with his son, Kpogonumbo and grandson, Na-Gbewa are kept alive by them as well as their tradition. Kpogonumbo is said to have entered Ghana as an immigrant from the northeast (Hausaland), after which his descendants adopted the language of local speaking a Mole-Dagbani dialect. Kpogonumbo contact with the aboriginals or the indigenes was by marriage to the daughter of the Tendaana (a local earth priest), Sihisabigu near Bion (Tsikata and Seine, 2004). It is believed that the immigrant sparked a political revolution by murdering his father- in –law, the local earth

priest and imposed himself on the people. After this act, the line of succession to the chieftaincy passed to Kpogonumbo, son of Tohaze and to Na-Gbewa's eldest son of Kpogonumbo (Jonsson, 2007). Zirili's death in the struggle for succession after the death of Naa Gbewa was followed by a succession dispute. Zirili oldest surviving brother, Tohogu, should have succeeded but he was opposed by his younger brothers led by Sitobu and Mantabu. In the civil war which followed, Tohogu was defeated and he fled southwards with his supporters to Gambaga and founded the Mamprugu kingdom. Dagbon was founded by Sitobu and the Nanum, was founded by Mantabu all sons of Na-Gbewa.

Awedoba (2006) noted that, Chieftaincy has been institutionalized in some of the communities of the Upper West long before the colonization of the area. The paramountcy of Wa, Dorimon and Wechiau among others can boast of a succession of chiefs going far back in time and certainly predating the colonization of the area. For certain other areas, the institution of chieftaincy is of very fairly recent origin and the first chiefs may not date back much further than the time of Samori and the Zamberma slave raids.

British colonization of the area came in the immediate aftermath of these events. Prior to the introduction of chieftaincy, the institution of earth priest ships existed in the area. Earth priests still exist and collaborate with lineage and clan elders and the chiefs in the administration of the local communities.

According to oral tradition, the Dorimon chiefdom (Dolimbo) originated from the Mamprugu kingdom. This tradition accounts that, the Dolimbo chiefdom started after the settlement of Wechiau another Mamprugu vanquished princely group migrated to the area. As a matter of fact, it is held in most circles that both the Dorimon and Wechiau settlements predate that of Wa.

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(B. K. Adama, 2005) for instance opines that originally, the people of Dorimon and Wechiau were also Dagomba, and that these two predate Waala. He adds that Sorlea heard of them and went out towards them. Sorlea went direct west from Mamprugu because he had heard there was gold in the Dorimon area. On reaching Kundugu, Sorlea's mother's people were there. Dawadawa trees were also there. Another group went to Kajoperi. Sorlea continued to Gbetore. While this assertion may be true that the .Dorirnon and Wechiau Princes predate the Waala Princes, the same cannot be said about the indigenes of the Wa area that is the Tengdaamba and Chakalle (Salih 2008)

The Dorimon chiefdom today is, undoubtedly, an amalgam of identifiable groups like the Lobi, Samune, Dagomba, Mamprusi, and Kulango elements that have merged to be called Dolimbo. This second group of migrant Princes was also Mamprusi by origin. They claim that while in Mamprugu, a chieftaincy dispute erupted between three fraternal princes. The weakest of the three contestants became disillusioned and as such migrated completely out of Mamprugu and traveling southwards through Dagbon found their way into the present day Brong Ahafo Region and founded a settlement near Nkoranza which they named Dorimia.

Expatiating on this concept, M. A. Seidu, an eighth generation Prince of Dorimon had this to say:

"We *are actually Mamprusi. While at Mamprugu there were chieftaincy disputes. Our section was the weakest side so we moved to Brong Ahafo and settled around Nkoranza in an area known as Dorimia; our great grandfather settled and founded the town Dorimia. They are till date the chieftain clan in that area. My father as a chief of Dorimon used to pay visits to this place every year. The people there do identify with us". (Salih 2008)*

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This hypothesis of a Dorimon prince in its historical setting is probably a reference to the chieftaincy dispute between the three sons of Gbewa. After the demise of their senior brother Zirili, his remaining three brothers found themselves engrossed in a dispute as to succession to the vacant Skin. Mantambo and Sitobu are reported to have joined forces against their senior brother Tohago in order to wrestle the skin from him. Tohago is reported to have outwitted his antagonists and moving into Mamprugu established a town called Naleregu to become the first Marnprusi king. Sitobo, the second contending but vanquished prince also settled at Gambaga and later moved to Nabare near Walewale.

Granted that this hypothesis is correct, the probability will be that it was loyalists of the third vanquished contending prince, Ngmantambo who embarked on this long migration with his followers and settled far away at Dorimia near Nkoranza. In all probability therefore, Ngmantambo is the great grandfather of a section of the Dorimon Princes.

Legends further have it that a section of these vanquished Mamprusi princes who settled at Dorimia later embarked upon an adventurous journey to Gbona in search of gold. After a brief stay in Gbona, another group left Gbona and established a new settlement at Dorimon. It also stands out crystal clear that the Dorimon princes first settled at Gbona before moving to Dorimon, a fact which is re-enforced by the affinity between them. Till date anyone who is enskinned as a Chief of Dorimon must as a necessity go to pay homage to Gbona, where, as a necessary part of his investiture, he will be given talking drums by the princes of Gbona signaling his confirmation as a Dorimon Naa before he returns to reign. Additionally, whenever a chief of Gbona dies, the Dorimon princes must go there to perform the funeral rites and vice versa. These Mamprugu Princes are said to have settled first at Dorimia near Nkoranza from where a group continued to Gbona and from there under the leadership of two brothers they

sojourned further and founded two separate settlements named after the two leaders as Dakpanyiri and Gongoyiri.

 These two settlements expanded into additional new settlements like Dontanga, Guo, Passa, Duobi and Kong, springing out as sub-sections of Dakpanyiri, while Gongoyiri established two additional sub-sections, namely, Guse and Maase. Each of these settlements had a patrilineal sub-family head. Benga and Bunkani are names of two fetishes representing each of the two princely groups. Prior to the arrival of the Princes, Dorimon town and its immediate environs were occupied by earlier acephalous settlers. Settlements like Nanville, Pieli, Eggu Asse and Dabo existed. These early settlers are the Tengdamba of Dorimon. The arrival of the Mamprusi princes and their assimilation with earlier settlers led to the establishment of a chieftaincy institution headed by the Princes. Under this central authority, the Dorimon state boundaries expanded further to cover larger tracts of lands.

However, other scholars of Dorimon princely origin disagree with the notion of the ancestors of the Dorimon princes ever settling first at Nkoranza before proceeding to Dorimon. The most prominent among them being Bukari Bandanaa This group opines that the early Dagbamba migrants into Wa (i.e. the Tengdaamba) sent a message seeking Dagomba military assistance to ward off the rampant incursions of the Lobi. Coincidentally Ya Naa Dariziego, brave and ambitious as he was said to be was already in the process of forming an army to annex areas lying along the Black Volta goldfields. The army of Dariziego comprised fighters from among all the conquered tribes under Dagbon.

This tradition contends that after repulsing the Lobi as requested by the Tengdaamba of Wa, Dariziego' s army under the leadership of his third son settled down at a suburb of present day

Dorimon town, a couple of miles away to the West of Wa, which is today identified by the name of their leader Dakpana, as Dakpanyiri. It is however, unlikely that the Dagbamba who migrated from Dagbon in protest against the atrocities meted out to them by warrior invaders would turn round to invite the same usurpers for military assistance at their new abode.

In the light of this seeming contradiction, there is the likelihood of two or even three waves of Dagomba princely migrations to the Dorimon area. There is the possibility of an earlier group out there to annex the Lobi goldfields. It was this group which served as a catalyst for the major establishment of the Dorimon chiefdom by the Dagomba princes during the reign of Naa Luro. It is most likely that a second group went out tracing the footsteps of this first group which, for all purposes was a military expedition. The group that came through Dorimia and Gbona must have been the third and last one. This conclusion is inferred from the fact that this third group i.e. the Gongoyire registered the least number of chiefs as well as settlements.

Body literature has established that, the invasion of Sumaila Ndewura Jakpa and his warriors deprived the Dagombas of all their conquered lands to the West starting from Tampulinsi lands all the way to Gbona, near the Black Volta. It was also during these invasions that Naa Dariziego was killed. He was succeeded by Naa Luro who deemed it expedient to abandon the capital and to build a new one in the Kpamkpamba country. Naa Luro occupied the Kpamkpamba town Chare, the people of which went and built Wangbun on the Domon road. Chare became Yendi from that time.

It is said that Naa Luro was ridiculed and pilloried by his wife as not being man enough to avenge the murder of Dariziego. Naa Luro reacted by launching a fierce attack on the Gonja. He is said to have marched westward, recaptured Daboya and encountered and slew the warrior who

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killed Dariziego. Naa Luro himself died but not before he had reclaimed Dagomba colonies that fell to the Gonjas during the Jakpa invasions of Dagbon. He was succeeded by his four sons namely Tutuguri, Zagale, Zokuli and Gungoble. It is to be reiterated here that a school of thought among the Dorimon princes disclaim the notion that the Dorimon Princes left Mamprugu and migrating southwards first settled at Dorimia near Nkoranza before founding Dorimon after sojourning through Gbona.

This group opines that it was rather during the reign of Naa Zokuli, the third successor and son of Naa Luro, that he decided to trace the children of Dariziego, who had settled near the Black Volta goldfields. It is said about Zokuli that he was desirous of adorning his wives and children with gold so that they would be called Saling-Napoguba (golden queens) and Saling-Nabiihi. (i.e. golden princes/princesses) On arrival at Guo, Zokuli was made the chief and called Naa Salima (i.e. king of Gold). Naa Salima is said to have begotten two sons, namely Benga and Bunkani. Since the real mission of Zokuli, alias Naa Salima, was a search for gold, he continued from Guo to Molo where the real gold mines were and later to Gbona across the Black Volta. Dorimon traditions of this second school of thought further explain that on his way back to Molo from Gbona, Naa Salima got drowned in the Black Volta.

Meanwhile his children refused to go back to Dagbon. They stayed back at the present day Dorimon and constitute the royal family of Dorimon. Benga is said to have become the chief of Dorimon while Bunkani who was a hunter is said to have reached out to Gbona in an expedition and established himself as chief of Gbona. The descendants of Zokuli comprised the Maasi, Guse and Gongoyiri settlements. These settlements complemented the already existing Dakpanyiri which was earlier established, and the two estates constitute the two main royal gates of Dorimon.

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It must have become clear in the face of the discussion so far on Dorimon that the views expressed variously are too disjointed to allow a convergence. Firstly, if it is to be accepted that the Wechiau and Dorimon Nabiihi preceded those of the Waala, which presupposes that their migration took place prior to the establishment of Dagbon, it will simply amount to discarding all the counter arguments as baseless conjecture. On the other hand if these arguments command credence, then the Wa Nabiihi who claim to have migrated to the area from Mamprugu as an outcome of the succession dispute that led to the establishment of Dagbon by Nyagse must have settled at Wa long before the Dorimon Nabiihi.

2.7 Promoting Socio-Economic Development in Ghana through Chieftaincy

Development as a concept and a term has been defined differently over the years as is evident from the currency of phrases like economic development, human development, alternative development, under development among others. Simply put without splitting hairs, development can be conceived of as progress and the betterment of the human condition. People will be the focus of this way of conceptualizing development: it is therefore, above all people oriented and people centered. A notion of positive progress can indeed be distilled from the etymology of the word and it is important to remark that in consonance with its etymology, development is dynamic and not necessarily a static condition. The UNDP takes a similar perspective on development. It defines its concept of human development as follows; the process of widening people's choices and the level of wellbeing they achieved are at the core of the notion of human development. Such choices are neither finite nor static. But regardless of the level of development the three essential choices for people are to live a long and healthy life, to acquire knowledge and to have access to the resources needed for a decent standard of lives (UNDP, 1987: 13-14).

Ogundowole (1988) argues that development is a multi-dimensional process, which involves the organization and re-organization of the economic and socio-political system of a nation, reflecting on the impact of internal and external ideologies and the concomitant effect on any development programme on the people. It is the ability and desire to use what is available to continuously improve the quality of life and to liberate people from hazards.

Given the remarks made above on the concept of development; the issue that now requires further elaboration here is the potential contribution of African chiefs, leadership institutions and ultimately, the nation-state themselves. The potential role of traditional leaders and leaderships institutions could be either positive and beneficial or negative for development, but equally valid is the fact that what is perceived to be positive in one context can be the opposite in another or at a different point in time. This is so because not only do situations change, leadership roles too are subject to change.

Before the inception of the modern political system, that is the local government system, the chief and the traditional council revolved around the basic theme of defending, protecting and providing for the needs of the people and the society at large. The chief occupies the apex position and also takes final decision followed by the Tindana who is the custodian of the Land and all the traditional council members play various roles in developing the society.

Nukunya (2003), however, did not indicate clearly the specific and tangible roles the chiefs engage in and how collaborative they were with the government and other development partners in the past.

Historically, the colonial masters used chiefs to get to the people for developmental projects (Busia, 1968; Boafo-Arthur, 2001). The colonial government relied on the chiefs to mobilise and

collect revenues for all developmental projects. After independence, the state continued in a similar manner, to make use of chiefs and their leadership to ensure development at the local level and at the national level at large.

In modern times, politics of Ghana took the framework of a presidential representative democracy republic, whereby the president of Ghana is both the head of state and the head of government. Ultimately, the role of chiefs and traditional leaders in the modern African context cannot be fully appreciated if there is no understanding of the concept of development. However, it can be argued that chieftaincy and the traditional political institutions have something to offer modern society and can be regarded as a source for development. They provide a fund of idea on traditional political culture, which modern societies can benefit from.

Similarly, President John Agyekum Kuffour said the chieftaincy institution, was indispensable in Ghana's socio-economic development. He said the institution was a vital link between the Government and the citizenry, adding that the nation was developing the necessary networking to consolidate the peaceful co-existence being enjoyed in the country. President Kuffour explained that, the chieftaincy institution offered Ghanaians reference to their roots and their role in national development because without such reference the citizenry would not know their identity and contribution to national development. He further stated that ethnic groups and the regions in Ghana had been blessed with well-informed traditional rulers, who were well educated and aware of the technological development in the globe that could be adopted for the efficient and effective development of their areas (GNA, 2005). According to Danquah (1943), the title "Nana" given to chiefs describes the essential parental function of the chief as both the ideal father and mother who must take care of the people like the departed ancestors (Nananom). For example, the role of a chief as a judge is based on the parental duty of ensuring peace and

harmony in the home. The chief therefore as a representative of the ancestors and a parent, is under obligation to ensure peace and justice. The chief is expected to be compassionate and fair to reflect the moral idea of the ancestors who are the real rulers of the society (Akrong1991).

The same parental presupposition of chieftaincy rule provides us with both the perspectives and the values that regulate the political roles and functions of the chief as the political head and chief executive of the nation.

The management aspect of the political role of the chief as the chief executive of the nation includes the maintenance and development understood in the wider sense of moral, spiritual, cultural and conditions for growth of the people which reflect the good will of the ancestors towards the people. In this sense, the rituals that ensure the moral, social and environmental integrity of the nation are proper duties and obligations of the nation and the priest that mediate between the people and the ancestors.

The military roles of the chief as the leader of his people imply the parental responsibility to provide protection and security as enshrined in the social contract between the chief and the people in the oath he swears to them. This protective function of the chief is consistent with the oath which chiefs swear to their people to serve, defend and protect the people at all times. The protective function of the chief is usually expressed in appellations and honorific titles of the chief that show his power and might.

The chief in his capacity as the living representative of the ancestors must jealously guard the moral values that regulate the life of the society with appropriate punishments and sanctions that will enforce the moral law and deter law-breakers. Therefore, any time the chief who is expected to be the custodian of the moral values and ideals of the society breaks the moral law and

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undermines the values of the society, he ipso facto abdicated his role as a representative of the ancestors and therefore cannot legally and morally continues to be a chief. This is the reason why the chief is expected to exhibit the noble qualities of the ancestors. The chief must be gentle, kind, hospitable, generous, caring and well behaved, to reflect the character and the qualities of the ancestors. Significantly, these qualities qualify one to become an ancestor in the Akan society (Akrong 1991).

The environment as our immediate and distant surrounding directly or indirectly influences us. These may be physical such as air, water, light, soil, forest, minerals, or biological such as plants and animals. These surroundings play vital life supporting roles without which life would not be possible for humans. The quest for economic and social development has resulted in serious degradation of the physical environment. The persistent and excessive exploitation of the earth's physical and biological resources is leading to wide scale disturbance of the environment. This runs contrary to sustainable development, defined by the Brundtland commission as "development that meets the needs of the present without compromising the ability of future generations to meet their needs" (WCED, 1987, pg7)

Chieftaincy represents the main authority in traditional and community settings. It is the center around which socio-economic lives of the people revolve. Danquah, (1968) and Alhassan, (2001) explained that chiefs perform various roles including custody of land (a basic resource for survival) for the people and guiding the manner in which such resources are managed. Any attempt, therefore to achieve sustainability should include institution of chieftaincy. This is because the institution serves as the pivot around which human and natural resource can be mobilized for the good of society. Indeed the chieftaincy institutions clearly protect and sustain the natural environment as indicated by Danquah, (1968) and Alhassan, (2001).

However, the literature fails to show the mechanism chiefs put in place to protect and maintain the environment.

The role of chiefs needs when it comes to resource management. Functions such as legislative (making the rules that govern conduct) executive (making the decision on day to running of communities) judicial (interpreting rules and laws and giving judgment in arbitration) and spiritual sanctions and their application for resource management purpose in communities are performed by chiefs.

In the normal course of environmental management, chiefs in consultation with their elders make the rules governing the exploitation of resource. By working in consultation with chiefs, important international and national rules can be introduced in local communities to govern the use of their resources. For example, important rules such as the prohibition on fishing around some periods share a common objective with the tenets of sustainable development at national and international levels. Chiefs are the first to know when there is water pollution, bush fires, environmental degradation from use of chemical, or conflict involving the use of natural resources such as forests.

Indeed, as (Repetto and Gills, 1989) remarked about the tragedy of the commons in Ghana, "Ghana's forests used to be secured when tribal heads had authority over their lands. With the takeover of lands by governments, the chiefs are no longer obliged to protect the forest and this resulted in mass destructions of forest in Ghana." This literature attests to the fact that natural resources are being managed properly under traditional authorities and their communities.

Beall and Ngonyama (2009), noted that, in Africa especially the post-colonial states, traditional institutions remain important and are deeply rooted and resistant to change. The chieftaincy has

adapted to colonial systems of administration in the past and has been engaged by successive governments over the years and in a range of ways. Chiefs have been innovative in their efforts to adapt and thrive, making their own legacies ambiguous. Recent literature suggests that chieftaincy in Ghana and Africa as a whole is witnessing a revival and that there is a resurgence of traditional institutions across the continent. The debate waging on reflects misgivings about poor governance and the state unwillingness as a result of local and regional conflicts or the upheavals associated with the chieftaincy institution. As noted earlier, the functions of chiefs include public consultation, disseminating government information and acting as a judicial institution in cases of dispute and conflict.

In Ghanaian traditional society, chiefs performed a number of functions such as being leaders and defenders of their people, as chief priests who execute religious function within their locality, as foci of identity, as symbol of honour, as well as unifiers and the only custodians of skin or stool lands (Mensah and Alfred, 2010; and Prah and Yeboah, 2011).

Brempong (2006) also stated that, Ghana in the postcolonial era has witnessed successive governments working hand in hand with chiefs. In this vein, chiefs serve as co-coordinators of developmental effort, channel of communication between their local communities and other communities as well as the central government. The above literature from both authors placed chiefs and the chieftaincy institutions as major stakeholders when it comes to development. This is seen through the collaborative efforts between the chiefs and the government during colonialism and post colonialism. In executing these tasks, chiefs are seen as the embodiment of hopes, fears beliefs, and aspirations of their subjects (Abotchie, 2006; Mensah and Alfred, 2010; and Prah and Yeboah, 2011).

Chiefs have credibility or legitimacy with their subjects as they are able to mobilize their people for development. Traditional rulers are able to influence public opinion and they are also able to articulate their sense of public morality. Hence, where chiefs are well represented they have the possibility of exerting significant influence on the people. According to Owusu-Sarpong (2003) cited in Ray and Eizlini, (2004) chiefs are active intermediaries and development brokers. The author went further to cite a number of instances of their presence in media and formal and informal gatherings as prove of chiefs' engagements which are considered important both by their people and the government. In areas where chiefs have the credibility, they can be an important conduit of public education on many social issues. Traditional leaders given their status within the community are likely to transmit important social issues that can contribute to the development of the country (Ray and Eizlini, 2004).

The chieftaincy institution is indispensable for the political transformation in Ghana and Africa as a whole, as chiefs represent a major part of the country's culture, history, and political and governance systems. This notion attributes the inefficiency and ineffectiveness of the State in achieving a sustained socio-economic development to its neglect of the institutions and its failure to restore the country's own history. If policy makers overlook culture, history, and social context during policy formulation and implementation, huge amounts of resources and effort can be wasted on poorly conceived initiatives. It is for this reason that contemporary development initiatives place emphasis on community participation. The colonial and post- colonial State cannot be exonerated as the culprit for turning chieftaincy institution into intermediate administrative institution, and co-opting chiefs as facilitators of despotic control of its citizens respectively. Nevertheless the institution of chieftaincy constitutes crucial resources that could potentially facilitate access to rural communities for public services and promote democratic

governance (ECA, 2007). A number of studies have affirmed the resilience, relevance and legitimacy of traditional institutions in the socio-economic, cultural and political lives of Ghana particularly in the rural areas (Dano, n.d). Traditional authorities are powerful leaders alongside the state in Ghana.

Customarily, traditional authorities were to be of a royal blood or lineage, and had to be approved by prominent traditional people such as kingmakers and queen mothers. In fact there are laid down procedures for succession due to removals, abdications or deaths. As leaders, chiefs remain highly respected. According to Abotchie et al (2006 cited in Aikins, 2011) chiefs are highly respected, to the extent that they are stereotyped as divine among major ethnic groups in Ghana such as the Dagomba, the Mamprusi and the Gonja. Without any share of doubt, the institution of chieftaincy is rooted in tradition. Chiefs do not only command considerable respect amongst their subjects, they also control considerable amount of resources including livestock, minerals, land, water trees of economic value, and the labour of their subjects. The control of the above resources explains why chieftaincy succession becomes acrimonious among both the rural and the urban population across the nation (Awedoba and Odotei 2006; and Tonah, 2012).

The institution of chieftaincy is the bedrock of Ghanaian society; and for that matter the politicians cannot afford to undermine its credibility without aggressive political and social repercussions. Indeed 80% of Ghanaians claim allegiance to one chief or another (Johannes, 2011; and Owusu-Mensah, 2014). Therefore, Ghanaians consider chieftaincy as the repository of the tradition and history of the country. In addition, the institution of chieftaincy is considered as the bond between the dead, the living and the yet unborn. Furthermore, the institution occupies the void created, by the modern partisan political structures, in terms of enforcement of laws at the local level and dispute resolution (Owusu-Mensah, 2014).

The 1992 Constitution of the Fourth Republic affirms the relevance of the institution of chieftaincy (Nyaaba, 2009; Crook, 2010; and Dawda and Dapilah, 2013) with Article 270(1) stating that the institution of Chieftaincy, together with its traditional councils as established by customary law and usage, is hereby guaranteed. The Constitution of Ghana recognizes the Chieftaincy institution within its statutory democratic governance. The institution of Chieftaincy has therefore been the bedrock of Ghanaian society over the years. The recognition of chieftaincy institution emanates from the role played during the three stages of political history of Ghana (pre-colonial, colonial and post-colonial) (Owusu-Mensah, 2014). The institution of chieftaincy in the pre-colonial era was the main system of administration with judicial, religious, legislative, executive, and military responsibilities all combined. These responsibilities were also replicated at all levels of the traditional administration structure (i.e. at the village level and up to the paramount chief (Acheampong, 2010; and Owusu-Mensah, 2014).

The basic role of chiefs pertains to their function as custodians of traditional resources, values and institutions. In fact, the histories of Ghanaian chieftaincies show how various societies have continuously maintained such institutions for thousands of years. Hence, the relevance of the institution of chieftaincy lies in the deeper meaning it presents to the ordinary Ghanaian, whose culture has traditional leaders at its apex. In addition, the relevance of chieftaincy is confirmed by public zeal and enthusiasm for an institution that represents the whole society and not only a part of that society. As noted earlier, the chief was the political social, economic, legal and military head of the traditional state or kingdom.

The chief was responsible for the maintenance of law and order in his state as political head. He was also the guardian of the basic values of the people and serve as the intermediary between the community and the spiritual forces. The chief had a great deal of powers invested in him during

the pre- colonial era. The chief presided over court fines, tributes, market tolls, and other revenues. He was also the final arbiter in the administration of justice (Acheampong, 2010). Hence, in the pre-colonial era chiefs commanded a great deal of respect and autonomy. However, the chief ruled with the advice of a council that has been widely termed as Council of Elders. In places where the traditional administrative system functioned well, the institution of chieftaincy checks itself through kingmakers and the queen mothers in order to safeguard against dictatorial tendencies. Chiefs in this case had to act only on the advice of his elders. The chief also ruled by consensus and for that matter he could be dethroned for violating the trust, sanctions or taboos of the community or state as well as for incompetence (Adjaye and Misawa, 2006).

In the colonial era, chiefs maintained authority over land allocation, legal powers, and local taxation, thereby maintaining some degree of autonomy, particularly in issues that were considered as falling under the domain of customary law. Even though the boundaries of the administrative authority were not sharply demarcated between the colonial government and chiefs, there was some degree of separation between the central government and local administration, hence the notion of a dual system.

The thinking may be that the colonialists were really concerned with maintaining and preserving the moral and spiritual importance of the traditional institutions of the natives, when indeed their aim was to undermine traditional structures. The Indirect Rule system enabled the- British imperialists to effectively and efficiently control all sectors of society without deploying a large number of colonial officials (Adjaye and Misawa, 2006).

During post-colonial period to the contemporary times, especially in modern African democracies, the importance of chiefs is complex and multifaceted. Chiefs have worked hand in hand with central and local government actors to bring development to their people in the areas of good governance or democracy, infrastructural development, revenue mobilisation, dispute resolution, and the management of natural resources.

In terms of Good governance or democracy, the Chieftaincy institution has been an important arm of local governance since colonial times (Aikins, 2011). The establishment of the institution of chieftaincy together with its traditional councils was expected to result in effective and efficient governance, empowerment of local communities, and proper accountability. Local governance or-decentralization was expected to lead to the active involvement of the people at the grass root level, because the government, through its agents, would act at the local levels with traditional leaders such as chiefs being intermediaries between the local people and the government agents (Dawda and Dapilah, 2013).

This arrangement expected chiefs to provide support and advice to local government actors so that the living conditions of the people they represent are improved. Consequently, the local government system is a form of collaboration between the government agents and the chiefs and their subjects. In addition, the decentralization system enables local government agents to partner with chiefs so as to secure the support of their people for the implementation of development projects and programmes. Hence, traditional leaders are expected to partner with local government agents on policy decisions (Aikins, 2011; and Dawda and Dapilah, 2013).

This is to ensure that government policies are effectively implemented from the local level up to the top. Consultation and decision making are germane processes by which the District

Assembly (government agent) satisfies its existence in terms of promoting the general well-being of the local areas, democratic decision making, and exercising its deliberative functions. Indeed, the absolute responsibility for making decisions rests with the local government agents and traditional leaders through such platform that may provide an opportunity for all the actors involved (Dawda and Dapilah, 2013).

With infrastructural development, land is very important for the establishment of such projects including educational, health infrastructure and boreholes. Chiefs play an important role in the release of land for any development purpose. For instance in Ghana, chiefs control eighty percent of the land with only ten percent reserved for government public development (Odotei and Awedoba, 2006; Bob-Milliar, 2009; Belden, 2010; Aikins, 2011; and Campion and Acheampong, 2014). Land is an important asset on which all other projects depend and the assistance given by chiefs to make the acquisition of land easier makes their contribution to infrastructural development very important (Aikins, 2011; and Dawda and Dapilah, 2013).

Chiefs and their elders also play a significant role in serving as links between their communities and other development partners. In addition, Chiefs link up their communities with other communities and serve as important channels of communication to development partners such as NGOs that operate in the areas of health, educational infrastructural provision among others.

Furthermore, chiefs are seen to be contributing in the area of mobilising communal labour for the construction of projects that are demand driven. For instance, chiefs have assisted the various District Assemblies in a number of communities to erect electricity poles in their communities under the Self-help Rural Electrification Project (SHEP) (Dawda and Dapilah, 2013).

In the area of revenue mobilization, chiefs recognised that all development projects depend on resources and most of them could be acquired using financial resources. Traditional authorities are also seen to be contributing to development in the area of revenue mobilisation through their partnership with the district sub-structures such as the area councils and unit committees. Chiefs are intimately associated with the local people and they know the culture, needs and aspiration of their subjects. Chiefs are also instrumental in mobilizing local people for development-oriented projects (Aikins, 2011).

They play an advocacy role in letting their subjects understand the importance of paying rates and taxes (Belden, 2010; Acemoglu, Reed and Robinson, 2012; and Dawda and Dapilah, 2013). Traditional leaders in Ghana often hold periodic meetings with unit committee members and revenue collectors to understand their difficulties in the area of revenue collection. Traditional authorities are therefore mobilising agents in their respective communities and villages. Chiefs are involved in two major fundraising aspects: school infrastructure and educational endowment funds. School infrastructure comprise providing land to build schools, raising funds to purchase building supplies or donating building supplies, and raising funds to purchase schools supplies including desks or computers. On the other hand educational endowment funds also comprise raising funds to purchase school supplies for students such as school bags, books, pens, and most importantly raising funds to provide scholarships for students whose parents cannot afford to send their wards to school (Ray and Eizlini, 2004).

A pre-eminent example of chiefs in this regard is Otumfuo Osei Tutu II. Since his coronation or enstoolment as Asantehene a decade and half ago, he has initiated a number of development projects geared towards eradicating underdevelopment and poverty in Ghana. Notable among these projects was the establishment of the Otumfuo Educational Fund (OTEFund) in 2000 (Ray

and Eizlini, 2004; and Bob-Milliar, 2009). The goal of the fund is to assist needy students and other deprived educational institutions in Ghana, particularly in Asanteman. The OTEFund is accessible to all, despite one ethnic background. This and many other initiatives demonstrate not only the malleability and fluidity of the institution of chieftaincy in Ghana, but now they have a large say in development initiatives through international donors both large 'and small. Hence, chiefs have retained their status as traditional leaders (Bob-Milliar, 2009). Chiefs therefore dispose of enormous capacities for development at the local level (Dawda and Dapilah, 2013).

With regards to dispute resolution, chieftaincy and land disputes could sometimes be very complicated and complex, therefore a single institution cannot effectively handle the resolution processes of such disputes. Blending modern methods and traditional dispute resolution methods through chiefs is very important in resolving such disputes. And hence the partnership between these traditional leaders and the local government agents is seen to be very necessary for dispute resolution at the local level (von Trotha, 1996).

Traditional leaders are engaged in the resolution and management of disputes in consultation with the district security council. Frivolous issues of theft, fighting and land disputes are settled at the chief's palace since many communities do not have a police station. Indeed dispute resolution would have been impossible without the active involvement of chiefs in all parts of Ghana (Kangsangbata and Kendie, 2009). This is very important since development cannot take place in an area where there is no peace, a peaceful atmosphere is guaranteed by the chiefs and their elders through their dispute resolution and management mechanisms (Aikins, 2011; and Dawda and Dapilah, 2013).

With the management of natural resources, chiefs are the custodians of the resources within their various communities. In places where resources are in abundance, particularly most of the southern stools in Ghana, chiefs exploit the resources for the general good of their communities (Bob-Milliar, 2009). Historically, wildlife has been an important resource either economically or socially among the people of Ghana. Recognising the importance and value of wildlife, chiefs in partnership with the District Assemblies have established systems to control and regulate access to wildlife resources. These control and regulatory measures include the establishment of common practices and bye-laws to protect specific animal and plant species such as economic trees (the shea tree, timber and the dawadawa tree) which grow in the wild.

Furthermore, many tree and animal species are also conserved and preserved at certain times of the year to give some respite to the resources and allow for recreation (Dawda and Dapilah, 2013). For instance, the Okyehene (chief of Akim Abuakwa) has instituted many anti-deforestation measures, which are geared towards protecting the forested areas of Okyeman and beyond (Bob-Milliar, 2009). Moreover, northern chiefs have demarcated a large parcel of land as Game Reserve (Mole national park) where farming and hunting is prohibited and is being controlled by the Game and Wild life Division (Dauda and Dapilah, 2013).

2.8 Constrains of Chieftaincy Institution in Ghana

The leadership of chiefs and kings all over the centralized states and non-centralized states was quickly realized and after an initial period of vaccination, was designed in such a way that chiefs were incorporated into colonial administration. Consequently, the functions of chiefs changed considerably during the period of colonial rule. To incorporate chiefs effectively into colonial administration, the British colonial government in the Gold Coast introduced the indirect rule

system after its pilot study in Northern Nigeria. By this system, the British ruled the people of the Gold Coast indirectly through their chiefs. The indirect system, alas, limited the sphere of political activities of chiefs to only cultural and social matters.

The postcolonial era of Ghana, like the colonial government before, also recognised the role of chiefs in the mobilization of their subjects. They therefore, copied the example of the colonial government and sought to control chiefs through legislation. For example, the first 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 prey of government. Dr. Assenso (2005) offers, "During the era of the late president, Kwame Nkrumah regime, reportedly threatened that if the local chiefs did not accommodate the ideological bent of the day, many of them would run away and leave their sandals". Hopefully, political leaders of the day was avoiding a confrontation of the chieftaincy institution but instead, integrating the institution meaningfully into the Ghanaian society through the creation of a cabinet-level ministry.

However, Sarpong (2003) suggests that all chiefs continue to be anxious to be in the good books of all government in order to attract development projects into their areas and that traditional leaders may act as intermediaries between their people and the government ministries. This was collaborated by Ray (2003) who further argued that traditional leaders may add their legitimacy to the government Chiefs are able to mobilize their people for development. Chiefs are able to articulate their sense of public morality and are able to influence public opinion. In this line, Otumfuo Osei Tutu opined "I charged that the practice whereby traditional rulers were left out of the planning and management of projects at the community level was wrong and indicated that it

was not in the interest of communities for government to sideline traditional leaders when it came to the management of projects" (Daily Graphic, Nov. 9, 2005. P. 48).

Chieftaincy structures have a long history across the African continent, but also a highly varied one in which change and flexibility have been as fundamental as the maintenance of traditional customs and practices in ensuring their continued importance. During the colonial period many chiefs were co-opted by European administrations and suffered a subsequent loss of legitimacy in the eyes of their own people, whilst others continued to represent the needs of their communities as effectively as might be managed. In some instances colonial powers actually created chieftaincy structures, where they did not previously exist, in an attempt to create local hierarchies through which they could exert power simply by controlling the man at the top.

This understandably generated considerable resentment. Manipulation of lines of succession in order to maneuver compliant candidates into the positions of power was also commonplace. Colonialism was thus often traumatic for the institution of chieftaincy, and in several countries, particularly in Francophone Africa, chiefs were deposed altogether with the introduction of constitutions in the post-independence era. However, elsewhere the long history of chieftaincy structures, which predated the colonial period, meant chiefs still resonated with people as the embodiment of culture. Perhaps just as importantly, they had often become established as a mechanism through which communities could seek to gain access to the resources that might enable their future development.

Aside the complementary roles played by our chiefs and the chieftaincy institution their actions and inactions have led to the underdevelopment of Ghana in one way or the other. Paramount includes their incessant conflict they wage against each other which undermines development of

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the central government. A recent case is the Dagbon community which has experienced deep pain, humiliation, and sarcasm in the past few years following the gruesome, maniacal, savage acts that took place in Yendi on Wednesday, 27 March, 2002 and resulted in the infamous decapitation of the Ya Naa (Naa), Yakubu Andani II. The aftermath of decapitation of the Ya Naa (the overlord of Dagbon) has resulted in the death of hundreds of thousands people. This is a great strain on development.

Again, in describing the fatal role of our chiefs and the chieftaincy institution in the country, it is apt to invoke the role played by "the chiefly faction of the NLM in 1951". The National Liberation Movement (NLM) which was funded by chiefs who are aggrieved with the Convention Peoples' Party government of Dr. Kwame Nkrumah opposed the developmental agenda of the government. Their opposition to independence is usually cited as one of the detrimental roles played by our chiefs in the country.

Arhin (2006) noted that, before the inception of the local government system, the chieftaincy institution was supreme and revolved around the cardinal theme of delegating, protecting and ruled without the interference of any other authority. This is not the case in the contemporary Ghanaian society as most of their powers and rights have been shifted to the modern political system which is the district assembly.

The chieftaincy institution is crippled in modern times in the sense that the stool land Revenue (S L R) shared among Traditional Authority (T As) is only 7percent of the district assembly common fund (Grants). The District Assembly (DA) receives 35 percent of the stool land Revenue plus the District Assembly Common Fund (DACF).This means that the chieftaincy institution does not have adequate funds for developmental project. Without a shred of doubt, the

district assembly has taken most of the important roles performed by the chieftaincy institution in that the indigenes do not recognize the institution in terms of development thus the chieftaincy institution does not function effectively. For instance the role of the Tindana who is the custodian of the land has been delegated to the land commission (Arhin, 2006).

The chieftaincy institution must have a representative in the District Assembly to ensure the free flow of information between the chieftaincy institution and the District Assembly but the situation is otherwise in the contemporary Ghanaian society and this case is not different in the Dorimon Traditional Area where the study is located. This means that the district assembly does not consult the chiefs and the council of elders in decision making. In terms of decision making the chiefs are not the final authority and disputes resolution has been delegated to the judiciary committee. With this the chieftaincy institution is faced with numerous challenges in the contemporary Ghanaian society. The motive behind decentralization adopted by Ghana in 1987 was to bring decision making to the grass-root level but the case is different in our contemporary society.

Odotei, (2001) indicates that, traditional authority projects in the district among the various ethnic groups in Ghana have evolved over the years. Through a series of regulations, the colonial authority became the final arbiter on matters of chiefship and chiefs' roles were defined by various legislation. In this regard, not only did the basis of chiefs 'authorities shifted from the indigenous people whom they served to the colonial authorities who ironically did fall within the ambit of the chiefs' customary jurisdiction. The chief now served not his people's interest as dictated by tradition but that of the colonial authority who rule the people. The author further explains that there was also some transformation with respect to the exercise of the judicial functions of the chief. Native tribunals which were authorized by the colonial authorities had

limited civil and criminal jurisdictions. The chief's authority with relation to criminal jurisdiction was to be determined by the authorities. According to the author, besides curtailing the powers of the chiefs in civil and criminal matters in their area of jurisdiction, the decisions of chiefs and the native tribunals were also subject to appeal to the British courts hence making the latter superior to the traditional ones. This meant that, the chiefs had to rely on the British courts for affirmation of their judicial authority.

The author further indicates that the immediate postcolonial governments continued along similar lines. The pre-colonial executive, legislative, and judicial powers were never restored. Rather, attempts were made to weaken the chiefs and limit their role in the administration of the modern nation state. The author again emphasizes that under Kwame Nkrumah, though Article 13 of the 1960 constitution states," chieftaincy should be guaranteed and preserved" the form was determined by the government. Recognition as a chief was left to the minister. The chieftaincy Act (No.18) defined a chief as an individual who (a) has been nominated elected and installed as a chief in accordance with law; and (b) is recognized as a chief by the minister responsible for Local Government. The Nkrumah government not only weakens the political and judicial roles of the chiefs but also made them appendages to the central government by breaking their financial backbone through an enactment of laws such as Akim Abuakwa (Stool Revenue) Act, 1958 (Act8), the Ashanti Stool Act, 1958 (Act28) and the Stool Land Control Act, 1960 (Act79) usurped the regulation of the collection and usage of stool revenue.

The second Republican Constitution (1969) guaranteed the chieftaincy institution and further established the National House of Chiefs to have appellate jurisdiction in all matters from the region and subject to appeals to the Supreme Court. Its functions included the progressive study, interpretation, and codification of customary law with a view to evolving appropriate, and a

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unified system of rules of customary law, and compiling the customary laws and lines of succession applicable to each stool or skin. Chiefs were to participate in local government but subject to the will of the elected leadership. The 1992 Constitution also guarantees and maintains the functions as set in the 1979 Constitution in addition to chiefs being banned from active politics. Among other things, the 1992 Constitution of Ghana states; "The Institution of Chieftaincy, together with its traditional councils as established by customary law and usage is guaranteed." The constitution recognizes the establishment of the National House of Chiefs. This made up of elected representatives from the ten regional houses of Chiefs. This House of Chiefs plays a pivotal advisory role in the governance of the nation and also exercises the prime jurisdiction in all matters concerning the institution of chieftaincy itself.

With regards to the above literature, across all periods of the political history of Ghana, efforts have been directed at ensuring that the chieftaincy institution is weakened to become less effective. Thus the taking away of the legislative, judicial, executive powers of the chief and replacing with issues of child custody, land and marriage is a disregard and disrespect to the chieftaincy institution by the colonial administration. Again, subjecting the decision of chiefs to appeal by the British court indicates the length of mistrust and curtailment directed at the chieftaincy institution. Although the literature makes mention of a lot of clear and factual issues, it fails to indicates the reason why the chieftaincy institution remains the target of both past and present political administrations.

THEORETICAL FRAMEWORK

2.9 Functionalist Theory

The study employed the theory of functionalism to explain the functions that chiefs play in the society using the chieftaincy institution as a system with interrelated parts. According to the functionalist perspective, each aspect of society is interdependent and contributes to the functioning of the entire society.

Functionalists believe that society is held together by consensus, or cohesions, in which members of the society agree upon, and work together for the survival of the society. The different parts are primarily the institutions of society, each of which is organized to fill different needs and each of which has particular consequences for the form and shape of society. The parts all depend on each other.

Durkheim (1893) cited in Lentz (1992) indicates that society is built in two folds thus the modern society and the traditional society. According to him, within the Mechanical solidarity there is a form of social cohesion that arises when people in a society maintain similar values and beliefs and engage in similar types of work. That is to say, in the Mechanical solidarity the homogeneity of the individuals are connected through similar work, education and religious training, life style which is often based on the kinship ties of family's networks. In contrast, organic solidarity is a form of social cohesion that arises when the people in a society are interdependent, but hold to varying values and beliefs and engage in varying types of work. Organic solidarity most commonly occurs in industrialized, complex societies such as those in large American cities like New York.

Durkhiem studied how societies maintain social interaction after traditional bonds were replaced by modern economic relations. Durkhiem believed that society exerted a powerful force on individuals. According to him, people's norms, beliefs and values make up a collective consciousness or a shared way of understanding and behaving in the world. The collective consciousness binds peoples together and creates interaction.

Durkhiem saw increasing population density as a key factor in the advent of modernity. As the numbers of people in a given area increase thus, the number of interaction hence society becomes more complex. As people engage in more economic activities with neighbors or distant traders they begin to loosen their traditional bonds, family ties, religion, political, economic and moral solidarity that had previously ensured social interaction.

Traditional society has existed from the period of British government and still exists in our contemporary society. It is very true that in a typical Ghanaian society there exist values, norms and beliefs that bind the people together. It is these norms, values and beliefs that create solidarity between the people in society. If the above is true, then in every society leadership is keen. In traditional settings in Ghana leaders are symbols of authority. They have the ability to bind the people together and enforce the norms, values and beliefs as outlined by Durkhiem. The leader in this context is referred to as the chief.

Herbert Spencer is one of the top three sociologists who influenced the thinking of the structural-functional perspective. This influence is placed right alongside those of Auguste Comte, the founder of sociology, and Emile Durkheim. In helping to explain the structural-functional perspective, which simply believes that society is made up of various structures (or parts) and

that each has a function (or a job) to perform, we see that when all the structures are performing their functions correctly, then society as a whole runs stable and smooth.

Spencer equated this perspective to the human body: the body is made up of the structural parts like the skeleton, muscles and internal organs. Each of these structures serves a function, and the body runs smoothly if all functions are running correctly.

However, the institution of chieftaincy also works alongside with the concept or within the framework of mechanical solidarity. Society as a whole comprises social institutions which include chieftaincy institution. Each institution functions for the survival of the entire society, people cannot live without rules and regulations in the society.

For instance, the family is socially defined as a set of relationships between people who are related by birth, marriage or adoption. In some cases, long-standing ties of intimacy are considered. The functions of the family as an institution include socializing children, regulating sexual behavior and reproduction, distributing resources, providing social support. Education: A formal process in which knowledge, skills, and values are systematically transmitted from one individual or group to another.

Education serves as transmitting shared values and beliefs, transmitting specific knowledge and skills, sorting individuals based on skill, and establishing social control over youths. Religion: A unified system of beliefs and practices pertaining to the supernatural and to norms about the right way to live that is shared by a group of believers. Sociologists treat religion as a social rather than supernatural phenomenon. Religion functions by way of providing meaning for life, reinforcing social norms, strengthening social bonds, and marking status changes (e.g., marriage). Sociologists understand the economy as the set of arrangements, by which a society

produces, distributes, and consumer goods, services, and other resources. The Functions of economic institutions include: production and distribution of goods, assignment of individuals to different social roles such as occupations.

Political Institutions: Institutions that pertain to the governance of a society, its formal distribution of authority, its use of force, and its relationships to other societies and political units. The state, an important political institution in modern societies, is the apparatus of governance over a particular territory. Functions of political institutions include protection from external enemies, resolving group conflicts, defining societal goals, and strengthening group identity and norms.

However, with regards to these social institutions thus; the family, economic , education, religion and the political institution each performing various roles towards the functioning of the society as a whole. The chieftaincy institution contributes significantly as a system towards the maintainers of law and order in the society as stated by Herbert Spenser in his system theory and Emile Durkheim functional theory of mechanical solidarity in the society.

CHAPTER THREE

PROFILE OF THE STUDY AREA

3.1 Introduction

This chapter presents the profile of the Wa-West District in the Upper West Region of Ghana in thematic areas such as the geography and climatic conditions, physical features – relief/topography, drainage and geology/soils, climate and vegetation, condition of natural environment, religious activities, kinship, marriages, water and sanitation, and the economic activities of the people. The chapter further discusses the educational development of the District from 2014 to 2015, issues relating to the health of the people and the governance system especially, the traditional political system. Though, the purpose of the study is to examine the role of chiefs and chieftaincy institution in promoting the socio-economic development of the people in the Dorimon traditional area, this chapter is relevant to the study because the citizenry will be much informed about chieftaincy and its role in development.

3.2 Location and Size of the study area

The Wa West District is one of the nine districts that make up the Upper West Region created in 2004 by legislative instrument (L.I) 1751. The District is located in the western part of the Upper West Region, approximately between Longitudes 40ºE and 245ºW and also between latitudes 9ºS and 32ºN. It shares borders to the south with Northern Region, North-West to Nadowli District, East to Wa Municipal and to the West to Burkina Faso. Based on the location and the nature of the economic activities of the District, it is the food basket of the Wa Municipality, Ghana statistical service (2010). There are very little commercial and no political activities between the district and Burkina Faso. The proximity of Wa West District to Burkina Faso

however places it in a good position to take advantage of suggestions made by the "Northern Development Initiative" in the Northern Development Strategy which proposes the promotion of a Savannah-Sahel Regional Market amongst other initiatives. Figure 1 below is the map of the Upper West Region of

Figure 1: Geographically Map of Upper West Region
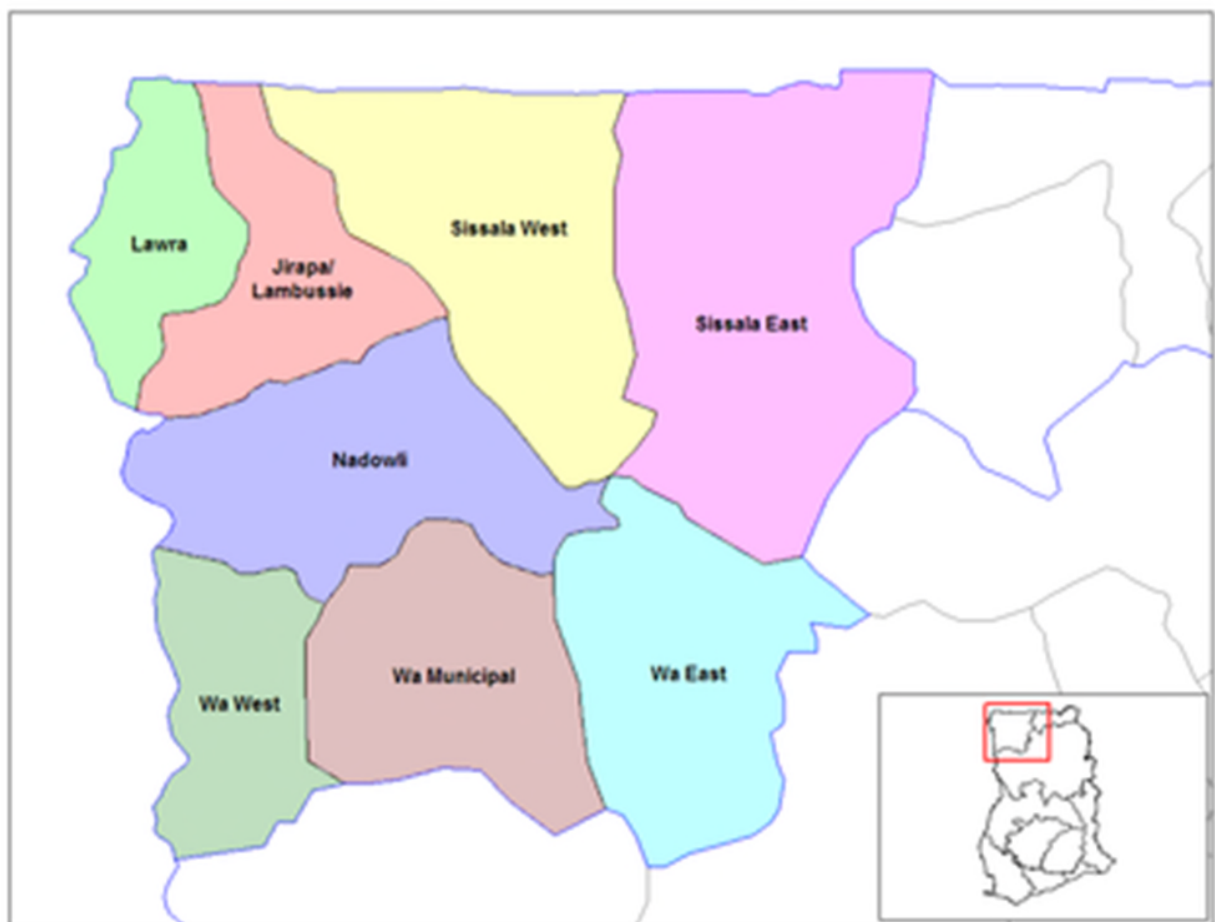
Source: Ghana statistical services (2010)

Figure 2: Map of Wa West District
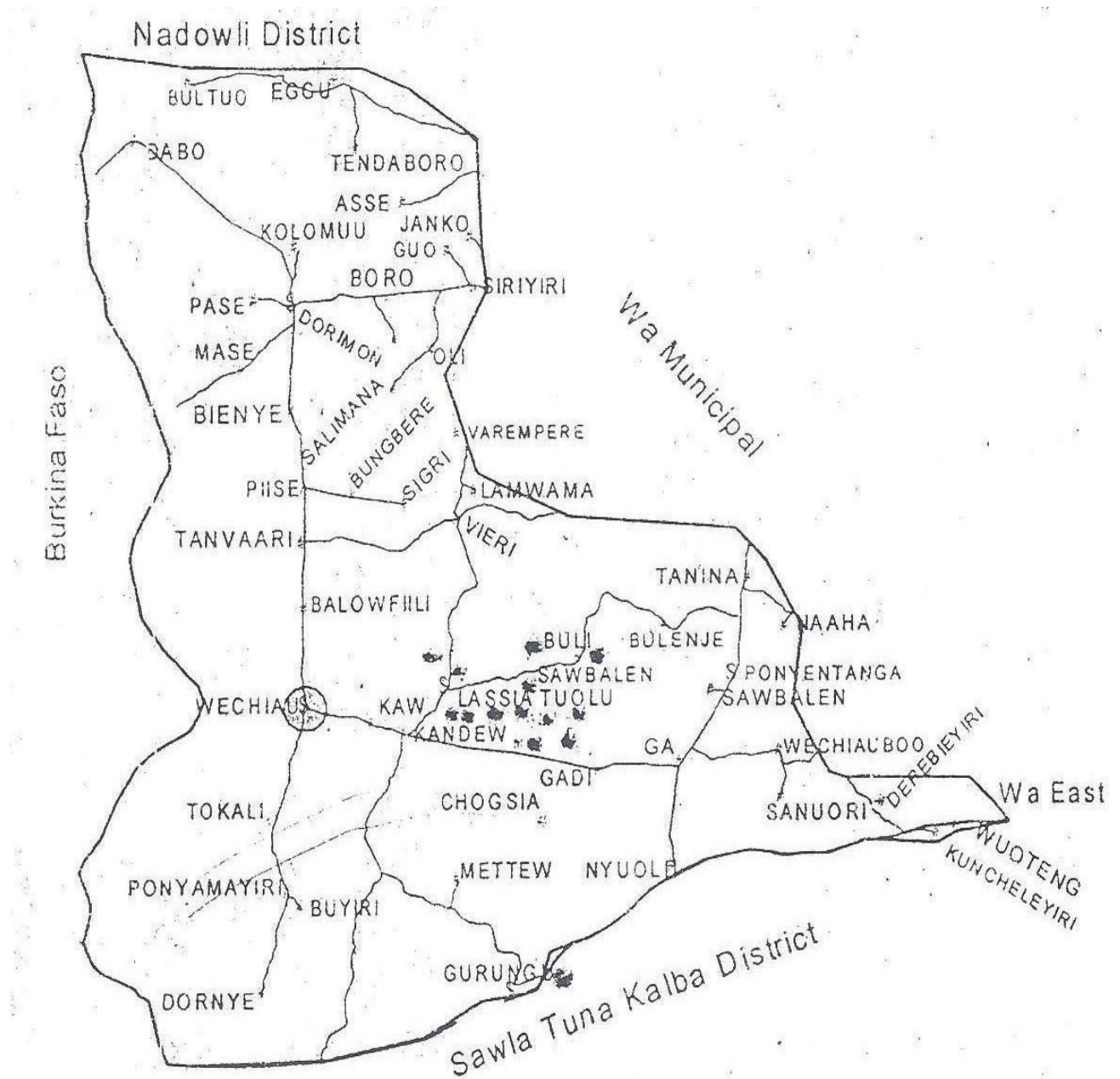
Source: DWST-Wa-West District, 2014

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3.3 Physical Features – Relief/Topography, Drainage and Geology/Soils

The Wa West District topography is gently rolling with a few hills ranging between 180 and 300 meters above sea level. It is drained by one main river – the Black Volta, to the west marking the boundary between the District and the Republic of Burkina Faso. The Black Volta and its tributaries is the main drainage system in the District. The Black Volta and its several feeder tributaries present opportunities for irrigation in the District that can promote all year round farming. Most of the tributary streams are seasonal, thus disrupting communication during the rainy season along all the major roads to the District capital.

The soils in the District are mostly Leptosols, Lixisols and Vertisols. There are also strips of Fluvisols along the flood plains of the Black Volta as well as sandy loams along some of its tributaries. The general nature of the soils, coupled with the traditional land use practices and limited rainfall, tend to have adverse effect on crop production, Ghana statistical service (2010).

3.4 Climate and Vegetation

The District lies within the Guinea Savannah Zone which is characterized mainly by short grasses and only few woody shrubs and trees. Common trees in the District consist of drought and fire resistant trees such as baobab, dawadawa, shea trees and kapok. Commercial trees such as Cashew and Mangoes are also found in the District. The vegetation is very congenial for livestock production, which contributes significantly to household incomes in the District. The greatest influence on the vegetation is the prolonged dry season between Novembers to April. During this period, the grass becomes dry and (the subsequent) bush burning leaves the area patched and mostly bare of vegetation. Consequently, the torrential early rains cause soil erosion.

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Bush burning reduces the vegetative cover and adversely affects rainfall. Transpiration is reduced considerably and this affects average annual rainfall totals.

The climate of the District is tropical continental type with the mean annual temperature ranging between 22.5°C to 45°C. The Wa West District, like most of the other districts of the three northern regions has the comparative advantage during the months of November to February (the harmattan period) of having relatively cool night temperatures of between 18°C to 22°C and rather hot day temperatures of as high as 38°C to 40°C. The relatively cool nights are very suitable for stimulating good flowering in fruits trees and vegetables, heavy fruit setting and good ripening and colour turning in fruits. This gives the northern part of Ghana that comparative advantage of this type of less known climatic resource for generating other economic benefits; and Wa West District should not hesitate to take full advantage of this. The period between February and April is the hottest. Between April and October, the Tropical Maritime air mass blows over the area which gives the only wet season in the year; with the suitable rainfall for agriculture being effectively for only four months in a year. The poor rainfall pattern leads to the migration of the youth, a factor associated with the underdevelopment of the human resource base of the District.

3.5 Condition of Natural Environment and Built Environment

Large tracts of the natural tree vegetation are disappearing in the District due largely to human activities in the form of cultivation, over-grazing, bush fires and charcoal burning. This situation must be checked to avoid environmental degradation and the destruction of important soil micro organisms. Traditional farming practices such as slash and burn, shifting cultivation, road construction, sand and gravel winning also degrade the land in the District.

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Farming along water courses has led to the silting of many streams and other water bodies. There is therefore the need to desilt these water bodies in order to make water available for dry season farming and other domestic purposes. The activities of Fulani herdsmen on the environment cannot be overemphasized. They take advantage of the ECOWAS Protocol and bring in herds of alien cattle into the District. Apart from the overgrazing done by their cattle, they also cut down economic trees such as shea trees to feed their cattle. Worse still, they allow their cattle to graze on farms. This has often resulted in reduction of farm yields and income levels of farmers and women in the District who are the major pickers of the sheanuts. To forestall environmental degradation, there is the need to establish tree plantation such as cashew, mango, and sheanuts and also curb the activities of the alien Fulani herdsmen.

The complete absence of development control in the District, especially the district capital, Wechiau has led to disorganized development in the District. There are no planning schemes in the District. This has resulted in misuse as well as under use of the land. Poor sanitation and personal hygiene practices such as indiscriminate defecation are major factors that impact negatively on the environment.

3.6 Demographic Characteristics of the Population

The 2010 National Population and Housing census results put the Wa West District population at 81,348. This is about 11.57% of the Upper West Region's total population of 702,110. The population comprises 40,227 males and 41,121 females representing 48.6% and 51.4% respectively and the sex ratio is 94 males to 100 females (Source: 2010 NPHC). Using the growth rate of 1.7%, the projected population for 2013 is 85,497, comprises 41,467 males and 44,030 females representing 48.50% and 51.50% respectively and the sex ratio is 94 males to

100 females (Source: WWDA). There is intense pressure on the natural resources particularly land for agricultural production as well as socio-economic facilities. The growth rate of the District is estimated to be 1.7 %. This is below the national growth rate of 2.7%.

3.7 Religious/Ethnic Composition

With respect to religious composition, Christians, Traditional African Religion and Muslims constitute the population. Majority of the people are subsistence farmers whilst a few along the banks of the Black Volta engage in fishing. Most of the women engage in pito brewing, petty trading and shea butter extraction. The most predominant ethnic group in the District is the Brefor with dialectical variations, followed by Waales and Dagaabas. There are other minor tribes such as the Hausa, Asantes, etc. They co-exist peacefully and inter-marry.

3.8 Culture and Migration

Seasonal migration (the population movement according to either wet or dry season or before and after main agricultural planting or harvesting time), is an important characteristic of the Wa West District population. Migration is now a global phenomenon and generally refers to the movement of people from their birthplace to a new place of residence for various reasons. In the case of Wa West District, this happens during the long period of dry season from October to April annually when the youth especially migrate to the southern parts of Ghana to undertake any jobs they can find to avoid staying underemployed throughout this period. The trend now is that more of females migrate to the south of Ghana to serve as "kayayo" or "tavama". Migration has a serious implication on the development of the District. Low productivity, the possibility of contracting HIV/AIDS and other STDs as well unplanned pregnancies are some of the possible effects.

3.9 Socio-Economic Infrastructure of the Economy

The major economic activities in the District include agriculture, commerce, rural industry, tourism and other services. Agriculture accounts for 80% of the Wa West District economy. Most farmers undertake a combination of crops and animal production. The main crops grown by the farmers are maize, millet, cowpea and groundnut. Of these the District has comparative advantage in groundnuts and cowpea production. However, productivity of crops is low due to a combination of factors such as inadequate rainfall, low fertility, poor cultural practices and low technology application. For example rainfall distribution and amount in the District are concentrated within the second and third quarters of the year. Since the District is dependent on rainfall agriculture, the implication of such rainfall pattern is low crop productivity and inability to produce all year round, hence there is a high risk of food insecurity. Low crop productivity is one of the major causes of poverty in the District.

This situation calls for the need to enhance the provision of water for dry season gardening and improved agricultural technologies. It is therefore strongly recommended that irrigated agriculture should be increased substantially in all parts of Wa West District; by taking advantage of the perennial water of Black Volta, developing irrigation water bodies from its feeder tributaries and from the available underground water; as well as rain water harvesting. The second most important type of primary agricultural production in Wa West District is livestock production. The livestock sub-sector continues to make steady but moderate gains as it is now becoming the most lucrative investment in the midst of low income levels emanating from crop production.

3.10 Irrigation Infrastructure

The Wa West District Assembly places a high priority on irrigation facilities to enhance dry season gardening. There are sixteen dams and dugouts in various communities in the District. This shows that irrigation is highly underdeveloped in the Districts. Despite its critical role in the farming activities and poverty reduction strategies of the people, there is need to expand the irritable area through appropriate technologies like creating small water retention reservoirs during road construction as well as construction of dug-outs and check dams along water ways. The small dams will not only support dry season gardening on a small scale but also provide water for animals, particularly during the dry season.

3.11 Tourism

The tourism potential of the Wa West District is found in its rich natural, cultural, historical and man-made attractions. These, however, have not received the needed support and development to exert their competitiveness within the private sector. The most significant of them is the Wechiau Community Hippo Sanctuary which is18km from Wechiau.

Other potential tourism sites that could provide income to the District is the Ga crocodile pond, the Lobi Architecture, three hundred (300) years old Mosque and indigenous grinding mills. Besides these natural and man-made sites, the culture of the people is also captivating. When coordinated well, these attractions could make the Wa West District a good tourist destination for local and foreign tourists.

Alongside tourism is the hospitality industry such as drinking bars, restaurants and guest houses. These are however, poorly developed in the District.

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3.12 Market Centres

There are eight marketing outlets in the District. These are Dorimon, Dabo, Taanvare, Wechiau, Vieri, Ponyentanga, Nyoli and Gurungu. These markets are organized on a 6-day cycle. Agro-products and inputs are readily sold and purchased in these markets. Marketing of food crops and household commodities is mostly done by women. The purchase and sale of livestock is however, in the hands of men. Physical access to markets is however poor due to poor road network and condition. Thus the improvement of infrastructure has the potential of increasing the district revenue

3.13 Road Network

Good road infrastructure is one of the key needs for the development of any district, region or country. The nature of the road network can affect the quality of life and progress of the people and thereby influence their overall human development. Poor road conditions have the tendency to cut off population from the main marketing, health and educational centers whenever there is heavy rainfall. The total feeder road network in the District is about 456.30km. The District enjoys only about 20km of Bitumen road. Generally, a large chunk of the District is inaccessible, especially during the raining season. (Source: Dept. of Feeder Roads)

3.14 Energy

The Wa West District has recognized that extension of electricity to many communities would greatly improve the quality of life of the people; as the facility is being used for other industrial works such as carpentry workshops, blacksmithing, welding, vulcanizing, fitting shops and agro processing (shea butter and groundnut extraction).

Fifty-two (52) communities have been connected to the national grid while others were being worked upon.   There is also a plan to extend the national grid to more communities in the District in the near future. The District hopes that this would help create businesses thereby reducing the migration of the youth to the south in search of non-existing jobs. The little use of LPG in the District has resulted in the wanton cutting of trees for domestic fuel. Economic trees such as Shea trees are mostly affected in this venture. This has the potential of further reducing the already low incomes of the people, especially women thereby exacerbating the poverty situation in the area.

3.15 Education

There are four levels of education in the District. These are the Kindergarten, Primary, Junior High School and Senior High School. The high enrolment especially, in primary schools is due to sustainable school feeding programme, disbursements and provision of educational infrastructure, Teaching and learning materials as well as teachers to ensure that children have access to quality education in the District (Ghana statistical service, 2010). The quality and quantity of teaching staff remain key factors in education delivery. In the District, teaching staff comprises the trained and untrained teachers.

3.16 Table 1: teaching staff situation in the district (2014/15

Level	Total Enrolment	Trained Teachers	Untrained Teachers	Total Teachers	Teacher Pupil
Kindergarten	3,215	8	50	58	1:402
Primary	15,281	88	252	340	1:174
Junior high school	3,115	75	164	238	1:42
Total	21,611	171	466	636	1:127

Wa –West District Assembly (2014)

As indicated in table 1, the high number of untrained teachers implies that teaching skills are limited and this affects quality delivery across levels.

The untrained teachers include Government appointed pupil teachers, National Youth Employment Teachers and National Voluntary Service Teachers. These categories of teachers require In-service training to enable them improve their teaching skills.

Quality education delivery requires adequate infrastructure (classrooms, workshops and furniture) for both the pupils and the teachers. In an opening remark, the district director of education indicated that classrooms remain a major challenge in the district. Out of the 76 classrooms needed for kindergarten, only 40classrooms have been constructed over the years. At the primary level, there are 324 classrooms (Ghana statistical service, 2010).

With the current enrolment, there is a backlog of 84 classrooms. There are 121 classrooms in all the Junior High Schools in the district with a backlog of 10 classrooms. A relatively low number of classrooms are needed in the JHS because of low enrolment at the level. However, 74 classrooms and 153 classrooms at the JHS and primary respectively need major repairs. In the district, 40 JHS do not have workshops for practical work. In terms of furniture, the kindergarten has a backlog of 1,444 dual desks. At the primary and JHS level, the backlog stands at 3,571 dual desks and 399 dual desks respectively.

Quality education is partially measured by the performance rate of the students. In the 2013/2014 academic year, 708 candidates (students) were presented for the Basic Education Certificate Examination. Out of this number, 704 actually wrote the examination and 369 candidates passed, representing 52.41%. This implies that 47.59% of the students were not qualified to enter the next stage of education (Senior High School) and stand the risk of socio-economic vices. This has negative effects on the human resource development of the District and nation at large.

There are a lot of development problems within the education sector. These include; Inadequate infrastructure especially classrooms for all levels and workshops for the Junior High Schools, Low school enrolment, Inadequate teachers, especially trained teachers. The District has the highest number of untrained teachers in the region, Lack of office and residential accommodation for GES, poor monitoring and supervision due to inaccessibility of the road to schools and low pupils retention/high school dropout especially at JHS level due to elopement.

As part of efforts to solve these problems, stakeholders in the sector including Ghana Education Service, development partners, and the District Assembly/Government of Ghana make the following interventions within the sector. These include; provision of schools infrastructure

,Recruitment of teachers especially untrained ones as a short term measure, Sponsorship and bonding of teacher trainees, Provision of accommodation for GES, Sensitization of communities on the need to enroll children and retain that, especially the girl child and provision of teacher accommodation (Ghana statistical service,2010).

3.17 Health Infrastructure, Clinical Care and Traditional Healers

Health infrastructure

The Wa West District has a total of 25 health institutions made up of 5 public health centres, 1 public maternity, 1 private maternity home, 1CHAG facility and 17 Community-based Health Planning and Services (CHPS) centres that have community health officers' compounds (CPOs).

Clinical care

Comparatively, utilization of facilities increased in 2014 as against 2013 and 2007 for insured clients whilst general utilization for all clients stagnated with OPD attendance per capita remaining the same 0.26 for both 2014 and 2013. The total OPD attendance stood at 22,698 in 2014 as against 22,318 for 2008 reflecting an increase of 380. The percentage of insured clients has also increased from 48.9% in 2013 to 56.7% in 2014. The figures below illustrate OPD attendance by insured and non-insured clients well as OPD attendance per capita for year 2008 and 2014. Out of the 22,698 people who were seen at the OPD, 5,265 of them were from the CHPS compounds representing 23.2% of the total attendance. Insured clients from CHPs stood at 3190 while non-insured clients were 2105 for the year 2014.

A number of factors accounted for the increase in services utilization such as education on early care seeking, insurance facility improved financial accessibility, and the creation of more CHPS

zones which improved geographical access to health facilities (Source: Wa West District Health Directorate)

Traditional healers

In Domawa, communities in Dorimon traditional area, there are well known herbalists who treat cases of malaria, infertility, snakebites, and jaundice. At Bienye, there is an herbalist who treats bone fractures. There is also a traditional and natural medicine centre at Siriyiri.

3.18 National Health Insurance Scheme

In addition to infrastructure and human resources, one major resource that ultimately determines the access and quality of health care delivery is financing. The heavy burden of this has been greatly alleviated by the National Health Insurance Scheme which has been established in every district in Ghana. The Wa West District Health Insurance Scheme commenced operation in January 2007.

Records from the District Health Insurance Scheme indicate that in 2014, 55,268 people registered with the scheme, representing 67% of the population. This is quite good even though it falls short of the national target of 70% coverage (Wa West District Health Directorate, 2014).

The existing health facilities are poorly equipped and staffed. Patient and staff accommodation is inadequate to meet current demands and communication between communities and health delivery outlets remains poor. There is also one Ambulance service in the District to facilitate movement of emergency referral cases to the regional hospital for special services.

3.19 Water and sanitation

Currently, the Wa West District Assembly can boast of 180 functioning Boreholes fitted with hand pumps, no existing small town water systems, and there are also 9 institutional boreholes in the District. The District Assembly has also stepped up the drilling of boreholes in communities with the intention that Wechiau (the District capital), Dorimon, Vieri, Ga and Gurungu could benefit from the small towns water systems by the end of 2013. The water coverage is currently at 67.08 % from the 65 % level recorded in 2006 (DWST, Wa West District Assembly, 2014).

Potable water goes with good sanitation facilities and practices. This will help reduce the water and sanitation related diseases in the area. However, in the District, good sanitation practices have been relegated to the background. Only 16.05% of the population in the District has access to sanitation facilities. Currently, the district has 6 KVIPs, 3 Septic Tanks and 1,606 household latrines. There are 34 institutional latrines also in the District. As there is low coverage of sanitation facilities, especially toilets, defecating in the bushes and behind houses is a common practice in the towns and villages. There are few public toilets within the District, however, their conditions add up deterring some people who would prefer using the public toilets to the "free-range" (Defecating in the bush) habit. This has adverse health implications. (Source: DWST-WA WEST, 2014)

3.20 Governance (State and Traditional) and Administration

Local governance

The Wa West District Assembly constitutes the highest political authority in the District. It guides, directs and supervises all other administrative authority in the district. It has five (5) Area Councils and five member unit committees from each of the electoral communities. The Assembly itself is made up 35 members with 27 of them elected and 8 appointed by the state alongside the District Chief Executive. There are only 5 female assembly members. All of the female assembly members are government appointees. This underscores the need to encourage many women to offer themselves for district level election and to appoint more government appointees as women to bridge the gender imbalance in the Assembly. There are also 5 sub-committees with deliberative functions. In line with Act 462, Wa West District discharges its functions through sub-committees. Apart from the mandatory sub-committees (Finance AA and Administration, Development Planning, Social Services, Works, and Justice and Security) Wa West District has other sub-committees namely: Public Relations and Complaints. The creation of these additional sub-committees has great relevance especially on the development issues of those areas.

Local governance in Wa West District reflects the provisions in the Local Government Act of 1993 (Act 462). The District Assembly (established by Legislative Instrument LI 1751 is the highest political, administrative and planning authority in the district and has deliberative, legislative and executive functions. The main features of the decentralized system are reflected in a number of legislations including the following: -The 1992 Constitution of the Republic of Ghana, Local Government Act, 1993 (Act 462), The National Development Planning System

Act 1994 (Act 480) and The District Assembly Common Fund Act 1994 (Act 455). (Source: DWST-WA WEST, 2014)

Traditional authority

Alongside the decentralized governance system is a parallel traditional governance system which appears not to be in harmony with the district assembly system thereby stifling development in the local area. According to the perspective of the Dorimon traditional council during an interview with them, even though the two governance systems both seek the development of their area, they are not able to complement each other as a team towards achieving the common goal of development. This may be traced to the subtle power dynamics and competition for control of resources between the two systems. The District has two paramountcies: Wechiau and Dorimon headed by Wechiau Naa and Dorimon Naa respectively. There are also divisional and sub-divisional chiefs under the authority of the two paramountcies. Interactions between District Assembly and traditional authorities in the District is often limited to ceremonial role of chiefs during major functions as well as seeking land from chiefs for development.

Judiciary and Security, the principles of good governance are achieved on the back of increased staff strength and logistical support given to judicial and security forces of any geographical setting. Paradoxically, the Wa West District has no court to maintain law and order and to adjudicate both civil and criminal cases. There is therefore the need for a law court, especially at Wechiau to maintain and sustain the peace.

3.21 Development Partners, Non-Governmental Organizations and Community

 Based Organizations

Development Partners like NGOs and CBOs in the District contribute in diverse ways to the development of the District. These organizations contribute immensely in policy formulation, implementation and monitoring the outputs as well as evaluating the outcomes of the development process.   These development partners inform the District Assembly about their plans and implementation strategies in the communities they operate.

CHAPTER FOUR

METHODOLOGY

4.0 Introduction

Creswell (2009) explained that, the strength of any research work depends basically on the methodologies and techniques adopted for both data collection and analysis. This section of the thesis has indicated tools and methods that were used for data collection, analysis and presentation. It has also considered the sampling methods employed and the explanation of data analysis, and their sources. Central to this section were the methods and procedures of data analysis, and their associated strengths and weaknesses.

4.1 Research Design

The study employed Cross-sectional design. According to (Panncerselvam, 2007), research design aims to describe, analyse methods and throw light on how a research problem is logically investigated. This coupled with exploratory procedure were used in order to gain insight into the role of chiefs to the socio-economic development of the people in the Dorimon traditional area.

(Fayorsey, 2010), cross-sectional design entails the collection of data on more than one case at a particular time without intervals. It also entails the collection of a body of quantitative or quantifiable data in connection with more variables which are then examined to detect patterns of associations. Although this design is more often associated with quantitative research it does allow triangulation of both qualitative and quantitative methods at a point in time. The author further noted that exploratory procedure is often possible to use when the real purpose of an issue is unclear. Babbie (2006) noted that a cross-sectional design is a preferred strategy especially,

when "how" and "why" questions being posed, when the researcher has little control over the events and when the focus of the study is on the contemporary issues within an institution or an organization.

4.2 Target Population

The target populations for this work were the stakeholders connected to the research which comprises the chiefs, community members, members of the assembly and NGOs (Plan Ghana, JICA, and ADRA) in the District. This is because they were expected to provide an in-depth and comprehensive information on issues relating to the research topic.

4.3 Sampling Techniques

The study used multi-stage sampling techniques and according to Bryman (2012), Sampling technique is a plan that indicates how respondents are to be selected for data collection. te The multi-stage sampling technique involves the selection of respondents from clusters at different levels within the target population and with the combination of different sampling techniques like, stratified, quota and simple random sampling. Kish (1997) cited in Babbie (2006) pointed out that when individual selection of elements in a study seems too expensive, it can only be facilitated by using the multi-stage sampling technique. The author noted that this sampling technique is inexpensive. It may be associated with some errors but as compared to the usage of other sampling techniques like systematic sampling, quota sampling and simple random sampling it is the best technique for the study.

Purposive sampling technique refers to the process by which a researcher selects a sample based on the experience or knowledge of the group that is to be sampled Sarandakos, (2005). These methods were used to elicit information from the chiefs and other relevant stakeholders using focus group discussions (FGD).

Focus Group Discussions were held with the chiefs and elders in the study area using an interview guide based on the study objectives to enable the researcher have an in-depth knowledge about the problem. Accidental sampling techniques were used for collecting data from community members. Interview session was conducted with questionnaires soliciting information from the target groups taken from the sample size based on the research objectives of the study. Cluster sampling technique was used for collecting data from the Dorimon Area council. Cluster sampling is a sampling technique where the entire population is divided into groups, or clusters and a simple random sample of these clusters are selected (Triola, Elementary Statistics, p. 24,).

An Interview session was conducted with questionnaires for twelve clusters of communities within the Dorimon traditional area. Each representing (20) respondents that were selected from the twelve cluster of communities in the traditional area.

4.3.1 Sampling Size

A sample of [150] people were interviewed. This comprises [30] chiefs, (the paramount Chief, 12 divisional chiefs, and 17 sub chiefs). Twenty [20] respondents from the District Assembly which include: the District Chief Executive, the District Coordinating Director, five [5] Heads of Department (Education, Health, Agriculture, Water and Sanitation, Justice and Security), five [5] chairpersons of District Assembly Sub Committees, five [5] Assembly members and 3 Heads of

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other Development Partners. One hundred and twenty [120] respondents from the twelve divisional chiefdoms in the Dorimon traditional area [10] respondents each from (Dabo, Eggu, Passe, Masse, Guo, Dontanga, Duossi, Gbache, Piise, Gosse, Asse, and Donkoruu). The sample size could have been larger, but due to finance, logistics and time constraints the above number of respondents was used. Where time and resources are available, a big sample size would have been appropriate; the danger with small sample size is that, it does not reproduce the salient characteristics of the accessible population. According to Sekaran, (2000) Sampling size is the selection of a subset of individuals from within a population to estimate characteristics of the entire population. Babbie (2006) also noted that, when simple random sampling is used it makes the researcher far from being biased. It also allows all respondents to have the equal chance of being selected.

4.4 Data Collection

Both primary and secondary data were collected for the study. Primary data was collected from the field in the form of both qualitative and quantitative data that addressed specific issues and variables. According to Gay (1992), data collection refers to obtaining relevant information, either verbal or quantitative, regarding the major ideas of the research questions for the purpose of answering them.

• Qualitative data: This took the form of focus group discussion (F G D) through the use of key informant interview (KII). Groups that were targeted included chiefs, community members, assembly members and development partners.

• Quantitative data: This was also collected using questionnaires targeted at the major stakeholders connected to the study population. This was to enable the researcher to get the general view about the topic under study and keep the respondents on track on the subject matter.

• Secondary data: The secondary data were gathered from these sources; relevant books, journals, internet, magazines and published dissertations or thesis.

4.4.1 Instruments for Data Collection

• Interviews

An interview aids the researcher to get specific but in-depth knowledge about a topic. For this reason, district assembly members, the chiefs and traditional council in the Wa-West District were interviewed. Semi-structured interview guide was used in the process of interviewing the members in the traditional area, the chiefs and the traditional council to solicit information about the topic under study.

• Questionnaires

Due to the large population in the study area, questionnaires were administered which generated the needed information. Structured questionnaires were administered to [160] respondents in the study area with pre-coded answers of the questionnaires. The questionnaires administered were used to ask questions relating to the perception of the individual about the contributions of the chieftaincy institution in the socio-economic development of the people in the Dorimon traditional area in the Upper West Region.

The items in the questionnaires were combination of close-ended and open-ended questions. The close-ended questions consists of items with alternative answers for respondents to decide on

their choice of answer (Yes and No). With the open-ended questions respondents provided the answers themselves.

• Interview Guide

This guide was used for a set of questions targeted at the chiefs, the district assembly and the traditional council which served as a guide to help the researcher to collect relevant information from the respondents on the topic under study. This means that, apart from administering questionnaires to the natives within the Dorimon traditional area, an interview guide was developed to interview the chiefs and the traditional council which helped the researcher to seek for other relevant information about the topic.

4.5 Data Analysis

The raw data obtained from the study is worthless unless it is transformed into information for the purposes of decision making (Emery and Couper, 2003). The raw data from the study field were edited and coded appropriately to make meaning out of them. The data were edited to detect and correct possible errors and omissions that were likely to occur; this also helped to ensured consistency across respondents.

The qualitative data which included data from the interviews and observed data were used to support the quantitative data. The data were grouped into themes and categories for analysis. The quantitative data were coded, edited, and entered into the computer and Statistical Package for Social Scientists (SPSS) was used for the data processing after which the author did the analysis. Frequency tables, percentages, bar, pie and column charts were used for the description of the data.

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4.6 Assessment of Data from Community Members

A significant aspect of the field work was sourcing data from the community members and more importantly from the twelve cluster communities of the divisional chiefdoms within the Dorimon traditional area. That is Dabo, Eggu, Passe, Masse, Guo, Dontanga, Duossi, Gbache, Piise, Gosse, Asse, and Donkoruu. These interviews with the community members gave the researcher the opportunity to interact with the respondents and get their reactions in response to the questions design for the study.

Initially, the interviews with the community members were supposed to last one hour as scheduled but because of the need to translate the questions into local languages for clearer understanding in some cases, it finally lasted one hour thirty minutes. The author observed that most of the respondents were males and also natives of the traditional area. The data taken from the community members were used to assess the contributions of the chieftaincy institution in promoting the socio-economic development of the people in the Dorimon traditional area of the Upper West Region of Ghana. It was reliable and could be verified.

English language was used as a medium of interviewing for respondents who were literates whiles the native language was for the illiterate respondents.

4.7 Assessment of Data from the District Assembly and Other Development Partners (NGOS)

The interviews with the DCE (District Chief Executive), the heads of the decentralized departments and chairpersons of the various sub committees of the District Assembly were done in the district assembly at Wechaiu since their offices were found there. The researcher spent an average of forty-five minutes with the DCE and the other stakeholders involved in the exercise.

The respondents were interviewed on the contributions of the chieftaincy institution in the district in particularly the Dorimon traditional area were the study is located and the extent of collaboration between the district assembly as well as the other developmental partners put in place to support such institutions in the district. They provided the researcher with data relevant in their areas of collaboration with the chieftaincy institution, their experiences and the challenges they faced. They provided the researcher with facts and figures.

4.8 Assessment of Data from the Chiefs

Another key institution in the study was from the traditional council. The Chiefs of the Dorimon traditional area who served as key informants were interviewed. A total of thirty (30) chiefs from the Dorimon traditional area were individually interviewed within a time frame of one hour fourty minutes each in their residence communities where they ruled as chiefs. They were made up of the paramount chief of the Dorimon traditional area, twelve divisional chiefs and seventeen sub- chiefs within the study area.

The researcher received information which formed part of the analysis. On areas of the chiefs collaborating with other development partners in the district, the capacity and competence of the chiefs to engage in modern development activities, how they are able to balance their traditional roles with that of their developmental roles and the challenges face as traditional rulers in the study area.

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4.9 Data Reliability and Validity

To ensure that the emerging findings of the study were valid and reliable, the researcher was alert for inconsistencies during the data collection and the data analysis. The contributions of the chieftaincy institution in promoting the socio-economic development of the people in the Dorimon traditional area were examined at different angles. During the data collection process, questionnaire was explained to the understanding of the respondents and responses read to them after the interview to validate their responses and inputs were made when necessary. These added more value to the research as the respondents were guided directly to provide answers based on the subject matter under discussion. Editing of the data was thoroughly done to ensure that errors were corrected before analysis and the subsequent writing of the thesis.

4.10 Ethical Considerations

In order to make the exercise acceptable to all stakeholders and free from ethical conflicts the approval of the District Chief Executive was sought before. Thereafter the Dorimon paramount chief and chiefs of the communities where the questionnaires were administered were consulted and their support and approval solicited before the fieldwork. Overall, the purpose and use of the research results were explained to all the stakeholders before the field exercise. The Regional House of Chiefs as well as the Dorimon Traditional Council and the Tindana (the land lord) were also consulted at the Regional level as well as the District level before the field exercise was carried out. Finally, anonymity was upheld and crosschecking with stakeholders on issues of doubt was also made.

4.11 Limitations of the Study

The researcher encountered the problem of some respondents not willing to give out relevant information about the revered institution of chieftaincy since they perceived discussing issues of this sort as sensitive. Again, in areas where there existed disputes such as chieftaincy, land and succession disputes, the respondents were not willing to answer the questionnaires. The researcher explained the nature of the work and why respondents needed not to fear with the fact that it is an academic work as part of the university programme.

Besides, since the study deals with chieftaincy institution and thus chiefs, customs and traditions, some elders demanded for some material items. However, the researcher remained focused, tactful and convincing enough before, during and even after extracting information. Perhaps, the most disturbing challenge was funding.

CHARPTER FIVE

ANALYSIS AND PRESENTATION OF FINDINGS

5.0 Demographic Characteristics of the Respondents

The demographic characteristics of the respondents comprised the age structure, sex composition, marital status, educational background, religious affiliation and the occupational distribution of respondents. The respondents were primarily the chiefs, community members from the five area councils in the District, the administrative staffs of the District assembly and the" magazeyas" (women leaders) from the Dorimon traditional area where the study is located. It was necessary for the researcher to consider these characteristics of the respondents and how they are related to the contribution of chiefs in the socio-economic development of the Dorimon Tradition Area.

Table: 2 Percentage Distribution of Sex

Responses	Frequency	Percent (%)
Male	102	85
Female	18	15
Total	**120**	**100**

Source: Field survey (2014)

Table 2 indicates that 85% of the respondents were males whiles 15% were females. This indicated that those who have responded to the questions, majority of them were males. This

shows a clear indication that males are the heads of their families in the study area and thus are more involved in issues relating to chieftaincy institution and the role chiefs play.

In a question relating to ethnicity the study revealed that majority of the respondents in the study area (Dorimon traditional area) were Walas they represented 44% of the respondents whiles Dagabas represent 38.7%, Lobis 16%, and other minor tribes like the Mossi, Dagombas and Gonjas represented 1.3%. However, in district-wide the Brifor's are the most dominant ethnic group in the District. In a question relating to the number of years that respondents lived in the community. The study shows that the average number of years the respondents lived in the traditional area is 25 years. This means that majority of the respondents stayed in the community for a very long time and about 34.5% of the respondents fail within the age group of 45years and above.

Figure 3: Percentage Age Distribution of the Respondents
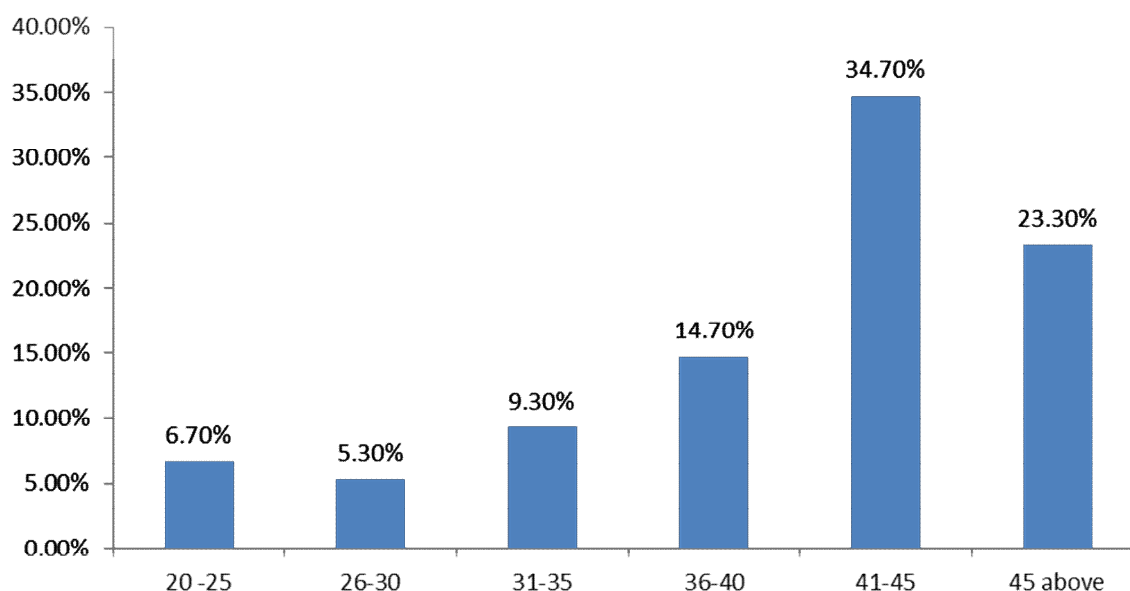
Source: Field survey (February, 2014)

Figure 3 shows that out of the total number of (120) respondents, 10 were below 26years representing 6.7%, 26 to30 years were also 9 people represents 5.3%.31 to 35years were 12 people representing 9.3%.36---40years is 16 people representing 14.7% whiles the ages between 41---45years and 45above represents 34.7% and 29.3% respectively. Clearly this information shows that, in dealing with traditions and customs you need people who are matured to provide the needed information. The data above reveals that the matured people are the highest in the table and also knowledge of customs and traditions goes with maturity and experience. This perhaps might be the reason why all the respondents were comparatively old.

Table: 3 Marital Statuses of Respondents

	Frequency	**Percentages (%)**
Single	14	11.7
Married	88	74.1
Widowed	14	11.7
Divorced	4	3.3
Total	**120**	**100**

Source: Field survey (February, 2014)

Table 3 indicates marital status of the respondents. It was revealed that 74.1% of the respondents were married, whiles 11.3% represent both singles and those who are widowed and 3.3% of the respondents were divorced.

In relation to the religion of the respondents, Christianity recorded the highest responses of 32 respondents representing 42%. Whiles Islam recorded 25 respondents which also represents

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33.3% and the Traditional African religion with 18respondents representing the least responses of 24.0%. The belief system of people varied across religions in our traditional societies and therefore, people's religious affiliations affect their approach to issues. It thus shows an indication that there is religious diversity within the Dorimon Traditional Area and the District as a whole.

Figure 4: Educational Backgrounds of Respondents
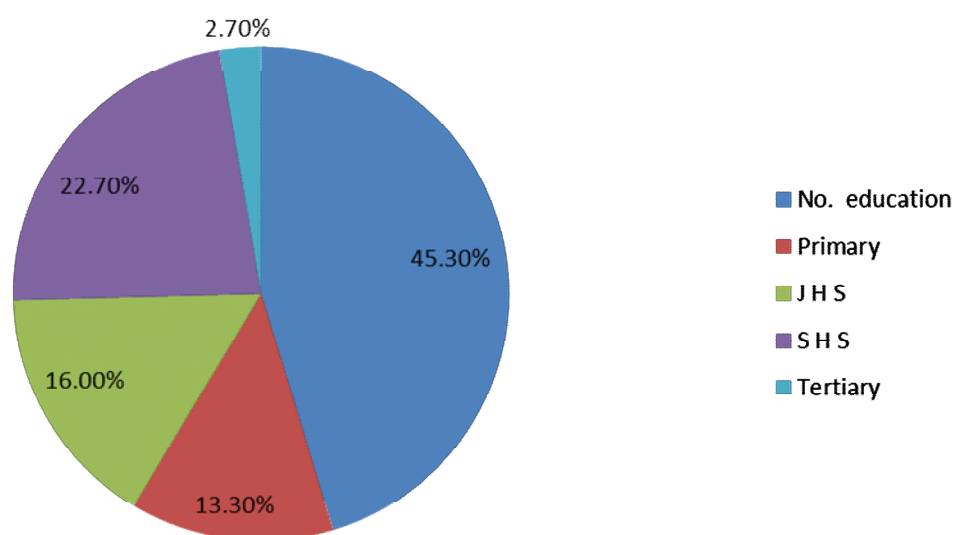
Source: field survey (February, 2014)

Figure 4 above indicates the number of respondents interviewed with their corresponding levels of education in the study area. Out of the total number of respondents those with" No Level of Education" or have never been to school before recorded the highest frequency of 34 respondents representing 45.3%. This was followed by those with Senior High School

(SHS) with 17 respondents representing 22.7%. The primary and the tertiary levels recorded 10 and

2 respondents with their corresponding percentages of 13.3% and 2.7% respectively. This means that the people in the Dorimon traditional area need to pay much attention to formal education.

Table: 5 Occupational Distributions of the Respondents

Occupation	Frequency	Percentage (%)
Agriculture	69	57.4
Teaching	16	13.3
Trading	25	21
Others	10	8.3
Total	**120**	**100**

Source: Field survey (Feburary,2014)

Table 5 shows that out of the total number of 120 respondents, majority of them are farmers which constitute 69 respondents with a percentage of 57.4% while's traders constitute 25 respondents with a percentage of 21% .and those who are teachers and others who offer related services have 16 and 10 respondents with 13.3% and 8.3% respectively. The study showed that

in the Dorimon traditional area where the study was conducted, more people are into the informal sector of the economy than the formal sector in terms of their occupational distributions. The dominant number of farmers and traders attested to the fact that the informal sector really dominates. .

5.1 The Capacity of Chiefs to Engage in Modern Development Activities

Table 6: Do you think that the chiefs have the capacity to develop your area

Responses	Frequency	Percentages (%)
Yes	108	90
No	12	10
Total	**120**	**100**

Source: Field survey (February, 2014)

From table 7 above, 90% of the respondents representing 108 respondents out of a total number of 120 people believed that their chiefs have the capacity to develop their traditional area. Whiles 10% representing 12 respondents did not think that their chiefs in the traditional area have the capacity to develop the area. When a follow up question was asked as to why the respondents say "Yes" to the early question in relation to the chiefs' capacity to engage in modern development activities, majority of the respondents explained that, the chiefs are agents of development. In a question asked concerning the capacity of the chiefs, the chiefs affirmed

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that many workshops have been organized for them to enhance their capacity. These workshops were organised by the NGOs, the regional house of chiefs and the District Assembly. These workshops, according to the chiefs, were related to the development of their communities. Apart from these, the chiefs also affirmed that they have undergone training relating how to handle child labour, child abuse and alternative disputes resolution. As to how the chiefs were called to attend the workshops, it was revealed that they were informed through letters and their messengers. In relation to the chiefs attending workshops one of the chiefs in the district said:

"Without such workshops and training how can we rule the people in these modern times, you may violate or contradict government laws so the training is very important to us" (Fieldwork, 2015)

The respondents also attested to the fact that the chiefs really need training to enhance their capacity. *M*ajority of the respondents in the Dorimon traditional area support the view that the chiefs should be trained to handle developmental issues in the area. They further think that their training will help them understand developmental issues and policies. Out of a total number of 120 respondents 90% affirmed whiles only 10% did not support the idea of chiefs being trained to handle developmental issues in the area. The chiefs further explained that training and capacity building workshops should come off regularly at least once in every quarter of the year. It can then be said that the chiefs in the Dorimon Traditional area are trained through workshops in relation to the development of their communities and this showed the extent to which the chiefs develop their capacity as managers of their communities in the District.

Table: 7 Workshops and Training Attendance by Traditional Leaders or Chiefs.

Workshop and training Attendance	Frequency	Percentages (%)
Yes	88	73.3
No	32	26.7
Total	**120**	**100**

Source: field survey (Feburary,2015)

From the table above it indicates that 88 respondents representing 73.3% out of the total number of 120 interviewed attest to the fact that traditional leaders and their chiefs have been attending workshops and training in their area, they made mention of the chiefs and the elders always attending traditional council meetings, the regional house of chiefs meetings and sometimes attending meetings organized by non-governmental organizations. Whiles 32 respondents representing 26.7% did not see their traditional leaders attending workshops or training of any kind in the area.

Once majority of the respondents proved that their chiefs have being attending workshops and training relating to the development of their communities. It means that the chiefs might have acquired knowledge and skills which help them in contributing and promoting the socio-economic development of the people in the Dorimon traditional area of the Upper West Region.

The chiefs also explained that the training helped them in so many ways. According to them, these training help in building healthy human relations, good governance and how to collaborate with other development partners and community members in solving problems concerning developmental issues.

The chiefs further explained that their background knowledge of development is so important regarding the development of their communities before they are even made the chiefs. This is because of their level of education and through their participation in community development. The community members backed the information regarding the training and workshops the chiefs attend. Eighty eight (88) of the respondents representing 73.3% attest to the fact that they always have prior knowledge or information as to when chiefs or traditional rulers attend workshops and training in their traditional areas. Whiles thirty two (32) respondents also representing 26.7% responded that they have never had any information of that sort**.**

This means that the information is always not widely spread as almost half of the respondents did not have knowledge about the workshops and training of their chiefs. The information could be confidential to those who are directly involved in the chieftaincy issues in the traditional area**.** As to whether the chiefs encountered problems during the training it was revealed that the major challenges the chiefs encounter during training include; language barrier, illiteracy, old age, no allowance and long distances travelled to attend these training workshops. A total number of 120 respondents 57.3% support what the chiefs said whiles 42.7% did not support the chiefs. However, in an attempt to build chiefs' capacity to engage in modern development activities, the current Asantehene, Otumfuo Osei Tutu II, along with others, have been leading the way in promoting socio-economic development.

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They have been doing this through developing and devising their own initiatives, as well as through co-ordination with external partners, thus providing access points for development funds. In particular, chiefs have recently focused their efforts on supporting Ghana in achieving its Millennium Development Goals by holding conferences and releasing reports on what can be done to progress the cause, as well as how chiefs in particular may contribute. In doing so they have stressed that many of the issues the MDGs seek to address are ones which have been on the radar of chiefs for centuries in their role as community leaders. Thus, reminding us that chiefs have been connected to their local communities with an intimacy that politicians at the centre have not, and which is particularly difficult to establish in developing states with limited infrastructure.

Such initiatives productively brought the chieftaincy institution into alignment with modern Internet Communication Technology (ICT). This landmark initiative between the Osei-Tutu II Center for Executive Education and Research (OTCEER) and the China-Europe International Business School (CEIBS) to train Ghanaian chiefs in the effective management of lands, particularly in streamlining the method of land sales in order to curtail the unsavory situation of double-sales of the same landed property (See "Chiefs Go Hi-Tech to Solve Land Problems" Joy Online/Ghana web 3/21/13).

5.2 Training and Professional Competence of Chiefs in Development Issues

The chiefs were asked about their educational status. Out of the total number of thirty (30) chiefs, twelve (12) of them were educated representing 40% and eighteen (18) representing 60% were not educated. This means that there is the need for more improvement with regards to education in the Dorimon traditional area.

As to whether the level of chief education has an influence on his competence as a traditional ruler, 89.3% of the respondents believed that the chiefs' level of education has an influence on their training and competence and further claimed that education makes them participate effectively in discussions and understand developmental policies better. Whiles 8 respondents representing 10.3% did not think that the chiefs' level of education has an impact in their training and competence. This claim is not the reality as chiefs do not work in isolation but through their subjects which may not be illiterates.

According to former President John Agyekum Kuffour ethnic groups and the regions in Ghana had been blessed with well-informed traditional rulers, who were well educated and aware of the technological development on the globe that could be adopted for the efficient and effective development of their areas. He said the chieftaincy institution, is indispensable in Ghana's socio-economic development,(Daily graphic, page 25, Thursday 12, 2006).

5.3 Supporting Institutions in the Development Processes

There were no personnel and logistics to support the chiefs in the development process. The paramount chiefs explained that they have written letters to the regional house of chiefs demanding for a traditional council registrar to be posted to the paramountcy and yet they are still waiting for the response. They also explained that the Dorimon paramountcy informed the Member of Parliament(MP) and the District Chief Executive (DCE) for the renovation of the old traditional council they used to have and again nothing was been done about it.

In relation to the institutional setups in the District, 70.7% of the community members said that there are no such institutions in the area. They made mention of the Area council and the District assembly. Whiles 28.0% of the respondent said they do have such institutions in the area.

However, they seem not to recognize the chieftaincy institution itself as one of the agents of development in the traditional area.

5.4 Balancing Traditional Roles and the Developmental Issues

The chiefs in the area had undertaken developmental projects in their communities. This means that, the chiefs were actively involved and participate effectively in solving problems that affect their communities and also opened the doors of their community wide to welcome developers into the areas.

They undertook developmental projects in Education, Health, Environment, Water and Sanitation and Roads. The paramount chief of the Dorimon traditional area (Dorimon Naa, Gori II) made mention that he undertook a number of projects in the Dorimon community. The rehabilitation of the Dorimon dam, the construction of School block, organised community members to undertake Block Farming at Biele and Boro communities, the opening of a new Credit Union and the Rural Electrification programme.

These initiatives were undertaken through community durbars; appeal to the various institutions concerned, mobilizing community members, and through letters and invitation. One of the respondents, a divisional chief of Parse community (Parse Naa), narrated how he undertook Tree Planting and The Construction of Dugout for the community. He said:

"on the tree planting project, I wrote a letter to an NGO called (ADRA) Adventist Development and Relieve Agency at WA asking them for help in relation to tree planting in our community The NGO responded to the call, visited the community and had a discussion with us concerning

the project. A few months later, they brought the seedlings to the community members in groups

and taught them how to undertake the exercise and it was successful." (Fieldwork, 2015)

In relation to the dugout he said: *"I call on the MP (Member of Parliament) for the Wa-West constituency and told him about the plight of the community. He made us to organize a community durbar and he came with the DCE (District Chief Executive) and the district agricultural officer to the community. We had the meeting after which in some months later the project was awarded to a contractor and it was constructed" (Fieldwork, 2015).*

Another respondent also narrated: *"I inform the District Assembly about the rehabilitation of the Dorimon damp and they collaborated with (MOFA) the Ministry of Food and Agriculture, (GSOP) Ghana Social Opportunity Project and the community members. They came with their technicians and organized the community labour for the work," (Fieldwork, 2015)*

As to whether it is easy to combine their traditional roles and the developmental roles they explained that it is not easy to combine two things at the same time, but as the society is now going through changes and transformations it is the duty of the chiefs to perform such tasks as well as their mandatory traditional roles. They made references to the point that, it is not easy dealing with human beings and hence they have to be accommodating all times to be able to rule the people. This means that the chieftaincy institution in the Dorimon traditional area is contributing and promoting the socio-economic development of the people in the area.

In support of the chiefs the community members affirmed that it is advisable in their view that because of the changing trend of the society, the Dorimon Traditional Area should be given enough support to accommodate the people at all times. This indicates that the chiefs are ever

ready to adopt new approaches to solving problems of the society. Especially issues relating to outmoded cultural practices in their traditional societies.

The respondents further agreed that the combination of chiefs roles is necessary, 85.3% of the respondents agreed that the chiefs in their traditional areas are able to combine their traditional duties together with their developmental issues while 14.7% did not attest to it. This means that if the above information is really the true picture on the ground in the traditional area, then the chieftaincy institution is contributing much in promoting the socio-economic development of the people in the Dorimon traditional area of the Upper West Region of Ghana.

In relation to the challenges the chiefs faced in balancing these roles, the respondents said that it is not easy at all, they made mention of the cost involved and the difficulties they pass through to mobilize funds to take care of visitors and officials. They also made mention of the disunity created as some of the members of their communities refuse to cooperate with the chiefs and the elders with regards to decisions made when it comes to financial contributions and other services needed for the benefits of the entire community. One of the chiefs said:

"The community used to support their chiefs in farming and provide them with animals and foodstuffs to take care of strangers and visitors, but nowadays it not so. We managed to take care of visitors on our own to preserve our dignity and strengthen relations for the future of the community that is why most of us had to take these burdens".

This mean that those chiefs who had not been able to take care of these challenges in their traditional area suffered a lot and this alone posed a serious setback of the chiefs combining the traditional with developmental roles. The table below indicates the responses:

Table: 8 the challenges chiefs faced in balancing their roles

Responses	Frequency	Percentages (%)
Yes	48	47
No	72	53
Total	**120**	**100**

Source field survey (February, 2015)

Table: 8 shows that 47 % of the respondents said the chiefs really face challenges in balancing their roles whiles 53% of the respondents did not see the challenges in balancing these roles.

In relation to the roles the chiefs play in the Dorimon Traditional Area, The study revealed that the chieftaincy institution in the Dorimon traditional area performs major functions which remain pivotal and contribute in promoting the socio-economic development of the people in the area.

 One of the respondents said" *without the traditions and customs we are nothing in the society because it is the traditions and customs that bind the people together" (Fieldwork, 2015)*

The study further showed that one of the roles chiefs performed is arbitration. That is settlement of disputes between and among people.

 According to the respondents, the reason why the complainants' prefer the traditional system is that, they settle cases faster than the court system. They further explained that the complainants' do not prefer the modern system because in the Dorimon traditional area in the Wa-West District there is no well-structured court house for the natives to send their cases to. This therefore means that, the complainants' will have to travel to Wa to file a motion for court. The respondents continued that, it is very tedious and cumbersome not to talk of the risk involved. With this

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reason the arbitration role of the chieftaincy institution in the Dorimon traditional area is fortified.

A question was asked "does the chieftaincy institution perform all the arbitration roles irrespective of the case"? The chiefs said that there are some cases that the chieftaincy institution cannot alone handle and in such cases, the parties have to go to court where they have well-structured procedures in dealing with cases. They further indicated that, there are some cases the court cannot handle alone and such cases are brought before the traditional council to settle. The respondents again explained that their chiefs sometimes write proposals to non-governmental organizations to lobby for development projects for their communities and the District. The chiefs also write petitions to the District Assembly on behalf of their communities in advocating and lobbying for development projects. It was observed that when government initiates a project, for speed and expediency the District Assembly consults the chiefs and the elders for the mobilization of the people to provide support for successful accomplishment of the project.

According to the study, the religious role is critical to the chieftaincy institution because without the religious role the society will tear apart. This means that the religious role is vital in the society. The respondents said that the educational institution maintains the religious role in order to teach the youth about their culture in modern times.

The institution perform protection role in the society. This role remains keened because the chieftaincy institution protects its citizens from external and internal treats. Respondents indicate that, the chieftaincy institution protects its citizens from epidemic diseases. This is because the traditional council believes that such disease is the wrath of the gods and that they should consult

the gods for possible cure for the disease. Also, the chieftaincy institution performs protective roles by implementing bye-laws to protect and safeguard our natural environment from destruction. This role remains vital to the chieftaincy institution because they protect, defend and guide their society.

5.5 Challenges Facing the Chieftaincy Institution in the Dorimon Traditional Area

Table: 9 challenges of the chiefs in the Dorimon Traditional Area.

Challenges	Ranks
Political interference	2nd
Low government support	3rd
Land disputes	1st
Inadequate training	6th
Inadequate training	5th
Inadequate staff in the traditional council	5th
Poor relationships between the chiefs and the district assembly	4th

Source; field survey (February, 2015)

The table above indicates the challenges confronting the chieftaincy institution in the Dorimon traditional area of the Upper West Region of Ghana. The respondents were interviewed on the challenges confronting the chieftaincy institution in the study area. The respondents gave seven (7) major challenges as the major factors militating against chieftaincy institution in the Dorimon traditional area of which land disputes ranked as the highest followed by political interference, low government support, poor relationship between the chiefs and the district assembly,

inadequate training of chiefs, financial predicament and inadequate staff ranked in the order as stipulated in the table above.

Naa Gori Sori Mwineye (II) the paramount chief of the Dorimon traditional area explained that land disputes pose a major treat in the area. He said:

"most of the chiefs are now trying to become land lords which is strange in our traditions, we take care of the people and the traditions and the Tindaana in charge of the lands, but now there is confusion here and there about these lands issues which is creating more problems for us. We have about five cases relating to land issues before the Dorimon traditional council which is a treat to security in the area" (Fieldwork, 2015).

In relation to chiefs' assertion, Kotey and Tsikata (1998) also explained that, land has been noted to be a source of identity and authority which enhances people's social and political status and power. In the words of Kunbuor (2009) and among the Dagaabas, land is not only as an object found in the factors of production but one with social, religious, and political significance as well.

Land under communal ownership is usually held in trust by the landlord or clans head on behalf of the people. This is the case in the study area (Dorimon traditional area) where lands are held in trust for the people by the chiefs. Traditionally, the chiefs are considered as the custodian of the lands. In Ghana most lands are held through forms of customary tenure, access to and use of land is still controlled by chiefs, family heads, or in the northern regions the Tindaana. In the big cities of the south, such as Kumasi and Accra, this has become an especially important source of chiefly power, and it is also significant in peri-urban and commercial farming areas.

Again the chiefs proclaimed that in these modern times, before you embark on any developmental project or undertake any activity, you need funds. They continued that the financial predicament is huge handicap in the chieftaincy institution in the Dorimon traditional area. It remains a handicap, because most of the duties and activities that help the institution to generate funds have been shifted to the local government which is the district assembly and it is guaranteed by the highest law of the land. This explains that the district assembly is now responsible for the collection of taxes, market tolls, cattle rates, license fees and many more. He continued that, the chieftaincy institution in modern times rely on the common fund that the government releases to each district in the country and sometimes, the district assembly delays or denies them their fair share of the cake. With this it has become very difficult for the institution to embark on any meaningful activities in the community.

The community members supported the assertions of the chief and added that the chieftaincy institution in the Dorimon traditional area does not have adequate royalty to depend upon like the 'Ashantehene'. So the only thing they depend on is the little common funds that the district assembly gives to the traditional council of which they are sometimes denied. This was not different from what most of the elders stated when they explained their plight.

Another challenge to the chieftaincy institution in the Dorimon traditional area is political interference. The chiefs indicated that, before the inception of the local government system the chieftaincy institution revolved around the cardinal theme of defending, protecting and guiding the citizen from external and internal treats. With the inception of the local government system with the idea of bringing decision making to the door step of the rural people and bridging the gap of remoteness, the local government system has rather relegated the traditional council to the

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background. Almost all the essential roles of the chieftaincy institution have been re-delegated to the district assembly and this re-delegation is also guaranteed by the constitution.

A respondent from the district assembly also indicated that it is only a formality for the local government system and for that matter the district assembly has to follow. He further explained that if the law of the land dictates for you to do something you have no choice than to comply.

The chiefs also stated that, before the inception of the district assembly system the chieftaincy institution makes their bye-laws and they ruled by taboos and customs.

In modern times the case is very different, enactment of bye-laws has to be approved by parliament before they can be implemented in the society. Without the approval from the parliament the bye-laws of the chieftaincy institution will be rendered useless. People will not respect the bye-laws and can violate them at any point in time and nothing will be held against them. Another respondent stressed that it is entrenched in the constitution that the chief should not take part in active politics and any chief wishing to do so and seeking election to parliament shall abdicate his stool or skin. He indicated that these are all forms of interference that cripple the institution.

Poor relationship between the chiefs, the traditional councils and the district assembly is very crucial and affects the development of the District as a whole. Confirming this, the paramount chief Naa Gori Sorimwineye the II of the Dorimon Traditional Area said:

"There is no proper relationship between the district assembly and the traditional council" *(Fieldwork, 2015)*

This therefore affects free flow of communication between the district assembly and the traditional council the reason being that the chiefs do not have any representative to represent the institution at the district assembly level. In terms of decision making the district assembly does not regard the chiefs and the traditional council as development partners. They ignored their plight and make decisions that are politically motivated to the government.

The chiefs said that they are only consulted when situations become critical. This therefore means that the district assembly takes decision without the concern of the chiefs. They further explained that, it is entrenched in the constitution for the chieftaincy institution to have a representative at the district assembly but the District denied them and the district assembly has no reason for their exclusion at the decision making process.

That is the extent of relegation that the chieftaincy institution is going through in the District. The study also revealed that most of the traditional councils do not have staffs and logistic to work with, the two paramountcies in the District that is the Wechau and the Dorimon paramountcy, lack personnel to perform duties for them. The chiefs even said categorically that, they informed the Regional House of Chiefs on several occasions to post Registrars to their traditional councils and yet they are still waiting for their response.

The community members were asked as to the way forward or the measures to put in place to improve upon the challenges facing the chieftaincy institution in the Dorimon traditional area. Both the chiefs and the community members made mention of these measures as follows; involvement of the traditional council in decision making process, no interference of the modern political system in the affairs of the chiefs and the traditional council. Regular training programmes should be organized for chiefs and traditional rulers. There should be a proper

collaboration between the district assembly and the traditional councils. There should be proper demarcation of community boundaries to avoid the rampant land disputes in the traditional area.

The chiefs explained that, the modern political system comes with democracy and democracy comes with accountability and transparency. With accountability and transparency the chiefs and the traditional councils will feel as part of the administrative work of the country. According to the chiefs, the traditional council should open up for the district assembly and should not hide anything concerning the activities of the district assembly because accountability brings about fairness, openness, equality, effectiveness and efficiency. This was not different from the views of the community members as they indicated that the modern political system should collaborate with the chieftaincy institution.

Regular training should be organized for the chiefs and members of the traditional council. According to the chiefs, organizing seminars, and training workshops will assist the institution to adapt to advancement in modern times. Also, it will help to update their skills and knowledge for the betterment of the District and the nation at large. One of the respondents said:

"every now and then, the society is in transition and for that matter you cannot be static at one place it is through these training workshops and seminars that will bring the chiefs and the traditional rulers to be able to meet the challenges in the contemporary society" (Fieldwork, 2015)

Collaboration with development practitioners is pivotal to the chieftaincy institution. The chiefs explained that, the institution cannot rely only on the government for developmental projects and its activities because the governments' hands are too short to cover every aspect of the

institution. This means that the chieftaincy institution will have to collaborate with other development practitioners like the Non-governmental organizations and the civil service.

Involvement of the chiefs in decision making process is vital to the chieftaincy institution in bridging the gap between the chieftaincy institution and the district assembly in the Dorimon traditional area because the chiefs and the elders deal directly with the people than the district assembly. This means that chiefs know the vital things that affect the people in the community. So therefore when the district assembly involved the chieftaincy institution in the decision making process, the district assembly will know what the people in the District need rather than dictating the pace for the District.

The respondents stressed that, with the exclusion of chiefs from the round table discussions caused most of the developmental projects white elephants in the district. This therefore means that the district assembly should involve the chieftaincy institution in decision making and every activity in the District, this will go a long way to help the District to achieve its goals and objectives.

CHARPTER SIX

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6.0 Introduction

This chapter presents summary of the major findings, conclusion and recommendations on the contributions and role of chieftaincy institution in promoting the socio-economic development of the Dorimon traditional area of the Upper West Region of Ghana. The chapter takes into account the chiefs' capacity to engage in modern development activities, the background training and professional competences of the chiefs in development issues, whether there are supporting institutions in the development process, chiefs' ability to balance developmental roles with that of traditional and the challenges they encounter in promoting the socio-economic development of the Dorimon traditional area.

6.1 Summary

The Chieftaincy institution is a revered traditional political institution in African society and for that matter Ghana. It is one of the oldest institutions in the entire African continent that has been the embodiments of unity, solidarity, hope and fortitude. The institution is very political in nature. Prior to the advent of colonialism, chiefs wielded political, administrative, judicial and even religious powers. The superior firepower of the colonialist subjugated the authority of rulers but of course chiefs were the rallying points of the strong local resistance to the imposition of colonial rule.

According to oral tradition, the Dorimon chiefdom today is, undoubtedly, an amalgam of identifiable groups like the Lobi, Samune, Dagomba, Mamprusi, and Kulango elements that have

merged to be called Dolimbo. They are of Mamprugu origin and are said to have settled first at Dorimia near Nkoranza from where a group continued to Gbona and from there under the leadership of two brothers they sojourned further and founded two separate settlements named after the two leaders as Dakpanyiri and Gongoyiri. These two settlements expanded into additional new settlements like Dontanga, Guo, Passa, Duobi and Kong, springing out as sub-sections of Dakpanyiri, while Gongoyiri established two additional sub-sections, namely, Guse and Maase. Each of these settlements had a patrilineal sub-family head. Benga and Bunkani are names of two fetishes representing each of the two princely groups.

Prior to the arrival of the Princes, Dorimon town and its immediate environs were occupied by earlier acephalous settlers. Settlements like Nanville, Pieli, Eggu Asse and Dabo existed. These early settlers are the Tengdamba of Dorimon. A chief may be a man or woman but very often, in Africa societies a chief is a male. Respondents in the study area attested to the fact that all their traditional rulers especially chiefs are all males and their culture does not allow the enskinment of females as chiefs. The 1992 republican constitution of Ghana defines "chief as any person who, hailing from the appropriate 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' (Article277.p.16p). These perspectives give a vivid definition and designation of a chief in the Ghanaian society and Dorimon traditional area as well.

Chieftaincy institution in Ghana has been bedeviled with many conflicts and some section of the society has been calling for abolition of the institution. Despite this the institution is still a force to reckon with looking at the role and the contribution towards the socio-economic development of the Dorimon Traditional Area. The study looked at the chiefs capacity to engage in modern development activities, their training and professional competences, balancing their traditional

roles and development roles and the challenges they face in an attempt to develop their traditional areas.

A cross sectional design often associated with quantitative approach was combined with qualitative approach in the study. Both probability and non-probability sampling techniques was used. Additionally, the data were collected through interview guides and questionnaires and with the help of the Statistical Package for Social Sciences (SPSS), the quantitative data were processed and analysed using tables and charts. The qualitative data in the analysis especially data from the interviews and observations were used to support the quantitative data. The methodology was linked to the theoretical framework of the study.

Functionalists believe that society is held together by social consensus, or cohesion, in which members of the society agree upon, and work together for the survival of the society. The different parts are primarily the institutions of society, each of which is organized to fill different needs and each of which has particular consequences for the form and shape of society. The parts all depend on each other. The institution of chieftaincy is a political institution unlike the economic, education, health and religion and all these institutions contribute to the survival and maintenance of the society. The institution of chiefs in the study area DorimonTraditioal Area has been arranged in the manner which comprises various forms of authority or governance working harmoniously towards the achievement of realizing a common goal as stated by Emile Durkheim. The hierarchical order of chiefs ranging from the paramount chief, divisional chiefs, sub chiefs, heads of families up to the individuals level and each performing a role towards the entire system clearly demonstrates one form of functionalism.

Literature was reviewed on thematic areas such as the origin and meaning of the chieftaincy institution, the role of the chieftaincy institution in promoting socio-economic development and the constraints and challenges of the chieftaincy institution.

The District has two paramountcy Wechiau and Dorimon headed by Wechiau Naa and Dorimon Naa respectively. There are also divisional and sub-divisional chiefs under the authority of the two paramountcies. Interactions between District assembly and traditional authorities in the District is often limited to ceremonial role of chiefs during major functions as well as seeking land from chiefs for development. However, as indicated chiefs are not elected in the Dorimon Traditional Area rather there are instances where people are honoured chiefship outside the royal lineage. With respect to religious composition, Christians, African Traditionalist and Muslims constitute the population. Majority of the people are subsistence farmers whilst a few along the banks of the Black Volta engage in fishing. Most of the women engage in pito brewing, petty trading and shea butter extraction.

The 2010 National Population and Housing census results put the Wa West District population at 81,348. This is about 11.57% of the Upper West Region's total population of 702,110. The population comprises 40,227 males and 41,121 females. The major economic activities in the district include agriculture, commerce rural industry, tourism and other services. Agriculture accounts for 80% of the Wa West District economy. Most farmers undertake a combination of crops and animal production.

The study indicates that the chiefs in the study area have been undergoing capacity building workshops and training in development and leadership programs. Even though these capacity building workshops and training are not regular as expected hence they claimed that it is

beneficial to them as managers of their communities. Most of these workshops or training was organized by the regional house of chiefs, the district assembly and non- governmental organizations (N G OS).

Most of the chiefs said that they have background knowledge with regards to development before they were made chiefs of their communities. They said it in relation to the fact that most of them have gone through formal education and had worked in state institutions before. It is also adduced from the study that the chieftaincy institution in the Dorimon traditional area is able to collaborate and participate effectively with other development partners in the district as they are able to balance their traditional roles with that of developmental activities with ease.

The respondents made mention of the chief's involvement in contributing immensely to the management and development of natural resources with other agencies, which is a sine qua non to sustainable development. Respondents identified that chiefs facilitate the release of land for development projects. Land is very important for the establishment of such projects as educational and health infrastructure and boreholes. Though Chiefs in this area are not the land owners, they however, play an important role in the release of land for any development purpose.. Respondents also cited the important role chiefs and elders play in serving as links between their communities and other development partners. Chiefs link up their communities with other communities and serve as important channels to community entry for other development partners such as NGOs that operate in the areas of health and educational infrastructural provision. Through the appeals by some chiefs in the District seven six-unit classroom blocks and two Community-based Health Planning Services (CHPS) compounds have been provided by Plan-Ghana, Action-Aid Ghana and JICA in eight communities in the District

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The respondents said that they used to have traditional councils, but now they are no more efficient and most of the infrastructure collapsed. The only institution at the moment for the development of the traditional area is the Area councils. There are no staffs and logistics as well as traditional council Registrar in the study area and therefore record keeping is a problem in the chief's court.

The study reveals that in respect of development, chieftaincies first and foremost become focal institutions for uniting community members, families and promoting a sense of belonging among people in rural communities. Chiefs and chieftaincy institutions are rallying points for infrastructural development in the community. Through the mobilization of the village folks for communal labour, developments that cut across clearing of weedy areas of the community, building of schools, roads, and hospitals among others are achieved. These projects help to position the community into serving the needs of its members well. Respondents asserted that despite the enormous contributions of the chieftaincy institution to the development of the Dorimon traditional area is not without challenges. The study revealed that the institution is confronted with various challenges such as land disputes, inadequate logistics, finance, inadequate staff, low government grants and other related issues which cripple them in our contemporary society. Majority of the respondents agreed that there is high government interference in the activities of the chieftaincy institution and therefore the government should minimize it interference in the activities of the institution. Evidence from the study also showed that there is no cordial relationship between the chieftaincy institution and the district assembly in the District and for this reason information does not flow easily. Besides the assembly does not involve the traditional council in most of their decision making concerning developmental

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projects which has led to some of these projects becoming "white elephants". It was also realized that good records keeping was a bane of the institution in the traditional area.

6.2 Conclusion

Chieftaincy as an institution has stood the test of time and has served the nation in many respects and will continue to serve the nation. The study so far showed that there was an umbilical link between chieftaincy and socio-economic development of the society as a whole. This shows the crucial role chieftaincy institution plays in the development process. The institution is of tremendous value in modern times and if well harnessed will improve development, preservation of culture and many more. Admittedly, the local government system has taken over from the chieftaincy institution but the governments hand is not sufficient to cover every aspect of the society. This means that the chieftaincy institution can also provide related functions and roles in the successful management of the contemporary society. With this, the prerequisite materials that the institution needs should be provided to the institution because the institution is hampered in modern times with many challenges; if culture is what runs the society then the chieftaincy institution should be well harnessed to promote development in modern times.

Chieftaincy is potentially the best force for development in the country and the chiefs can relate to their constituents in a way that politicians may not be able to. However, the issues and traditions of chieftaincy arouse passions that are difficult to legislate for and therefore create some uncertainty within the democratic context. It is therefore necessary that chiefs are incorporated into development work schemes in a way that allows them to open the door to development initiatives that will benefit the whole community, and not just individuals.

Nonetheless, in every human setting problems will naturally exist due to divergent views emanating from the various individuals. Admittedly, early comprehensive approach will serve as a remedy to these problems. It can be said that if the chieftaincy institution is given a modern touch, without destroying the basic attributes, the institution will be able to play a more meaningful role in the overall development of the Dorimon traditional area and Ghana at large. Looking at the roles chiefs play in the area, the institution is very important. Therefore, people should hold it in high esteem to ensure better development.

6.3 Recommendations

- Regular and intensive training for the members of the Dorimon traditional council must be increased in order to intensify and upgrade their knowledge, skills and capacities. This will help in building healthy human relations, good governance and how to collaborate with other development partners and community members in solving problems concerning developmental issues.

- The collaboration between the modern and the traditional political systems will help improve the chieftaincy system in the Dorimon traditional area. Situation whereby the two are not united will render the chieftaincy institution ineffective. Clear evidence from the study reveals that the chiefs complained about the communication gap between the district assembly and the traditional councils.

- Governmental organizations such as National Commission for Civil Education (NCCE), Non-Governmental Organization (NGOs) and the Dorimon traditional council should undertake intensive sensitization to make bare to the general public the importance of the chieftaincy institution and how the institution is pivotal in the contemporary society. This

will help to minimize the doubt of the institution in the District, the Region and Ghana at large.

- Traditional councils should be adequately resourced to initiate development programmes. This could be done though the establishment and construction of new traditional councils with modern systems of records taking and keeping such as computers, audio, and audio-visual and other printing instruments must be made available to the Dorimon traditional council to facilitate its record keeping in the District.

- The grants from government must be released to the traditional councils promptly to facilitate its duties in the District, the Region and Ghana for that matter.

- The chieftaincy institution in the Dorimon traditional area must be devoid of political interference and the government should see the traditional rulers as development partners and not competitors.

- The district assembly should try as a matter of agency to liaise with the chiefs and the Tindaana's in the Dorimon traditional area to Zone or demarcate clearly all the boundaries of the communities in the area and also put mechanism in place to solve the protracted land disputes problem in the entire district. The assembly again should set-up a District Security Committee (DISEC) to communities where there is a threat to security.

- The chiefs should be entitled to some percentage of the market tolls in the traditional areas.

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APPENDIX

SECTION A   QUESTIONNAIRE   FOR COMMUNITY MEMBERS

AN EXAMINATION OF CHIEFTAINCY INSTITUTION: THE ROLES AND CHALLENGES OF CHIEFS IN THE SOCIO-ECONOMIC DEVELOPMENT OF THE DORIMON TRADITIONAL AREA OF THE UPPER WEST REGION OF GHANA

I am a student of the University for Development Studies pursuing a Master of Philosophy Degree. I would be most grateful if you could provide me with the necessary information as contained in the questionnaire. All information will be treated as confidential

A. DEMOGRAPHIC CHARACTERISTICS OF RESPONDENTS

1. Home town……………………

2. Ethnicity: {1} Wala   {2} Dagao/Dagara   {3} Lobi/Berifo {4} others (specify

3. Sex: {1} M   {2} F

4. Age: {1}20-25   {2} 26-30   {3} 31-35   {4} 36-40   {5} 41-45   {6} Above 45

5 Marital status:

 {1} single   {2} Married   {3} Widowed   {4} Divorced

6. Religion:

{1} Islam   {2} Christianity   {3} African Traditional Religion

{4} others (specify)………………………………………….

7. Educational Background:

 {1} No education   {2} primary   {3} JHS   {4} SSS   {4 Tertiary

{5} Other Specify……………………………

8. Occupation:

 {1} Farmer   {2} Teacher   {3} Trader   {4} others, specify…

9. How long have you been living in the community………………………

B. CHIEFS   CAPACITY TO ENGAGE IN MODERN DEVELOPMENTACTIVITIES

10. Do you think that the Chiefs have the Capacity to develop your Area?

          {1} Yes   {2} No

11. If Yes/No explain

……………………………………………………………………………………………………

………………………………………………………………………………………..

12. Have you ever seen the traditional leaders attending any workshop or training relating to development in your area?

        {1} Yes   {2} No

13. If yes what kind of workshop or training was it?

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………………………………………………………………………………………

15. Who were the organizers of such workshop?

………

………………………………………………………………………………………………

14. Have you ever been informed that chiefs are going for training or workshop?

{1} Yes   {2} No

15.How?..

....

....

16. Do you think that the chiefs should always be trained to handle developmental issues in your area?

{1}Yes   {2} No

17.If yes/No explain

……………………………………………………….…………………………………………………

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……………………………………………………………………………………………….C.

BACKGROUND TRAINING AND PROFESSIONAL CONPETENCE IN DEVELOPMENT

ISSUES

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18. Is your chief educated?

{1}Yes   {2} No

19. If yes what is his level of education

………………………………………

20. Do you think that chiefs' level of education has an influence in their training and competence?

{1} Yes   {2} No

21. If yes what kind of influence does it have on their training and competence?

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…………………………………………………………………………………………………

22. Are you satisfied with the current professional and competence level of your chief?

{1} Yes   {2} No

23. If Yes/No explains your answer?

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24. What do you think can be done to improve your chiefs professional and competence levels?

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D.SUPPORTING INSTITUTIONS IN THE DEVELOPMENT PROCESSES

25. Do you have any institutional setup for the purpose of carrying out development activities in your traditional area?   {1} Yes {1}   {2} No

26. How are these institutions being funded?

   {1}District assembly   {2} Traditional council   {3} Non-Governmental organization

       {4} Community members

27. Do they have staff and logistics to undertake developmental activities?

    {1} Yes   {2} No

 28. Would you agree that these institutions in your traditional area really support development?

{1} strongly agree   {2} Agree   {3} Strongly Disagree   {4} Disagree

E. BALANCE DEVELOPMENTAL ROLES AND TRADITIONAL

29. What do you thinks are the traditional duties of the chiefs in your area?

…………………………………………………………………………………………………

…………………………………………………………………………………………………

……………………………………………………………………………………

30. Do you see the chiefs balancing their traditional roles and the developmental issues in your area?

   {1} Yes   {2} No

31. Do they encounter challenges in balancing these roles?

   {1}Yes   {2} No

32. If yes explain?

……………………………………………………………………………………………………

……………………………………………………………………………………………………

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E. CHALLENGES AND RECOMMENDATIONS

33. What do you think are the challenges chiefs face in their attempt to develop their traditional areas?

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34. What kind of recommendations will you make to address these challenges?

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35. Who did you think should be responsible to address these challenges?

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SECTION; B INTERVIEW GUIDE FOR THE CHIEFS

1. Name…………………………………

2. Community……………………….

3. Title…………………………………

4. Are you educated?

5. If yes what is your level of education?

6. If No explains why?

7. Have you ever been called as a traditional ruler to attend any workshop or training relating to the development of your area?

8. How were you called?

9. Who organize the workshop or training?

10. Traditionally, did you undergo any form of training in relation to developmental issues?

11. What kind of training was it?

12. Who does the training?

13. In your view, is it important for chiefs or traditional rulers to always undergo capacity building workshops in development issues?

14. How often did you think the workshop should come off?

15. Who do you think should be responsibly to organize such workshop?

16. Before you became a chief did you have prior knowledge and professional training in development issues?

17. How does your training help you in your new role as a chief?

18. Do you have any institutional setup for the purpose of carrying out development activities in your traditional area?

19. Do they have staff and logistics to undertake these activities?

20. How are these institutions being funded?

21. Would you agree that these institutions in your traditional area really support development?

22. Have you ever in your own capacity as a chief or a traditional ruler undertaken any development project in your traditional area?

23. What kind of developmental project have ever undertaken?

24. Could you briefly describe the processes involved in carrying out the activity?

25. Did you find it easy undertaking such initiatives alongside your mandated customary roles as a chief?

26. How were you able to cope up with these situations?

27. In your view it is advisable for chiefs or traditional rulers to engage in these new roles?

28. What are the major challenges facing the chieftaincy institution in the Dorimon Traditional Area?

29. Which of these did you think pose much threat to the chieftaincy institution in the area?

30. What role did the assembly play in this regard?

31. What do you think can be done to improve upon the chieftaincy institution in the Dorimon traditional area?

32. Who did you think should be in a better position to address these?

Interview Guide for Focus Group Discussion

General information

1. Date …………………………………………………..

2. Time ………………………………………………….

3. Name of community……………………………………………………………………………

4. Group characteristics: male { } female { } mixed { }

5. Number of persons in the group: male…………….female…………..total…………………

6. Currently, is there a chief in your community?

7. How long has he been in the position?

8. What are some of the roles and duties of the chief in your community?

9. In terms of socio-economic development, could you please mention some of the developmental activities chiefs have undertaken in the community?

10. What role have they made specifically, with regards to?

Education,

Health,

Agriculture,

Water and Sanitation and

Environmental protection

11. Do they have institutions that support them in undertaken these activities?

12. Which of these areas did you think that the chiefs really did well?

13. Which areas did think in your opinion need improvement?

14. Are you satisfy with the performance of the chiefs in your traditional area?

15. What did you think can be done to improve upon their performance?