Emmanuel Kumi-Amoah

Pentecostalism, Chieftaincy and Festivals in Ghana: Engagement between Pentecostals and the Fellowship of Christian Chiefs and Queens (FCCQ) as a Shift in Mission Strategy
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ABBREVIATIONS

AAEC Association of African Earthkeeping Churches
ACCQ Association of Christian Chiefs and Queen Mothers
AFC Action Faith Chapel
AG Assemblies of God Church
AIC African Indigenous Church
<table>
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<th>Description</th>
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<tr>
<td>ARPS</td>
<td>Aborigines Rights Protection Society</td>
</tr>
<tr>
<td>ATR</td>
<td>African Traditional Religion</td>
</tr>
<tr>
<td>BAR</td>
<td>Brong Ahafo Region</td>
</tr>
<tr>
<td>CAC</td>
<td>Christ Apostolic Church</td>
</tr>
<tr>
<td>CBC</td>
<td>Catholic Bishops' Conference</td>
</tr>
<tr>
<td>CCG</td>
<td>Christian Council of Ghana</td>
</tr>
<tr>
<td>CD</td>
<td>Compact Disc</td>
</tr>
<tr>
<td>CoP</td>
<td>Church of Pentecost</td>
</tr>
<tr>
<td>EP</td>
<td>Evangelical Presbyterian</td>
</tr>
<tr>
<td>ESV</td>
<td>English Standard Version</td>
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<tr>
<td>etc</td>
<td>et cetera</td>
</tr>
<tr>
<td>FCCQ</td>
<td>Fellowship of Christian Chiefs and Queens</td>
</tr>
<tr>
<td>FGBMFI</td>
<td>Full Gospel Business Men's Fellowship International</td>
</tr>
<tr>
<td>FM</td>
<td>Frequency Modulation</td>
</tr>
<tr>
<td>GEC</td>
<td>Ghana Evangelism Committee</td>
</tr>
<tr>
<td>GPCC</td>
<td>Ghana Pentecostal and Charismatic Council</td>
</tr>
<tr>
<td>ICGC</td>
<td>International Central Gospel Church</td>
</tr>
<tr>
<td>ICT</td>
<td>Information Communication Technology</td>
</tr>
<tr>
<td>JHS</td>
<td>Junior High School</td>
</tr>
<tr>
<td>LCC</td>
<td>Local Council of Churches</td>
</tr>
<tr>
<td>MC</td>
<td>Master of Ceremony</td>
</tr>
<tr>
<td>MCG</td>
<td>Methodist Church Ghana</td>
</tr>
<tr>
<td>NDC</td>
<td>National Democratic Congress</td>
</tr>
<tr>
<td>NPP</td>
<td>New Patriotic Party</td>
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<tr>
<td>PCG</td>
<td>Presbyterian Church of Ghana</td>
</tr>
<tr>
<td>PNDC</td>
<td>Provisional National Defence Council</td>
</tr>
<tr>
<td>RC</td>
<td>Roman Catholic</td>
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x
<table>
<thead>
<tr>
<th>Twi</th>
<th>English</th>
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<tbody>
<tr>
<td>Abayifo</td>
<td>Witches</td>
</tr>
<tr>
<td>Abusua</td>
<td>Family, matrilineal clan, lineage</td>
</tr>
<tr>
<td>Abusuapanin</td>
<td>Head of the family, elder or counselor of a clan</td>
</tr>
<tr>
<td>Adae</td>
<td>A ceremony for the royal ancestors</td>
</tr>
<tr>
<td>Adae Butuw</td>
<td>A ceremony for the royal ancestors among the Akuapem</td>
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<tr>
<td>Adamu</td>
<td>Thirty-day period prior to the Apos and Yam festivals</td>
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<tr>
<td>Adinkra</td>
<td>Akan Symbol representing various concepts</td>
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<tr>
<td>Ahenyade</td>
<td>Wealth</td>
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<tr>
<td>Akabrekyerefo/adutofo</td>
<td>Charmers, enchanters and sorcerers</td>
</tr>
<tr>
<td>Akan piesie</td>
<td>First born of the Akan (tribe)</td>
</tr>
<tr>
<td>Akondwa, pl. Nkonwna</td>
<td>Stool</td>
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<tr>
<td>Akondwa yere</td>
<td>Stool wife</td>
</tr>
<tr>
<td>Akuapem</td>
<td>A thousand groups of settlement</td>
</tr>
<tr>
<td>Apos</td>
<td>Renouncing or driving away evil</td>
</tr>
<tr>
<td>Asaase Afua</td>
<td>Earth Friday (goddess)</td>
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</tbody>
</table>
Asaase Yaa        Earth Thursday (goddess)
Asomdwoe          Peace
Awurade           Lord, with reference to God or Jesus Christ as Lord
Bayedie           Eating of yam
Banmu/Baamu       Royal Mausoleum, cemetery where royals are buried
Bayedie Afahye    Yam Festival
Bono              Pioneer or first or maiden
Botwerewa         Executioner deity in Techiman
Dabone            A day on which work is tabooed or a day reserved for the Earth Goddess.
Dwanekɔbea        Place of refuge
Gya dua           'The fire tree', sacred tree of the town or village.
Gye Nyame         Adinkra symbol meaning except God
Kra/ɔkra, pl. akra The soul that Nyame (God) gives to a person.
Kwame             Akan name for a male born on Saturday; also used for Nyame (God)
Kbaapanin         An elderly or Old lady/woman
Kbosom, pl. abosom Deity
Khema, pl. Ahema  Queen
Khene, pl. Ahemfo King; Chief
Khene kɔmfoɔ       Priest chief
Kkyeame, pl. Akyeame The Chief's spokesperson
ɔman/Oman         State; Confederacy
ɔmanhene/Omanhene Paramount chief; head of a tribe or ɔman or traditional council or area
ɔmanhemaa/Omanhemaa Queen of the ɔman (state)
Mensa  The name for the third successive male child among the Akan

Mponponsuo  A state sword which a new chief holds to swear the oath of allegiance to the ancestors and the people during installation

Nana, pl. Nananom  An honorary title or term generally used for the family head, traditional leader, grandparents, elderly person, and Nyame (God).

Nananom nkonnwa asaase  Ancestral stool land
Nananom nsamanfo  Ancestors; ancestral spirits
Nkonnwa Asaase  Stool land
Nkondwafie/nkoguafieso  Ancestral cult or shrine where black stools of dead chiefs and queens are kept.

Nkosuohene  Development chief
Nkrabea  Destiny
Nkwagye  Salvation
Nnusintuo  Uprooting charms and evil medicine
Nsamanfo  Spirits or ghosts of the dead
Ntamkesee  The great oath
Nyame/Nyankopon/Onyame  The Supreme Being who created the universe
Nyame akuma  Nyame’s axe; usually a neolithic stone implement or piece of meteorite which is placed in drinking water to give strength. It also placed in the basin or pot which is found on the Nyame Dua.

Nyame dua  Nyame’s tree, a post with three branches on which the basin containing water and Nyame akuma is placed.

Odikro, pl. Adikro  Herdsman in charge of a village
Odwira  An annual festival of some Akan states during which the first yams are eaten.
Okuapehemmaa  Queen of the Akuapem state
Okupemman  Akuapem state
Okyehene  King or paramount chief of the Akyem Abuakwa state in the Eastern Region of Ghana.
Osan-no  An installation ritual for the chief/queen among the Akuapem
Oseadeyo  One who backs his words with action; Title for the Ṣmanhene of the TTA.
Otumfo  Mighty one; Title for the King of the Asante Kingdom in Ghana
Oyeadeyie  The repairer of things; Title for the Kyidomhene of the TTA.
Pataso  Forty-day period of confinement for a new chief before installation. The period when he is taught the history and cultural traditions of the state.
Sunsum sore  Spiritual churches
Ta Kese/Ta Mensa  The state deity of the Bono in Techiman
Ta Kora  A river deity of the Bono in Techiman
Tano Twumpuduru  A deity of the Bono in Techiman
Techiman/Takyiman  Literally means Takyi’s state; the entire Techiman Traditional Area
Techiman/Takyimanhene  Chief or Ṣmanhene of Techiman/Takyiman
Techimanhene Wukuada  The great oath of the Ṣmanhene of Techiman in relation to the murder of the Techimanhene, Nana Yaw Kramo in 1927.
Wukuada  Wednesday
Yehowa  Jehovah; God
DEDICATION

This book is dedicated to the following in memory of their immense contributions towards my upbringing and education:

My late grandmother, Nana Akosua Atamenchon

My late uncle, Samuel Kobina Sagoe

My late father, David Kwame Donkor

My late Mother, Nana Abena Gyimah (Queen of Yeji Traditional Area: 1969-2016)
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My appreciation goes to all the members of the Fellowship of Christian Chiefs and Queens (FCCQ) and the Pentecostal pastors and churches in engagement with the FCCQ, chiefs, queens and other informants in Techiman for their wealth of knowledge which has contributed immensely towards this work.

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I also owe a lot of gratitude to my wife, Cecilia Kumi-Amoah and our children, Emmanuella and Ebenezer, and my nephew Edward for their cooperation, endurance and encouragement during these years.
Map 1: Political Map of Ghana

Description: Ghana Political map showing the international boundaries, regional boundaries with their capitals and the national capital.
Map 2: Brong Ahafo Region Political Map

Summary

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Source: https://commons.wikimedia.org/wiki/File:Brong_Ahafo_districts.png (Retrieved on 19/01/2017).
Map 3: Map of Techiman in the National Context

Source: Techiman Municipal Assembly, 2011


Note: Bono Manso is located immediately after Tanobose on the north-east. Administratively, it is part of the Nkoranza north district hence its exclusion from the map. But traditionally, it is part of the TTA.
CHAPTER 1

1.0. INTRODUCTION

1.1. Introduction and Statement of the Problem

For some time now the church in Africa has embarked on a project to recapture the essential values of African culture (Laurenti Magesa, 2004) in relation to its mission. This project has given rise to a number of concepts including inculturation, interculturation, contextualization, African Theology, indigenization, adaptation, accommodation, and cultural re-evaluation (Magesa ibid; Solomon O. Obasi, 2008; Kwesi A. Dickson, 1984; 2000; Emmanuel Martey, 1993; Kwame Bediako, 1995; 1999; 2000; John S. Pobee, 1979; Edward P. Antonio, 2006). However, Pentecostals in Ghana have been described or presented as people who oppose the re-evaluation of traditional culture (Akrong, 2000). Others have observed that this stance typifies much of Pentecostal ministry worldwide (Charles H. Kraft 1991:308).

It has also been observed that this is an inherited attitude from the missionaries which the mission churches (Protestants and Catholic) are trying to move away from (Akrong, 2000).1 For R. A. van Dijk, (2001) the chief message of Pentecostalism in Ghana is the contestation of tradition.2

However, in Techiman, Ghana, where this research was conducted, there is collaboration or an engagement between some Pentecostals and traditional

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1 See also Dickson Kwesi, The Uncompleted Mission: Christianity and Exclusivism (Nairobi: Acton Publishers, 2000).
2 Dijk made this observation in his study of the tension and or clashes between some Pentecostals and adherents of tradition in parts of Accra over the celebration of a traditional festival called ‘Homowo’. On the tension and conflict between some Pentecostals and traditionalists see also Marleen De Witte, Accra’s Sounds And Sacred Spaces at www.religionsgateway.com/articles/accra’s-sounds-and-sacred-spaces (Retrieved on 27/05/2013); Ter Ellingson, Drum Wars News: News accounts of the Ghana Drum Wars, 1998-2003 at http://allafrica.com/stories (Retrieved on 27/05/2013).
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leaders. These traditional leaders and their functionaries double as members of the Fellowship of Christian Chiefs and Queens (FCCQ). It means they are traditional leaders as well as Christians by faith and practice. This engagement is the focus of this study. What has been the attitude of Pentecostals towards chieftaincy and traditional festivals prior to this engagement? When and how did this engagement begin? Who are involved in it? What led to or brought about this current engagement? What do the participants in this engagement seek to achieve? Is this engagement a paradigm shift in Pentecostal Mission strategy? What are the discoveries and prospects of the engagement?

This current engagement between some Pentecostals and members of the FCCQ takes place at the grassroots level that is within the society in which these churches are located. The thesis argues that the current engagement or collaboration between some Pentecostals and the FCCQ is a paradigm shift in Pentecostal mission strategy: a shift from rejection and/or confrontation to acceptance and/or engagement; from above (involving only those at the top hierarchy of the church) to the grassroots (involving churches and their pastors or leaders at the local level); and from peace project to transformation project. This shift was necessitated by historical, social, cultural, economic, political, functional, theological and philosophical factors, and that the shift is aimed at achieving three broad goals: transformation of the people including traditional leaders; transformation of aspects of tradition (chieftaincy and traditional festival); and transformation of the land (material or physical development).

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3 The main aim of the many inter-religious dialogue projects is to forestall peaceful co-existence among the various religions but the aim of the current engagement between Pentecostals and the FCCQ goes beyond peaceful co-existence.
The study acknowledges some level of engagement between heads of churches and other religious heads in Ghana at the national and sometimes at regional levels. But these are hardly replicated at the grassroots level. In the current engagement, the Pentecostal participants are made up of their local pastors, leaders or elders and church members, while chiefs, queens, family heads, royals and palace attendants represent their local communities in their capacity as the custodians of the land, customs and traditions.

There are also informal but practical engagements between Christians and people of other religious faiths. These take place, especially within the set up of the extended family or clan. This kind of inter-religious encounter at the grassroots level through family ties involves people of all religious persuasions: Catholics, Protestants, African Indigenous Churches, Pentecostals and Charismatics representing the Christian community; Muslims, and

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traditionalists also representing the Islamic and Traditional Religious communities respectively. These encounters usually take place during the observation or celebration of the rites of passage such as birth/naming, marriage and death/funeral, and other occasions like festivals, installation of a new chief or queen, celebration of one’s academic or business or other achievements, commissioning or ordination of a pastor into the ordained ministry or induction of someone into a new office.7

Besides the above, there is one common but important event or occasion which takes place in the entire traditional society or community. It is the traditional festival, and this is celebrated annually or seasonally in many places in Ghana. Like the others, the traditional festival has the potential to promote healthy relationship among Christians and people of other religions at the grassroots level. Participation in the traditional festival is not limited to members of a particular family or clan. Opoku (1970: introduction) puts it succinctly:

There are the rites of child-naming, of puberty, and initiation, and of marriage and death. But far more important than these rites which are performed only by the little family or clan circle, are the annual and seasonal festivals, which bring together the whole people of a town and, indeed, the whole tribe.

The celebrations are open to both indigenes and non-indigenes. There is no doubt that these festivals have their sacred and secular functions including

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7It is important to note that participation in these activities at the grass root level is not limited to only family members. Non-family members like one’s schoolmates, classmates, friends, co-workers or staff members, neighbors, business partners with different religious backgrounds or faiths sometimes do participate.
social, cultural, economic and developmental agenda.\textsuperscript{8} Primarily, they are used to showcase the socio-cultural identity of the traditional society. But other functions such as fundraising for developmental projects, sports and entertainment, and symposia have also been included in the contemporary celebrations.

Chiefs and queens or traditional leaders are at the helm of affairs in the celebration of festivals in Ghana.\textsuperscript{9} In other words, traditional leaders do play major roles in the celebration of the various traditional festivals in Ghana. Though the celebration of traditional festivals in Ghana does not centre only on traditional leaders (Arhin Brimpong, 2001:85) it has, however, been identified as a custom which plays a role in legitimizing chieftaincy (Müller, 2013:32). Arhin Brimpong (2001:46,85; 2006:31,32) has identified the celebration of traditional festivals as one of the factors that have accounted for the revival of the chieftaincy institution in Ghana. It is doubtless to note that the popularity of traditional festivals in Ghana has been identified as part of the ‘cultural Nationalism’ that emerged among Ghanaians sometime in the nation’s history (Müller, 2013:32). These festivals are heavily patronized, thereby giving the traditional leaders the opportunity to project certain aspects of Ghanaian culture to the outside world. In view of this, traditional leaders have thus been recognized as bearers of the essential ‘culture’ of Ghana (Odotei & Awedoba, 2006:40) or guardian of traditions, culture and

\textsuperscript{8}For a discussion on the religious and social aspects of festivals in Ghana see Opoku. A. A, \textit{Festivals of Ghana} (Accra: Ghana Publishing Corporation, 1970). For a discussion on the religious aspects of the Ashanti festivals of \textit{Adae} and \textit{Odwira} see Busia K. A., \textit{The Position of the Chief in the Modern Political System of Ashanti} (Oxford: Oxford Univ. Press, 1951); Chapter two (2) of this study discusses the ‘Apoɔ’ and ‘Bayedie’ (Yam) festivals of the Chiefs/Queens and people of Techiman in the Brong Ahafo Region of Ghana.

\textsuperscript{9}It must be noted that priests of traditional deities also do play significant roles in some festivals. See chapter two of this study which also discusses chieftaincy in Techiman.
folklore of their people (Kludze 2000:232). These days the popularity of the festivals might partly be attributed to the sponsorship and involvement of some corporate bodies like media houses and telecommunication operators in Ghana. Outstanding among these are Tigo and AdomTV\textsuperscript{10} which have carved a niche for sponsoring and broadcasting the major festivals in Ghana including the Apoc and Bayedie Festivals of Techiman.

The current developments with regard to the popularity of chieftaincy and traditional festivals could be viewed as part of the cultural revival in Ghana. Before this period of cultural revival, developments after the ‘replanting’ of Christianity in West Africa,\textsuperscript{11} however, brought a lot of challenges to the converts in their relationship with some traditions of their hosts including chieftaincy and festivals.\textsuperscript{12} Some Christian missionaries and converts have had the courage to even question the relevance of some of these traditions or customs to Christianity and in some cases petitioned the traditional authorities to exempt them from observing them (Busia, 1951:). The Basel

\textsuperscript{10} ‘Tigo’, a telecommunication operator in Ghana, currently sponsors the social aspects of these festivals dubbed ‘TigoFest’. AdomTV, a branch or station of the Multimedia in Ghana also sponsors and broadcasts the cultural aspect of these festivals during the annual celebrations. It uses the Akan dialect ‘Twi’ as a medium of communication. The ‘Twi’ language has been discussed in the second chapter of the study.

\textsuperscript{11} Opoku, Onyinah, Pentecostal Exorcism: Witchcraft and Demonology in Ghana (Journal of Pentecostal theology Supplement Series Blandford Forum, UK: Deo Publishing, 2011). By using the phrase ‘re-planting’ of Christianity he had in mind the earlier unsuccessful attempt by Portuguese merchants to evangelize and plant churches in the 15th century. For Onyinah the re-planting took place in the 19th century. In relation to the earlier ‘unsuccessful missionary ventures’ Agbeti (1986:3-10) identifies 20th January, 1482 as the traditionally acknowledged date for the introduction of Christianity in West Africa in modern times. This has to do with the arrival of the Portuguese in the then Gold Coast. See also Pashington Obeng, Asante Catholicism: Religious and Cultural Reproduction Among the Akan of Ghana (Leiden, New York, Köln: E. J. BRILL; 1996), 95ff.

Mission, for instance, was on records to have gone further to establish what was called ‘Salem’, a mission community for the converts to separate them from the rest of the community (Noel Smith, 1966; Agbeti, 1986:67). These historical developments indicate how the church at that time indirectly urged the converts to “make a complete break with the past” (Birgit Meyer, 1998).

In the post-missionary and the contemporary era of cultural revival, the expectation of some Christian traditional leaders is that local or domestic missionaries, and founders and leaders of various indigenous churches and their members would adopt better or reasonable strategies towards Ghanaian traditions including chieftaincy and festivals. The period has rather witnessed increased confrontation between churches and traditionalists including traditional leaders in some parts of Ghana including Techiman. These confrontations arose because of some Christians’ or churches’ continuous rejection and disregard for some traditions and customs of the host society. Notable among these churches are those of Pentecostal persuasion. The Techiman Traditional Area (TTA) has had its fare share of these confrontations in recent years.

In spite of this tension between the two institutions, churches do organize special non-denominational thanksgiving services under the auspices of the Local Council of Churches (LCC) in various communities to climax activities marking the celebration of traditional festivals. This was not so in the past as many Christians considered traditional festivals as against their teachings but “this has changed and one now finds people celebrating a festival on Saturday and rounding it off with a church service on Sunday” (Opoku, 1970:
This presents a good opportunity and platform for participating churches and their leaders to work towards purposeful engagement with the chieftaincy institution, and thereby deepening their relationship with traditional leaders, and working for the good of both the church and chieftaincy. But there seem to be no major and concrete interaction between the church and traditional leaders beyond the celebration of the annual or seasonal festivals.

The Pentecostals under consideration in this study have moved beyond this annual events and the notion of business as usual. They are now purposefully engaging with some traditional leaders through the FCCQ. It is an engagement that seeks to work towards the transformation of the people, their culture (especially chieftaincy and festivals), and land (its physical or material development). This has earlier been advocated by Casely B. Essamuah (2010:29), “For Christ to make sense to, and be a transformative influence in African culture, there needs to be a serious engagement with that culture.” For the Pentecostals in this current engagement, the best and/or ideal way to bring about personal, cultural and land transformation of their hosts is to engage with traditional leaders who are custodians of traditions and of the land.

This thesis builds on the assumption that traditional leaders in Ghana are custodians and agents of traditions and therefore, they are well placed to be engaged meaningfully and purposefully by the church in her quest to help bring spiritual and material transformation to the people, their land and aspects of their traditions.

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13 Some of the traditional leaders in Ghana profess the Christian faith and are members of churches.
With the current engagement, what then must have happened to the rigid exclusivist nature of some forms of Pentecostalism and Charismatic self-awareness which has been identified as a problem to ecumenism (Allan Anderson, 2004:257) and by extension intra and inter-religious relations? The thesis finds the response to this question in the character of African Pentecostalism which, according to Ogbu Kalu (2008.ix), changed in every generation or decade.

The religious aspect of chieftaincy and festivals continues to pose a major challenge to some Christians in Ghana. The two, chieftaincy and festivals, are connected with religious cults as indicated by Buah (1980:51), Opoku (1970), Ayittey (1991:118,119), Busia (1951:36-39), Awuah-Nyamekye (2009), and George Kojo Oku (2013). The religious aspects of these traditions form the major part of the ‘secrecy and confidentiality’ which has characterized especially the chieftaincy institution in Ghana (Barfuo A. A. Boater 1997:10). This is a challenge to members of the FCCQ, royals and palace attendants (who are also Christians or belong to churches) which the church in Ghana has to deal with. This has contributed to some Christians adopting negative attitudes towards chieftaincy and traditional festivals. It has also generated debates about whether or not it is appropriate for a Christian to become a chief or queen;\(^{14}\) whether or not a Christian should participate in traditional festivals; and whether or not a Christian should obey sanctions or taboos imposed by traditional leaders or traditionalists.\(^{15}\) Opuni-Frimpong (2012:6-7) notes that

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\(^{14}\)For a discussion on whether a Christian can be a chief or not see chapter 3 of the study.

\(^{15}\) These sanctions or taboos are often the bane of conflict between some Pentecostals and traditionalists because the former believes that in obeying the sanctions relating to traditional festivals they are indirectly obeying deities other than the Christian God. For a discussion on some of these taboos among the Ashanti see Rattray R. S, *Ashanti Law and
this question of whether Christianity is compatible with chieftaincy or not continues to be the focus of serious discussion. This issue of compatibility has been taken up and discussed in the study under the theme “Re-evaluation of Christianity and chieftaincy.”¹⁶ This discussion lays the foundation for the thrust of the thesis as indicated below.

This study is, therefore, considered as part of the discussion noted by Opuni-Frimpong (ibid), focusing, however, on the current engagement between Pentecostals and some traditional leaders in Ghana with emphasis on the shift from ‘rejection’ and/or ‘confrontation’ to ‘engagement’ or ‘collaboration’; and the discoveries, and prospects, which this engagement holds for Pentecostal mission and chieftaincy.

The ‘open’ and ‘non-open’ confrontational approaches; the participants and factors leading to the shift to the current engagement; the FCCQ and its activities; the results, discoveries and prospects of the engagement have been identified as the thrust of the thesis. It also argues that notwithstanding the membership of the FCCQ as non-denominational, its activities or programs have largely been influenced by Pentecostalism. The study is not an attempt to systematize a doctrine of dialogue for the church including Pentecostalism in Ghana. Its findings are also not for purposes of generalization but for practical application based on reflections from the pastoral or theological point of view.

¹⁶ See chapter three (3) of the study.
1.2. Significance of the Study

This study is the result of my first contact with the FCCQ in Techiman in Ghana where I had the opportunity to serve as a minister of the Methodist Church Ghana for three years. My interest in the group emanating from the collaboration or engagement between Pentecostal pastors and traditional leaders grew right after that day’s program.

The purpose of this study is to explore the current engagement between Pentecostalism and the Chieftaincy Institution or traditional leaders in Ghana particularly between some Pentecostals and the FCCQ. Many Pentecostals in Ghana and Africa have been written off by others including social scientists and academic theologians as not being able to contribute meaningfully to intra-faith or inter-faith engagement or relations due to their exclusivist character. African Pentecostalism has also been portrayed as antagonistic to and overtly displaying a rejection of African culture. The thesis indicates that those assertions were overstatement and generalization. At least in Ghana there is a group of Pentecostal pastors or leaders and churches who have been discovered in this study as engaging with some traditional leaders who are representatives of aspects of African indigenous values and culture in some way.

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17I was first invited by one of the Pentecostal pastors involved in the activities of the FCCQ to speak to the members at one of their monthly meetings on Wednesday, 30th October, 2013. Fifty-seven participants including chiefs, queens, royals and pastors attended.

This study has significantly unearthed the current engagement as a shift in Pentecostal mission in Ghana. A shift from confrontation to engagement or collaboration, which does not only auger well for African Christianity in the contemporary era but also affirm Kalu’s (2008:ix) observation that African Pentecostalism has a dynamic character and could change in every generation and that its diversity befuddles easy labeling. No matter how small the number of Pentecostal participants in the engagement is, it is nonetheless, significant because of the discoveries made leading to an African Pentecostal theology of dialogue.\textsuperscript{19} The study has some valuable lessons for the larger Pentecostal or Charismatic and by extension Christian community that has relegated genuine collaboration with adherents, agents and custodians of tradition to the background. This study has sought to move away from the general debate on dialogue between the church and African Traditional Religions, whose participants are sometimes obscure and belong to the top hierarchy, to a more specific engagement between Pentecostals and traditional authorities who are adherents, agents and custodians of tradition in Ghana. The study, therefore, identifies the participants in this current engagement as based at the grassroots level who go beyond conceptualization to practicalization. The current engagement has been identified to be progressive or continuous as against the seasonal ones.

The study would enable the church, especially Pentecostals everywhere who have hitherto been tagged as uncompromising towards non-Christian religious groups, identify ways of engaging in a non-confrontational, practical and peaceful mission towards the custodians, agents and adherents of traditions at

\textsuperscript{19} See chapter seven (7) of the study. This could be built on by other scholars in future.
the grassroots level and truly live according to their dynamic and adaptive character.

The study is beneficial to non-Christians because intra-faith or inter-faith relation is no longer an issue for only the Church but a global issue. The call for intra-faith or inter-faith relations or cooperation or encounter between Christianity and other religions (and also among Christians of different persuasions) has been identified and is being advocated for by a number of local or national\(^{20}\) and international\(^{21}\) Christian and non-Christian bodies, and the academia\(^{22}\). In relation to dealing with people of other faiths in the church's journey towards a peaceful world in its evangelizing enterprise in the twenty-first century, intra-faith and inter-faith cooperation has been identified as a necessary shift.

The current engagement between some Pentecostals and traditional leaders which is the focus of this study has been identified as going beyond the kind of inter-faith cooperation aimed at peaceful co-existence. The Pentecostal participants in the engagement have realized that the church has a mission to all people everywhere, including traditional leaders and that their mandate includes helping the traditional leaders and royals who are Christians to remain loyal to Christ, and also use them as a catalyst to reach out to other

\(^{20}\) For instance, the Christian Council of Ghana and the Catholic Secretariat of Ghana. In Ghana, some chiefs represent their Traditional Councils.

\(^{21}\) For instance, the WCC.

traditional leaders. This is in response to Opuni-Frimpong’s (2012:253) appeal to the church in Ghana which has practically been taken up by the Pentecostals in the study. The study is also partly in response to the call for research on the influence of Pentecostal/charismatic ideas and forms outside the Pentecostal Charismatic church considering factors such as their numerical presence and the social and political environment of the particular societies in which they find themselves (Lindhardt, 2014:24).

This study would contribute immensely towards the academic debate on intra-faith cooperation, Christianity and culture, and particularly Christianity and chieftaincy as it deals with participants at the grassroots level. The engagement between Pentecostalism and Chieftaincy in Ghana is an area which has not been explored extensively and this is what this study seeks to do in order to achieve a deeper and differentiated knowledge on dialogue in mission. The study also comes as part of the ongoing theological discourse on African Christian Theology or Mission as found in the various academic and church projects of inculturation and liberation rooted in contextualization.²³ It has therefore set the tone for further research and the discovery of a theology of dialogue in Pentecostal Mission as discussed in the last chapter of the thesis: “discoveries and prospects.”

1.3. Literature Review

This study acknowledges that some studies have been done on African and Ghanaian Christianity. These studies are in various perspectives: history24, theology25, missions,26 and inculturation27.

Some scholars and researchers have written extensively about the physical confrontations between some Pentecostal/Charismatic churches and traditionalists leading to some religious violence28. Such works concentrated on the confrontations between the two groups in some parts of Accra, the capital of Ghana. Others have also written about dialogue between Christianity

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and ATR\textsuperscript{29} with a number of them emphasizing the role of the Catholic Church in particular\textsuperscript{30}.

Earlier, some scholars had studied and written about the intolerant and hostile attitudes of some early missionaries in Africa towards the practitioners or aspects of African culture and derived behavioral patterns.\textsuperscript{31} Such works were also limited to the activities of the mission or mainline churches.

In his recent work, Oduro Wiafe (2010:9) identified “issues of marginalization and stereotyping of members of other religious confessions with the quest to convert ... and unhealthy competition among various religions” in Ghana as posing a challenge for peace. From a historical perspective he traced the role of dialogue and cooperation in nation-building in Ghana. He also sought “to investigate the situation of inter-religious dialogue and cooperation and how this is enhancing and fostering peaceful convivance of the people of various faith confessions, and also the need to take a look at the challenges and prospects for a renewed religious relation for justice, peace, reconciliation and the development of Ghana.” However, his work is too general since it focused on the interreligious dialogue and cooperation among Christianity, Islam and the African Traditional Religion (ATR) in Ghana with much emphasis on the Catholic and some mainline churches as representatives of the Christian

\textsuperscript{29} See Peter K. Sarpong, Can Christianity Dialogue with African Traditional Religion? (www.afrikaworld.net/afrel/sarpong.html, Retrieved on 25/08/2013); Adamo D. T., Christianity and African traditional religion(s).


\textsuperscript{31} See Max Assimeng, Religion and Social Change in West Africa: An Introduction to the Sociology of Religion (Accra: Woeli Publishing Services, 2010), 197.
community. Again, his work is a representation of “africanization ‘from above’” (Meyer, 1992)\(^\text{32}\) because it is based on engagement at the top hierarchy. Dickson (2000:160) refers to this as the ‘specialist theologizing’ where “majority of the theologians’ fellow church members, especially those who are simply involved in periodic worship and accept this as the acid test of their Christian affiliation, may not be willing or able to raise questions or contribute towards the concerns of the ‘specialist’.”

As shown earlier, this study sought to move away from the general debate on dialogue between the church and ATR to a more specific research on the engagement between some Pentecostals and traditional leaders who are the custodians of tradition in Ghana. It is therefore a representation of “africanization ‘from below’” (Meyer, 1992:122)\(^\text{33}\) because it is based on engagement at the grassroots. The church is represented by pastors or leaders and members at the local congregations whereas the traditional set up is represented by traditional leaders.

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\(^{32}\) Meyer associated the phrase "Africanization 'from above’” with the work of African academic theologians who advocate a synthesis of Christianity and African existing religion, pointing out, among other things, that both are life affirming and belief in a High God. Some earlier works belonging to this category include John Mbiti, *Bible and Theology in African Christianity* (Oxford: Oxford University Press, 1987); Bolaji Idowu, *Olodumare: God in Yoruba Belief* (New York: Wazobia, 1994). In relation to this study, I use the phrase to denote the kind of inter-religious engagement between Christianity and other religions at the national leadership level, the scholarly works about inter-religious cooperation with a concentration on the religious leadership at the national level and other initiatives by church leaders or professional theologians or religious specialists. Hastings (1979:251) used the term 'Africanization' to refer to the use of terms and forms suitable to the church in Africa in relation to Church structures, liturgy and art, music and leadership.

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\(^{33}\) Quoted in Lindhardt, *Pentecostalism in Africa*, p.13. By 'Africanization from below', Meyer was referring to transformation of missionary ideas and practices by African church members at the grassroots level. The phrase is used in this study to signify religious engagement at the grassroots level.
This study goes further to consider questions such as, beyond peaceful co-existence, justice and reconciliation what else do Pentecostals and the FCCQ in this current engagement seek to achieve? What factors must have accounted for this engagement? What are the discoveries and prospects of this engagement? How do the Pentecostals view their presence or position in this engagement? Answers to these questions remain the focus of this study.

Moreover, in reference to Pentecostals, Oduro’s work only painted a negative picture about them in their relationship to traditionalists.\textsuperscript{34} This, like many other works sought to conclude that Pentecostals represent a ‘radical anti-African current’ in contrast to the ‘[i]nculturationists or transformative perspective’ on traditional religion and Christianity (Akrong, 2000:54). Akrong (ibid) sees this ‘[i]nculturationists’ or ‘transformative’ projects as the ‘reevaluation’ of traditional culture which are opposed by Pentecostals and Charismatics. Ironically, he, like many others, in their argument refers to culture as if there is only one complete homogenous culture of or for Africans. This kind of labeling neglects the various aspects of culture as well as the definition of Africa as a contested category (Adogame, Chitando & Bateye, 2012:3).\textsuperscript{35} In other words, this, like many others, forms part of the generalities which needs to be ‘sifted in an attempt to detect specific issues’ (Williamson, 1974:154).

\textsuperscript{34}Oduro Wiafe, in his work, refers to the violent clashes between Pentecostals and some traditionalists in Accra over the former’s refusal to obey some traditional sanctions or taboos in relation to the latter’s traditional festival.

\textsuperscript{35} See also J. S. Pobee, (ed.), Religion in a Pluralistic Society: Essays Presented to Prof. C. G. Baêta in celebration of his Retirement from the University of Ghana, September, 1971 by Friends and Colleagues Scattered over the Globe (Leiden: E. J. Brill, 1976), v.
To avoid falling into the trap of generalization, this thesis focuses on chieftaincy and festival as specific issues or aspects of Ghanaian tradition or culture in my consideration of the current engagement between Pentecostals and the FCCQ. It is the religious connotations of chieftaincy and festivals which remain most contentious for many Christians including Pentecostals in Ghana (Asamoah-Gyadu, 2009:166). This has been considered in the study as part of the ongoing debate about the Christian’s participation in these traditions. How do the Pentecostals in the current engagement relate to traditional leaders and what are their views and attitudes towards chieftaincy and traditional festivals in Ghana? Is their current engagement with the FCCQ a shift in their missionary approach towards chieftaincy and traditional festivals?

In the concluding part of his article, Akrong (2000:60) says, “The transformation of African culture and belief system must be part of the mission of the church in Africa because this is the only way we can produce an authentic African Christianity capable of making a contribution to the Christian tradition in the way other cultures have”. Chieftaincy and traditional festivals are two major aspects of Ghanaian indigenous culture that some Christian chiefs/queens in Ghana would like to see transformation in the sense of detaching them from the religious cult. To achieve this, it calls for the abandonment of or a shift from the ‘confrontational’ approach or strategy, to the adoption of a more pragmatic approach or strategy of ‘engagement’ with the custodians, agents and adherents of tradition. The question then is, “How has this current engagement between some Pentecostals and the FCCQ helped all participants to work towards the transformation of aspects of chieftaincy and the traditional festival of the society in which they find themselves?”
Kofi Abrefah Busia (1955) advocated for what is termed the “ennoblement of African indigenous perspectives in the church”, which implies that Christianity must pursue the integration of African indigenous perspectives into the Christian faith.\textsuperscript{36} For him, this must include the church’s or Christians’ “understanding of the old traditions and customs.”

As part of his ‘concept of accommodation’, S. R. Rattray (1923; 1929) also advocated for the formation of Akan Christian leaders that would accommodate and promote indigenous knowledge systems\textsuperscript{37}. This means there are useful indigenous knowledge systems which are also available for Akan Christian leaders to identify and appropriate to enhance their leadership.

In relation to her mission in Africa, Dickson (2000) abhors the church’s exclusivist tendencies towards aspects of African religion and culture. For him, it is in the area of culture that the church in Africa has been particularly exclusivist. He identified this exclusivist nature of the church as a paradox in relation to its mission. The paradox, for Dickson (ibid:2), is stated thus:

However, while on the one hand the church considers itself led by the example of Christ, on the other hand certain elements of the church’s life and work which have over the years become part of the church’s very identity in society tend to limit its effectiveness as an agent of God’s mission. Indeed, the church seems to exercise as much care in its endeavor to reach members of society as it does in distancing itself from them.


\textsuperscript{37} Ibid, p.31.
For the church to overcome the above challenge, Dickson (ibid:86) further suggested that there should be a serious engagement which would expose the Christian faith to African traditions in a creative way.

Opuni-Frimpong’s (2012) recent work sought to find some parallels between the Akan traditional leadership and the Christian leadership in Ghana. He tried to show how the church in Ghana could use the Akan indigenous leadership system as an invaluable tool for education instead of discarding it. Opuni-Frimpong further advocated for a paradigm shift in Christian Mission in relation to Akan traditional leaders who double as members of the church, and a shift in their attitudes towards traditional festivals. This is because, “Many professionals and intellectuals, who are members of the church, are demonstrating much interest in traditional leadership”, while “Traditional festivals [continue to] attract much public participation and they end up with various denominational and non-denominational thanksgiving services” (Opuni-Frimpong, ibid:204). He further acknowledged and suggested that the missionary enterprise has reached a moment of integration, dialogue and ecumenism. The kind of dialogue he advocated for was interfaith dialogue between the church and ATR including traditional leaders.

This study appreciates Opuni-Frimpong’s acknowledgment of the challenges in contemporary Christian Mission and his call for dialogue with traditional leaders as a paradigm shift in Christian Mission in Ghana or Africa. He suggested among other things that the church must consider the palace as a mission field and appoint chaplains to minister there (Ibid:250).

Continuing from where Opuni-Frimpong and other scholars left off, in respect of his call for dialogue between the church and traditional leaders as a
paradigm shift in contemporary Christian Mission in Ghana, this study has investigated Pentecostalism and Chieftaincy in Ghana by exploring the current engagement between the two bodies in Techiman. It has taken into consideration the earlier confrontational approach of some Pentecostals, and the factors which have led to the current engagement approach. In short, the study considers how and why these Pentecostals have been able to make a break with the ‘confrontational’ approach, to adopt the current ‘engagement’ approach as a mission strategy. The results, discoveries and prospects of this engagement have also been considered in the thesis.

Emmanuel Asante (2006) had earlier made an attempt to write about the relationship between the Chieftaincy institution and Christianity. In his article, Asante acknowledged that the relationship between the Chieftaincy institution and Christianity in Ghana has changed from conflict to dialogue. He went further to indicate the establishment of the Association of Christian Chiefs and Queen mothers (ACCQ) to “promote dialogue between Christianity and the religio-cultural traditions of the people” (ibid:235). Membership of the ACCQ identified by Asante is limited to the Catholic, Methodist and Presbyterian Churches in Kumasi, the capital city of the Ashanti Region of Ghana. Asante’s work, though appreciable, falls short of telling how members of the ACCQ are dealing with what he has identified and termed as the ‘contentious’ issues – libation, ancestral veneration, and polygamy – in relation to chieftaincy in Ghana. This study has, however, discussed the transformation which has taken place in the chiefship of members of the FCCQ and traditional festivals of their area in respect of these contentious traditions or customs.

From the above submissions, one can acknowledge that a study on the engagement between Pentecostalism and Chieftaincy in Ghana is yet to be
explored. This is what this study seeks to do by looking at, first, some Pentecostals’ confrontational attitude towards chieftaincy and adherents of tradition, and then the current engagement between some Pentecostals and the Fellowship of Christian Chiefs and Queens (FCCQ) in Ghana. What constitutes the confrontational approach? What are the effects in relation to its advocates, the church’s mission, and traditional leaders who are Christians? Who are involved in the current engagement and at what level is this engagement taking place? What is their motivation? How is this engagement being carried out? Does this engagement represent a shift in Pentecostal mission strategy, and what factors must have necessitated it? What transformation has this engagement brought to the people involved, and the celebration of the traditional festival, and chieftaincy in the communities of the FCCQ? What are the discoveries, and what prospects does this engagement hold for Christian chiefs and queens and Christian mission?

Udney Anaegboka (2011:297) makes reference to a conflict between Christianity and culture in Igboland in Nigeria. For him, this conflict could be resolved through inculturation: “One could argue that inculturated Gospel message and Christian doctrine remain the better option for integration of cultural values with Christian faith in Igboland”.

In his submission, Anthony Bellagamba (1992) identifies missionaries as “searchers of new frontiers” and calls on the church to identify or discover the new frontiers for mission and respond appropriately. One of the areas or new frontiers he identified which demands the church’s response is what he calls the “resurgence of cultural traditions” in various parts of the world. He then recommended to the church to use inculturation to respond to this challenge.
Similarly, this study does not only identify the engagement between Pentecostals and the traditional leaders as a shift in Pentecostal Mission strategy\textsuperscript{38} but it also makes some discoveries for inculturation. The study argues that the shift was necessitated by historical, social, cultural, economic, political, functional, theological and philosophical factors, and it is aimed at the conversion or transformation of people, the land, and chieftaincy and traditional festivals of the society in which they find themselves. This grassroots level of engagement would not only be seen as having made some discoveries for inculturation but also holds prospects for Pentecostal mission and chieftaincy.

1.4. Methodology
This study is qualitative since the intention is to explore, to critically examine and give a description of the engagement between two bodies namely Pentecostals and the Chieftaincy Institution. Therefore using qualitative methods and techniques of data collection and analysis has helped in dealing with the questions extensively and find answers to them. Using the qualitative methods for the study has also enabled me to identify and contact the appropriate participants in this encounter for relevant data collection. This was necessary because it was the appropriate participants in the project who have inside knowledge about the issues and could help the researcher to identify what is really happening and also use salient themes, patterns and categories from their own perspective.\textsuperscript{39}

A study of this nature required the use of or a combination of two or three or multiple research strategies to unearth the relevant and reliable data for

\textsuperscript{38} See the definition of paradigm shift in this study for in-depth analysis.
analysis and interpretation. This includes field study (primary sources) by choosing and going to the appropriate site and participants, and secondary (library) sources.

With regard to the field study, some Pentecostal pastors and members of the FCCQ were identified as the appropriate participants to be engaged for data gathering. The field research was also extended to other informants who were not members of the FCCQ but were capable of providing relevant data for the study as indicated below. It covered a period of three years and it was conducted in two different phases: between October, 2013 and October, 2014, and secondly, between October, 2015 and December, 2016. This long-term and intensive involvement on the field of study enabled the researcher to do a validity test of the data (Maxwell A. Joseph, 2005:110).

The sampled participants were interviewed using both the formal and informal type with a list of subjects that the interview must address. In order to generate adequate and relevant information or data the semi-structured and the open-ended questions or “unstructured open-ended interviews” were used during such interviews. This was done as Clive Seale (1998:130) has indicated, to “allow respondents to answer on their terms, enabling the researcher to discover unexpected things” and as suggested by Creswell John W. (1998:19) to “refrain from assuming the role of the expert researcher with the “best” questions.”

Interviews were conducted in Akan (Ghanaian Language) and tape recorded while notes were taken in English. The data on the tape was later transcribed for analysis and interpretation. The study targeted two groups of people for

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the interviews: members of the FCCQ and Pentecostal participants or players in the engagement; and non-FCCQ members, and non-Pentecostal players. The interviews were conducted using the one-on-one personal method, and via telephone. Telephone approach was used as either first time or follow-up. Besides these personal interviews, some Pentecostal churches also answered some semi-structured interview questionnaires.

Eleven members of the FCCQ and twelve Pentecostal pastors or leaders involved in the activities of the FCCQ were sampled for interview using what is called ‘purposeful sampling’ as Maxwell A. Joseph (2005:88) has rightly observed, “selecting those times, settings, and individuals that can provide you with information that you need in order to answer your research question is the most important consideration in qualitative selection decision.”

The study took into consideration the activities of the FCCQ aimed at enhancing the engagement between the members and the Pentecostal pastors or leaders or churches involved. It also considered the role and participation of members of the FCCQ in relation to the celebration of traditional festivals. This required observation as a technique for data collection. Notes were taken during the observations with my role as a participant observer. The data collected was used to augment and/or compare with the interview data. A vivid description of the observations was done for purposes of analysis and interpretation.

Data gathered from the interviews and observations was used in analyzing the current engagement between Pentecostals and the Chieftaincy Institution and the goals of the engagement. It was helpful in answering the question of whether this engagement is a paradigm shift in Pentecostal Mission strategy. This required the application of a comparative approach to the study. This
approach was aimed at comparing the data from the various interviews and observations during the analysis and interpretation. It was also aimed at making a comparison between their past (hostile attitude) and their present engagement.

Documents belonging to the FCCQ which were relevant to the study were collected or gathered for analysis and interpretation. Documents such as attendance or membership register, records of activities and notices, constitution, minutes book, letters, conferences or seminars or workshops attended, audio Compact Disks (CDs) with sermons, flyers, stickers and banners of the FCCQ were gathered. Like the interviews, these documents assisted in exploring the historical background of the group understudy and their programs or activities, aims, mission, vision, participants or membership and impact on the Chieftaincy Institution and some traditions in connection with festivals. The documents were critically studied, and the CDs with sermons were transcribed, analyzed and interpreted.

One of the platforms which the Pentecostals usually used to attack the Chieftaincy Institution and celebrants of traditional festival is the local radio or FM stations. They are used extensively for preaching and teaching. To enable me to find out and gather data about past and current hostilities between Pentecostals and the Chieftaincy Institution and traditionalists, the program managers of two FM radio stations were interviewed.\textsuperscript{41} The data has assisted in discovering the form of the confrontation by Pentecostals towards traditional leaders and the consequences of the confrontation.

\textsuperscript{41} These FM radio Stations are Classic and Asta. They are all based in Techiman.
A total of fourteen people including chiefs and queens in Techiman who are not members of the FCCQ were also sampled through the judgment sampling method to gather data on the Chieftaincy Institution and festivals in Techiman, and the past hostility between Pentecostals and the Chieftaincy Institution. This method of sampling was chosen because of an inductive research interest of avoiding generalization. The snowballing sampling (T. K. B. Kumekpor, 2002:138) method was additionally used to select this category of informants by identifying someone who meets the criteria for inclusion in the study and the subsequent sample based on referrals from initial informants or respondents.\textsuperscript{42} There were some additional informants who were also engaged in informal conversations which enabled me to gather data to augment the data on the impasse between the traditional council and some Pentecostals in Techiman. All of these also helped to gather data on how the Traditional Council\textsuperscript{43} handled or resolved any impasse with these Pentecostals vis-à-vis its implication for Pentecostal Mission. Data from interviews with these chiefs, queens and individuals again assisted in answering questions on the effects of the confrontational attitudes of Pentecostals towards the Chieftaincy Institution and traditionalists or adherents of tradition. The same method as indicated above was used to sample three additional persons to provide data on the current phenomenon of charismatic and prophetic prayer ministries in Techiman. These prayers take place mostly in the evenings.

\textsuperscript{42} Quoted in George Kojo Oku, \textit{The Role of Religion on the Chieftaincy Institution: A Case Study of Chamba Traditional Area in the Northern Region of Ghana}. Unpublished M.Phil Thesis, Kwame Nkrumah University of Science and Technology, Kumasi, (2013).

\textsuperscript{43} A Traditional Council in Ghana is made up of a body of traditional rulers in charge of governance at the local level.
Moreover, thirty-five (35) out of seventy-five (75)\textsuperscript{44}, representing 46.6\% of classical and neo-Pentecostal churches located within the TTA were sampled to help provide data on Pentecostal mission in Techiman with regards to the people, chieftaincy and traditional festivals. The convenience sampling method was used to sample these churches because they were “conveniently available to participate in the study.”\textsuperscript{45} Basically, the two local ecumenical bodies, the LCC and GPCC in Techiman, were used to sample these churches to answer semi-structured interview questionnaires for the study. This data was helpful in reviewing Pentecostal mission in Techiman in relation to the people and their traditions. It was also helpful in doing a comparison with data obtained from members and non-members of the FCCQ and Pentecostal participants.

The sermons of twenty-five (25) Pentecostal churches were also monitored on five local FM radio stations\textsuperscript{46} between 10th September, 2013 and 1st April, 2014. They were monitored as and when they visited the radio stations to preach. The monitoring was done between the hours of five (5am) and six (6am) from Monday to Sunday. These sermons provided data on the current attitudes of the Pentecostals towards chieftaincy and traditional festivals. I have indicated that the local FM radio stations are one of the platforms Pentecostals use to confront the chieftaincy institution and traditional festivals in Techiman. The data collected from the FM radio monitoring enabled me to determine whether or not there has been a change in attitude in relation to Pentecostal preaching about chieftaincy and traditional festivals.

\textsuperscript{44} This data was obtained from the Ghana Church Survey conducted by the Ghana Evangelism Committee (GEC) in the year 2010.
\textsuperscript{45} See research-methodology.net/sampling-in-primary-data-collection/random-sampling (Retrieved on 01/03/17).
\textsuperscript{46} These FM radio stations are Classic, Asta, Adepa, Agyenkwa and Winners.
In analyzing and interpreting data gathered from the interviews the study took into consideration the argument by researchers that the information given during research in the field is influenced by the position of the researcher, the informants and interpreters or research assistants (E. Robson, 1977).\textsuperscript{47} It is important to note that I, being the researcher, have been conversant with many of the issues under study due to my background as a royal from a different traditional area in the Brong Ahafo Region, and also my close relationship with some traditional leaders and Pentecostal pastors or churches in the Techiman Traditional Area which we established in the course of my stay there as a pastor for three years. I was, however, mindful of the need “to be as objective as possible in order not to make hasty judgments and conclusions” as Nyaaba (2009) observed. The objectivity in dealing with the data also enabled me to deal with any biases which I was tempted to carry into the research findings. In dealing with this challenge, I adopted a strategy of “hearing what others say, seeing what others do, and representing these as accurately as possible” (Strauss & Corbin, 1998:42,43). In short, this strategy enabled me to deal with what Maxwell (2005:106) referred to as ‘Researcher “Bias”.’

News items and culture related programs on some local FM radio stations in Techiman were also monitored for the collection of data in relation to the traditional festivals.\textsuperscript{48}

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\textsuperscript{48} On 26/03/2016 the Free FM in Techiman carried a news item on the \textit{Apoɔ} festival where Nana Apenteng Fosu Gyeabour, the chairman of the 2016 \textit{Apoɔ} festival committee was quoted as defending the festival as a traditional culture and not idolatry. Nana Asa Akompanin also gave a presentation on the relationship between the festivals and Christianity on Agyenkwa FM in Techiman.
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In addition, I also observed the celebrations of the two major festivals in Techiman. These interviews and observations were aimed at collecting and analyzing data on the festivals of the people which are the basis for the hostile attitudes of some Pentecostals. This again provided independent data from non-FCCQ members for comparison, and to deal with the expectations and prospects of an engagement between Pentecostals and the custodians, agents and adherents of tradition from the perspectives of both members and non-members of the FCCQ.

Documents pertaining to chieftaincy and the traditional festivals were collected from the office of the Registrar at the Techiman Traditional Council for analysis and interpretation. They include the list of chiefs and their duties, write-ups seeking for sponsorship from corporate bodies and businesses, and the programs for the festivals celebrated in Techiman.

CDs with sermons which were relevant to the study were also collected, transcribed, translated, analyzed and interpreted. 49 These also provided data on the confrontational attitudes of some Pentecostals towards chieftaincy and traditional festival.

A number of secondary sources were sampled to provide the basis for data on the overview or background of Techiman vis-à-vis its origin and history, geography, indigenous religion, festivals, chieftaincy, sociology and Christianity. Secondary sources were again sampled for data on the collaboration between Christianity and Chieftaincy in Techiman.

Secondary sources or materials from anthropological, historical, sociological and theological perspectives which provide data on the Chieftaincy Institution

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49 This included a sermon by Evangelist Akwasi Awuah, the founder and leader of the Pillar of Zion Church based in Kumasi in the Ashanti Region. The sermon is entitled, “Judgment against Evil Kings”.

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and traditional festivals, African or Ghanaian traditional religious worldviews, and Pentecostalism in Ghana and texts which deal with the historical and contemporary perspectives of the institution were considered in the data gathering and analysis of the institution. This means that a historical method was used to examine the past and the changes in order to understand the present phenomenon.\textsuperscript{50}

Secondary sources were also sampled for data on the reevaluation of traditional culture in relation to this study. Particularly, CDs with sermons and music and books on the subject or sources which provided data on Christianity and chieftaincy were collected, analyzed and interpreted. Other secondary sources included dissertations, long essays, magazines, brochures and internet materials. Those which were relevant to the study were carefully collected and used.

In analyzing data from literature, care was taken to “avoid interpreting a text in terms of alternative versions of reality but, instead to enter within it.”\textsuperscript{51} Such internal analysis helped to establish the realities a particular text sets into play.\textsuperscript{52}

The above, notwithstanding, there were a few challenges I encountered in the course of the field research. The major one was the unwillingness of some informants to disclose to me names of Pentecostal pastors who together with their churches were sanctioned by the Traditional Council for their confrontational attitudes towards traditional leaders and adherents of tradition. This demanded ingenuity on my part which I later applied to solicit

\textsuperscript{50}Seale Clive, \textit{Researching Society and Culture}, p.72.
\textsuperscript{51}Silverman D., \textit{Interpreting Qualitative Data}, p.76.
\textsuperscript{52}Ibid, p.76.
the needed data. Despite the fact that the FCCQ has been in existence for ten years as at 2016, it had no written records in respect of its beginning. This posed a challenge since I had to rely on the oral narratives from a number of the founding members to write the history of the fellowship. There were conflicting narratives regarding the beginning of the fellowship but, again, I had to use some level of ingenuity to reconcile the data.

All sources of data have duly been acknowledged either in the text or in the footnote and included in the list provided in the bibliography.

The following libraries were consulted in respect of some of the secondary sources or materials: J. C. Senckenberg Universitätsbibliothek, Faculty of Evangelical Theology Bibliothek, and Faculty of Social Science Bibliothek, Goethe Universität, Frankfurt am Main, Germany; Institute of African Studies, University of Ghana, Legon, Ghana; Kwame Nkrumah University of Science and Technology, Kumasi; Christian Service University College, Kumasi; Williamson Library, Trinity Theological Seminary, Legon, Ghana; Techiman Municipal Library, Techiman, Ghana.

The study also made use of some relevant secondary materials which were acquired from the Rt. Rev. Prof. Osei Sarfo-Kantanka, Mr. Isaac Effah Amkomah (Techiman) and the Bookshop of the Kumasi Diocesan office of the Methodist Church Ghana.

Generally, a combination of approaches was applied to the study. These include historical, philosophical and pastoral or theological approaches. Philosophical and historical methods were used to analyze data on the background of Techiman. This was based on data drawn from some primary
and secondary sources. Historical and theological approaches were used in analyzing data on the re-evaluation of Christianity and chieftaincy.

Historical and theological approaches were further used to analyze data on Pentecostals’ confrontational attitudes towards chieftaincy and the current engagement between Pentecostalism and Chieftaincy by drawing from the analysis of data obtained through interviews with members and non-members of the FCCQ. Historical, theological and philosophical approaches were used to deal with data on the background, mission, vision, objectives, and activities of the FCCQ and the influence of Pentecostalism on the FCCQ.

Philosophical, historical and theological approaches were helpful in analyzing the current engagement as a paradigm shift in Pentecostal mission strategy. These enabled me to make some discoveries, and to identify results, challenges and prospects of the engagement between the two bodies and by extension between Christianity and Chieftaincy.

1.5. Scope and Limitation of the Study
Techiman was selected and used as the site and scope of this study. The study specifically looked at the earlier Pentecostal confrontational attitudes and the current collaboration between some Pentecostal and Charismatic churches and their leaders or pastors and members of the FCCQ in Techiman. This has enabled me to root the study in a particular context of the Ghanaian social, cultural and religious landscapes. It must also be stated that not all Pentecostal pastors or leaders and churches in Techiman are involved in the project of the FCCQ. Those involved are Classical Pentecostals and neo-Pentecostals or Charismatics who are operating either as branches or they were founded in Techiman with or without branches elsewhere.
Introduction

Some earlier studies on Pentecostalism in Ghana have tended to concentrate on the classical Pentecostal and the so called ‘Mega’ Charismatic churches in the capital and other cities but this study focuses on or is limited to the Pentecostal or Charismatic churches at the grassroots level in Techiman. Techiman is not only an old Ghanaian city but also has some rich Ghanaian traditions and customs.\(^{53}\) The selection of the site and participants for the field research was based on convenience and accessibility to the required data for the study (Strauss & Corbin 1998:208). Like many churches or Christians in Techiman, others elsewhere in Ghana and Africa do have challenges regarding their relationship with or participation in chieftaincy and traditional festivals due to their beliefs. It is believed that the findings in this study would help deal with the challenge by way of critical application.

1.6. Definition of Terms\(^{54}\)

**i. Mission:** This has generally been defined as a task or the purpose for being and it could be applied to many fields of endeavor. Theologically, mission has been referred primarily to the missio Dei, interpreted as God’s mission, that is God’s self-revelation as one who loves the world, God's involvement in and with the world (Johannes Nissen 2007:17). It is this act of God in the world that gave birth to the church. Therefore in relation to the church, one could say that the church is the result of and for God's mission in the world. Christopher J. H. Wright (2006:62) captures this succinctly: “It is not so much the case that God has a mission for his church in the world, as that God has a church for his mission in the world. Mission was not made for the church; the church was


\(^{54}\) It is important to note that some other terms have been clearly defined within the text or study.
made for mission – Gods mission.” Mission in this sense has to do with the church’s outreach activities in the world (John Stott 1992:335)\(^5\). The church’s mission is to participate in God’s mission, which includes the *multitude of activities* the church can engage in (Christopher J. H. Wright 2010:25)\(^6\). The challenge regarding the accepted meaning of mission lies with the contents of mission. The diversity of the contents of God’s or the Church’s mission gave rise to the idea of missions. So we have missions from the Roman Catholic, Protestant, Evangelical, Pentecostal or Charismatic (Andrew Lord, 2005; Murray, Byron & Douglas, 1991) perspectives; missions from African, Asian (Cohen Martin A & Croner Helga, 1982), European and North and South American perspectives; mission with emphasis on Christian presence (Aasulv Lande & Werner Ustorf, 1996:28), witness, service, and communion (Nissen, 2007:18), healing and deliverance, liberation, inculturation (Solomon O. Obasi, 2008; Magesa, 2004), contextualization, earthkeeping or ecology (Daneel M. L., 1999); mission as emphasized by the biblical authors or books or letters (Nissen, 2007; Ware James Patrick, 2005). Francis O. Nwaiwu (1990:65) has aptly captured this, “However, situations and times, sensitivity and theological vision have often brought about greater emphasis on some of these aspects which should be complementary.”

Mission in this thesis denotes the outreach activity of the church aimed at bringing about personal conversion and transformation or reformation in aspects of the traditions (chieftaincy and festival) of the host or respondents' society in conformity with the Gospel.

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\(^6\) My emphasis. See also Francis O. Nwaiwu, *Inter-Religious Dialogue in African Context*, p.65.
ii. Engagement: Terms such as interreligious or interfaith dialogue or encounter or engagement or cooperation or relationship have been used by scholars differently or interchangeably to mean the coming together of persons or groups of different religions or religious persuasions aimed at enriching, deepening and broadening their religious life through mutual understanding of one another's religious convictions and witness, and/or working together in projects of common concern (Nwaiwu, 1990:63-64)\textsuperscript{57}. The point is that those engaged in this kind of dialogue do come from different religious faiths. This is, however, different from ecumenical dialogue or intra-religious dialogue, which is dialogue among persons or groups of the same religious faith or religion such as different church denominations\textsuperscript{58}. Engagement in this study is used in relation to a collaborative program or activity between two groups with a common religious faith but with different socio-cultural positions or backgrounds: Pentecostals on one hand and Christian traditional leaders (FCCQ) on the other hand. Like many other engagements where the participants seek to learn from each other so that they can change and grow (Leonard Swindler, 1989:338), this current engagement, in addition, is more of a collaboration for the common good (Arthur B. Crabtree,1989:359) or cooperation for the common good (Peter Schmidt-


Leukel, 2014:14-15). This engagement seeks above all to grow beyond just being a group that could solve social problems and to become a communion or koinonia. The Pentecostals are in the engagement on their own behalf and on behalf of their churches but in the case of members of the FCCQ they are in the engagement in their capacity as individual Christians and traditional leaders (from various denominations) and not as representatives of any particular church denomination.

The above submission sets this current engagement apart from the popular interfaith encounter which is rooted in the theories of inclusivism and pluralism. Inclusivism postulates that though faith in Christ is the ultimate in relation to the way to salvation yet people of other religious faith could also obtain salvation apart from faith in Christ. This theory has been established by Karl Rahner’s dictum of the “Anonymous Christian” which was later taken up by the Catholic Church and used as the basis for engagement with people of non-Christian religious faiths. The core of Karl Rahner’s dictum is the idea of God making his grace abound and work in the lives of those who through no fault of theirs have not heard the gospel let alone coming to faith in Christ. This “anonymous grace” is available for all manner of people irrespective of their current religious persuasion. The Second Vatican Council identified itself with

the inclusivist theory in these two documents: Lumen Gentium; and Gaudium et Spes. While Lumen Gentium identifies God’s work in people through grace and a conscience to do his will, Gaudium et Spes identifies with God’s work in people through the Holy Spirit as he offers them “the possibility of being associated with his paschal mystery.”

The theory of pluralism as used in theology or the study of religion denotes the acceptance of the truth in other religious beliefs or claims. This means no one particular religion can exclusively claim to be the truth in relation to religious beliefs. John Hick is well known in the use of this theory. The goal of this dictum is to promote interfaith or interreligious dialogue and cooperation among members of different religious persuasion. It could also be used to promote dialogue among members of different denominations within the same religious body. As indicated earlier, the current engagement between Pentecostals and the FCCQ is not based on these two dictums.

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iii. Tradition: This is used in the study as that which has been transmitted or handed down from the past to the present (Edward Shils, 1981:12). This means that it is something which must have been created through the actions and imagination of human beings at a certain point in time or history, upheld and transmitted from generation to generation. This includes practices and institutions among many things. One may agree with Shils (ibid) that it is impossible to transmit the particular concrete actions of these practices and institutions from generation to generation but “the transmissible parts of them are the patterns or images of actions which they imply or present and the beliefs requiring, recommending, regulating, permitting, or prohibiting the enactment of those patterns.”

Though many practices and institutions of a Ghanaian traditional society might fall within this definition of tradition, this thesis, however, puts more emphasis on traditional festival and chieftaincy and the beliefs and practices associated with them. Festivals and the chieftaincy institution do not only have custodians but have been in existence since time immemorial in some Ghanaian societies including Techiman which is the focus of this study. These exemplars of tradition are among those whose practices and/or observances are linked to the generation of the dead in their normative transmission. They are traditions in which the dead, especially those identified and recognized as ancestors in the society, continue to play significant roles and even exert a

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lot of influence on their practices and observance by the living. Shils (ibid:24-25) puts it more succinctly:

The cohesion of a society is ordinarily conceived of as a feature of a particular movement in time; it is the cohesion of its living members with each other. The older living members help to induct the younger living members into the beliefs and patterns which they have inherited from those who went before them. In this way, the dead are influential, exercising what critics of traditionality have called the “dead hand of the past”. They are objects of attachment, but what is more significant is that their works and the norms contained in their practices influence the actions of subsequent generations to whom they are unknown.

1.7. The need for a Paradigm Shift

Thomas Kuhn’s (1962) ‘The Structure of Scientific Revolution’ readily comes to mind whenever one considers a discussion that entails the term ‘paradigm shift’. Since his outstanding work, a number of scholars have referred to or cited it in a number of academic discourses. Some have done a critique of his work (Shapere Dudley, 1966; Toulmin Stephen, 1977; Bernstein, 1985). The second edition of Kuhn’s (1970:174-210) work includes some responses or clarifications to the criticism. Kuhn (ibid:10) identified, defined and popularized the term “Paradigm Shift” which relates closely to what he refers to as ‘normal science’. The paradigm is shared by members of the scientific community who are committed to the same rules and standards for scientific

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66 Shapere and Toulmin have been cited in Scharnberg Max, The Myth of Paradigm-Shift, or How to Lie with Methodology (Cyprus: Printco Ltd., 1984), 13, while Bernstein has been cited in David J. Bosch, Transforming Mission: Paradigm Shifts in Theology of Mission (Maryknoll, NY: Orbis Books, 1991), 184.
practice. Kuhn (ibid:11) identifies the acquisition of a paradigm and the more esoteric type of research it permits as a sign of maturity in the development of any given scientific field. He describes the paradigms as ‘scientific revolutions’ which bring about transformations in a particular scientific field (ibid:12).

This transformation or change affects the basic or previously held assumptions, or paradigms within the reigning theory of a particular field of science. Some of the old and new paradigms identified by Kuhn (ibid: 66f) include the transition from Ptolemaic cosmology to a Copernican; from Aristotelian to classical mechanics; and the transition between the Newtonian physics and the Einsteinian relativistic worldviews. The new paradigm and its transformations have come about as a result of responding to the crisis emanating from the discovery of anomalies of the old or previously held paradigm. Finally, the resultant revolutions are seen as changes of world view: Even more important, during revolutions scientists see new and different things when looking with familiar instruments in places they have looked before. This revolution does not occur so easily without resistance which itself affects the transfer of allegiance from one (old) paradigm to another (new). Citing Max Planck (1949:33-34) in response to the resistance to the new paradigm by members of the scientific community of the old paradigm, Kuhn (ibid:151) says, “a new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, a new generation grows up that is familiar with it”. Using religious language, Kuhn says, “The transfer of allegiance from paradigm to paradigm is a conversion experience that cannot be forced” (ibid)\textsuperscript{67}. Elsewhere, Kuhn (ibid:111) admits that the transformations are gradual and almost

\textsuperscript{67} My emphasis.
always irreversible but are common concomitants of scientific training. In the nutshell, “After a given discipline has changed from one paradigm to another, this is called, in Kuhn’s terminology, a scientific revolution or a paradigm shift. It is often this final conclusion, the result of the long process that is meant when the term paradigm shift is used colloquially: simply the (often radical) change of worldview, without reference to the specificities of Kuhn's historical argument”\textsuperscript{68}.

Writing from the perspectives of theology, anthropology and mission, Harvie M. Conn (1984:318) asked whether the church or theologians should not exercise caution in applying Kuhn’s paradigm shift theory in religious matters: But even in recognizing Kuhn’s work, should we not be careful also? In reference to the paradigm as metatheoretical, Conn indicates that Kuhn plays heavily on the theory’s conceptual character and role as a “mental map” and asked, “Does that do full justice to the metatheoretical character of the paradigm? Is it in danger of compartmentalizing the “religious” character of paradigm to only one felt need among many? Without the faith dimension as central to paradigm, will we inadvertently once more push God to the edge of our “mental maps”?"

He is of the view that this danger must have motivated a study group at the Institute for Christian Studies in Toronto to provide some helpful modifications to the concept based on the distinction between a paradigm and world view. Whereas a paradigm is restricted to a particular field of science or to theology, a world view is the comprehensive belief-framework that colors a

person’s activities, a framework of belief-commitments which are commonly held by a community of like mind (ibid:118-119). The paradigm does not only flow from the worldview but also reflects the belief-commitment of the worldview at its source and it is a tool for conceptual analysis (ibid). For example, the Sawi worldview of Irian Jaya creates “peace child” paradigm to prevent cultural genocide, and the Korean traditional paradigm reinforces the Tan’gun mythology of origins from their worldview to preserve national identity, according to Conn (ibid). Conn’s observation has led to the comparison of two paradigms in relation to church growth strategies: the bounded-set; and the centered-set. The bounded-set is defined by a boundary which makes it too rigid to admit new comers whereas the centered-set is created by defining a center, and the relationship of things to that center. In short, the bounded-set approach or paradigm is static and unaccommodating compared to the centered-set which is flexible and more accommodating in relation to church growth strategies or other things.

It is now been applied to various contexts other than science “to describe a profound change in a fundamental model or perception of events.”\(^6^9\) Theologically, Hans Küng has been credited with the six historical “micromodels” as paradigm shifts in Christian thought and theology. He applied “Thomas Kuhn’s theory of paradigm change to the entire history of Christian thought and theology. He identified six historical “macromodels”: 1) the apocalyptic paradigm of primitive Christianity, 2) the Hellenistic paradigm of the patristic period, 3) the medieval Roman Catholic paradigm, 4) the Protestant (Reformation) paradigm, 5) the modern Enlightenment paradigm,

\(^6^9\)Ibid, p.1.
and 6) the emerging ecumenical paradigm. He also discussed five analogies between natural science and theology in relation to paradigm shifts.”

The concept in this study implies a change from an earlier (confrontational) position or attitude or perception to adopting a new (engagement) approach due to the discovery of new and deeper meanings and interpretations of traditions in relation to their mission and theology, and appreciation of the changing circumstances. It is assumed that some Pentecostals in Ghana engage the Chieftaincy Institution because they have discovered new and deeper meanings and interpretations of tradition in relation to Christian Mission, and do appreciate now the changing circumstances within the social, cultural, theological and religious landscape.

Earlier debates about the relationship between Chieftaincy and Christianity in Ghana centered on whether a Christian can become a chief or not. The thesis submits that the challenges notwithstanding, the question of whether a Christian can become a chief/queen is no longer an issue among some Pentecostals and members of the FCCQ. This is considered as a shift from their earlier position and attitudes towards chieftaincy. The engagement has clearly helped to open doors for a new understanding and perception for the participants in the engagement and given courage and assurance, especially to members of the FCCQ that they could be traditional leaders and still profess their Christian faith or be practicing Christians. This really marks “a point of

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departure from which one thinks and acts”72 in relation to the church's mission. This shift towards engagement has made some discoveries and therefore holds prospects for Christianity or the church's mission and chieftaincy in Ghana.

1.8. The need for Engagement with Traditional Leaders

Chieftaincy is the medium for the expression of social, political, religious and to some extent, economic authority vested in chiefs, queen mothers, priests, religious practitioners and other traditional functionaries in Ghanaian communities.73 This shows that chieftaincy is an institution that is not only present and functional but also vibrant in every Ghanaian community. It also remains an important institution of traditional governance in contemporary Ghana.74

Opuni-Frimpong (2012:204-205) indicates that dialogue with traditional leaders is now imperative for the church because chieftaincy has recently assumed much public interest and respect and that many professionals and intellectuals are demonstrating much interest in traditional leadership. This study acknowledges the role of traditional leaders as the custodians of the traditions of their respective states or communities including traditions that have led to confrontations between some Pentecostals and traditional leaders or traditionalists. Commenting on the chief’s relationship with tradition, Kofi Nyidevu Awonor (1970:22) submits that the chief is the ultimate expression of the state and people’s personality, authority, power and also of their history

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73 Odotei & Awedoba, Introduction In Odotei, K. Irene & Awedoba, K. Albert.(eds.), *Chieftaincy in Ghana*, p.15.
74 Ibid, p.15.
and tradition. Besides being viewed as a link between the living and the dead, the traditional leader is also seen as the embodiment of the community or state’s cultural heritage.\textsuperscript{75}

The above explains why engagement with traditional leaders by some Pentecostals as part of their mission is the theme for this study. Such engagements have some good prospects for both Pentecostal Mission and the community in relation to evangelization and transformation of some aspects of traditions. Traditional priests do play major roles in the traditions including festivals and therefore could be identified as participants in the dialogue between the church and traditionalists but the focus of this study is the chiefs and queens because of their role as custodians of tradition and land, and as people who are answerable to both their ancestors and the people whom they represent and serve.\textsuperscript{76} Traditional leaders and their functionaries have therefore, been identified in this study as representing themselves and their traditions as the custodians, agents and adherents of tradition in this engagement.

**1.9. Organization of the Study**

The study is organized into seven chapters and a conclusion. The first chapter deals with the general introduction to the study. It gives a summary of the study in the introduction and statement of the problem. It also deals with the significance of the study, literature review, methodology used, scope of the study and definition of some relevant terms. This chapter, again, outlines the


need for a paradigm shift and the need for engagement with traditional leaders.

The second chapter gives an overview of Techiman, the research site. Issues which have been considered in this chapter include the origin and historical, physical and demographic, and social background of Techiman. It also deals with the indigenous religion, traditional festivals and chieftaincy in Techiman. Lastly, the chapter considers Christianity in Techiman and some areas of collaboration between chieftaincy and the church in Techiman.

The third chapter deals with some earlier and recent attempts by theologians and some churches to re-evaluate the relationship between Chieftaincy and Christianity. This is in relation to the question of whether a Christian can be a chief/queen or not. Three personalities were considered for discussion: the admonishing by Nana Amponsah Mununkum II, the question by Osei Sarfo-Kantanka, and the practical example of Nana Dokua (Charles Smart Obeng) in relation to chieftaincy in Ghana.

The fourth chapter is about Pentecostalism, Chieftaincy and traditional festivals. The discussion in this chapter focuses on the confrontational attitudes of some Pentecostals towards traditional leaders and traditionalists in Techiman in relation to chieftaincy and traditional festival. It discusses the forms of confrontational attitudes and their effects on Pentecostal mission, Christian and non-Christian traditional leaders or traditionalists and natives. The chapter concludes with an appraisal of the confrontational attitudes.

Chapter five focuses on the shift to engagement between some Pentecostals and the FCCQ in Techiman. It identifies and discusses the Pentecostal participants, the genesis of the engagement, levels of participation, platforms
used for the engagement, functions of the Pentecostal players, the factors that led to the shift towards engagement and the goals of the engagement. The chapter ends with a consideration of a shift in alignment, and transformation which is initiated 'from below' by the local community as compared to that which is initiated 'from above' by professional theologians or religious specialists.

Chapter six is a general discussion of the FCCQ and its activities vis-à-vis the members’ engagement with some Pentecostals. It also discusses the impact of the engagement on the members of the FCCQ, their chiefship and traditional festivals. Specific areas include personal transformation and transformation in relation to libation, akondwa yere (stool wife), feeding and honoring the ancestors, and the land or community.

The focus of the seventh chapter is on the discoveries and prospects of the engagement. The study makes a case for inculturation: Pentecostalism and inculturation; the possible areas for inculturation in relation to chieftaincy and traditional festivals in Techiman; and the approach to inculturation. It ends with a discussion on the prospects of the engagement for Pentecostalism or Christianity and chieftaincy.

The study concludes with a summary of the dissertation.
CHAPTER 2

2.0. TECHIMAN: AN OVERVIEW

2.1. Origin and History

Traditionally, Techiman\textsuperscript{77} is a Bono\textsuperscript{78} state, and in the Brong Ahafo Region of Ghana\textsuperscript{79}, the West Coast of Africa. It is sometimes referred to as Techiman-Bono (Warren, 1975) or Bono-Techiman (Meyerowitz, 1952; Botchway 2014:25f)\textsuperscript{80}. The town was named after its founder one Takyi Firi who was


\textsuperscript{78} Bono also has other variants like Abono, Abron, Abrong but these have all been corrupted and written as 'Brong'. Bono means pioneer or first or maiden. Oral tradition has it that the ancestors of Bono tribe were the first to settle in the area and therefore are the pioneers of the people now known as Akan in Ghana. Techiman or Bono is therefore acknowledged by oral tradition as the “Akan Piesie” meaning, the first born of the Akan (Isaac B. Botchway, Takyiman State Book, p.20); For a discussion on the Bono and Akan see Nana Agyei Kodie Anane-Agyei, Ghana’s Brong-Ahafo Region, p.8; Dennis M. Warren, The Techiman Bono of Ghana, pxi; Kwame Arhin, The Brong. In Kwame Arhin (ed.), Essays on the Society, History and Politics of the Brong People (Accra: Afram Publications (Gh.) Ltd., 1979), 9-21; W. W. Claridge, A History of the Gold Coast and Ashanti from the earliest times to the commencement of the Twentieth Century, p.4-5; David Owusu-Ansah, Historical Dictionary of Ghana (Plymouth, UK: Rowman & Littlefield, 2014), 72,74.

\textsuperscript{79} Ghana is currently divided into ten political administrative regions with the Brong-Ahafo region occupying most part of the middle belt. See map 1.

\textsuperscript{80} These are both used to differentiate Techiman from Manso with the former emerging after the Bono and Asante war in the eighteenth century. This war led to the defeat and destruction of the Bono-Manso kingdom. Techiman signifies the re-emergence of another kingdom in the area known as the Takyiman-Bono or Bono-Takyiman by the remnants.
identified as the Krontihene (governor) of the then Bono-Manso state and it was the second largest city of the state at the time (Meyerowitz, ibi:37).\textsuperscript{81} It is important to note that the history of Techiman, prior to the people’s final settlement in the area now known as Techiman and its surrounding towns and villages, was characterized by three major experiences: migration, wars and exile.

There is no explicit material about the origin of the Bono people prior to their settlement in Ghana. Oral tradition only traces their origin to some caves in an area called Amowi from where their ancestors settled at Pinihin and Yefiri near the present day Nkoranza.\textsuperscript{82} One could not agree more with F. K. Buah (1980:9) that the traditions are not clear about the origins of the Bono Kingdom itself and the circumstances leading to the immigration of the Bono people into the kingdom and the foundation of the kingdom within present day Ghana. Meyerowitz (1974:9; 1952:33-34), however, traces the origin of the Bono people to Timbuktu, the former capital of the Dyala\textsuperscript{83} kingdom, from where they moved southward to settle in the area between Mali and Mosi where they built Wasi as their capital. The Bono people then fled south into Gonja\textsuperscript{84} when Wasi was attacked and destroyed. Other factors including wars forced them to move further southward to settle in caves at Amowi where they suffered another catastrophe due to the collapse of the caves. Meyerowitz

\textsuperscript{81} This has been confirmed by oral tradition. See also Isaac B. Botchway, \textit{Takyiman State Book}, p.21. Techiman has now outgrown Bono-Manso and is the capital of the current Techiman Municipality.

\textsuperscript{82} See also Kwame Arhin, Bono-Manso and Techiman In Kwame Arhin, (ed.) \textit{Essays on the Society, History and Politics of the Brong People} (Accra: Afram Publications (Gh.) Ltd., 1979), 49.

\textsuperscript{83} See also David Owusu-Ansah, \textit{Historical Dictionary of Ghana}, p.72.

\textsuperscript{84} Gonja is one of the early tribes to establish a kingdom in the northern part of Ghana. The people are now part of the Northern Region of Ghana.
(1952:29) and Botchway (2014:18) have dated the migration to Amowi as occurring in 1295\textsuperscript{85} under the leadership of Nana (King) Asaman. They then migrated to settle at Pinihin and Yefri, which is believed to be their first established settlements in the then Gold Coast under the direction of the Biakuru shrine.\textsuperscript{86} Bono-Manso, which became the capital, was later founded to begin the once famous and powerful Bono kingdom in the Gold Coast. Oral tradition and written sources do agree on the fact that the Bono Kingdom was the center for emergence of Akan people and/or civilization (Buah 1980:9; Anane-Agyei 2012:2f; Warren 1975:2; Owusu-Ansah 2014:72; Kwame Arhin 1979:10). This kingdom was estimated to have lasted for a period of almost two centuries, thus between 1595 and 1740.\textsuperscript{87} The kingdom was strategically positioned as it took control over trade and became the center for trade in gold dust and kola nuts. Meyerowitz (1952:35) has indicated that the Bono-Manso trade center attracted traders from all over Sudan; Caravan from Egypt, North Africa and Arabia came annually to exchange their goods for the gold and cola nuts. This must have been a major contributor to the growth, prosperity and popularity of the kingdom. These commercial activities which attracted many foreigners into the kingdom at the time must have also laid the foundation for an intercultural interaction and cosmopolitan experience. It must have again opened the way for the leadership and indigenes of the kingdom to extend a hand of friendship to foreigners.

In the years 1722/23 during the reign of Nana Ameyaw Kwakye I the Bono Kingdom suffered a devastating blow in the hands of the Asante under Nana

\textsuperscript{85} For a discussion on how the year 1295 was arrived at, see Meyerowitz, \textit{Akan Traditions of origin}, p.29-33.

\textsuperscript{86} See also Isaac B. Botchway, \textit{Takyiman State Book}, p.18.

\textsuperscript{87} See Meyerowitz, \textit{Akan Traditions of Origin}, p.32-33; Botchway, \textit{Takyiman State Book}, p.34-35.
Opoku Ware when the latter attacked, defeated and destroyed the Bono Kingdom, and took some captives to Kumasi, the capital of the Asante Kingdom. This happened through the treachery of one Bafo Pim\textsuperscript{88}. Others managed to escape into exile\textsuperscript{89} as Bono state became a vassal of the Asante Kingdom. Regarding the King of Bono during their invasion and defeat, there is no definite source as to what must have happened to him. Various sources assert that he committed suicide (Meyerowitz, 1952:42-43) or he was captured (Ivor Wilks, 1975:414; Fuller, 1968:28; ), humiliated and executed or he disappeared beneath the earth living a finger above (Botchway, 2014:24). His burial place or the purported place of his disappearance into the ground has now been demarcated, fenced and turned into a royal mausoleum in commemoration of Nana Ameyaw Kwakye I who incidentally happened to be the last king of the Bono Kingdom.\textsuperscript{90}

The exilic group including royals must have continued to maintain their custom including the kingship and maintained contact with their fellow country men and women who did not go into exile. This therefore must have helped the remnants to restore or revive the Bono Kingdom again, this time with Techiman as their capital. Hence the revived Bono Kingdom was to be known as Bono-Techiman and not Bono-Manso. This revival was initiated by Nana Ameyaw Gyemfi and has therefore been credited as the first king of Bono-Techiman who reigned from 1749 to 1772 (Botchway, 2014:25).

\textsuperscript{88} For comprehensive discussions on the events before, during and after the Asante-Bono war and the fall of the Bono Kingdom see Meyerowitz, \textit{Akan Traditions of Origin}, p.36-44; Botchway, \textit{Takyiman State Book}, p.21-24; Anane-Agyei, \textit{Ghana’s Brong-Ahafo Region}, p.108-110.

\textsuperscript{89} Oral tradition has it that they went to live in Gyaman in the northwestern part of the Gold Coast and now part of Cote d’ Ivoire.

\textsuperscript{90} The royal mausoleum now plays an important role during the annual 'Apo\textsuperscript{3}' festival of the people of Techiman which has been discussed later in this chapter.
Events following this revival indicated that Bono remained a vassal state of the Asante and was on many occasions mobilized by the Asante to fight against their enemies or rebellious vassal states. The refusal of the Bono to adhere to some instructions of the Asante King when Bono was used to quell the rebellion of Nkoranza in 1810 led to the seizure of some important towns of Bono- Techiman by the Asante as a form of punishment. Bono was again attacked and conquered by the Asante when the former under the leadership of Nana Kwabena Fofie (1864-1886) refused to help the latter to quell another rebellion by Dwaben. This resulted in another life in exile in Gyaman by the Bono who eventually regained their freedom from the Asante in 1896 when the Asante was defeated by the British. The Bono Kingdom enjoyed a second revival when they returned from Gyaman to Techiman under the leadership of Nana Gyarko II in 1896, this time to live as an independent state with protection from the British Government in the then Gold Coast.

Traditionally, Techiman became a member of the Asante confederacy from 1936 until 1951 when it spearheaded the formation of the Bono-Kyempem Council with some other traditional states, which eventually led to the creation of the Bono-Ahafo Region in 1959.91

The people of Techiman speak Bono or Bono-Twi (Warren, 1975:xi) one of the dialects of the Twi or Akan language in Ghana92.

Techiman as of now does not serve as a home only to the Bono but also many people with different national, tribal, religious, political, social and cultural backgrounds. Politically, Techiman is the administrative capital of the Techiman Municipality.

2.2. Physical and Demographic Background

Techiman covers an area of 669.7km² in the middle part of the Brong-Ahafo Region of Ghana. Techiman lies between longitudes 1049° East and 2030° West and latitude 8000° North and 7035° South. In Ghana, Techiman shares common boundaries with four districts/municipalities namely Wenchi Municipality to the northwest, Kintampo South District to the northeast, Nkoranza South District to the southeast, and Offinso North District to the south. Four major trunk roads meet in Techiman from Cote d’ Ivoire in the west through Dormaa and Sunyani, from Wa in the north through Wenchi, from Tamale in the north through Kintampo, and from the coast through Kumasi. The main rivers in the area are Tano, Subin, Kar, Brewa, Traifi, Kyini and Fia.

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93 The main source of data or information on these is the Techiman State Book, 2014, compiled by Isaac Bright Botchway.
94 This comprises Techiman and its environs or towns and villages known as Techiman Municipality. This also includes the Techiman North District with its capital at Tuobodom, which was recently created out of the Techiman Municipality for administrative reasons. Techiman in this study is in reference to the entire Traditional Area which is under the jurisdiction of the Omahene and his elders. See ‘Chieftaincy Act 2008 (Act 759), 16th June, 2008, p.11-13 at faolex.fao.org/docs/pdf/gha83760.pdf. See map 3.
95 The Brong-Ahafo Region of Ghana also occupies a large portion of an area in the middle of Ghana. See Map 1.
96 All these three are in the Brong-Ahafo Region.
97 The Offinso North District is in the Ashanti Region.
Techiman has three main vegetation zones: the guinea-savanna woodland, which lies in the northwest; the semi-deciduous zone, which lies in the south; and the transitional zone occupying the southeast and north.

The population of Techiman is estimated at 234,988 with an average growth rate of 3.4% per annum. The population density is also estimated to be over 351 persons/km2. Techiman is a cosmopolitan city with people of various ethnic backgrounds. The Akan constitutes the majority with 64.4%\(^\text{98}\). Others include Mole Dagbon estimated at 23.3%, Grusi estimated at 4.9%, Guan estimated at 1.9%, Ewe estimated at 1.4%, Mende estimated at 1.4%, and Gurma and others estimated at 2.1%\(^{99}\). The major religions in Techiman include Christianity, Islam and Traditional\(^{100}\).

Politically, Techiman is the administrative capital of the current Techiman Municipality known as the Techiman Municipal Assembly. It was created as a district in 1989 under the Legislative Instrument (LI) 1472 and later upgraded to a municipality in 2004 under LI 1799\(^{101}\).

The major economic activities in Techiman are agriculture and commerce. The commercial activity is centered at the famous market which traces its establishment from the very foundation of the early Bono state at Manso. It is not only the largest but also attracts patrons from all over West Africa and lasts for three days in a week, thus from Wednesday to Friday. This reiterates the earlier submission that the commercial activity has contributed in laying

\(^{98}\) This includes the Bono who are estimated to be 75% of the Akan. See Botchway, *Techiman State Book*, p.4.

\(^{99}\) See Botchway, ibid.

\(^{100}\) Botchway, ibid, gives the distribution as Christianity (68.3%), Islam (21.6), and Traditional religion and no religion (10.1%).

the foundation for intercultural encounters in Techiman. The market and its commercial activity have contributed immensely towards the lively-hood of the people. It also serves as a source of revenue for the Municipality and the traditional council.\(^\text{102}\)

A number of places serve as tourist attraction in Techiman but the religious or sacred importance attached to them continues to be a bone of contention for some Christians. These include the Buoyem Bat Sanctuary at Buoyem, the source of River Tano with the ‘sacred’ fish and crocodiles at Tanoboase, the Tanoboase ‘sacred’ grove which is believed to be the cradle of Bono civilization, the Boten Shrine (Rock), magic caves and mountains at Oforkrom, and the Amanfoomu ‘sacred’ grove (Nana Ameyaw Kwakye I’s grave which has been turned into a shrine).

### 2.3. Social Background

The social network of the Bono people of Techiman is just like what exists in a typical Ghanaian and by extension, African traditional society. It spans from the past through the present to the future represented by the ancestors or dead, the living and the unborn respectively. All these have a stake in the socio-cultural activities of the traditional society. The social structure of the Techiman traditional society emanates from the family as the base and runs through the lineage and clan to the tribe. It is a bottom-top social system with the family and tribe occupying the bottom and top hierarchies respectively. Between these two are the lineage and clan. Each of these units has its heads. The family, lineages, clans and tribes are headed by the *abusuapanin* (family

\(^{102}\) The traditional council receives royalties from the vendors in the market.
head), *odikro* (headman or village chief), *Nhene* (chief)\(^{103}\) and *Imanhene* (paramount chief) respectively. It is significant to note that this system plays an important factor in social control among the people of Techiman (D. M. Warren, 1975:43). Sarpong (1974) gives a vivid description of the social divisions of a typical Akan traditional society: “Every tribe in Ghana, as in other African countries, is divided into groups technically called clans. ... The section of the clan located in a particular place is called lineage.”

The above is an example of the traditional social systems existing in Techiman but the key among them is the family. The family extends further to include the lineage, clan and tribe as F. A. Oborji (1985) indicates, “The term family evolves not only blood communal membership of few living members, but also the themes of clan, tribe, affinity, maternity.”\(^{104}\) Brotherhood or sisterhood among the people extended beyond one’s immediate family of siblings. This must have given impetus to the existence of the extended family system in Ghana and by extension Africa. This, again, ensured maximum solidarity among members even if they live in different vicinities or villages or towns apart. The family is organized in such a way that Mawusi (2009) describes it as “a centre for love and care, a place of refuge and shelter, a home of security and solidarity as well as a school for the transmission of social and cultural values.” In the past members of a particular family used to live in compound houses or wards in the same section of the town (D. M. Warren, 1975:23). These living arrangements contributed immensely towards the social integration of the traditional society. But these days because of economic

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\(^{103}\) In Techiman, the head of the clan is also referred to as 'divisional or grade I chief'. See the next section on chieftaincy.

reasons and population growth a good number of the indigenes have relocated to other parts of the city and even outside the city. The family solidarity that binds them together is so strong that they find time to attend and participate in social activities involving the family or clan or tribe.

The Techiman traditional society is matrilineal and for that matter the people practice the matrilineal system of inheritance. In a matrilineal society, one traces their descent through the mother and subsequently their inheritance from the mother’s clan (Sarpong, 1974). This means that one could become a chief in Techiman through the mother’s line of descent. These days the traditional family cohesion is under serious threat due to economic and mobility reasons, and population expansion. The chieftaincy institution in Techiman could be credited for playing a major role to ensuring social cohesion of the traditional society. This has been achieved partly through members’ participation in the annual traditional festivals.

2.4. Indigenous Religion

Like many other African traditional societies, the indigenous religion of the Bono people of Ghana comprises beliefs and practices involving the individual and members at the various social strata: family, lineage, clan and tribe or state. By indigenous religion, I mean the religion of the people before their encounter with some world religions like Christianity, Islam, Buddhism and Hinduism. In spite of the changes which must have taken place especially in the practices as a result of social, cultural, economic and political influences, many aspects of the indigenous religion of the Bono people are still being practiced by some individuals and the corporate bodies at the family, lineage,

clan and state levels. The religious life of the people evolve around their relationship with certain supernatural personalities or spiritual entities and natural objects which are believed to be sacred because they serve either as places of abode for some deities other than Nyame or Nyankopon\textsuperscript{106}, or they play important roles in their socio-cultural life and practices. The other supernatural or spiritual entities include state or tribal gods and ancestral spirits. The sacred natural objects or entities include mountains, groves or graveyards, caves, rivers, and forests. It is from these spiritual and natural entities that some individuals, family-heads and traditional leaders obtain or solicit support for their personal and family and state welfare.

In his ethnographic research about the Bono of Techiman, Warren (1975:52) quotes a popular Ghanaian proverb, “Obi nkyere akwadaa Nyame,”“Nobody needs to explain God to a child”, to indicate that it is natural for one to know about God. Christaller (1879) puts the same proverb this way, “Obi nkyere abofra Onyame”, that is, “God needs no pointing out to a child.” This and other Ghanaian\textsuperscript{107} and by extension African proverbs have been used by many as the basis for the argument that the African knew about God before his encounter

\textsuperscript{106}Nyame or Nyankopon is the Akan or Twi name for God. These are sometimes rendered Onyame or Onyankopon. This study associates with the meaning of Nyame as the "shining One" (Danquah J. B. 1968,21f) because of his association with the sky as his place of abode, not Rattray’s (1969) "to be full" or "satiated". Further, Danquah tried to treat Nyame and Nyankopon as two separate deities but in practice the ordinary Bono or Akan person treats or values them as one. For a comprehensive argument on this see Danquah J. B., The Akan Doctrine of God: A fragment of Gold Coast ethics and religion (London: Frank Cass & Co. Ltd., 1968), 2nd ed., p.30-77.

\textsuperscript{107}For more of these proverbs see J. G. Christaller, Twi mmebusem mpensa-ahansia mmoano: a collection of 3600 Twi proverbs in the use among the negroes of the Gold Coast speaking the Asante and Fante Languages (Basel: Missionsbuchhandlung, 1879); Rattray, Ashanti Proverbs: the primitive ethics of a salvage people (Oxford: Clarendon Press, 1969).
with Christian or Muslim missionaries.\textsuperscript{108} Among the Bono of Techiman there is a strong belief in God as the creator and sustainer of the universe in whose hands the destiny of human beings lie. However, one cannot tell how their concepts and ideas about God begun and developed over the period. There are some views\textsuperscript{109} about the African knowledge of God but in relation to the indigenous religion of the Bono this study is more concerned with practice rather than theory (Parrinder 1976:32). The people do not worship God directly and have no specific shrine or temple for him as do Christians and this practice seem to suggest that they have no personal relationship with him in their daily activities. Warren (1975:51), Meyerowitz (1951:75), and Rattray (1923:142) have indicated that in the absence of temples or shrines for God, the people have erected an altar, \textit{Nyame dua}\textsuperscript{110}, for God in every compound. This altar is in the form of a three forked tree branch with a brass pan or basin on the forks which has either rain or river water and a neolithic celt called \textit{Nyame akuma}, God’s axe, in it. Warren (1975:51) explains further that Bono tradition explains the \textit{Nyame akuma} as having been sent to earth in bolts of lightning. Meyerowitz (1951:75) made this observation regarding the \textit{Nyame dua} at the palace of the then Bono-Manso:

In Bono-Mansu the \textit{Nyame dua} of the king stood inside the palace entrance, immediately behind the \textit{Gya dua}, and every morning the Bonohene would dip the aromatic \textit{adwera} leaves into the golden

\textsuperscript{108} See Rattray R. S., \textit{Ashanti} (Kumasi: Basil Mission Depot & London: Oxford University Press, 1923), 140.
\textsuperscript{109} See Danquah, \textit{The Akan Doctrine of God}, p.19-29, for his views on "God as the Great Ancestor" of the Akan of Ghana. Parrinder (1976:31), has argued that other writers on the Akan deny Danquah’s assertion of tracing the identification of God with the first father of the tribe.
\textsuperscript{110} \textit{Nyame Dua} literally means "God’s Tree" implying that it belongs to God or it is dedicated to God. The impression is created that it is only the family head or traditional leader in the case of the state who have access to the \textit{Nyame dua}. 
basin, which in this case was filled with water from the sacred source of the Tano River, and sprinkled some of it into the sky, and then some over himself in order to bless his kra[soul]. In this way he thanked Nyame for his good health, and prayed for long life and prosperity for himself and his state.

These days the Nyame dua is no longer found in the people's compounds, not even in the palaces of the traditional leaders. With Meyerowitz's observation above, the impression one gets is that access to the Nyame dua and for that matter to Nyame himself was restricted to traditional leaders and family heads in places that housed them. This also identifies with the dual position of the family heads and traditional leaders as priests representing the family and state respectively before Nyame in matters affecting both the individual and corporate welfare of the society. It has been observed that Nyame or Nyankopon is so remote that the Akan could not relate with him without using his intermediaries, the gods. Among the Bono and for that matter the Akan in Ghana, Nyankopon is identified by the natal name Kwame, which is a name for every male born on Saturday.\(^{111}\) He is not called Kwame because his day of service is Saturday as Rattray (1923:144) sought to portray, the name rather portrays Nyankopon as a personality who could be related to on a personal level at religious ceremonies (Danquah 1968:46). This relationship becomes pronounced in Bono indigenous religion during the prayer of libation and offering where Nyankopon's personal name, Nyankopon Kwame is invoked. Among the Akan, an elderly person usually referred to or called their colleagues and the younger ones by their natal names to indicate how intimate

\(^{111}\) For a discussion on the natal names and their attributes among the Akan See Danquah, \textit{The Akan Doctrine of God}, p.47-48.
they are at a personal level. This could also be practiced among friends. One is therefore not surprised that, perhaps, in order for the Bono and for that matter the Akan to relate with Nyankopon at a personal level during religious ceremonies, he needed to be identified by a natal name. The role of Nyame or Nyankopon is acknowledged in all circumstances of the life of the people.\textsuperscript{112}

This validates the view that Africans are inherently religious and that ‘traditional religions permeate all departments of life with no distinction between the sacred and the secular, the religious and the non-religious, the spiritual and the material areas of life’ (Mbiti, 1989:2). In addition to acknowledging Nyame or Nyankopon’s role in the daily life of the people, the indigenous religious practitioners also acknowledge and invoke other state deities to solicit their help.

The major state deity of the Bono or Techiman is Ta Mensa also known as Ta Kese. Events leading to the Bono’s discovery of the Amowi caves and, afterwards, in matters affecting their welfare have always revolved around belief in a particular deity. Biakuru was the first state god to be identified with the Bono. The deity was believed to have played a major role in the migration story of the ancestors of the Bono to the Amowi caves, which served as their temporary place of abode. Meyerowitz (1952:34) observed that it was the Biakuru deity which gave the green light to the then king of the Bono and his people to leave the caves to found new places of settlement. It was as a result of the deity’s oracle that Yefiri and Bono-Manso were founded. The impression one gets is that the people never took decisions affecting the welfare of the

\textsuperscript{112} For how Nyame becomes part of the daily life of the Bono see Warren, \textit{The Techiman Bono of Ghana}, p.51-52. It is important to note that it is not only the indigenous religious practitioners who acknowledge Nyame in their daily activities, Christians and Muslims also do same.
state without consulting Biakuru. In other words, the oracles of Biakuru had played important roles in the decision making and matters affecting the welfare of the Bono. Biakuru was believed to have protected and led the people to wars against their enemies (Botchway 2014:18). The disappearance or demise of Biakuru is not much known but it eventually led to the appearance or discovery of other deities including Tano Twumpuduro (Twempoduo), Ta Kora, and Ta Kese (Ta Mensa). Interestingly, all these gods have their source in the Tano River in Bonoland and that they are believed to be sons or children of Onyame. As spirits and children of Nyame, these gods are never equated with him in any way since the belief, according to Bono religion, is that the river as well as the deities which revealed themselves in or through the river is part of Nyame’s creation. This is parallel to the view of Bolaji Idowu (1973:169) that such gods in Africa were not created but were brought into being. Ta Mensa is believed to be the third god to be discovered from the Tano River. To connect the gods with Onyame gives the indication that he is the source of their power and strength and that he, Onyame, is the final authority in matters relating to the welfare of the state. These river deities are believed to contain Onyame’s spirit and therefore have ‘great life-giving force’ (Rattray 1923:146). The shrines of Tano Twumpuduro and Ta Kora are based in areas around Tuobodom and Tanoboase respectively. With exception of Ta Kora, which Meyerowitz (1951:129) indicated, was declared a state god of the

113 For a discussion on the discovery of these gods and making of their shrines see Meyerowitz, The Sacred state of the Akan, p.122-141; Rattray, Ashanti, p.145-150,172-202. ‘Ta’ is the short form of Tano hence we have Ta Kora and Ta Mensa or Ta Kese. Meyerowitz, The Sacred state of the Akan, p.128f, renders it ‘Taa’.
115 The name ‘Mensah’ is given to the third successive male child among the Akan hence Ta Mensa simply refers to the third god of the Tano River. See Botchway, Takyiman State Book, p.63.
Bono in the reign of the Bono King, Ati Kwame (1609-18), one is not sure about the role of *Tano Twumpuduro* in the Bono state. The latter's activities were believed to have been restricted to Tuobodom and not the entire Bono state. While the two were believed to have played significant roles in the whole of the Ashanti state or land when Bono was a vassal state very little or nothing was known about their roles in the events before and after the revival of the Bono state with Techiman as the new capital. In spite of these gods being referred to as state gods ordinary people or members of the state could not have access to them in terms of consultations and giving of offerings. Only kings and queens were able to consult and give offerings on their own behalf and that of the state as a whole and these consultations were done on rare occasions. Rattray (1923:180) and Meyerowitz (1951:127) have observed that Ashanti kings used to consult *Ta Kora* in the olden days. One of the significant achievements of *Ta Kora* was believed to be the support offered to an Ashanti King, Bonsu Panyin\textsuperscript{116} to defeat the Gyaman King, Adinkra and his people in the early nineteenth century (Rattray 1923:189; Meyerowitz 1951:131)\textsuperscript{117}.

Currently *Ta Kese*, the Great Tano god, popularly known among the people as *Ta Mensa*, continues to play significant role in Bono indigenous religion. The deity who has its shrine at the center of Techiman is well revered and worshipped by many traditionalists and traditional leaders. *Ta Mensa* has been in existence before and after the Ashanti conquest of Bono-Manso state. Ann Cassiman (2012)\textsuperscript{118} identified the priest of *Ta Mensa* as the one who prophesied about the fall of the Bono-Manso Kingdom to the Asantes. Meyerowitz (1951:134) has, however, observed that *Ta Mensa* became

\textsuperscript{116} The same person was identified as Osei Bonsu Panyin by Meyerowitz (1951:131).

\textsuperscript{117} See also the assertions of Kofi Duro, chief priest of Ta Kora in Rattray, *Ashanti*, p.180.

\textsuperscript{118} Quoted in Botchway, *Takyiman State Book*, p.23.
Techiman state god after the destruction of Bono by the Asante. Like many local gods in Africa, *Ta Mensa* could aptly be described as a local god of Techiman who is ‘connected with local situations’ (Lugira 2009:53). *Ta Mensa* has a number of taboos which serve as preventive measures for would be offenders, and also to make it possible for the people to relate well or peacefully with it. The taboos are also used to put the fear of the god into the people and make sure that the deity performs at its optimum in relation to state affairs. These include human sacrifices and for that matter human blood. Meyerowitz (1951:135) has indicated that in the olden days human beings who were offered to the deity were not killed but became attendants in its temple. These days no traditionalists offered human beings as sacrifices to the god. Also fish in the Tano River in and around Techiman are forbidden to be caught or eaten. The fish are regarded as sacred children of the Tano god. In ancient days offenders were killed (Meyerowitz, ibid). These days, offenders are not killed but they are fined and the fine is used to pacify the river deity. Funerals are also performed for the fishes when they died. Their burial ceremonies include animal sacrifices to appease the spirit of the Tano deity, the beating of traditional drums, dancing, and singing of dirges amidst firing of guns or musketry in the same way as the ceremonies for the funeral of a royal or traditional leader. *Ta Mensa* does not see eye to eye with the goat because of its alleged treachery119. This means it is forbidden to rear goats within the

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119 Oral tradition has it that *Ta Mensa* has two river children, *Tano* and *Bia*. In the course of time *Ta Mensa* sent for *Bia* to come and lie with it but when the goat over heard *Ta Mensa’s* plans for *Bia* it quickly run to inform *Tano* who also went to meet the father against his wishes. Unable to change his plans *Ta Mensa* allowed *Tano* to lie near him and *Bia* was asked to go and lie in the area near Dormaa Ahenkuro. *Ta Mensa* then developed hatred for the goat having realized that it was the latter who informed *Tano* about the father’s plans and it has since been a taboo to rear a goat in Techiman. Interview with *Obaapanin Akua Fewaa* on 3/12/2013.
town of Techiman let alone allowing or taking one into the deity's shrine or compound. It is also forbidden to farm or build around the banks of the Tano River in Techiman in order not to disturb the spirit of the deity. Access to the deity by the ordinary people to solicit its help is not possible but they are expected to adhere to its orders or taboos. They are punished or sanctioned when they offend it by breaking any of the taboos. The belief is that any offence committed by the individual does not affect the person alone but the entire state and hence the performance of the necessary sacrifices for the deity to avert any calamity from befalling the state and to restore the potency of the deity. It is the duty of the traditional leader, the priest, family heads and citizens of the state to ensure that these taboos are adhered to. It was possible to do this in ancient times but modernity in the sense of population growth, housing, presence of other world religions, globalization, economic, political, and socio-cultural factors serve as a challenge to keeping or ensuring obedience to such taboos.

The office of the chief priest of the god is suppose to be full time service but these days due to economic and other factors, the current priest of Ta Mensa works as a farmer and spends most of his time on his farm.

Regarding why Ta Mensa is so dear to the Bono traditionalists, Obaapanin Akua Fewaa observes, "Waboa ye paa. Dee ɔka biara ba mu. Wabɔ yeŋ ho ban firi yaree mu." To wit, “the deity has helped us a lot. His prophecies come to pass. He protects us from diseases.”

It was in reference to this and other works of Ta Mensa that the deity was nicknamed, “Aba mu”, meaning, “It has come to pass” or “fulfillment.” The inability of the ordinary person to consult the state deity for their personal ambitions has perhaps contributed to the

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120 Interview with Obaapanin Akua Fewaa on 3/12/2013.
proliferation of other smaller gods within and/or around Techiman manned by either indigenes or foreigners where interested persons usually visited to solicit help.

Oral tradition has it that the Ṣmanhene (paramount chief) and divisional chiefs in the Techiman traditional area must appear before Ta Mensa and swear the oath of allegiance to it as part of the enstoolment processes to legitimize their positions. This is one way of acknowledging the authority and role of the deity in the Bono state. This speaks a lot about the position and role of Ta Mensa as the number one in authority whose orders or oracles could not be disobeyed. Meyerowitz (ibid:134) has succinctly captured this: “The Takyimanhene was, and is, second in rank to Tano [Ta Mensa]; and to this day he is referred to as ‘Tano’s Gunner’, for in olden times Tano sat at home while he gave orders for the king to fight.”121 This covenant between the deity and the traditional leaders in Techiman is to ensure that the latter depends on the former for the spiritual needs of both the leader and the state as a whole, and thereby making it impossible to draw a line between religion and traditional politics.

What does the above mean for the Christian who qualifies to occupy a traditional leadership position in Techiman, and especially those who have already gone through the processes of legitimization? How does the church, especially the local congregations they belong to help them overcome this challenge? Should the church disown them or call them names or identify with them in their struggle for ‘deliverance’ and ‘restoration’? It is also important to note that the religious aspects of the traditional festivals in Techiman have

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121 My emphasis.
revolved and continue to do so round *Ta Mensa* though ancestral spirits are also acknowledged and revered during such occasions.\textsuperscript{122}

One phenomenon which is associated with Bono indigenous religion is the indiscriminate swearing of oath or uttering a curse against perceived offenders in anger or frustration. The deity in Techiman whose sacred name has been associated with the phenomenon is called *Botwerewa*, which, Warren (1975:54) had earlier observed, is capable of killing social deviants. This practice involves calling on *Botwerewa* to deal ruthlessly with any alleged or perceived offender who the deity finds culpable of committing an alleged offence against the offended. It is the offended person who invokes the deity's power to deal with perceived or alleged offenders. Such offences might include theft, adultery or infidelity, covetousness, murder, insubordination towards someone, cheating, etc. Other deities serving as executioners in Techiman include Asubonteng, Batadua and Amoah (*Botchway 2014:198*)\textsuperscript{123} but they are less popular.

Bono indigenous religion also holds the earth in high regard as some practices are associated with it. Meyerowitz (1951:76-77) has identified two gods associated with the earth, *Asaase Afua* (Earth Friday) and *Asaase Yaa* (Earth Thursday) who represent fertility and barrenness respectively. In Techiman both are fused together making one Earth goddess, *Asaase Afua*, whose role in making things grow on earth for the benefit of humankind is acknowledged and venerated. Its veneration becomes more pronounced or visible during traditional religious prayers including libation where wine or water for the libation is first poured on the ground or earth and its role acknowledged or

\textsuperscript{122} See the section on state festivals.

\textsuperscript{123} For a number of deities that play various roles for the state deity see *Botchway, Techiman State Book*, p.198; *Rattray, Ashanti*, p.161.
appreciated. This practice is not the preserve of the traditional leaders or priests. Individual or ordinary traditionalists do so at their own level whiles the family heads and chiefs also do same at the family and state levels respectively. No regular sacrifices are performed for the earth goddess among the people but she is pacified with special sacrifices or offerings when she is offended or someone commits any act of sacrilege on or against her. The belief is that any kind of defilement against the earth is also against all the spirit beings including *Ta Mensa* and his children and the ancestors. The taboos associated with the earth include spilling of human blood willfully, sexual intercourse in the bush or farm or any place outside one’s home or house, working on the farm on sacred days designated for the earth.\(^\text{124}\) Regarding the use of land for agricultural and burial purposes permission is sought from the earth by pouring libation and giving of appropriate offerings.

The scope of the earth among the people is extended or broadened to include the forest, groves, caves, mountains, rivers, animals, which are also regarded sacred. These include the source of the sacred river Tano and the sacred fish and crocodiles in the river at Tanoboase, the Tanoboase sacred grove (Ameyaw caves), the Boten (rock) shrine and caves at Forikrom, and the Nana Ameyaw sacred grove or shrine in Techiman\(^\text{125}\). One could not approach these unless some offerings or sacrifices are performed by the religious specialists attached to them. Visiting them requires that one removes his or her sandals or footwear as a sign of respect to their sacredness. Causing harm to such entities or breaking a taboo associated with any of these is regarded as

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\(^\text{124}\) One of these sacred days is *Dabone*, a day on which work is tabooed; a day sacred to the Earth Goddess or other deities of the land. See Meyerowitz, *The Sacred state of the Akan*, p.78, 211.

\(^\text{125}\) See Botchway, *Takyiman State Book*, p.9.
sacrilege. The religious value attached to the use of the earth and its entities seem to be problematic to some Christians and others but the importance or benefits of such practices go beyond religion to include tourism, preservation of the forest and water bodies, good agricultural and economic practices. Besides religion, these practices could be viewed as using culture and/or tradition to enhance the environment which augers well for the welfare of the citizenry.\textsuperscript{126}

Bono indigenous religion values or has a place for the spirits of the dead who were once with the living but have now taken their positions in a spiritual world\textsuperscript{127}. These are recognized as ancestors who, as Lugira (2009:50) has observed, after their death have had their souls separated from their bodies and changes from being a soul to being a spirit. Regarding their metamorphosis, one cannot agree more with Lugira (ibid) that becoming a spirit is a social elevation. The belief is that these ancestors who were once human have now been immortalized and elevated to the status of superhuman and now being accorded the due respect or veneration in the socio-religious life of the people. Ontologically, the ancestors or \textit{living-dead} are believed to be occupying the intermediate position between human beings (the living) and the spirits and God as Mbiti (1989:82;1970:230) has rightly observed. Among the Bono, their ancestors now represent them before other spiritual beings


\textsuperscript{127} The place or role of ancestral spirits has also been discussed in the next two subsections: festivals and chieftaincy.
and *Onyame* and at the same time represent the other spiritual beings and *Onyame* before the living. There are hierarchies of the ancestors among the Bono, namely the elders representing the families or clans and rulers representing the divisions of the state and the larger state\(^{128}\). In other words, there are ancestors at the family and clan or divisional and state levels in Bono traditio-religious set up. Their powers are appropriated and their help solicited by their kinsmen at the various levels. The Bono traditionalist before he drinks wine or water or eats first pours some wine or water and place a morsel of food on the ground, ostensibly for the ancestors to partake. They pour libation and/or give some offerings and sacrifices for the ancestral spirits on sacred days and festive occasions to thank and solicit the help of the ancestors. Among the Bono, Nana Kwakye Ameyaw I was believed to have played a pivotal role in the then Bono-Manso Kingdom that he has been immortalized and his grave, which has now been walled serves as a sacred grove for the celebration of the *Apoɔ* festival. With the exception of the family or clan ancestors, those of both the state and the divisions have been immortalized in stools which also serve as their shrines. These stools, which are stored in special stool rooms, have been smeared or painted with animal blood to render them black and sacred. The process of immortalizing an ancestor and the making of the ancestral stool has for many years been done in secrecy as the room itself is out of bounds for non-insiders. The non-religious view is that the animal blood serves as a preservative. In their usual traditional prayers the spirits of these ancestors are invoked asking them to either deal ruthlessly with enemies or recalcitrant people or bless the state.

\(^{128}\) This includes past or dead divisional chiefs and paramount chiefs. Those who were destooled before their death did not qualify as ancestors. For the lists of the past divisional and paramount traditional leaders of Techiman see Botchway, *Takyiman State Book*, p.34ff.
with diverse gifts including long life and prosperity. At the family or clan level they believe that heads and/or members could be punished or rewarded by their ancestral spirits if they did something to offend or please them. This belief is also replicated at the divisional and state levels where traditional leaders could either be punished for offending their ancestors or rewarded for doing the will of the ancestors. This means that one's behavior has religious implications either for good or bad. The belief in ancestors' power to punish or reward might have contributed to their importance in traditional religion among many Africans. Ancestors are often called upon by the living to serve as witnesses between feuding members.

Theoretically, there have been two schools of thought arguing or suggesting whether such a religious practice towards the ancestor is an act of worship or reverence (respect and honor). Danquah (1968:22-28) was of the view that ancestors are worshipped\(^{129}\) just as *Nyame* is worshipped. In his view, *Nyame* or *Nana*\(^ {130}\) *Nyankopon* is the Great or Final Ancestor of the Akan of Ghana who made them of one blood. All ancestors of the Akan including the current traditional leaders and the family or lineage head therefore trace their ancestry to this Great Ancestor, *Nyame*. They are therefore the representatives of *Nyame* at both the family and/or state levels of the social group and are called *Nana* because they are believed to be living in the manner of *Nyame*. He observes further that the Great Ancestor, God, does not only deserve to be worshipped but he is indeed worshipped by the Akan and that this is done in


\(^{130}\) Among the Akan the term *Nana* is an honorary one generally used for the family head, traditional leader, grandparents, and *Nyame*. 
the visible ancestral head as people in line with the Great Ancestor. Now regarding his view on ancestral worship, Danquah (ibid:28) has this to say:

He is called Nana, as even God, the first ancestor, is called Nana. The Chief of the tribe, race or nation is called Nana even as he is in the footsteps of the Great Ancestor. Ancestors do not live forever; they die and are honoured and deified for having lived in the dignity of the Great Ancestor. The deification makes them worshipful, even as the Great Ancestor is worshipful.

The Akan, particularly those from the Bono stock have always traced their origin from caves with the belief that their original ancestors or founders of the tribe were created by *Nyame*. They believe that *Nyame* is a spirit who has a place of abode or rest for the spirits of their departed ancestors who also have a special relationship with *Nyame*. The belief is also that the living ancestors, thus the lineage or family heads and the traditional leaders, are representatives of the dead ancestors and not representatives of *Nyame* as Danquah postulates. Does this, therefore, not make them directly accountable, as managers of the family and state, to their dead ancestors and not to *Nyame*? *Nyame* is identified as the Supreme Being and not as the Great Ancestor and could not be approached like the ancestors in belief and practice. In other words, the ancestors are more often approached and involved in family matters for life’s needs than people approach God (Mbiti 1989:82). What makes the argument tenable is the point about the deification of the ancestors once they die and even with that one may argue whether they are deified or elevated by their kinsmen and the state or tribe.

The deification view is strongly supported by Anthony Ephirim-Donkor (2010) who argued that the ancestors are worshipped as a result of their
deification by the living. His submissions are based on the practice among the Akan of Ghana. One is not wrong in stating that Ephirim-Donkor was following the earlier submission by Ernest A. Wallis Budge (1972:55) who, on his study of ancient Egyptian religion and for that matter African religion observed that it is the “worship of the souls of the dead,” which he also identified as “Ancestor worship.”

For him, the worship of Nananom Nsamanfo (ancestors) stems from the fact that their deification makes them so powerful that they are able to influence the affairs of their posterity in the corporeal world. For what entails in ancestor worship among the Akan of Ghana, Ephirim-Donkor (ibid:v,viii) has this to say:

    Rather, ancestor worship, from the perspective of the Akan and their neighbors in Ghana, is funeral preparation of the corpse, burial of the dead with ceremony and pomp, belief in eternal existence of the dead called Nananom Nsamanfo (Ancestors), periodic remembrance of the ancestors, and the notion that ancestors exercise direct influence on the affairs of their living descendants. Ancestor worship has to do with propitiation of the ancestors and the deities and that responsibility falls on living ancestors who must honor and offer clean sacrifices of all kinds.

For him, the deification involves blood sacrifices for the dead which began immediately upon death. The blood is believed to contain spiritual potency necessary to establish the ancestor's divinity as a god with the power to influence or deal with one's existential issues namely, socio-religious,

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132 My emphasis.
133 My emphasis.
psychological, economic, and political. Besides their deification, Ephirim-Donkor (ibid:vi) has also identified the ‘ethical view’, which postulates that the ancestors are worshipped because they established the paradigms for ideal living and taught their descendants what entails in ethical living through the festivities meant to honor them. These festivities and their accompanied rituals are also meant to invoke the spirits of the ancestors to be present and to do so required following the prescribed rites and rituals, formulas, precepts and laws designed to ensure the highest ritual efficacy, and dances and music (ibid:ix). Busia (1951:26) has also observed how a sub-chief of Manpong in Ashanti, Ghana who was enjoying an Adae ceremony suddenly asked to take leave of him because of the perceived presence of the spirits of the ancestors, which for the chief was unbearable. This implies that having conquered death and being able to help the living community, the ancestors have attained unequal spiritual status. This feat could not be achieved by the ordinary Nsamanfo and the gods.

In his submission about the Ashanti\textsuperscript{134}, Busia (1951:23f) referred to their religious practices as ancestor-worship. He does not, however, give any clear cut reason for his observation but the impression one gets is that the ancestors play important roles in Ashanti indigenous religion. For him, the religious ceremonies at both the state and personal levels have become avenues for the people to express their sense of dependence on their ancestors. At the personal level the individual Ashanti first gives a morsel of food and wine to their ancestors after which they consume the rest. The religious aspect of the Adae ceremony which he identified as a state affair is centered on feeding and worshiping the ancestors of the state through libation and animal sacrifices.

\textsuperscript{134} Busia’s definition of ‘Ashanti’ includes traditional states of the Asante and the Bono who were then Asante vassal states.
This usually took place at the stool-house where a blackened stool represents a particular ancestor. The traditional leaders and elders of the lineage play the leading role of a priest representing the state or lineage before the ancestors and therefore appeal to them to bless the state or lineage with human and material resources. As a sign of reverence towards the ancestors the traditional leader who now acts as a priest and in the ancestral shrine, takes off his sandals and pulls down his cloth to make his shoulders bare before he offers the drink and meat to them.

Drawing from the point of view of authority, Klaus Nürnberg (2007), postulates that the recognition and status given to the ancestors in African religion by its adherents is as a result of their authority before and after their death. He belongs to the ‘Ancestor Veneration’ school of thought and his study was based on some groups in Southern and East Africa. For him there are elaborate rituals which go into the preparation or purification and burial of the corpse and that ancestor veneration must be understood against this background. This therefore gives hope to the living with the view that the respect for them will continue even after their demise, that they will not be excluded from the family, not become a victim of fading memories, and that their spirits will not be homeless as a result of a neglected funeral. As a hierarchically structured community, Nürnberg (ibid:25) maintains that it is taken for granted in any traditionalist culture that the status of the deceased must be respected and maintained. They are venerated because they are entitled to their position in the family hierarchy. For Nürnberg, the


136 Quoting Kahakwa S. B., A Haya interpretation of the Christian concept of God: How applicable is the invocation of the Deity in a threefold form for indigenising and
upholding of this hierarchical order is a sacred duty of the community. Failure to do so is to incur the displeasure of the ancestors which puts the community into a distressful situation. Nürnberg (ibid:25) identifies authority as 'life force', or 'personality power', or 'weight', that is, one's influence on one's environment. It is this authority that makes persons, whether alive or dead, awe-inspiring. A person's identity, which continues after death, is defined by their influence in the community's hierarchical structure and the universe as a whole, hence his preference for the term 'the authoritative deceased' as against the term 'the living dead'.

Sarpong (1974:33ff) also indicated his preference for 'ancestor veneration' and says: I do not believe that ancestors are "worshipped", I prefer the term "ancestor veneration". He stated that the Ghanaian does not worship his ancestor as Christians worship God or Moslems worship Allah. He posits that in Ghana ancestors are considered to be powerful even though their spirits are not considered to be gods. Their power commensurate with their position and are therefore, able to influence the affairs of the living community. The ancestors acquired their power as they took their position in the world of spirits. In order to constantly keep in touch or remain in communion with the dead and to tap into their power or invoke their presence and powers the living frequently calls on the ancestors to give them gifts in the form of drinks and food through offerings and libation. Sarpong (ibid:40-41) sees this practice as an expression of reverence or respect towards the dead:

The Ghanaian thinks he can call them [ancestors] and tell them things or offer them food and drink. He may offer his ancestors the first morsels of his food or the first drop of his drink. Regularly the ancestors receive offerings and libation. In this way the living expresses reverence or respect towards the dead.

Earlier, Sarpong (ibid:39) indicated how the Ghanaian funeral rites and ceremonies for the dead contribute towards the making of the world of the ancestors. These include the preparation of the corpse, giving water to a dying person, placing food beside corpses for their spirit to eat, the laments and requests for the dead to send them gifts or ask them to help the living in some way.

While it is not the aim of this study to pass judgment on the positions and views held by various scholars and authors on whether ancestors are worshipped or venerated, I bring to the fore that ancestors play important role in the individual and corporate lives and for that matter African religion and particularly in Bono indigenous religion. Ancestors are believed to wield significant position and power hence they are treated with respect; they are prayed to and help solicited from them; they are capable of giving gifts to the living as well as punishing deviants within the living community. The practitioners of Bono indigenous religion, like other Africans do not distinguish between worship and veneration, as Parrinder (1976:66) has succinctly put it:

Africans do not bother unduly about this [categories]. They are concerned with life, and how to protect and augment it. ... They do not debate as to whether ancestors are gods or not [whether they are worshipped or venerated], they know that having passed
Beyond the grave the ancestors have “outsoared the shadow of our night”. They have acquired new powers, those powers may help men, and so men make any sort of appeal that may succour in time of need.

2.5. Jman Afahye (State\textsuperscript{137} Festivals)

The people of Techiman celebrate two annual festivals: \textit{Apo}\textsuperscript{138} and \textit{Bayedie} (Yam)\textsuperscript{139}. While the former is historical and religious the latter is historical, religious and agricultural. In this current era their role in the state however, go beyond the historical, religious and agriculture aspects. In addition to the displaying or showcasing of the rich cultural tradition of the people the festivals also have their social, economic, health, educational, entertainment and developmental dimensions. The sponsorship and patronage obtained during the festivals lends credence to their importance.Beside these, the festivals also serve as avenue to foster healthy relationship between the traditional state and some local or national and global or international partners.

2.5.1. Adamu

Before the celebrations of both the \textit{Apo} and \textit{Bayedie} festivals the traditional council declares a thirty-day period of \textit{Adamu}, to enable them reflect on the past year and plan for the ensuing one. As part of the measures to ensure that people come to participate in these festivals with joy and happiness the

\textsuperscript{137} The Tribe or entire traditional society or area is hereby referred to as the "State".

\textsuperscript{138} For extensive description of the \textit{Apo} festival see Rattray, \textit{Ashanti}, p. 151-171; Meyerowitz, \textit{The sacred state of the Akan}, p.150-156.

\textsuperscript{139} For a short description of both festivals see Botchway, \textit{Takyiman State Book}, p.64-66; Warren, \textit{The Techiman -Bono of Ghana}, p.55-58. There is a third festival which is celebrated privately by the traditional leaders and priests of the state god. It takes place every forty-two days according to the Bono traditional calendar. See Rattray, \textit{Ashanti}, p.113-120; Warren, \textit{The Techiman -Bono of Ghana}, p.58.
council places a ban on funerals within the traditional area during the thirty-day period of *Adamu*. Burial of corpses could however, take place quietly without the usual fanfare or elaborate rites and celebration which characterize modern day Ghanaian funerals. The *Apoɔ* is not celebrated with any funeral cloth and no one including traditional leaders is allowed by tradition to wear same to the palace of the *imanhene* during the *Adamu* and the festive occasion.

Festivals, according to Nana Asa Akompanin, the Chief of Krobo and Kyidomhene of Techiman Traditional Area, are supposed to be joyous moments hence the need to dispense with anything that has to do with mourning.¹⁴⁰ In Techiman, funerals are performed once a month and it takes much of the people’s time if one considers the number of funerals that takes place within the area in a particular month. Aside this, there is also the one week and fortieth day celebrations after death before the actual funeral celebration on a later date. At best families could combine the fortieth day and actual funeral for one big celebration. It is in view of this that one finds the idea of the *Adamu* in the right direction at least for people to ‘enjoy some break from mourning and attending funerals’ within the area. There is no ban on drumming and noise making during the *Adamu* which tends to affect the churches as it pertains elsewhere in Ghana.¹⁴¹ In Techiman the emphasis is on

¹⁴⁰ Interview with Nana Asa Akompanin on Tuesday 26/08/14 at his palace.
funerals and not on drumming and noise making. This has provided some leverage to the churches operating in the area but they are yet to take advantage of the friendly or comfortable Adamu tradition to implement programs which will inure to the spiritual and social benefit of their members and the community as a whole.

2.5.2. *Apoɔ Afahye (Apoɔ Festival)*

*Apoɔ*, which is a derivation from the word *po* in Bono dialect, means to renounce. The view is that as the year goes people, including traditional leaders and others within the state, might have been offended and therefore harboring some misgivings or ills and developed hatred towards the perceived offenders at a personal level. In the case of the state the belief is that the traditional leaders might have gone wayward in the course of executing their functions. In both cases the people need to publicly voice out their misgivings and perceptions about such persons and traditional leaders and by so doing both the offended and offender including the traditional leader will be relieved and be at peace. It is a means to renounce and drive away evil from the state, reconcile and to foster a healthy social relationship among the people. The belief is also that someone might have committed sacrilege against the state god, *Ta Mensa* and for that matter some cleansing rituals needed to be performed for it.

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142 The festival is celebrated between March and April. It sometimes coincides with Easter Festivities.

143 Meyerowitz’s (1952:150) submission that the word *Apoɔ* means something that is 'whole' or 'of one piece' refers to the year, a whole year that is finished is therefore not valid and very misleading.
The festival has two main aspects namely the religious and socio-cultural. The key players or participants include the priests of the state god and its associates, the traditional leaders and the masses or commoners. The priests and traditional leaders are the key players in the religious ceremonies which also involve the state gods and ancestors. The commoners together with the priests and traditional leaders showcase the socio-cultural aspects through drumming, singing and dancing. The festival which lasts for more than a month usually began and ended with rituals mostly held or performed in secrecy with the key players. It begins with a procession of the key players to the royal mausoleum where the necessary rituals are performed at the grave of King Kwakye Ameyaw I. The rituals include food offerings, animal sacrifices and libation. The ancestors are served with or offered some cooked food and parts of the sacrificed animal and the rest of the food is eaten by the traditional leaders and the participants there. The rest of the carcass is then sent home for distribution to the key players and the elders. The process then completes with libation and prayer by the entire traditional leaders one after the other. The prayers are for the welfare of the state and their lineages. It is important to note that the rituals at the royal mausoleum are led or handled or performed solely by the traditional leaders. The priest of Ta Mensa is ‘conspicuously missing’ at this point in terms of playing any major role in the rituals. The practice is that when it comes to dealing with the state royal ancestors the onus lies with their living counterparts, the traditional leaders

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144 According to oral tradition the Apoo was originally a festival for the state god, Ta Mensa, but Nana Kwakye Ameyaw I (the last Bono-Manso King who was defeated by the Asante) before his death asked Ta Mensa through the priest to include his commemoration during the festival, and since then the key players have been performing rituals at the grave or tomb of the late king.

145 For the list of food items and food offerings, and ritual processes see Meyerowitz, The sacred state of the Akan, p.150-152.
and not the priest of the state god. As ancestors in the making the traditional leaders are in a better position and/or vested with authority to communicate with the royal ancestors and serve or feed them through offerings, sacrifices and libation and solicit their support for the state. One cannot agree more with Busia (1951:28) that at such a ceremony the office of the chief as Œhene Komofo (priest chief), priest to the ancestors, is most evidence. During this period, thus the period between the processions to and fro the royal mausoleum, people neither go out to witness nor loiter about in town. Failure to adhere to this taboo could lead to one incurring the wrath of the gods. The return of the entourage from the royal mausoleum was made known through the sound of the accompanied drums through the principal streets of the town. This signifies the end of the first part of the religious aspect of the festival and the beginning of the public celebration to showcase the socio-cultural aspects of the festival.

Botchway (20014:65) has indicated that since the year 2000 there have been some innovations regarding the celebration of the Apɔɔ festival. My own observations for three consecutive years, (2012, 2013 and 2014) have shown that the recent activities are different from those observed by Rattray (1923:151-171) and Meyerowitz (1952:153-156). In both cases the concentration was on the role of the priests and their shrines in the socio-cultural aspects. These days the commoners or masses and their traditional leaders are at the forefront in showcasing the socio-cultural aspects of the festival. Activities such as ‘mock fight’ among some traditional leaders to remind the current generation of the state’s past exploits, aponkotwie (horse riding) where Ta Mensa is carried through the township three times, and the
nsadwa (gathering of traditional leaders for drinking) to foster unity among them no longer take place these days.

There is a time table which apportions a particular day for each traditional leader, especially the divisional or grade one leaders, the paramount leader and the priests of Ta Mensa and other recognized gods for the celebration of the festival\textsuperscript{147}. They all come together to climax the celebration on the day for the Imanhene’s Apoo with a durbar at the forecourt of his palace.\textsuperscript{148} This day has been dedicated to showcasing the socio-cultural aspects of the festival in the form of drumming, singing and dancing. Oseadeeyo Akumfi Ameyaw IV has rightly observed that the Apoo festival offers the youth the opportunity to learn at first hand traditional dressing, drumming and dancing outside the classroom environment, and to celebrate their cultural values and traditional practices\textsuperscript{149}. Participants first go through the principal streets of Techiman before converging at the forecourt of the Imanhene’s palace for the durbar

\textsuperscript{146} See Botchway, \textit{Takymian State Book}, p.64-65.
\textsuperscript{147} See Program of activities for Apoo 2016 at Appendixes xiv-xvi.
\textsuperscript{148} The 2015 celebration was climaxed with a grand durbar at the Techiman Methodist School Park. This was graced by the presence of Nana Amaoia Ofori Panin, King of Akyem Abuakwa Traditional Area in the Eastern Region of Ghana, and Mr. Yaw Effah-Baafl, the Deputy Minister for Chieftaincy and Traditional Affairs. See The Techiman Times Facebook posted on 1st May, 2015; \textit{Okyehene graces Apoo festival in Techiman} at www.ghan.gov.gh/index.php/media-culture/regional-news/1223-okyenhene-graces-apoo-festival-in-techiman (retrieved on 31/03/2016). The practice whereby a government official or representative and some important dignitaries such as diplomats attend and participate in traditional festivals in Ghana has been in existence for some time in the history of Ghana. The government representative use the occasion to outline their policies, assure the people of their share of the national cake in terms of developments and solicit their support and encourage them to undertake certain projects. See Mary Mensah, \textit{Use festivals to create socio-economic partnerships-First Lady} at www.graphic.com.gh/news/general-news/use-festivals-to-create-socio-economic-partnerships-first-lady.html (Retrieved on 12/07/2016).
which includes the Ṭmanhene’s address to the people. This is the moment for
the singing of the Apoo songs directed at the traditional leaders to either praise
or convict them of their shortcomings.\textsuperscript{150} These songs speak to the traditional
leaders’ moral and social lives and leadership style including their failures and
achievements in the eyes or judgment of the masses or commoners. Below is
one of the Apoo songs directed to the current queen of Techiman, Nana Afia
Abrafi:

\begin{quote}
\textit{Nana Abrafi w'agye sika no, Na sukuul no wo hen?}
\end{quote}

Nana Abrafi, you have collected the money but where is the
school?\textsuperscript{151}

Interestingly, one admonishing spoke to the external relations policy of the
traditional leaders. This was depicted in the inscriptions on a particular
placard in the possession of a young man among the group from Jama
Temponim, one of the communities in the Techiman traditional area, during
the 2014 Apoo festival:

\begin{center}
JAMA TEMPONIM
APOO 2014
\end{center}

\textsuperscript{150}Nana Stephen Akumfi Ameyaw in an interview indicated that traditional leaders have
become the target of these songs since they are at the helm of affairs and the masses use the
opportunity to expose the leaders’ bad deeds or praise them for their good deeds. He
recollects how during a particular Apoo one traditional leader was subjected to lampooning
through songs because he was alleged to have sexually abused young girls.

\textsuperscript{151}The song was in reference to her promise and plans to establish a Girls’ Senior High
School in Techiman with the proceeds from the 60th Anniversary Celebration of her
enstoolment. The anniversary was held in 2007 but 7 years after, in 2014, the people are
yet to see the completion of the school project which had actually started and stalled due to
lack of funds. Project of this nature is capital intensive and required patience. It is also very
difficult for an individual to undertake such a project without support. I observed this
during the 2014 Apoo festival in Techiman. See 60th Anniversary Celebration Brochure of
the Enstoolment of Nana Afia Abrafi II Ṭmanhemaas of Techiman Traditional Area, From
WE NEED UNITY AMONG BONOS & ASHANTES

One of the significance of the festival is that it serves as an avenue to unite the people of Techiman for a common cause: thus to publicly rebuke or praise their traditional leaders about how they conducted themselves the previous year. It brought together both leaders and commoners, old and young, women and men, rich and poor and people from different lineages and communities within the traditional set up as they drummed, sang and danced to the delight and admiration of the general public or spectators. Beyond the social benefits of the festival, Nana Stephen Akumfi Ameyaw was of the view that the practice encourages freedom of speech which augers well for democratic governance at the traditional level. For him, it is a unique way of using traditional culture to promote freedom of speech among the masses. The practice ensures that there is a move away from generalization to specificities and directness in dealing with their leaders’ achievements and shortcomings as Nana Stephen Akumfi Ameyaw observes, “During the Apoo, specific leaders are mentioned and confronted directly through songs unlike in the church where the preacher’s sermon is generalized.” For him, unlike the preacher’s sermon

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152 This was in reference to a rift between the two states and the purpose was to encourage the Bono of Techiman to foster unity between the two. For the immediate and remote causes of this rift see Donald Ato Dapatem, *Techiman and Asanteman peace process boosted* (Daily Graphic Ghana, published on 19th February, 2014), graphic.com.gh/news/general-news/17882-techimanhene-and-asantehene-peace-process-boosted.html. (Retrieved on 3rd June, 2015); Daily Graphic, *politics.myjoyonline.com/pages/chieftaincy/201201/80037.php*, (published on 18th August, 2012. Retrieved on 3rd June, 2015). The major remote cause of the rift between the Bono and Asante is the Asante-Bono war which later resulted in the seizure of some nine Bono communities by the Asante. These nine communities are currently serving under the Asanteman Council instead of the Techiman Traditional Council. For more on this see Botchway, p.25-31.

153 Interview with Nana Stephen Akumfi Ameyaw on Wednesday 4th December, 2013 at the Omanhene’s palace.
which takes time to effect change in the people because no specific names are mentioned, the *Aporo* songs are direct, specific and able to bring about the needed change in the leaders’ moral life and governance style. The bottom line for these *Aporo* songs is that particular or specific leaders whose names are mentioned would be encouraged or admonished to change for the better, and/or to work harder in the coming year. Like Nana Stephen, Rev. Martin Kyeremeh also asserts that the *Aporo* must be embraced by the Christian community in Techiman because it enables the masses to point out one’s evil deeds just as God through the Bible “asks us to convict people of their wrong doings or evil ways.”

The tradition itself ensures that the masses are able to participate in the drumming, singing and dancing without fear or intimidation by disguising themselves in their appearance. Some men wore women’s dress and wigs, masks, and painted their faces with charcoal. Some women also dressed up like men to disguise themselves.

The final days of the *Aporo* are dedicated to the priests and priestesses of the gods in Techiman as they use the occasion to dance and entertain the few spectators gathered at the forecourt of the *Mmanhene’s* palace. The *Aporo* ends with a ritual purification or cleansing for *Ta Mensa* and the Techiman state.

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154 Nana Kwame Owusu, Ankobeahene of Techiman and Rev. Martin Kyeremeh, a retired minister of Adom Baptist Church, Techiman also shared similar views about the importance of the *Aporo* and its songs as seeking to bring about change. Interviewed on Monday 14th October, 2013.
2.5.3. *Bayedie Afahye* (Yam Festival)\(^{155}\)

The focus of this festival is the eating of new yam\(^{156}\) by the state god, *Ta Mensa*, ancestors and the chiefs and people of Techiman. The activities marking the occasion start in July and ends in October each year in relation to the Akan traditional calendar\(^{157}\). In Ghana yam is one of the staple foods and it is produced in large quantities in the central and northern parts of the country including the Brong Ahafo Region. Yam is a common name for some species in the Dioscorea family and a primary agricultural commodity in the West African sub-region\(^{158}\). It is also an export commodity in Ghana. It is exported in large quantities to some European, North American and Asian countries where Ghanaians and other Africans reside and would like to enjoy some traditional dishes. In some parts of Germany for instance, yams are sold in some African or ‘Afro shops’ as they are popularly called.

The festival which primarily focuses on the religious ceremonies: offerings and sacrifices to the state god and ancestors, has other important dimensions like the *Apo* festival. These include social, cultural, economic, educational, health, tourism, sports and entertainment\(^{159}\). The religious ceremonies are the

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\(^{155}\) Meyerowitz has earlier identified this festival as the *Sanaa Kese*. See Meyerowitz, *The Sacred State of the Akan* (London: Faber and Faber Limited, 1951), 164-171. The festival in recent times has been called *Fofie Yam Festival* or *Fofie Kese* in relation to a day in the forty day (*Adaduanan*) Akan calendar. For a comprehensive discussion on the Akan calendar see Busia (1951).

\(^{156}\) For a discussion on the discovery of yam and the celebration of the yam festival by the Bono see Warren M. Dennis, *The Techiman-Bono of Ghana*, p.56.

\(^{157}\) See the 2014 program line-up for the Yam Festival at appendix, xi-xiii.


preserve of the inner circle\(^{160}\) as Arhin Brempong (2001:108-109) has rightly observed, “There is no common access to the private rites ....” This begins with some rituals performed by the priest of Ta Mensa and others at the Ta Mensa shrine as a way of consulting the god for permission to continue the festival. These rituals include animal sacrifices and feeding the state god with portions of the new yam and other ingredients. At this stage everything depended on the state god whether to grant or not to grant permission as Botchway (2014: 199) has observed, “If Taa Mensah grants the permission to celebrate the Yam festival he will be carried on the street and forecourt of Ahenfie. If Taa Mensah refuses to celebrate the Yam festival (sic), he would not be carried outside the shrine room. However the Yam festival would be celebrated by the chiefs but will not be grand.” It is interesting to note that while the state god has the power or authority to either permit the celebration of the Yam festival or not after the initial consultation, no reasons are given by the state god for its

\(^{160}\) The ‘inner circle’ includes the chiefs/queens, palace attendants, royals, priests and lineage or family heads.

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decision. It is however, important to note that the state god first eats the new yam before the ancestors, priests and chiefs/queens.

Once the state god gives approval for the celebration, the religious ceremonies continue at the paramount, divisional, lineage and family levels. Animal sacrifices are made to the ancestors who are also fed with meals prepared from the new yam, and prayers in the form of libation is offered to them on behalf of the state, division, lineage and family by the chiefs and/or leaders at those levels of the social structure of the Bono Kingdom.\(^1\) They use the occasion to thank their ancestors for their care and protection during the past year and the good harvest of yams and to solicit their help for the ensuing year\(^2\). From the above it is clear that the religious focus of the yam festival is on the role of the state god and ancestors and not on the Christian God. Some Christian chiefs and queens or chiefs and queens and others who belong to and attend churches claim that the yam festival is celebrated to offer thanks to God and not the state god but in practice their claim is not valid. Such people or Christians base their claims on the fact that in their libation prayer the Supreme Being’s (God) name is mentioned as a way of acknowledging his role in providing the yams for the festival. If this is the case why are the sacrifices made to the state god and ancestors instead of the Supreme Being? Why would they not ask for his permission to begin the celebration? Why do they fear to eat the new yam ahead of the rituals at the shrine of the state god? It is good for such Christians or members of churches to advance their argument but the

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\(^1\) For the detailed schedule of the program for the Yam Festival by the state god, traditional priests, the paramount chief/queen and divisional chiefs/queens see Meyerowitz, \textit{The Sacred State of the Akan}, p.164-171; Warren, \textit{The Techiman-Bono of Ghana}, p. 56-58; 2014 Yam Festival Program Line-Up at Appendix xi-xiii. For a comprehensive discussion on the yam festival see Botchway, \textit{Techiman State Book}, p.49ff.

\(^2\) For a discussion on the prayers offered to the ancestors and their role in the life of the living including chiefs/queens see Busia, \textit{The Position of the chief}, p. 24-26.
general “belief is that it takes the blessing of the “deities” for one to have fruitful planting season. For this reason new yam should not be eaten without due acknowledgment of the role of the gods and ancestors in making the farming season profitable.”

Like the Apos festival, there is a grand durbar to climax the yam festival.

2.6. Chieftaincy

Chieftaincy in Techiman is one of the oldest traditional and cultural institutions in Ghana. It has been part of the history and/or life of the people since the foundation of the Bono Kingdom and now the Techiman state. The institution is gender sensitive since both male and female heirs could occupy the position at various levels or divisions. While a male ruler in a Traditional Area in Ghana is generally referred to as a ‘Chief’, a female is also generally referred to as ‘Queen’. The study has already indicated that Bono traditional

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163 Dodeye U., Christianity and the Negotiation of Cultures, p.152.
164 The Durbar is the occasion used to showcase the rich traditional culture of Techiman through drumming, dancing, songs, chiefs and queens costume or regalia; the Ṣmanhene also gives a speech to outline his vision and program for the state in the coming year; Government representatives and special guests of honor also give speeches; donations are also made to the state through the Ṣmanhene.
165 See origin and history of Techiman. For some communities in Ghana chieftaincy became part of their identity during the colonial era. See Odotei & Awedoba, Chieftaincy in Ghana, p.16; Kludze, Chieftaincy in Ghana, p.1.
166 The area of jurisdiction for traditional leaders or rulers in Ghana is called ‘Traditional Area’ and ‘Divisional Area’ and the statutory bodies in charge of the areas are called ‘Traditional Council’ and ‘Divisional Council’ respectively. See ‘Chieftaincy Act 2008 (Act 759), 16th June, 2008, p.11-13 at faolex.fao.org/docs/pdf/gha83760.pdf. The Techiman Traditional Area currently covers two (2) Political Administrative Areas: The Techiman Municipality with Techiman as its capital; and Techiman North District with its capital at Tuobodom. The Techiman Traditional Council is constituted by twenty-eight Divisional Chiefs including the Ṣmanhene. See Ghana Statistical Service, 2010 Population and Housing Census, District Analytical Report: Techiman Municipality (October, 2014), 5.
167 Among the Bono or Akan a chief is called ‘Chene’, the plural is ‘Ahemfo’, and the queen is called ‘Ahemaa’, the plural is ‘Ahemmaa’. As a sign of respect, both are generally referred to as ‘Nana’, a title which is the preserve of the distinguished ancestors and the living who have advanced in age.
society is matrilineal. This implies that one could become a chief through his mother’s line of succession. Among the Bono or people of Techiman, chiefs and queens are selected from royal families. This is done in fulfillment of the requirements of article fifty-seven (57), subsection one (1) of Ghana’s Chieftaincy Act 2008 (Act 579), which defines a chief as “A person who, hailing from the appropriate family and lineage, has been validly nominated, elected or selected and enstooled, enskinned or installed as a chief or queen in accordance with the relevant customary law and usage.”

Chieftaincy in Techiman like many traditional states in Ghana operates under all the five categories of chiefs as stipulated in article fifty-eight (58) of the Chieftaincy Act 2008, Act 579, namely Paramount, Divisional, Sub-divisional, Adikro and others. There are other chiefs and queens who represent the various non-Bono tribal or ethnic groups in Techiman. The Ñmanhene and majority of the divisional chiefs and sub-divisional chiefs have their female counterparts. There is a traditional council, thus Techiman Traditional Council (TTC), which has been mandated to manage the affairs of the traditional area. It is headed by the Ñmanhene and includes the Ñmanhemmaa and all the divisional or grade I chiefs. Administratively, the council is managed by a registrar. This council is replicated at all the divisional levels in the traditional area. The Ahemfo (chiefs) in the various categories have been organized

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168 For the disqualification of one from becoming a chief see ‘Chieftaincy Act 2008 (Act 759), 16th June, 2008, at faolex.fao.org/docs/pdf/gha83760.pdf.
169 In Techiman Divisional Chiefs are referred to as Grade one (1) chiefs. The divisional chief also has a number of chiefs and queens serving with or under him.
170 Sub-divisional chiefs in Techiman are also referred to as Grade Two (2) chiefs.
171 Adikro is the plural form of Odikro which means village head.
172 For a discussion on Traditional government in Techiman see Warren, The Techiman Bono of Ghana, p.43.
173 These groups include Fante, Asante, Gruma, Dagomba, Mamprusi, Gonja, Sisala. Their leaders liaise between the Traditional Council and their ethnic groups.
according to their functions in the traditio-political set up.¹⁷⁴ Chieftaincy in Techiman, like many others in Ghana, is organized along military divisions or structure. This, therefore, makes the mobilization of chiefs and their subjects for wars the primary function of chieftaincy. There is no doubt that this used to be the primary function of chieftaincy in Ghana but things have changed, and chiefs and their subjects no longer go to war either to defend their land or take possession of land belonging to others. Currently the functions of the chief and queen have been expanded to include developmental issues as the Asantehene (King of the Asante Kingdom) has rightly indicated, “Today, to be a chief [or queen] should not be measured solely in terms of the pomp and pageantry of the office but rather in terms of the social impact of the office on the lives of the people.”¹⁷⁵ This, therefore, renders Barfuow Akwasi Abayie Boaten’s (1997:17) assertion, “It is a fact that whatever respect the chief has, these days, among his people is the religious role he plays as the high priest and the living representative of the ancestors” problematic.

There are religious rituals and/or rites associated with chieftaincy in Techiman.¹⁷⁶ These rituals begin from the person’s installation or enstoolment and continue till death or destoolment or abdication. After going through the private¹⁷⁷ installation processes in the stool room¹⁷⁸, the Ṣmanhene and the

¹⁷⁴ For the statuses and functions of chiefs in Techiman see the list of chiefs in the Techiman Traditional Area at Appendix, viii-x.
¹⁷⁶ This is true for the Ṣmanhene, Ṣmanhemaa and grade I chiefs and queens.
¹⁷⁷ There is a public aspect of the installation processes which include the chief being carried shoulder high through the principal streets of the town, swearing of oath to the
grade 1 chiefs are required by custom or tradition to appear before the state deity, *Ta Mensa*, to swear an oath declaring their dependence on the deity for guidance, strength and power. Before this, the chief elect is confined indoors for a period of forty days.\(^\text{179}\) These rituals are expected to serve as a bond between the new chief and the ancestors whom he represents before the people.\(^\text{180}\) The view is that the chief derives his power from the ancestors to enable him mediate between the living and the ancestors (Ray D. I., 2003:7).\(^\text{181}\) From there the chief continues to nourish his relationship with the ancestors and the state deity through libation and animal sacrifices on special occasions like the annual yam festival and other days when the need arises. For George B. N. Ayitey (1991:118-119), such sacrifices to the ancestors enable traditional leaders “to obtain their [ancestors] blessings in tribal undertakings (as in war), mediate between them and his people, and to prevent them from punishing the tribe (because of disobedience or non-adherence to traditional customs) with pests, drought, sickness or hunger.”

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\(^{178}\) As part of the installation rituals in the stool room the chief elect is seated on one of the ancestral black stools three times, swears before them (ancestors) by holding the *Mponponsuo* sword amidst libation prayer and animal sacrifices.

\(^{179}\) This 40 days period is called *Pataso*. During this time he is taught some aspects of traditional culture such as dressing, dancing in public, the art of public speaking, good grooming and how to comport himself in public.

\(^{180}\) The rituals also legitimize the chief or queen’s position as the living representative of the ancestors. This is supposed to make them so powerful and sacred that offence against them is viewed as against the ancestors.

The understanding is that the ancestors own the land and upon assumption of the stool\textsuperscript{182} the chief or queen is given the authority to hold it in trust or take care of it for the ancestors.\textsuperscript{183} Land in this case is limited to the customary law definition which includes its physical properties and spiritual elements and ancestral heritage (Agbosu, 2003).\textsuperscript{184} The chief therefore becomes the living custodian of their ancestral or stool land and the traditions and customs governing the use of land and the society as a whole (Janine M. Ubink, 2008:137). David Anaafo (2011) identifies this as the ‘allodial title’ where one holds land in trust for a community, family, clan or group of people. Blocher (2006) has further identified chiefs as the alodial title holders in the Ashanti and Brong Ahafo regions.\textsuperscript{185}

There is, in addition, the public swearing of the traditional state oath or oath of allegiance where the new chief swears to \textit{nananom} and people present declaring his willingness to respond to their call to duty whether rain or shine


\textsuperscript{183} In Techiman, land is generally referred to as ‘\textit{Nananom nkonnwa asaase}’ meaning ‘ancestral stool land’. Currently there is a ‘Stool Land Office located at the \textit{\textendash;}manhene’s palace. The office is manned by professionals who see to the administration and documentation of all stool lands in Techiman. For a discussion on the ancestral stool land see Busia, \textit{The Position of the chief}, pp.44-47.


except only when he is sick. Commenting on the significance of this ceremony Kludze (2000:210) says:

It is a requirement of customary law that this should be done in order to give the new chief his full regal authority and proper status. It is an expression of political allegiance to the other political authorities of the chiefdom and the people over whom the chief is to rule. It is an open declaration of the preparedness of the new chief to shoulder the responsibilities of the office. He solemnly and publicly pledges himself to uphold, maintain and preserve the sacred traditions and institutions of his people, which are his ancestral trust, and to dispense justice to all.

There is also the *Ntamkese* (Great Oath) of Techiman which is strictly forbidden to be invoked by the citizenry. It is called the *Techimanhene Wukuada* (Techiman chief's Wednesday), and it is related to the gruesome murder of the *Techimanhene*, Nana Yaw Kramo by some of his own subjects because he was alleged to be a wicked and authoritarian ruler. This occurred on a Wednesday in the year 1927 hence the *Wukuada* (Wednesday) attached to the oath. Such oaths in some traditional societies in Ghana usually serve as reminders of a bitter or an unpalatable historical event hence the classification as a taboo. The arbitrary invocation of this oath by the citizenry is taken as an offence not only against the living *Imanhene* but also against the tribal ancestral stool, and for that matter the Bono tribe. If one invokes it in a feud it means the matter is serious and must then be settled at the *Imanhene’s* palace. Offenders are punished or sanctioned according to the custom of the traditional area, which includes providing drink and/or animals for sacrifices to pacify the ancestors.
There are a number of taboos regulating the life and behavior or activities of chiefs and queens in Techiman. The taboos and installation rituals make the position of the chief or queen sacred (Akrong: 2006:196-197; Owusu Brempong: 2006:213,222; Gyetkye (1996), Busia: 1951:37,39; Seth Tweneboah, 2012). Some of the taboos are religious while others are non-religious. Examples of the religious ones are that the Įmanhene must cross the river Takyia blindfolded\(^{186}\); the chiefs and queens must not eat or taste new yam until the necessary rituals are performed at the shrine of the state deity and the ancestral stool room\(^{187}\). Some of the non-religious taboos include the following: not eating in public, quarreling, stealing, walking barefooted, drunkenness, fornication, and many others. The taboo breakers were destooled\(^{188}\) or they will be destooled. The above pose a great challenge to the Christian heir who accepts to occupy the stool as a traditional leader. Must he or she accept the offer and refuse to go through the installation rituals? Should one accept the offer but refuse to honor the ancestors and the state deity by not performing libation and sacrifices? Should they refuse to uphold the taboos governing the office? Should they decline the offer entirely and therefore miss the opportunity to serve their people because of their faith? Or they must accept the offer and go through the ritual processes and later work hard to effect some changes in accordance with their faith? How would the masses view or respond to such a person? Does the state have a place for such

\(^{186}\) The River Takyia lies between Techiman and Buoyem in the Techiman Traditional Area. The myth surrounding it was that the then chief and founder of Techiman, Nana Takyi turned into a stream on his way to Buoyem to avoid being captured by pursuing assailants hence the taboo for subsequent Įmanhene to view it when crossing it.

\(^{187}\) See the section on Bayedie (Yam festival).

\(^{188}\) An Įmanhene of Techiman Traditional Area was destooled because he breached the taboo about River Takyia. For a discussion on this see Owusu Brempong, Chieftaincy and Traditional Taboos, in Ódotsei & Awedoba, p.226.
a person in the traditional leadership or office? What challenges do Christian chiefs and queens face in relation to the religious rituals vis-à-vis their faith? How does the church support such members to overcome those challenges? What programs does the church have for members who have assumed traditional leadership positions? Should the church encourage her members to get involved in the traditional culture of the people and work towards transforming them? Or should the church discourage her members from taking part in them? The church in Techiman faces what Jurgen Moltmann (1975) calls the ‘Identity-Involvement Dilemma’ as he rightly observed about theology:

The more theology [or the church] tries to be relevant to the social [and cultural] crises of its society, the more deeply it is itself drawn into the crisis of its own Christian identity. This two-fold crisis is called ‘identity-involvement dilemma’. But it is not a product of the twentieth century, nor is it in fact a dilemma. It is of the essence of Christian theology [or the church] from its inception that it investigates ever anew its relevance to the world and its identity in Christ.  

It is important to note that the religion, traditions and customs or culture briefly outlined above have been in existence long before the advent of Christianity in Techiman. They have in no small way contributed in shaping the very identity of the people of Bono-Techiman. Chieftaincy, traditional festivals and Bono indigenous religion – the place of ancestral cult and state deity – are interrelated. The people hold the above in high esteem; they

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celebrate and protect them; and are ready to defend them from any ‘foreign’ or external influence and interference. This does not mean that the religion and traditional culture of the people of Bono in Techiman have not undergone any change since their inception. The point is, as long as the people continued to interact with people from other cultures and religious backgrounds, change, as a result of external influence and/or transfer of culture, is inevitable.

2.7. Christianity

The people of Techiman knew and practiced only one religion: the indigenous or traditional religion until the last decade of the nineteenth century (C19th) when the Wesleyan Missionaries established a congregation in Techiman.190 The establishment of the Wesleyan church was itself either a coincidence or an act of divine grace as indicated by Kofi Annan-Bennett (2009:17) that the Wesleyans were originally petitioned by the then Techiman chief, Nana Gyarko, to help establish a school in Techiman but the Missionaries later used the few pioneer students to establish the Wesleyan congregation. The establishment of the first Christian church in Techiman was not without challenges due to the hostile nature of the indigenous people who needed to protect their land, religion and traditional culture from external influence.191 Botchway (2014:15) indicates that as of the year 2009 there were about two hundred and seventy-five (275) Christian congregations operating within the TTA. The Ghana Statistical Service (2014:xii) has identified almost sixty-six

191 The Wesleyans relocated to Wench in the residence of the first white Missionary was attacked and burnt because the priest of the Techiman state deity outlawed the presence of a white man as a taboo for the deity, Ta Mensa. See Kofi Annan-Bennett, The Impact of Methodism in Techiman Area, p.39.
percent (65.9%) of the population of the Techiman Municipality to be Christian per the 2010 Ghana Population and Housing Census. This is made up of Catholics (18.5%), Protestants (14.1%)\(^{192}\), Pentecostals/Charismatics (21.7%)\(^{193}\) and other Christians (11.6). The 2010 GEC’s Ghana Church Survey identified seventy-five (75) classical and neo-Pentecostal or Charismatic churches with more than a hundred and forty (140) congregations or assemblies in various communities of the TTA.\(^{194}\)

A good number of the Pentecostal/Charismatic churches were founded in Techiman and therefore have their headquarters in Techiman. These churches were founded by some individuals and are managed by the founders and their spouses and associates. They are noted for literal reading and interpretation of the Bible and reliance on the Holy Spirit for guidance.\(^{195}\) In Ghana such churches are called ‘one man church’ because of the nature of their establishment and management. They are not accountable to any one and a number of them do not belong to any ecumenical body both at the national and local levels.\(^{196}\)

\(^{192}\) This comprises Anglican, Lutheran, Methodist, Presbyterian and Evangelical churches. They are also referred to as Mainline or Historic churches.

\(^{193}\) This comprises African Indigenous/Independent, Classical Pentecostal, Neo-Pentecostal/Charismatic churches.

\(^{194}\) Per the GEC’s survey, seven (7) of these churches have seventy-two (72) congregations or assemblies in the TTA. The breakdown is as follow: CoP (33); Baptist Church (9); CAC (5); Deeper Life (9); AG (6); Apostles’ Continuation (5); Apostolic Church (5).


\(^{196}\) There are two main ecumenical bodies in Techiman: Local Council of Churches (LCC); and Ghana Pentecostal and Charismatic Council (GPCC). The LCC is open to all churches within a particular area or town and seeks to bring them together for a common course or programs such as the Christian Home Week and Bible Week which are organized by the Christian Council of Ghana and Bible Society respectively. The GPCC on the other hand is open to only Pentecostal and Charismatic churches within a particular area or town. Both
There is also a number of Bible study and prayer groups or ministries operating within Techiman.\textsuperscript{197} They are mostly led by people who believe they are spiritually gifted and have been called to minister to the needs of their clients. It is interesting to note that majority of the leaders of these groups belong to the mainline churches. The membership of the groups cuts across the various strands of Christianity: Catholics, Protestants, Pentecostals and Charismatics.\textsuperscript{198} This makes the groups non-denominational since their meetings or activities are open to all and sundry. They usually meet in the night for their activities which include prayers for healing, deliverance, and specific prayers based on prophecies and word of wisdom or revelation, and Bible study. The groups’ mode of operation therefore makes it no different from some Charismatics as identified by Jean-Jacques Suurmond (1994:22-24) in his five characteristics of charismatic celebration namely oral liturgy, narrative theology and testimonies, participation in prayer based on the gifts of the Spirit, intuitive communication (dreams and visions), and body and spirit experienced as a whole expressed in prayer for healing. These days, charismaticism is not the preserve of only Pentecostal and Charismatic churches since many churches including mainline do allow members with special gifts of the Spirit to organize and lead special prayers for healing and deliverance.\textsuperscript{199}

\textsuperscript{197} Some of the groups are as follow: Christ the Same Evangelistic Ministry International (Founded in 1979 by a Methodist Evangelist, David Owusu Ameyaw, based at Asueyi within the Techiman Traditional Area); Action Prayer & Evangelical Ministry (Founded in 2008 by Stephen Gyan, a Methodist, based in Techiman); Gilgal Prayer Ministry (Founded in 2014 by Julius Akuoko, a Methodist elder, based in Techiman).

\textsuperscript{198} Some Muslims sometimes do attend or participate in their meetings.

\textsuperscript{199} Tuesday (9am-12noon) has been set aside for such prayer activities in almost all the churches in Techiman. People do attend these prayers in their numbers. One does not need
There are also a number of Parachurch organizations\(^{200}\) functioning in Techiman. Among these are the Scripture Union (SU)\(^{201}\), Full Gospel Business Men’s Fellowship International (FGBMFI)\(^{202}\), and (Women) Aglow International\(^{203}\). They are non-denominational and their activities often include prayers, Bible Study and sharing of personal testimonies among others.

A good number of the chiefs and queens and some palace attendants now belong to some churches in Techiman.\(^{204}\) This really presents a good opportunity for collaboration between chieftaincy and the church and for that matter traditional culture and Christianity.

### 2.8. Collaboration between Chieftaincy and the Church

The collaboration between Chieftaincy and the Church in Techiman dates back to the establishment of the first Christian congregation there during the reign of Nana Gyarko in the later part of the nineteenth century.\(^{205}\) The King's warm reception accorded the Wesleyan missionaries from the onset laid the

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\(^{201}\) The SU also operates in all the Senior High Schools (SHS) within Techiman. For a detailed discussion on the SU see Adubofour S. B., *Evangelical Parachurch Movements in Ghanaian Christianity*. PhD Diss., University of Edinburgh, (1994); see also [www.sughana.org](http://www.sughana.org).


\(^{204}\) For example, the Ṣmanhene, Oseadeeye Akumfi Ameyaw iv, Ṣmanhema, Nana Abrafi and some divisional and sub-divisional chiefs and queens belong to the Methodist Church in Techiman.

\(^{205}\) See the section on Christianity in Techiman.
foundation for a meaningful and/or fruitful collaboration between the two. The late Jmanhene was on record to have helped the Wesleyan Missionaries to establish the first school in Techiman. This later led to the beginning of Christianity in Techiman. Aside the allocation of plots of land for the establishment of the school, Annan-Bennett (2009:32) indicates that Nana Gyarko also provided protection for the missionaries and pupils to start the school. The initial challenges notwithstanding, Annan-Bennett (ibid:33) further observed that the cordial relationship between the King and the missionaries led to the spread of the gospel. The idea of traditional leaders offering plots of land to Christian missionaries for their projects is an age old one as shown by Agbeti (1986:3) that the then Elmina chief offered land to the first Portuguese and for that matter European merchants and missionaries to build a fort and chapel in the later part of the fifteenth century. Traditional leaders in Ghana continue to collaborate with the church by offering land for church projects.

These days it is not uncommon to see nananom (chiefs and queens) showing up to grace church related programs upon invitation.\footnote{Some of these programs include Annual Fundraising, Anniversaries, Conventions, Camp Meetings, Commissioning or Induction or ordination of pastors and others. Nananom also support such occasions by donating sums of money to the churches concerned.} Nananom and the church have also collaborated in the area of out-dooring of a new chief or queen. The church often offers spiritual support and some cash donation to the new leader during the occasion.\footnote{For a copy of a chief’s out-dooring program I have attended and fully participated in, see Appendix, xvii.}

Some traditional states in Ghana do organize a special non-denominational Thanksgiving Service to climax the annual festivals where the church is called upon to take a leading role. This used to be the case in Techiman as part of the
Bayedie Festival but in recent times no such program is organized. The Omanhene rather sits in state at his palace with the Omanhemaah and other chiefs to welcome the various churches and give a short speech. The pastor or leader of the church then offers prayers to thank God and solicit his blessings for nananom and the state. The church then follows it up with a cash donation.

The church and the TTC also played an important role to compile and launch the Takyiman State Book in March, 2014.\textsuperscript{208} The church cooperated with the state by providing data for compilation and contributed in cash towards the project. Churches paid special levies to support the project and also played a leading role during the official launching.

In Techiman, a number of educational institutions,\textsuperscript{209} health facilities, cooperative credit unions and economically viable projects belong to churches. These have been made possible partly as a result of the cooperation between nananom and the church.

In 2010 the church and nananom organized and participated in a program dubbed “Land Redemption Summit 2010”. It was a prayer and/or intercessory program aimed at redeeming the state from demonic influences and ushering it into divine prosperity.\textsuperscript{210} Speakers included one pastor Otoyo and two other Nigerian pastors. The Traditional Area was represented by some chiefs and queens while some pastors from the LCC represented the church.

\textsuperscript{208} The book is about the history of Techiman and other relevant issues including histories of the various churches in Techiman.
\textsuperscript{209} These include basic (Primary and JHS), SHS and University.
CHAPTER 3

3.0. RE-EVALUATION OF CHRISTIANITY AND CHIEFTAINCY

3.1. Introduction

Since the middle part of the twentieth century (C20th) there have been several efforts by various scholars and authors to re-evaluate aspects of African culture in relation to Christianity: mission and/or theology. Notable among these were or are Busia (1955); Williamson (1955; 1974); Idowu (1965); Pobee (1979); Dickson (1984; 2000); Bediako (1990; 1995; 2000); Parratt (1987); Martey (1993); and Opuni-Frimpong (2012). Their efforts have brought about issues like African theology, inculturation, indigenization, contextualization, intercultural theology and liberation theology among others.

As a result of the re-evaluation project, Dickson (2000:3) wrote about the exclusivist nature of the church towards traditional culture. He indicated that this attitude started with the early Christian missionaries to Africa. On the manifestation of this attitude Dickson (ibid) has this to say:

> Exclusivism has manifested itself in a variety of ways: In keeping at a distance the local cultural reality either because no serious thought is given to the possibility of the development of a form of Christianity which is not necessarily identified with the missionary's brand of it, or because the local culture is seen as a force which nullifies the missionary's efforts.

Some Africans who could not bear with the exclusivist posture of the church began to search for a truly African religious identity and for Dickson (ibid:126) the quest led to the establishment of movements like the Afrikania Mission in

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Ghana\textsuperscript{211} and Goddianism in Nigeria\textsuperscript{212}. Dickson (ibid: 129-132) again acknowledged the role of the African Independent Churches in this quest. In the Ghanaian political landscape there was a project we generally termed as Sankofa\textsuperscript{213} which was championed by politicians. Birgit Meyer (1998)\textsuperscript{214} has observed that Sankofa, for most people, is the symbol of African identity, nationalism, and cultural revival against the onslaught of westernization, and foreign religious traditions. Currently, two aspects of Ghanaian traditional culture which have seen great revival and tremendous patronage are chieftaincy and traditional festivals. These have been linked to the Sankofa project initiated years earlier.

\textbf{Figure 1: The Sankofa Symbol}  Sankofa-“return and get it”

\begin{figure}[h]
\centering
\includegraphics[width=0.5\textwidth]{sankofa_symbol.png}
\caption{The Sankofa Symbol}
\end{figure}

\textsuperscript{211} This movement was founded by Osofo Okomfo Damuah, formerly a priest of the Roman Catholic Church and his main concern was ‘Afrocentrism’, a term used for the African’s self-knowledge and desire to work effectively for the development of the African continent. See Dickson, \textit{Uncompleted Mission}, p.126. For a detailed discussion on the Afrikana Mission in Ghana see Samuel Gyanfosu, \textit{The Development of Christian-related Independent Religious Movements in Ghana, with special reference to the Afrikania Movement}. PhD. Thesis, University of Leeds, (1995).

\textsuperscript{212} Goddianism was founded by Chief K. O. K. Onyioha and it is aimed at giving African religio-cultural traditions a greater visibility at the expense of Christianity. See Dickson, \textit{Uncompleted Mission}, p.128. See also A. U. Ihedinma, \textit{Towards the Return to Traditional Religion among the Elite of Igboland, Nigeria, with Special Reference to the Godian Religion}. M.Phil. thesis, University of London (1995).

\textsuperscript{213} Sankofa means going back to our roots. In relation to culture it implies going back to our cultural roots to make culture an aspect of development. See Akrong, \textit{Traditional Religion and Christianity}, p.54; Max Assimeng, \textit{Religion and Social Change in West Africa: A Introduction to the Sociology of Religion} (Accra: Woeli Publishing Services, 2010), 201, Second Edition. See also Telda Ellen, \textit{Sankofa: African thought and education} (New York: Lang, 1995); For the Sankofa symbol see Figure 1.

\textsuperscript{214} Cited in Akrong, \textit{Traditional Religion and Christianity}, p.54.
Recently, there have been attempts by some denominations in Ghana to reach out to traditional leaders. Notable among these are the Asante Presbytery of the Presbyterian Church of Ghana (PCG) and the Church of Pentecost (CoP). The Asante Presbytery of the PCG organized its first ever “Thanksgiving Service for Nananom for their contribution towards Church Growth in Ghana.”215 The event took place in Kumasi, the head office of the Asante Presbytery and capital city of the Ashanti Region, on 14th November, 2010. It was under the theme “Kings of the earth shall bring their glory into God’s presence.”216 The program which was supposed to be an annual event was aimed at acknowledging the contributions of traditional leaders within the Asante Presbytery towards the church’s mission in the area. The then Presbytery Chairman, Rev. Dr. Kwabena Opuni-Frimpong, who organized the maiden event used the occasion to outline the church’s approach towards its mission to the palace.

The CoP, in her bid to take the gospel to the palace and thereby minister to the spiritual needs of traditional leaders, organized a national conference for chiefs and queens in Ghana dubbed, “Royals in Worship Conference 2014”.217 The theme was, “Impacting Generations: The Church’s Mission to the Palace” and the venue was the Pentecost Convention Centre, Gomoa Fetteh in the

215 See the Program brochure, Presbyterian Church of Ghana, Asante Presbytery. 1st Thanksgiving Service for Nananom for their contribution towards Church Growth in Ghana (14th November, 2010); See also Presbyterian Church deepens relations with chiefs at http://edition.myjoyonline.com/pages/news/201011/56006.php (Published on 16/11/2010 and retrieved on 02/02/2014).
216 The theme was an extract from the book of Revelation chapter 21 verse 24. This Scripture quotation has been developed further in chapter 6 as the Creed of the FCCQ.
Central Region. In his opening address to participants of the conference, Apostle Dr. Opoku Onyina, the chairman of the CoP, acknowledged the gulf existing between the church and the chieftaincy institution but indicated that the conference sought to bridge that gap. The topics treated included the following: The church’s mission to the palace; the making of traditional leaders and its lessons for Christian leadership development; relating to our cultures and traditions as Christian converts: some historical, theological and biblical perspectives; authority symbols in traditional leadership; the saving power of the gospel; and the place of royalty in the Bible. Among the resource persons were Rev. Dr. Kwabena Opuni-Frimpong (PCG), Pastor Samuel Ofori (CoP) and Rt. Rev. Prof. Osei Sarfo-Kantanka (MCG). This initiative received commendation from Honorable Henry Seidu Danaah, the then minister for Chieftaincy and Traditional Affairs, who was present at the conference.218

Regarding the attitude of the church in Ghana towards traditional culture, there appears to be some level of improvement as some Christians or churches continue to reinvent aspects of traditional culture and incorporate them into their liturgy and theology.219 But there is still more to be done especially in the area of the church’s participation in chieftaincy and traditional festivals in Ghana. Little wonder Asamoah-Gyadu (2011: 69) identifies the question of ‘chieftaincy and the Christian’, among others, as yearning for guidance from the church. Some continue to reject and demonize the institution and the traditional festivals.220 Some members who have braved the odds and dared the consequences to assume traditional leadership positions have had cause to

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219 See Asamoah-Gyadu, Contemporary Pentecostal Christianity (2013).
220 For a detailed discussion on the demonization of chieftaincy and traditional festivals see chapter 4.
complain about their neglect and alienation by the church. For others, the church treats them like aliens in their own land. There are no conscious efforts by the church to identify and organize them beyond the usual visitations and donations at annual festivals.

The above must have played a significant role in motivating some Christian theologians and for that matter the Church to reconsider her mission in relation to some aspects of traditional culture in Africa.

In this chapter, I consider the re-evaluation, in particular, of the church’s participation in chieftaincy in Ghana in relation to her mission. I will first examine aspects of Ghanaian traditional leadership culture in the church. I will then follow it up with discussions based on material from three personalities in relation to the Christian and by extension the church’s participation in chieftaincy: the first deals with an admonishing by a Christian queen; the second is a question posed by a Christian pastor and scholar; and the third is a practical example of a Christian queen.

3.2. Aspects of Traditional Leadership Culture in the Church

In this section, the study identifies some parallels between aspects of traditional leadership and leadership of the church in Ghana. Here, I enumerate a number of these aspects.

3.2.1. Traditional Authority

There is a perception in traditional parlance that the traditional leader’s authority emanates from the ancestors as they sit on their stool. This sometimes makes them powerful and fearful. Any offense against a traditional leader is interpreted as offense against the ancestors and therefore incurring
the wrath of the ancestors and in some cases state deities. In the church, the view is also that the pastor represents God and for that matter any offense against them is interpreted as offense against God and therefore incurring his wrath. Sometimes a person who spoke against a pastor is excommunicated just like those who are banished from the traditional community for offending a chief and for that matter the ancestors.

3.2.2. Palace Seats

Traditional leaders are elevated through the occupation of special seats in the palace and at a public forum. This is done to separate them from the rest of the masses and to accord them the dignity and honor deserving of their status. Traditional leaders who attend church too are given a special place to sit. In the church the pastors and/or elders sit either in the sanctuary or altar or a specially designated place within the chapel to set them apart from the rest of the congregants. In some of the churches the seats for the pastors are of different sizes thereby signifying the ranks of the pastors who sat on them.

3.2.3. Dancing in Public

When dancing at church or any public forum both traditional leaders and pastors attract a number of the masses around them to congratulate and support them. The masses do so by waving handkerchiefs or spreading pieces of clothes on the ground before them or raising their hands to congratulate them amidst shouting. It is rare to see this category of people dance in public so such occasional moments attracts the masses.

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221 This specially designated place in the palace is called ‘Pato’ in Akan. The traditional seats or stools arranged there are of different sizes and designs.
3.2.4. Out-dooring of a new Traditional Leader
The public out-dooring of a traditional leader is a moment for social gathering that goes with fanfare. Family members and loved ones are usually invited to witness and participate where many donate in cash and kind to the new leader. In addition to the religious aspect of the commissioning or ordination or induction service for a pastor, there is a social aspect characterized by fanfare, joyous celebration and donation in cash and kind by relatives, friends and loved ones. In short both events have religious and social aspects.

3.2.5 Arbitration
Traditional leaders arbitrate in cases between litigants within their jurisdiction at the family, lineage, divisional and state levels. Many of these cases bothered on relationships and customary matters aimed at reconciling the litigants even if one is found guilty and punished. In the same way, church leaders or pastors and elders do arbitrate between members of their churches and sometimes cases involving a member of their church. Their aim is to reconcile such parties just like what pertains in the traditional set up. This serves as a way of lessening the burden of litigating in the law courts and its attendant consequences. In Ghana now the law courts are advocating for what is called ‘Alternative Dispute Resolution’ and such an initiative by traditional and church leadership is most welcome.

3.2.6. Eating in Public
In Ghana by convention, it is a taboo for traditional leaders to eat in public so as not to disgrace the stool or state and not to bring their names into disrepute. By virtue of their positions in the church pastors or elders must be
careful in selecting where to eat in public. Like traditional leaders, pastors and/or elders must not be seen eating outside their home or in public.

3.2.7. Dress Code

The dress code for the two is always under public scrutiny. As much as possible traditional and church leaders are expected to dress decently in and outside the palace and manse respectively. In the traditional set up the leaders are careful about the kind of dress or cloth to put on. A divisional chief or queen dares not compete with a paramount chief/queen on the basis of their dress code. This pertains in some churches too as pastors are identified by the color of their clerical shirts because the colors depict their positions.

3.2.8. Titles

Another significant aspect of traditional leadership found in the church is the use of titles. As indicated earlier in this study, among the Akan in Ghana traditional leaders are generally referred to as *Nana* but it is not uncommon to find some additional titles attached to their stool names.\(^{222}\) These days some pastors have also appropriated or ascribed, especially some academic titles to themselves without merit.\(^{223}\) A number of churches in Ghana have the office of a Bishop and sometimes the people including those in the traditional set up refer to them as *Nana* Bishop in relation to their status in the church and community.

\(^{222}\) Some these chieftaincy titles are *Otumfoo* (Great one), *Oseadeyo* (The accomplisher), *Oyeadeyie* (Repairer of things), etc.

\(^{223}\) The academic title ‘Dr.’ is the most appropriated and abused among some pastors. The title ‘Prophet’, which is a Biblical office title, is also widely been misused among some pastors.
3.3. Christianity and Chieftaincy

In this section I consider material from three personalities: Nana Amponsah Mununkum II’s admonishing; Rt. Rev. Osei Sarfo-Kantanka’s question; and Nana Dokua’s practical life. This will give a fair idea of whether a Christian can take up chieftaincy positions and how this could be done.

3.3.1. Diadee Na Som Yehowa: Nana Amponsah Mununkum II

Nana Amponsah Mununkum II was the queen of Nkyeraa Traditional Area in the Wenchi Municipality in the Brong Ahafo Region of Ghana. She was also a deaconess of the CoP who worshipped at the Dansoman Estate Assembly in Accra. She and members of her evangelistic team admonished traditional leaders through songs and sermons to worship God. It is the lyrics of this song entitled ‘Diadee Na Som Yehowa’ and one of their sermons which have been translated, analyzed and interpreted as part of this study.

3.3.1.1. Evangelistic Project

One of the key characteristics of Pentecostalism is the ability to evangelize using every available opportunity. Pentecostals evangelize through songs, words and deeds. No wonder Nana Amponsah Mununkum II saw her song as a tool for evangelism. She received the lyrics of the song through dreams. This is

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224 Unfortunately Nana Amponsah Mununkum II is not alive to tell her story: How she practically lived as a Christian queen in relation to the religious challenges of ancestral cult, libation and idolatry.

225 The Album was launched on Saturday, 12th August, 2006. See Queen Mother Launches Album’ www.modernghana.com/...pageNum1/ags-provide..... (Posted on 16/06/2006 and retrieved on 11/01/2015).

226 This particular sermon based on the character of Abigail in I Samuel 25:25-26 was preached by one Deaconess Elizabeth Antwi Agyei of CoP, Dansoman SSNIT Flat Assembly, Accra. See Queen Mother Launches Album. www.modernghana.com/...pageNum1/ags-provide... Data on the song and sermon was sourced from a Compact Disc (CD).
something she interpreted as having a divine source and command as Elizabeth noted in her sermon:

Eyε me Nana na eso daεε se memma Ahemfo nyinaa nte na won
nyinaa nni adeε na wɔnsom Nyame, kyereɛɛ wɔnkw aɔre. My queen had a dream that I should tell all traditional leaders to worship God, go to church as they rule or reign.

Pentecostals and Charismatics have always taken intuitive experiences such as dreams and visions seriously as a form of divine encouragement and instruction (Suurmond, 1994:24). The revelation or dream and for that matter the lyrics of the song are for a specific audience and with a specific message: for all traditional leaders and the message is to encourage them to believe in God and worship him. This is reiterated elsewhere:

In her dream, God asked her to take the good news to all traditional areas so that chiefs, queen[s] and everyone will [acknowledge] God in all their activities. In a ministration she advised all chiefs and queens to give their lives to God as King Solomon, David and Queen Esther availed themselves for God to use and bless them.227

Nana Amposah Mununkum II thereafter embarked on an evangelistic mission having been convinced that indeed God had called and commissioned her into that special evangelistic project, and that her colleague traditional leaders are in need of God’s salvation and help in their reign. The team had a mandate to go wherever God sent them in fulfillment of the Great Commission.

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227 See Queen Mother Launches Album at www.modernghana.com/...pageNum1/ags-provide.....
3.3.1.2. A Call to Renounce Idolatry

Though not specifically mentioned in the lyrics, the general perception among some Christians is that chieftaincy in Ghana is associated with idolatry.\textsuperscript{228} Nana Amponsah Mununkum II with her Pentecostal background and beliefs is indirectly admonishing her colleagues to renounce all forms of idolatry and believe in God and worship him alone. The point made by Nana is that the reward or consequence of idolatry is eternal death but the worship of God leads to eternal life:

*Diadee Na Som Yehowa na w’anya daa nkwa.*

Worship God for eternal life as you rule or reign.

It is important to note that in her admonishing, Nana Amponsah Mununkum II must have had in mind the traditio-religious demand and the challenges it poses for chieftaincy in Ghana. This traditio-religious demand includes drink or food and animal offerings and sacrifices to deities and ancestral cults. Traditional leaders in Ghana are obliged to fulfill this requirement especially during festive occasions.

3.3.1.3. God is the source of Kingship/Queenship

God is presented in the sermon as the source of kingship and queenship:

*Nyame si hene, si \textit{\textacutenkwa}.*

God sets up a chief and queen.

The implication is that if God is the source of kingship or queenship then he alone must be worshipped and consulted for help. It also points to the divine nature of kingship and queenship and this fact is widely acknowledged by

\textsuperscript{228} This perception has been contested by some Christian chiefs and queens as false. See Sarfo-Kantanka, *Can A Christian become a chief?* (2014), 124, 128.
some traditional leaders including non-Christians. This makes one accountable to God in their dealings.\textsuperscript{229}

3.3.1.4. Welfare of the People

Nana Amponsah Mununkum observed that God has a reason for setting up kings and queens. This includes the welfare of the people or citizenry. In setting up kings and queens God has the welfare of the people in mind. This means that kingship or queenship is not an end in itself nor is it for selfish gains. The time of warfare is over and the dynamics have changed, and God expects traditional leaders to lead their people to enjoy peace and economic prosperity:

\textit{Se ɛnam wo so bɛma nkorɛfo, ne nkorɛfo a ɛwɔ ɛhema ɛn'ase no akoma atɔ won.}

That through you [the traditional leader], the people, and people who are under the queen’s authority will prosper or enjoy peace. She believes that it is only Christian chiefs and queens who are best positioned to fulfill God’s plans for chieftaincy and the citizenry.

3.3.1.5. Wisdom is required

Using the Biblical Kings David, Solomon and Queen Esther as examples the preacher reiterates the need for traditional leaders to be endowed with wisdom to enable them lead perfectly. Wisdom, according to the preacher has

\textsuperscript{229} The ancestral cult surrounding chieftaincy in Ghana makes some traditional leaders believe that they are accountable to their ancestors.
its source in God and he gives freely to anyone who asked him\textsuperscript{230} as he gave to
King David to rule over his people:

\textit{Nyame na \w{w}wo nyansa a \w{c}de dom ne manfo; Nyame na \w{c}dom David
nyansa a \w{c}de di ahennie.}

It is God who has wisdom, which he gives to his people; God gave
David wisdom for his kingship.

For her, the wisdom that God gives to rulers is able to help them bring peace to
where there is none. The understanding is that God gives wisdom to chiefs and
queens who worship him alone.

\textbf{3.3.1.6. Kings and Queens have a place in Heaven}

The song motivates kings and queens to look to the future where they would
be part of God’s eternal kingdom. Quoting Revelation 21:23-24\textsuperscript{231} to support
her claim that God has a place for kings and queens in his future heavenly
kingdom, Nana, on behalf of all kings/queens thanked God for making
provision for them to spend eternity with him. She further pledged to worship
him in truth and spirit and to love him with all their heart, mind, and body. For
her, the pledge was a personal commitment as a traditional leader to ensure
that they do not miss out in the eternal heavenly kingdom.

The question is, “Looking at the traditional spiritual or religious demand on
chieftaincy in Ghana, is it so easy for the Ghanaian traditional leader to totally
commit their life to God?” This and many other questions will serve as the
basis for the discussions in the next section.

\textsuperscript{230} She quoted from the Epistle of James 1:5, “If any of you lacks wisdom, let him ask God,
who gives generously to all without reproach, and it will be given him” (\textit{The ESV Study Bible, English
Standard Version}).

\textsuperscript{231} “And the city has no need of sun or moon to shine on it, for the glory of God gives it light,
and its lamp is the Lamb. By its light will the nations walk, and the kings of the earth will
bring their glory into it.” (\textit{The ESV Study Bible, English Standard Version}).
3.3.2. Can a Christian Become a Chief?: Osei Sarfo-Kantanka

Osei Sarfo-Kantanka is an ordained minister of the Methodist Church Ghana. He served as the Director of Lay Ministries (2006-2009) and later as the Bishop of the Kumasi Diocese (2009-2015) of the Methodist Church Ghana. He had earlier served as a full time lecturer in Plant Breeding at the Kwame Nkrumah University of Science and Technology (KNUST) in Ghana, where he rose to the position of Full Professor.

3.3.2.1. Introduction: Christianity as Incarnation and Contextual

Sarfo-Kantanka first draws the attention of the reader to the view that Christianity is incarnation. This is because God through Jesus appeared in human form to participate in human activities. For Christ to become relevant vis-à-vis total salvation of the people he must become incarnate wherever he is preached. Contextualization is the way to bring about this in every culture. For him, the church in Africa is bedeviled with what he termed ‘cultural imperialism’ which she inherited from the early missionaries and the only way to free herself is to take seriously the question of contextualization.

Going further, Sarfo-Kantanka identifies chieftaincy as one of the cultural areas that needs to be examined by the church. On the place of chieftaincy in Ghana and most parts of Africa Sarfo-Kantanka has this to say:

Chieftaincy as an institution is the hub around which the wheel of culture turns in Ghana, and probably in most parts of Africa. The position of the chief is central to Ghanaian religious beliefs and practices, because “he sits on the stool of the ancestors.”

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233 Ibid, p.xii.
He quoted Busia (1951) and Peter Sarpong (1974) to augment the point that chieftaincy in Ghana is sacred because of the office bearers’ association with the ancestors and their participation in some religious rites. The place and activities surrounding the ancestral cult has generated into the debate whether the ancestors are venerated or worshipped. And for the Christian if indeed the ancestors are worshipped then any Christian who does so contravenes the first of the Ten Commandments. This debate has resulted in two schools of thought as he rightly observed:

The result is that while some believe that a Christian can be a chief and be involved in the cult of ancestors, others especially of the evangelical persuasion believe that a Christian cannot be a chief.\textsuperscript{234}

\textbf{3.3.2.2. The Object of Worship: God and the Ancestral Cult}

Here, I look at worship in relation to God and the ancestral cult as Sarfo-Kantanka presents it.

\textbf{3.3.2.2.1. Worship of God}

For Sarfo-Kantanka, the word ‘worship’ is a derivation of ‘worthship’ which itself comes from the Anglo-Saxon word ‘weorthscip’ which means to attribute worth to an object. To worship God is to ascribe to him his supreme worth because he alone is worthy. It is therefore the response humans give to the nature and action of God (Kay J. A, 1953:7).\textsuperscript{235} He further gives three reasons why Christians worship God namely because of who God is; because of what God gives; and because of what God expects of us.\textsuperscript{236} God demands exclusive

\begin{footnotesize}
\begin{itemize}
\item\textsuperscript{234} Ibid, p.xiii.
\item\textsuperscript{235} Quoted in Sarfo-Kantanka, \textit{Can a Christian become a chief} (2014), p.7.
\item\textsuperscript{236} His discussions on why God is worshipped were based on the following sources: Ralph P. Martin, \textit{Worship in the Early Church} (Grand Rapids, USA: Wm. B. Eerdmans Publ. Co., 1974),
\end{itemize}
\end{footnotesize}
worship because he is a jealous God who does not share his place with other
objects according to the first of the Ten Commandments:

You shall have no other gods before me. You shall not make for
yourself an idol in the form of anything in heaven above or on the
earth beneath or on the waters below. You shall not bow down or
worship them. For I the LORD your God, am a jealous God, punishing
the children for the sin of the fathers to the third and fourth
generation of those who hate me, but showing love to thousands
who love me and keep my commandments. (Exodus 20:3-6)²³⁷

For him, it is not only idols which must not be worshipped but that undue
honor or worship of human beings must be avoided because the Bible forbids
it. On why God expects Christians to worship him, Sarfo-Kantanka has this to
to say:

The clear message of the Bible is that because of what God has
done for us, in that he has loved us, saved us, blessed us, kept us
and still doing it, we should respond by offering him our worship
and praise.²³⁸

3.3.2.2.2. The Ancestral Cult

In the first chapter Sarfo-Kantanka dealt with the debate about whether the
ancestors are venerated or worshipped and further called for the need to
distinguish between the two.²³⁹ He acknowledged the presence or existence of
the ancestral cult and their role or relationship with chieftaincy in Ghana. In

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²³⁷ Sarfo-Kantanka, p.9.
²³⁸ Ibid, p.15.
²³⁹ Ibid, pp. 2-6.
order to appreciate the place of chieftaincy and the ancestral cult one needs to delve into the religious role that they play. Sarfo-Kantanka therefore considers this in respect of two important ceremonies as part of the Akan festivals: *Adae* and *Odwira.*240 The religious rites of the *Adae* are a private ceremony which takes place at the stool room. It is the exclusive reserve of the chief and few others which includes animal sacrifices, offering of drinks and meat to the ancestors, and petitioning them to bless the people with child bearing, riches and long life. These rites make the office of the chief as a priest to the ancestors evidently clear.

The *Odwira* ceremony also includes *The Feast of the First-Fruits* which involves a number of religious rites and/or rituals namely Yam-eating by the gods, sacrifice to the ancestors, Yam-eating by the ancestors at the royal mausoleum, and Yam-eating by the stools; Symbolic Procession Round the Town; and The Cleansing Ceremony which involves a particular offering to the ancestors, and soul-washing ceremony or purification rites. In short, the *Odwira*, as noted by Sarfo-Kantanka:

> Is essentially a cleansing or consecration ceremony.... The first concerns the gods or (abosom) who go through a cleansing ceremony (i.e. there is ceremonial washing of the gods followed by the offering of sacrifices including sheep, yam, eggs, and drink to the gods). The parallel ceremony involves the cleansing of the chief. The chief as the priest of the ancestors is cleansed in order

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240 Sarfo-Kantanka’s discussion on these ceremonies was based on Busia’s work, *The Position of the Chief in Modern Political Systems of Ashanti* (1951).
that he might offer sacrifices to the ancestors – remember this is done once every year.\textsuperscript{241}

From the above, Sarfo-Kantanka argues that though God is acknowledged in the Ghanaian religious thought as the Supreme Being he is completely ignored in the traditional religious ceremonies. The ancestors and lesser deities rather take centre stage and accorded the needed attention through drink and/or food offerings and animal sacrifices. He asks, \textit{“If God occupies the highest position, why is he denied the sacrifices and public worship that is due him?”}\textsuperscript{242} For him, God has rather become the “unknown” God whereas the ancestors and minor deities have become the “known Gods” for receiving most, if not all the worship.\textsuperscript{243}

While God is viewed as unapproachable and therefore could not be worshipped directly, the ancestors and lesser deities are considered to be closer enough to exert their influence on the people, and therefore deserve their worship. Sarfo-Kantanka rather argues that the people do so out of fear:

\begin{quote}
There is an element of fear – that is the ancestors are thought of as having the capacity to harm the living if their requirements for sacrifices are not met. But we must know that, “it is appointed unto men once to die and after death judgment.”\textsuperscript{244}
\end{quote}

He argued further that the ancestors are dead and not capable of influencing the life of the living on earth. It is, however, not out of place to seek to remember their achievements on earth. For him, God has offered a more

\textsuperscript{242} Ibid, p.36.
\textsuperscript{243} This was made in reference to Paul’s observation in Athens, recorded in Acts 17:23, “… ‘To the unknown God’.”
\textsuperscript{244} Sarfo-Kantanka, p.42.
perfect sacrifice of cleansing through Jesus Christ which makes it possible for human beings to draw near to him and to worship him. Therefore, the offering of sacrifices to the ancestors is idolatry. Regarding the worship of God and the ancestral cult Sarfo-Kantanka concludes:

There is then no need for us to continue to offer sheep, goats, fowls, mashed yam, eggs, drinks etc. to or through the ancestors, if we indeed want to offer our worship to the Supreme Being.245

3.3.2.3. The Ghanaian Chief

In this section, I consider the religious ceremonies that define a Ghanaian chief and their position in contemporary Ghana.

3.3.2.3.1. Installation Ceremony and the Black Stool246

Sarfo-Kantanka observes that what makes or defines the Ghanaian chief is his role linked to the cult of ancestors. The chief, before his installation, is selected based on his connection with the lineage which produces such persons, and his leadership qualities. Among the Akan he must hail from his matrilineal parent’s lineage because the Akan observe a matrilineal system of inheritance. Once he is selected, he is made to go through the rituals of the installation ceremony which includes animal sacrifices, drink offerings in the form of libation, sitting on the ancestral blackened stool, sprinkling of blood on the blackened stool, and swearing of an oath before the ancestors, elders and people. Commenting on the importance of this ceremony Sarfo-Kantanka (ibid:17) has this to say:

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245 Ibid, p.45.
It must be pointed out that the lowering of the new chief on the stool is very significant. It is that which sets him apart as one who “sits upon the stool of the ancestors”, and you probably cannot become a chief without going through this ritual.

Connected to the above is the blackening of the stool for the chief who died as a reigning monarch. The rituals also involve animal sacrifice with the blood smeared on the stool which qualified him to be part of the ancestral cult. The chief’s position has also been presented as sacred and this assertion is based on the elaborate installation rituals and the related taboos associated with the office. Busia (1951) puts it succinctly:

From the moment the chief is enstooled his person becomes sacred. This is symbolized by taboos. He may not strike, or be struck by anyone, lest the ancestors bring misfortune upon the tribe. He may never walk bare-footed, lest when the sole of his foot touches the ground some misfortune befalls the community. He should walk with care lest he stumbles. If he does stumble, the expected calamity has to be averted with sacrifice. His buttocks may not touch the ground, as that again would bring misfortune.\(^\text{247}\)

Closely related to chieftaincy and the ancestral cult are the state gods and their functionaries or priests. In Ghana, some traditional areas have state deities which function alongside the ancestors in shaping and organizing the religious life of the people. For Sarpong (1974) the priests act as spokespersons of the

\(^{247}\) Quoted in Sarfo-Kantanka, p.18-19.
ancestors by making the wishes of the ancestors known to the living and also give counsel on the right sacrifices to pacify the offended ancestors. Sarfo-Kantanka (2014:21) observes that though the chief is the priest of the ancestors yet he has no “spiritual” powers like the priest of the state deity hence the chief’s inability to speak for the ancestors. The implications are that the chief ignores the fetish priest at his own peril, and there is the likelihood of the priest leading the chief into idolatry. This situation often leads to conflicts between the fetish priest and the chief.

3.3.2.3.2. The Contemporary Ghanaian Chief

Sarfo-Kantanka traces the chieftaincy institution through the colonial and post-Independence periods to the present as he considers the changes it has undergone and the challenges it has faced. He acknowledges the fact that before the colonial era some chiefs received promotion and acquired titles from participating in wars but the British traders stopped these wars. Today, this promotion and titles came or were acquired as a result of a chief’s developmental efforts. This development has led to the appointment of some individuals as NKOSUO-hene or Chief of development. Secondly, there were occasions or instances where some chiefs were promoted and others destooled through the Central Government’s intervention or interference. Laws to this effect were enacted and

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248 Quoted in Sarfo-Kantanka, p.20.
249 He narrated two stories of how a fetish priest ordered and led a Christian chief and family head to offer drinks and sacrifice sheep to pacify their offended ancestors, which eventually averted their death; and how a fetish priest instigated the masses to destool a Christian chief for disobeying his orders on animal sacrifices to the gods.
250 His discussion on this was based on these two authors/books: Obeng-Manu, Government Intervention in Chieftaincy Matters in Ghana (J. University of Science and Technology, Kumasi, 1990), Vol. 9, No. I:7-10; and Kwame Arhin, Traditional Rule in Ghana: Past and Present (Accra: Sedco Publ. Ltd., 1985).
promulgated without regard to what he termed ‘customary jurisprudence’. Laws such as these sought to weaken the position of the chief.

In addition, he notes that there were changes in the economic status of the chief over his subjects because many of the people became wealthy and as a result they had greater prestige and influence than the chief. Education and religion, especially Christianity also exerted some pressure on the chieftaincy institution.

He noted further that the Post-Independence period was very challenging to chieftaincy as various governments sought to bring some form of pressure to bear on the institution. Chieftaincy and traditional festivals continue to thrive in Ghana in spite of the challenges that chieftaincy has faced over the years. Ghanaians continue to respect the institution as a traditional culture that makes them unique. Many people including the educated and rich continue to take up such traditional leadership positions for the development of the area and wellbeing of the masses. He is however, of the view that though chieftaincy must have experienced some changes the religious aspect of the institution and the traditional festivals has not been affected.

In conclusion Sarfo-Kantanka (2014:93) asked a question that has been the thrust of his argument:

Do Christians have a part to play in the evolution of chieftaincy that is taking place in contemporary Ghana, or this important leadership position would forever be avoided by Christians?

3.3.2.4. Attitudes of the Church towards Chieftaincy

In this section, the focus is on the attitudes of the Missionary and Post-Missionary church towards chieftaincy as discussed by Sarfo-Kantanka.
3.3.2.4.1. The Missionary Church\textsuperscript{251}

He acknowledges the fact that a number of conflicts arose between the church and the traditional authorities during the colonial period. In Kumasi for instance the Chief Commissioner and the Governor had to intervene by setting up committees to help resolve the impasse between the two. Commenting on the Governor’s report on these conflicts Sarfo-Kantanka (2014:57) has this to say:

It is very clear from this report that the church’s response to the worship of ancestors was one of alienation. That is moving the people away from their customs including paying allegiance to the chief.

Some Christians at the time viewed services to their traditional leaders as fetish observance and they reacted by refusing to participate in such services. Going or belonging to church was the ground for which some of the people alienated themselves from rendering services to the chief. Being Christian converts implies that they are no longer under the chief. For him, this invariably pitched the chief’s authority over such converts against the church which is represented by the pastor. There was also a conflict between the two regarding a decree by the Ashanti Confederacy Council declaring farming on Thursday as a taboo. This led to the church sending a memorandum to the Asantehene seeking among other things a way of showing allegiance to their chiefs without offending their conscience at the same time.

Commenting further on the conflict, Sarfo-Kantanka (ibid:61) observed, “We can also see from this conflict that the Ghanaian Christian convert became a

\textsuperscript{251} The Missionary Church is the church under the leadership of the early Christian missionaries. For much of the material in this discussion Sarfo-Kantanka depended on Busia’s book, The Position of the Chief in the Modern Political Systems of Ashanti.
man of divided attention. He was almost an alien in his own culture.” To augment this point, he narrated how at a social gathering some members of his church who belonged to the social group distanced themselves from taking part in the traditional drumming and dancing but when they saw him, their pastor, dancing, they all joined to congratulate him. They then continued to participate in the groups’ activities. On how to be truly Christian and African, Sarfo-Kantanka (ibid:63) noted:

We, however, need the Holy Spirit’s guidance in knowing how to be truly Christians, obedience to Christ and yet remain as true sons and daughters of Africa, bringing our whole cultures to the lordship of Christ.

### 3.3.2.4.2. The Post-Missionary Church

In discussing the attitudes of the post-missionary church towards chieftaincy, Sarfo-Kantanka examined the constitutions of the Methodist Church Ghana and the Presbyterian Church of Ghana.

#### 3.3.2.4.2.1. The Methodist Church Ghana (MCG)\(^ {252} \)

The church via its constitution does not explicitly say anything about members’ participation in chieftaincy and other customs.\(^ {253} \) In other words, the church does not urge members to participate in or abstain from observing such customs. Rather she urges them to judge their participation or abstinence by using their own conscience. The leadership of the church at the local level is, therefore, tasked to lead members in forming such judgments. Members

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\(^ {252} \) The MCG was founded in 1835 by the Wesleyan Missionaries from Britain. It was managed by the British until it became autonomous in 1961. The church has since 1961 been under Ghanaian management.

were also to render services to their chiefs if such services do not violate their Christian conscience. Sarfo-Kantanka (ibid:73) has rightly observed:

It is clear that in the Methodist Church, no directives are given to the members by which to judge what was customary and what was idolatrous. Everything was left to the CONSCIENCE of the individual Christian to make a judgment.

On the effect of such a constitutional provision on the church’s members vis-à-vis their attitudes towards chieftaincy Sarfo-Kantanka (ibid) puts it succinctly:

No wonder, many members who are royals are still confused whether they can become chiefs or not. And when they choose to become chiefs, there appears to be no help for them in the questions that they are confronted with. The Methodist church provides no such answers.

### 3.3.2.4.2.2. The Presbyterian Church of Ghana (PCG)\(^{254}\)

Like the MCG, the PCG is also governed by a constitution and this constitution regulates members’ attitudes towards some aspects of traditional culture including chieftaincy. The 1985 Constitution explicitly debars members from assuming chieftaincy office because the black stool, which is the symbol of that office, is not bereft with heathenism and used as an object of worship. However, in that same constitution, there is leverage for members who will not be involved in practices such as ancestral worship. Such members only needed to be granted ‘customary dispensation’ under a special covenant with the elders exempting them from taking part in those heathen practices. If this is agreed to, the Stool Elders could then appoint someone to deputize for the

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\(^{254}\) The PCG was founded in 1828 by the Basel Missionaries. The discussions were based on the 1985 and 2000 (Revised Edition) Constitutions of the PCG.
chief as is currently the case of Nana Agyemang Badu, the Omanhene of Dormaa Traditional Area.

The church recommends what is termed “progressive indigenization” of chieftaincy and to achieve this “a Christian can hold the office with Christian devotion and integrity” as they differentiate between “heathenish customary rites and practices and purely social customs and celebrations”.

The 2000 revised edition of the PCG Constitution\textsuperscript{255} debars members from performing rites or services to a chief which have ‘elements of non-Christian practices’. They may, however, participate in traditional festivals which do not have non-Christian practices. Members could also show their loyalty to the chief by taking part in national day celebrations and durbars. Like the 1985 constitution, this one also debars members from becoming a chief due to the religious ceremonies attached to the stools. They may, however, hold traditional offices such as palanquin carriers, umbrella bearers, royal cooks, drummers, and others.

Sarfo-Kantanka (ibi:80) then raises a number of issues in relation to the PCG Constitutional provisions enumerated above. First, to the concession that a Christian chief could be exempted from performing rites considered to be heathen by delegating an elder to do so on his behalf, he asked, “But under those circumstances, would we be dealing with accommodation or transformation of the chieftaincy institution for Christ? What happens if such a chief is no more? Would we have succeeded in changing anything?” Regarding the church’s position on allowing members to hold the office as a chief’s attendant he noted, “It is interesting to note that, in both editions, there is no

\textsuperscript{255} See article 19 headlined ‘Christian Beliefs and Traditional Customs’, subsections c, d, e, and f of the PCG 2000 Revised Constitution quoted in Sarfo-Kantanka, p.77-79.
objection to the Christian being a chief's attendant, serving the chief who undertakes the so-called heathen practices, and yet he could not take up this leadership position himself. To the issue of “progressive indigenization”, and differentiating between “heathenish customary rites and practices and purely social customs and celebrations” he asked, “The question is, who is to make this differentiation and thus bring about the progressive indigenization?”

In conclusion, he acknowledged the existence of the Association of Christian Chiefs and Queen-Mothers in Kumasi in the Roman Catholic, Methodist and Anglican churches and similar groups in other parts of Ghana. He further noted the practical contributions of a book based on the life of a Christian Queen, Nana Dokua\textsuperscript{256}. This means that the situation is not all that hopeless.

3.3.2.5. Transformational Mission

According to Sarfo-Kantanka the new emphasis on evangelism must be the transformation of whole cultures. He interprets the mandate of the Great Commission as evangelizing whole nation-state like the Asante state and this will invariably lead to the transformation of their culture. He therefore asked whether Christianity is having any real impact in the transformation of Ghanaian culture for Christ. With reference to Parrinder (1976) and Imasogie (1983) he noted that though many Africans have converted from the traditional religion to Christianity yet the impact of the gospel on their culture was very minimal. He acknowledged the role of the missionaries in Africa regarding the communication of the gospel but indicated that the responsibility now rests with African Christians to, as he termed it, “lead the crusade for the transformation of their own traditions and customs to the

\textsuperscript{256} The discussions on Nana Dokua are in the next section.
Christian supra-culture”. In order for the current missionary or evangelistic enterprise or crusade to succeed it must take into consideration the worldview of Africans.

To achieve the above, Sarfo-Kantanka (2014:96) enumerated two principles based on Charles Kraft’s (1979) work, “Christianity in Culture”: the stimulus to change one’s culture may be generated within the culture, or may be at least partially the result of exposure to another culture or may come (as the Christian message does) from a supra-cultural source; though an outsider may “advocate” a change only the members of the society may “innovate” for change. To the first he observed that the practices associated with chieftaincy which do not bring glory to God must serve as the stimulus for the change. This stimulus must encourage the church to examine and work to make chieftaincy bring glory to God. To achieve the second principle, “advocating for culture change and innovation” the church must consider a number of principles:

i. Understanding the culture element that needs to be changed from people’s point of view;

ii. The need to encourage a minimum of critical changes in their worldview, rather than a larger number of peripheral changes;

iii. The need to reach out to the people through their opinion leaders in order to win whole groups of people: those whose opinions are sought and followed whether or not they are in official position of leadership; and
iv. For effective transformation, there is the need for it to take place both at the level of thought and behaviour.\textsuperscript{257}

Finally, he threw a challenge to the contemporary church to adopt Kraft’s (1979:103) idea of the “Spirit of Venturesomeness” where the church will inject some dynamism into her mandate to participate with God to transform culture forms. This, when properly carried out will serve as the vehicle for ‘God’s interaction with human beings’. He noted further Paul’s zeal for a transformational mission or evangelism which led him to make his famous declaration in I Corinthians 9:19-23. This I quote in part:

\begin{quote}
\ldots I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel that I may share in its blessings.
\end{quote}

For him, Paul’s spirit of venturesomeness in his transformational mission or evangelism was enough to earn him the description “spiritual chameleon” because of his adaptation to various environments or cultures in order to win people for Christ.\textsuperscript{258} This idea of venturesomeness is so dear to the heart of Sarfo-Kantanka (2014:105) that he unequivocally states:

\begin{quote}
It is precisely in the light of this spirit of venturesomeness to bring about the transformation of the Ghanaian culture for Jesus Christ, that I pose the question which is the title of this book, “Can a Christian become a chief in Ghana?”
\end{quote}

\textsuperscript{257} For the detailed discussion see Sarfo-Kantanka, p.97-103; Charles K. Kraft, \textit{Christianity in Culture} (NY, Maryknoll: Orbis Books, 1979), 345-385.

3.3.2.6. God is not against Chieftaincy

In this section, I consider Sarfo-Kantanka’s take on the question, “Can a Christian become a chief”, which he responded in the affirmative, and the ideal Christian chief.

3.3.2.6.1. Can a Christian become a chief?: The core issues

Sarfo-Kantanka opines that no transformation of culture can take place without the agents and for that matter the church considering the core issues in relation to the worldview of that society. Before one can respond to the question of whether a Christian can become a chief he must first identify the core issues surrounding chieftaincy in Ghana. And a major core issue he identified is the ancestral cult which has been associated with some religious practices equivalent to idolatry. The chief has been widely acknowledged as ‘sitting on the stool of the ancestors’, and thereby offers sacrifices and prayers to them.

How does the church deal with this issue vis-à-vis her desire to uphold chieftaincy and bring it to the Lordship of Jesus? This means the church must have a message which will address the issue headlong and this for him must center on Christ’s place or role as ‘the Great Ancestor’ who by his death and resurrection, ‘has offered the once-for-all sacrifice to God’. For him this message does not change the chief’s position but will help discard the idolatrous practices associated with the ancestral cult and at the same time put them in a better position to commemorate the achievements of the ancestors and heroes to the glory of Jesus Christ.

No one, according to him, ceases to be a member of their family or lineage upon becoming a Christian. What makes the situation challenging for the
church is the fear that some Christians who are already chiefs and the potential chiefs might fall into idolatry. Will it be strategically important, and in the right direction for a Christian to take up chieftaincy position? Sarfo-Kantanka asked this question in view of the church’s mandate of transformational mission. Using the attitude of Paul and the Jerusalem Council as the Biblical basis, he argues in favor of the question.²⁵⁹ For him, in adapting to different situations and people to bring about the transformation of culture, the church must be careful not to compromise the truth. On Paul’s versatility in his transformational mission and challenges it throws to the church, Sarfo-Kantanka (ibid:111) has this to say:

Paul’s versatility in seeking to win men of all backgrounds to Christ challenges us to cross the culture-gap between the Christian sub-culture of cozy meetings and holy talk and the pagan culture of our local community. The task of identification with and incarnation into our contemporary paganism of all kinds is one of the biggest tasks confronting the church.

3.3.2.6.2. The Ideal Christian Chief

Having been made right with God through the death and resurrection of Jesus Christ, Sarfo-Kantanka (ibid:112) indicates that a Christian has the responsibility to live under the lordship of Jesus and therefore walk in daily obedience to him. Juxtaposing this with the religious aspects of chieftaincy in Ghana and the challenges it poses for the Christian, and the transformational mission of the church, he observes that ‘yes’, a Christian can become a chief. The question is, “How does this work practically?” In other words, how does

²⁵⁹ The Biblical passages he quoted in support of the question are: “I have become all things to all men . . .” (I Corinthians 9:19-23); The Jerusalem Council (Acts 15); The circumcision of Timothy (Acts 16:1-5); and The Purification Rite in Jerusalem (Acts 21).
such a person become the ideal Christian chief within the Ghanaian traditional society? Sarfo-Kantanka has enumerated ways in which this could be achieved.

For him, it is important for the Christian to consider the office of the chief as strategic and not merely as a leadership position. Strategically, the chief must see himself as God’s instrument to bring about transformation in the ancestral cult to enable them offer true worship and prayers to God through Jesus Christ. Sarfo-Kantanka (ibid) suggests further that the chieftaincy office demands God’s calling. In view of this, “the Christian who accepts to be a chief must be convinced that God has called him to serve in that capacity”.

Before a Christian occupies a stool and set the tone for transformation, he has a number of issues to contend with. These include the installation rites of sitting on the ancestral stool, offering of drinks and sacrifices to the ancestors, and feasting on the meat. To these Sarfo-Kantanka (ibid:113) asked very important and thought provoking questions:

Initially, what do you do about offering drinks and sacrifices to the ancestors, when you have not effected a change yet? What about the pouring of libation? What do you do with the meat that has been offered to the ancestors?

Stating his position in response to the questions raised above he adds:

My position is that any attempt to reject these things outright will only create confusion and the new chief will quickly alienate himself from his people. He will fail to make any impact on the cult of the ancestors.

And on what is required of the chief to deal with the situation he states:
It will require the strong faith and clear conscience of Paul that, the blackened stool is a mere stool and has no effect on him. Similarly, the sheep that was offered to the ancestors is just meat that must be accepted with thanksgiving to God.

The Christian is hereby encouraged to accept a chieftaincy position in the traditional set up in spite of the initial spiritual challenges, because it will offer him the opportunity to commence the transformation process. He must, however be ready to suffer as a pioneer in the transformation of this aspect of traditional culture. Another challenge which the Christian chief needs to deal with is the offering and sacrifices to minor deities through the traditional priest since this, for him is idolatry and unacceptable to the Christian chief.

The importance of honoring the role of the dead or past heroes and for that matter the ancestors cannot be overemphasized but instead of doing this through the black stool Sarfo-Kantanka (ibid:114) suggests:

A Christian chief will have to search for such positive alternatives that will help to preserve our respect for the ancestors and get rid of the practice of praying to them and offering them sacrifices.

As a member of the community of believers or Christians and for that matter the church, it is important to note that the onus does not rest on the individual Christian alone. The church also has a responsibility to support the Christian chief and partner him to bring about the needed change in chieftaincy. Sarfo-Kantanka (ibid:114-115) made a number of suggestions regarding the role of the church. These include: emphasizing the people’s rich culture through her message; maintaining Christian chiefs as full members and encouraging them to participate actively in the church’s life; re-examining her regulations on peripheral issues such as barring polygamist from participating in the Lord’s
Supper; dealing with the people’s fears and anxiety by making Christ alive in them; and offering Christian chiefs prayer support.

3.3.3. The Practical Example of Nana Dokua\textsuperscript{260}: Charles Smart Obeng\textsuperscript{261}

Nana Dokua doubled as a Deaconess of the CoP and the queen of Okuapemman\textsuperscript{262} Traditional Area in the Eastern Region of Ghana. In this section I consider her biography or practical life example: how she managed her office as a queen and the challenges involved in relation to her Christian faith and office. The discussions in this section are presented as a practical response to both the admonishing of Nana Amponsah II: 'Diadee na som Yehowa‘ and the question posed by Sarfo-Kantanka: ‘Can a Christian Become a chief?’

3.3.3.1. Early Life and Conversion

Nana Dokua was born on Sunday, December 3, 1922 to Thomas Ohene Kofi and Jemima Nyarkoa. Both parents hailed from Akropong, the capital of the Akuapem state. They were Presbyterians and the father rose to become a presbyter in the same church. In terms of lineage, the father belonged to the Twidan family of Akropong Ajumako, whiles her mother belonged to the

\textsuperscript{260} The discussions are based on materials from Charles Smart Obeng, \textit{Nana Dokua: The Christian Queen} (Accra: ZzynnyVon Printhouse, 2010). Nana Dokua passed away in July, 2016.

\textsuperscript{261} Charles Smart Obeng is a pastor of the CoP. He has ministered or pastored at Akropong Akuapim where Nana Dokua lived and reigned as a queen. Akropong is the traditional capital of Okuapemman Traditional Area.

\textsuperscript{262} Okuapemman literally means Akuapem State and it is a variant of Akuapem which is a variant of “Kuw Apem” meaning a thousand groups of settlements. It is Akuapem State but written as Okuapemman when referring to it as a state in the \textit{Akuapem} dialect of the Akan language. For a discussion on how these thousand settlements came together to constitute the Okuapemman see Charles Smart Obeng, \textit{Nana Dokua}, p.11-16.
Asona Royal family of Akropong Mpeniase. Her maiden name was Comfort Ohene but she became known as Lily Comfort Ohene when she enrolled as a student nurse at the Komfo Anokye Teaching Hospital in Kumasi. Nana Dokua began the preparation for formal education at Nursery at the age of four years before she entered the main stream for primary education at the Akropong Presbyterian Mission School where she completed standard three. From there she continued at the Aburi Girls’ Boarding School where she completed standard four and successfully passed her standard seven examinations. She proceeded to the Aburi Girls’ Secondary School for her secondary education and then to the Komfo Anokye Teaching Hospital in Kumasi to pursue a course in professional nursing. She stayed with her uncle, Papa Yeboah, in Kumasi as she went through the nursing training. She, however, abandoned this career in 1944 after she got married to Mr. Bediako Dwomo Addai, affectionately called B. D. He was a professional teacher but later became a timber merchant and politician. The traditional marriage ceremony was held on July 4, 1944 followed by the ordinance marriage on Saturday, January 15, 1945 at the Christ Presbyterian Church at Akropong. As a result of the husband’s political activities Nana was once arrested and placed in Police custody when the husband went into exile to escape arrest. Obeng (2010:37-43) observed that Nana was released by divine intervention as the church prayed and asked God to intervene.

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263 Officially she bore the father's surname, ‘Ohene’ but customarily she was named after Nana Dokua, one of her ancestors who also happened to be a traditional ruler. In some Ghanaian traditions the practice is that in addition to one's official name which normally includes the father's surname the person is given an additional name which might be that of a living person or an ancestor. In this case the person is said to have been named after that ancestor or living person.
As a child with Presbyterian parents Nana automatically became a member of the Presbyterian Church by birth. It is noteworthy that Charles Smart Obeng (ibid:32-33) describes her time with the Presbyterian Church as unconverted:

Even though Nana was a staunch Presbyterian, she had not surrendered her life to Jesus Christ. She had not absolutely and unconditionally surrendered her life to Jesus Christ. She had not tasted conversion and baptism by the Holy Spirit (which was the surprise package of God through his Holy Spirit to all who become born again Christians).

Before her conversion experience in 1965, Nana became ill with, as Obeng termed it, ‘unknown rashes’ from head to toe. Obeng (ibid:33) interprets the illness as divine because it was God who allowed her to fall sick. Various forms of medication, including orthodox and traditional, were tried but all to no avail. The situation remained the same even after visiting a number of prayer camps for a spiritual solution to her sickness. Nana later accompanied a friend called Nana Adwo to a prayer meeting organized by the CoP at Kumasi under the leadership of Prophet M. K. Yeboah. She then responded to the altar call and was baptized by immersion later in the day and became a member of the CoP at Bompata in Kumasi though she had not received any healing. She was miraculously healed later in the course of intensive prayers where she was believed to have fallen into trance and began to speak in tongues and saw visions of Jesus who told her in her mother tongue, “se wo ye botoo sei a, wobe hu m’animuonyam”, meaning “if you humble yourself as you are now, you will see my glory”.264

264 See C. S. Obeng, Nana Dokua, p.35.
Re-evaluation

Obeng (ibid:35) described Nana’s baptism in the Holy Spirit and healing this way:

Having come to herself, Nana covered her head because it was drizzling at the time. That day in 1965, she was baptized in the Holy Ghost. Soon Nana noticed that the rashes on her body had disappeared. Saved, delivered and healed by the Holy Spirit, Nana became a staunch member of the Church; she was filled with the Holy Spirit and was very regular at prayer and Church Meetings. No wonder the following year she was ordained as a Deaconess in this great Church, The Church of Pentecost.

Obeng further interprets Nana’s elevation or promotion to the office of Deaconess in the CoP as a divine intervention for a divine purpose. For him, it takes more than a year after conversion for one to attain that office but Nana’s elevation came within a year. On the responsibility which came with Nana’s new faith and office, Obeng (ibid:36) has this to say:

This “spiritual elevation” was not without responsibility. The responsibility was awesome. She was now to act and live and behave as a special woman, to turn away from the past and not act and behave as all others who do not know the Lord. She was sanctified and set apart for God. She was a special vessel unto the Lord. . . . This task was made more challenging when she was ordained a Deaconess.

And in future when Nana became a Queen, her office would be both “Queen and Priest” in God’s Kingdom, which is made up of “Holy Nations”, and will no more belong to the world and the devil but to God.\textsuperscript{265} Prior to her conversion

\textsuperscript{265} Ibid, p.36.
experience, Obeng (ibid:25-27) narrated how at the age of eleven Nana had had an encounter with a man who looked like Jesus in a vision when she accompanied her mother to one of the prayer meetings of the Faith Tabernacle Church at Asamankese. This happened when her mother visited the church for healing, which she miraculously received. Obeng (ibid:26) narrates the conversation which ensued between the man and Nana in the vision as follow:

This man who was looking like Jesus beckoned to Nana to come to him after she had bowed before him. She went and was lifted to sit on the laps of this great, good looking, [and in] shining clothes man. The man asked Nana: “Do you love me[?]”. Nana quickly nodded in reply and said loudly: “Yes I do love you”. The man (Jesus) replied, ‘I also do love you’. There after Nana sat on the laps of Jesus till the service closed.

Obeng interprets this episode as a preparation towards Nana’s later conversion experience.

3.3.3.2. Encounter with Tradition

In this section I consider the rituals or rites in relation to some aspects of traditional culture which Nana Dokua encountered and how she managed or handled them vis-à-vis her Christian faith. She was presented as a woman of courage and tenacity of purpose who was poised not to compromise her Christian faith. She had one thing in mind which she tried to achieve in relation to her queenship: to submit to the lordship of Jesus Christ rather than anything she deemed to be idolatry or ancestral and human authority. She exhibited this singular purpose right from the installation processes to the celebration of her first and subsequent traditional festivals, and during her royal visit to the Okyenhene at Kyebi.
3.3.3.2.1. The Installation Rituals

It all began on August 15, 1966 when she was nominated by the Royal family with the consent of her husband to go through the installation processes and be acknowledged as the substantive Okuapehemmaa. This became possible after the death and final funeral rites of the then Okuapehemmaa. Her nomination received the needed endorsement from the king or queen makers which set the tone for the installation processes. After the outdooring at the palaces of Asonahene and the Kurontihene, she was taken to her royal family house where she was confined for seven days. During this period she was taught the traditional culture and the history of the state among other things. Most importantly a stool name was also chosen for her at this time. But in the case of Nana Dokua, the Okomanpanyin allowed her to maintain her original traditional name Nana Dokua. This was interpreted to be an act of God, a prayer which had been answered by God. Nana and the church prayed against choosing a name among the dead rulers because of the perceived spiritual implications of that ritual.

The next ritual which Nana had to contend with was the swearing of allegiance to the ancestors at the stool room. It is called “wonom abosom” which according to Obeng (ibid:51) involves the drinking of a special concoction before swearing the oath of allegiance to the ancestors. The oath is sworn by

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266 For a detailed discussion on the installation rituals see Charles Smart Obeng, Nana Dokua, p.47-58.
267 The king or queen makers were ten in number namely The Queen, Asonahene, Amanokromhene, Twafohene, Akrahene, Aboasahene, Osamanyaw, Ahwerase Mankrado, Benkum Kyeame and Kodumasi. Together they are called “The Ten Okomanpanyin”. Since the ceremony involved the installation of the Queen she was automatically not part of the Ten. The remaining nine were to supervise the processes on behalf of the state.
268 In Akan culture or tradition a new chief or queen chooses a name from among the dead chiefs or queens whose memories are preserved through the black stool. The belief is that this ritual enables one to possess the spirit of the dead ruler whose name has been chosen.
invoking the name and power of the Okuapemman deity called “Gyamfi”. Nana rather mentioned Jesus’ name, “Me Wura Yesu” meaning “my Lord Jesus”. She was rebuked for mentioning Jesus’ name but she boldly responded, “I do not know Gyamfi, and Gyamfi does not know me, Gyamfi does not respect me, and I do not respect Gyamfi.”269 Interestingly, the then paramount chief of Akuapem, Nana Kwame Ofori II intervened and asked the ‘law enforcers’ to let the queen be, thus, not to force her to act against her faith. Obeng (ibid:52) describes Nana’s relief as follow:

This was a big relief to Nana; it strengthened her and made her believe that the believers were praying and that God was in control and keeping the promise He made through Deaconess Adams, that He (God) would neither forsake her nor leave her if she (Nana) would honour Him and not follow the negative traditions and customs of her people during the time of her installation and throughout her reign as Queen of Okuapemman.

There was also the “Osan-No” or sealing ritual which is administered by the “Nkongua Soafohene”, the chief stool carrier. This was in two parts: marking the forehead of the new queen with animal blood three times and chanting, “wanim nye nyam”, meaning, “let your face be glorious”; marking her chest three times with animal blood and chanting, “wo koko nye duru, ye shodenfos”, meaning, “be courageous and strong.”270 Nana rejected this ritual and told the gathering that she had already been sealed with the blood of Jesus through the Holy Spirit. To avoid further exchanges between Nana and one of the ‘law

269 See C. S. Obeng, p.51-52.
270 Ibid, p.52.
enforcers’, the paramount chief intervened again and asked that she should be left alone. Obeng (ibid:53) acknowledged this too as an act of the God:

At this point also the Òmanhene ordered that Nana should be left alone. This was again a proof that the Holy Spirit was in control. Nana by divine intervention escaped two great rites she had to go through before becoming Queen. The Holy Spirit strengthened her and kept her from submitting to those rites. This was a great deviation from custom and tradition, yet it was accepted – showing that it is God who “sets up Kings” and “disposes” them – Dan. 2:21

At the public swearing ceremony where Nana was to swear to the state by invoking the Okuapemman oath of “wukuda” and “sokode” she was again given leverage. The Okomanpanyin, based on the earlier precedence, this time simply asked Nana to exchange greetings with nananom without swearing the oath. Nana’s installation coincided with the traditional religious ceremony of the people known as “Addae Butuw” and she was forbidden to eat new yams until after some days. She, however, broke that particular taboo and ate new yam without any problem.

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271 Many traditional states in Ghana have their ‘Great oaths’ which are associated with some calamity or disaster or misfortune which had happened to the state in the course of history. Such oaths are sacred and not invoked arbitrary. Those who swear by this state oath arbitrary were punished. For more discussion on state oaths see A. Kodzo Paaku Kludze, Chieftaincy in Ghana, p.137; Busia, The Position of the Chief, P.75.

272 This oath is associated with the defeat of the Òkyeman liberators at Sokode near Ho in the Volta Region. The Òkyeman liberators joined hands with Akuapem to fight the Akwamu to liberate the Akuapem people from the Akwamu. In the course of this war many chiefs and elders of Òkyeman and Akuapem died on a Wednesday in 1773, hence the “wukuda” (Wednesday) and “sokode” oath of the Akuapem State.

The final ritual which Nana had to deal with was ‘to be seated on the ancestral stool’ three times. This was to complete the installation process. Nana decided against participating in this ritual because God had earlier asked her to use the Bible as her stool. This is how Obeng (ibid:56) puts it:

\[\ldots\text{Next, she opened where the Book mark in the Bible was, and it opened to the book of Esther. Then all of a sudden she heard a clear commanding voice from above saying: “This is Your Stool” – this voice she took as a reminder that she was to rely on and be directed also absolutely by the Word of God.}\]

With this at the back of her mind and the belief or perception that sitting on the ancestral stool would have made her “one with the ancestors and the gods”, Nana rejected that ritual. Again she had the support of the Ëmanhene as Obeng (ibid:58) observes:

\[\ldots\text{But to the surprise of both Nana and the stool bearers, the man began to drive the stool bearers away, telling them to leave her cousin alone. He was a God-sent savior. Actually, the King had watched the scene and had sent the cousin to intervene and drive the stool bearers away and to ensure that they did not force Nana Dokua to do what was against her will. This and all the other events confirmed that Nana Dokua’s ‘Queenship’ had its foundation on Jesus Christ, the Living God.}\]

To sum up Nana’s attitude towards aspects of her traditional culture in relation to chieftaincy, Obeng (ibid:60) indicated that she resisted what he termed ‘all the negative rituals’ because her participation in those rituals would have resulted in God’s judgment.
3.3.3.2.2. The Odwira Festival274

Another area of traditional culture which poses a challenge to some Christians is the traditional festival, particularly the religious aspects. The Okuapemman Odwira festival therefore served as another test case for Nana Dokua after her installation. The festival includes rites of clearing the path, out-dooring of new yam, “bringing the Odwira”, blessing the King, and other public events such as procession through the principal streets of the town and a durbar. The festival began on Monday and ended on Sunday according to the traditional calendar.

The first hurdle Nana had to clear during the festival was riding in a palanquin for procession through the principal streets of the town amidst traditional drumming and dancing. The view is that there are some spiritual powers associated with this tradition so first timers and even old ones needed some form of spiritual fortification to enable them deal with those forces. In view of this, Nana was counseled by someone to seek fortification elsewhere before riding in the palanquin but she rejected that idea and offer with the reason that she was already fortified with the blood of Jesus. She then quoted this portion of Scripture to support her argument and stance about her fortification: Today I have made you a fortified city an iron pillar and a bronze wall to stand against the whole land... They will fight against you but will not overpower you for I am with you and will rescue you, declared the Lord.275

With the treat of unseen evil forces at the back of her mind Nana prayed with some members and pastors of her church before mounting the palanquin.

274 The events recorded were based on Nana Dokua’s participation in her first Odwira festival as a Queen. For a detailed discussion on the Odwira festival see Charles Smart Obeng, p.138-142.
275 Jeremiah 1:18-19, quoted in Charles Smart Obeng, p.61.
While in the palanquin she was reported to have suffered temporary blindness in the course of the procession but later triumphed over those evil forces at work and regained her sight through prayer. This is how Obeng (ibid:66) recorded the incident:

... she recounted a strong burning fire quickly passed before her eyes like lightning. For some seconds Nana said she was blinded and unable to see anything. The fire burnt her eyes as she began to experience severe pains in her eyes. Immediately she burst out into loud prayers “in tongues,” the royal family members and palace officers surrounding the palanquin immediately advised her to stop. Lifting her eyes into the sky according to her, she saw a bright, white, shining cross hanging in front of her. Her sights were fully restored and the parade continued victoriously to the durbar grounds without any further incidents.

Obeng recounts another occasion during the festival where the paramount chief of Okuapemman sat in state to be blessed by the other chiefs and the queen within the traditional area. The chiefs and queen were to sip palm wine from a calabash, spray it on the ground and bless the King in the name of the state deities and ancestors. Nana again rejected the traditional formula for blessing the King and did it her own way in relation to her Christian faith. Obeng (ibid:62) captures this as follow:

Then Nana spoke loudly with every boldness and confidence to the Ïmanhene, “You have all the time been blessed in the name of gods and stones and pieces of wood which have no senses, but now I bless you in the name of the Lord Jesus Christ and in the name of God Almighty, the Most High, the Creator and Sustainer of
the universe. I bless you with the power from the Throne of Grace. Nana Ómanhene receive the anointing which God gave to Moses to lead the Israelites through the wilderness and the Red Sea, to enable you to lead Okuapemman to become the praise of Ghana and the world.”

Nana again recounted that since her first Odwira festival as a Queen in 1966 she never took part in one of the events called Fida Fofie\textsuperscript{276}. On this day she sat in state to receive homage or gifts from indigenes and invited guests on behalf of the “nkoguafieso” (stool house). People gave such offerings or donations to the ancestors in appreciation for their protection and blessings. Nana at first thought that the offerings or money was for her upkeep but when she learnt that it was rather for the stool, she abandoned the event midway and never participated in it. She took that decision because she did not understand why she should sit all day to collect offerings on behalf of a wooden stool. She also realized that her participation in that event displeased God as Obeng (ibid:68) observes:

In this particular case just before she asked for the money she heard a clear voice from above charging her, “Have no other gods before me.” In other words sitting in for the stool was not pleasing to God. It was not pleasing to God to put the stool in high esteem and to have received vows and offerings from all kinds of people including traditional priests. The Holy Spirit counselled her and since 1966 she has never attended Fofie celebrations.

\textsuperscript{276} Fida is Friday, and Fofie is one of the sacred days on the Akan traditional calendar. For more discussions on the Akan traditional calendar see Busia, \textit{The position of the chief}. 

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3.3.3.2.3. The Royal Visit

In 1967, exactly a year after her installation, Nana visited the Okyenhene, Nana Ofori Atta II at Kyebi to participate in their Ohum Festival. Like other Ghanaian traditional festivals, some aspects of the Ohum festival are related to the ancestral cult. As expected of some chiefs or queens in Ghana, Nana was accompanied to the royal mausoleum known as “Baamu” and given some drink to offer libation to the ancestors but she refused claiming, “It was not polite and respectful for her to pour out drink offering to her fathers and mothers on the ground ...” Again, at the “Nkoguafieso” (stool house) Nana overcame the temptation to bow down and ostensibly to greet the stools believed to bear the souls or spirits of the ancestors. The Okyenhene, who claimed to be a Christian and boasted of a private devotional room, had earlier bowed to greet the ancestors and thereafter asked Nana Dokua to do same but she courageously refused to compromise her faith.

3.3.3.3. A Queen’s Commitment as a Christian

Although a Paramount Queen who had so many traditional and state duties to perform, Nana still devoted time to fellowship with other Christians in her church. She attended and participated in a number of the church’s national conventions. Some of these conventions were held in faraway places but she

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277 The Okyenhene is the Paramount Chief of Akyem Abuakwa State or Traditional Area in the Eastern Region of Ghana. Kyebi is the capital of the Akyem Abuakwa State. It was the Akyem people who helped the Akuapem people to gain independence from their oppressors. The Akyem people also helped the Akuapem people to have a system of centralized traditional government in the form of chieftaincy. They also provided the first king, Nana Safori (Ofori Kumah) for the Akuapem traditional area. Incidentally, Nana Safori happened to be the son of Nana Dokua, the then King/Queen of Abuakwa State. She sent the Abuakwa warriors under the leadership of Safori to help liberate the Akuapem from the Akwamu people. The heirs to the stools of the two states share a common ancestry. See C. S. Obeng, p.11-16.
still managed to attend and participated in them. The beautiful thing was that she usually attended those conventions in her full royal regalia. Sometimes the church encouraged her to share her experiences or testimonies about her life as a Queen and Christian at some of these conventions.

As a Christian she also devoted time to witness to people about Christ. Her devotion and dedication to witnessing led to the conversion of a number of people. These include Akua Nyankwabea who fed the ancestors and gods at the palace of “Baamuhene” in Okuapemman; the Kurontihemmaa of Okuapemman, Nana Afi who also used to feed the ancestors at the Kurontihene royal house; Abena Oye who was Nana Dokua’s cook and bodyguard but was in disguise planted by Nana’s family to “spy” on Nana’s activities outside the palace and within the town; and at Nkawkaw a lady became converted when she heard about Nana’s status as a Christian Queen.²⁷⁸ Nana also supported the church financially and even went to the extent of selling her personal property to raise money for the church. Obeng (ibid:83-84) indicates how she once sold her “gold ornaments” and used the proceeds to redeem her pledge to the church, and how God miraculously replaced the ornaments through her husband. This is how Obeng (ibid:75) summarized Nana’s Christian life:

Nana Dokua is a devout Christian. She is filled with the Holy Spirit, and has soul-searching, and Spirit-filled experiences. She is a Deaconess of the Church of Pentecost. In spite of her busy schedule as a Queen and public figure in national and international circles, she has time for Christian activities.

²⁷⁸ See Charles Smart Obeng, p.75-82.
### 3.3.3.4. Dealing with some challenges

Nana was reported to have faced a number of challenges in relation to her queenship. These challenges which emanated from both the family and the church became avenues through which her patience, and/or her faith in God were tested.

In the family, Nana had to deal with the mistrust of some members due to her refusal to perform some religious rituals in connection with the stool she occupied. According to Obeng (ibid:81) the situation developed to the extent where some disgruntled family members disassociated themselves from her company and even engaged her cook to “spy” on her. To disassociate oneself from another means the family members refused to accompany her to places as tradition demanded. The family members who continued to uphold those traditions were peeved because of Nana’s seemingly negative attitude towards some aspects of their traditional culture and therefore decided to abandon her to her fate. But this role was taken up by the church.\(^{279}\)

Within the congregation where she fellowshipped, the pastor suspected or doubted her conversion even though she was an officer. She was, therefore, prevented from serving at the communion table due to this suspicion or perception by the pastor and for that matter the church. Obeng (ibid:80) observes the effect of this on Nana and the attitude of the church:

\[\ldots\text{ but the one thing which worried her so much was that she was also not allowed to serve at the communion table, she realized it was not so much because she was the Paramount Queen, but because as Queen, the pastor did not recognize (sic) her as a fully}\]

\(^{279}\) See the discussion on ‘Not Abandoned: The Church’s role’ in the last section of this chapter.
converted Christian. This has been the superficial way most pastors and believers have looked at Chiefs and Queens. They are always not convinced about their true conversion.

Nana subsequently became elated when the pastor or church finally invited and allowed her to serve at the communion table in her capacity as a Deaconess and for that matter an officer of the church.

### 3.3.3.5. Nana Dokua’s Achievements

There was a chieftaincy dispute in Okuapemman which lasted for one and a half years. This was the result of the installation of Nana Addo Danquah III as the substantive Paramount chief of Okuapemman in 1974. This invariably affected the relationship among the three royal families but Nana was able to unite or reconcile them after the litigation as indicated by Obeng (ibid:112):

The fragmentation was deepened during the one and a half years of litigation. After the installation of Nana Addo Danquah III in 1974, Nana Dokua brought the three families together with a strong bond of unity. The litigation which would have put the three families asunder was rather used by Nana to bring them together.

Nana was also commended for introducing Christian prayers at state council meetings and her sermons at those meetings. The Christian prayer was used to replace the usual traditional libation prayer at such meetings. She also established the Akuapem State Intercessory Prayer Force. The group met every month at dawn to study the Word of God and to pray for Ghana and Okuapemman including the traditional leaders and other people. She was on

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280 See C. S. Obeng, p.111-118.
records to have organized intercessory prayers for rains in 1983 when the nation witnessed one of its worst droughts, and prayers which helped to avert death among the youth of Akropong. During her time as the first president of the Eastern Regional Queens’ Association, she ensured through a resolution that the Queens would not be influenced by “bribe” in the nomination or selection of chiefs to occupy vacant stools.

3.3.3.6. Not Abandoned: The Church’s Support

In spite of the challenges she faced among some sections of the church with regard to the doubts and negative perception about her conversion, Nana was not abandoned by the church which she belonged to. The church, through some of her pastors, elders and members, stood with her throughout her reign by providing spiritual and material support in the form of prayers, comfort, encouragement and companionship. Being a member of a Pentecostal church one would have thought that the church would reject and counsel her against accepting the office of queenship but the church acted otherwise by given their consent and needed support. This became clear when she visited the Regional Apostle of the CoP in Kumasi before her installation. Apostle J. C. Quaye and Prophet M. Y. Yeboah, the then Ashanti Regional Apostle and Kumasi District Pastor respectively gave their consent, prayed for her and counseled her on the positives and negatives of the traditional office.281 It is important to note that at a point the founder of the CoP, Pastor James Mckewon, recognized and encouraged her to attend church with her regalia when she felt shy to do so as Obeng (ibid:80) indicates:

When Pastor Mckewon saw that Nana wanted to enter the church without her regalia, he said, “No, no, no! Go with them, the kings

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281 Ibid, p.74.
and queens of the world will go before Him [God] with their splendour. It pleased Nana so much that she had had such recognition from the Founder of the Church, and was very much strengthened in her faith.

In short, Nana’s success as a Christian Queen was partly attributed to the fact that the church, CoP, mobilized adequate support for her from the beginning and at various times of her reign. No wonder Obeng describes some of Nana’s experiences as divine intervention.

Regarding the church’s role in her nomination and the installation processes, and the assurance of God, Obeng (ibid:49) has this to say:

While all these were going on the saints were praying about Nana’s nomination as Queen of Okuapemman – the pastors prayed, the women’s movement prayed, and the entire members also prayed... In one of the prayer meetings the Holy Spirit spoke in a clear voice to Deaconess (Mrs.) Mary Adams, Nana’s prayer partner who had led her to Christ ...The Holy Spirit spoke saying that if Nana would not follow the negative traditions, customs and culture of her people, that is, the practices which were not in line with scripture and Divine virtues and practices, then He (God) would not leave her and neither would he forsake her; and that He would hold her in His gracious arms.

About God’s hand in the choice of Nana’s stool name Obeng (ibid) observes:

The Holy Spirit also revealed to Deaconess Mary Adams that Nana was not going to be given any stool name; that is, she was not going to be named after any of her ancestors. She would simply bear the name she was given at birth – her name, Nana Dokua.
When members of her family abandoned her because of her uncompromising Christian faith vis-à-vis her refusal to perform certain traditional rituals the church wisely made provision for some members to accompany her wherever she went. The beauty of the church’s support became visible during the 2006 Odwira festival which coincided with the celebration of Nana’s fortieth (40th) anniversary as the Queen of Okuapemman. Obeng (ibid:123) recounts the role of the pastors and elders during the procession through the principal streets of the town as follow:

Finally, at 2p.m. Nana mounted her palanquin. All the Pastors were in their clerical collars. Amidst brass band music, some of the Pastors and Elders went before Nana in her palanquin. Others were on her side, “left and right” and some others behind her. The brass band led in singing the song “Onyakɔpɔn Asafo mma Monyi Mo Ho Adi” (assemble, you members of God’s congregation).

Notwithstanding the remarkable experiences of Nana Dokua as a Christian Queen, some Pentecostal congregations and charismatic movements within Ghana have alienated and castigated Christian chiefs and queens as unfit to hold such an office and at the same time serve God faithfully.
CHAPTER 4

4.0. PENTECOSTALISM, CHIEFTAINCY AND TRADITIONAL FESTIVALS

4.1. Introduction

In this chapter I consider Pentecostalism in Ghana, and the open and non-open confrontational attitudes of some Pentecostals towards chieftaincy and traditional festivals. Again, as indicated in the research scope, the discussions are based on the research findings in Techiman. Pentecostals, here, refers to those of classical and neo-Pentecostal persuasion.

4.2. Origin of Pentecostalism in Ghana

All three identifiable categories of Pentecostalism can be found in Ghana. These are the AICs (popularly referred to as Sunsum Sore, which is a Spiritual Church in Ghana), classical Pentecostals and the neo-Pentecostals. Within the neo-Pentecostals there are about three identifiable groups namely, those with emphasis on material and physical wellbeing of their followers; those with emphasis on deliverance; and those with emphasis on prophetic ministries.

In Ghana, the origin of the AICs is traced to the ministry of one Prophet Wade Harris a native of Liberia who was based in Cote d’ Ivoire at the time of his ministry. His ministry emerged in Ghana in the early part of the twentieth century.\textsuperscript{282} Like Harris,\textsuperscript{283} Sampson Oppong\textsuperscript{284} and Swatson (Harris’ disciple)

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\textsuperscript{283} For a detailed study on Harris see Joseph E. Hayford, \textit{William Waddy Harris: The West African reformer: The man and his message} (London: CM Philips, 1915); Gordon M. Haliburton, \textit{The Prophet Harris and his mass movement in the Ivory Coast and the Gold Coast}
have all been acknowledged to have contributed to the emergence of the AICs in Ghana. E. K. K. Larbi (1995:25) has indicated that these prophets or revivalists did not begin their own church denominations but encouraged their converts to attend the mainline or historic churches. The modus operandi of these AICs includes healing and exorcism through holy water or oil (water or oil which has been consecrated or blessed by the prophet). H. W. Turner (1968) therefore, refers to them as *Prophet-healing* churches or *Aladura Church* Types, and subsequently identified two major marks about them: “Central beliefs about revelation from the Spirit through prophets and practical salvation in which healing is prominent.”

For Baéta C. G. (1962:1) the labeling of this category of Pentecostalism in Ghana as a,

“The *Spiritual Church*” is intended to signify that, in worship, the groups concerned engage in various activities which . . . are either meant to invoke the Holy Spirit of God, or are to be interpreted as signs of his descent upon the worshippers.”

The Twelve Apostles church, which began in 1918, was the first “spiritual church” to be established in Ghana. It was established by prophet “Harris’ converts Grace Tani and Kwasi John Nackabah to realize Harris’ instruction that twelve apostles should be appointed in each village to look after his flock.” AICs or “spiritual churches” have been widely acclaimed as churches which

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take African traditional worldviews or values seriously. They were established
to give prominent place and meaning to some African traditional values.
Peter Anim has been credited with the emergence of classical Pentecostalism
in Ghana. His ministry which started in 1917 led to the establishment of the
Faith Tabernacle Church from where we now have the Christ Apostolic Church
(CAC), the Apostolic Church, and the Church of Pentecost (CoP). One other
classical Pentecostal church which emerged in Ghana is the Assemblies of God
(AG). Larbi (1995:63) notes that the AG was the first classical Pentecostal
church in Ghana to be established through the ministry of foreign missionaries
Rev. Lloyd and Margaret Shirer. Today there is a good number of this category
of Pentecostalism located and operating in Ghana in addition to those listed
above. The CoP for instance has been identified as the fastest growing classical
Pentecostal denomination in Ghana. It has branches in many other countries
and continents in addition to those in Africa.

The third and last category of Pentecostalism in Ghana, the Neo-
Pentecostalism, emerged in the 1970s and the first of its kind is credited to
Nicolas Duncan-Williams who founded the Christian Action Faith Ministries.
Those who came into the scene later included Mensah Otabil and his
International Central Gospel Church in 1984, Dag Heward-Mills and his Light
House Chapel in 1991, Charles Agyinasare and his Word Miracle Bible (now
known as Perez Church) in 1987 and many others. Currently, there is a host
of this category of Pentecostalism operating in the Ghanaian religious
landscape with branches outside their original base. New ones have also

288 See Larbi E. K. K., Development of Ghanaian Pentecostalism, p.61; Pentecostalism: The
Eddies of Ghanaian Christianity (Dansoman, Accra: Centre for Pentecostal and Charismatic
Studies, 2001); E. Kafui Asem, (ed.), A History of the Church of Pentecost (Accra: CoP
Literature Committee, 2005).
sprung up in various places including Techiman as indicated earlier with varied emphases. Larbi (1995:267) has identified two strands of neo-Pentecostalism in Ghana namely, those with emphasis on material and physical wellbeing of the believer; and those with emphasis on deliverance in addition to material and physical wellbeing. A third force or strand has emerged recently with emphasis on prophetism or prophetic ministries. Their *modus operandi* includes giving “prophetic messages” to their clients about their future, and also “prophetically and spiritually” identifying the source or cause of a client’s challenges and set them free or help them to overcome. Gifford (2004:89-90) aptly describes this category of neo-Pentecostalism,

“... a man of God is now able through his special anointing to identify and destroy your blockages and ensure your blessed destiny without your speaking – indeed some will not allow the suppliant to speak. ... The progress and success may be blocked demonically, but your ‘instrument of release’ is now the ‘prophetic unction’.”

It is important to note that Pentecostals, especially those belonging to the classical and neo-Pentecostal categories, share some general significant characteristics, which Larbi (1995:25) vividly describes below:

A strong Christology especially the Name and Blood of Jesus, literal biblicism, mission consciousness, and Spirit-power concepts with special reference to I Corinthians 12, of which

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glossolalic experience has an utmost significance. Other emphases are believers’ baptism, baptism of the Holy Spirit (believed to be subsequent to salvation), strong evangelistic ethos, and gifts of the Holy Spirit.

The above are part of the ‘four-square’ beliefs about “Jesus Christ the Savior, the Healer, the Baptizer of the Holy Spirit, and the Soon Coming King.”

4.3. Confrontational\textsuperscript{292} Attitudes

Until recently some Pentecostal churches represented by their pastors, elders and members have always been at loggerheads with chieftaincy and the celebrants of traditional festivals in Techiman. Some have openly voiced out their dislike and displeasure towards traditional leaders and participants of traditional festivals. Others too have done so secretly or indoors for fear of facing the wrath of traditional authorities. Those who do so openly use various platforms to make their concerns known to the target audience. These include using the local FM radio stations and what is referred to as open air evangelistic crusades. These open air evangelistic crusades are held either day time or at night at every available space including market areas. Those who do so indoors use the pulpits and other platforms within their chapels to confront the institution and adherents of traditional culture.

In both situations a number of approaches were adopted and all were geared towards making a case against some aspects of chieftaincy and traditional festival. These Pentecostal preachers and members attacked traditional culture.

\textsuperscript{291} See Larbi, Development of Ghanaian Pentecostalism, p.267.

\textsuperscript{292} The word ‘confrontational’ used in this study does not depict a fight or argument but it is used to denote general distasteful attitudes of some Pentecostals towards chieftaincy and traditional festivals. These attitudes were depicted in various ways, and have been described in detail in the study.
leaders and other traditionalists in Techiman for various reasons. These include the erection of a wall to protect the sacred grove of Nana Kwakye Ameyaw I; promoting idolatry through libation and the *Apo* and *Bayedie* festivals; riding in palanquin by *nananom*; and the use of chieftaincy titles. In this section I consider the ‘open’ confrontational attitudes of three Pentecostal preachers namely Evangelist Akwasi Awuah, Evangelist Owusu Fordjour and Prophet Yaw Saul, and other ‘non-open’ confrontational attitudes of some Pentecostal pastors and/or churches.

4.3.1. Open Confrontational Attitudes

4.3.1.1. Judgment against evil Kings

These preachers have been found using abusive and insulting words or language on traditional leaders especially in their preaching. In his infamous sermon, “Judgment against Evil Kings” Akwasi Awuah, a Pentecostal preacher, strongly berated the *Omanhene* and other traditional leaders of Techiman and accused them of promoting idolatry. His argument was that the biblical prophet Isaiah referred to idol worshippers as uncivilized people and since the chiefs promote idolatry through libation they are described as such. He argued again on the basis of scripture that since Jesus in his triumphal entry did not ride in a palanquin it was evil on the part of the chiefs to ride in palanquins.

His message sometimes included inciting the church against chieftaincy as he indicated, “It was time for the church to rise up and challenge the powers of darkness” represented by the chiefs. He did not however, indicate how this

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293 This is the title of Evangelist Akwasi Awuah’s sermon. In this sermon he narrated what transpired between him and the immediate past *Omanhene* of Techiman Traditional Area. Excerpts of these are the subject for discussion in this section. Some interviews were conducted to collaborate the data. The consequences of this confrontation for the Evangelist have been discussed later in this chapter.
was to be done. But from his personal example and the ‘biblical’ basis for this call, one could deduce that the method to be used is open verbal confrontation. Pentecostal preachers like Akwasi Awuah have arrogated to themselves the divine mandate to warn chiefs and their attendants or functionaries about the impending judgment of God on them. They further generalized their allegation to include all traditional leaders in Ghana as Akwasi Awuah observed, “Kings have destroyed the nation through idolatry.”

Clearly, Akwasi Awuah belongs to the school of thought that chieftaincy and idolatry are bedfellows and for that matter every chief in Ghana, notwithstanding their religious faith, worships or serves idols and not the Christian God.

Those who were found insulting and attacking *nananom* and the traditions of the state incurred the displeasure and wrath of *nananom*. Customarily, *nananom* have the powers to take action against deviants and people who disrespected them and their traditions. Those who were found culpable were usually fined and asked to pay a ram or a number of rams and/or drinks or both depending on the gravity or seriousness of the offence. These are sacrificed and/or offered to pacify the chief and most importantly the ancestors. The ancestors needed to be pacified because of the view that any offence against a traditional leader is by extension an offence against his or her ancestors.

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294 He referred to how Shadrach, Meshach and Abednego vehemently opposed King Nebuchadnezzar and refused to worship the king’s image as indicated in Daniel chapter three (3).

295 The perception that chieftaincy and idolatry are bedfellows and for that matter every Ghanaian chief or queen is an idol worshipper has been discussed later in this chapter.
In view of this, Akwasi Awuah was subsequently summoned before the Techiman Traditional Council for insulting the Ţmanhene and his people. He was found guilty and fined a ram to be sacrificed to pacify the Ţmanhene and ancestors. According to him, he was later arrested by the police and arraigned before the law court in Techiman when he refused to pay the fine to the chief. The court asked the police to take him into custody in Sunyani, the capital of Brong Ahafo Region to reappear in court after two weeks. The police, for fear of their life, took him back to court the same day to be granted bail. He was finally cautioned to be of good behavior and subsequently released.

4.3.1.2. Judgment against evil Festivals

I have indicated earlier in this study the relation between chieftaincy and festivals in Ghana. The popularity of chieftaincy could partly be attributed to the role it plays in the celebration of traditional festivals. Like chieftaincy, festivals in Ghana also have their religious aspects as they are linked to the ancestral cult and in some cases state deities. Festivals have also become a target for confrontation. In Techiman, some Pentecostal preachers or pastors verbally confronted the promoters and celebrants of traditional festival. The Apoo and Bayedie festivals have been described as idolatrous due to their relation with ancestral cult and the state deity, Ta Mensa.

While a number of the Pentecostal churches and leaders do so indoors or secretly others do so openly. One popular Pentecostal preacher or pastor who had carved a niche for attacking nananom for promoting and indulging in

296 Data for the discussion in this subsection was obtained through interviews with Nana Awere Ti II, (Awerempenhene of Techiman Traditional Area) on 29/01/2014; Nana Antwi Boasiako (Akyeamehene of Techiman Traditional Area) on 27/08/2014; and other informants engaged in informal conversations.
idolatry through their traditional festivals is Evangelist Owusu Fordjour. He is the founder and leader of Dwanekóbea Bible Study and Prayer Ministry at Techiman. He used the platform of one of the local FM Radio stations to openly attack or insult nananom and other participants of the two state festivals. He insulted them for practicing and promoting idolatry through the state festivals.\footnote{The repercussions of the confrontational attitudes for this and other Pentecostal preachers have been discussed later in this chapter.}

The repercussions were severe for Owusu Fordjour as his incessant utterances led to the destruction of the temple of his church. Unfortunately for him the chiefs ordered for the destruction of his church property before inviting him to explain why he insulted them for upholding and participating in their traditional culture. The evangelist finally solicited the help of the paramount chief of Abease in the Brong Ahafo Region to intercede on his behalf. His plea through the chief was accepted but not without paying a fine of a ram, drinks and some amount of money.

Following this, nananom embarked on a program to educate the public on the importance of the traditional festivals in order to avoid a repetition of such incidence.

\section*{4.3.1.3. Judgment against evil Practices}
Apart from the attacks on nananom for promoting and indulging in idolatry through chieftaincy and traditional festivals some Pentecostals attacked and insulted them for building a wall to protect the Nana Kwakye Ameyaw I sacred grove in Techiman. The sacred grove is believed to be the abode of the spirit of the Bono King who was defeated by the Asantes in the early part of the eighteenth century. The myth is that the king was believed to have
disappeared underground leaving only a finger above the ground. His spirit is supposed to be living there and he continues to play a very important role during the annual Apɔ festival.298

Some Pentecostals have a problem with the fact that this great but dead king has been immortalized and his spirit given recognition and duly remembered during the Apɔ festival. They do not understand why money and resources should be spent on putting up a wall to protect someone’s grave. Another Pentecostal preacher popularly known as Prophet Yaw Saul, the founder and leader of Yahweh Seventh Day Revival of Judaism in Techiman, is quoted to have openly “insulted the integrity of the chiefs and people of Techiman in the name of Yahweh” (sic).299 Prophet Yaw Saul usually preached at lorry stations and it was there that he openly castigated the chiefs of Techiman for wasting financial and other resources to build a wall to protect an ancestral cult in the name of culture. For him and other likeminded Pentecostals, the sacred grove of Nana Kwakye Ameyaw I symbolizes and promotes idolatry and as such the chiefs who built the wall to protect the place were indulging in idolatry. The money spent, according to him, could have been used to undertake more important projects which would have benefited the masses.

Nananom did not take kindly to the attitude of Prophet Yaw Saul as they ordered his arrest and prosecution at the law court in Techiman. The court tried and remanded him into police custody to reappear after two weeks. He was later cautioned and discharged by the court.

298 See the section under Apɔ Afahye (Festival) in chapter two of the study.
As indicated earlier, only a few Pentecostal preachers and churches have braved the odds to openly voice out their judgment on chieftaincy and its related festivals in Techiman but some of them paint a gloomy picture about chieftaincy and traditional festivals to their members and counsel them against participating in these aspects of traditional culture.

### 4.3.2. Non-Open Confrontational Attitudes

Some Pentecostals have adopted a number of tactics or methods towards chieftaincy and traditional festivals aimed at rejecting the two aspects of traditional culture. These tactics are quite different from their open confrontational attitudes. I refer to these as “non-open” confrontational attitudes. They are so categorized because they are devoid of insults.

### 4.2.2.1. A Call to reject Chieftaincy and Traditional Festivals

The perception is that chieftaincy is demonic and for that matter the need to disassociate oneself from the chiefs. Leaders and members of some Pentecostal churches tried to discourage members who double as royals and are potential traditional leaders from taking up any chieftaincy office in their traditional areas. These churches cite a number of ‘negative’ traditions and customs within the institution as the basis for rejecting it. Apostle Rockson Isaac Dankwah notes some of these negative traditions as idolatry through libation and animal sacrifices to ancestors and state deities. He also noted that traditional leaders have very low understanding about God and therefore unacceptable in the church.\(^{300}\) For Nana Asa Akpanpin, “all churches

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\(^{300}\) Interview with Apostle Rockson Isaac Dankwah on 25/08/2014. He is the founder and leader of the Voice of Grace Ministry in Techiman. He started his ministry at Krachi in the Volta Region of Ghana where according to him, he used to preach against chieftaincy. He and his church are now part of the Pentecostals in the engagement with the FCCQ.
recognize chieftaincy as idolatry and as such they prevent their members who are royals from participating in anything connected to the institution let alone accepting to be traditional leaders.” The notion or fear is that any involvement with chieftaincy could lead to a contamination of the faith of church members (Opuni-Frimpong, 2012:200). Concerning churches’ participation in the annual Apoo and Bayedie Festivals Nana Asa Akompanin adds, “They ask their members not to get involved in the various traditional festivals of the town.” This is because these Pentecostals view the festivals as avenues for demonic transfer, possession and oppression. Any encounter with or involvement in the festivals could lead to death or curses or calamity.

4.3.2.2. Relegated to the background

Traditional leaders who are members of the church have not been actively involved in the programs and activities of the churches. They are relegated to the background when it comes to using their gifts to contribute to uplifting the image of the church. Their individual spiritual gifts are not even recognized. Nana Adu Kwabena recounts the negative reception he got from his church when he initially accepted to be a chief:

I have been very active in the church since I believed in Jesus Christ as my lord. Before I became a chief I have been contributing my quota financially and in kind by accepting to chair anniversaries and fundraising activities in my local congregation. I was accepted and treated with respect. But the situation changed as soon as I became a chief. I was relegated to the background as if I did not exist in the church. The elders and members would have

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301 Interview with Nana Asa Akompanin on 26/08/2014.
302 Ibid.
nothing to do with me because I am now a chief. Thanks to God the pastors in my church have been instructed and called upon by the national chairman to support us because they now accept that kingship is from God.\(^3^0^3\)

4.3.2.3. Suspicious and Doubtful Conversion

Some Pentecostal pastors, elders and members also doubt the conversion of some of their members who are chiefs and queens. The chiefs and queens have been treated with suspicion in relation to their previous life and conversion into Christianity as Nana Asa Akompanin notes again, “Some pastors and churches have doubted our sincerity and accused us of being double standards because” for them, “we worship idols secretly and Christ openly.” These churches take such a suspicious view of Christian chiefs and thereby reject them because they believe that one cannot practice as a chief or queen and live a genuinely converted Christian life.

4.3.2.4. Hatred for Traditional Culture

In some instances, some Pentecostal pastors, elders and members have been accused of developing hatred for traditional leaders and tried to distance themselves from such traditional office bearers. A chief once complained about the attitude of some pastors who, he asserts, regarded traditional leaders as evil and therefore refused to approach them or relate with them or draw near to them.\(^3^0^4\) Pastor Roland Okai of the Revival Outreach Church in Techiman

\(^{303}\) Nana Adu Kwabena is a member of the FCCQ and attends the CoP. He recounted this as part of an exhortation he delivered at the monthly meeting of the FCCQ on Wednesday, 27th July, 2016.

\(^{304}\) Nana Asa Akompanin, President of the FCCQ, made this observation in a sermon on a local radio/FM recorded on a CD. The priest of the Techiman state deity, who referred to these pastors as ‘young pastors’ as the Pentecostal pastors are usually called in some
recalls how at a meeting of the LCC in Techiman one pastor retorted that they, members of the LCC, cannot use their money to further the cause of idolatry. According to him, the pastor made that comment when the LCC was debating whether to donate cash or a copy of the Bible to the Jmanhene as the LCC’s contribution towards that year’s Bayedie Festival. Unfortunately for the pastor in question, the chief got wind of his position and remarks at the meeting of the LCC, invited him to his palace and warned him.

4.3.2.5. Prayer for Deliverance

Sometimes the confrontation manifests through the prayers of some Pentecostal pastors and members. The occasion where this becomes more pronounced is during prayer for deliverance from demonic influences. Once a counselee reveals the existence of a traditional ancestral stool in their family then the stool becomes the target for deliverance prayers. It is believed that ancestral stools harbor some demonic spirits which militate against a person’s progress even if the person believes in Jesus Christ as the lord of his or her life. The perception is also that once a person hails from the royal family, he or she has a link or covenant with ancestral stools. Such a person is automatically under a spiritual covenant with the ancestors whose spirits are suppose to dwell in the stools. Since those ancestral stools are believed to be carriers of curses that person may also be living under a curse hence the need for them to be delivered (Gifford, 2004:85,86; Asamoah-Gyadu, 2005:177; Lindhardt, 2014:13,14). Such deliverance prayers are usually said en masse at church or on radio thereby making actual and potential traditional leaders feel uncomfortable.

Ghanaian societies, also made a similar observation during an informal conversation with him and his attendants on 6/02/2014.
4.3.2.6. Abandoned to their fate

While some traditional leaders in the church have been abandoned to their fate those outside the church are not readily ‘welcome’ into the church. Churches do not make any deliberate efforts to even evangelize non-Christian traditional leaders due to their prejudiced position about traditional leaders. Nana Asa Akompanin made this observation about such churches and/or their pastors:

We have heard that God has given us Jesus Christ who is taking us to the place of glory. Those who have seen the way are expected to come and hold our hands and show us the way but they are rather saying, No! No!! No!!! This person cannot come to Christ. But I ask them: Do you remember your former state before you met Jesus? If God had mercy on you, why can’t he have mercy on the traditional leader too?305

For these churches, no amount of evangelical effort could make traditional leaders convert from ‘idolatry through ancestral worship’ into Christianity. They would rather spend their resources on ‘more important’ programs than to reach out to non-Christian chiefs and queens. In the minds and hearts of these pastors, those chiefs and queens have already been condemned to face God’s judgment or wrath after death.

4.4. Throwing the Baby away with the Bathed Water306

There is no doubt that chieftaincy and traditional festivals in Techiman are closely associated with ancestral cult and the state deity. Some chiefs and

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305 A sermon he delivered on a local radio/FM recorded on a CD.
306 This sub-title is taken from Sarfo-Kantanka’s book, Can a Christian Become a Chief (2014), 58.
queens also attest to the fact that the institution and traditional festivals have their short comings. This, notwithstanding, chieftaincy and traditional festivals in Techiman also have their positives which could be upheld and/or reformed to suit the contemporary era and the gospel. Interestingly, some nananom do acknowledge the need for transformation or reformation in respect of these two aspects of traditional culture. They are ready to welcome and work with agents of the church in transforming aspects of chieftaincy and traditional festivals. Some Pentecostals have a penchant for putting all traditions and customs in one basket hence the condemnation of chieftaincy and traditional festival as idolatry and negative traditional culture which must be done away with. Commenting on this attitude Rev. Gaddiel Nana Pesseh observes, “Earlier, we Christians or pastors put all [traditional culture] in one basket and we gave them one brand but I have seen that this will not help.” Elsewhere, Aubrey Malphurs (2004:309) in his ‘Principle of Cultural Recognition’ made a similar observation: “The Christian often views the general culture of the community in a totally negative light. It’s important to recognize, however, that not everything in the world out there is necessarily bad.” Doing so, as I have outlined, is to throw the baby away with the bathed water.

4.5. Reviewing Pentecostal Mission

What is the core mission of Pentecostals in Techiman? What are the effects of the confrontational attitudes on the church’s mission in the traditional area or

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307 Non-members and members of the FCCQ revealed this through interviews. This has actually been the clarion call of the FCCQ which the members and the Pentecostals are assiduously working to achieve.

308 Rev. Gaddiel Nana Pesseh is the pastor in charge of Family Chapel International in Techiman. Currently he and his church are part of the engagement with the FCCQ. He has played a significant role in the FCCQ since he joined it in 2007. He made those comments during an interview with him on 24/10/2013.
society? How do the confrontational attitudes depict such Pentecostals? The response to these questions will be the focus of this section.

4.5.1. Pentecostal Mission

A number of Pentecostal churches or pastors interviewed in Techiman have admitted that the core business or mission of the church is evangelism aimed at “soul winning”\(^{310}\). This emphasis on the mission of the church is not new in the history of Christianity. It was the concern of the church in the Roman Empire (Martin Goodman, 1994) and the nineteenth century missionary organizations in Africa (Mugambi J. N. K., 2002:142). “Soul winning” implies a relationship between the human soul and eternity. About the nature of the soul and its relation to eternity, M. E. Osterhaven (2001:1129) has this to say:

> In general terms then it can be said that the soul in Scripture is conceived to be an immaterial principle created by God, which is usually united to the body and gives it life; however, the soul continues to exist after death in human beings (Matthew 10:28; James 5:20; Revelation 6:9; 20:4), a condition which is ended at the close of this age (I Corinthians 15:35-55).\(^{311}\)

The understanding is that they are ‘saved’ while others are ‘lost’ and so they have been given the mandate to reach out to the lost and win them for Christ. Allan Anderson (2004:214) puts it succinctly as he rightly observed concerning this aspect of Pentecostal mission, “For Pentecostals, evangelism

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\(^{309}\) Generally, Pentecostal mission also includes social and economic programs such as education, health and credit unions. In this study I concentrate on evangelism which is their core mission.

\(^{310}\) The concept is based on Proverbs 11:30, “... and he that winneth souls is wise” (King James Version).

means to go out and reach the ‘lost’ for Christ in the power of the Holy Spirit.”
This means the motivating factor in Pentecostal evangelism and by extension
mission is the empowerment of the Holy Spirit.\textsuperscript{312} For C. H. Spurgeon, ‘soul
winning’ is a metaphor which is used in warfare where warriors or soldiers
aim at winning cities and provinces and in wrestling and in these the strategy
required training and tactfulness in advancing “by little and little”, and also
used in dealing with the heart, which requires love.\textsuperscript{313} For him, “love is the true
way of soul-winning”. Soul winning is about winning one’s heart and love must
be the best strategy to be adopted as he rightly suggests:

\begin{quote}
We win by love. We win hearts for Christ by love, by sympathy
with their sorrow, by anxiety lest they should perish, by pleading
with God for them with all our hearts that they should not be left
to die unsaved by pleading with them for God that, for their own
sake, they would seek mercy and find grace.\textsuperscript{314}
\end{quote}

The question one needs to ask is, “Are the confrontational attitudes of some
Pentecostals towards traditional leaders and other traditionalists motivated
by love?” On the value that the church puts on lost people vis-à-vis
evangelizing them, Aubrey Malphurs (2004:123) has this to say, “We value lost
people because God does (Luke 19:10). Therefore, we will use every available
Christian honoring means to pursue, win, and disciple unchurched, lost
people.”\textsuperscript{315} Again, one may ask, “Are these confrontational attitudes honoring

\textsuperscript{312} See Paul Pomerville, \textit{The Third Force in Missions: A Pentecostal Contribution to
Contemporary Mission Theology} (Peabody, MA: Hendrickson, 1985). Quoted in Allan
Anderson, \textit{An Introduction to Pentecostalism}, p.207.
\textsuperscript{313} C. H. Spurgeon, \textit{Soul Winning}. A sermon (No. 850) delivered at the Metropolitan
Tabernacle, Newington, at \url{www.biblebb.com/files/spurgeon/0850.htm}. (Retrieved on
14/08/2016). The sermon was based on Proverbs 11:30, "He that winneth souls is wise”.
\textsuperscript{314} Ibid.
\textsuperscript{315} My emphasis.
according to Christian values or standards?" Craig Ott & Gene Wilson (2011:215) identify a number of evangelistic approaches including the confrontational approach. They identified this approach in relation to Peter’s Pentecost sermon recorded in the Acts of the Apostles 2:14-40. This is, however, different from the confrontational approach used by some Pentecostals in Ghana. The point is that the goodness or otherwise of this approach depends on its use. The methods and results are therefore different in these two different contexts.

In view of the aforementioned, the question still is, “How does such an approach impact on the church’s mission?” The effects of the confrontational method are two-fold: On the pastors and by extension the church’s mission; and on the traditional leaders and their attendants.

4.5.2. Effects on the Church

In this discussion, the pastor and the church are used interchangeably depending on the issue under consideration. This is because the effects are both direct and indirect. In some instances the pastors directly feel the effects while the church is indirectly affected. In other instances too both the pastor and his church are directly affected.

4.5.2.1. Blacklisted

_Nananom_ in Techiman have blacklisted a number of pastors and their churches. This, according to them, is as a result of the Pentecostal pastors’ incessant insults targeted at _nananom_ and the denigrating of their traditional culture. To be blacklisted, according to the Cambridge Advanced Learner’s Dictionary, is to be included in the “list of people, countries, etc. who are considered by a particular authority or group to be unacceptable and who
should be avoided and not trusted.” *Nananom* have therefore severed ties with the blacklisted pastors and their churches. It has been the norm in Techiman for churches to invite *nananom* to participate in a number of their programs or activities.\textsuperscript{316} This implies that such pastors and/or their churches could not invite *nananom* to participate in or contribute either financially or in kind to their programs.\textsuperscript{317} The churches will also find it very difficult to acquire plots of land from *nananom* for their projects. *Nananom* are not only custodians to the ancestral stool lands but they are also vested with authority to allocate such plots of land to developers and, as Rev. Nana Pesseh has rightly observed, “No matter what we [pastors] do, we shall continue to engage with them [*nananom*] because if you need plots of land you will go to the chief.” He then asked rhetorically, “How can we approach them if we continue to condemn them.” This means that the repercussions are enormous for the blacklisted pastors and/or their churches. One Pentecostal pastor who advised that the LCC should not use its money to fund idolatry by contributing towards the *Bayedie* Festival was later summoned before the *Jmanhene* and warned to be of good behavior else “he will find it difficult to acquire plots of land for his church project.”\textsuperscript{318} In this regard land is not only viewed as a source of income but also source of power for traditional leaders (Müller, 2013:27).

### 4.5.2.2. Indefinite Ban

One of the measures *nananom* have taken and continue to use is the banning of the pastors in question from preaching on any local FM radio. They did this

\textsuperscript{316} See the collaboration between chieftaincy and the church in Techiman in chapter two of the study.  
\textsuperscript{317} Interview with Nana Stephen Akumfie Ameyaw, which was also collaborated by Nana Kwame Owusu (Ankobeahene), Rev. Kyeremeh and Nana Asa Akompanin.  
\textsuperscript{318} Interview with Pastor Roland Okai on 15/10/2013.
in collaboration with the owners and managers of the radio stations. Sometimes the FM managers used their own discretion to ban such offensive and divisive Pentecostal preachers from using their platform to propagate the gospel. Failure to do so could also put the radio station in a strained relationship with *nananom*. For such radio stations, the attacks on *nananom* and traditional culture lead to tension between the church and *nananom*. Banning such pastors does not only forestall peace but also enables the station to protect its hard-won reputation. Commenting on this, the marketing manager of Classic FM in Techiman indicates:

The station does not give its platform to such pastors to attack the chieftaincy institution and tradition in Techiman and elsewhere. Pastors with dubious theology and teachings or doctrines are not allowed to preach on the station. The station will not allow pastors to hide behind freedom of speech to create tension and problems in Techiman and therefore, bring the name of the radio station into disrepute.\(^{319}\)

*Nananom* do this based on their position and authority as custodians of the land and with the support of the security agencies particularly the police. They also do that to ensure that pastors do not abuse the warm reception accorded them. Interestingly, the few pastors who have been punished this way have chosen to remain silent.

I have indicated earlier that the local radio is one of the means Pentecostal pastors use to preach and at the same time advertise their churches and programs. The competition among Pentecostal churches in Techiman is such

\(^{319}\) Interview with the marketing manager of Classic FM at Techiman on 3/12/2013 at his office.
that the role or importance of the electronic media in putting one's church or congregation into limelight cannot be overemphasized.\textsuperscript{320} Hence it is a great disadvantage to pastors and/or churches that have been banned from using that media. \textit{Nananom}, P. K. Nyarko indicates, are compelled to take such decisions when the culprits fail to apologize to them and rather continued to insult them.\textsuperscript{321} These offenses are viewed as ‘public’ offenses since they are against the chief and the ancestors (Ayittey, 1991:40; Rattray, 1929:310) and as such they are taken seriously.

\textbf{4.5.2.3. Exiled and end of Mission}

In some cases the culprits have run away from the Techiman Traditional Area into exile. The exile was self imposed since the culprits could not bear the consequence of their actions.\textsuperscript{322} Their action or decision to run away meant the end of their mission in the traditional area. The point is that once the relationship between \textit{nananom} and pastors is strained, things could become unbearable for the latter and the only way left was to run away. Some took such decisions to avoid further punishment and disgrace. In other cases, the ministry of such culprits does not flourish because they do not get the needed support from \textit{nananom} and for that matter the Techiman Traditional Council (TTC). They cannot also function without peace of mind. It is important to note that no meaningful growth could take place in relation to the church’s mission when leaders of the host society are at loggerheads with the church. This is equally true even when the pastor or founder or leader of the church comes from the same society. A case in point is Evangelist Owusu Fordjour, the

\textsuperscript{320} For further discussion on the use of the electronic media by Pentecostal pastors see Paul Gifford, \textit{Ghana’s New Christianity}, p.33-34.

\textsuperscript{321} Mr. P. K. Nyarko was the immediate past Registrar of the Techiman Traditional Council (TTC). He revealed this during an interview with him at his office on 3/12/2013.

\textsuperscript{322} Interview with Rev. Martin Kyeremeh on 14/10/13.
founder and leader of Dwanelôbea Bible Study and Prayer Centre, who is a native and royal of Timponim, a village in the Techiman Traditional Area (TTA). He has never known peace since his infamous encounter with nananom. This has had a negative effect on his church. His reputation in the traditional area too has been badly affected.

4.5.2.4. Breeding Ground for Hatred, Anger and Bitterness

The confrontational attitudes of these Pentecostal pastors have unfortunately become a breeding ground for hatred, anger and bitterness towards such pastors and their churches in Techiman. It appears nananom’s patience and accommodating nature have been stretched to its utmost limit and the result is that hatred, anger and bitterness have replaced the once cordial relation between the two. Commenting on this, Bright Botchway has this to say:

The traditionalists have ill-feelings against the churches or pastors who insult them. Their attitudes create avenue for pastors to be punished at the least provocation. When they are in trouble nananom don’t spare them. Any member of the church who lands into trouble and is brought before nananom is not spared at all.323

Nananom’s hatred, anger and bitterness towards these churches and their pastors sometimes developed to a level where some of them even threatened their relatives or family members who attend such churches to choose between the family and the church. This position also means that nananom are not in a position to offer any kind of assistance to the culprits and their churches should the need arise. Such churches and pastors do not need any soothsayer to tell them the negative effect this will have on their mission. This could also affect the collaboration between the church andchieftaincy. The

323 Interview with Isaac Bright Botchway on 17/12/2013.
chieftaincy institution has played and continues to play important role as collaborators in the church’s mission in Ghana. Therefore any strained relations between the two does not auger well for the church in Ghana. The exercising of power or authority gives an indication to the fact that nananom and the people of Techiman cherish their tradition in relation to chieftaincy and traditional festivals. As custodians of tradition and custom, nananom “have the responsibility of preserving them and handing them over to generations after them. For this reason, any attempt to water down the importance of these meanings or question their authenticity has always been strongly resisted” (Dodeye U. Williams, 2012:150)

4.5.3. Effects on Actual and Potential Nananom, and Natives

There is no doubt that the continuous attack on traditional leaders and/or aspects of traditional culture does have some negative effects on them, royals who will succeed them and the natives. The study considers some of these effects below.

4.5.3.1. Living in a state of Confusion

The incessant attacks on nananom in relation to their positions and roles in traditional festivals have succeeded in making them confused. This is particularly so in the lives of nananom who are Christians or belong to churches. This confusion stems from the fact that traditions they have been entrusted with; traditions which have identified them as a unique people since time immemorial; traditions they have cherished and promoted; traditions which have played very important roles in the socio-cultural lives of the people, have in recent times come under attack and have been declared idolatrous and evil by some preachers.
For those who double as nananom and for that matter custodians and promoters of traditional culture and members of the Christian community or church, such denigrating of traditional culture makes them more confused and uncomfortable as Nana Amoafoawaa Agyeiwaa III has observed.324 What compounds the situation is the kind of condemnation they receive from preachers who declare them hell bound for being occupants of traditional stools, practitioners and promoters of traditional culture. For such people, the only option left for them is to leave the church in order to have their peace. For them, the stools are family property or heritage which must not be abandoned. They occupy the stools to prevent it from falling into the hands of unscrupulous persons. Allowing unscrupulous persons to usurp the stools could spell doom for the entire family or division or state hence the need for Christians to occupy them.

Equally confused are the royals who are Christians or belong to churches and are waiting to inherit traditional stools. Such persons must be seen serving the stool as they await their turn as heirs. They are therefore, confused as to what they should do or which way they should take. Should they continue to serve the stool as they wait for their turn or abandon their family heritage because of their Christian faith or they should continue to play the dual role of members of both the royal family and the church? In answering these questions, the members do find solace in the church and tend to rely upon her for guidance. Unfortunately, the church which is supposed to counsel such

324 Nana Amoafoawaa Agyeiwaa is the Krontihemaa (Queen of Kronti Division, the arm of traditional government which is in charge of governance) of Techiman Traditional Area. She made this comment during an interview with her on 20/12/2013. She is a member of the Presbyterian Church of Ghana. She enrolled in the church before taking up the queenship office. She indicated that there was nothing wrong for her to be a queen and still belong to the church.
members and provide good direction is rather adding more salt to the injury. As noted earlier, some churches do this by attacking and labeling chieftaincy and traditional festivals as evil or idolatrous, and also discouraging people from participating in them.

4.5.3.2. Reverting to the past
Related to the Christian mandate of soul-winning is the idea of conversion or producing converts. This implies leaving an old way of life into a new way of life. It means that converts are taught and encouraged not to conform to the world but to the new Christian life. Equally related to chieftaincy is the practice of seeking spiritual fortification from sources other than God. It is important to note that this practice is not peculiar to chieftaincy in Ghana but also the entire Ghanaian and by extension African indigenous religious landscape. The practice is not also limited to seeking fortification but includes all kinds of help: benevolent help like marriage, child bearing or fertility, healing of ailments, making money, successful business, employment, education, travelling, projects, power, progress in life, etc.; and malevolent help like accident, death, calamity, someone’s downfall, sickness, curse, etc. While the benevolent help is solicited for personal or corporate benefits the malevolent help is targeted at one’s actual or perceived opponents or enemies.

There is also this belief in ‘Mystical causality’ (Asamoah-Gyadu, 2013:122) or ‘Spiritual causality’ where people trace everything that happens to sources in the spiritual realm. Or that people will need a spiritual enforcement to make something happen. The problem with this kind or level of thinking or belief is as Gifford (2004:84) has rightly indicated, “In all this the extent of human responsibility is not perfectly clear.” Unfortunately, this has found its way into
contemporary Ghanaian Charismatic Christianity and for Akrong, it is ‘nothing but a repackaging of traditional witchcraft mentality in Christian categories.’ On the effects of this thinking or belief, Akrong has this to say:

By far the most serious challenge this [charismatic] mentality poses to our society is the enthronement of a magical worldview with its dualistic subtleties that lures us to passivity, dependence, surrender of the power to make choices and accept responsibilities. Painfully, these are the very ingredients that destroy identity and personal initiative in a highly competitive world where we have to make important choices every day.  

Related to the above are the presence and operations of evil forces in the likes of Satan and his agents such as demons, witchcraft, sorcery, magic, ancestral spirits and traditional deities (Asamoah-Gyadu, 2005:177). The view is that evil forces are powerful than humans and their presence and operations could cause havoc on people and also block their blessings or prosperity or wellbeing (Gifford, 2004:85-86). Fear of the unknown and the need to succeed in life at all cost or by all means make some people seek support from equally powerful sources. Others also seek spiritual support to overturn or overcome any malevolent activity. They are so desperate that, “with so little available, people will turn to anything to try to better their lot, or discover why they are faring so badly” (Gifford, 1998:107).

What has been enumerated above is the religio-socio-cultural background from which many if not all Ghanaian Christian converts come. To this, Williamson (1974:160-162) adds that the Akan traditional outlook encourages

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325 Quoted in Gifford, Ghana’s New Christianity, p.190.
326 See also Williamson, The Akan Religion and the Christian Faith, p.167.
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syncretism. It is not uncommon for some practicing Christians or church members to continue in these practices. For Williamson (ibid) such Christians live on ‘two unreconciled levels’ and this he calls the “Christian problem” also known as the “African Christian Problem.”\footnote{For more discussions on the “African Christian Problem” see Prince Conteh, Can the African Christian Problem Ever Be Resolved? Paper presented to WCC, Magazine, No.49, (July, 2007); Birgit Meyer, Translating the Devil: Religion and modernity among the Ewe in Ghana (Edinburgh: Edinburgh University Press, 1999), p.138.} The church is expected to help such new converts find alternative spiritual power to help deal with their fears and aspirations.

The perception, in relation to chieftaincy in Ghana, is that one cannot do without spiritual fortification.\footnote{This perception also persists in other fields such as sports. See for instance Francis J. Botchway, Juju, magic and witchcraft in African soccer: myth or reality? (Accra, Ghana: Centre for Christian Communication & Media Research, 2009).} Religious or spiritual specialists abound in many parts of Ghana whose aim is to help their clients deal with or overcome their fears and attain their aspirations. Since the perception is that chieftaincy is a ‘fearful’ enterprise or venture and full of spiritual challenges many traditional leaders are tempted to believe that the only way to overcome such fears and to succeed is to seek fortification or spiritual powers from specialists. Nana Dokua, a Christian Queen, was counseled to seek spiritual fortification before she mounted or rode in the palanquin for the first time, she refused and truly to her counselor’s predictions became temporary blind when she rode in it but she regained her sight later after praying (Obeng, 2010:61,66-67). Incidents or experiences like Nana Dokua’s make the situation very precarious and the temptation for a Christian chief or queen to indulge in the old religious practices is very high. In the case of Nana Dokua
she enjoyed the support of the church hence her ability to withstand that particular challenge.

The question is, “What happens to the Christian traditional leaders who do not get any support from their church?” In other words, “What happens to the Christian chief or queen who instead of being helped is rather being attacked, chastised, bastardized, abandoned and discouraged by pastors and churches for occupying such offices and promoting traditional festivals?” Ironically, these people may be forced to revert to their old or traditional religious ways and therefore indulge in the ‘African Christian problem’ as indicated earlier. Nana Asa Akompanin puts it succinctly:

Majority of chiefs and queens in Techiman have Christian backgrounds. They used to serve as preachers or elders or deacons and deaconesses but the church abandons or betrays us as soon as we took these traditional offices and before we realized we will be surrounded by negative traditions and customs. Those who want to maintain their faith in Christ will find their way out when they feel threatened in the church.

If this is the case then what is the use of making converts in these churches? This development cuts a slur on the existence of the church in relation to its core mandate: evangelizing to win lost souls. The church exists to allay and not to aggravate the fears of her members. The church must be seen to be a place of solace and not a place of attacks and condemnations. In the same way, pastors must be seen to be heralds of good news and not heralds of insults. This does not mean that the church should compromise on the core message in relation to the gospel. Bishop Thomas Yeboah Afari reiterates this point, “There is no need to insult nananom through preaching. What is rather
required of us is to approach them with a passionate heart or passion driven by love without compromising on the core gospel message.”

Any evangelistic program that stops short of discipleship or genuine conversion leaves much to be desired. In other words, any church which does not work towards helping her converts to appreciate the importance of the new life in Christ could be failing in her duty towards such converts. Taking steps to teach or disciple converts requires patience, tactfulness, knowledge and putting in place systematic programs instead of ad hoc ones because discipleship or genuine conversion is a lifelong process and/or endeavor.

4.5.3.3. Hardened Hearts

Generally the attacks on traditional leaders and their attendants and royals are targeted at both the Christians and non-Christians. To the non-Christian chiefs and queens, the attacks only harden their hearts rather than converting them. A number of these persons interviewed have indicated that they do not see such attacks as good news capable of converting them. They rather view the attacks and their attackers as nuisance to be ignored rather than taken seriously. For them, they are not accountable to the pastors or churches or any human being but to God the creator of all things including human beings as Nana Awere Ti II indicates, “I don’t care about their preaching or messages and insults directed at us. We will all appear before God in future to account for our deeds on earth.” In short, such attacks on chiefs and queens and their functionaries or attendants have become stumbling blocks instead of

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329 Bishop Thomas Yeboah Afari is the founder and leader of the Builders Christian Church in Techiman. He made these comments during an interview with him on 04/02/2014.
330 Nana Awere Ti II is the Awerempehene of Techiman Traditional Area. Interviewed on 29/01/2014.
bridges. If these attacks are meant to bring about change in the lives of traditional leaders then they are ‘unrealistic expectations’ as Aubrey (2004:313) notes:

Another problem is that far too many of our churches expect lost people to behave like saved people – before they’ve become saved people. We are asking them to adjust to us and the way we do things at church rather than our adapting to them and where they are in life.

This invariably leads to loss of potential converts. I have indicated elsewhere in this study the accommodating nature of nananom in Techiman. This indicates that they are not necessarily against the church but they could be viewed or treated as ‘candidates for conversion’ as David Hesselgrave (1991:187) has rightly observed in reference to missionaries who may want to quote Jesus’ statements in Matthew 10:34-36\(^{331}\) and dwell on it to antagonize their host:

However, those with experience on the mission field will know that this kind of division results from faithfulness to Christ often enough *without our encouraging it by un-Christian attitudes and rash action*. . . . but it should be emphasized here that there is a sense in which the respondent who is not against Christ is for him. Others within his sphere of influence, and he himself, may become *candidates for conversion* if not antagonized unnecessarily.\(^{332}\)

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\(^{331}\) “Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against a mother-in-law. And a person’s enemies will be those of his own household”. Quoted from the *ESV Study Bible, English Standard Version*.

\(^{332}\) My emphasis.
On the attitude of messengers in communicating the Christian faith vis-à-vis the object of Christian apologetics, Alister E. McGrath (2012:16) observes:

The object of apologetics is not to antagonize or humiliate those outside the church, but to help open their eyes to the reality, reliability, and relevance of the Christian faith. There must be no mismatch or contradiction between the message that is proclaimed and the tone of the messenger’s proclamation. We must be winning, generous, and gracious. If the gospel is to cause difficulty, it must be on account of its intrinsic nature and content, not the manner in which it is proclaimed. It is one thing for the gospel to give offense; it is quite another for its defenders to cause offense by unwise choice of language or an aggressive and dismissive attitude toward outsiders.

It is important to note that traditional leaders in Ghana exercise a lot of influence on their subjects. In the palace too there are a number of attendants who are attached to or serving the chief or queen. Indirectly one will be dealing with these attendants and subjects within the traditional set up as he or she deals directly with traditional leaders. It has been shown that a cordial relationship with a traditional leader is indirectly extended to the palace attendants. Little wonder Craig Ott & Gene Wilson (2011:210) have identified ‘Building relationship in the community’ as a way of developing effective evangelistic approach and to assess existing evangelistic efforts. There is therefore, the possibility of winning the palace attendants or people under the chief’s or queen’s influence when their lord or lady is won. The opposite is also right: attacks on the leader are interpreted as attacks on the attendants. To
conclude this section I quote Pastor Roland observation as he puts it bluntly, “The church is the greatest obstacle to the chiefs coming into the faith.”

4.5.3.4. Distortion of Traditio-Cultural Identity

Chieftaincy and traditional festivals are two major aspects of traditional culture in Techiman. These two aspects of traditional culture have been part of the people’s life since time immemorial. The claim among traditional leaders and natives is that their ancestors handed them down to subsequent generations of people. They symbolize their unique identity as a people or tribe. There is this Akan adage which goes, “A person who forgets the sound of his or her chief’s horn automatically gets lost at a durbar.” The understanding is that people or states or tribes or lineages or divisions are identified by the presence of their chief at a durbar through the sound of his horn. Since the horn is there because of the chief it is the chief and not the horn that symbolizes their identity. The horn only directs people to their chief since it is used as a symbol of direction.

Therefore scandalizing chieftaincy and encouraging traditional leaders to abdicate or discouraging potential ones from accepting traditional leadership offices is tantamount to the distortion of traditio-cultural identity. This is because without chieftaincy there could be nothing for the people to identify themselves with. Kwame Arhin (1985) lists a number of arguments in favor of chieftaincy in Ghana and among these is the ‘identity view’:

They preserve in the institutions of traditional rule, the ideas and forms of life that are the unique inventions of the peoples of Ghana and separate them from other people. Ghana’s kind of traditional

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333 Interviewed on 15/10/2013.
rule is a cultural idea, and the regalia, dress and ornaments, etc. of traditional rulers are forms of cultural expression. *The cultural identity of the people of Ghana, much of which is portrayed in ceremonies and manner of life of the traditional rulers will be lost if there are no more traditional rulers.*

It is important to learn that chiefs and queens in Techiman like others in Ghana are the embodiment of the traditional culture of the state. The people pride themselves or take delight in their unique *Apo* and *Bayedie* Festivals which are showcased through drumming, dancing, songs, costume or dress, regalia, etc. Cultural sites like the Ameyaw sacred grove, Buoyem Bat sanctuary, Tanoboase sacred grove, Forikrom Magic caves and Holy Mountains are unique in the TTA. Chieftaincy has in no small way helped in protecting and promoting all these which form part of the people’s identity or cultural heritage. Pastor Roland observes that chieftaincy in Techiman has ensured the preservation of historical sites or natural resources and traditions. On the preservative role of festivals, he indicates:

> The festivals, which were mostly superintended by the chiefs and queens, helped preserved the cultural and traditional beliefs and customs of the people. It also reminded the community of their past to help them chart a course for a better future.

And on the educative and social roles of the festivals he has this to say:

> It gave the up and coming youth the opportunity to learn from the past and instill in them the spirit of patriotism and tribal identity.

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334 My emphasis. Also quoted in Sarfo-Kantanka, 2014, p.89.

Through the festivals, family members who have been away, come home to familiarize themselves with the other unknown members of the extended family.

The above must have contributed towards the selection of the theme for the 2013 Annual Apɔ Festival celebration: ‘Our culture, our heritage, a tool for social integration.’ Apɔ and Bayedie Festivals of the people of Techiman like others in Ghana, apart from other benefits, serve as reminders of the people’s heritage and give them their unique identity (Barfuu Akwasi Abayie Boaten, 1997:17). The Salvador conference of the WCC (1998:31) puts this more clearly, “there is no way of being human without participating in culture, for it is through culture that identity is created.”

4.5.3.5. Alienation from Cultural Heritage

The people are so attached to their cultural heritage that to attack and discourage them from participating in them amounts to alienating them from that which gives them their unique identity. Opuni-Frimpong (2012:4,75) has identified how in the past some missionaries used the creation of Christian mission settlements called Salem and patterns of Missionary education to help converts alienate themselves from traditional practices. Sarfo-Kantanka (2014:61) notes that when this happens, it results in what he calls “a divided identity” especially among Christians or church goers. In spite of the attacks and denigrating of some aspects of their traditional culture some Christians or church goers still want to participate in them but for fear of being sanctioned

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or branded as idolaters. They are faced with the challenge or difficulty of making up their minds in relation to their position or status as Ghanaian Christians. The brave ones, however, sometimes manage to participate in especially the festivals as revealed by Nana Stephen, “Interestingly, many of those who participate in the celebration of the festivals are Christians or belong to churches.”

During the 2015 Apɔ Festival, the Ṣmanhene in his speech indicated:

The Apɔ (sic) offers the youth the opportunity to learn, at first hand traditional dressing, drumming, and dancing outside the classroom environment. He noted that the Apɔ (sic) was a celebration of their cultural values, traditional practices and projecting the rich cultural heritage of the bono people to Ghana and the rest of the world.\(^\text{337}\)

Nana Twi Brempong, the Adontenhene of the Techiman Traditional Area, also identified the protection and preservation of their cultural identity as one of the significance of the Apɔ festival.\(^\text{338}\) He made this remark during the 2016 Apɔ Festival. What the Ṣmanhene and the Adontenhene sought to do in their remarks were to bring out some of the importance of their traditional festival probably against the backdrop of the attacks by some Christian pastors and or churches. This could be achieved as long as the people continue to participate in them. But when they alienate themselves from participating in them the result could be that the youth and for that matter future generations could lose


\(^{338}\) See Learn and talk about Apoo festival Annual events at www.digplanet.com/wiki/Apoo-festival. (Retrieved on 31/03/2016.)
the opportunity to learn, protect, preserve and project their traditional culture to outsiders.

Some traditional leaders are of the view that when Christians alienate themselves from taking up chieftaincy positions it paves the way for certain unscrupulous persons with questionable character to usurp the stool. The view of some Ghanaians particularly Christians including Christian chiefs and queens is that Christians are able to lead with godly fear as compared to non-Christians.\textsuperscript{339} There is also the school of thought, which postulates that Christian chiefs and queens are better placed to lead and bring about changes with regards to some traditions and customs.

This, in fact, has been the dominant position of the members of the FCCQ and Pentecostal pastors or churches engaged with the FCCQ. It has been discussed or developed extensively in the next two chapters.

4.5.3.6. A Lost Opportunity for Cultural Evangelism

There is an admission of the view that chieftaincy and traditional festivals in Ghana have been surrounded with or steeped in some awkward traditions and customs and therefore change is necessary. What is noteworthy is that some chiefs and queens have identified some of these odd practices and are looking forward to partner the church for the required transformation or reformation. \textit{Nananom} in Techiman, according to Nana Stephen, are ready to welcome pastors and elders of the church to learn about the \textit{Apɔc} festival and to suggest changes or innovations where necessary. About the role of the church and particularly the Christian chief in leading the journey or process to transform or reform aspects of tradition in Ghana, Nana Akosah Yiadom II observes:

\textsuperscript{339} See ‘Communities are better off with Christian Chiefs’ at www.ghanaweb.com/GhanaHomePage/religion/artikel.php?ID=162266 (Retrieved on 02/02/2014).
There are many other things in our culture which also need to be changed. A Christian chief can gradually bring changes, in many things in our custom that are at variance with Christian belief and practice. The Christian chief has great influence to bring about these changes.\textsuperscript{340}

In Techiman, the environment is not only conducive for personal evangelism but it also presents a great opportunity for the church to evangelize the host culture and to achieve the needed reforms in line with the gospel.\textsuperscript{341} This has been reiterated by Reverend Monsignor Anthony Kornu, the Vicar General of the Catholic Diocese of Ho in the Volta Region of Ghana: He has called on Christian churches to allow their members to accept traditional leadership position. This, according to him, “offered them a golden opportunity of “purifying and Christianizing” kingship and that “to allow such a precious opportunity to slip by will be a miserable failure, with regard to the urgent need for the evangelization of cultures.””\textsuperscript{342}

Sarfo-Kantanka (1993:94) made a very important observation regarding the Great Commission recorded by Matthew, “go and make disciples of all nations”, Matthew 28:19. His interpretation is that whole nation-states or people groups and not mere individuals are to be evangelized with the aim of winning them and transforming their whole cultures. This important aspect of

\textsuperscript{340} Quoted in Sarfo-Kantanka, \textit{Can a Christian Become a Chief} (2014), 134. Nana Akosah Yiadom is a sub-chief in Koforidua in the Eastern Region of Ghana but he is a Christian and a member of the Methodist Church Ghana (Wesley society, Kumasi).


evangelization which has been or is being overlooked by Pentecostals is what I have identified as “cultural evangelism”. The goal of this is the conversion of culture, which Andrew Walls (1996:28) explains:

Conversion implies the use of existing structures, the ‘turning’ of those structures to new directions, the application of new material and standards to a system of thought and conduct already in place and functioning. It is not about substitution, the replacement of something old by something new, but about transformation, the turning of the already existing to new accounts.\(^\text{343}\)

In view of the changing situation or prevailing context the church in Ghana finds itself now it might be prudent to incorporate into its mission “cultural evangelism” aimed at transforming or reforming aspects of Ghanaian culture and belief system to inure to the benefit of Christianity in Africa (Akrong, 2000:60). Sarfo-Kantanka (2014:96) has rightly thrown the challenge to African Christians “to lead the [evangelistic] crusade for the transformation of their own traditions and customs to the Christian supra-culture.” Interestingly, Charles Kraft (1979) has identified and enumerated some important principles for successful evangelization and transformation of cultures.\(^\text{344}\)

However, for some Pentecostal pastors and churches in Techiman, this opportunity has either been lost or is being lost due to their confrontational mission strategy towards traditional leadership and festivals. This is because their method in relation to culture is “Christ against culture-i.e., Christ is the

\(^{343}\) Quoted in Opuni-Frimpong, *Indigenous Knowledge and Christian Missions*, p.236.

sole authority, the claims of culture are to be rejected”,\textsuperscript{345} or they take “A high view of the Bible and a low view of culture.”\textsuperscript{346} This will inevitably contribute towards the persistence of what I have earlier identified as the “African Christian problem.”

4.6. Appraisal of the Confrontational Attitudes

In this last section of the chapter, the study focuses on how the confrontational attitudes depict Pentecostal pastors and churches. In other words, what picture do the confrontational attitudes paint about Pentecostals?

4.6.1. Lack of Appreciation

Right from its inception in the missionary era, the Church in Ghana has benefited or enjoyed the support of traditional leaders and continues to do so in this contemporary era. Events before, during and after the missionary period or colonial era show that traditional leaders in Ghana have willingly or wholeheartedly welcomed or received Christian Missionaries of all denominational persuasions. They have in addition offered the church assistance in the form of land to establish and expand their Christian activities at various places. In short, traditional leaders in Ghana have exhibited a high sense of accommodation and respect for the church and offered her all manner of assistance to ensure her growth. This accommodating and respectful nature of the institution has ensured that Christian missionaries and for that matter the church functioned in a peaceful atmosphere. Even in Techiman where the


\textsuperscript{346} See Donald McGavran, The Clash Between Christianity and Cultures. Washington D.C.: Canon, 1974, p.54, quoted in David Hesselgrave, \textit{Communicating Christ Cross-Culturally}, p.120.
first Christian Missionary church initially encountered some challenges regarding the burning of the pastor’s residence because the state deity disapproved of the presence of a white man in the town, traditional leaders have helped the church and continue to do so.\textsuperscript{347}

Traditional leaders in Techiman have in addition to allocating plots of land to churches do contribute financially and in kind towards the churches’ activities. Chiefs and/or queens are usually invited by churches to serve as chairpersons or special guests at their programs. They do so as a result of the reverence or respect they have for the pastor, church and God. The Christian chiefs and queens do so to show solidarity to their Christian brothers and sisters. These traditional leaders expected churches and their pastors to reciprocate their kind gesture by showing some form of appreciation. There is a Ghanaian adage which goes, “You do not present pepper as a gift to repay someone who has earlier given you salt.” It means one does not repay a kind person with evil. But in the minds and hearts of traditional leaders in Techiman some Pentecostal pastors and their churches have used insults and unwarranted attacks to repay their kindness or good deeds. For them, the confrontational attitudes of these Pentecostals amounted to lack of appreciation for their kindness. It is this unappreciative attitude of some Pentecostal pastors, which has forced one of their own, Pastor Roland to remark:

\begin{itemize}
\item Some pastors and churches pursue \textit{nananom} with envelops and invitation cards to participate in annual fundraising programs.
\item \textit{Nananom} who honor such invites are offered special places to sit in the chapel.
\end{itemize}

\textsuperscript{347} See the section under ‘collaboration between chieftaincy and the church’, chapter two.
He then asks rhetorically, “Why do these same pastors frown on the chieftaincy institution?” The confrontational attitudes of such Pentecostals depict them as ingrates. Those who have adopted this strategy are viewed as being ungrateful to nananom in spite of their immense contributions towards the church’s mission. It also amounts to disrespect towards the people and aspects of their traditions or cultural identity. Nananom were expecting that their kind deeds and contributions would be appreciated by the pastors and their churches like what the Presbyterian Church of Ghana did for chiefs and queens in the Asante Presbytery.\textsuperscript{348} The Presbytery organized a special thanksgiving service to show its appreciation to the traditional leaders.

\textbf{4.6.2. Ignorance}

The confrontational attitudes of some Pentecostals portray them as people who lack even basic understanding of what they do attack: chieftaincy and traditional festivals. Some pastors and churches are ignorant about aspects of chieftaincy and traditional festivals in Techiman hence their negative attitude towards the participants and the traditions. They have acted and continue to do so out of ignorance. The ignorance about the meaning of some traditions has led to a misinterpretation of the people’s ancestral heritage (Buah, 1980:139). It is this ignorance about traditional leadership and festivals which have made some Pentecostals to declare them as avenues for demonic oppression and attacks. One Pentecostal informant narrated to me that the founder and leader of their church has informed them that all sorts of demons are released into the atmosphere during the Apo\textsuperscript{\textregistered} and Bayedie Festivals and that immature Christians who came into contact with the demons risked being

\textsuperscript{348} See ‘The Presbyterian Church of Ghana, Asante Presbytery’, chapter three under “introduction” to the ‘Re-evaluation of Christianity and Chieftaincy’.
possessed and this could lead to death or calamity or curse.\textsuperscript{349} For Pentecostals like this informant, traditional festivals are open doors for evil spiritual attacks on unsuspecting and vulnerable audience or participants.\textsuperscript{350}

Interpretations like this are not only based on ignorance of the significance of traditions and customs but also ignorance of the wind of cultural revival that is blowing within the country. In other words, these Pentecostals are ignorant about the prevailing times within which they carry out their missionary mandate. Currently there is some appreciable level of acceptance of and participation in chieftaincy and festivals in Ghana as a result of the social change. In relation to this, Opuni-Frimpong (2012:204-205) enumerates the following “Contextual Realities” which the contemporary church must acknowledge in relation to her mission: That the Missionary hegemony and dominance that the early missionaries enjoyed is no more in existence; that Ghana has witnessed a religious plurality that must influence missionary thinking and praxis; that Akan Traditional leaders have also recently assumed much public interest and respect; that many professionals and intellectuals are demonstrating much interest in traditional leadership; and that Traditional Festivals attract much public participation and they end up with various denominational and non-denominational thanksgiving services.

On the new face of the church in relation to her mission Opuni-Frimpong (ibid: 205) made these suggestions: That the missionary enterprise has reached a moment of integration, dialogue and ecumenism; that the theology of Tabura

\textsuperscript{349} The informant is a member of the Techiman branch or assembly of the House of Prayer Ministry International. The founder and leader is called Prophet Francis Kwarteng.

\textsuperscript{350} See also Müller, \textit{Religion and Chieftaincy in Ghana}, p.222.
Rasa\(^{351}\) must give way to theology of accommodation\(^{352}\); and that theological supremacy and missionary dominance must give way to dialogue. In relation to the church’s mission vis-à-vis the social change, Assimeng (2010:73) suggests that the churches’ activities towards chiefs and festivals must be drawn to respond appropriately to the social change being experienced and that failure by the church to do so leads to ignorance and stagnation.

The point I have been trying to establish so far is that by their confrontational attitudes towards chieftaincy and traditional festivals, some Pentecostals have exhibited ignorance in their interpretation of both the traditions and the prevailing times. This level of ignorance is the result of the gap or gulf between the Pentecostals and traditional leaders or because their eyes are closed to some realities on the ground or because they lack a balanced theological orientation. A number of chiefs and queens have indicated that as far as they were concerned no pastor or church has ever consulted them to find out more about chieftaincy and traditional festivals. In other words, there is a gap between traditional leaders and some Pentecostals which in effect has contributed to their ignorance about traditional culture. A number of Pentecostal pastors in Techiman have indicated poor or no knowledge of the traditions of their hosts, particularly chieftaincy and traditional festivals.\(^{353}\) They were not ready to contact *nananom* to learn or acquaint themselves with

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\(^{351}\) The ‘theology of Tabura Rasa, according to Opuni-Frimpong, is a Christian understanding that suggests that the people missionaries seek to reach are empty-minded people and, therefore, cannot conceptualize anything about the saving grace and knowledge of God. Missionaries, therefore, as a matter of principle, just ignore whatever knowledge the indigenes claim to possess. See also Kwesi Dickson, *Uncompleted Mission*, p.124.

\(^{352}\) For Opuni-Frimpong, Theology of accommodation suggests that there are some cherished knowledge in the people missionaries seek to reach that must be respected and considered in building up Christian understanding.

\(^{353}\) These pastors were engaged in informal conversations.
socio-cultural issues. They chose to run away or ignore traditional culture instead of engaging or interacting with it (Alister E. McGrath, 2012:11). This means they either dwell on hearsay or outsiders instead of insiders to feed their knowledge base. By their lack of understanding about things happening around them, some Pentecostals are unable to engage intelligently and effectively with their world as Kevin J. Vanhoozer (2007:55) observes.\footnote{Quoted in Emmanuel Kumi-Amoah, \textit{African Pentecostal Mission in Germany: A Case Study of the Church of Pentecost International e.V. Germany}. Unpublished M.A. Thesis, Georg-August-Universität Göttingen (2011).}

### 4.6.3. Living in fear

Closely related to ignorance about the right meaning or interpretations of traditions and customs is the tendency for some Pentecostals to live in fear in relation to chieftaincy and traditional festivals. Some Pentecostal pastors in Techiman say or teach three negative things in relation to getting involved in chieftaincy and traditional festivals: the likelihood of losing one’s life; the likelihood of being oppressed and/or possessed by demons; and the likelihood of having their faith contaminated. The view among these Pentecostals in Techiman is that they could lose their lives prematurely if they associate themselves with traditional leaders. This means that evil spirits or powers are associated with chieftaincy and are strong enough to cause the death of people including Christians who get involved. The questions are, “What has happened to the Pentecostal theology of power through the Holy Spirit?” “What has happened to their power to overcome the devil and his associates, witches, demons or evil spirits?”

As I indicated earlier, there is also the perception that demons or evil spirits are released into the atmosphere during the celebration of the two traditional festivals to harm innocent, vulnerable and unsuspecting masses. This implies
that evil forces are associated with festivals because of the role of the state god and its associates. This also means, according to Pentecostal teachings that evil forces are able to take over the atmosphere or environment and exercise their authority or power against observers and participants.

If this is the case as these Pentecostals might want us to believe, where lays God’s power over the entire universe? How can a believer, filled with the Holy Spirit, be possessed and/or oppressed by an evil spirit? This perception, again, brings into question the Pentecostal theology of the Holy Spirit. The point is what is the role of the Holy Spirit who is supposed to be living in the believer? Pentecostals pride themselves as believers who are filled with the power of the Holy Spirit and are able to do marvelous things through the Holy Spirit.355 If this is the case why do they fear evil spirits? When Pentecostals cast out demons in the chapel during deliverance sessions do these evil spirits cause harm to the innocent and unsuspecting church members?

Lastly, some Pentecostals hold the view that their faith will be contaminated if they participate in both chieftaincy and traditional festivals. They view participants in these aspects of traditional culture as idolaters or worldly people who have nothing in common with Christianity. The festivals and chieftaincy are viewed as avenues for drunkenness, sexual promiscuity and all sorts of immoral practices. The perception is that people who participate in these will end up being drunkards, sexually promiscuous or indulge in immoral practices. Though the possibility of these happening is not in doubt it brings into question the resolve of the believer to be morally upright no matter the circumstances they find themselves in. The argument itself is based

on ignorance and it cannot stand because the promotion of immoral activities cannot be considered as one of the purposes of chieftaincy and festivals. Besides, there are excesses in every human celebration including even Christmas and other Christian celebrations. 
This tendency of living in fear brings out the contradictions in Pentecostal praxis: The claim to have power to deal with and overcome all sorts of evil forces; and the fear of losing one’s life, spiritual attacks, and contaminated faith through participation in chieftaincy and traditional festivals.

4.6.4. Scriptural Ineptitude
The confrontational attitudes have exposed the ineptitude of the Pentecostals in relation to interpreting and/or handling scriptural text. They usually refer arbitrary to portions of scripture to support their attitudes towards chieftaincy and traditional festivals. They do so without giving consideration to the background and context of the scriptural text or passage. They are unable to bridge the gap between the biblical context and their context. Their messages are scripturally based but they are bereft of proper analysis hence their confrontational attitudes. Scriptural texts are not given any thoughtful hermeneutical considerations.356 Gordon Fee (1976:121) has aptly observed that the Pentecostal attitude towards Scripture has regularly included a general disregard for “scientific exegesis” and carefully thought-out hermeneutics.357 Philip Jenkins (2006:1) refers to this as the literal and

357 Quoted in Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, p.164.
fundamentalist readings of the Bible.\textsuperscript{358} Sometimes emotions played a major role in these scriptural interpretations. Little wonder Rev. Dr. Andrews Ankrah refers to Pentecostal pastors or preachers who attack \textit{nananom}, adherents of tradition, and tradition itself as ‘emotionalists’.\textsuperscript{359} Interestingly, they do interpret this emotionalist tendency as the result of the work of the Holy Spirit and they tend to declare themselves as more powerful than others who do not tow that line of preaching and interpretation.

The likes of Akwasi Awuah whom I have earlier referred to in this study readily comes to mind when dealing with ‘emotionalists’ preachers in Techiman though he is not the only culprit. In his attacks on \textit{nananom} he made a number of scriptural references to support or augment his assertion. In his attacks on \textit{nananom} whom he referred to as idolaters, he quoted the heading of Isaiah 44:6ff rendered in Asante Twi as, “\textit{Abosonsom ye nkwaseasem}”, meaning “Idolatry is foolishness.”\textsuperscript{360} Interestingly, there is nothing like this in the actual text. His interpretation is that anyone who worships idols lacks wisdom. So he classified \textit{nananom} as such since they have shown by their adherence to ancestral cults and idols that they are idolaters. Secondly, he quoted Jeremiah 7:18b\textsuperscript{361} to declare God’s wrath against \textit{nananom} because for him, they pray by pouring libation to idols. On his

\textsuperscript{358} Quoted in Robert Kwasi Aboagye-Mensah, \textit{Dynamics of Preaching the Word: God Still Speaks} (Legon, Accra: Adwina Publications (Gh) Ltd., 2011), 126.

\textsuperscript{359} Rev. Dr. Andrews Ankrah is the pastor in charge of the Christian Mission Church in Techiman. Data was gathered through interview with him on 26/11/2013 at his residence in Techiman.


\textsuperscript{361} Jeremiah 7:18b, “And they pour out drink offerings to other gods, to provoke me to anger” (ESV).
mission to nananom he referred to Jeremiah 22:1\textsuperscript{362} and said God had sent him to come and warn chiefs and their attendants or functionaries to desist from idolatry else his judgment will fall upon them. In this last instance, God sent the prophet Jeremiah to the house of the king of Judah to deliver a specific message to the king. In the same way, God had sent him to Techiman specifically to deliver his message to the chiefs and queens so he needed to quote this portion of scripture to support his mission.

He again castigated nananom for riding in a palanquin and being carried on people’s heads. His argument was that Jesus did not ride in a palanquin but sat on a donkey in his famous triumphal entry into Jerusalem. He subsequently quoted Matthew 21:1f to buttress his message. In all the instances cited above, one could clearly see that Akwasi Awuah’s hermeneutics was bereft of any proper consideration of the passages or texts in their own perspective or context. He, like other Pentecostal pastors and/or preachers, was driven by emotions and ‘literal’ interpretative agenda. The display of such scriptural ineptitude hurts nananom and the people’s dignity and must not be taken seriously as Dickson (2000:147) has succinctly put it:

> Any biblical interpretation which fails to endorse a person’s or a people’s inherent dignity hardly deserves to be taken seriously. In this regard one might mention discrimination (racial, on grounds of religion, color, and so forth), the denial of one’s cultural identity and worth, educational and other policies which cause alienation, all forms of exploitation, and starvation.

\textsuperscript{362} Jeremiah 22:1, Thus says the Lord: “Go down to the house of the king of Judah and speak there this word,” (ESV).
The lack of understanding in aspects of the hosts’ traditional culture has limited their ability to apply what Aubrey (2004:316) refers to as “the principle of cultural exegesis” alongside Scriptural exegesis. Cultural exegesis, like Biblical exegesis, is applied to the host’s culture for the purpose of understanding it better in relation to the church’s mission. This will enable the church remain relevant to the host’s culture. Otherwise the church will be engaging in what Assimeng (2010:199) calls a “culturally disruptive mission.” It is important to observe that culturally, it is not prudent to even advise nananom in public let alone attacking them or hiding behind the gospel to attack them.

The above also brings to question the educational qualification or theological educational background or training of these Pentecostal pastors or preachers in Techiman.363

4.6.5. Problematic Impression about Conversion

The implications of these confrontational attitudes towards nananom, adherents of tradition and aspects of traditions brings to the fore their understanding or impressions about the meaning and methods of conversion. J. I. Packer (1985:93) defines conversion as commitment to God in response to mercy from God, and that it consists of repentance and faith. Pentecostals deem conversion as an event based on a personal decision (André Droogers, 2001:45). This view does also prevail among some Christian missionaries

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responsible for evangelizing others with the gospel. Hesselgrave (1991:617) agrees to the Biblical basis of such a view because it consistently speaks of conversion and salvation in radical terms that imply urgency and instantaneous change but indicates that conversion also involves a process. Each of the two requires a decision on the part of the respondents. He refers to the instantaneous or conversion that happens instantly in response to the gospel as “decision point” and the one that takes place later as “decision process”.

In relation to the “decision process”, Hesselgrave (ibid:618) identifies five stages through which a respondent goes in order to become converted: Discovery; Deliberation; Determination; Dissonance; and Discipline. Alan Tippett (1969) was acknowledged to be the first to draw attention to the process.364 James F. Engel (1979) later gave an elaborate description of the process.365 The “discovery stage” is when a respondent through the presentation of the gospel discovers Christ as the Savior and Lord of mankind. The “deliberation stage” is when the respondent considers the possibility of forsaking their old ways to follow Christ. The “determination stage” is where the respondent resolves to repent and believe in Christ. The “dissonance stage” is when the respondent considers the question of resisting forces that draw them back to their old ways, and continue to follow Christ in spite of the present difficulties. The “discipline stage” is when the respondent chooses or decides to identify with the people of Christ in the church and live in submission to His lordship and church discipline.

J. I. Packer (1985:94) shares the view above but presents it differently:

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364 Quoted in David J. Hesselgrave, Communicating Christ Cross-Culturally, p.618.
365 Quoted in David J. Hesselgrave, p.619.
It [conversion] need not be dramatically sudden or emotional, nor does one have to be fully aware of what is happening (though a conscious conversion usually proves a blessing). What is crucial, however, is that the marks of conversion – faith and repentance as principles of daily living – should be found in us; otherwise, we cannot be judged Christians at all, whatever experiences we may claim. Thus, the converted life-style is more significant than any conversion experience.

The above means that conversion requires much effort on the part of both gospel presenters or preachers and recipients. Even if conversion happens instantaneously it will still require additional efforts to help the respondent to come to the level of discipline or live the converted life-style. Whatever be the case gospel presenters must accept that respondents will not make any reasonable decision based on unethical method used during the presentation as exhibited by some Pentecostals in Techiman. Therefore, conversion as a process brings to question these Pentecostals' method of using insults as a vehicle to present the gospel to nananom and others in Techiman. This method amounts to using force to make converts instead of allowing the Holy Spirit to work on respondents for possible conversion. To make converts by force is to put into disrepute or doubt the role of the Holy Spirit. The endeavor rather requires persuasion, which comes as a result of the Holy Spirit’s activity (Hesselgrave, 1991:85). Again, using the electronic media and the open-air evangelistic crusade to attack potential coverts like nananom and their attendants might be counterproductive. As indicated earlier, culturally, it is

366 The preacher's role as a 'persuader' has been discussed further in this chapter under 'Persuasiveness or Stubbornness?'
not prudent to even advise *nananom* in public so any attempt to convert them through attacks on radio and/or at open-air evangelistic crusades might not be successful.

These Pentecostal pastors or preachers and their churches exhibit a limited view or understanding of conversion when they insist that converts desist from assuming chieftaincy positions and from participating in traditional festivals. The view that converts take leave of sinful or demonic customs within their culture (André Droogers, 2001:45) or make a complete break with their past (Meyer, 1998) is more prevalent among some Pentecostals in Ghana. This position also undermines the role of the gospel in the culture of respondents because it seeks to pitch the two against each other. It always views culture from a negative perspective. However, the gospel, like theology, does not only ‘judge’ cultures but it also ‘affirms’ it (Dickson, 1984:136). In other words, the gospel does not demand that Ghanaian and for that matter non-Western converts “leave their cultures behind in order to appreciate the Christian faith” as Ernst Troeltsch (1985; 1923:21-35) unfortunately sought to postulate.367 This view of conversion invariably leads to a distorted identity and confusion in the minds of converts as I have indicated earlier in this study.

### 4.6.6. Rivalry and Competition

Some Pentecostals in Ghana usually quote 2 Corinthians 6:14-15368 to denounce any association with tradition and its adherents. Biblical texts or passages such as these do encourage these Pentecostals to divide the world

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367 Quoted in Dickson, *Uncompleted Mission*, p.83.
368 2 Corinthians 6:14-15, “Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever?” (NIV).
into two parts: that of God and his believers, and that of the devil and his followers (André Droogers, 2001:46). Dickson (2000:82,83) identifies this sharp divide between God and the human world as one of the emphasis of reformation theology which was echoed by Karl Barth in his writings. For him, this kind of thinking or teaching plays into the church’s exclusivist attitude towards other cultures. Some Pentecostals view these two worlds as being at war both at the personal and social levels and as converts, they now belong to God and take sides with him in that war (Droogers, 2001:46). By their actions and utterances, these Pentecostal pastors and/or churches do portray themselves as rivals of and competitors against the custodians and adherents of tradition.

They pitch themselves against traditional leaders, their attendants and adherents of tradition who are deemed to belong to the devil and working for him. Such Pentecostals do not treat traditional leaders and their attendants as potential converts but as rivals and contenders. They abhor anything which is perceived to be working for the devil hence their attacks on and dissociation from chieftaincy and traditional festivals. For these Pentecostals, to assume traditional leadership or participate in traditional festivals suggests that one is working for the devil against God or promoting the kingdom of the devil as against the kingdom of God. The only way to get nananom and adherents of tradition who ‘belong’ to the other spiritual divide to succumb is to attack them through preaching.

This also brings to the fore the idea of power encounter. These Pentecostals take ‘competition’ with nananom and adherents of tradition further to the level of power encounter between them. By power encounter, I mean the demonstration of spiritual power over an opponent in the form of evil forces
and anything in connection with them. The demonstration of power over evil forces and their schemes is not out of place especially for the missionary who ministers to people of tribal worldview because for them power encounter takes precedence over truth (Hesselgrave, 1991:231-232). Jesus Christ and the apostles demonstrated power over demons and their works hence the need for it in contemporary mission. It is used positively to administer healing, deliverance from demonic influences, and performance of miracles, signs and wonders aimed at drawing unbelievers to experience faith in Christ. The important thing, however, is that power encounter, used in this sense, is targeted at evil forces and their schemes, and to demonstrate God’s power over supernatural and natural things to human beings. It could also be targeted at people believed or considered to be possessing and using evil forces to their advantage.

But some Pentecostals use it ‘negatively’ against traditional leaders and adherents of tradition by drawing from Paul’s encounter with Elymas, the sorcerer, which resulted in the temporary blindness of the latter. In this episode, Elymas tried to prevent Paul from presenting the gospel to Sergius Paulus, the governor at Paphos, upon the latter’s invitation. Elymas became temporary blind when Paul prayed against him and interestingly, the encounter paved the way for the governor to become a believer. In this incidence, Elymas became the victim of the power encounter because he

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370 The incidence of power encounter between Paul and Elymas is recorded in Acts 13:6-12.
proved to be a stumbling block for the presentation of the gospel. It might be true that some other people in the likes of Elymas must have suffered for allowing the devil to use them against God’s work.

The situation in Techiman is different since traditional leaders do not prevent Pentecostals from presenting the gospel to their audience. The Pentecostals have targeted them because they are perceived to be living representatives of the ancestors, and that they seek to promote ancestral cult and traditional festivals deemed to be harboring evil forces. To these Pentecostals, evil forces are their opponents because they militate against the existence and mission of the church and so must be over powered. Like the days of the Biblical Daniel, they believe that the devil is behind the activities of some rulers (Tony Evans, 2011:28-29). But one could argue that the fact that traditional leaders are perceived to be the living representatives of the ancestors does not mean that they are using ancestral spirits to fight against the existence and mission of the church. Therefore any power encounter which is targeted at denigrating traditional leaders, adherents of tradition, and tradition will be out of place. On the role of power encounter Sobbi Malek (1991:187) says:

Power encounters demonstrate God’s love. He comes to meet people’s needs – to cast out fear, heal the sick, deliver a demonized person, supply a job, send rain, or give someone a wife or a husband. He is the God who is concerned about and interested in his creation. He cares for people.

The understanding is that power encounters from the perspective of the gospel is used to demonstrate God’s love and care for humanity. It is a vehicle used by God through his agents to administer healing, deliverance from
demonic oppression and to supply the spiritual and material or physical needs of humanity.

4.6.7. Persuasiveness or Stubbornness?
Evangelist Akwasi Awuah observed, “If you are a preacher you need to be stubborn in order to reprimand the elders. If John the Baptist had not been stubborn he would not have been able to confront Herod with the message.” He made these remarks when the Ḫyeyeame of Techiman referred to him as being stubborn for refusing to obey the Ḫmanhene’s call. By their confrontational attitudes, Pentecostals like Akwasi Awuah have proven to be stubborn rather than persuasive. This stubbornness is seen as a mark of disrespect for traditional authority. In terms of proclaiming the gospel, Charismatics have been identified to be aggressive (John F. MacArthur, 1978:204) but aggressiveness is different from stubbornness as depicted by Pentecostal pastors or preachers like Akwasi Awuah. Aggressiveness as suggested by MacArthur has to do with the seriousness or commitment one attaches to doing something, in this case, proclamation of the gospel. This is devoid of insults or attacks and disrespect for traditional authority and traditional culture. In their aggressiveness, Pentecostals are required to use persuasion or be persuasive rather than use force or insults and attacks or being stubborn. While persuasion attracts potential converts to hear the gospel and be converted, stubbornness rather drives potential converts away from hearing the gospel and to be converted. “The missionary”, according to Hesselgrave (1991:87), “is a persuaded man persuading others.” As representatives of God, there is the need for these Pentecostals to acknowledge the role of the Holy Spirit in persuading their audience.
4.6.8. Problematic Representatives

Scripture indicates that missionaries and by extension Christians are ambassadors for Christ.\(^{371}\) In other words, they represent Christ on earth and in various places. In his encounter with the traditional leaders in Techiman, Akwasi Awuah quoted Jeremiah 22:1 to buttress the point that God had sent him to speak to them. This means that he and many other Pentecostal pastors or preachers and churches have accepted their role as God’s representatives and as such speak on God’s authority.\(^{372}\) As representatives of God tasked to proclaim the gospel to unbelievers, missionaries must bear in mind that their attitudes speak volumes about God. As representatives of God, their position or view about traditional leadership and traditional festival might be taken or interpreted as representing God’s views. Their attitudes towards traditional leaders and traditional festivals might also be interpreted as representing God’s attitude towards the two and so God might be seen to be fighting against traditional leadership and traditional festivals. As Dickson (1984:14) puts it, “it should be possible to gain an insight into one’s theology through one’s mode of life and interaction in society.” God whom they represent is portrayed as showing hatred or dislike to chieftaincy and traditional festival in Ghana and, therefore, asks his followers to do same.

The above, therefore, constitutes problematic representation of God as the creator of the universe including human culture. It is important to note, as Rhodian G. Munyenjembe (2011:84) observes, that a people’s culture is a

\(^{371}\) See II Corinthians 5:20, “Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconcile to God.” (ESV).

\(^{372}\) Many Pentecostal pastors and traditional leaders I have interviewed have attested to the view that the pastors are God’s representatives and as such more is expected of them in relation to ministering to the people. The perception or view among many is also that they have been sent by God to the area for a specific purpose.
unique creation. This creation view means that human beings cannot be ‘separated’ from their culture and the denial of this is to portray God as anti-culture. This does not, however, mean that everything about human culture is good and must be accepted without questioning. In relation to some Pentecostals’ confrontational attitudes towards chieftaincy and traditional festivals one might not be far from postulating that the God of these Pentecostals is against chieftaincy and traditional festivals in Ghana. Since these Pentecostals may not want God to be tagged as such there is the need for a change in attitude or a shift in their mission strategy towards chieftaincy and traditional festivals.

It is interesting to note that the chieftaincy institution in Ghana has suffered some form of attacks and abuse from political and religious fronts. All such attacks were geared towards the extinction of the institution. It is important to learn that some pastors in Techiman even pray and wish for the extinction or abolishing of chieftaincy and traditional festivals. In spite of these attacks the institution has continued to thrive by proving resilient and receiving wide patronage (Dickson, 2000:143-144; Opuni-Frimpong, 2012:251). The reality is that chieftaincy and traditional festivals continue to thrive by receiving wide patronage from some Christians. The earlier the church realizes this development and re-evaluates its mission methods towards chieftaincy and traditional festivals the better for both the church and the local culture. The era of confrontation is long past. The dynamics of Christian mission have changed, and what is required now is a mission strategy that values human dignity and seeks to work towards making the gospel relevant to local cultures.
CHAPTER 5

5.0. ENGAGEMENT BETWEEN PENTECOSTALS AND THE FCCQ

5.1. Introduction

In this chapter, the study considers the shift towards engagement in Pentecostal Mission strategy. It is important to learn that some Pentecostal pastors and churches have moved away from their earlier confrontational attitudes to embrace chieftaincy and traditional festivals. This chapter gives account of the Pentecostal players or participants in this engagement, the genesis of the engagement, the level of participation, the platforms being used, their functions, their motivation or the factors which influenced their participation, and their aspirations or what the players seek to achieve. I also argue that this engagement represents a shift in alignment and that it goes beyond solving social problems. The chapter ends by taking a look at transformation initiated ‘from below’ which in my view does better than transformation initiated ‘from above’ by religious or theological professionals. It is important to note that the engagement is between some Pentecostal pastors and their churches, and members of the Fellowship of Christian Chiefs and Queens (FCCQ).\(^{373}\)

The focus of this chapter will be on the Pentecostal pastors and churches involved in the engagement. This engagement has been interpreted as “intra-faith” which is distinct from an “inter-faith” or “inter-religious” encounter. This is because both the Pentecostals and members of the FCCQ share similar religious faith, that is, faith in Jesus Christ, and belong to a similar religious

\(^{373}\) The FCCQ has been discussed fully in the next chapter of the study.
body, the church or Christianity. The only difference is that the Pentecostals are church leaders or representatives whereas members of the FCCQ are traditional leaders and palace attendants. This is different from “inter-faith” encounter which involves members from different religious backgrounds. The Christian traditional leaders in this engagement view themselves as people who felt marginalized or abandoned by the church due to the perception that they are linked to traditional religious beliefs and practices, even though they profess the Christian faith and are duly registered and recognized as church members. Their conviction is that in spite of their traditional leadership positions or roles they still have a stake in Christian spirituality.

5.2. The Pentecostal Players or Participants

The Pentecostal players in this engagement include pastors and elders from the classical and neo-Pentecostal or Charismatic strands or orientations in Ghana. In this study they are simply referred to as Pentecostals. These players are known or called by their offices in relation to their divine calling and/or function: pastor or evangelist or prophet/prophetess.

Figure 2: FCCQ’s President (Nana Asa Akompanin) in cloth on the right and some Pentecostal pastors (participants) dancing during their end of year (2015) get-together.
A number of these church leaders are founders and leaders of various Pentecostal churches in Techiman. These churches are headquartered in Techiman with a few of them having branches elsewhere within or without the TTA. Others are not founders but leaders of Pentecostal churches in Techiman with their headquarters outside Techiman. There are a number of participants who are elders of their churches. These elders do accompany the heads of their churches. The elders together with their heads come in as representatives of their churches. They therefore have the full support of their congregations in this encounter. Some of them do participate as board of advisers and coordinators of the FCCQ. Others are also involved as participants.

The FCCQ was founded in 2006 in collaboration with only two Pentecostal players but their number rose to fifteen in 2007/2008. The number of Pentecostal participants in the subsequent years is shown in the table below:

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*Table 1: Pentecostal Participants from 2010 to 2016. *No records for 2009.*

### 5.3. Genesis of the Engagement

I have indicated earlier that the engagement between the Pentecostals and the FCCQ started from the establishment of the FCCQ in 2006. The Pentecostals got involved in the activities of the FCCQ in response to a “Macedonian invitation.” In other words, they interpret their engagement with the FCCQ as responding to the “Macedonian invitation.” This means that their involvement in the activities of the fellowship was unplanned for. It was not

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374 I use the phrase ‘Macedonian invitation’ in reference to Paul’s vision in Acts 16:6-10, “. . . ‘Come over to Macedonia and help us’ . . .”
originally considered as part of their mission in Techiman. When the founder and president of the fellowship muted the idea of starting it he first invited two Pentecostals and sold the idea to them in order to solicit their spiritual and moral support. The two subsequently responded to his call and accepted the challenge to help him begin the fellowship. Those who joined afterwards also indicated that they accepted the challenge to support the fellowship in response to invitations from either members of the fellowship or their Pentecostal colleagues or players already engaged with the fellowship.

This could be interpreted as an indirect response to Opuni-Frimpong’s (2012:253) admonishing to the church to extend its mission to include traditional leaders so as to help nananom who want to respond to God’s love through Jesus Christ do so. The Pentecostals have, however, given a divine interpretation to the engagement as it is seen in their role as representatives of God in the traditional area. For them, it was a divine opportunity which was seriously considered and taken. In his response to the confrontational attitudes of some Pentecostals towards nananom and traditional festivals Rev. G. Nana Pesseh asked rhetorically, “Why do we abandon people who have organized themselves and sent out invitation to us for help? Even if they [nananom] are not sincere, should we (pastors) not approach or go to them?”

Dickson (2000:86) has earlier called for a serious engagement between the Christian faith and African traditions in a creative way. Though unplanned, the courage to respond to such an invitation for collaboration with Christian traditional leaders who double as custodians of traditions and land is to be credited as a mark of creativity. This creativity could inure to the benefit of both the church and aspects of traditional culture.

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375 Interviewed on 24/10/2013.
5.4. The Level of Participation

This engagement takes place at the grassroots level between leaders and members of local congregations and traditional leaders at the local area. This is different from the inter-religious encounters that take place at the national or regional levels between heads or representatives of institutions. The relevance of such an encounter at the grassroots level involving grassroots organizations in achieving their desired goals cannot be overemphasized. Susan B. Thist lethwaite (2012:195) has rightly observed, “Grassroots organizations are inherently focused on transformation and do not easily become entrenched in cycles that perpetuate conflict and injustice.” It is an engagement that is situated within a particular context in response to specific needs or questions or challenges. As a grassroots encounter, it is focused on achieving its objectives or goals by adopting practically suitable methods. They do not represent any national or regional or district ecumenical body, neither are their activities regulated by such bodies. Theirs is not to espouse any theoretical or philosophical framework but to follow some basic and practically workable methods in achieving results.

5.5. Platforms for the Engagement

There are a number of platforms which are creatively been used by the Pentecostal players to engage members of the FCCQ. These include the FCCQ’s meeting times and venues; at the palaces of members of the FCCQ during the Annual Yam Festival, and occasional visitations; and via telephone. The FCCQ meets two times within a month. These meetings take place at two different venues: at the chapel of the Techiman Trinity congregation of the Presbyterian

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376 For discussions on inter-religious encounters in Ghana see Oduro Wiafe, Inter-religious dialogue and cooperation among the three major religions in Ghana.
Church of Ghana, and at the Forikrom sanctuary in the TTA. The FCCQ also plans and participates in special programs or meetings which take place at venues outside Techiman. The members refer to their gatherings as meetings though such meetings are not like the well structured or formally organized ones with rules and regulations. The meetings are not held formally with lay down agenda for discussions being regulated by a chairman with the secretary taking minutes. The group rather meets for purposes of worship and fellowship among members. The group meets to pray, sing praises, share experiences or testimonies, exhort one another with the word of God, and give money to finance its activities. The atmosphere of the platform created at such meetings is an interactive one. The atmosphere at their meetings is like the one at an African Pentecostal worship service.

Formerly, the group used to attend all night prayer vigil or meeting where the program and atmosphere is similar to the normal bimonthly meetings. It was done on rotational basis at the chapels or temples of the Pentecostals. These days this has been put on hold due to fatigue on the part of members of the FCCQ as a result of their heavy schedules in their immediate and extended families, the state or lineage, and their personal jobs or occupations. The fellowship has quite recently adopted another equally important platform similar to the all night vigil. This time some selected members of the fellowship schedule to visit Pentecostal churches also on rotational basis. This is done during the Sunday worship services where the number of congregants is even bigger. The church gives members of the FCCQ the opportunity to speak to the congregants selling to them the vision, mission, aims and

377 See chapter six for a detailed discussion on the FCCQ.
378 For further discussions on African Pentecostal worship services see Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, p.17-33.
objectives of the fellowship and to solicit their support. Bishop George Gyasi\textsuperscript{379} and Bishop Thomas Yeboah Afari\textsuperscript{380} whose congregations were visited by the FCCQ in 2014 indicated that their congregants were elated for the opportunity to worship with such caliber of leaders. For them, that platform helped to erase some erroneous impressions the members had about Christian chiefs and queens. This enabled the entire congregation or assembly of the Pentecostal church to fellowship and interact with members of the FCCQ at a personal level. The platform has also helped to raise or increase the confidence level of members of the fellowship who visited the congregations. It has again helped to bring some form of hope and assurance to them.

Other social and religious programs also serve as platforms for the Pentecostals to collaborate with the FCCQ. These include the celebration of funerals and marriages, out-dooring of a new chief or queen, and church related programs such as annual fundraising or harvest, commissioning, induction and ordination of pastors, and anniversaries. Both the Pentecostals and members of the FCCQ do participate fully in these activities and in addition to the individual donations the FCCQ as a body donates cash to the beneficiaries who are either members of the fellowship or one of the Pentecostals engaged with the fellowship. This means that the FCCQ only attends and donates cash at any of the above mentioned programs that concerns its members and/or the Pentecostal participants.\textsuperscript{381} Sometimes the

\textsuperscript{379} Bishop George Gyasi is the founder and leader of the ‘Reformed Abide with Christ Ministry’ in Techiman. It is known in local parlance as ‘Bata Awurade’. Interviewed on 11/08/2014.

\textsuperscript{380} Interviewed on 4/02/2014.

\textsuperscript{381} I also benefited financially from the FCCQ during the funeral rites of my late mother in June 2016.
Pentecostals went the extra mile by officiating at the funeral of a member of the FCCQ.\textsuperscript{382} The Annual \textit{Bayedie} Festival of the people of the Techiman Traditional Area has been creatively used as a platform to engage the FCCQ. The Pentecostal players do visit members of the fellowship at their palaces to participate in the celebrations. They pray with traditional leaders and their people, exhort them with the word of God, donate cash to support the celebrations, and organize and lead evangelistic crusade in collaboration with the FCCQ. They visit the palaces of members of the FCCQ occasionally to pray with them and counsel them. These occasional visitations, according to Prophetess Hannah Cobbina, enable the Pentecostal players to offer spiritual assistance to members of the fellowship or interact with them on a personal, one-on-one, basis.\textsuperscript{383} Another platform which they use to engage the FCCQ on an individual basis is the telephone. They do occasionally call members of the fellowship on phone to pray for them and encourage them as and when the need arises. Some members of the fellowship do reciprocate this gesture by calling the Pentecostal players to pray for them and interact with them as indicated by Bishop Thomas Yeboah Afari.\textsuperscript{384}

\textbf{5.6. Functions of the Pentecostal Participants}

The Pentecostal players perform one major function in their engagement with the FCCQ: Palace prophets/prophetesses or prophets/prophetesses responsible for the spiritual welfare of these Christian chiefs and queens. This

\begin{itemize}
\item \textsuperscript{382} See chapter six for a discussion on how the FCCQ used some of these funeral programs as a platform for evangelism.
\item \textsuperscript{383} Prophetess Hannah Cobbina is the founder and leader of the ‘Mogya bi Akasa’ (The Blood Speaks) Ministry in Techiman. She was interviewed on 7/01/2016.
\item \textsuperscript{384} Interviewed on 04/02/2014.
\end{itemize}
function is akin to that offered by some Israelite prophets who ministered in the palace as reported in the Old Testament. Examples of these prophets are Samuel and Nathan who ministered to kings Saul and David during their reigns in Israel. The study, however, acknowledges some minor or peripheral functions as shown later in this section. As palace prophets/prophetesses, they come into this engagement as representatives of God with a special mandate. Interestingly, it is not only the Pentecostal players who understand or interpret their presence as representatives of God, members of the fellowship acknowledge same. They therefore mediate between God and members of the FCCQ at both personal and corporate levels. They mediate the presence and assurance of God as bearers of his authority to help members of the fellowship deal with their personal and corporate aspirations and fears or challenges. As representatives of God, they have a duty to identify and help carry out God’s purpose for the individuals and the entire fellowship.

They identify themselves as spiritual leaders not only in their engagement with the FCCQ but also in the traditional area or on the land. As such they lead the prayer sessions during the fellowship’s meetings. This role is reserved for them to play as I have observed during the fellowship’s meetings. Four or more of them are assigned to lead the intercessory prayer session with identifiable prayer topics. The leader of a particular prayer topic does not pray alone but the group joins him or her to pray as he or she introduces or mentions the topic.385 The fellowship assigns this and other responsibilities to the Pentecostal players probably because they have the expertise in those areas of responsibilities. In addition to offering prayers at the corporate level

385 See also chapter six (6) for a detailed discussion on the pastors’ role at the meetings of the FCCQ.
of the fellowship, the Pentecostal players also pray for the individual members in their homes either on phone or by being present. They also visit the members on festive occasions to pray with them. The aim is to provide spiritual guidance and support for members of the fellowship and their families and to encourage them to remain resolute in their Christian faith.

They also deliver specific messages to the fellowship at the corporate and personal levels. These messages come in the form of prophecies and word of knowledge. The belief is that these messages are from God and they are for the edification of the members of the fellowship. Messages for the corporate body are usually received and delivered at the fellowship’s meetings. On 12th February, 2014, Prophetess Lydia Amponsah, founder and leader of God of Wonders Prayer Ministry International in Techiman, prophesied God's assurance to the fellowship that it shall be firmly established and that the members should remain steadfast and believe that God Almighty will fulfill his word. On 27th August, 2014, there was another prophecy from God charging the members of the fellowship to organize an evangelistic crusade at either the forecourt of the Ńmanhene’s palace or the Community Centre in Techiman. The fellowship later scheduled the evangelistic crusade to take place from 18th to 20th February, 2015. On 25th November, 2015, there was yet another prophecy delivered through Rev. Grace Sarfo, the founder and leader of Destiny Changing Ministry International, bothering on a number of pertinent issues as recorded below:

I am the King of kings. My kingdom will never come to an end.
Because you have handed your kingship over to me I will take care

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386 Recorded in the attendance and records book of the FCCQ on 12/02/2014.
of you and make you great. Pastors who use evil spirits will be
judged at the appropriate time, but my peace, strength, signs and
miracles will be with or follow the righteous ones. The evil one
(the devil) has planned against many but I have overcome him. My
peace, glory and blessing be with you.\textsuperscript{388}

For the participants in the engagement, the above serves as a source of
encouragement to strive ahead knowing or believing that they are on the right
course and that they are enjoying the full support of God. They see it more
refreshing to hear God’s voice and message through prophecy, especially in
view of the challenges they face in their leadership positions and as Christian
chiefs and queens.

There was one occasion where the message or content of the prophecy was
directed at the TTA. For instance, there was a prophecy through Apostle
Rockson Isaac Dankwah recorded on 15\textsuperscript{th} February, 2012, that gold would be
discovered in Techiman in future.

As indicated earlier, the Pentecostal participants again deliver specific
messages to specific persons within the fellowship. Sometimes these messages
were received and delivered to the persons concerned at the fellowship’s
gathering. For instance, on 27\textsuperscript{th} July, 2016, one lady took the microphone and
delivered a message to Nana Asa Akompanin, the founder and leader of the
FCCQ that his ministry goes beyond Techiman because God has ordained him
to propagate his message and the tenets of the FCCQ to the entire world, and
that God has promised to save other chiefs and queens through him.\textsuperscript{389}\textsuperscript{Other

\textsuperscript{388} Recorded as part of my observations at a meeting of the FCCQ on 25/11/2015.
\textsuperscript{389} Recorded as part of my observations at a meeting of the FCCQ on 27/07/2016.
times too these messages were delivered to the persons concerned at their palace as was the case of Prophetess Hannah Cobbina whom God sent to deliver his message to the founder and leader of the FCCQ at home.\textsuperscript{390} This happened at the initial stages of the fellowship. God, according to Prophetess Cobbina, had asked the leader to visit one prophetess Sarah at Goka in the Brong Ahafo for her to lay her lands on him and pray for him. The leader obliged and did accordingly.

Interestingly, members of the fellowship are of the view that it is the duty of churches and pastors to pray and if possible receive messages from God for them as Nana Asa Akompanin indicates, “If churches and pastors pray for chiefs/queens, God will give them special messages for the chiefs/queens.”

Another significant function of the Pentecostals is the provision of guidance and counseling to members of the FCCQ. They do so by teaching, and their teachings are scripturally based. Sometimes the fellowship invites non-Pentecostals to handle this aspect during its meeting but the greater responsibility falls on the Pentecostal participants.

They also offer help in the planning and execution of the programs or activities of the fellowship. They provide technical knowhow for the fellowship's evangelistic outreach program. This evangelistic program takes place using three different approaches namely funerals of members, on FM stations, and open-air. Their audience or target group includes pastors and church leaders, Christian chiefs and queens who are non-members of the FCCQ, and other non-believers within the traditional area. The goal is to encourage non-participating pastors and churches to join, and traditional leaders who are

\textsuperscript{390} Interviewed on 7/01/2016.
non-members of the FCCQ to join the fellowship, and encourage non-believers to become believers.

5.7. Factors for Pentecostal Discretion

A number of factors contributed to the shift from confrontational attitudes to engagement with members of the FCCQ. These include historical, social, cultural, economic, political, functional, theological and philosophical. These factors show how discreet these Pentecostals have been in executing their mission mandate in relation to traditional leadership and festivals of their host society.

5.7.1. Historical

Pentecostals in the engagement with the FCCQ have argued that historically chieftaincy in Ghana has made some major contributions to Christianity in respect of the latter's establishment. Rev. Grace Sarfo observed that they have learnt and do appreciate the support some chiefs gave to some early Christian missionaries in Ghana which resulted in the establishment of some churches in the then Gold Coast.391 For them, the church in Techiman has also had her fair share of the magnanimity and/or support offered by traditional leaders. These historical antecedents at both the national and local levels have therefore played a role in motivating the Pentecostals to shift from confrontation to engagement.

5.7.2. Social

Two social issues that have contributed to the shift towards engagement with the FCCQ are the acknowledgment of a gap or gulf between them and nananom and the need to bridge that gap; and the need to ensure continuity in social ties

391 See chapter two (2), under 'collaboration between chieftaincy and the church'.

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among family members and natives through chieftaincy and traditional festivals.

The social gap between the two has deprived the Pentecostals of the opportunity to acquaint themselves with knowledge in aspects of the traditions and customs of the host society and for that matter some of their targeted audience. There is a realization among these Pentecostals that the ideal way they could function effectively as messengers or bearers of the gospel in their host society is to bridge this social gap. On the correlation between gaining knowledge in the life circumstances of audience and the possibility of making positive impact, Dickson (1984:228) has this to say:

The evangelist must be familiar with the life-circumstances of his people; he does not have to be a specialist in economics or political science or cultural affairs, etc, but he must be sufficiently conversant with socio-economic, political and cultural matters so as to enable his hearers to hear Christ, just as in Christ days kings, fishermen, tax-collectors, prostitutes, etc, were challenged by him.

Responding to the ‘Macedonian invitation’ by the FCCQ was understood as a good opportunity for them to bridge the gap between the two. This has not only helped to close the gap and strengthen the relationship between them but it has also helped to broaden their horizon and knowledge of traditional leadership and festivals of their host. It has also afforded the Pentecostals the opportunity to witness to the traditional leaders and work together towards the transformation of certain traditions related to chieftaincy and festival.392

For example, before his encounter with the FCCQ, Pastor Roland viewed the wearing of female dress by young males who participated in the Ἀποστόλος festival

392 See the next section for a discussion on the purpose of the engagement.
as demonic and a form of idolatry, but this view changed after gaining additional knowledge through the FCCQ. He now understands that such dressings enabled the celebrants to disguise themselves so as to avoid being noticed by offending leaders. Before his association with the FCCQ, Apostle Rockson also doubted the genuineness of chiefs and queens to be faithful Christians but this perception changed afterwards. For Prophetess Cobbina, she initially refused to have anything to do with traditional leaders because they looked fearful but this perception changed when the founder and leader of the FCCQ invited her and introduced her to the fellowship.

The above examples point to the fact that the social gap between the Pentecostals and traditional leaders in Techiman was the result of wrong perceptions and prejudices.

Furthermore, the Pentecostals have realized that they live in the same community or environment with nananom and adherents of tradition. There is also cordial relation between the two sides. Anything untoward could jeopardize this cordial relation between the church and nananom and adherents of tradition. The quest or need to maintain this cordial relation has partly contributed to the engagement between Pentecostals and the FCCQ. In other words, they are in the engagement because they want to remain socially relevant in their communities.

One remarkable characteristic of the Ghanaian traditional society is its social network or ties. Members of the immediate and extended families, lineage and tribe are socially linked together.\(^3\)\(^9\) The family system was organized in such a way that members lived and did things together in large compound houses.

\(^3\)\(^9\) For a discussion on the family and social structure in Techiman see Dennis M. Warren, *The Techiman Bono of Ghana*, p.20f.
There is fellow feeling and shared responsibility especially among members of the extended family and lineage. These days, economic reasons and modernity have denied members of the traditional societies the opportunity to interact regularly. There is some form of disintegration at the extended family level and the only hope of remedy is through chieftaincy and traditional festivals. These two aspects of traditional culture have now become avenues for rallying or bringing family members together to renew social and friendship ties. The celebration of the Annual *Apo* and *Bayedie* Festivals in Techiman by divisions has even given more impetus to the renewal of social ties. Members who have not known themselves or not met for at least a year have the opportunity to meet and share common meals together during the festive occasions. Pastor Roland is of the view that chieftaincy ensured the existence of a very strong social network for effective communal living where each was his or her neighbor’s keeper and that traditional festivals brought together family members who have been away to familiarize themselves with other unknown members of the extended family. For Rev. Martin Kyeremeh, “the *Apo* and *Bayedie* festivals bring together people from far and near for acquaintances and feasting. Those who might not even know themselves as relatives have the opportunity to do so.” The maintenance of such a social system among the indigenes has also contributed to the engagement with the FCCQ. This does not mean that festive occasions are the only times family members meet. I have indicated in the introduction and statement of the problem of the thesis the importance of some other occasions in bringing together family members with different religious faiths.394

394 See the introduction and problem statement of the study.
5.7.3. Cultural

In the Ghanaian traditional set up, it is culturally not prudent neither is it acceptable to advise an elderly person in public. Guided by this convention, no one makes any attempt to advise a traditional leader let alone attacking them in public. Rev. Grace Sarfo reiterates this by indicating that the FM station is not the appropriate forum to be used to address nananom. The only exception in Techiman is during the Annual Apɔ Festival as the study has shown earlier. Doing so on any other day or occasion might be counterproductive.

Another cultural factor which was brought to bear on the discreet Pentecostal attitude toward the FCCQ is the authority and status or role of traditional leaders as custodians of the land. I have indicated earlier that land in the traditional society or area is referred to as ancestral stool land and that traditional leaders hold such lands in trust for their ancestors. Traditional leaders have the legal and customary mandate to do as they please with land under their jurisdiction. I have also indicated that land serves as a source of revenue and power for traditional leaders in Ghana. The Pentecostals have decided to engage with nananom, rather than antagonizing them, either out of respect for nananom as custodians of the land on which they live or out of fear of nananom using their authority to make life uncomfortable for them. This, however, does not mean that nananom use their authority indiscriminately or arbitrarily.

In spite of that, Pentecostals in this encounter were influenced by cultural factors to be discreet towards nananom. In other words, Pentecostals in the engagement have chosen to adapt to the culture of their host society hence the shift from the confrontational attitudes. They have, by this encounter,
exhibited appreciation and respect for the traditional cultural heritage of the host society. It is important to note that the Ghanaian traditional society frowns on disrespect towards the elderly and leadership. As a sign of respect, one addresses the elderly as *maame* (mother), *agya* (father), *wɔfa* (uncle), *opanin* (elder), and *nana* (grandfather or mother) irrespective of the person's relationship with the elderly.\(^{395}\)

### 5.7.4. Economic

Pentecostals in the engagement have cited economic reasons for taking a shift towards engagement. They refer to the fact that traditional leaders often respond positively to their invitations where they make some financial and material donations to their churches. Besides, they claim that their churches have benefited immensely from land allocation to them. It is *nananom* who gave the churches those plots of land to put up their chapels and other projects. For them, it does not make sense to antagonize people such as traditional leaders who have contributed in no small way to the financial and material blessings of their churches. It is important to note that even in their current engagement the Pentecostals continue to enjoy these financial benefits from members of the FCCQ. The FCCQ continues to donate money to the Pentecostal churches during their annual harvest and fundraising programs and other important programs which required their presence and financial donations.\(^{396}\)

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\(^{396}\) See chapter six (6) for a discussion on 'members' and participants' welfare.'
5.7.5. Political

Traditional political power resides in the hands of the traditional leaders in Ghana. This power is partly derived from their position as custodians of the land. The study has indicated how traditional leaders in Techiman have used this power to deal with some pastors and their churches.\textsuperscript{397} For fear of this traditional political power being used against them, the Pentecostal participants have rather chosen to adopt a more politically diplomatic attitude towards \textit{nananom} hence the shift towards engagement with members of the FCCQ. In relation to this, Rev. Nana Pesseh made this observation, “No matter what we do we shall continue to ‘engage’ with them [\textit{nananom}] because if we need land we go to the chief. How can we approach them if we condemn them?”\textsuperscript{398}

5.7.6. Functional

These Pentecostals have chosen to engage with members of the FCCQ on functional factors. The argument is that they find something good in chieftaincy and traditional festivals of their host society hence the engagement. One of the things which normally inform the posture of some Christians towards chieftaincy and traditional festival in Ghana is the misconception or perception that everything about chieftaincy and traditional festival is demonic and bad according to their own Christian standard. These two aspects of tradition have come under attack because the attackers have tended to put everything in one basket and labeled as bad. Rev. Nana Pesseh has rightly observed this,

\textsuperscript{397} See chapter four of the study.
\textsuperscript{398} Interviewed on 24/10/13.
Earlier we (Christians or pastors) put all [traditional culture] in one basket and we gave them one brand but I have seen that this will not help. If we take time to analyze them we will realize that some of the things have good intents.

Rev. Nana Pesseh’s observation was in reference to the Apɔɔ and Bayedie festivals of Techiman in which he and his colleague Pentecostals now find something good to warrant their support and that of the Christian community. He finds this functional argument “better than a total condemnation of the whole festival and/or withdrawing from participating in it.” Rev. Sikayena also argued that the chieftaincy institution has something positive to contribute to Christianity and therefore the need to support it. Bishop Thomas Yeboah Afari and Apostle Rockson also expressed similar sentiments or arguments in favor of their engagement with the FCCQ. These observations were made in reference to the socio-cultural and ‘political’ functions of chieftaincy and traditional festivals. They referred to the functions of chieftaincy and traditional festivals in the maintenance of social control and cohesion, and cultural identity of the traditional society. They also praised the chieftaincy institution for its role in maintaining law and order in the society through its judicial function. Again, they acknowledged the lobbyist role of the chieftaincy institution in Techiman. This has made it possible for the area to see appreciable level of development. They maintain that things have changed and Christianity in Ghana has entered a new era in relation to its mission towards adherents and custodians of traditions. The era of putting everything about traditional festivals and chieftaincy into one basket and given one bad label belongs to the past. Their perception and understanding about chieftaincy and

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399 Interview with Rev. Oti Sikayena on 21/12/15.
traditional festivals have changed. This has led to the realization that these two aspects of culture have something good in them hence the shift towards engagement.

In relation to cultural elements in a society, Peter K. Sarpong (2002) identifies three groups namely those that are good, those that are neutral or indifferent, and those that are downright evil.\footnote{Quoted in Samuel Ofori, \textit{Relating to Our Cultures and Traditions as Christian Converts: Some Historical, Biblical and Theological Perspectives}. Paper presented at the Royals in Worship Conference 2014.} He encouraged the church to identify, appreciate and adopt the good ones for its worship and evangelization. On its part, the WCC views the interpretation of culture ‘as a result of God’s grace and as an expression of human creativity.’\footnote{WCC, Mission and Evangelism in Unity. Preparatory Paper No. 1.} In relation to its goodness or otherwise, the WCC has this to say, “In any actual context, it must be stressed that culture is intrinsically neither good nor bad, but has the potential for both – and is thus ambiguous.”\footnote{Ibid; See also Lausanne Movement, The Lausanne Covenant, Evangelism and Culture at \url{https://www.lausanne.org/content/covenant/lausanne-covenant}, 01 Aug. 1974 (Retrieved on 31/01/2017).} For Kwame Bediako (1990), the good and bad aspects of our culture could be identified by making it pass through the prism of scripture just as light passes through a prism for it to be separated into the various colors.\footnote{Quoted in Samuel Ofori, \textit{Relating to Our Cultures and Traditions as Christian Converts: Some Historical, Biblical and Theological Perspectives}.} 

5.7.7. Theological

The change in attitude towards chieftaincy and traditional festivals was also informed by some theological factors. The study identifies these factors as the ordination, worship or service, grace, eternal or heaven and mission dictums.
Engagement

These were made known through their teachings or admonishing to members of the FCCQ, and interviews.

For the Pentecostals, kingship and for that matter chieftaincy was ordained by God. Chiefs and queens in Ghana occupy stools or thrones which have been established by God. The biblical Israelite kingship is often quoted to buttress their stance. For them, God did not only ordain kingship but he also gives the occupants of stools or thrones wisdom to lead their subjects and bring about progress and well being. They also propound the same arguments in favor of traditional festivals. Examples of biblical festivals in the Bible are often brought to bear on the need to accept and participate in the traditional Apoc and Bayedie festivals. For example, the biblical feast of harvest⁴⁰⁴ is viewed as a semblance of the traditional yam festival which is celebrated at the end of the year to commemorate a successful farming season. The Pentecostals also view the traditional Bayedie festival as an occasion to thank God for good harvest through the provision of rains, sunshine and air for the crops, and strength for the numerous farmers to work on their farms.

The worship or service view upheld by these Pentecostals indicates that one can be a traditional leader and still worship or serve God in that capacity. The study has indicated earlier some Ghanaian Christians’ position that chieftaincy is intermingled with idolatry and for that matter no one can be a chief or queen and at the same time worship or serve the Christian God sincerely or faithfully. But the Pentecostals in this engagement think otherwise. Again, they refer to biblical characters like King David and Queen Esther to augment the point that one can double as a traditional leader and faithful Christian. In other

⁴⁰⁴ See Exodus 23:16; 34:22.
words, one can profess as a sincere Christian and still occupy traditional leadership position.

Another theological view the Pentecostals use in favor of their engagement with the FCCQ is the grace dictum, which they have explained to mean that God extends his gifts of grace to cover all manner of people including traditional leaders. According to Rev. Andrews Ankrah of the Christian Mission Church in Techiman, he once came across one Ḥkyeame, spokesperson of Ḥmanhene, who exhibited tremendous knowledge of the bible. Bishop Thomas Yeboah Afari also gave an account of how, a former late Ḥmanhene of the TTA, Nana Kwakye Ameyaw, once shook hands with him as a child and charged the leadership of his former church, the Saint Francis Catholic church at Krobo, near Techiman, to take good care of him because God was going to use him mightily in future. According to him, this happened after he had sung beautifully to the admiration of the audience during the dedication of the Saint Francis Catholic Chapel at Krobo. These examples have been interpreted as God’s grace in the form of gifts working in the lives of the traditional leaders hence the need to collaborate with them for the good of both chieftaincy and the church. These serve to augment the theological view that gifts of grace do occur outside the church. Jean-Jacques Suurmond (1994:198) observes that theologians like Calvin⁴⁰⁷, Hollenwenger⁴⁰⁸ (within the Charismatic renewal)

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⁴⁰⁵ Interviewed on 26/11/13.
⁴⁰⁶ Interviewed on 04/02/14.
and the Lutheran Arnold Bittlinger⁴⁰⁹ share a similar view. This gift of grace or charisma has been interpreted as the grace or ability that enables one to do something or perform an act even though the person might not have believed in Christ nor have a personal relationship with him. It is therefore, different from saving grace which is linked to salvation. It is different from grace that works in non-Christians to make them “anonymous Christians” in relation to salvation.⁴¹⁰ 

In the eternal or heaven dictum, the Pentecostals argue or posit that kings and queens could also be part of the kingdom of God or heaven. Particularly, those who have believed in Christ Jesus for salvation. This position is based on Revelation 21:22-24:

And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God give it light, and its lamp is the Lamb. By its light will the nations walk, and the kings of the earth will bring their glory into it⁴¹¹ (ESV).

Above all, the Pentecostals in this engagement view it as a mission strategy. They take a cue from Pauline missionary strategy towards some aspects of traditional culture vis-à-vis his profound statement in 1 Corinthians 9:22,23:

To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save

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⁴¹⁰ For a discussion on the dictum of "Anonymous Christian" see the definition of “engagement” under introduction.  
⁴¹¹ My emphasis. This scriptural reference is incidentally one of the biblical bases and more importantly the creed of the FCCQ. See next chapter for a detailed discussion on the FCCQ.
some. I do it all for the sake of the gospel, that I may share with them in its blessings (ESV).

They argue further that Jesus did come to minister to sinners and not the righteous and for that matter Jesus’ example compels them to seek and engage with all manner of people including traditional leaders. For them, engagement with the FCCQ gives them a divine opportunity to minister to members of the FCCQ and if possible win them for Christ, to learn and help members of the FCCQ undertake the necessary transformation regarding aspects of chieftaincy and traditional festivals.

5.7.8. Philosophical

The view among them is that a nation or society can know peace and be prosperous only when the righteous or godly people rule or are in leadership positions. This righteous or godly person, in their view, is none other than the Christian. In relation to traditional society, Pastor Roland states, “Righteousness exalts a nation and if the righteous in the royal setting are given a role to rule then the whole [traditional] state is blessed.”⁴¹² It is significant to note that Pastor Roland’s observation is based on Proverbs 14:34, “Righteousness exalts a nation, but sin is a reproach to any people” (ESV).⁴¹³ Rev. Andrews Ankrah’s, “own philosophy is that only Christians are to rule [as chiefs and or queens] so that they could rule in the fear of God.”⁴¹⁴ This quality of the “fear of God”, for the Pentecostals, has to do with respect and reverence for God out of which one acquires knowledge about God and the world, and wisdom. These have a practical implication on one’s life and/or

⁴¹² Interview with Pastor Roland on 15/10/13.
⁴¹³ Interestingly Proverbs 14:34 is one of the scriptural basis of the FCCQ. See chapter six (6).
actions in relation to God and the social world. This means that the person who lives and/or acts in the fear of God pleases God and at the same time makes positive impact in society. Warren Baker & Eugene Carpenter (2003:470-471) take up the dictum of the “fear of God” and explain it as shown below:

The Hebrew verb *yare* can mean “to fear, to respect, to revere” (sic) and the Hebrew noun *yirah* “usually refers to the fear of God and is viewed as a positive quality. This fear acknowledges God’s good intentions (Ex. 20:20). ... This fear is produced by God’s Word (Psalm 119:38; Proverbs 2:5) and makes a person receptive to wisdom and knowledge (Prov. 1:7; 9:10).”[415]

From the New Testament’s perspective, W. E. Vine, Merrill F. Unger & William White (1985) explain the “fear of God” as follows:

The Greek noun *phobos* can mean “reverential fear” of God, “not a mere ‘fear’ of His power and righteous retribution, but a wholesome dread of displeasing Him.”[416]

The view that godliness or righteousness translates into godly leadership and societal wellbeing has earlier been shared by a Ghanaian Pentecostal Evangelist Paul Owusu Tabiri, founder and leader of the Bethel Prayer Ministry International, in relation to the national leadership of Ghana as he observed, “Ghana will not experience the glory of God until the leader becomes a Christian. I have asked the Lord to intervene to give us (in the next election)

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[416] Ibid.
his own choice.”\textsuperscript{417} The Pentecostals are in this engagement to help raise and/or nurture such righteous or godly traditional leaders who will in turn lead their subjects into prosperity and bring about transformation in chieftaincy and traditional festivals. A renowned Ghanaian Protestant theologian, Aboagye-Mensah envisaged a good society as a result of “more and more people living good Christian lives”, or social transformation as a result of the “inward transformation of the individual.”\textsuperscript{418} The church’s mission, according to him, has direct or indirect impact on the individual’s inward transformation.

To achieve the above, the Pentecostals have taken it upon themselves to encourage their members who are royals not only to accept traditional leadership positions but also to join the FCCQ in order to benefit from its programs.

The above reminds one of Plato’s philosophical ideas or theory of the ideal and just state which to him could be realized when the wise are in charge as rulers. This is otherwise referred to as the rule of the wise who Plato identified to be philosophers.\textsuperscript{419} Plato’s theory is based on philosophical reflections. However, the Pentecostal ‘philosophical’ view is based on interpretations of portions of scripture and therefore, totally different from Plato’s philosophical theory of

\textsuperscript{417} Cited in Paul Gifford, \textit{African Christianity}, p.85-86; See also, GNA, \textit{Communities are better off with Christian Chiefs} at http://www.ghanaweb.com/GhanaHomePage/religion/artikel.php?ID=162266.

\textsuperscript{418} Cited in Paul Gifford, \textit{African Christianity}, p.72.

the ideal or just state. The Pentecostal view is in reference to religious people who are deemed to be righteous and therefore, morally qualified and appropriate to rule in order to have a just state or society. The Pentecostals believe that, “Morally righteous behavior has far-reaching effects – especially in the administration of justice and compassionate care of people. Both the moral behavior and the well being of the people are exalted.” For the Pentecostal participants, they have a duty to help raise such righteous leaders for both the spiritual and material wellbeing of the traditional society hence their resolve to engage with the FCCQ.

5.8. Platform for Transformation

The purpose for which the Pentecostals have chosen to engage members of the FCCQ is to help bring about transformation at both personal and corporate levels or ‘personal and land transformation’, and also to help bring about the necessary transformation in aspects of chieftaincy and traditional festivals in conformity with Christian ideals or principles and practices. In other words, the Pentecostals use the engagement as a platform to facilitate personal and corporate or ‘land’ transformation, and transformation of aspects of traditional culture. The goal for this kind of engagement is therefore different from the normal interfaith or interreligious encounters or dialogues or engagements which focus on the maintenance of peace or promotion of peaceful co-existence and religious tolerance and other common projects. I have already indicated in this study that the current engagement is intra-faith and that it represents a shift from the form and goals of interfaith encounters. One might view the purpose of this engagement as an indirect response to the

\[420\] The ESV Bible’s commentary on Proverbs 14:34.
\[421\] See next chapter for a detailed discussion on this.
clarion call by Nene Mate Kole, a past king of Ga-Adangme in Ghana, to the church to “act to purge the deep-rooted chieftaincy institution with the light of the Christian spirit.”

The view is to transform chieftaincy and use it as a catalyst to effect change in some traditions and customs of the society within which these Pentecostals are located. This is how Pastor Roland puts it:

If chieftaincy embraces the gospel, tradition will change. Our way of doing things will change dramatically. People are committed to their traditions so if chiefs [and queens] who introduce these traditions now come to Christ and they introduce new traditions and the people embrace them, can you imagine the kind of zeal with which these citizens will pursue these new traditions?

Pastor Roland and his colleagues have earlier identified the chieftaincy institution as a new frontier for cultural evangelism hence the need to collaborate with the FCCQ.

5.9. A Shift in Alignment

The Church’s socio-political role in the pre and post-independence life of Ghana is not in doubt. Various church denominations, groups and ecumenical bodies have contributed immensely towards the nation’s socio-political life before and after independence. Sometimes these churches and/or their ecumenical bodies became very critical of governments. In other instances too they collaborated with the ruling government to chart a common course. There were many groups which rose in the pre-independence era to make

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422 Cited in Opuni-Frimpong, Indigenous Knowledge and Christian Mission, p.88. The next chapter discusses in detail the impact of the engagement between Pentecostals and members of the FCCQ.

their views known on national issues. Membership of some of these groups included the clergy. One of such groups was the Aborigines Rights Protection Society (ARPS) which sprang up in Cape Coast in the Central Region in 1897. The ARPS was formed to oppose the introduction of the Lands Bills by the then British government or colonizers. These Bills were aimed at giving the then British government the power to “establish crown lands and regulate sale of concessions.”424 What is, however, important for this study is the role of Rev. Attoh Ahuma, a Methodist minister and editor of the then Gold Coast Methodist Times, who used the newspaper to support and champion the cause of the ARPS (Awoonor, 1990:119; Konadu & Clifford, 2016:42-43). Amenumey (2011:155) also acknowledges “the development along similar lines [as that of the ARPS] had been taken place at Axim and Appolonia [in the Western Region], where Rev. S. R. B Solomon425 helped to form a committee of the local people to protest against the draft law” of the government.

Two important bodies which continue to play such a critical role in relation to Ghana’s post-independence socio-political life are the Christian Council of Ghana (CCG) and the Catholic Bishops’ Conference (CBC).426 Churches under these bodies and their counterparts under the Pentecostal ecumenical body,


425 J. S. Pobee identifies Rev. S. R. B. Solomon as the one who was later called S. R. B. Attoh Ahuma. See Pobee, Religion and Politics in Ghana (Accra: Asempa Publishers, 1991), 137-38.

GPCC, have collaborated with governments (whether military or democratically elected) in the areas of health, education (from basic to tertiary levels), and other developmental needs. The role of these bodies in Ghana’s transition from military and authoritarian rule to civilian and democratic governance cannot be overemphasized. It is important to note that the churches have on certain occasions differed with or opposed various governments on matters of policies and human rights. This tended to create differences and disaffection between these churches and the various regimes as enumerated below.

Gifford (1998:64-72) gives a detailed accounts of how the CCG and the CBC rose to the occasion and critically contributed to the collapse of the last military regime of the Flight Lieutenant Jerry John Rawlings and his PNDC government. Developments like these have all contributed to the perception among a section of the masses viewing the two bodies as anti-Rawlings and his party, the National Democratic Congress (NDC), which brought him into power as a civilian president in 1993. At the same time these bodies and their churches have been accused of aligning themselves with the liberal party, the New Patriotic Party (NPP) hence their inability to criticize the party both in power and opposition. It is important to note that leaders of the Anglican Church and the PCG have in recent times and on different occasions come

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out to protest against the notion that the CCG member churches were aligned to the NPP. The churches under these bodies’ refusal to register with the ministry of interior as required by the PNDC law 221\textsuperscript{430}, which was introduced in 1989 must have given impetus to their labeling as anti-P(NDC). In spite of the negative label on the CCG and the CBC they are also on record to have partnered the state to resolve an impasse between the government and some agitated civil and public servants.\textsuperscript{431}

Similarly, some Pentecostal churches and their leadership have also been viewed as aligning themselves to the NDC party. For instance, Gifford (ibid:86f) recounts how Duncan-Williams, the founder and leader of the neo-Pentecostal church AFC, aligned himself to the NDC government immediately after the 1992 presidential elections when the church started organizing Annual National Thanksgiving Services. Duncan-Williams and his colleagues began to take centre stage in the nation’s socio-political affairs by officiating and participating in these events. This is how Gifford (ibid:87) describes the

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\textsuperscript{431} See Gifford, African Christianity, p.70.
\end{footnotesize}
motive behind Duncan-Williams and his colleagues, Pentecostal pastors in relation to their participation in some national socio-political events:

The uncritical supportive attitude of Duncan-Williams and other pastors towards Rawlings regime is not to be explained through any conspiracy, but through something far more pragmatic – the desire for the respectability conferred by government recognition, and for the material rewards a well-deposed President can dispense.

Birgit Meyer (2011:150) also gave an instance where some Ghanaian politicians, in the run up to the 2008 presidential and parliamentary elections in Ghana, sought to mobilize support from Pentecostal pastors. As Gifford (1998:88) later explained, the situation in which Duncan-Williams and others find themselves is not uniform among Pentecostal pastors. At least the popular Pentecostal pastor Mensah Otabil, founder and leader of the ICGC, has carved a niche for preaching sermons which sometimes were interpreted as being critical of the NDC government or party. He is therefore, viewed in some circles as pro-NPP.

As indicated above, besides the perception about the church in respect of its involvement in the socio-political issues of the nation, one thing that has been very remarkable over the years is the conspicuous presence of the church. The church through its leaders has in some instances agreed with or subscribed to some policies of ruling governments. It has in other instances also agreed with or subscribed to the agitations by the masses and/or opposition parties. Throughout the history of Ghana the church has never stood aloof or folded its arms or distanced itself from the socio-political life of the nation. The church
has been very active and pronounced in their involvement in the socio-
political life of the nation whether for good or bad motives. Such activities
depict how the church in Ghana has aligned itself with governments and
sometimes political parties or the masses in one way or the other to tackle
some socio-political issues affecting the nation as a whole. This alignment has
a national character and it manifests through either collaboration or the
prophetic voice of the church. The participants are heads of the various
denominations and/or heads of the various ecumenical bodies and for that
matter those at the highest hierarchy. This socio-political alignment is hardly
replicated at the local or grassroots level. It has always remained a high or top-
level kind of collaboration or alignment between the state and the church.

It is in this regard that the study also finds the current engagement between
Pentecostals and the FCCQ as a shift in alignment. A shift in alignment with
national socio-political issues to alignment with traditio-socio-cultural issues.
The Pentecostals and the FCCQ have agreed to work together because they
shared the same interests and/or values. This alignment has a local or
grassroots character because its participants are based at the grassroots. It
has, therefore, shifted the focus of transformation from national to the
grassroots involving the local community and its leadership. Again, it has
shifted the focus of engagement from finding ad hoc solutions to socio-political
challenges to regular fellowshipping and mutual participation. There is a high
level of cohesion between the Pentecostal participants and the FCCQ as they
are united and working together through fellowship and mutual participation.
This means that participants in this engagement have found and are engaged
in something beyond the goal of the engagement as noted in the previous
section. This development goes to buttress the point that dialogue “is not only
directed at solving the ills of society.” Commenting on cohesion and the need for dialogue to go beyond problem solving to embrace fellowship, David Bohm (1996:46) further asserts:

And perhaps in dialogue, when we have this very high energy of coherence, it might bring us beyond just being a group that could solve social problems. Possibly it could make a new change in the individual and change in relation to the cosmic. Such an energy has been called “communion.” It is a kind of participation.

Interestingly, Bohm (ibid) found it appropriate to use a religious category to explain further what he meant by “communion” as indicated below:

The early Christians had a Greek word, koinonia, the root of which means to “participate” – the idea of partaking of the whole and taking part in it, not merely the whole group, but the whole.

Above all, this alignment has enabled the parties involved to initiate and carry out ‘from below’ the needed transformation as identified in the previous section and described in the next chapter.

5.10. Transformation initiated ‘from below’

One important observation this study has so far made is the collaboration at the grassroots level. This involves participants at the local communities with shared values which have been unearthed as a result of their lived experiences. The study refers to this as “existentially or experience based” collaboration. As Joan Burke (2001:189) has rightly indicated, “Its point of departure, focus and continual field of reference are the persons who are in

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432 David Bohm, On Dialogue, p.46.
433 Koinonia has been explained further in chapter seven of this study.
434 The phrases ‘from below’ and ‘from above’ were taken from Birgit Meyer’s “If You Are a Devil, You Are a Witch And If You Are a Witch, You Are a Devil.”
fact living the experience and their immediate milieu.” This is the direct opposite of what is usually initiated at the top and pushed down to the local communities for implementation whether the implementers shared those values or not, and whether they understand or not. In this encounter, the initiative rather came ‘from below’ with participants at the grassroots or local communities. Again, it is not based on elaborate academic concepts and theories. In other words, it is not something that some academicians thought through or conceptualized or propounded for implementation. Daneel (1999:11) reiterates this vividly,

Dialogue and interaction at this level are generated by the existential need to relate the good news of God’s word to the living realities of Africa and are not prompted by Western-style academic or theological motives of cultural analysis.

Daneel made this observation in relation to what he referred to as the Earthkeeping mission of the church in some parts of Zimbabwe. The Association of African Earthkeeping Churches (AAEC) based in Masvingo Province in Zimbabwe executed the project in collaboration with traditional chiefs and spirit mediums (Daneel, ibid:51-53). The initiative had to do with the planting of trees to salvage the land from total environmental degradation.

In the case of this current engagement the persons involved are the evangelists and the evangelized who are located in a specific context and are confronted with contextual challenges. These contextual challenges in relation to the mission of the church enabled the participants to avoid generalities, and

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to concentrate on specificities by “scratching where it itches” as the saying goes.

Some studies have shown that such local initiatives and collaborative endeavors have tended to produce positive results for the participants. An example is the AAEC’s earthkeeping project identified by Daneel. This is because they own the project and commit themselves and their resources to accomplishing it. In other words, participants involved in this kind of engagement at the grassroots within the local community remain committed to such initiatives. They also feel fulfilled for being able to initiate and accomplish such “existentially or experience based” projects within their own local context. Further, such initiatives ‘from below’ produce encouraging results because they form part of the participants’ own dreams and aspirations. Participants are also able to implement such transformation at their own pace according to the realities on the ground. This could not be said of proposals ‘from above’ and for that matter transformation initiated ‘from above’ which according to Fr. Maina are “highly theoretical; without reference to reality.” The likely failure of such top-down transformational projects might have informed Fr. Nundwe to make this comment, “Whenever the church has to make an important decision, the local people should be given the first opportunity to suggest what to do.”

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437 Cited in Magesa, *Anatomy of Inculturation*, p.29.
438 Cited in Magesa, *Anatomy of Inculturation*, p.29.
Sometimes the top-down transformation projects tend to create confusion and eventually, the implementers might incur the disaffection of the initiators or proponents. This was the case of the E. P. Church in Ghana whose local community or congregation was once saddled with the burden of accepting and adhering to the moderator’s theology which according to Birgit Meyer (1992) represented africanization ‘from above’. Meyer observes that members of the church at the grassroots level represented africanization ‘from below’ because they found their own ideas and practices to be consistent with scripture, and that they were practically implementable as against the theoretical postulations of their leader. Whereas the local community believed in the existence of the Devil and therefore in search of the appropriate antidote or response to dealing with him, their leader “considered the belief in his existence to be theologically unfounded and the fear of witches and evil spirits as superstitious” (ibid:122). Commenting on the leader’s position, Meyer (ibid:122-123) says:

His indigenization is an academic philosophical construct which treats the correspondence between the Ewe ‘tradition’ and the Christian doctrine on a metaphysical level. This synthesis therefore stands closer to Western theologians than the church members in the villages.

The end result was an ensuing conflict between the prayer group of the local community and the church leader each claiming to have the right and true theology. In this episode, one could see that there was a complete rejection of the transformation which was initiated ‘from above’ in favor of that which was initiated ‘from below’. The local community of believers usually finds itself in a fix whenever it tries “to go about bringing to expression its own experience of
Christ in its concrete situation” and at the same time tries to make sense of its past “tradition that is often expressed in language and concepts vastly different from anything in the current situation.”^439 Similarly, participants in Magesa’s (2004:29) inculturation project also bemoaned the role of theologians as initiators of such projects at the grassroots or local communities as shown below:

Many wondered aloud whether those individuals and groups initiating and implementing the process of inculturation today were qualified for the task. They noted, for instance, that in many places the program had been initiated by theologians, most of whom have, throughout their professional training, never come into contact with the real-life experiences of ordinary Christians in their contextual cultural heritage.

All the above is not an attempt to discredit the role of professional theologians and/or experts in the task to bring about transformation in the local communities in relation to the gospel. Rather, the point is that transformation which is initiated ‘from below’ as a result of the participants lived or real life experiences in a particular context tend to receive better patronage, and become very successful than that which is initiated ‘from above’. Transformation which is initiated ‘from above’ sometimes tend to be obscure and difficult for the participants or implementers at the local communities or grassroots to decipher as compared to that which is initiated ‘from below’ by the local participants themselves based on their real life situations or experiences.

In his estimation, Gifford (1998:66-67) on one hand lauded the liberal theological stance of the RC Church in Ghana in relation to its recognition “that Traditional Religion can enrich our belief as Christians and Christianity can uplift Traditional Religion to the height that by itself could not attain.” But on the other hand he raised critical issues with the church for producing a document which targeted the religious professionals rather than the grassroots as it sought to bridge the gap between it and the traditional religious values of the society. This is how Gifford (ibid:67) puts it:

It is doubtful whether any other church could produce such an impressive discussion document, and commit itself to such an impeccably liberal theology. Yet with the Latin title Ecclesia in Ghana, the subtitle Instrumentum Laboris on the cover, and its generous quoting of Vaticanese from Popes and Councils, it is obvious that its primary audience is religious professionals rather than the grassroots.\(^{440}\)

The above suggests that when it comes to appropriating and using aspects of the local cultural traditions to enrich the church and the vice versa, the local community of believers could be better off using categories from its real life experiences than concepts and theories produced by religious professionals. Rhodian G. M. (2011:3) sums up the argument as follows:

That a receptor-oriented kind of theologizing is much more successful when it comes to issues of inculturation than polished ideas based on what the theologians think would be the appropriate ways of contextualization in a context like our own.

CHAPTER 6

6.0. FELLOWSHIP OF CHRISTIAN CHIEFS AND QUEENS (FCCQ)

6.1. Background: History and Membership

The FCCQ “is a Registered Religious Body that aims at encouraging Traditional Rulers and their functionaries to accept Jesus Christ as their Lord and Personal Savior and consequently influence their traditional roles with Christian values and principles.”

It is made up of a number of Christian chiefs, queens, royals, family heads, spouses of chiefs and queens, and palace or stool attendants within the TTA. They are people, according to Pastor Roland, “who believe that they have a place in the work of God” in spite of their traditional leadership positions. It was founded in 2006 under the initiatives of Nana Asa Akompanin and the late Evangelist J. E. Agyei when they first mobilized a number of chiefs and queens for coffee breakfast, bible study and prayers. It was registered in 2008 at the Registrar General’s office in Ghana as a non-denominational fellowship. The fellowship has a Certificate of Incorporation with registration number G.23,025 issued on the 8th day of January, 2008, and also a Certificate to Commence Business with registration number G.23,025 issued on the 9th day of January, 2008. Interestingly, the registered name is, “Fellowship of Christian Chiefs and Queen Mothers Association” but members prefer to be known simply as Fellowship of Christian Chiefs and Queens (FCCQ).

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441 Source: Flyer of the FCCQ. See subsequent discussion in this chapter.
442 Interview with Pastor Roland on 15/10/13.
Some of the pioneer members are Nana Amoea Dufie, Nana Adu Kwabena, Nana Owusu Achiaw and Bishop Thomas Yeboah Afari. Membership of the FCCQ has increased over the years as shown in tables 2 & 3 below:

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*Table 2: Chiefs/other male members of the FCCQ. Source: FCCQ record books. *No records for 2009*

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*Table 3: Queens/other female members. Source: FCCQ record books. *No records for 2009*

The membership of the fellowship is non-denominational and includes Catholics, Protestants, and Pentecostals (AIC, Classical and Neo-Pentecostal or Charismatic). “It is not an affiliate of any particular Church or Christian Body, but may collaborate with any religious group to pursue its objectives.”

The formation of this fellowship attests to a phenomenon in the religious landscape of Ghana since the nineteen seventies: It is about the proliferation of Christian fellowships and groups thanks to the new wave of Christianity known as neo-Pentecostalism or Charismatism. This has given rise to many individuals either forming movements or groups within their churches or leaving their churches to form such groups or fellowships with the aim of studying the Bible and praying together. Some of these fellowships or groups have eventually become churches and operating on their own. These fellowships are formed as a result of a need and, of course, with a legal backing.

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443 Source: the FCCQ’s flyer, p.3.
because the constitution of Ghana allows for freedom of association including those formed on religious basis. The FCCQ is the first of its kind to be formed in Ghana in relation to its non-denominational nature.

6.2. Constitution

The FCCQ is governed by a constitution dated as far back as 25th December, 2007. It was signed by Oyeadeye Asa Akopin and Nana Owusu Achiaw the President and Secretary respectively, and witnessed by Rev. Roland Ayitey Okai a member of the Advisory Board. The constitution clearly spells out the name of the fellowship, vision and mission, objectives, office and office location, doctrinal belief, organizational structure, officers and their roles, advisory board membership, meetings and activities, and sources of funding.

6.3. Leadership

The leadership of the fellowship is made up of the president, two vice presidents, secretary, treasurer, and two executive members. These are mandated to steer the affairs of the fellowship. They met regularly to deliberate on issues pertaining to the progress of the fellowship. They are ably supported by a minimum of five (5) or maximum of seven (7) member advisory board made up of the clergy. Their mandate is to offer pieces of advice to the fellowship as and when necessary.

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6.4. Logo, Motto/Slogan, Creed, Biblical Basis and Anthem:
An Analysis

6.4.1. The Logo

The fellowship is represented or symbolized by a cross vertically resting on a traditional stool. There is an Adinkra symbol in the lower middle part of the stool. It is traditionally known as 'Gye Nyame', to wit, “except God” or “God alone.” It is supposed to appeal to God’s sovereignty and power, and as the one in whose hands lay the destiny of humankind. It shows the FCCQ’s appreciation of God as the source of their kingship or queenship. The cross represents Jesus Christ and his finished work. That is his sacrificial death on the cross for the salvation of humankind. In other words, the cross represents the Gospel of Christ.

The stool is the seat of the chief or queen among some Ghanaian tribes including the Akan. It represents or symbolizes the authority of the traditional leader. In other words, the stool represents chieftaincy which is an aspect of traditional culture.

*Figure 3: The Gye Nyame Symbol*

A symbol of the supremacy of God. This unique and beautiful symbol is ubiquitous in Ghana. It is by far the most popular for use in decoration, a reflection on the deeply religious character of the Ghanaian people. This is one of the signs for “Nyame” which admonishes people not to fear anything except God. It is the highest of the Adinkra symbols and describes the all-encompassing God and his omnipotence. Source: https://afroetic.com/adinkra-symbols (Retrieved on 24/02/2017)

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445 For a sample of the FCCQ's Logo see figure 4, below.
446 For the *Gye Nyame* symbol see figure 3 above.
The logo, therefore, implies that Christ occupies an important place in the personal and corporate affairs of members of the FCCQ. It also implies that the gospel and for that matter Christianity plays a significant role in traditional culture. It depicts a relationship between the gospel and culture represented by the cross and the stool respectively. For the cross to occupy the place of the traditional leader on the stool, it implies that members of the FCCQ have handed their stools or authority over to Christ. It is, therefore, Christ who reigns through them. In other words, they, members of the FCCQ physically occupy their stools on behalf of Christ. Theirs is a delegated authority from Christ. This also means that they derive their authority from Christ.

Traditionally, the authority of the traditional leader is derived from the ancestors because the view is that they are supposed to be sitting on the stool of the ancestors. It is important to note that this view of a chief or queen sitting on the stool of an ancestor is still relevant among members of the FCCQ but in relation to their daily chiefly activities, they believe that it is Christ who leads them since they derive their spiritual authority from him and not the
ancestors. For them, socially they owe allegiance to the ancestors and their subjects\textsuperscript{448} but spiritually they owe allegiance to Christ.

As far as the FCCQ is concerned Christianity and chieftaincy should not be viewed as rivals but could be bedfellows. The onus rests on the occupants of the stool to choose between Christ and others. It also shows how important the Christian faith is to the members of the FCCQ and their readiness to practically bring it to bear on their traditional leadership.

\subsection*{6.4.2. The Motto/Slogan}

The motto/slogan of the FCCQ is, \textit{“Ahene mu hene, Ṣno ne Awurade!”}\textsuperscript{449} Meaning, “The Lord is King of Kings”. The implication of this motto/slogan is that the FCCQ acknowledges God’s place in their chiefship as the one whose kingdom is over and above theirs. Their chiefship is a subject and/or subordinate to God’s universal kingship. In other words, it is an acknowledgement of their subordinate position to God who is greater in every aspect of leadership – wisdom, authority, majesty, knowledge, strength, power, etc. It is also an acknowledgement of their ultimate responsibility to God on whose behalf they occupy such positions or stools. The question then is, “What happens to the cult of ancestors who, according to tradition, are believed or perceived to have oversight responsibility of traditional leaders and therefore watching over their activities as custodians of the stool?”

\textsuperscript{448} It is important to note that the traditional Ghanaian social system is made up of the dead, the living and the unborn.  
\textsuperscript{449} See figure 4 above.
6.4.3. The Creed\textsuperscript{450}

The creed of the FCCQ is based on the Bible, taken specifically from the Book of Revelation 21:24, \textit{“The nations will walk by its light, and the kings of the earth will bring their splendor into it.”}\textsuperscript{451} This is futuristic and it foresees some earthly kings and queens as part of the future kingdom of God or heaven. It means that people who in their earthly lives were privileged to be kings or queens in their respective lands and have their names written in the Book of Life would also be welcomed into God’s kingdom with the splendor or glory that goes with their earthly kindly or queenly positions.

The creed expresses the FCCQ’s belief in the reality of the future kingdom of God and that they are not only looking beyond this current world but also looking forward to becoming part of that kingdom where they would be appearing in their splendor. The general traditional belief among some Ghanaians is that kings or chiefs and queens and for that matter occupants of ancestral stools perform their chiefly roles in accordance with the expectations of their ancestors so that after death the ancestors will welcome and give them a better place to live.\textsuperscript{452} In other words, the general traditional belief and expectation of Ghanaian traditionalists and in particular, traditional leaders is to be given a place in the ancestral cult after death. By this creed, members of the FCCQ do not yearn to be part of the ancestral cult rather they envisage being part of the future kingdom of God. They have chosen the kingdom of God over and above the ancestral cult. This signifies a complete break from the Ghanaian traditional norm.

\textsuperscript{450} Members of the FCCQ recite or affirm their belief in the creed during their monthly meetings. See figure 4 above.

\textsuperscript{451} My emphasis.

\textsuperscript{452} See Busia, \textit{The Position of the chief}, p.26f.
While others are looking forward to becoming members or part of the ancestral cult in future, members of the FCCQ are rather looking forward to becoming members of the kingdom of God which embraces people and kings and queens of all nations – a multinational kingdom as against an ancestral cult whose membership is made up of only one tribe or clan or lineage. The questions, then are, “What happens to their places in the ancestral cult? Would they be absent or refused a place or rejected by the ancestors for ‘refusing to owe spiritual allegiance to them’ whiles on earth? What happens to the stools when they die?”

6.4.4. Biblical Basis

It is important to note that the creed is also listed among the biblical basis of the FCCQ. A number of scriptural texts have also been selected as the basis for the establishment of the FCCQ. These are to augment the fellowship's position that it is scripturally based. This also attests to the influence of Pentecostalism on the FCCQ.

6.4.4.1. Daniel 2:21

This is an acknowledgement of God’s authority and/or power to choose and install whoever he wants as a king or queen at a point in time in every nation or traditional set up. It is also an acknowledgement of the fact that they, members of the FCCQ are occupants of various traditional stools not by chance but by divine will or purpose or plan. In short, they acknowledge God to be the ultimate kingmaker and ‘destooler’ or disposer. For them, this does not signify a denial of the human element or involvement or role in choosing, installing

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453 Source: The FCCQ's flyer, p.6.
454 Daniel 2:21, "... He (God) sets up kings and disposes them." Source: The FCCQ's flyer, p.6.
and disposing of earthly kings or chiefs or queens but aside that the ultimate authority or power to do so rests with God. They therefore view themselves more as God's representatives than representing their ancestors because the belief is that it is God who has made them what they are now and not the ancestors. They are accountable to God and not the ancestors because, for them, God is the final authority to whom all FCCQ and non-FCCQ members will appear to give account of their chiefly activities. This also has implication for how they carry out their chiefly roles or conduct themselves as chiefs and queens.

6.4.4.2. Isaiah 8:19b

The dead here refers to ancestral spirits as portrayed in Africa and other places where they are consulted and their assistance solicited for the family, lineage, clan and tribe. It is important to note that chiefs, queens and family heads have the prerogative or mandate to consult ancestral shrines within their jurisdiction through offerings and sacrifices. Traditionally, chiefs and queens are acknowledged to be representatives of the ancestors and have also been mandated to mediate between the living and their ancestors.

Per the text in the book of Isaiah, consulting the dead on behalf of the living is an affront to God who alone is capable of helping the living especially those who are in covenant relation with him. Their belief in this text implies that they have resolved to part company with ancestral spirits or cult. They have rather resolved to consult God to intervene in their challenges.

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455 Isaiah 8:19b, "... Why consult the dead on behalf of the living?" Source: The FCCQ's flyer, p.6.
This brings to question the interventionist role of the ancestors. Refusal to consult them will render them jobless and they will be deprived of their livelihood which they get through drink, food and animal offerings and sacrifices. The questions are, “What happens to the occasional or seasonal offerings and sacrifices to the ancestors?” “Will the ancestors be angry at members of the FCCQ and their subjects for taking away their source of pride and livelihood?” “What will the ancestors do if they discover that their earthly representatives fail to consult them on behalf of the living?” “What will be the consequences for the traditional leaders and their communities for refusing to consult the ancestral cult through offerings and sacrifices?”

6.4.4.3. I Samuel 12:21

This is a covenant sanction in which God warns his covenant partners against idolatry. It is a reminder to God’s covenant partners of their responsibility towards keeping their part of the covenant. Members of the FCCQ have appropriated this covenant sanction because they believe that like the biblical Israel, they are in covenant with God through faith in Jesus Christ. One thing which has been used against chieftaincy is its perceived attachment to idols and the likelihood of many occupants of traditional stools being exposed to idolatry. It has earlier been indicated in this study that the chieftaincy institution is inundated with many spiritual challenges and for that matter the tendency for traditional leaders to solicit the help of powerful spiritualists and deities to deal with such challenges. By identifying with this text, the FCCQ has thus declared its allegiance to God and resolved not to dabble in idolatry in order not to incur the displeasure of their covenant God.

456 I Samuel 12:21, "Do not turn away after useless idols. They can do you no good, nor can they rescue you, because they are useless." Source: The FCCQ's flyer, p.6.
Instead of serving and consulting family or state deities to intervene or deliver or assist them in times of need or challenges as the case might be for some traditional leaders, they, members of the FCCQ, have chosen to follow the Christian God because they are Christians.

6.4.4.4. Proverbs 14:34\textsuperscript{457}

This shows the FCCQ’s resolve to choose and lead righteous lives by denouncing anything which is sinful. They know the implications of righteousness and sin. This plays into the philosophy that godly or righteous leaders bring about prosperity. For them, the need for righteousness is a demand from God the kingmaker, and it is non-negotiable. It cannot be traded for sin and anything that brings about disgrace to them and their subjects. It is an admission of the fact that the chieftaincy institution, like any other human institution, is bedeviled with challenges which could easily lead chiefs or queens into sin. The biggest challenge, for them, lies in dispensing justice and proper accountability of state or stool property.

6.4.5. The Anthem\textsuperscript{458}

“\textit{Yen Nananom som abosom. Na yen de yebesom Yehowa.}”

“Our ancestors or forebears worshipped or served idols. But we shall worship or serve Jehovah.”

This is a popular Ghanaian praise song which is sung by many churches during their worship services. Its popularity has made it almost a household song in many Ghanaian homes. The song is sung to affirm one’s religious faith and commitment to God as against their forebears who chose to worship or serve

\textsuperscript{457} Proverbs 14:34, "Righteousness exalt a nation, but sin is a disgrace to any people."

Source: The FCCQ’s flyer, p.6.

\textsuperscript{458} Members of the FCCQ sing this song at their monthly meetings or programs.
idols. It draws a line between their forebears and themselves in relation to their objects of worship. For members of the FCCQ, they have nothing to hide in relation to their religious faith hence the resolve to publicly affirm it through this particular song. From my observation, the FCCQ sings this song with all seriousness in the early stages of its monthly prayer meetings. Nana Asa Akompanin once questioned the faith of members who fail to turn up early at their meetings to participate in singing the song. Nana Asa Akompanin’s stance or observation shows the seriousness and importance the fellowship attaches to the contents or lyrics of the song.

For members of the FCCQ, the song is sung to reaffirm their faith in God and their commitment to worship or serve him throughout their lives. This study has observed earlier how some people do express their doubt about members of the FCCQ’s sincerity as committed Christians so they have chosen to sing this song to clear those doubts.

6.5. Objectives

The Fellowship has set out five main objectives which do not only spell out what it wants to achieve but they also give clear indications of what it stands for. These objectives bother on faith, acceptance of leadership, reformation or transformation of culture, development or transformation of the land, and the ideal leadership.

6.5.1. Maintenance of faith in Jesus Christ

Judging from the various programs of the fellowship one could clearly see that one of the things it seeks to achieve for its members is the maintenance of

459 Source: The FCCQ’s flyer, p.2,3.
their faith in Jesus Christ. The prayers, bible studies, personal testimonies and words of exhortation are all geared towards achieving this objective.\textsuperscript{460}

I have indicated earlier in this study the challenges in relation to chieftaincy in Ghana and the temptation for one to seek help from seemingly powerful spiritualists in order to overcome them. For Nana Asa Akompanin, “some [traditional leaders] travel far and near in search of ‘\textit{juju}’\textsuperscript{461} to fortify themselves and to get power to overcome any challenge they encounter and to protect themselves or their stools.”\textsuperscript{462} He further made a stunning observation about the kind of advice some people tend to give to traditional leaders regarding their spirituality:

\begin{quote}
If you mention any intention of seeking to occupy a stool then people ask you to go and fortify yourself through ‘\textit{juju}’ because of the perception that without ‘\textit{juju}’ you cannot be a successful chief or queen.\textsuperscript{463}
\end{quote}

The perception is also that there are some spiritual forces or powers in the families, lineages and states which could militate against traditional leaders

\textsuperscript{460} See Nana Asa Akompanin’s exhortations titled: ‘\textit{Can a Chief become a Christian?}, ‘\textit{Why Nananom are not committed Christians?}’ recorded on CD, ‘\textit{In times like these you need to pray}’ based on Daniel 6:14-27 in the record book on 08/11/2011; Rev. Roland Okai: ‘\textit{The power behind the Christian faith}’ based on Matthew 10:29-30, on 15/02/2012; Rev. Dapaah’s exhortations titled: ‘\textit{Overcoming crisis and pleasing God}’ based on Mark 14:3-6, on 24/04/2013, ‘\textit{Watch and Pray}’ based on Matthew 26:41 on 24/06/2015; Rev. Mrs. Donkor’s exhortation titled: ‘\textit{Fear not}’ or ‘\textit{Fearless}’ based on Isaiah 41:10; 54:4,17 on 29/10/2014; Rev. Emmanuel Osafo’s exhortation titled: ‘\textit{Pressing unto the goal}’ based on Philippians 3:1-14 on 31/12/2014; Rev. Arhin: ‘\textit{A sure anchor in a drifting world}’ based on Mark 4:35-41 on 27/05/2015; ‘\textit{The King’s protection}’ based on Psalm 23, on 26/08/2015; Rev. Agyemang Yamoah: ‘\textit{The Battlefield of the mind}’ based on Romans 12:1-2; II Corinthians 10:3f, on 17/06/2015; Rev. Nana Pesheh: ‘\textit{Keep hope alive, Never despair}’ based on Joshua 2:8-18, on 29/07/1015. Source: The FCCQ Records Books.

\textsuperscript{461} In Ghana ‘\textit{juju}’ is the general name or term given to the kind of charm or traditional spiritual medicine one gets from spiritualists or mediums or sorcerers.

\textsuperscript{462} FM Radio preaching program by Nana Asa Akompanin recorded on a CD.

\textsuperscript{463} Ibid.
particularly those who have publicly and practically denounced worshiping or serving family, lineage and state deities and ancestral cults.

Nana Asa Akompanin enumerates a number of things or spiritual forces which could militate against occupants of traditional stools or leadership positions in Ghana. These include:

- Spirits which rule the traditional state or area; spells or curses put on the stool by other contenders; Family heads or elders using ‘juju’ to execute evil against a chief or queen in order to have their way; spiritual and physical conspiracy by other royals who are interested in the stool or position; and the challenge or danger posed by other chiefs or queens who may disagree with their colleague on some pertinent issues.⁴⁶⁴

In addition to the above, one might also face challenges such as death of a loved one, sickness, loss of property, personal or corporate misfortune, accident of all kinds, hardship, loss of job, economic hardship, marital issues, etc. All these have the potential to weaken one’s faith and consequently force them to abandon their faith in order to seek for ‘juju’.

In view of the above, there was the need to outline programs to encourage members to strengthen and maintain their faith in Jesus Christ. They believe that strong faith in Jesus Christ will secure them the necessary spiritual fortification and protection against any spiritual or physical opposition or enemy or attack, and enable them to solicit his support or guidance in leading the citizenry into prosperity.

⁴⁶⁴ Ibid.
6.5.2. Christian Royals, Take Possession of the Stool

This objective bothers on encouraging Christian royals to accept or take up traditional leadership positions when they are selected to do so. Hitherto chieftaincy had been left to ‘non-Christians’, or at best Christians who accepted chieftaincy positions abandoned their faith midstream.

Some Christians abandoned or ignored chieftaincy positions because they wanted to avoid traditional practices such as installation rituals, marrying a second wife, ancestral veneration or worship, swearing or owing allegiance to state deities, libation, and food offerings and animal sacrifices. The perception among these Christians is that such traditional practices are inconsistent with Christian teachings or practices or principles. They could also ruin one’s ambition to make it to heaven after their death. There is also the perception that chiefs and queens presided over idolatrous traditional festivals because these festivals involve offerings and sacrifices to deities and ancestral cults, together with ‘worldly’ drums or drumming and dancing, all of which are avenues for spiritual possession and attack.

There are cases where some Christians abdicated their stools as a result of their inability to cope with some of the incompatibilities between their Christian beliefs or practices or principles and traditional religious practices attached to chieftaincy and traditional festivals.\textsuperscript{466}

\textsuperscript{465} The platforms which the FCCQ uses to advocate this objective include FM Radio broadcast; and churches manned by the Pentecostal players.

\textsuperscript{466} An example is Prophet Elijah. He was a sub-chief in Ejura-Sekyeredumasi in the Ashanti Region of Ghana. He later abdicated his stool and is now the founder of Mt. Zion Prayer Campin Ejura-Sekyeredumasi. He is also a regular speaker at the FCCQ monthly meetings. The FCCQ also occasionally attends retreats at his prayer camp.
The spiritual challenges which have already been enumerated in this study became a stumbling block to some Christians accepting traditional leadership positions. Coupled with this is the fear of untimely death, sickness or incapacitation, disgrace, loss of property, etc which others try to avoid by refusing to accept traditional leadership positions.

Nana Asa Akompanin notes that the refusal of Christian royals to ascend to traditional stools paves the way for certain unscrupulous persons in the family to usurp power for their selfish interest. To prevent this from happening he says, “No matter the royal’s position in the church, whether deacon or deaconess or elder, they should be courageous to occupy vacant stools so that they could rule with godly fear.”

Members of the FCCQ believe that the dynamics have changed and therefore Christians are strongly needed to occupy traditional leadership positions so that the righteous will be at the helm of affairs. This is because, for the FCCQ, only Christian or righteous leaders can champion and bring about development or well being, help regain the tarnished image of the institution, influence chieftaincy with Christian values, and facilitate the necessary transformation of outmoded customs and/or traditions.

### 6.5.3. Transformation of Customs and Traditions

The belief is that as Christians take possession of the stool and lead their respective communities they would be in the right position to effect change in some outmoded customs and traditions. Both members and non-members of the FCCQ in Techiman do acknowledge that some of the customs and

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467 Interview with Nana Asa Akompanin on 26/08/2014.
468 Ibid.
469 Source: The FCCQ’s flyer, p.2.
470 Ibid.
traditions in relation to chieftaincy and traditional festivals have outlived their usefulness and therefore the need for transformation. Chiefs and queens are the best facilitators of the needed transformation because of their position as custodians of the customs and traditions. Outsiders such as pastors and/or churches could only support but the actual decision to effect change in the customs and traditions lay with the custodians.

This is a challenge the FCCQ has boldly accepted. For members of the FCCQ, their aim is to make sure that they bring their Christian values and principles to bear on chieftaincy and traditional festivals in their traditional area. For them, this transformation is necessitated by the changing context: social, cultural, religious, economic, and political. This transformation is also important in order to make chieftaincy and traditional festivals attractive to the Christian community. They, in addition, acknowledge that the transformation the fellowship seeks to achieve is a process as Nana Asa Akompanin rightly observes, “Transformation is a process, whose effects or results might be realized either during or after our time by generations after us, ours is to do our part now.”

6.5.4. Community Development

Contemporary chieftaincy in Ghana is about seeking the development and/or welfare of the community. In other words, chieftaincy is now development oriented and it is the duty of traditional leaders to champion this development.

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471 This has been acknowledged by others who do not even belong to the FCCQ. Interviews with Nana Stephen Akumfi Ameyaw on 04/12/2013; Nana Amoafowaa Agyeiwaa III on 20/12/2013; Nana Awere Ti II on 29/01/2014.

472 For a detailed discussion on some of the practical cultural transformations by members of the FCCQ, see the section on 'Impact of the Engagement'.

473 Interview with Nana Asa Akompanin on 26/08/2014.
As indicated earlier, the FCCQ believes that their communities could only develop when godly or righteous people are in leadership positions. The fellowship also believes that such development could be achieved in the fear of God. Their mandate is to ensure that this becomes a reality during their reign. For the FCCQ, this means that the right moral attitudes – truthfulness, honesty, sincerity, justice, love, accountability, hard work, and selflessness are needed for development to take place.\footnote{474 For a detailed discussion on the development of the community see the section on ‘Transformation of the Land’ in this chapter.}

6.5.5. Win the Community for Christ

For members of the FCCQ, their form of leadership is to be used as a tool for witnessing to the citizenry so as to win them for Christ, their Lord. The fellowship looks beyond cultural and land transformation to include human transformation as members use their positions to draw the citizenry into personal relationship with Christ Jesus. This means they are not only there to please God or provide good leadership to the people but ultimately to win them for Christ. The fellowship seeks to achieve the above by offering “God fearing leadership”\footnote{475 Ibid.} to the people.

This means members seek to offer leadership that takes into consideration their religious faith or beliefs and practices or principles, leadership based on God’s word, leadership that is acceptable to God and in accordance with his standards as spelt out in his word, leadership that is depended on God, leadership that reveres God or done as an act of devotion to him, and leadership that is accountable both to God and the people.\footnote{476 This was brought to bear on the fellowship through exhortations by Rev. Stephen Asare: “New Life in Christ” based on I Corinthians 13:11; II Corinthians 5:17, on 23/01/2008; Rev. 274}
members of the FCCQ are neither accountable to their ancestors nor state deities since the latter have no place in the former's leadership.

6.6. Programs or Activities

The fellowship undertakes two main programs which have spiritual and social impact. This implies that the fellowship’s programs are geared towards the spiritual and social welfare of its members, participants and the society.

6.6.1. Spiritual Upliftment

The fellowship has two main categories of programs which are aimed at spiritual upliftment: first, those that are geared towards members’ spiritual growth; and second, those that are geared towards soul winning and/or membership drive.

6.6.1.1. Members’ Spiritual Growth

It is important to note that the FCCQ has three main programs aimed at the spiritual growth of its members: the monthly fellowship meetings; the monthly retreats; and the monthly all-night prayers. There is not much difference in the three programs in terms of content so the study concentrates on narrating what goes on during the monthly meeting where the attendance for both the pastors and traditional leaders is bigger and therefore gives much

impetus to the engagement between the two. The difference is that the retreat is held at designated places away from the city. The fellowship uses two venues with regards to the retreat: Forikrom\textsuperscript{477} Caves or Sanctuary near Forikrom in Techiman, and the Mount Zion Prayer Camp near Sekyedumase in the Ashanti region. The all-night prayers were held in various Pentecostal churches in Techiman on rotational basis. For some time now the fellowship has stopped attending the all-night program. All three are held monthly.

The fellowship has lined up these number of programs because members are of the view that not much is being done by their respective pastors and churches to take care of their spiritual needs as Nana Asa Akompanin has observed, “Our church pastors and leaders do not get ample time to take care of our spiritual needs that is why we are determined to pray a lot during our fellowship meetings.”\textsuperscript{478} In other words, members of the fellowship view these programs as good supplement to the little care they receive or get in their various churches.

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{image}
\caption{FCCQ’s members in their special cloth dancing at their end of year (2015) get-together.}
\end{figure}

\textsuperscript{477} The fellowship previously used the Kristoboase Sanctuary between Tuobodom and Tanoboase in the TTA.

\textsuperscript{478} Sermon preached by Nana Asa Akompanin on Asta FM, titled, "Why Nananom cannot dedicate their lives to Christ Well", recorded on a CD.
Figure 6: FCCQ's members in their special cloth dancing at their end of year (2015) get-together.

Figure 7: Some of the male members of the FCCQ at their end of year (2015) get-together

The description below gives a fair idea or view of what really happens during the engagement between Pentecostals and the FCCQ at their meetings. The study argues that these activities are largely influenced by the Pentecostals in the engagement. This is because the way these programs are organized is not different from the gatherings of any typical Pentecostal church or movement. In other words, the atmosphere at the fellowship's monthly meetings, retreats and all night programs is similar to the one that pertains at any Pentecostal church or movement gathering in Ghana. The way they sing and the kind of songs they sing, the way they pray, and what pertains at the fellowship's meetings is not different from any Pentecostal movement.
The fellowship gathers for its main monthly meeting or program at the Trinity Presbyterian congregational chapel in Techiman. According to the pioneers or founding members, the group has been meeting there since its inception. The seating arrangement is made in such a way that there is a separation between the pastors and members of the fellowship. The pastors and the President of the fellowship usually sit in front facing the rest of the members.

Before the meeting begins there is a master of ceremony (MC) to guide members and call out individuals to come and lead various aspects of the program. In short, the MC is in charge of the agenda or outline of the program as the moderator.\textsuperscript{479} The meeting usually begins with a prayer which is referred to as the opening prayer with some intermittent songs which are also referred to as ‘worship’ songs.\textsuperscript{480} This part is either led by a pastor or a member of the FCCQ. Usually, he or she does not pray or sing alone but facilitates and does the opening prayer with members present. This could last for about ten to fifteen minutes depending on who was leading. Sometimes the leader quotes portions of scripture intermittently to augment his or her point or prayer topic as is done by some Pentecostal churches and movements. This aspect includes prayer of thanksgiving and adoration, prayer of confession where the congregants confess their personal and corporate sins and ask God for forgiveness, prayer for the Holy Spirit to be present and/or to take charge of the day’s activities, and prayer for the speaker or preacher.

\textsuperscript{479} This could be done by either a pastor or member of the FCCQ as and when the need arises.

\textsuperscript{480} These kind of songs are sung prayerfully and slowly and they are suppose to make worshipers meditate on God’s goodness, kindness, majesty, power, faithfulness, mercy, might, sovereignty, etc. and to offer him adoration and praise. These songs are supposed to help them experience God’s presence or they are used as techniques to experience God’s presence. For a discussion on Pentecostal worship see Daniel E. Albrecht, Pentecostal Spirituality: Ecumenical Potential and Challenge. \textit{Cyberjournal for Pentecostal-Charismatic Research}, \url{http://www.pctii.org/cyberj/cyberj2/albrecht.html}, (retrieved on 09/01/2017).
Next on the program line up are times for the affirmation of members’ faith in the fellowship’s creed, and singing of the fellowship’s anthem. The creed is said first and in unison, followed by the anthem. The anthem is sung while members or all present line up to shake hands with one another to renew their fellowship. I have already indicated the seriousness which the fellowship attaches to the creed and anthem.

The program also makes provision for personal testimonies. This normally pertains in Pentecostal churches and movements. It is the occasion where members are encouraged and given the opportunity to share with others any special thing God has done for them. This opportunity is given to as many as are prepared to testify. They freely testify to God’s goodness to them by telling their own stories. These testimonies include God’s care, protection, deliverance from accidents, healing, child birth, marriage, successful funerals, financial breakthrough, travelling mercies, winning national awards and other blessings. Sometimes others testify through songs of praise without going further to tell their stories. One of the pastors present at the meeting prays for those who testified to end that section.

Welcoming the visitors and new members to the fellowship is also given a place and time during the monthly program. This category of people is given the platform to introduce themselves to the rest of the members present after which one of the pastors is asked to pray for them. The president of the fellowship then welcomes them with a hand-shake.

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481 See sections under creed and anthem.
482 On 30th December, 2015, Nana Daniel Kwain testified about winning a national best farmer award. He attributed this achievement to his dedication to God’s work in the fellowship and his church.
There is also time for songs of praises led by one of the chiefs or queens or sometimes one of the pastors. They sing these songs amidst drumming and dancing and clapping of hands similar to what pertains among Pentecostals. Then follows the exhortation by one of the pastors present or an invited guest preacher or one of the chiefs. The exhortations are usually based on portions of the Bible. The fellowship has no pre-planned topics for the preachers. But on rare occasions preachers are given specific topics to speak about. This means preachers have the liberty to choose what they want to speak about provided it is scriptural and will inure to the benefit of the members. This is another example of Pentecostal influence where preachers are given the free hand to choose their own topics or themes as led by the Holy Spirit.

The study has identified two major categories of the exhortations or teachings at the fellowships meetings or programs and retreats: Leadership (as Christian chiefs and queens); and general Christian life issues. The study has

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483 During the fellowship’s meeting in July 2016, it was announced that due to the impending Yam Festival in September, 2016, the fellowship planned to invite a Roman Catholic priest in Techiman to come and speak to the group on 'Christianity and Yam Festival'. The president of the fellowship who announced this indicated that the said priest was well versed in cultural issues hence the need to invite him.

484 For examples of these exhortations see Rev. Oti Sikayena, "principles of Success", based on I Chronicles 29:26-29, on 25/01/2012; "Total unity and commitment", based on Nehemiah 1:4-11; 2:1-10, on 26/09/12; "The art of keeping people together", based on John 17:8-11 on 28/11/12; "Unity and Love", based on Genesis 25:21ff, on 28/10/13; "The man God helps", based on I Samuel 7:2ff, on 16/04/14; "Using Covenant empowerment to bring transformation", on 27/08/14; "Principles to achieve divine success", based on Mark 10:41-45, on 25/03/15; Prophet Elijah, "God’s wisdom or Satan’s wisdom", based on I Kings 3:16-28, on 26/11/14; Rev. Arhin, "The King’s protection", based on Psalm 23, on 26/08/15; Prophetess Lydia, "The Call of Gideon", based on Judges 6, on 14/08/13; Apostle Rockson, "God’s reward for those who have responded to his call", based on Ephesians 1:17-18, on 12/08/15; Nana Adu Kwabena, "God chooses kings", based on I Samuel 8:1-7, on 27/07/16.

485 The speakers and examples of the exhortations are Rev. Stephen Asare, "Rapture", in February and March, 2011; Rev. Roland Okai, "Christian maturity", based on John 21:18, on 30/11/11; "Divine Pronouncements", based on Isaiah 42:1-9, on 10/04/13REV. Nasimon, "Thanksgiving", based on I Thessalonians 5:18, on 19/12/12; Rev. Asamoah Ameyaw,
already observed the importance of these teachings or exhortations in helping members of the fellowship to achieve their objectives. Sometimes the preacher makes an altar call to new members and urges them to believe in Christ Jesus and confess him as their lord.

Intercessory prayers are said based on a number of issues. About five pastors are usually chosen to lead in the mass intercessory prayers. He or she mentions the issue or topic and the others join him or her to pray aloud by clapping, raising their hands, walking around or standing whilsts praying. Sometimes the leader issues specific instructions to the people regarding the posture for prayers or he or she asks the people to repeat certain words or sentences after him or her.

Each prayer section lasts for about five minutes but some leaders do go beyond five minutes due to the method they adopt such as quoting biblical verses to support a particular prayer topic. On 25th May, 2016, Prophetess Lydia quoted Psalm 37:25 and urged the people to pray for God's miracle, power and testimonies to follow their families. At the same program, Rev. Grace Sarfo also quoted Abraham's plea for Sodom and Gomorrah in Genesis

"Building the Kingdom", based on Matthew 16:18, on 27/03/13; Rev. Dapaah, "Overcoming crisis and pleasing God", based on Mark 14:3-6, on 24/04/13; Rev. Oti Sikayena, "Deliverance in Christ", based on John 10:10-19; "Freedom from bondage", based on Numbers 23:19, on 01/05/13; Rev. Andrews Appiah, "Seek peace and pursue it", based on Romans 12:17-19; Rev. Emmanuel Osafo, "Pressing unto the goal", based on Philippians 3:1-14, on 31/12/15; "Choose whom you will serve", based on Joshua 24, on 25/05/16; Nana Asa Akompanin, "Fellowship with God", based on Matthew 1:23, on 24/02/16.

See section on FCCQ objectives.

The issues that form part of prayer topics at the FCCQ meetings include members' personal spiritual and material welfare, protection, families, communities' development and peace, the grace to witness to others, open doors for the fellowship, Ghana's welfare and peace, traveling mercies for travelers, etc.

On 25/05/16 Prophetess Lydia quoted Psalm 37:25.
18:16-33\textsuperscript{489}, and asked the people to pray for Ghana so that the nation will not be destroyed during the 2016 presidential and parliamentary elections.

The program for the day ends with fund raising\textsuperscript{490}, giving of notices\textsuperscript{491} and a closing prayer after which members depart to their various homes.\textsuperscript{492}

6.6.1.2. Evangelism

The fellowship has adopted three main approaches towards evangelism: FM Radio broadcast; Evangelistic crusades; and preaching and/or altar calls at members’ funerals. The objective is to win the community for Jesus Christ as enshrined or spelt out in the fellowship's constitution.

6.6.1.2.1. FM Radio Broadcast

The FCCQ does a monthly radio broadcast to evangelize listeners. The official station the fellowship uses is Asta (103.9) FM in Techiman but it occasionally does some broadcast at Classic (91.9) FM, Adepa (173.9) FM\textsuperscript{493} and Agyenkwa (159.9) FM all in Techiman. Records indicate that in 2012, where the whole idea of going public through radio broadcast was given birth, the fellowship

\textsuperscript{489} The passage is about God’s promise to Abraham that the two nations will not be destroyed if ten righteous people were found in them.

\textsuperscript{490} This is a free will offering which is the main source of funding for the fellowship.

\textsuperscript{491} The president of the fellowship usually takes the notices which include the next meeting dates for the three programs, dates and venues for social programs such as funerals, weddings, out-dooring of a new chief or queen, participating church’s annual fundraising or their special programs, etc.

\textsuperscript{492} The closing prayer and benediction are often said by the preacher for the occasion.

\textsuperscript{493} The FCCQ’s record of announcements or notices on 28/03/2012 indicate a successful maiden broadcast on Adepa, Classic and Asta FM stations in Techiman. But in recent years the fellowship does the broadcast only on Asta FM due to financial constraints. The Asta FM station now does it for free as part of its social responsibility.
attempted to use Royals (104.7) FM in Wenchi, and Jefferson (99.9) FM in Nkoranza all in the BAR, to evangelize the listeners but to no avail.\textsuperscript{494} The above shows the aggressive nature of the fellowship right from its inception to make its intentions, objectives\textsuperscript{495} and mission\textsuperscript{496} public by way of evangelizing to win souls for Christ and encourage traditional leaders to join it. At the FM station, the preacher first introduces the fellowship to listeners before he preaches.\textsuperscript{497}

Interestingly, at the station, Rev. Roland reads the Bible while Nana Asa Akompanin, president of the fellowship preaches. This is unlike what pertains at the fellowship’s meetings where the pastors usually preach. This arrangement is to send a clear signal to the “doubting Thomases” that one can be a chief and still serve God faithfully as a Christian. There is no planned program in respect of topics selected by the preacher to preach on but he chooses them as and when necessary. The preacher has so far preached on topics which touched on salvation, chieftaincy, Christianity and culture, Christianity and chieftaincy, and general Christian life.\textsuperscript{498}

\textsuperscript{494} Source: The FCCQ’s record of announcements or notices recorded on 29/02/2012.
\textsuperscript{495} For a detailed discussion of the FCCQ’s objectives see the section on FCCQ objectives.
\textsuperscript{496} The mission of the FCCQ is, ”Making the God we serve publicly known and giving him the pride of place in our customs and traditions”, according to the FCCQ’s flyer.
\textsuperscript{497} The preacher and Bible reader introduce the FCCQ by announcing its motto, membership and mission.
\textsuperscript{498} Themes of sermons the FCCQ has preached on radio and recorded on CDs include: ”Can a Chief become a Christian?”; ”Why Nananom cannot commit their lives to Christ or be committed Christians”; ”In times like these what must the Christian do”; ”False teachings and prophecies”; ”God’s blessings for his children”; ”The Bitter water”; ”Fellowship with God”; ”The Apoo festival and the death of Jesus Christ”; ”Godliness with contentment”; ”Is God pleased with our hardship?”; ”God’s love".
6.6.1.2.2. Evangelistic Crusades

The fellowship has so far organized two evangelistic crusades at Krobo in 2014 and 2015 in collaboration with the entire community and churches. The programs which lasted for three days were organized to climax the annual Bayedie Festival of the people of Krobo in the Techiman Traditional Area. The theme for the 2014 program was, “Jesus, the Yam of life”, based on John 6:35. The speaker was Evangelist George Twumasi from Nkwaeso near Techiman. There were three different preachers for the 2015 program. They were pastors from the Roman Catholic, CoP, and Presbyterian churches at Krobo. They respectively spoke on the themes, “the Christian and Yam Festival”; “God’s Acceptable Religion”; and “God, the giver of yam”.

6.6.1.2.3. Funeral Evangelism

The FCCQ has participated in a number of funerals for its members. The fellowship makes its presence known or felt by its special cloth. The FCCQ uses such occasions to evangelize to sympathizers in order to win them for Christ and also encourage others to join the FCCQ. One such funeral where the fellowship participated and made its presence more visible was the funeral of the late Naomi Akomah in June, 2012 at Krobo, near Techiman. Prior to this funeral, members of the fellowship met at the chapel of Trinity Presbyterian Church in Techiman to pray for its success.

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499 According to John 6:35, Jesus declared that he is the bread of life. For Nana Asa Akompanin, they replaced bread with yam because yam is the staple food of the people of Techiman just as bread was the staple food of Israel during Jesus’ era. This is a creative way of inculturating the gospel with the local culture in symbolic forms.

500 The late Naomi Akomah was the wife of Nana Asa Akompanin, chief of Krobo and Kyidomhene of Techiman Traditional Area. She passed on through vehicle accident. She was a member of the Methodist Church and the FCCQ. The burial service was organized and led by the Methodist Church in collaboration with the FCCQ whose members played significant roles.
The sermon was delivered by the Bishop of the Wenchi Diocese of the Methodist Church Ghana. The Pentecostal pastors involved in the activities of the FCCQ immediately took over after the sermon and called on mourners or sympathizers to believe in Jesus Christ and confess him as the lord of their lives. They subsequently did an altar call for these new believers to come and stand before others in the middle of the venue and make a public confession of their faith in Christ Jesus. Quite a good number of people responded to the altar call, made a public confession of their faith and were prayed for by the pastors. The pastors then distributed about five hundred copies of English Bible to the new believers who responded to the altar call and other mourners and sympathizers.\(^{501}\) Rev. Nana Pesseh observed that the FCCQ chose to distribute or share copies of the Bible to sympathizers at the funeral in line with the traditional system in Ghana where souvenirs such as handkerchiefs, key-holders, and cups, embossed with the deceased person’s picture were distributed to sympathizers.\(^{502}\)

On why the fellowship decided to distribute copies of the Bible, Rev. Nana Pesseh has this to say:

Bibles were given out because he [Nana Asa Akompanin] wanted people, especially the new converts, to grow in their spiritual lives through prayer and constant study of scripture. He wanted people to know God through his Word and that by given them copies of the Bible he, Nana, has literally given them God, something which will lead and prepare them for eternity. Finally, he, Nana, wanted

\(^{501}\) According to Rev. Nana Pesseh, the Bibles were donated to the FCCQ by the Gideons Bible League at the request of Nana Asa Akompanin.

\(^{502}\) Interview with Rev. Nana Pesseh on 8/01/16.
to give out something memorable hence the distribution of copies of the Bible.\textsuperscript{503}

Besides this, there were other funerals where members of the FCCQ and Pentecostal pastors took the centre stage to witness to sympathizers about the gospel of Christ Jesus. The fellowship did that in collaboration with the churches to which those members belonged.\textsuperscript{504}

All the above shows how the activities of the FCCQ have largely been influenced by Pentecostalism in relation to the theological and/or spiritual background or religious faith and practices of the Pentecostal players in the engagement. This has been going on in the fellowship in spite of its non-denominational nature or composition.

\textbf{6.6.2. Social Impact}

The FCCQ has two major socially oriented programs namely members’ and participants’ welfare, and welfare of the vulnerable.

\textbf{6.6.2.1. Members’ and Participants’ Welfare}

The FCCQ and Pentecostal players do participate in a number of social activities which bother on the welfare of its members and the participants. These social activities include funerals especially those of members’ and participants’ immediate family members such as parents, siblings, spouses and children,\textsuperscript{506} send off or farewell service for pastors,\textsuperscript{507} annual harvest and

\textsuperscript{503} Ibid.
\textsuperscript{504} An example was the funeral of the late Akyeamehene of Krobo in 2016. The FCCQ and Pentecostal pastors did their pre-burial service including an altar call which received a positive response from some sympathizers or mourners. The body was later conveyed to the chapel of the Roman Catholic Church at Krobo for their part of the burial service.
\textsuperscript{505} Participants in the study here mean the Pentecostal players who participate in the engagement or activities of the FCCQ.
\textsuperscript{506} The FCCQ’s records books shows that the fellowship attended seventeen of such funerals between 30th November, 2011 and 31st December, 2015 in and outside the TTA.
fundraising for participating churches,\textsuperscript{508} visiting the sick brethren,\textsuperscript{509} celebration of weddings or marriages,\textsuperscript{510} and other church related special programs such as thanksgiving, launching of music album, and church anniversary.\textsuperscript{511} In all these instances the fellowship made cash donations to the persons involved.

\subsection*{6.6.2.2. Welfare of the Vulnerable}

The fellowship has an agenda to visit and support the vulnerable in society at the end of the year. This takes place after the fellowship’s and participants’ annual get-together program. The FCCQ visited the vulnerable at orphanages and hospitals in and outside Techiman. The FCCQ visited two orphanages and three hospitals from 2010 to 2015. These are Hope Orphanage at Krobo near Techiman, an Orphanage at Nkoranza, the Holy Family Hospital, Opoku Agyeman Hospital, and the Ahmadya Mission Hospital all in Techiman. Members of the fellowship and the Pentecostal players who visited those places prayed for the inmates at the orphanages and the sick at the hospital and donated assorted items to them. According to the FCCQ, as much as these kind gestures form part of its social responsibility towards the vulnerable in society, they believe that the acts were done in obedience to James’ admonishing to his fellow believers, “Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction,

\textsuperscript{507} Between February, 2012 and December, 2015, the fellowship attended four of such programs.
\textsuperscript{508} The FCCQ attended twelve of such programs between November, 2011 and December, 2015.
\textsuperscript{509} The FCCQ visited and prayed for seven sick brethren who were either admitted at the hospital or were at home between December, 2010 and December, 2015.
\textsuperscript{510} The FCCQ attended six wedding or marriage ceremonies between May, 2012 and December, 2015.
\textsuperscript{511} The FCCQ attended three of such programs between November, 2012 and December, 2015.
I was sick and you visited me ...

All the above attests to Timothy L. Smith’s (MCMLVII: 163) observation that the acid test of social theories is their exemplification in practice.

6.7. Impact of the Engagement: Transformational Mission

This section of the study deals with the practical transformation that has taken place in respect of members’ personal lives, some traditions and the land in relation to the activities of the FCCQ. The study has indicated earlier that the Pentecostals are engaged with members of the FCCQ for transformational reasons. They are of the view that they have a mission or mandate to help transform the lives of members of the FCCQ, their culture especially chieftaincy and traditional festivals, and their land in terms of development.

6.7.1. Personal Transformation

Some members of the FCCQ shared their own personal experiences with regard to the transformation that has taken place in their lives through the activities of the fellowship. These experiences are based on their faith in Jesus Christ.

Nana Akua Ameyaa observed that her relationship with the FCCQ has strengthened her faith in Jesus Christ and that she is able to pray. She does not offer prayers to the ancestors through libation as expected of a traditional leader in Ghana. She rather offers prayers to God based on her faith in Christ.

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512 James 1:27. The emphasis is mine.
513 Matthew 25:36. My emphasis.
514 Nana Akua Ameyaa is the Nsutahemaa (queen of Nsuta) in the Techiman Traditional Area. She is also a member of the CoP in Nsuta, and an executive member of the FCCQ. It is important to note that the views expressed by her collaborates those of the FCCQ’s members interviewed. She was interviewed on 24/02/2016.
Jesus. For her, the offering of libation to ancestors and state deities makes one depend on them by taking instructions or directives from them. Her refusal to offer libation to state deities and ancestors implies that she does not take instructions from them. Her faith in Christ Jesus has grown to the extent that she is not afraid of any repercussion with regards to her refusal to offer libation as custom and/or tradition demand of a traditional leader.

The view among traditionalists in Ghana is that traditional leaders owe it as a duty to feed the ancestral cult through offerings and sacrifices and that refusal to do so might have serious repercussions on both the traditional leader and the community. But Nana Akua Ameyaa thinks or believes otherwise because of her faith in Jesus Christ. According to her nothing untoward has happened to her since joining the FCCQ and holding on to her Christian faith and practices or principles. She also believes that the teachings and counsel she receives at the meetings of the FCCQ have prepared and given her the courage to arbitrate in difficult cases which were brought before her, and brought finality to them. She revealed that she was also able to give good counsel to her subjects who consulted or confided in her by drawing from her Christian beliefs, practices and principles.

Nana Yaa Fosuua,515 Nana Akosua Kyeremaa,516 Nana Afia Gyasewaa,517 Nana Yeboah Ameyaw IV,518 Mr. Maxwell Yaw Mensah,519 Nana Adu Kwabena,520 and

515 She is the Akrofromhemaa (queen of Akrofrom) in the Techiman Traditional Area. She is a member of the Catholic Church in Akrofrom. She was interviewed on 24/02/2016.
516 She is the Atrenshemaa (queen of Atrensu) in the Techiman Traditional Area. She was interviewed on 24/02/2016.
517 She is the Twimiahemaa (queen of Twimia) in the Techiman Traditional Area and a member of the Methodist church. She was interviewed on 24/02/2016.
518 He is the Timponinhene (chief of Timponim) in the Techiman Traditional Area, and a member of the CoP. He was interviewed on 24/02/2016.
Nana Daniel Kwain\textsuperscript{521} believe that their association with the FCCQ has enabled them to remain committed to God and his work. For them, the biblical teachings of the FCCQ have helped to shape their lives in line with their faith in Christ. This manifests in their personal devotions: prayers and bible study. For Maxwell Yaw Mensah, his commitment to Christ has propelled him to educate his family on the negative effects or repercussions of idolatry and the offering of libation and animal sacrifices.

Nana Amoea Dufie\textsuperscript{522} indicated that her commitment to the Christian faith gained through the activities of the FCCQ has helped to erase the erroneous impression that a chief or queen could not perform their role as traditional leaders and at the same time serve the Christian God faithfully. She indicated again that the offering of libation with alcoholic drinks could lead to drunkenness but her association with the FCCQ has enabled her to avoid this temptation. She further views deities and ancestral cults or spirits as representing the devil and therefore they are her enemies. In relation to offering libation and sacrifices to them, Nana Amoea Dufie strongly observed, “I will not give drinks or food to my enemy to gain strength or power and turn against me later.”\textsuperscript{523}

\textsuperscript{519} He is the Nkwaeso Oyoko Abusuapanin (family head of Nkwaeso Oyoko family) in the Techiman Traditional Area, and a member of the Methodist church. He was interviewed on 30/12/2015.
\textsuperscript{520} He is the Kenten Gyasehene in the Techiman Traditional Area, and a member of the of the CoP. He was interviewed on 30/12/2015.
\textsuperscript{521} He is the Atrensuhene (chief of Atrensu) in the Techiman Traditional Area, and a member of the CoP. He was interviewed on 30/12/2015.
\textsuperscript{522} She is the Krobohema (queen of Krobo) in the Techiman Traditional Area, and a member of the Methodist church. She was interviewed on 30/12/2015.
\textsuperscript{523} Interviewed on 30/12/2015.
Nana Afia Gyasewaa on her part recounted how her Christian faith has enabled her to depend on God for divine protection, guidance, counsel, wisdom, strength and provision of financial and material needs. This is a complete departure from the norm whereby some traditional leaders had to depend on deities and ancestral cult by consulting them for their personal and corporate spiritual and material needs. She acquired the above by not only praying and reading the Bible but also by going further to put a copy of the Bible under her pillow to sleep on. This is what Asamoah-Gyadu (2013) refers to as the talismatic use of the Bible.

For Nana Daniel Kwain, he has realized through the FCCQ that he is leading or ruling his people on behalf of Christ Jesus and for that matter such knowledge has really helped in transforming him into a humble servant of both Jesus Christ and the people. For him, he is now clear in his mind about his Christian faith and life unlike his days before joining the FCCQ where he indulged in offering libation. On his role as an arbiter in settling disputes between litigants who appeared before him he has this to say:

Formerly, when I sat in judgment at the palace I exhibited a lot of power and wickedness towards people but now I have learnt to be like Christ Jesus and I exhibit sympathy, justice and mercy. Now, all manner of people are able and willing to approach me with their grievances.524

The above portrays the extent to which members of the FCCQ have, in collaboration with some Pentecostals, been able to bring about what this study identifies as the “demystification of the chief’s palace.” Nana Addo Dankwah

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524 Interviewed on 30/12/2015.
(2004) gives a vivid description of what one can find at the chief’s palace, what pertains there, especially in relation to offerings and sacrifices, and how visitors are suppose to behave or present themselves during their visit or the “dos” and “don'ts”. The supposed sacredness of the chief which they believe to have derived from their relationship with ancestors or ancestral cults or their religious role as priest of the ancestors also adds up to the mystery. For many visitors and citizens, there is some fear and/or mystery surrounding the chief’s palace which makes it very difficult for such people to visit there to transact business. Prophetess Hanna Cobbina disclosed during an interview how she was initially afraid to visit Nana Asa Akompanin because of the mystery surrounding him as a chief. She later gathered courage to visit him when Nana himself invited and encouraged her to do so. In relation to the “demystification of the palace”, Nana Daniel Kwain observed, “The chief's palace was made to look or be fearful for people who visited. But now the palace has been made friendly and people are able to come there without fear.”

This has been explained as the impact of the activities of the FCCQ on the lives of its members. The above implies that a lot depends on the chief in the process to demystify the chief’s persona and palace of their fearful and mystical nature as is in the case of the members of the FCCQ.

The above implies that members of the FCCQ belong to the school of thought which posits that mysticism has no relevance in modern day chieftaincy. One of the proponents of this position is Nana Addo Dankwa (2004:110-111) who puts it more succinctly:

Some people maintain that the mysticism surrounding the institution of Chieftaincy helps the institution to acquire an aura of

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525 Ibid.
awe and respectability; but in this day and age when a chief’s effectiveness depends upon how he comports himself and to what extent (sic) he is able to fulfill the hopes and aspirations of his people, the question of mystique has very little or no relevance.

The other school of thought, however, postulates that the chief’s respect is based on his religious role and the mystery attached to his persona. One of the proponents of this view is Barfuo A. Abayie Boaten (1997:17) who postulates, “It is a fact that whatever respect the chief has, these days, among his people is the religious role he plays as the high priest and the living representative of the ancestors.” This position has, however, been discounted by the earlier school of thought represented by Nana Addo Dankwa (2004:71) as he indicates:

In fact, as an active participant in the Chieftaincy drama, I can testify to the fact that a chief can earn the respect of his subjects not because he is a sacred person who maintains strict adherence to the tenets of the rituals, but on the basis of his righteousness, comportment and meaningful contribution to the well-being of his people.

He, however, agrees to the view that chieftaincy in Ghana now is attached to paganism as a result of the institution’s relationship with ATR but calls for some modifications in that direction. He further suggested that the chieftaincy institution in Ghana should begin to distance itself from pagan practices so as to enable it survive in future. This is exactly what members of the FCCQ in collaboration with some Pentecostals in Techiman have resolved to do and are doing: the demystification of the persona of the chief or queen and the palace.
Members of the fellowship also do testify about receiving some financial and material blessings from God as a result of the impact of the FCCQ. In other words, they believe that God has transformed their financial and material resources for good. They testify to this at their meetings as indicated earlier in the study. For example, Nana Daniel Kwain revealed that he was enjoying peace and some material blessing from God including the winning of a national best farmer award.\textsuperscript{526} For him and his other colleagues, they are enjoying tremendous positive change in their finances, work and life in general and that the FCCQ in collaboration with the Pentecostal players have contributed to such successes. Perhaps these examples of transformation must have prompted the current Žmanhene of the TTA, Oseadeeyo Akumfi Ameyaw IV, to describe Nana Asa Akompanin as the pillar of his (Žmanhene's) reign. He made this remarks when he visited Nana Asa Akompanin at his palace during the 2014 annual Bayedie Festival.

6.7.2. Transformation of Traditions/Customs

Members of the FCCQ in collaboration with the Pentecostal players have attested to some form of transformation which has taken place in relation to some aspects of chieftaincy and traditional festivals in their areas. These include libation, akondwa yere (stool wife) and feeding and honoring the ancestors.

\textsuperscript{526} The Ghana National Best Farmer Award is an annual event which was instituted by the Government of Ghana to award hard working farmers at the district, regional and national levels.
6.7.2.1. Libation

One of the major areas of transformation, which the FCCQ indicates, to have taken place in respect of their office is the non-offering of libation on the ancestral black stools at the stool room. Libation is one of the three cultural practices which have been contended (Asante, 2006) and viewed by some Christians in Ghana as idolatrous. But Peter Kwasi Sarpong (1996), a renowned Catholic theologian in Ghana, sees nothing wrong with the Christian chief performing libation. Asante (2006) views libation as very central to the roles of the traditional leader with particular reference to their position as the priest of the people. Busia (1951:26) first understood the chief’s role as a priest of the ancestors who mediates between the ancestors and the living through the performance of libation.

In Ghana, chiefs and queens are obliged to perform libation to their ancestors occasionally and on festive days. They do so particularly to solicit the blessings and support of the ancestors to deal with certain challenges affecting them and the communities as a whole. The libation is performed in the stool room or ancestral shrine on special or festive occasions. But on ordinary days the libation could be performed anywhere in the palace. This does not mean that chiefs and queens have the preserve to offer libation. Other traditional functionaries such as priests, family heads, and traditionalists do perform libation as tradition and the occasion demand.

527 Quoted in Asante Emmanuel, The Relationship between the Chieftaincy institution and Christianity in Ghana, p.241.
For Nana Addo Dankwa (2004:79-84), libation, which consists of three separate acts is cultural and never intended to be religious as some people purported. The first two acts of libation are social whereas the last act is religious. For him, the first social act is intended to invite the ancestors to join the living to participate in a particular act by washing their feet with liquid substance. The second is to welcome the invited ancestor who has responded to the invitation through greetings. The third and religious act is the prayers that are said on behalf of the living and the ancestors and that these prayers are intended for family deities. He argued further that water, not alcoholic beverage, was originally used for libation because it is water that is used to welcome and wash the feet of the stranger or family member. Nana Addo Dankwa is, therefore, of the opinion that the current form of libation where alcoholic substance is used and prayers are offered to solicit the help or blessings of ancestors is the corrupt form of what originally pertained. Libation, when properly understood and performed, should not be a problem for anybody including Christians as he postulates.

E. R. Mawusi (2009) does not agree with people who posit that libation is not compatible with Christianity and therefore it should be dismissed. For him, the practice is the traditional way of communicating with God and therefore it could be done in line with Christian practice. Osei-Bonsu (2004:81) identifies libation as a rite accompanying prayer to God through the ancestors. For him, it is not imperative for the ordinary Christian to perform libation as a means of prayer but that Christians who double as family/clan heads or chiefs could perform the rite. This, according to him, is because the performance of their traditional “office demands that on certain special occasions they pour libation.” He, however, added that it could be done in reconciliation with
Christianity. In relation to Christianizing non-Christian rituals such as libation, J. T. A. Ankrah (1987:209) advocated for a form of libation prayers where the emphasis is shifted from the *abosom* (deities) and ancestors to the triune God who is the center of worship for the Christian. On the reforms of libation to suit Christian practice to warrant Christian participation Mawusi (2009) suggests:

The reference to the lesser deities would have to be omitted. Those who may not be comfortable with the mention of the ancestors might go further and leave them out of the libatory prayers altogether. The invocation of curses on enemies could either be omitted or it could be turned into a prayer in which God would be asked to change the hearts of these enemies so that they would have the welfare of the society at heart.

Members of the FCCQ belong to the school of thought which views libation as idolatrous and therefore, do not perform it. This stance indicates how far members of the FCCQ have been influenced by Pentecostalism, which views libation as demonic and unbiblical. Osei-Bonsu (2004:78) has rightly captured this Pentecostal position and posture towards libation, “For some of those Christians with a pentecostal/charismatic orientation, it is not only unbiblical, it is demonic.”

What members of the FCCQ do, instead, is that they offer Christian prayers in the various palaces and family houses. Early in the morning during festive occasions, the chief or queen or both assemble their elders at the palace or family house and invite one or a number of the Pentecostal pastors to lead in

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529 Quoted in J. Osei-Bonsu, *The Inculturation of Christianity in Africa*, p.82.
530 On the form that the libatory prayer could take to suit the Christian see also Osei-Bonsu, p.82.
offering prayers in place of the usual drinks and animal offerings and sacrifices to the ancestors and the state deity. At one of such occasions, the Pentecostal pastor led the elders and chief and queen to sever ties with the ancestral cult and deity deemed to be in charge of the state or family and thereby militating against their personal and corporate lives or progress. He also led them to confess and believe in Jesus Christ as their personal lord and make him the God of their families and community. The pastor then anointed them with oil to, according to him, seal their confession of faith in Jesus Christ.

There is also no offering of libation during a meeting of the traditional leaders and their elders. Christian prayers are offered before and after the meetings. Nana Yeboah Ameyaw IV observes that he and his council of elders begin and end the council's meetings with Christian prayers. In addition, the churches in his community do pray for him, his elders and community on monthly rotational bases. On her part, Nana Yaa Fosuaa observed that she and her council of elders have a program where the council members and youth of the community offer Christian prayers for the protection and prosperity of the community. Nana Daniel Kwain and his council have gone further to appoint one of his elders as a palace chaplain who is in charge of the religious programs, particularly prayers at the palace.

6.7.2.2. Feeding and Honoring the Ancestors

Another area of transformation which members of the FCCQ have achieved in relation to the traditional Bayedie festival is the feeding of the living instead of the dead. The norm among the people of Techiman during their annual Bayedie festival is the feeding of ancestors with portions of the new yam

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531 Rev. Roland Okai and his colleagues led the prayers at Krobo and other places manned by members of the FCCQ during their Annual Yam Festival.
(cooked and mashed) and some fresh meat of the sacrificed animal. This practice, together with the performance of libation has been identified as either ancestral veneration or worship. It is also one of the three contentious cultural practices which have been identified by Asante (2006:241). The bone of contention for some Christians is that the practice amounts to ancestral worship which is against their Christian beliefs and practices. Asante (ibid) puts it more succinctly, “To such Christians, ancestral veneration is nothing more than superstition and an unacceptable form of worship which infringes on the first commandment.” About Christians who have no problem with the practice Asante (ibid, 141,142) says, “Other Christians see nothing wrong with ancestral veneration. To them, veneration of the ancestors is the highest form of respect citizens can give to their worthy ancestors whose immense contributions lie at the heart of the community.”

I have indicated earlier in this study the debate about whether this particular practice amounts to the veneration or worship of the ancestors.532 Osei-Bonsu (2004:6) gives three conditions for one to fulfill in order to become an ancestor among the Asante in Ghana: natural death; being an adult; and living a blameless life. These conditions also prevail among the Bono in Techiman but in the case of chiefs and queens, I add that the person must have died on the stool in order to qualify to be immortalized as an ancestor. This means that any chief or queen who abdicates or is destooled before their death do not qualify to be an ancestor.

In reference to whether the ancestors are venerated or worshipped, the FCCQ does not seem to care about the play of words in the debate. Members of the

532 See chapter two, the section on indigenous religion.
fellowship do recognize the contributions of their ancestors in time past and that they do not oppose their commemoration. For them, the dead, and for that matter, the ancestors have no religious part to play in the festival. It is the living who needs food and hence they are to be fed. Nana Asa Akompanin observes, “Feeding the dead or ancestors is out of place since they do not exist and, therefore, cannot eat. It is the living who need food to survive and gain strength to go about their duties and so must be fed.”

A visit to Krobo, where majority of the members of the FCCQ live and function as traditional leaders, during the Annual Bayedie Festival indicates that theirs is a feast enjoyed by the living. For instance, I observed that anyone who visited the palace had something to eat. A number of pastors who visited the place made sure they offered some prayers for the traditional leaders and community before leaving. The scene was more of a Christian traditional festival.

The FCCQ sees the above as, indeed, a major breakthrough in the transformation of aspects of traditional culture in respect of chieftaincy and festivals. This has been achieved through the collaboration between the FCCQ and some Pentecostal pastors and churches.

Busia (1951:26) noted about the Ashanti traditional belief that the ancestors do join the living during festivals and that the wellbeing of the living or society depends on the maintenance of good relation with the ancestors on whom the living depend for help and protection. It is therefore, the chief’s responsibility, as the living representative of the ancestors, to help maintain the bond between the living and their ancestors. It is in his capacity as the one who sits upon the stool of the ancestors that the chief offers sacrifices deemed necessary for the welfare of the tribe (Busia, ibid:27). Busia observed further

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533 Interviewed on 26/08/2014.
that the chief subsequently becomes the central figure in the organized religious ceremonies. The chief is also the servant of the ancestors and he is expected to show the ancestors reverence and pay them the same courtesies as he expects to receive from his subjects.

It is important to note that none of what has been observed by Busia is done by members of the FCCQ. They neither perform libation as a form of prayer to the ancestors nor offer food or animal sacrifices to them nor show reverence to them as tradition demands. Contrary to Busia’s observation, Nana Addo Dankwah (2004:70) asserts that the Akan chief enjoys his position as an exalted person and the primus-inter pares and therefore has neither divine right nor religious role as a chief. It is important to note that Addo Dankwa only recognizes the social and political roles of the chief. His position on the issue at stake, however, represents the ideal and not the practice among some Akan chiefs.

As indicated earlier, members of the FCCQ’s refusal to perform or observe the above is due to the commitment to their Christian beliefs and practices. They do not believe in the existence and power of the ancestors to do the community good or bad. They therefore testify to the issue that nothing untoward has happened to them since they decided to “part religious company” with the cult of their ancestors and anything in connection with

534 The Ghanaian traditional way of showing reverence to ancestors is to appear in the stool room or ancestral shrine bare footed and bow before the blackened stool which is believed to inhabit their spirits. For the FCCQ this amounts to idolatry. See also Peter K. Sarpong, *The Ancestral Stool Veneration in Asante* (Takoradi: St. Francis Press Ltd., 1990), 31-32; *Dear Nana. Letters to my Ancestors* (Takoradi: Franciscan Press, 1998); Nana Addo Dankwa, *Christianity and African Traditional Beliefs* (New York: The Power of the Word Press, 1990).
idolatry. This attests to the fact that they have endeared themselves to practicing that which they believe and sing.\textsuperscript{535}

The above means that the religious connotation of the \textit{Bayedie} festival which paid much attention to the ancestors and deities in these communities, and has also been a stumbling block to many a Christian in respect of chieftaincy and traditional festivals, has given way to Christian prayer as far as members of the FCCQ are concerned.

\textbf{6.7.2.3. Akondwa Yere (Stool Wife)}

Another norm or custom or tradition which has been part of chieftaincy is “\textit{akondwa yere}” (stool wife) with its attendant polygamous challenges. This practice has also been identified as one of the three contentious cultural practices (Asante, 2006:241). The custom or tradition in Ghana is that some chiefs upon assuming their stools are obliged to take an additional wife known as “\textit{akondwa yere}” regardless of the number of wives one already has. It is the chief’s family members who choose the woman for him, and that woman is supposed to be a member of the royal family. The idea behind this custom is that the chief’s earlier wife or wives might be a stranger and therefore, he needed a woman who is a native and family member, and is conversant with the traditions and customs pertaining to chieftaincy. The idea is also that such stool wives are capable of taking good care of the chief’s palace and attend to visitors properly. It is a means to forestall any immoral or adulterous life on the part of the chief who might be living outside the traditional area as a result of his work or business schedule. So that anytime the chief decides to visit

\textsuperscript{535} See the FCCQ’s anthem in this study.
home there would be a woman to keep his company and perform any additional function required of a married woman.

Traditionally, Ghanaian men could marry as many wives as they find suitable. But some Christians abhor this tradition because it contravenes their religious faith and some biblical principles such as one man one wife, and for them, anything more than that amounts to adultery and fornication. Kraft (1979) has identified polygamy as a challenge for the church in Africa in relation to her mission particularly, evangelism.

Asante (2006:241) has observed that this traditio-cultural practice has made it difficult for the church in Ghana to accommodate the chieftaincy institution because it promotes polygamy. With Christian beliefs and principles at the back of their minds, the male members of the FCCQ have stuck only to one wife as against the prevailing tradition or custom. None of them has “akondwa yere” as tradition demands.

Besides the theological argument against the practice, some have also argued against it from historical, moral and gender perspectives. Commenting on the need for the chieftaincy institution to take a second look at the issue of polygamy in relation to the National House of Chiefs’ national Code of ethics for all chiefs, G. P. Hagan (2006:668) has this to say:

It should challenge chieftaincy to take a stand on whether polygamy has not outlived its usefulness as an instrument of power, and of security for stool occupants. And this should be the basis for getting our traditional leadership to promote gender

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536 For the reasons assigned to this practice see Osei-Bonsu, *Inculturation of Christianity in Africa*, p.10.  
equality in cultural practices and abolish degrading ritual practices.

It is clear from the above that chieftaincy in the TTA is undergoing a paradigm shift in respect of the activities of the FCCQ. Members of the fellowship have clearly shown that though religion cannot be separated from chieftaincy and traditional festivals in Ghana the two aspects of traditional culture could, however, be separated from indigenous religion. This depends on the traditional leaders’ religious beliefs and practices. This also implies that a traditional leader could bring his or her religious faith to bear on chieftaincy and traditional festival for transformational purposes. In this case, the study agrees with the admonishing of G. P. Hagan (ibid), “If chiefs convert to Christianity, Islam, Buddhism and other religions and disown the traditional world-view, chieftaincy cannot, but undergo a radical transformation.”

All the above shows the extent to which the FCCQ has been influenced by Pentecostalism. Pentecostals in Ghana have been known to be uncompromising in dealing with anything that has to do with idolatry and “unbiblical” practices such as polygamy. The classical and neo-Pentecostal churches in Ghana have made their positions on such matters very clear in respect of their faith and NT biblical principles. “For Pentecostals, fidelity towards God when single and fidelity between partners, once married is presented as the ideal model of partnership to which every “Born Again” should aspire.” This is unlike what pertains in the mainline churches where Asante (2006:241) observed that the issue of polygamy remains unresolved.

538 See chapter three of this study for a discussion on the practical example of Nana Dokua.
though there is some level of agreement among them that polygamists do not live in sin, and also that these churches exhibit some level of tolerance towards polygamists. Pentecostals have preached and taught, and brought their Christian beliefs and practices to bear on the lives of members of the FCCQ and aspects of their tradition. The Pentecostals have thus shown that they possess what Harvey Cox (1996:219) has identified as the two capabilities for a religion to grow in today’s world. These capabilities which he finds in Pentecostalism are that:

It must be able to include and transform at least certain elements of preexisting religions which still remain a strong grip on the cultural subconscious. It must also equip people to live in a rapidly changing society.540

On the effect of Charismatic Christianity on some Christian chiefs vis-à-vis their traditional religious functions, Abotchie, Odotei and Awedoba (2006:176) have this to say:

It should be noted however that the persistence of this traditional religious function is currently increasingly threatened by the rise of charismatic Christianity through which some Christian chiefs are reportedly being born again and have become less disposed towards favourably participating in these rituals.

The strategy of engagement adopted by the Pentecostals in relation to their mission towards nananom and some aspects of tradition, and its subsequent impact reminds us of the mission strategy of Winfrid (Wynfrith) the eighth century British Roman Catholic missionary to northern Europe. He was later

to be known as Boniface when he assumed the bishopric office as a bishop in Germany. He is widely remembered as the apostle of Germany but now celebrated by Catholics as Saint Boniface. His mission strategy in Germany, in particular, led to the conversion of the heathen including traditional leaders, and the overthrow of some famous idols. This also led to the undertaking of some major religious reforms in conformity to the Christian faith and Catholicism.\footnote{For detailed discussion on Saint Boniface’s missionary activities in Germany see Mershman, F. (1907). St. Boniface, in \textit{The Catholic Encyclopedia}. New York: Robert Appleton Company. Retrieved on Jan. 17, 2017 from http://www.newadvent.org/cathen/02656a.htm.}

6.7.3. Transformation of the Land

The FCCQ and the Pentecostal participants believe that the challenges in respect of the development of the community could be solved by spiritual means. Members of the fellowship claim or believe that their communities have been spiritually delivered and set on the path of development through their prayers. For instance, Nana Yaa Fosuaa believes that her community, that is Akrofrom in the TTA, which was under the spell of motor accident, was set free from the rampant motor accidents through intensive Christian prayers. She therefore gave credit to the FCCQ and some members of her community who supported her in prayers.

There was also the claim of how the Krobo community was also delivered from the spell of motor accidents which resulted in the death of cows and human beings. Rev. Roland observed, “Cows used to die when vehicles carrying them from the north to the south were involved in rampant accidents at Krobo. Later, human beings also began to die through motor accidents but
through the prayers and activities of the fellowship this has stopped.” 542 There was also the restoration of land belonging to the Anikoko clan of Krobo through the activities of the FCCQ. Rev. Roland intimates that this land in question was being claimed by another clan but when they prayed and anointed the Anikoko clan leaders with oil the land was finally restored to the clan as the rightful owners.

The normal traditional religious approach towards dealing with challenges such as the above was to consult local or state deities and/or ancestors, and offering some drink and food or animal sacrifices to appease 543 and solicit their help in curbing such occurrences. Though members of the FCCQ believe that such challenges have spiritual connotations they have indicated by practice that they are not interested in subscribing to the traditional religious norm or approach in seeking solutions to them. The FCCQ’s belief and resort to the Christian practice or approach strongly suggest that their or the communities’ welfare does not depend on sacrifices to their ancestors and state deities. This is contrary to what Arhin (1985) sought to suggest, that many people in the smaller towns and villages still regard the religious ceremonies performed by traditional rulers as necessary for the prosperity of their people. 544

The above does not mean that members of the FCCQ do not face challenges in their communities, especially from people who still want to hold on to such

542 Interviewed on 15/10/13.
543 The traditional belief or perception is that some calamities or misfortunes which strike a community might be the result of a deity or ancestors’ anger towards the community. This anger might have been caused by disregard for taboos or sacrilege or grievous offense caused by the leadership or members of the community. The only way to avert the misfortune was through sacrifice to the deity and/or ancestors.
tradicio-religious practices. Nana Yaa Fosuua noted how some citizens of her community blamed her for certain strange things which happened there. This was because she refused to succumb to their pressure to offer libation and animal sacrifices which she felt was against her Christian belief and practice. Sometimes the people mounted pressure on her to solicit the support of occultists and other powerful deities or medicine men and women to deal with challenges. A case in point was when she could not find her stool which was kept at the chief's palace. The belief or fear was that some unscrupulous person must have taken it to do something untoward to her so she should go for “abisa”, that is, consult some deities for help. But she rejected their counsel and rather stuck to her Christian belief and practice by praying to God. She also stopped them from doing that on her behalf.\textsuperscript{545} Though she did not find the missing stool nothing untoward had happened to her contrary to the peoples' expectation and belief.

Other times the pressure to adhere to tradicio-religious practices might come from a chief or queen of a higher rank. Such a one might not be interested in the activities of the FCCQ or does not support the transformation which is being championed by them in relation to their religious faith and practices. For instance, Nana Adu Kwabena narrated how he was once summoned by the immediate past Jmanhene of Techiman for, according to him, discarding their long cherished tradition in respect of honoring the ancestors through drink and food offerings.

There is also the perception among members of the fellowship that the Techiman city and the various communities have seen tremendous

\textsuperscript{545} The practice, sometimes, is that people do consult deities, ancestral cults and occultists on behalf of their relatives or loved ones as Nana Yaa Fosuua's people wanted to do for her.
development in the areas of commerce or economics, health, education, water, industries, and telecommunication due to the prayers and activities of the FCCQ in collaboration with the Pentecostal players. They believe that the level of development happening in Techiman and some of its communities is a sign of God glorifying himself by answering the prayers of the FCCQ. Rev. Nana Pesseh specifically mentioned the establishment of a second campus of the Valley View University (VVU),\textsuperscript{546} and satellite campuses of the University of Cape Coast (UCC)\textsuperscript{547} and University of Education, Winneba (UEW),\textsuperscript{548} and the Ghana Nuts Company Limited, as practical examples of the impact of the fellowship’s prayers and activities.\textsuperscript{549}

On his part, Nana Asa Akompanin also mentioned the impact of the FCCQ’s activities on the development of his community in the areas of education which has witnessed the establishment of a community Day SHS, Nursing Training Schools, ICT centre, a number of Basic Schools, Hope International SHS\textsuperscript{550} and water project.

The role of the Ghanaian chief or queen in seeking economic and social development for their communities is not in doubt. Those whose tenure of office has seen some appreciable level of development are respected and celebrated as good leaders. Arhin (1985) observed the role of a good traditional leader as a good public relations officer, and serving as a “chief

\textsuperscript{546} The VVU is a private university own by the Seven Day Adventist Church of Ghana. It has its first campus in Accra in the Greater Accra Region of Ghana.

\textsuperscript{547} The UCC is a public university and its main campus is at Cape Coast in the Central Region of Ghana.

\textsuperscript{548} The UEW is a public university and its main campus is at Winneba in the Central Region of Ghana.

\textsuperscript{549} Interviewed on 24/10/13.

\textsuperscript{550} Hope International SHS is a private institution.
development officer” for their community. Such traditional leaders are able to negotiate or liaise with Government officials to execute some developmental projects in their communities. One of the main reasons for a community durbar which is organized to climax traditional festivals is for developmental purposes. Many dignitaries from various fields of endeavors and corporate organizations are usually invited to grace these occasions and contribute financially towards certain developmental projects in the communities. In short, traditional leaders and their communities use festivals to mobilize financial and material resources for community social development. Besides this, the citizenry in Ghana expects their traditional leaders to use their positions to negotiate or solicit and lobby for the construction or establishment of certain projects in their communities. It is important to note that lobbying for such projects takes place at the national, regional and metropolitan or municipal or district levels.

Besides the role of the traditional leader as a lobbyist, members of the FCCQ and the Pentecostal participants believe that it takes the grace of God for a people to develop hence the attribution of the appreciable level of development in Techiman and their communities to their faith, prayers and activities. This belief also plays into the Pentecostal theology of prosperity which, they claim, permeates both the lives of the individual believer and their corporate society through prayers and/or exercising of faith in Christ Jesus.

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CHAPTER 7

7.0. DISCOVERIES AND PROSPECTS OF THE ENGAGEMENT

7.1. Introduction

There is no doubt that the study has made some important discoveries regarding the current engagement, and that it holds some prospects for Pentecostal mission and chieftaincy. In this last chapter of the study I focus the discussions on three broad subsections: A case for inculturation; areas of chieftaincy and traditional festivals open for inculturation; and prospects of the engagement. The first section argues for inculturation as compared to other concepts. It also looks at inculturation and Pentecostalism and argues that Pentecostalism is well positioned to inculturate the gospel and culture. This argument is based on Historico-socio-cultural factors, traditional religious worldviews or factors, and Pentecostal spirituality. The second section identifies and discusses the areas of chieftaincy and traditional festival which are open for inculturation. The final section in this chapter considers the prospects which the engagement holds for Pentecostal mission and chieftaincy.

7.2. Discoveries: A Case for Inculturation

In the introductory section of chapter three the study indicated how the church in Africa has embarked on a project to re-evaluate traditional African culture. I did also indicate some concepts that have emerged during this period and one of these is inculturation. This concept is believed to be of recent theological discourse in the Church but its usage is as old as the
Church. The concept of inculturation was identified and developed as a result of the challenges the Church continued to face in the implementation of some earlier ones such as adaptation, accommodation and indigenization. This means the concept of inculturation has now found favor with the Church hence its use.

7.2.1. Definition and Implications of Earlier Concepts
Adaptation is the concept of making something fit as Peter Schineller (1990:6) indicates, “To adapt means to make fit and this implies more than listening to and study of the culture involved.” Mawusi (2009:57) describes adaptation as throwing a few African or Ghanaian cultural elements into the Liturgy that still remains Roman or Western. One can deduce from the above that adaptation is a process of adapting the Christian message to people of other cultures. The implication of this concept is that it “meant a peripheral, superficial, non-essential activity; that it contained the germs of perpetual Western European superiority and domination” Mawusi (ibid)

Accommodation is a concept which allows one to adjust to their environment. J. H. Bavinck (1969:179) shows his disdain for this concept because “it connotes something of a denial or a mutilation.” A. Roest Crollius (1986:32-33) observes that the terms adaptation and accommodation carried with them the expression “of an extrinsic contact between the Christian message and a given culture.”

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552 See also Kanu I. Anthony, Inculturation and the Christian faith in Africa. *International Journal of Humanities and Social Sciences*, vol. 2 No.17; (September 2012), 237.
553 See E. Martey, African Theology, p.63ff.
554 Quoted in Hesselgrave, *Communicating Christ Cross-Culturally*, p.132.
Kalilombe P. A. (1989:202) defines indigenization as “the effort to Africanize Christian doctrine, cultural practices and art, basing them on African culture and religious tradition.”\(^{555}\) In relation to the practical application of this concept, Mawusi (2009:61) argues that it “meant the gradual replacement of foreign missionaries with African personnel and to give an African face to ecclesiastical structures, so that the Church may appear less foreign.” Further, Bosch (1991:448) argues that the three terms under consideration represented some necessary adjustments which were made by the western church in order to expedite the conversion process of people of other cultures. A critical appraisal of these concepts gives the indication that their implementation was “limited to accidental matters, such as liturgical vestments, non-sacramental rites, art, literature, architecture, and music.”\(^{556}\)

Of all the various reasons for rejecting or abandoning these earlier concepts, Bosch’s (ibid) arguments are extensive and thought provoking.\(^{557}\) I enumerate some of them below:

That accommodation never included modifying the “prefabricated” Western theology; that it was understood as a


concession that Third-World Christians would now be allowed to use some elements of their culture to give expression to their new faith; that only those cultural elements which were manifestly “neutral” and naturally good, that is, not “contaminated” by pagan religious values could be employed; that indigenization or accommodation was a problem only for the “younger” churches; that a term like “adaptation” could not help but conveyed the idea of an activity that was peripheral and therefore nonessential, even superficial, as far as the essence of the Christian mission was concerned; it was something optional and, in any case, only a matter of method, of form rather than content; that the entire project suggested, implicitly and often explicitly that the younger churches needed the older churches, but that the latter were in no respect dependent on what they might receive from the former; the traffic was decidedly one-way; and that the initiative did not often come from the newly converted but from the missionaries with sentimental interest in exotic cultures, who insisted on “otherness” of the young cultures and treated them as something that had to be preserved in their pristine form.

The picture painted above in relation to the concepts of adaptation, accommodation and indigenization have been viewed to be inadequate. In other words, these concepts could not adequately help find the right answers or responses to the challenging issues or questions with regard to the church’s

attitude towards culture. These concepts were short of addressing the pertinent issues satisfactorily. They could not help the church to give any serious consideration and/or thought to the culture of the respondents. The concepts overlooked the significance of the respondents’ culture to Christianity. The concepts could not give the church the opportunity to maximize the respondents’ culture for the good of both Christianity and that particular culture. The concepts lacked the capacity to ensure genuine, constructive and objective engagement between the church and for that matter Christianity and the culture of the respondents.

It is important to note that the limitations of these concepts led to the search and subsequent discovery and use of the ‘new’ but ‘biblical’ concept of inculturation in contemporary Christianity. For the Church in Ghana and by extension Africa, the discovery of the concept of inculturation is appropriate and could help contribute immensely towards the re-evaluation of traditional culture and Christianity. The aim of this re-evaluation is to help find an authentically or truly Ghanaian or African churches or Christianity. John Wijngaards (1885) puts this more succinctly:

The durability of Christian faith in Africa will not depend on its network of schools and parishes, hospitals and institutions. Economic strength and even political support will not guarantee its future. The permanence of Christianity will stand or fall on the question whether it has become truly African: whether Africans have made Christian ideas part of their thinking, whether Africans feel that the Christian vision of life fulfils their own needs, whether
the Christian world view has become part of truly African aspirations.\textsuperscript{560}

This implies that Ghanaian and/or African churches need to take a serious view of the cultural milieu of the respondents and be ‘deeply rooted’ in it for the good of both Christianity and that culture. Agbeti (1986:168) has long made this observation in relation to the mission of the church as he states:

If the church were to succeed in this task it has to sift authentic Christianity from western cultural accretions and adopt a new approach to African social, spiritual and religious heritage. This is the challenge for the future.

\textbf{7.2.2. Concept of Inculturation}\textsuperscript{561}

It has been acknowledged that the term or concept of inculturation has anthropological origin and that it was coined from the term enculturation. Cecil McGarry (1995:52) attributes its origin to the anthropologist Melville Herskovits in the 1930s but that it did not have anthropological meaning at the time.\textsuperscript{562} Bosch (1991:447) is of the view that Pierre Charles was the one who introduced the concept “enculturation”, at home in cultural anthropology circles, into missiology. In relation to the use of the term “inculturation” it has been agreed that it was Joseph Mason who first coined the phrase \textit{Catholicisme}

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\textsuperscript{562} Quoted in Mawusi, \textit{Inculturation}, p.63.
inculture (inculturated Catholicism) in 1962. As a theological term, “inculturation” later gained popularity among the Jesuits but Pierre Arrupe is credited to have introduced it to the Catholic Synod of Bishops from where it became universal.

For purposes of clarification this study differentiates between inculturation and its anthropological terms, “enculturation” and “acculturation.” Enculturation denotes the process of learning where “a person is inserted into his or her culture.” Acculturation also means the encounter between cultures. The implication of these two terms is that while enculturation is limited to a person’s involvement in a culture for learning purposes, acculturation is limited to the encounter between different cultures for transformational purposes.

Inculturation has been defined variously depending on one’s theological orientation. Prominent among people or scholars who have attempted to define it are those with Catholic orientation. The study considers three of such prominent scholars who have made some pronounced contributions in the field of Christian theology and/or mission in relation to Africa and/or other Third-World cultures.

Waliggo J. M. (1986:12) defines inculturation as,

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The honest and serious attempt to make Christ and his message of salvation ever-more understood by peoples of every culture, locality and time. It means the reformulation of christian life and doctrine into the very thought-patterns of each people. ... It is the continuous endeavour to make Christianity truly “feel at home”\(^{567}\) in the cultures of each people.

For Crollius R. A. (1986:43),

The inculturation of the Church is the integration of the Christian experience of a local Church into the culture of its people, in such a way that this experience not only expresses itself in elements of this culture so as to create a new unity and communion, not only within the culture in question but also as enrichment of the Church universal.

Pedro Arrupe (1978) also defines inculturation as,

The incarnation of Christian life and of the Christian message in a particular cultural context, in such a way that this experience not only finds expression through elements proper to the culture in question but becomes a principle that animates, directs and unifies the culture, transforming it and remaking (sic) it so as to bring about a new creation.\(^{568}\)

### 7.2.3. A Case for Inculturation

One can deduce from the various definitions above that inculturation is a concept which recognizes a genuine and open engagement between Christianity or the gospel and a particular culture. In other words, the concept


\(^{568}\) Quoted in Mawusi, p.63-64.
implies a serious and conscious engagement between Christianity and the culture of its respondents. Inculturation as a concept calls for the “fusion of both biblical and Traditional African worldviews”.\textsuperscript{569} It is a concept which can be applied by the church to vigorously embark on what I have earlier identified in this study as “cultural evangelism.” This means inculturation as a theological model has implications for “cultural evangelism.” Chieftaincy and traditional festivals are some of the important aspects of Ghanaian traditional culture which are yearning for engagement with the Christian message and subsequent transformation as far as some Christians are concerned. There is the need for the church to, as a matter of urgency, acknowledge the integration between the Christian message and chieftaincy and traditional festivals. This is because “the acknowledgement of this integration by the church is a necessary step in inculturation.”\textsuperscript{570} The resultant transformation will inure to the benefit of both Christianity and the local culture. This study is of the view that the numerous challenges the church is facing in Ghana in relation to chieftaincy and traditional festivals could be overcome through inculturation. In other words, the study identifies a ‘conflict’ between Christianity, represented by some Pentecostals, and culture in relation to chieftaincy and traditional festivals, and suggests that this could be resolved through inculturation.

Inculturation, which is used in this study as “cultural evangelism” is hereby defined as:

The evangelization of local cultural elements through engagement between the gospel and local culture with the view to converting and transforming them from within, and using the transformed

\textsuperscript{569} C. B. Essamuah, \textit{Genuinely Ghanaian}, p.18.
\textsuperscript{570} Ibid.
cultural elements to enrich both the church or Christianity and the local culture.

On inculturation as the evangelization of culture for transformation, Oliver A. Onwubiko (1987:32) has this to say:

As a Christian community begins to grow, it must be made to know that in the life and mission of the church, inculturation has been her practice as a community. Her mission has been to evangelise an organic culture entirely. An evangelised culture is a church-mediated culture, a community-based culture. Through it the church continues to transform culture practically through cultural institutions in which the Christian Faith and beliefs must be lived.

The rest of this chapter draws from the engagement between Pentecostals and the FCCQ to argue for the inculturation of chieftaincy and traditional festival in Techiman and by extension Ghana. Again, drawing from the emergence and activities of Pentecostalism in Ghana, and Pentecostal theology of the Holy Spirit, the study argues in this chapter that Pentecostals are well suited or positioned to embark on the inculturation of the gospel and some cultural traditions. The study further argues that Pentecostals could achieve the needed results of inculturation in partnership with traditional leaders or custodians of tradition who double as Christians. In other words, in an attempt to inculturate or evangelize chieftaincy and traditional festivals, there is the need for the church to view or understand the role of traditional leaders or adherents of tradition as “partners in mission.” Again, the study argues for
courage and concerted action on the part of Pentecostals for a successful inculturation of the gospel, and chieftaincy and traditional festivals.

Bosch (1991:453) has identified the local community, particularly the laity as one of the agents of inculturation. This does not mean that the clergy are not part of the project since their significance or contribution cannot be ignored or underestimated because to do so “is to prefer ignorance to knowledge” as J. R. Schreiter (1985:18) has rightly indicated. It is in the light of this that the study appreciates the role of members of the FCCQ. They come into the engagement as members of the local community or laity of the church and as custodians of tradition. They also come into the engagement in their capacity as “important cultural and traditional personalities – especially corporate ones – in the particular culture”. whose “repertoire of knowledge of the particular culture can be of immense advantage.” They are therefore, best placed to help in the “inculturation of Christianity and Christianization of culture.”

7.2.4. Pentecostalism and Inculturation in Ghana

In this subsection, the study focuses on the basis for Pentecostals in Ghana to accept and participate in the concept of inculturation as part of their mission. The study identifies three foundational bases for inculturation by Pentecostals: the historico-socio-cultural; traditio-religious worldview; and Pentecostal spirituality (corporate worship). Some biblical and historical arguments have been raised in favor of inculturation by the local church

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572 Quoted in David Bosch, Transforming Mission, p.453.
573 Chibueze Udeani, Inculturation as Dialogue, p.143.
574 David Bosch, Transforming Mission, p.454.
located within a particular culture. But this part of the study focuses on the socio-cultural background, traditional religious worldview, Pentecostal spirituality and spiritual empowerment of Pentecostals to argue for inculturation. The study therefore argues that the historico-socio-cultural background of Pentecostalism in Ghana, its appeal to traditional religious worldview, and its spirituality could serve as the basis for them to inculturate the gospel and Ghanaian culture. In his submission about the difference between the other models and inculturation, Bosch (1991:453) argues that the primary agents in inculturation are the *Holy Spirit* and the *local community*, particularly the laity. This shows how significant the Holy Spirit and the local community are in helping to inculturate the gospel and a particular local culture.

### 7.2.4.1. Historico-Socio-Cultural Basis

With the exception of a few classical Pentecostal churches in Ghana almost all the rest of this group including neo-Pentecostals were founded by indigenous missionaries. Historically, many Pentecostal movements or churches in Ghana have had and even continue to have indigenous leadership. Unlike mainline churches which were established on the foundations of European missionaries with Euro-Christian cultural background, Pentecostal churches in Ghana were founded on Ghanaian socio-cultural ethos. The historical context within which these Pentecostal churches were established in Ghana shows that they came into the scene to do things differently taking into consideration the Ghanaian socio-cultural milieu.

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576 My emphasis. See also Luzbetak, *The Church and Cultures*, p.66.
Pentecostalism in Ghana could also be viewed as the outcome of the struggle for ecclesiological freedom which was championed by some Christians. This was done to somehow ‘register their displeasure’ for the dominant Euro-Christian culture in the mainline churches. In their own estimation, the dominant Euro-Christian culture in the mainline churches had denied Ghanaians the opportunity to worship and live as truly Ghanaian Christians. Pentecostalism could therefore be viewed as the answer to the question of Christianity which takes into consideration the Ghanaian cultural worldview. In his estimation, Arnold Bittlinger (1982:9-11) attributes the rise of charismatic renewal movements in Christian circles to these factors:

The longing for a truly spiritual life in reaction to an over-cerebral Christianity; The longing for real fellowship (one in which the gifts of the individual are taken seriously), in reaction to a Christianity which reduced church members to minor supernumeraries. The longing for strength, in reaction to a Christianity which denied or explained away the miracles and mighty works attested in the New Testament.  

Though Asamoah-Gyadu (2011:73) views the emergence of neo-Pentecostalism as a challenge to the mainline Christianity in Ghana, this study, however, views the phenomenon as being strongly positioned for inculturation. The point is that Pentecostals did not opt for “ecclesiological freedom” from Christianity dominated by Euro-culture only to turn around to work against or deny their own indigenous culture.

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Sociologically, some Pentecostals, like majority of the Ghanaian population, were born and bred in Ghana. They have had the opportunity to school in Ghana and to socialize and familiarize themselves with some Ghanaian traditions and customs such as chieftaincy and festivals. Some might have had the opportunity to even participate in some of these traditions in their localities as indigenes. This implies that Pentecostals in Ghana are socio-culturally situated or positioned for inculturation of the Christian message. This, however, does not mean that being an indigene alone makes one knowledgeable in the socio-cultural issues pertaining to their locality. Udeani C. (2007:144) rightly expressed this caution in dealing with indigenous agents in relation to inculturation:

It need not be indigenous agents, many of whom are alienated from their own cultures and are even more than foreigners. Some lack adequate knowledge and experience of their very own culture. So being a native of a culture is not everything; some “foreigners” have done really marvelous work in the era of inculturation.

The study, therefore, suggests that having been born, bred and living in Ghana as indigenous agents, Pentecostals are in a position to gather adequate knowledge and experience for inculturation of the gospel. The acquisition of the required knowledge and experience in the local culture in addition to the indigenous status cannot be overemphasized. It is also important to note that this knowledge and experience could be obtained or acquired through either formal or informal means or both. For the indigenous agents of inculturation, knowledge and experience in local culture could be obtained through oral tradition, observation and sometimes ”participating” in the culture.
One of the things which have won the hearts of some adherents and scholars to Pentecostalism is its ability to endear itself to the socio-cultural values of the traditional society. One important socio-cultural value of Ghanaians and by extension, Africans is the communal or family life which results in fellowship or fellow-feeling. In relation to this, Bujo (2001) has this to say:

The “decisive issue” that determines the human person is “relatedness” and “fellowship” considered in the context of specific, communally desirable and acceptable forms of living and behaviour which strengthen community. These forms of living and behaviour are not to be understood as a priori givens to which all members of the community are to adhere. Instead … they are experiential, arising from the experience of living, and are validated according to whether they amplify the life of the community and individuals within it.

This has been identified in theological circles as koinonia. It is a Greek term in the New Testament, which basically means, “fellowship” or “community”. Murray Dempsey (2001:27) enumerates the activities of the church geared towards the koinonia and the significance of such activities as follows:

The church’s corporate worship, fellowship gatherings, small group ministry, educational programs, counseling services, discipleship training, Bible study, and prayer meetings are normally classified as the church’s koinoniac ministry, because

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578 For further discourse on the Ghanaian family see Awinongya Moses Asaah, The Understanding of family in Ghana as a challenge for contextual ecclesiology (Berlin: Lit., 2013).
579 Quoted in L. Magesa, Anatomy of Inculturation, p.177; For the church as a community see also Luzbetak S.V.D. The Church and Cultures: New Perspectives in Missiological Anthropology (Maryknoll, N.Y.: Orbis Books, 1988), 376-377.
through these activities the church aims to strengthen its own congregational life, moral bondedness, and spiritual unity.

Through these programs, Pentecostals have exhibited true sense of belongingness and solidarity among themselves. In Ghana, it is not difficult for one to find the Ghanaian concept of fellow-feeling among Pentecostals where they relate to one another as brothers and sisters. Just as it pertains among members of the traditional Ghanaian society, the bond of solidarity among Pentecostals cuts across or goes beyond ethnic boundaries. Irene John (1997:131-132) has rightly captured the koinoniac picture among Pentecostals as one that exhibits “oneness and solidarity that goes beyond ethnicity and social status” (sic). Murray (1991:28) further describes it as a “real experiential bond of belonging to one another in God’s inclusive family of equally valued brothers and sisters.” The solidarity among Pentecostals in Ghana is also exhibited through their participation in some socio-cultural activities such as marriage, naming or dedication of newly born babies, and funeral celebrations. They do not only show their support by participating in these activities but they also contribute financially and materially towards members’ welfare. Participating in such socio-cultural activities and making financial and material contributions towards members’ welfare is typical of the Ghanaian traditional society, particularly the family.

7.2.4.2. Traditio-Religious Worldview

Pentecostalism in Ghana has also been commended for appealing to the Ghanaian and by extension African traditional religious worldview. It does so by taken seriously some traditional religious values or spirituality and adopting same in its religious activities. It is important to note that the popularity of Pentecostalism in Ghana is partly attributed to its spirituality
which takes into consideration the traditional worldview. For instance, on
neo-Pentecostalism’s theology or gospel of prosperity and good health, Gifford
(2004:48) opines that “it can be argued that this ready acceptance can be
traced back to the traditional African religious worldview according to which
religion has to do with achieving material well-being.”

religious worldview in Ghana which focuses on protection, empowerment,
success, prosperity and wellbeing. For him, Nkwagye (salvation), which is the
goal for the Akan religious person, means “the liberation or preservation of
abundant life” or “saving of abundant life.” This entails life in its fullness
including ahonyade (wealth), and asomdwoe (peace). He argues that this
Akan concept of salvation has culminated from the Akan cosmology and
religious ideas. The Akan has or shares a dualistic view of the world, which
comprises the world of spirits and the world of man. On his part, C. C.
Okorocha (1987:52) notes that these two worlds are “inter-penetrating and
inseparable, yet distinguishable, parts.” Among the Akan there is also the
belief in the existence of evil forces or men and women, which Larbi (1995:6)
identifies as akaberekyerefo and adutofo (charmers, enchanters and
sorcerers), and abayifo (witches), who direct their activities against human
beings. On the goal of these evil forces, and the focus of one's religious
activities, Larbi (ibid) has this to say,

The forces of evil are always at work against man in order to
prevent him from enjoying abundant life, or fulfilling his nkrabea
(destiny). The central focus of his religious exercises is therefore

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580 See also Komi Ahiatroga Hiagbe, Reconciled to Reconcile: an African view of Calvin’s
Doctrine of Salvation (Frankfurt am Main: Lang, 2008).
581 Quoted in Larbi, Development of Ghanaian Pentecostalism, p.2.
directed towards the harnessing of power inherent in the spirit force for his own advantage. Power here is not sought for its own sake but rather as a means of enjoying abundant life.

In addition to the above is the belief that everything that happens has a spiritual cause. This idea of spiritual causation is the reason for the traditional religious person’s resort to spiritual powers to find appropriate answers to their challenges. It is important to note that this position or belief is characterized by fear and the need to always depend on some spiritual powers to overcome one’s fears, and also pursue their aspirations. On the implications of such traditional religious belief Larbi (ibid) again notes:

The uncertainty and anxiety he faces range from those which originate from the day to day problems of life to those which are born of the fear of evil spirits and malicious persons, witches and sorcerers. To maintain and reactivate the protective presence of the benevolent divine force, he must of necessity maintain the cosmological balance through protective and preventive rites.

It is within this traditional religious beliefs and practices that various church denominations have operated in Ghana. A number of Ghanaian Christian converts have come into the new religion with the above traditional religious beliefs and practices at the back of their minds. Their expectation is to find strength and power to overcome their actual and perceived spiritual enemies and to enable them live and enjoy the abundant life they yearn for. New converts might therefore appreciate any church which takes into consideration their traditional religious worldviews with the view to helping them overcome their challenges, pursue and achieve their aspirations. It is within this context that Pentecostalism in Ghana has been identified and
praised for its role in helping its converts to find appropriate responses to their questions in relation to their spirituality and life in general. Some indeed, do attribute the success and growth of Pentecostalism to its theology of the cosmos and salvation which are in line with the traditional religious worldviews.582 The deliverance ministry and the gospel of prosperity which are being pursued by Pentecostals in Ghana are examples of Christian ministries which have emerged out of Pentecostalism’s encounter with traditional religious worldview. Pentecostalism’s ‘explosion’ is even linked to the ‘deliverance phenomenon’, which is based on traditional religious worldview or thinking.583

7.2.4.3. Pentecostal Spirituality584 (Corporate Worship)

Another significant and distinct mark of Pentecostalism in Ghana worth noting is its worship. Pentecostal worship is noted for its use of local cultural features which appeal to the masses. These local cultural features include language, music, dance, emotions, etc. With exception of few ones which use the English language as a medium of communication in their worship because of the multiethnic or multinational composition of its membership, some of the Pentecostal churches use the mother tongue as a medium of communication. Particularly, Pentecostals in Techiman, the site of this research, use the Twi

583 See Gifford, African Christianity, p.97.
dialect of the Akan language because the membership consists mostly of the Akan. The liturgy for Pentecostal worship is informal and flexible, and thus makes room for mass participation. Asamoah-Gyadu refers to this as the policy of “informal liturgy and vernacularization”, which for him, “creates the space and atmosphere for the Spirit to operate during worship.”

Of course, the relevance of Pentecostalism to the local people does not only include the use of local language in its worship. Some local cultural categories have been appropriated by Pentecostalism as Allan Anderson (2004:244) describes below:

The style of “freedom in the spirit” that characterises Pentecostal liturgy has contributed to the appeal of the movement in many different contexts. The spontaneous liturgy, which is mainly oral and narrative with an emphasis on a direct experience of God through his Spirit, results in the possibility of ordinary people being lifted out of their mundane daily experiences into a new realm of ecstasy, aided by the emphasis on speaking in tongues, loud and emotional simultaneous prayer and joyful singing, clapping, raising of hands and dancing in the presence of God – all common Pentecostal liturgical accoutrements.

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Allan’s submission gives a good description of Pentecostal liturgy and for that matter worship in Ghana. Other activities such as preaching, altar call, sharing personal testimonies and offering of money also form part of Pentecostal spirituality or worship. Their sermons are largely based on existential issues with supporting Scriptural passages or quotations. Portions of Scripture are carefully and cleverly selected to speak to the existential needs and aspirations of the audience based on social, political, cultural and economic contexts. Unlike what pertains in some mainline churches, Pentecostals have no deliberately planned lectionary with sermon themes and biblical passages to match. In addition, worshippers are encouraged to share testimonies about God’s interventions in their personal lives. The areas of divine interventions which could ‘compel’ one to share as testimonies include “issues of marriage, work or business, education, traveling, projects, finance, healing, childbearing …”586 All these are examples of the existential issues for which they prayed and waited for divine intervention. While Kā Mana (2002:99) refers to these as “theologies of struggle”, Asamoah-Gyadu (2009:155) refers to them as “interventionist theology.” They tell from the African’s point of view the challenges involved in securing “abundant life” and how one has to struggle or wrestle in prayer, and trusting God to intervene for good. Kumi-Amoah (2011:37) identifies two objectives for sharing these personal testimonies: to give thanks and praises to God; and to encourage fellow worshippers to have faith in their God. The inclusion of personal testimonies in Pentecostalism’s spirituality shows again the flexibility of its liturgy. The flexible and informal liturgy and freedom which characterizes Pentecostal worship gives credence to Pentecostalism’s desire to root the gospel in a particular local culture.

All the above submissions are to support the view that Pentecostalism in Ghana could be viewed or understood as “the emergence of a search for an indigenous Christianity”\textsuperscript{587} and by extension an inculturated Christianity. In other words, the emergence of Pentecostalism in Ghana could be understood as “part of a search for an African identity within Christianity.”\textsuperscript{588} To sum up, the study argued in this section of the chapter that the emergence of Pentecostalism in Ghana and its inclination towards the Ghanaian socio-cultural and traditio-religious worldviews puts the movement in a position to inculturate the Christian message or gospel and chieftaincy and traditional festivals in Ghana.

\textbf{7.2.5. Areas for Inculturation}

In this section, the study identifies some areas of chieftaincy and traditional festivals and makes some suggestions for inculturation by Pentecostals and for that matter the church in Ghana. The study has already indicated the need for cultural evangelism.\textsuperscript{589} This means that inculturation, here, in the study is treated as cultural evangelism. This would inevitably inure to the mutual benefit of both the gospel and the local culture of the respondents. In the


\textsuperscript{589} See chapter four for the discussions on ‘A lost opportunity for cultural evangelism.’
concluding part of his work on inculturation, Mawusi (2009) admits the place of inculturation as a fundamental aspect of evangelization which, to him, “points to the mutuality between the Gospel and the cultures it engages.”

7.2.5.1. Chieftaincy: Priests of the Ancestors

It has already emerged in this study that the religious aspect of the chieftaincy institution is the bone of contention for some Christians in Ghana. This means such Christians share the view that a Christian chief and queen could neither perform libation prayer nor offer sacrifices to idols and ancestors. The act, for them, amounts to idol worship and therefore owing double allegiance to God and deities and/or ancestors. A number of scholars and/or researchers have already indicated or made some relevant suggestions regarding the inculturation of libation into Christianity. Sarfo-Kantanka (1993:114) has also made some suggestions regarding the ideal way Christians could honor the immense contributions of their ancestors. His suggestion includes writing “down the history or great deed of each ancestor or hero and where their portraits are available, put them on display on festive occasions - A kind of Hall of Honour.” This according to him will enable “all the people to know who their past chiefs and heroes were and acknowledge with gratitude the contributions they made to their life.”

In this study I consider the role of chiefs and queens as priests of the ancestors and make some suggestions. As priests of the ancestors, traditional leaders are supposed to offer drink and food sacrifices especially on festive occasions. They also lead the community to offer sacrifices during crisis to appease the offending ancestors or deities and to ameliorate the situation. They are also

supposed to mediate between the living and the ancestors by soliciting their help or seeking their intervention in matters affecting the welfare of the community as a whole. Above all, traditional leaders are expected to show or pledge or renew their allegiance to the ancestors by appearing and bowing before their black stools in the stool room or ancestral shrine. The belief is that chiefs and queens sit on ancestral stools as the ancestors’ living representatives hence, the need for them to, occasionally, appear before them to renew their loyalty and allegiance to them. For some Christian chiefs and/or queens, doing all the above amounts to what Charles H. Kraft (1991:306) termed “dual allegiance” Christianity.’

To avoid the difficulty outlined above, this study suggests that Christian chiefs and queens could be helped to appreciate their role as priests of God. This is an area of chieftaincy in which the church could help inculturate the gospel. Taking a cue from the FCCQ in Techiman one can say that Christian chiefs and queens love to pray and solicit divine support for personal and corporate welfare of their community, and lives as such.

The doctrine of the priesthood of all believers could be drawn and used to help them appreciate their role as priests of God. Martin Luther has been credited with the formulation of this doctrine as part of his church reformation agenda in the sixteenth century. Norman Nagel (1997)\textsuperscript{591} refers to two of Luther’s works: \emph{To the Christian Nobility of the German Nation}\textsuperscript{592}, and \emph{The Babylonian Captivity of the Church}\textsuperscript{593}.

\textsuperscript{591} See also Peter C. Wagner, \emph{A Church Growth Perspective on Pentecostal Mission}, p.276; Cameron A. MacKenzie, \textit{The “Early” Luther on Priesthood of All Believers, Office of the Ministry and Ordination}. At \url{www.ctsfw.net/media/pdfs/mackenzieearlyluthet.pdf} (Retrieved on 20/02/2017).
\textsuperscript{592} See \textit{An den christlichen Adel deutscher Nation von des christlichen.} WA 6:404-69.
\textsuperscript{593} See \textit{De captivitate Babylonica ecclesia praeludium}. WA 6:497-573.
Norman is of the view that these biblical passages were linked by Luther in his exposition or formulation of the doctrine: Romans 12; I Corinthians 12; and I Peter 2. He says that there are not higher and lower Christians but only differences in office and work (des ampts odder werks halben). It is in appealing to the Christian Nobility that Luther postulates that “as baptized they all are gifted of the Holy Spirit, as is every member of Christ’s body, the Church.”594 He continues that all the baptized, according to Luther, are “spiritual” and in the same vein they are priests. He says, “The clergy are there for the giving out of the Word of God and the Sacraments, which is their work ...”595 This, therefore, differentiates the clergy from the laity who are there for the receiving of the gifts and living them out in their callings.

In addition to this, he also acknowledged the role of Christ as the high priest who received his anointing from God. It is from Christ that all baptized believers receive their priesthood. On the priestly office of Christ Luther observed, “What is more he sacrificed his own body for us; ... Along with that he on the cross prayed for us. Thirdly he has proclaimed the Gospel and taught all men to know God and himself.” He subsequently expects all the baptized to emulate Christ’s example in the priestly role as follows:

These three offices he has also given to us all. So then since he is a priest and we are his brothers, so then all Christians have the power and command, which they must do, to preach, to draw near to God, pray for one another and offer themselves as sacrifice to God.596

He further expounded the priestly office of the laity as follow:

594 See Tractatus de liberate Christiana, WA 6:408.28-35.
595 WA 6:409.3.
. . . What is priestly office is first *coram Deo,* the privilege of drawing near to God as those new born, sprinkled with the blood of Christ, praising him for all his marvelous saving works. The terms are collective. Such priests are not inward by themselves. They, born again, offer God their praises together. They pray both with and for one another. What is theirs before God, what is given them there cannot be held to one’s individual self without destruction. Its vitality flows on and out into each one’s calling, where in serving one’s neighbor is offering God the unbloody, the living sacrifice of his life. Liturgy into the living: the priesthood of the baptized.\(^{597}\)

One can draw from Norman’s submission above that the laity’s priestly office entails *praising God* for his marvelous works in Christ, *praying to God,* and offering *sacrificial service to one’s neighbors.* It is important to note that as baptized Christians, every member of the church has a privileged access to God to offer praises and prayers. They are also privileged to use their gifts to offer sacrificial services to their neighbors.

The doctrine of the priesthood of all believers, as a Christian message, could be a useful tool to inculturate the traditional religious worldview, which understands the role of a chief and queen as priests of the ancestors. This would not be difficult for chiefs and queens who are afraid of “losing their relevance” in relation to their religious role as priests of the ancestors. As priests of God they could still maintain their place and relevance by offering praises and prayers to God on their own behalf and on behalf of their

\(^{597}\) Ibid, p.297-298.
community. They would not be required, as in traditional religious practice, to offer sacrifices to the ancestors and deities on behalf of the community, but rather to offer their bodies as a living sacrifice to the Lord by serving him and the community with their divine gifts.

The doctrine of the priesthood of all believers largely finds practical expression among Pentecostals. C. Peter Wagner (1991:277) even argues that Luther's doctrine began to receive a practical application in ministry with the advent of the Pentecostal movement. For him, this manifests as people use their spiritual gifts for ministry. It is equally important to note that the familiarity of chiefs and queens with their religious function as priests of the ancestors could also auger well for them to understand and practice as priests of God. In view of this, inculcating the doctrine of the priesthood of all believers and the traditional position of the chief or queen as priest of the ancestors could not be difficult for Pentecostals.

7.2.5.2. Traditional Festival I: Adamu

I have earlier noted that in Techiman the people are required to observe a thirty-day period without elaborate funerals prior to both the annual Apoo and Bayedie festivals. The thirty-day period is what the people refer to as Adamu. In Techiman there is no imposition of a ban on drumming and noise making as is the case in other traditional areas in Ghana. This study is aware of the existence and enforcement of similar traditional customs in other traditional societies in Ghana. This period is supposed to be observed by all and sundry including churches or Christians but the observation has often become a challenge for some Pentecostal churches or congregations. The enforcement

598 See chapter two of the study for a description of the Adamu.
has sometimes resulted into clashes between some churches and traditionalists. But in Techiman the Adamu is different and its observance has never served as a challenge for churches. This study identifies Adamu and other similar traditions as an area which Pentecostals and for that matter the Church in Ghana could inculcate with the gospel.

Pentecostalism has been associated with the Spirit of God and anything in relation to him. Its spirituality also involves prayer and fasting which sometimes required periods of silence and reflection. The study is not unaware of the numerous prayers and fasting programs which Pentecostals do organize and participate in within the year. The Adamu could be observed with prayers and fasting and other activities which will inure to the spiritual and material good of both the community and the church and for that matter the local culture and the gospel or Christian message. The expectation is that the period before the festivals should not be characterized by expressions of sorrow or sadness hence, the ban on funerals in the area. Funerals are sad occasions which also resonate with bad memories or mood. According to tradition Adamu must be a period of joy which would prepare and usher the people joyously into the festivals. The relevance of Adamu is to enable the people reflect on the goodness of God and prepare to participate in the festivals joyously.

This could also be taken up as a period of reflection where Pentecostals or the church in collaboration with the community could use to reflect and recount God’s goodness or blessings towards the entire community. The church could consider organizing such programs as symposia, workshops, seminars, breakfast meetings, etc. to sensitize the people towards participating in a God
glorifying celebrations. Above all, this is expected to enrich both the gospel and the local culture. It could also ensure the unwavering participation of Pentecostal followers in both chieftaincy and traditional festivals.

7.2.5.3. Traditional Festival II: Apɔɔ599

The Apɔɔ festival in Techiman already has some semblance with some Christian practices and could, therefore, be a fertile ground for inculturation. The socio-cultural aspects of the festival is characterized by singing and dancing with the Apɔɔ songs directed at some individuals including the traditional leaders to publicly convict them of their past sinful deeds, and bring about reconciliation and change. It is also a means of driving away evil from the town. Interestingly, the Apɔɔ usually coincides with the Good Friday and Easter festivities which have a focus on the sacrificial death and resurrection of Jesus Christ aimed at reconciling humanity to God and bringing about a new creation.

The church could participate in this festival and seek to work towards transforming it from within. Christians who participate in the festival could compose songs which are scripturally based, devoid of insults but are capable of convicting the targeted person or persons, and bringing about the needed reconciliation and change. This needs not be out of hatred but could be done out of love for the person or persons and the society at large. They could be guided by the Christian teaching on love for one another and the need to confront perceived and actual wrong doers for reconciliation.

They could equally carry placards and banners with scriptural quotations or inscriptions which are based on scripture. These placards could be used to

599 See chapter two for a description of the Apɔɔ festival.
convey messages speaking about renouncing of sin, forgiveness, reconciliation, peace, welfare and development of the society. They need to speak to spiritually and materially existential and contextual issues of the traditional society. These were what Jesus Christ stood for in his days and ministry on earth, hence seeking or working for these in a traditional society through festivals would not be out of place for the church. The above presents a good opportunity for the church to present the gospel to the people in the form of songs, and on placards and use it to evangelize the festival for transformation.

The attention of the audience could be drawn to the once and for all sacrifice offered by Jesus on the cross to bring about reconciliation and peace between God and humanity, which practically translates into forgiveness, reconciliation and peace between human beings. The message of Good Friday and Easter or the *paschal* message could be the focus of the Christian songs and placards for the *Apo* festival.

The part played by the state deity and other deities, and their priests to ward off evil from the town could also be taken up by the church. This part has spiritual importance for the society and the belief behind it is that spiritually, some evil people might have worked against the progress of the town hence the need to ward off this evil activities. The traditional priests do so by carrying *Ta Mensa* through the principal streets of the town and praying by invoking the powers of the state deity. The practice is referred to as *nnusintuo*, which literally means uprooting tree stumps. This means the perceived charms or evil medicines or *juju* are in the form of tree stumps which must be uprooted. The church could take this up by organizing a prayer vigil at various parts of the city. This could be done simultaneously at various parts of the city.
to ward off the perceived evil. The traditional worldview or belief that evil spirits and forces militate against human and community wellbeing or “mystical causation” resonates well with Pentecostal theology. Therefore, organizing prayer vigils to deal with such fears and challenges need not be difficult for Pentecostals and for that matter the church in Techiman. This could help transform that aspect of the festival in relation to the gospel as part of the inculturation project. The participants might include members of the church, the traditional leaders and those who dwell in a particular vicinity of the city. In short, the church could organize and participate in this program in partnership with the traditional leaders and members of the community.

7.3. Partners in Mission

This study has already acknowledged the role of the Holy Spirit and the local community as agents of inculturation. It means no genuine inculturation could take place without the guidance of the Holy Spirit and participation by the local community. In relation to the inculturation of chieftaincy and traditional festival the study identifies traditional leaders and their functionaries as members of the local community who could help. In other words, the study identifies traditional leaders and their functionaries as partners who have something good to offer in relation to the inculturation of the gospel and local culture. The church in Ghana is even fortunate to have a good number of these as members and for that matter part of the laity. One of the major discoveries of the engagement between Pentecostals and the FCCQ, which is the subject of this study, is partnership between members from both sides of the divide. In his “principles for the outside advocate”, Charles H. Kraft (1979:360-366) admonished the missionary who wants to bring about cultural transformation,
to “seek out the opinion of leaders and work with them for change.” It is in view of this that the study at this time acknowledges the role of traditional leaders and their functionaries in the local community as “partners in mission.”

The idea of working with people points to the principle of partnership, and in this principle no one treats the other as inferior or objects. There is also no imposition of ideas or concepts by one on the other. The discovery of a new development or idea or concept comes as a result of the mutual exchange of ideas through purposeful engagement. David Bohm (1996:3) reiterates this as indicated below:

Thus, if people are to cooperate (i.e., literary to “work together”) they have to be able to create something in common, something that takes shape in their mutual discussions and actions, rather than something that is conveyed from one person who acts as an authority to others, who act as passive instruments of this authority.

This means that participants in the cooperative or collaborative endeavor are treated as partners who are capable of contributing immensely towards achieving particular goals in relation to the group’s mission. In the case of Pentecostalism, missionaries need to know that for them to successfully inculturate the gospel and local culture, and thereby continue to be relevant in relation to chieftaincy and traditional festivals they need to identify traditional leaders and their functionaries as “partners in mission.”

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600 Quoted in David Hesselgrave, *Communicating Christ Cross-Culturally*, p.128.
Unlike previously when almost all Christian chiefs and queens in Techiman belonged to the mainline churches, the situation has changed considerably. Some potential and/or actual chiefs and queens in the traditional society now belong either to Pentecostal churches or movements within or without their local congregations. Those in the FCCQ have started asking very critical questions about the relevance of Pentecostalism to chieftaincy, and they will continue to do so until they find appropriate responses. Such questions should not be treated lightly. The people asking those questions should also not be branded as evil or agents of the devil. Their attitude or queries rather signify their readiness to work for the kind of Pentecostalism that really “feels at home with chieftaincy.” This recognition by the adherents of Pentecostalism would also help put them in a position to work for the kind of chieftaincy that really “feels at home with Pentecostalism.” As partners in mission, chiefs and queens could be understood as participants who are capable of making immense contribution towards the inculturation of the gospel and local culture. It is in this direction that the study finds C. Udeani’s (2007:167) submission below very appropriate:

Any inculturation effort dare not forget that effectiveness will be achieved only when the “evangelisers” and as well “those [to] be evangelised” find themselves in a system of dialogue: a situation in which each allows himself/herself to be evangelised by the other. There they exchange their religious experiences with one another, listen to one another, respect and value their differences and recognise that the Word and the Spirit can be encountered in the other.

As custodians of traditions and customs, chiefs and queens, especially those who double as Christians cannot be ignored in the church’s attempt to
inculturate the gospel and chieftaincy and traditional festivals. The engagement between Pentecostals and the FCCQ has shown that one of the ways the church could evangelize and bring about the needed transformation in respect of chieftaincy and traditional festivals in relation to the gospel is to encourage her members who are royals to occupy vacant stools when elected. It does not end here but the church needs to engage them as “partners in mission.” All the above calls for courage and some kind of concerted action on the part of the church represented here by Pentecostalism.

7.4. The need for Courage

The nature of inculturation is such that it requires courage on the part of the church to carry it through. It is about “concepts, symbols, and a whole new way of thinking and doing things [demanding] imagination, courage and initiative” (Peter K. Sarpong, 1990:8).\textsuperscript{601} Chieftaincy and traditional festivals in Ghana are very dicey aspects of traditional culture and for that matter any attempt to inculturate these with the gospel calls for boldness. It is very challenging to deal with the chieftaincy institution with the aim of encouraging some transformation in relation to the gospel. This has led some Pentecostals to adopt an exclusivist\textsuperscript{602} posture towards traditional leaders and their functionaries. They adopt this exclusivist posture in order to protect the gospel from being contaminated by the “worldly”, “idolatrous”, “demonic” and “ungodly” chieftaincy institution. Any sudden association with or closeness to chiefs and queens particularly by Pentecostals with the view to inculturating

\textsuperscript{601} Quoted in E. Martey, \textit{African Theology}, p.68.

\textsuperscript{602} Exclusivism in this study denotes the exhibition of negative attitudes towards chieftaincy and traditional festivals. In other words, it denotes Pentecostalism’s neglect of the chieftaincy institution in Ghana as a force to reckon with in relation to cultural evangelism or inculturation due to some perceptions about chieftaincy. See also chapter four of this study.
the gospel and chieftaincy would be deemed as “ungodly and betrayal” of the very gospel they seek to protect against the “ungodly” chieftaincy institution.

As “people of the Spirit”, Pentecostals need to understand that the Spirit abhors exclusiveness but welcomes openness to him as in the case of Peter in Acts 10. The apostle Peter initially wanted to ignore the gentile community because of its “uncleanness” but upon his encounter with the Spirit he changed his perception and position and later opened up to embrace them by first visiting and engaging with Cornelius and his household. The outcome of that engagement was surprising and heartwarming for all the audience including the apostle. This indeed confirms the argument that the Spirit who is the master architect and strategist of mission might discover and lead his missionaries or agents to surprising and even uncomfortable places. All that is required of his agents is openness to him and the courage to carry through his purpose with him.

The way out of this situation is to take a very firm decision and bold step against any exclusivist tendency. In other words, Pentecostals need to take a bold step out of their exclusivist attitude in order to engage with chiefs and queens and their functionaries for purposes of inculturation. It requires a change in perception which in turn requires boldness. They need courage to break forth out of the shackles of exclusiveness. Some churches in Ghana, particularly some Pentecostals have made some mistakes or wrong judgments regarding their attitudes towards the chieftaincy institution and its functionaries. The church in the course of her mission has, undeniably, caused some damage to both Christianity and the local culture, especially chieftaincy and traditional festivals. This was done in the interest of the gospel or
Christianity. Pentecostalism and for that matter the church, due to its exclusivist posture, lacked the moral courage to effect any meaningful transformation in relation to the gospel as far as chieftaincy and traditional festivals were concerned. It takes courage for the church to do self-introspection, accept her mistakes and find a way out. This is an urgent call to “the church and its disciples to different understanding of mission, or to different ways of carrying out its missionary work” (Bellagamba, 1992:2) in relation to chieftaincy and traditional festivals in Ghana.

The viability of chieftaincy and traditional festivals in terms of patronage by some Christians and non-Christians is not in doubt. Chieftaincy and traditional festivals are practical examples of the revival or resurgence of Ghanaian cultural traditions, which demand inculturation as the church’s response. Bellagamba (ibid) puts this more succinctly:

The resurgence among all the peoples of the world of a sense of their own cultural identity – this phenomenon is present in every continent and is manifested in a return to the roots of culture, to the original and living traditions, customs, understandings, values, and relationships – a return not for its own sake, but for the sake of rediscovering identity, in order to cope with the modern world in ways that differ from one culture to another. .. the response to this megatrend in mission is inculturation.

Courage is therefore, required to enable the church identify, transform and make use of culture to enrich Christianity which would at the end bring glory to God. The boldness to take the bull by the horn is what Kraft (1979) has identified as “The Spirit of Venturesomeness” which is partly stated below:
The Christian dynamic is in the venturesomeness of participating with God in the transformation of contemporary culture forms to serve more adequately as vehicles for God’s interaction with human beings. What we seek is a Christianity equivalent in its dynamics to that displayed in the pages of the New Testament. But we often fear to let loose from the old familiar forms. We may recognize the need for a new dynamic but our cultural conditioning often mitigates against engaging the kind of experimentation that might lead us to discover it.603

The above is what some Pentecostals in Techiman have discovered leading to their engagement with members of the FCCQ. It is time for their numerous colleagues, located in Ghana and elsewhere, to embrace it and follow suit. The boldness of these Pentecostals in opting for engagement with the FCCQ shows their appreciation of the changing times and circumstances and willingness to heed the Spirit’s directives. This resulted in a change in mission strategy towards traditional leaders and their functionaries. These Pentecostals have set an enviable but challenging example worthy of emulation by others.

Courage is needed for others to embrace this attitudinal change to enable the church move out of “doing business as usual”, and heed the Spirit as he redirects and leads her to “uncomfortable” or “unusual places” for “unusual business.” Courage is needed for the church to identify chieftaincy and traditional festivals in Ghana as new frontiers for cultural evangelism and for that matter inculturation. In relation to the seriousness that the church needs to attach to these new frontiers for evangelism or mission, Bellagamba

(1992:8) observes, “The response in mission must be *missio ad extra*, mission outside and beyond the parameters of the church. There must be personnel in the church who are interested in, concern with, the new frontiers of the church.” Oliver A. Onwubiko (1987:32) puts it this way:

The Christian community must learn that an evangelised culture may have an area – the Christian community, but it may not have frontiers, because the Christian community, growing out of an indigenous community, is essentially a culture-evangelising community. It is a missionary community poised to enlarging its area.

Above all, advocates of and participants in cultural evangelism need to bear in mind that the project or endeavor is time consuming and therefore, demands patience and perseverance or tenacity of purpose because transformation of culture neither happens instantly nor comes on a silver platter. It comes with a price which advocates and participants must be aware of and be ready to pay. This price includes possible attacks from colleagues and conservatives within the church for abandoning a long held perception or position about chieftaincy and traditional festivals. These attacks might be in the form of names calling and castigations and being branded as “unspiritual”, “falling from grace to grass”, “dinning and mingling with sinners or the ungodly”. The study has already indicated that one of the reasons for the rejection of chieftaincy and traditional festivals by some Pentecostals in Ghana is the fear of death or calamity. These are some of the things to be considered by “cultural evangelists” in Ghana, especially those who seek to evangelize the chieftaincy institution with the view to bringing about the needed transformation in
relation to the gospel, which is aimed at enriching both the gospel, and chieftaincy and traditional festivals.

7.5. The need for Concerted Action

Concerted is defined as “planned or done together”\textsuperscript{604} or “involving the joint activity of two or more.”\textsuperscript{605} It implies a group of people doing or undertaking or accomplishing a task together in line with their shared values or mission. The task to be undertaken is not done or accomplished singlehandedly. Concerted action, therefore, demands working together with others, especially with those who share similar values in relation to their mission. Another significant discovery of this study is that cultural evangelism and for that matter inculturation demands the “all hands on deck” parlance or attitude.

The engagement between Pentecostals and the FCCQ has revealed the importance of working together as a team to accomplish the task of evangelizing culture. This task is very challenging to be left into the hands of a few pastors or churches. In any case, chiefs and queens, and their functionaries who double as Christians do not belong to one church. Their membership is widespread or involves many church denominations. This is a collective responsibility of the church which demands collective efforts or concerted action in tackling or accomplishing it. Inculturating the gospel and local culture is a task which could be accomplished successfully when churches are


together. There is therefore, the need for churches to break their protective walls and “ignore” their differences. The emphasis here should be on “that which is common and can be done together, rather than the barriers which separate.”\textsuperscript{606} It also calls for the need to acknowledge the importance of an endeavor such as working in partnership with traditional leaders and their functionaries to enrich both the gospel and the local culture. Thankfully, besides the LCC, some Pentecostals belong to the GPCC. This means either the members of the LCC or GPCC or both could come together and mobilize resources together for cultural evangelism. Both are local ecumenical bodies with a presence in Techiman though not so strong as expected. The presence of these ecumenical bodies at the local or grassroots level could serve as a good incentive for member churches to embark on a common and united witness in relation to cultural evangelism. There is the need to revive and strengthen ecumenical ties at the grassroots through these bodies to maximize their presence and relevance. In other words, there is the need for churches to unite under the umbrella of these local ecumenical bodies to enable them position themselves for a serious engagement with the custodians and agents of tradition and custom. This is “the witness that churches, even while separated, bear together, especially through joint efforts by manifesting whatever divine gifts of truth and life they already share and experience in common.”\textsuperscript{607} C. Udeani (2007:167) puts it this way when he talks about inculturation as dialogue: “It is a system where critical self-appraisal is not left out and where there is a consciousness that all are brought together by,


committed to, and directed by, the message of Christ with whom they shall be in constant dialogue.” In this regard, the study reiterates the call for concerted action by Pentecostal denominations since this serves as a helpful tool for cultural evangelism and for that matter inculturation.

7.6. Prospects of the Engagement

The engagement between some Pentecostals and the FCCQ, though the first of its kind in Ghana, has some prospects for Pentecostal mission and chieftaincy in Ghana. This engagement has been identified as a paradigm shift in Pentecostal mission strategy towards chieftaincy and its functionaries. A shift, which has inured to the benefit of both the church and the chieftaincy institution. In other words, this shift has helped to transform some aspects of chieftaincy and traditional festivals in Techiman to enrich the gospel and chieftaincy.

7.6.1. Prospects for Pentecostalism

It marks a break from Pentecostalism’s earlier stance and negative posture or attitude towards chieftaincy and traditional festivals. The earlier position of some Pentecostals towards chieftaincy has marred Pentecostalism’s identity as they are tagged as anti-culture. The engagement would help dispel this tag and carve a new identity for Pentecostalism in relation to its adherents’ attitudes towards chieftaincy and traditional festivals. It would be an added advantage if other Pentecostals follow the footsteps of their colleagues in Techiman who are currently engaged with some chiefs and queens and their functionaries.

In addition, the engagement has in one way or the other served as the panacea for confrontation between traditionalists and Pentecostals. As long as
representatives from the two divides continue to come together for meaningful and purposeful engagement, Pentecostals’ confrontational attitudes towards chieftaincy would be nipped in the bud.

The church needs peace to thrive in its mission everywhere. In other words, the church could only function effectively and make positive impact in relation to its mission in an atmosphere of peace. It would be very difficult for the church to function well where there is bad blood between its representatives and custodians of the land. The engagement has laid the foundation for peaceful coexistence between the church, and traditional leaders and traditionalists.

The engagement has led to some chiefs and queens and their functionaries opening up for the church to evangelize their culture in relation to chieftaincy and traditional festivals. This implies that as long as Pentecostals and for that matter churches continue to engage traditional leaders and their functionaries they would open up for cultural evangelism. This means using or adopting engagement as a strategy for cultural evangelism would auger well for Pentecostal mission in Ghana.

The church is always engaged in cross-cultural evangelism or mission as its representatives continue to identify new mission fields in obedience to the Spirit of God. The engagement has helped to enhance the cross-cultural mission of the church. One of the things that have been helpful to cross-cultural evangelists is getting to acquaint themselves with the culture of the respondents. This is even more important as they seek to evangelize and convert whole people groups including the group’s culture. This is what the Pentecostals in this engagement have done in relation to the FCCQ. This has
given more impetus to the prospects of Pentecostal cross-cultural evangelism or mission.

It is important to note that the engagement also has implication for Pentecostal ecumenical and for that matter intercultural relation. Besides the opportunity to engage with chiefs and queens and their functionaries, the Pentecostal participants have had the chance to interact with fellow pastors and church elders. The membership of the FCCQ, as the study has already shown, consists of different denominations. In the same way, the Pentecostal participants are of different Pentecostal persuasions and ethnic backgrounds. This means they had the opportunity to fraternize and share ideas with people of different denominational and ethnic or cultural backgrounds. Pentecostals usually have a difficulty meeting with people from non-Pentecostal persuasion and sometimes with Pentecostals from different denominations. This barrier has been broken and through the activities of the FCCQ some Pentecostals are able to meet with people of different cultural backgrounds and denominational persuasions. This also has prospect for Pentecostal mission in relation to ecumenism and intercultural mission.

Above all, the study has unearthed an important theme for mission for the contemporary church: engagement. At least there could be a Pentecostal theology of dialogue and the hope is that this could be upheld and pursued further by the church and other interested researchers in future.

7.6.2. Prospects for Chieftaincy

The engagement has helped members of the FCCQ to come out boldly to identify themselves as Christian chiefs and queens. This marks a departure from the traditional view that identified chiefs and queens and their
functionaries as adherents of traditional religion. The engagement has really helped members of the FCCQ to make a clear demarcation or draw a line between the religious and socio-cultural functions of the chieftaincy institution and traditional festivals. It has emerged from this engagement that at least contemporary chieftaincy cannot always be associated with traditional religion as it used to be in the past. Further, the engagement has shown that traditional religion is gradually losing its grip on contemporary chieftaincy as far as some Christian chiefs and queens are concerned. It has revealed the extent to which individual chiefs and queens could bring their private religious faith to bear on chieftaincy and traditional festivals.

It is important to note that as a human organization, the FCCQ cannot be portrayed to be perfect. It cannot also pretend to have all the answers to the questions being raised regarding Christianity and chieftaincy but its relevance cannot be overemphasized. Juxtaposed to the level of religio-cultural transformation the FCCQ has so far achieved in collaboration with some Pentecostals, one would not be surprised to see chieftaincy as fully integrated into Christianity and Christianity also fully integrated into chieftaincy in a number of traditional societies in Ghana. The engagement radiates hope for both Christianity and chieftaincy because the activities of the FCCQ represent a positive response to the question at stake: Can a Christian become a chief/queen? Or is Christianity compatible with chieftaincy? Taking a cue from the engagement, Christians would not have to grapple with these questions again. This would auger well for both Christianity and chieftaincy as the church and custodians of tradition and customs seek to evangelize chieftaincy and traditional festivals through collaboration.
Moreover, the engagement has helped to erase some erroneous impression and opinions some Christians have formed and hold about chieftaincy, particularly about Christian chiefs and queens. It has, again, shown that given the right attention and interpretation, chieftaincy and traditional festivals could gain wide patronage from Christians. This means the demonization of the chieftaincy institution and traditional festivals by some Christians might be a thing of the past, and many would begin to show interest in the institution and the celebration of traditional festivals, and work to transform them from within with the gospel or Christian faith.
CHAPTER 8

8.0. CONCLUSION

8.1. Summary of the Study

The first chapter dealt with the introduction of the thesis by focusing on the thesis problem and research scope. It also discussed and acknowledged the need for a paradigm shift in Pentecostal mission strategy towards traditional leaders, traditionalists and participants in traditional festivals in Ghana. The study drew from Thomas Kuhn’s outstanding work, ‘The Structure of Scientific Revolution’ to argue that the engagement between some Pentecostals and the FCCQ represents a shift from ‘confrontation’ to ‘engagement’ in Pentecostal mission strategy. Again, the chapter discussed the need for engagement between the church and traditional leaders because as custodians of traditions and customs, traditional leaders are well positioned to initiate the needed transformation in respect of chieftaincy and traditional festivals. Traditional leaders in Ghana have also been identified as representatives and servants of both their ancestors and people (the living). So it is appropriate for the church to engage them for the good of both the church and traditional community within which the church is located for mission.

The second chapter gave an overview of Techiman where the research was conducted. The study identified Techiman as a Bono State located in the Brong Ahafo Region of Ghana. Oral tradition traced the origin of the people of Techiman from the Amowi caves near Nkoranza also in the BAR. The town was originally founded by one Takyi Firi but it became popular after the defeat of the Bono Manso Kingdom by the Asantes. The social system of the people of Techiman spans from the past through the present to the future represented
by the ancestors or dead, the living and the unborn respectively. The structure of the
traditional society is a bottom-top system with the family and tribe
occupying the bottom and top hierarchies respectively. Between these two are
the lineage and clan, and each of these units has a head namely, *abusua panin*
(family head), *odikro* (lineage head), *Ohene* (clan head) and *Omanhene* (tribal
or state head). Some inhabitants or indigenes of Techiman practice an
indigenous form of religion with the worship of major state and peripheral
deities. *Biakuru* was the original state deity of the then Bono Manso kingdom
but the current state deity of the people of Techiman is *Ta Kese* popularly
called *Ta Mensa*. This state deity plays significant role in the chieftaincy
institution and traditional festivals of the people. In relation to chieftaincy it is
the state deity which validates the positions of the *Omanhene* and divisional
chiefs. The deity also gives approval for the annual *Bayedie afahye* (Yam
Festival). In addition, the people also acknowledge the role of *Nyame* or
*Nyankopon*, the creator God, ancestral spirits and the earth goddess in their
indigenous religious practices. The chapter also discussed two main
traditional festivals of the people namely, the *Apoɔ* and *Bayedie*. The
celebrations of the festivals are preceded by a thirty-day period of *Adamu*
where a ban is placed on funerals. This is because the celebrations or
occasions represented joyous moments. The ban is lifted after the
celebrations. These festivals play significant roles in the socio-cultural,
economic, educational, traditio-political and religious lives of the people. As
custodians of tradition, traditional leaders in Techiman play a leading role in
the celebrations. Like traditional festivals, chieftaincy in Techiman is also
related to indigenous religious practices such as ancestral worship or
veneration, performance of libation, food offering and animal sacrifices. There
are taboos attached to both chieftaincy and traditional festivals in Techiman
which must be respected and adhered to, failure to do so could incur the wrath of the state deity or ancestral spirits. The chapter concluded with a discussion on the emergence of Christianity and collaborative activities of chieftaincy and the church in Techiman. Wesleyan Missionaries in the then Gold Coast were on records to have established the first Christian community in the latter part of the nineteenth century. The current Christian communities include those of Catholic, Protestant, Pentecostal (AICs, Classical and Neo-Pentecostal or Charismatic) persuasions. The study also identified a number of Para-church organizations such as the SU, FGBMFI and Aglow, and also a number of evangelistic, Bible Study and prayer groups located and functioning in Techiman.

The discussions in the third chapter focused on the re-evaluation of Christianity and Chieftaincy in Ghana. It considered some efforts made by the PCG and CoP to engage with traditional leaders as part of their mission to the palace. The chapter also identified aspects of traditional leadership culture which are found in the church in Ghana. The main discussion was, however, focused on the views of Nana Amponsah Mununkum II and Osei Sarfo-Kantanka, and the practical life of Nana Dokua (Charles Smart Obeng). Nana Amponsah Mununkum II who doubled as a Queen and Christian (Pentecostal persuasion) founded an evangelistic project and used it to encourage traditional leaders in Ghana to abandon idolatry, belong to churches, and to worship the Christian God. She indicated that kingship or queenship was from God and that God gives the chief or queen wisdom to function effectively for the welfare of the people. The study also discussed the significant work of Osei Sarfo-Kantanka, a Methodist scholar. His work sought to find a response to the relevant question, “Can a Christian become a chief [or queen]?” He dealt with
this question in relation to the religious aspects of chieftaincy vis-à-vis the church’s mission in Ghana. The chapter looked at how the missionary and post-missionary church related to chieftaincy by citing examples from Busia (1951), the constitutions of the MCG and PCG. The chapter again considered Sarfo-Kantanka’s affirmative response to this question in relation to the transformational mission of the church. The chapter then concluded with the practical example of Nana Dokua as narrated by Charles Smart Obeng. Nana Dokua was the *Imanhemmaa* of the Akuapem Traditional Area. She was a Christian who served as a deaconess in the local assembly of the CoP. The study considered her early life and conversion to Christianity and into the CoP and how she brought her Christian faith to bear on some aspects of chieftaincy and traditional festival in her community. The study acknowledged the immense role of her church in helping her to surmount the numerous challenges she had to contend with as a Christian queen.

The fourth chapter focused on the confrontational attitudes of some Pentecostals towards traditional leaders and traditionalists in the TTA. The study identified two confrontational attitudes namely, open and non-open. Three Pentecostal preachers were identified as championing the open-confrontational attitudes. These are Evangelist Akwasi Awuah, Evangelist Owusu Fordjour and Prophet Yaw Saul. Their modus operandi included openly insulting or verbally attacking traditional leaders through preaching. The traditional leaders were labeled as idolaters because they were perceived to be promoters of idolatry through libation, ancestral worship or veneration, riding in a palanquin, celebration of traditional festivals, and erecting a wall to protect the sacred grove of the late Nana Kwakye Ameyaw I. The non-open confrontational attitudes are devoid of insults but aimed at rejecting
chieftaincy and traditional festivals. The consequences or results or effects of these attitudes have been discussed in relation to the Pentecostal core mission of ‘soul winning’. The study argued that the confrontational attitudes had negative effects on the Pentecostal pastors and/or churches, the actual and potential nananom, and the natives. The general appraisal of the confrontational attitudes towards traditional leaders and adherents of tradition is that it casts a slur on Pentecostalism and/or Pentecostal mission.

The fifth chapter focused on the engagement between some Pentecostals and the FCCQ. This was treated as a paradigm shift in Pentecostal mission strategy. These Pentecostals have moved away from their earlier confrontational approach to embrace engagement with some Christian traditional leaders and their functionaries. These Pentecostals are pastors and church elders who represent themselves and their various churches located in the TTA. They responded to what I referred to as the ‘Macedonian Invitation’ from members of the FCCQ to help nurture their faith and bring about the needed transformation to chieftaincy, traditional festivals and the community in relation to the Christian faith and practices. The engagement takes place at the grassroots level at the FCCQ’s monthly meetings, socio-cultural programs such as funerals, traditional festivals, out-dooring of a new chief, at the chief’s or queen’s palace, and at the chapels of some Pentecostal participants. The Pentecostal participants view their role or perform their functions in this engagement as spiritual leaders or representatives of God. A number of factors motivated them to adopt the shift towards engagement. These factors have been identified in the study as historical, social, cultural, economic, political, functional, theological and philosophical. The study also identified the engagement as a shift in alignment: a shift from collaboration between the
church and government at the national level for purposes of charting a common course in the socio-political life of the nation, to engagement between the church and traditional leaders and their functionaries at the grassroots level. Three Christian bodies in Ghana have been identified as representing the church at the national level. These are the CCG, CBC, and the GPCC. One of the important results of this shift in alignment is that “there is a high level of cohesion between the Pentecostal participants and the FCCQ as they are united and working together through fellowship and mutual participation.” Finally, the chapter concludes by arguing for transformation initiated ‘from below’ as compared to transformation initiated ‘from above’ by professional theologians or religious specialists. Unlike the transformation initiated ‘from above’ by professionals or specialists and pushed down for implementation at the local communities, transformation initiated ‘from below’ is by the local community and is the result of participants’ shared values and lived experiences. “Its point of departure, focus and continual field of reference are persons who are in fact living the experience and their immediate milieu” (Burke, 2001:189).

In the sixth chapter the study took an in-depth look at the FCCQ. The study viewed the birth of the FCCQ as typical of a phenomenon which emerged in the religious landscape of Ghana in the late nineteen seventies. Members of the FCCQ are Christian chiefs, queens and palace functionaries who belong to various church denominations. Contrary to the view that a Christian cannot become a chief or queen due to traditio-religious practices attached to chieftaincy and traditional festivals, members of the FCCQ have shown that they could serve as traditional leaders and still be committed Christians. The study indicated that the FCCQ was founded on these Biblical tenets: Daniel
Conclusion

2:21; Isaiah 8:19b; I Samuel 12:21; and Proverbs 14:34. Besides the monthly meetings which aim at nurturing the faith of its members, the FCCQ undertakes radio broadcast, evangelistic programs at funerals and festivals to win traditional leaders, royals and others for Christ and also persuade them to join the fellowship. They have also given a very strong indication that as Christian chiefs and queens they are well placed to help bring about transformation in aspects of chieftaincy and traditional festivals in relation to their Christian faith and practices. In addition, the FCCQ also seeks to encourage Christian royals to accept traditional leadership positions when they are nominated or selected to do so. The study noted that through its collaborative activities with some Pentecostals in the TTA, the FCCQ has been able to transform the lives of its members, some aspects of chieftaincy and traditional festivals, and the land in relation to their Christian faith and practices. This transformation has been achieved in the areas of libation, feeding and honoring the ancestors and akondwa Yere (stool wife). As Christians, members of the FCCQ neither perform libation nor offer food and animal sacrifices to the ancestors at the ancestral shrine nor appear before them to honor and feed them. The chiefs have also adhered to monogamous marriage in line with some NT Biblical teachings. The chapter also acknowledged that the activities of the FCCQ were largely influenced by Pentecostalism in spite of its non-denominational character or membership.

In the seventh chapter, the study dealt with three major issues namely, a case for inculturation, areas of chieftaincy and traditional festivals open for inculturation, and prospects of the engagement. It identified inculturation as the discovery of the engagement between Pentecostals and the FCCQ. After considering some earlier terms or concepts in relation to African Christian
mission or theology, the study made a case for inculturation as a suitable concept vis-à-vis the church’s mission towards chieftaincy and traditional festivals in Ghana. In other words, the study argued that the challenges the church is facing in Ghana in relation to chieftaincy and traditional festivals could be overcome through inculturation. The study subsequently identified inculturation with “cultural evangelism” and defined it as:

The evangelization of local cultural elements through engagement between the gospel and local culture with the view to converting and transforming them from within, and using the transformed cultural elements to enrich both the church or Christianity and the local culture.

The study further argued that Pentecostals in Ghana are well positioned to inculturate the gospel and the local culture within which they are located for mission. This view was established based on these factors: historico-socio-cultural, traditio-religious worldview, and Pentecostal spirituality in relation to Pentecostalism in Ghana. The study further identified some areas of chieftaincy and traditional festivals which could be explored for inculturation. With regard to chieftaincy, the study argued that the doctrine of the priesthood of all believers could be brought to bear on the traditio-religious function of the chief and queen as priests of the ancestors. Instead of offering libation prayers to the ancestors the Christian chief and queen could be taught to understand their function as priests of God and therefore qualified to offer prayers to him on their behalf and on behalf of their communities. In other words, as a priest of God the Christian chief or queen is well placed to ‘mediate’ between God and his or her community for their wellbeing.

The study further identified the thirty-day period of Adamu before the celebration of the traditional festivals, and some aspects of the Apɔɔ festival as
potential areas for inculturation. To achieve the above, the study argued that Pentecostals and for that matter the church in Ghana could view Christian chiefs and queens and their functionaries as partners in mission. As partners, the two groups could work together to make Christianity relevant to chieftaincy and the vice versa. It also demands courage on the part of Pentecostals or Christians to move away from their exclusivist posture to embrace and work towards evangelizing chieftaincy and traditional festivals. The study also made a qualified call on Pentecostals to work together as a group for the transformation of aspects of chieftaincy and traditional festivals in relation to their mission. The study identified this as the need for concerted action where local ecumenical bodies such as the LCC and GPCC could mobilize resources together for cultural evangelism. The chapter concludes by looking at the prospects of the engagement and classifying it as positive. It also predicted a positive collaboration between Christianity and chieftaincy in future in relation to the mission of the church in Ghana. In other words, in view of the current engagement between some Pentecostals and the FCCQ in Techiman, the study foresees a future where chieftaincy would be fully integrated into Christianity and Christianity also fully integrated into chieftaincy in a number of traditional societies in Ghana.
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www.sughana.org.


www.aglowghana.org.
APPENDIX i

Sample Of Semi-Structured Questionnaire Administered

1. What is the name of your church?
2. Is your church a branch or the main church?
3. Do you have chiefs and queens in your church?
4. What is the mission of your church in Techiman?
5. What are your church’s views about chieftaincy in Techiman?
6. What are your church’s views about the *Apoɔ* and Yam Festivals in Techiman?
7. Has the leadership of your church consulted *nananom* to learn about chieftaincy and the two festivals?
8. Does your church encourage its members to be chiefs and queens? Give reasons for your answer.
9. Does your church encourage its members to participate in the *Apoɔ* and Yam Festivals in Techiman? Give reasons for your answer.

FCCQ MEMBERS AND PENTECOSTAL PARTICIPANTS INTERVIEWED

2. Nana Akua Ameyaa 24/02/2016
3. Nana Yaa Fosuua 24/02/2016
4. Nana Afia Gyasewaa 24/02/2016
5. Nana Yeboah Ameyaw 24/02/2016
6. Nana Akosua Kyerema 24/02/2016
7. Nana Amobea Dufie 30/12/2015
8. Nana Adu Kwabena 30/12/2015
9. Opanin Maxwell Yaw Mensah 30/12/2015
10. Nana Daniel Kwain 30/12/2015
11. Nana Ameyaw Kwarteng Amaniampong 13/10/2015
12. Rev. Oti Sekayena 21/12/2015
13. Rev. Ebenezer Fat Angmor 7/01/2016
15. Bishop Thomas Yeboah Afari 4/02/2014
16. Bishop George Gyasi 11/08/2014
<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>17.</td>
<td>Apostle Rockson Isaac Dankwah</td>
<td>25/08/2014</td>
</tr>
<tr>
<td>20.</td>
<td>Prophetess Lydia Amponsah</td>
<td>6/01/2016</td>
</tr>
<tr>
<td>22.</td>
<td>Rev. Martin Kyeremeh</td>
<td>14/10/2013</td>
</tr>
<tr>
<td>23.</td>
<td>Rev. Bernard Segbefia</td>
<td>16/08/2014</td>
</tr>
</tbody>
</table>
APPENDIX ii

Non-Fccq Members Interviewed

1. Obaapanin Akua Fekaa (Oral Historian, TTA) 3/12/2013
2. Nana Antwi Boasiako (Akyeamehene, TTA) 14/07/2014
4. Mr. Isaac Effah Ankomah (Buoyem Krontihene's brother) 18/12/2013.
5. Mr. Williams Nyarko (Agosa Chief's brother) 3/12/2013
6. Mr. Isaac Botchway (Compiler, Takyiman State Book) 17/12/2013
7. Nana Amoafowaa Agyeiwaa (Krontihemaa, TTA) 20/12/2013
8. Nana Kwame Owusu (Ankobeahene, TTA) 14/02/2014; 17/11/2015
9. Ta Mensa Priest's Attendant 6/02/2014
10. Nana Stephen Akumfi Ameyaw (Omanhene's Senior brother) 4/12/2013
11. Mr. P. A. Nyarko (Immediate past Registrar, TTA) 3/12/2013
12. Nana Awere Ti II (Awerempehene, TTA) 29/01/2014
13. Apostle General Richard Antwi 13/02/2014
14. Mr. Collins Boateng (Nifahene's brother, TTA) 27/12/2013

PERSONS WHO PROVIDED DATA ON PRAYER MINISTRIES IN TECHIMAN

1. Mr. Ackason Opoku (Secretary, Christ the King Evangelistic Ministry)
2. Mr. Julius Akuoko (Founder and Leader, Gilgal Prayer Ministry)
3. Mr. Stephen Gyan (Founder and Leader, Action Prayer & Evangelical Ministry)

LOCAL FM RADIO STATIONS PERSONNEL INTERVIEWED

1. Mr. Kwadwo Brefo (Programs manager, Asta FM, Techiman) 14/07/2014
2. Mr. Collins Adu-Gyamfi (Programs manager, Classic FM, Tech.) 14/07/2014
3. The Marketing manager (Classic FM, Techiman) 3/12/2013
APPENDIX iii

Materials Collected From The FCCQ

1. Record Books - With data on list of members (chiefs and queens), and list of participating Pentecostal church pastors and leaders; records of notices/announcements; records of preachers and their sermon/exhortation; attendance records for monthly meetings, retreats, and seminars or workshops attended. These record books are for the periods 2008, 2010-2016

1. Constitution

2. Flyer

3. Banner

4. Sticker

5. Audio Compact Discs (CDs) - with data on the FCCQ's FM radio broadcast/evangelism

Materials from other Places

1. Audio Compact Discs (CDs)
   
   i. CD with data on Evangelist Akwasi Awuah's sermon titled, "Judgment against evil kings"
   
   ii. CD with data on Nana Amponsah Mununkum II's Evangelistic Project (Song and Sermon) titled, "Diadee na som Yehowa"

   iii. CD with data (Presentations) on a workshop organized by the CoP for traditional leaders and the church' pastors.

2. Materials from the TTC

   i. Programs for the Annual Apow and Bayedie (Yam) Festivals

   ii. List of paramount, divisional and other Chiefs in the TTA and their offices

3. Material from the LCC

   i. Ghana Church Survey (2010) - List of churches (Congregations) in the TTA.
APPENDIX iv

List of Pentecostal Churches which answered Semi-Structured Interview Questionnaire on Pentecostal Mission

1. Builders Christian Church
2. Destiny Changing Ministries
3. Family Chapel International
4. Apostles’ Continuation Church International
5. Precious Cornerstone Church
6. Spoken Word
7. Glory Chapel Ministry
8. Spirit Filled Church
9. Christ Resurrection Chapel
10. The Bride of Christ
11. Church of Christ
12. Resurrection Power Ministries
13. Internal Life
14. Christ Gospel Ministry
15. Greater Life in Jesus Ministry
16. Christ Apostolic Church (CAC)
17. The Promise Land Church
18. The Church of Pentecost
19. The Blood of Jesus Church International
20. Lighthouse Chapel International
21. House of Christ Evangelical Church
22. Living Power International Ministry
23. Active Word Chapel
24. Believers Prayer Ministry
25. Christian Mission
26. New Unity Pentecostal
27. House of Christ Church International
28. Christian Faith Redemption Church International
29. Grace Hour Ministry International
30. The Blood Speaks Ministry
31. Presby Global Mission
32. Abide with Christ Church
33. Revival Outreach Church
34. Pentecost
35. New Apostolic Church
APPENDIX v

Pentecostal Churches Monitored on FM Radio Stations in Techiman

1. Reformed Abide with Christ (Bata Awurade)
2. Builders Christian Church (Nyame Tease)
3. The Blood of Jesus Anointing Ministry
4. True Power in Christ Ministry
5. The Voice of Power Ministry
6. Liberty Church
7. Messiah Anointing Church
8. Apostles' Continuation Church International
9. Moving Gospel
10. New Life Zion Ministry
11. Divine Anchor
12. Maranatha Church
13. Church of Pentecost
14. Christ Our Hope Ministry
15. Evangelical Christ Foundation Church
16. Rock Miracle Ministry
17. Destiny Changing Ministry
18. New Salvation
19. Living Voice
20. Evangelical Church of Christ
21. Deeper Life Bible Church
22. Church of Christ
23. Divine Blood Ministry (David and Goliath)
24. Jesus is Alive Evangelistic Ministry
25. Dependable Rock Foundation
APPENDIX vi: FCCQ CERTIFICATE OF INCORPORATION

Certificate of Incorporation

I hereby certify that the

FELLOWSHIP OF CHRISTIAN CHIEFS AND QUEEN MOTHERS ASSOCIATION

is this day incorporated under the Companies Code, 1963 (Act 179) and that the liability of its members is limited by guarantee.

Given under my hand and official seal at Victoriaborg, Accra,

this 5th day of JANUARY, 2008
APPENDIX vii: FCCQ CERTIFICATE TO COMMENCE BUSINESS

[Image of certificate]

I hereby certify that

FELLOWSHIP OF CHRISTIAN CHIEFS AND QUEEN MOTHERS ASSOCIATION

having complied with the provision of Sections 27 and 28 of the Companies Code, 1963 is entitled to commence business with effect from 9TH JANUARY, 2008.

Given under my hand at Accra this 9TH day of JANUARY, 2008.

[Signature]

Assistant Registrar of Companies
### APPENDIX viii: LIST OF CHIEFTAINCY OFFICES IN THE TTC/TTA

<table>
<thead>
<tr>
<th>No.</th>
<th>Status</th>
<th>Function</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Omanhene</td>
<td>President of TTC/Head of the TTA</td>
</tr>
<tr>
<td>2.</td>
<td>Krondihene</td>
<td>He acts for the Omanhene in his absence</td>
</tr>
<tr>
<td>3.</td>
<td>Akwamuhene</td>
<td>He coordinates between the Krondre and Gyase divisions, and 3rd in command in the absence of the Omanhene and Krondihene</td>
</tr>
<tr>
<td>4.</td>
<td>Ememaa (Queenmother)</td>
<td>Head of all the women in the TTA</td>
</tr>
<tr>
<td>5.</td>
<td>Adontenhene</td>
<td>Leads the main body of the army in the TTA in a war</td>
</tr>
<tr>
<td>6.</td>
<td>Nifahene</td>
<td>Commander of Right wing of the Omanhene in a war</td>
</tr>
<tr>
<td>7.</td>
<td>Benkumhene</td>
<td>Commander of Left wing of the Omanhene in a war</td>
</tr>
<tr>
<td>8.</td>
<td>Ankobeahene</td>
<td>Omanhene's Personal Body Guard</td>
</tr>
<tr>
<td>9.</td>
<td>Twafourhene</td>
<td>He acts as spy in times of war and gives warning shout when he gets to know the position of the enemies. He leads the advance flank and does scouting for enemies</td>
</tr>
<tr>
<td>10.</td>
<td>Gyasehene</td>
<td>In charge of stool property and all service stools</td>
</tr>
<tr>
<td>11.</td>
<td>Banmuhene</td>
<td>In charge of Royal Mausoleum</td>
</tr>
<tr>
<td>12.</td>
<td>Akyeamehene</td>
<td>Chief Spokesperson of the TTA</td>
</tr>
<tr>
<td>13.</td>
<td>Kyidomhene</td>
<td>He is the rear flank and moves closely behind the Omanhene or the main body in time of war</td>
</tr>
<tr>
<td>14.</td>
<td>Asamahene</td>
<td>He plans with the Omanhene in time of war</td>
</tr>
<tr>
<td>15.</td>
<td>Ekuonahene</td>
<td>Part of Krondre family and acts in the absence of Krondihene</td>
</tr>
<tr>
<td>16.</td>
<td>Afutuhene</td>
<td>He advises the Omanhene</td>
</tr>
<tr>
<td>17.</td>
<td>Akyempemhene</td>
<td>He distributes the Omanhene's property and he carries the body of a dying Omanhene in his arms and performs the last ritual before he dies a natural death</td>
</tr>
</tbody>
</table>
### APPENDIX ix: LIST OF SUB-CHIEFTAINCY OFFICES IN THE TTC/TTA

<table>
<thead>
<tr>
<th>No.</th>
<th>STATUS</th>
<th>FUNCTION</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>SUB-CHEFS</td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>Atipimhene</td>
<td>One of Omanhene's body guards who protect the palace in time of war</td>
</tr>
<tr>
<td>2.</td>
<td>Adaatihene</td>
<td>Organizer and mediator between the chief priest and Omanhene</td>
</tr>
<tr>
<td>3.</td>
<td>Sanaahene</td>
<td>Chief Treasurer</td>
</tr>
<tr>
<td>4.</td>
<td>Tuntuhen</td>
<td>In charge of ammunitions and firing of musketry when the Omanhene is a procession to any function</td>
</tr>
<tr>
<td>5.</td>
<td>Mawerehene</td>
<td>He dresses the Omanhene for durbars and important functions</td>
</tr>
<tr>
<td>6.</td>
<td>Dabehene</td>
<td>He is in charge of Omanhene's household when he travels</td>
</tr>
<tr>
<td>7.</td>
<td>Awerempehen</td>
<td>He is in charge of Omanhene's dead body or corpse</td>
</tr>
<tr>
<td>8.</td>
<td>Gyasewahene</td>
<td>In charge of Omanhene's stool property in absence of Gyasehene</td>
</tr>
<tr>
<td>9.</td>
<td>Asonahene</td>
<td>Chief of Asona clan</td>
</tr>
<tr>
<td>10.</td>
<td>Mponuahene</td>
<td>In charge of Paramount stool land boundaries</td>
</tr>
<tr>
<td>11.</td>
<td>Dumankwahene</td>
<td>Moves closely with Kyidomhene behind the Omanhene in time of war</td>
</tr>
</tbody>
</table>
**APPENDIX x: LIST OF OTHER CHIEFTAINCY/PRIESTLY OFFICES OF TTC/TTA**

<table>
<thead>
<tr>
<th>NO.</th>
<th>STATUS</th>
<th>FUNCTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Ta Mensa Bosomfour</td>
<td>Chief Priest of TTA</td>
</tr>
<tr>
<td>2.</td>
<td>Botwerewa Bosomfour</td>
<td>Priest of Botwerewa deity at Traa</td>
</tr>
<tr>
<td>3.</td>
<td>Atiekosa Bosomfour</td>
<td>Priest of Atiekosa deity</td>
</tr>
<tr>
<td>4.</td>
<td>Kradwarefourhene</td>
<td>In charge of soul purification</td>
</tr>
<tr>
<td>5.</td>
<td>Sodohene</td>
<td>Chief Matron</td>
</tr>
<tr>
<td>6.</td>
<td>Adumhene</td>
<td>In charge of Omanhene's Sod-bearers</td>
</tr>
<tr>
<td>7.</td>
<td>Asuamehene</td>
<td>In charge of Omanhene's palanquin carriers</td>
</tr>
<tr>
<td>8.</td>
<td>Jebirihene</td>
<td>Performs purification rituals for the Mpra deity</td>
</tr>
<tr>
<td>9.</td>
<td>Nseniehene</td>
<td>He leads the stool carriers</td>
</tr>
<tr>
<td>10.</td>
<td>Akokohwedie</td>
<td>He verifies whether fresh yams are ready before Omanhene's yam festival</td>
</tr>
</tbody>
</table>
### APPENDIX xi: 2014 ANNUAL TECHIMAN YAM FESTIVAL PROGRAM OF ACTIVITIES

<table>
<thead>
<tr>
<th>DAY</th>
<th>DATE</th>
<th>ACTIVITY</th>
<th>FACILITATOR(S)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Friday (Fofie)</td>
<td>25/07/14</td>
<td>'Bayesen'. initiation of Fresh Yam Harvesting</td>
<td>Taa Mensah Bosomfour</td>
</tr>
<tr>
<td>Friday (Kruifie)</td>
<td>15/08/14</td>
<td>Collection of white clay (Hyireko) Puberty Initiation (Bragro) of Nifahemaa</td>
<td>Taa Mensah Bosomfour Nifahene Palace Nifahemaa/Aduanahemaa</td>
</tr>
<tr>
<td>Sunday (Munukwasie)</td>
<td>17/08/14</td>
<td>Pecking of Yam</td>
<td>Akokohwediehene</td>
</tr>
<tr>
<td>Monday (Fordjour)</td>
<td>18/08/14</td>
<td>Taa Mensah Bayedie Tanosohene Bayedie</td>
<td>Taa Mensah Bosomfour Afutuhene/Tanosohene</td>
</tr>
<tr>
<td>Friday (Kwafie)</td>
<td>22/08/14</td>
<td>Bosomfour Bayedie</td>
<td>Taa Mensah Bosomfour</td>
</tr>
<tr>
<td>Saturday (Monomemene)</td>
<td>23/08/14</td>
<td>Launch of 10th Anniversary Traditional Priests/Priestesses Under 15 Football Match</td>
<td>Ohene Ameyaw Palace Taa Mensah Bosomfour Ohene Ameyaw Park</td>
</tr>
<tr>
<td>Sunday (Fokwasie)</td>
<td>24/08/14</td>
<td>Division 3 Football Match Ladies Football Match</td>
<td>Ohene Ameyaw Park</td>
</tr>
<tr>
<td>Friday (Munufie)</td>
<td>29/08/14</td>
<td>Omanhemaa &amp; Others Bayedie</td>
<td>• Omanhemaa</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Adontehene</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Nifahene/Aduanahene</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Atipimhene/Takofianohene</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Gyasewahene/Aworowahene</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Sanaahene/Twimiahene</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Mponohene/Subinso No. 2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Asonahene/Dampaso - Offuman No. 2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Tuntuhene/Bamirihene</td>
</tr>
<tr>
<td>Saturday (Fomemene)</td>
<td>30/08/14</td>
<td>Manwerehene Bayedie Clean-up Exercise/Tree Planting/Peace Forum Health Screening &amp; Blood Donation</td>
<td>Manwerehene/Koasehene Sponsors 7am - 11.30am</td>
</tr>
</tbody>
</table>
# Appendix

**APPENDIX xii: 2014 Annual Techiman Yam Festival Program**

<table>
<thead>
<tr>
<th>Date</th>
<th>Activity</th>
<th>Location/Participants</th>
</tr>
</thead>
</table>
| Sunday (Nwonokwasie) 31/08/14 | Kronte & Others Bayedie                                                    | • Krontihene  
  • Twafohene  
  • Asamanhene/New Techimanhene  
  • Akyeamehene  
  • Adaathene  
  • Awerempemhene |
| Wednesday (Kwawukuo) 03/09/14 | Bicycle Race Competition                                                  | Omanhene's Palace                                                                      |
| Thursday (Monoyawoo) 04/09/14 | Finals of JHS Quiz Competition  
  Festival Cooking  
  Context  
  Street Jams/Life Band | Planning Committee/Sponsors                                                                 |
| Friday (Fofie Kese) 05/09/14 | Ohene Ameyaw & Others Bayedie  
  (Climax)  
  Morning: Omanhene sits in state to receive homage | • Omanhene  
  • Gyasehene  
  • Ankobehene  
  • Oyokohene/Buoyemhene |
| Saturday (Nwonomemene) 06/09/14 | Morning  
  Omanhene Sits in state  
  **Afternoon**  
  Grand Durbar of chiefs and people of Techiman  
  **Evening**  
  Performance by Priests and Priestesses  
  **Night**  
  Festival Train | Methodist School Park  
  Forecourt of Omanhene's palace  
  Sponsors |
| Saturday (Nwonomemene) 06/09/14 | Banmu Bayedie                                                            | Banmuhene/Hansuahene                                                                   |
| Sunday (Nkyikwasie) 07/09/14  | Morning  
  Non-Denominational                                                       | Local Council of Churches                                                               |
<table>
<thead>
<tr>
<th>Day</th>
<th>Date</th>
<th>Event Description</th>
<th>Sponsors</th>
</tr>
</thead>
</table>
| Sunday            | 07/09/14  | Thanksgiving Service  
Football Gala Performance by priests | Taa Mensah Bosomfour                           |
<p>| Monday (Krudwour) | 08/09/14  | Dabehene Bayedie                                      | Dabehene/Kentenhene                           |
| Tuesday (Kwabena) | 09/09/14  | Observing rituals of Mrph Fetish Priest               | Jebirihehene                                  |
| Thursday          | 11/09/14  | Observing Soul Purification                           | Koradwarefourhene                             |
| Friday (Nwonafie) | 12/09/14  | Kyidom Bayedie Dumakwa Bayedie                        | Kyidomhene/Krobohene Dimankwahene/Konimasehene |
| Thursday (Nwonayawour) | 18/09/14 | Kradware Nyiano                                       | Kradwarehene                                  |
| Saturday (Kwamemene) | 27/09/14 | Benkum Bayedie                                        | Benkumhene/Forikromhene                       |
| Tuesday (Kwabena) | 30/09/14  | Akyempem Bayedie                                     | Akyempemhene/Tuobodomhene                     |
| Friday (Fofie Kese)| 17/10/14  | Akwamu Bayedie Tanoboase Bayedie                      | Akwamuhene Ekuonahene/Tanoboasehene           |</p>
<table>
<thead>
<tr>
<th>DATE</th>
<th>ACTIVITY</th>
<th>REMARKS</th>
<th>ACTION BY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Friday 5/03/16</td>
<td>Hyereko Collection of white clay</td>
<td>White clay is collected from the Aponkosu river and used to decorate the shrines. Priests and priestesses spread the white clay on themselves when they are possessed by the spirits.</td>
<td>Taa Mensah Bosomfour</td>
</tr>
<tr>
<td>Tuesday 8/03/16</td>
<td>Nnunsintuo (Removal of stumps)</td>
<td>The gods are paraded through the principal streets of the city to destroy any evil charms that might have been planted by an enemy</td>
<td>Taa Mensah Bosomfour</td>
</tr>
<tr>
<td>11/03/16</td>
<td>Talk show at the Classic FM</td>
<td>To inform the public about this year's Apoo Festival celebration</td>
<td>Planning Committee</td>
</tr>
<tr>
<td>14/03/16</td>
<td>Talk show at Adepa FM</td>
<td>-do-</td>
<td>-do-</td>
</tr>
<tr>
<td>16/03/16</td>
<td>Talk show at Asta FM</td>
<td>-do-</td>
<td>-do-</td>
</tr>
<tr>
<td></td>
<td>Customary rites</td>
<td>Visit to the Atweredaa river by Nananom for customary rites towards the Asahwie rituals</td>
<td>Nana Adontenhene</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Curfew in Techiman township from 10.30pm to 4.00am</td>
<td></td>
</tr>
<tr>
<td>Thursday 17/03/16</td>
<td>Asaahwie</td>
<td>All chiefs and people gather at Adontenhene’s palace to bathe and drink some herbal concoctions meant to provide strength. The chiefs then test their strength through mock fighting.</td>
<td>Nana Adontenhene</td>
</tr>
<tr>
<td></td>
<td>Tug of war</td>
<td>The youth also engage in a tug of war</td>
<td>Planning Committee</td>
</tr>
<tr>
<td>Friday 18/03/16</td>
<td>Visit to the Royal Mausoleum</td>
<td>The Omanhene and the other chiefs visit the Royal Mausoleum to perform certain rites. Their return to town marks the beginning of the Apoo festival. This is led by the Banmuhene.</td>
<td>Nana Banmuhene</td>
</tr>
<tr>
<td>19/03/16</td>
<td>Health Walk</td>
<td>Health walk through some principal streets of the city by the Police, Fire service, TMA, Immigration service, keep fit clubs and other institutions.</td>
<td>Planning Committee</td>
</tr>
</tbody>
</table>
### APPENDIX xv: 2016 ANNUAL APOO FESTIVAL PROGRAM OF ACTIVITIES

<table>
<thead>
<tr>
<th>DATE</th>
<th>ACTIVITY</th>
<th>REMARKS</th>
<th>ACTION BY</th>
</tr>
</thead>
<tbody>
<tr>
<td>19/03/16</td>
<td>Health Screening</td>
<td>Free prostate, diabetes, general body scan and screening by Diamond Natural Health Center in collaboration with Medimoses and Vanmed Diagnostic Services. Free screening for Hepatitis B by INCAS diagnostic Services at the forecourt of Ohene Ameyaw Palace.</td>
<td>Medimoses and Vanme Diagnostic Services. Diamond Natural Health Center and INCAS Diagnostics</td>
</tr>
<tr>
<td>21/03/16</td>
<td>Talk show on all radio stations</td>
<td>To inform the public about this year’s Apoo Festival celebration</td>
<td>Planning Committee</td>
</tr>
<tr>
<td>Tuesday 22/03/16 Fobena</td>
<td>Apokotwie (Riding of horses)</td>
<td>Parading Taa Mensah, Taa Kwasi and Botwerewa through the streets to the frontiers of all the chiefs who will be waiting with their drinks for the Bosomfour to pour libation. The essence is to appeal to the ancestral spirits for safer grounds to carry out the festival. It also marks the beginning of the afternoon Apoo celebrations.</td>
<td>Nana Taa Mensah Bosomfour</td>
</tr>
<tr>
<td>Clean-up Exercise</td>
<td></td>
<td>Clean-up Exercise Phase I: Cleaning of small towns and communities around Techiman supervised by the Omanhene and the planning committee</td>
<td>Nananom, Community leaders and community folks</td>
</tr>
<tr>
<td>Clean-up Exercise</td>
<td></td>
<td>Clean-Up Exercise Phase II: Cleaning of Techiman township by the Police, Fire and Immigration Services, Keep Fit clubs, TMA and Nananom. Apoo Celebration</td>
<td>Planning Committee</td>
</tr>
<tr>
<td>Afternoon Apoo</td>
<td></td>
<td></td>
<td>Adontenhene, Tuntuhene Adaatihene</td>
</tr>
<tr>
<td>Wednesday 23/03/16 Nwonawukuo</td>
<td>Health Screening</td>
<td>Free Breast Cancer Screening by Lordina Foundation at the forecourt of the Omanhene's Palace</td>
<td>Lordina Foundation Planning Committee</td>
</tr>
<tr>
<td>Afternoon Apoo</td>
<td></td>
<td>Apoo Celebration</td>
<td>• Akwamuhene</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Twafourhene</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Atipimhene</td>
</tr>
</tbody>
</table>
# Appendix xvi: 2016 Annual Apɔɔ Festival Programme of Activities

<table>
<thead>
<tr>
<th>Date</th>
<th>Activity</th>
<th>Remarks</th>
<th>Action By</th>
</tr>
</thead>
</table>
| Thursday 24/03/16 Nkyiyawoo | Health Screening | Free Screening for Hepatitis B by INCAS diagnostic Services and Diamond Natural Health Center | INCAS Diagnostics and Diamond Natural Health Center  
• Krontihene  
• Nifahene  
• Awerempemhene  
• Manwerehene |
|                 | Afternoon Apɔɔ            | Apɔɔ Celebration                                                        | Festival Committee                                                     |
|                 | Home Coming               | Welcoming all people with ancestral lineage in Bono Techiman           |                                                                      |
| Friday 25/03/16 Krufie | Apɔɔ Fiada                | The Climax of the Apɔɔ Festival. All the people within the TTA as well as strangers converge in the city to celebrate the Apɔɔ in grand style. | Omanhene led by Masedanhene and all chiefs and people within and without the TTA. |
|                 | Afternoon 1pm - 3pm       | Grand Durbar at the Methodist School Park                              | Planning Committee                                                     |
| Saturday 26/03/16 Kwamemene | Priestesses dance         | Performance by traditional religious priestesses                       | Nana Taa Mensah Bosomfour  
• Benkumhene  
• Jamahene  
• Nkwaesohene |
|                 | Afternoon Apɔɔ            | Apɔɔ Celebration                                                        |                                                                      |
| Sunday 27/03/16 Monokwasie | Priests dance            | Performance by traditional religious priests                           | Nana Taa Mensah Bosomfour  
• Akyeamhene  
• Dabehene  
• Sansamahene |
|                 | Afternoon Apɔɔ            | Apɔɔ Celebration                                                        | Planning Committee                                                     |
|                 | Evening at 6pm            | Face of Apɔɔ 2016 Beauty Contest Venue: Akina City                     |                                                                      |
| 28/03/16 Fordwoo | Rituals to end Apɔɔ       | Last day of Apɔɔ Festival: Rituals in the Tano river to end the Apɔɔ  | Taa Mensah Bosomfour  
• Ankobeahene  
• Gyasehene  
• Aworowahene |
|                 | Afternoon Apɔɔ            | Apɔɔ Celebration                                                        |                                                                      |
| 03/04/16 Nyiano (Run-off) | Nyiano                   | Fokwasie - Nyiano                                                       | Taa Mensah Bosomfour                                                     |
APPENDIX - xvii

OUTDOORING CEREMONY OF NANA OWUSU AMEYAW (NEW CHIEF OF TWIMIA NKWANTA IN THE TECHIMAN TRADITIONAL AREA)

PROGRAMME OUTLINE

- Opening Prayer
- Welcome Address
- Introduction of Chairman and other dignitaries
- Chairman’s Response
- Song
- Speech by the Representative of the Abusua (Family)
- Prayer for the New Chief by Pastor
- Presentation of the Chief’s Throne (by the Family)
- Speech by the Nana Owusu Ameyaw (The new chief)
- Prayer of Consecration and Blessing on the Throne by Pastor
- Presentation of Gifts to the New Chief
- Chairman’s Closing Remarks
- Vote of Thanks
- Closing Prayer and Benediction by Pastor