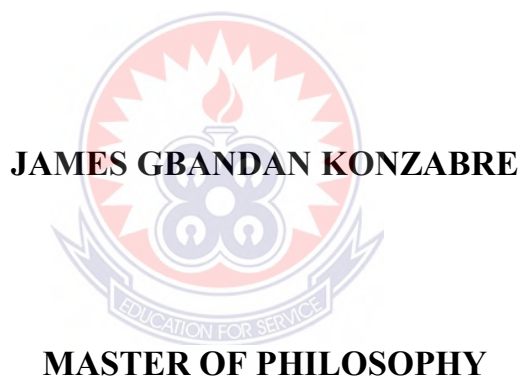


UNIVERSITY OF EDUCATION, WINNEBA

**EXAMINATION OF THE ROLE OF QUEEN MOTHERS IN TALENSI
TRADITIONAL AREA**



2021

UNIVERSITY OF EDUCATION, WINNEBA

**EXAMINATION OF THE ROLE OF QUEEN MOTHERS IN TALENSI
TRADITIONAL AREA**

JAMES GBANDAN KONZABRE

200027762



**A thesis in the Department of Social Studies Education,
Faculty of Social Sciences Education, submitted to the School of
Graduate Studies, in partial fulfillment
of the requirements for the award of the degree of
Master of Philosophy
(Social Studies)
in the University of Education, Winneba**

FEBRUARY, 2021

DECLARATION

Student's Declaration

I, James Gbandan Konzabre, declare that this thesis, with the exception of quotations and references contained in published works which have all been identified and duly acknowledged, is entirely my own original work, and it has not been submitted, either in part or whole, for another degree elsewhere.

Signature:

Date:

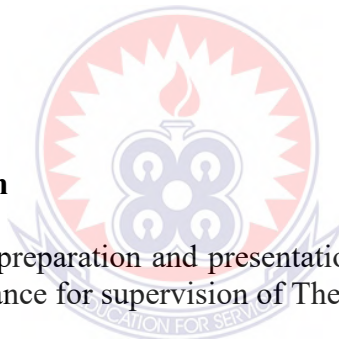
Supervisor's Declaration

I hereby declare that the preparation and presentation of this work was supervised in accordance with the guidance for supervision of Thesis as laid down by the University of Education, Winneba.

Name of Supervisor: Dr David Naya Zuure

Signature:

Date:



DEDICATION

This work is dedicated to my children; Justin Yinteb Konzabre and Janis Boabmahmi Konzabre



ACKNOWLEDGEMENTS

This work would not have been possible without consulting the works of other authors and authorities in the field. I am very grateful to those authors whose work either directly or indirectly contributed to the success of this work.

My supervisor, Dr David Naya Zuure of the Department of African Studies has contributed immensely to the realization of the work. I would forever appreciate your insightful suggestions, encouragement, and immeasurable inputs in ensuring the study came to fruition. To all other lecturers of the Department of Social Studies Education especially Dr Isaac Eshun, I sincerely thank you for contributing to the advancement of my academic and professional life.



TABLE OF CONTENTS

Contents	Page
DECLARATION	iii
DEDICATION	iv
ACKNOWLEDGEMENTS	v
TABLE OF CONTENTS	vi
LIST OF TABLE	viii
LIST OF FIGURES	ix
GLOSSARY OF WORDS	x
ABSTRACT	xiii
CHAPTER ONE: INTRODUCTION	1
1.1 Background to the Study	1
1.2 Statement of the Problem	5
1.3 Purpose of the Study	6
1.4 Objectives of the Study	6
1.5 Research Questions	7
1.6 Significance of the Study	7
1.7 Delimitation	9
1.8 Organization of the Study	10
CHAPTER TWO: LITERATURE REVIEW	12
2.0 Introduction	12
2.1 Theoretical Framework	12
2.2 Conceptual and Empirical Reviews	20
2.3 Chapter Summary	39
CHAPTER THREE: METHODOLOGY	41
3.0 Introduction	41
3.1 Research Approach	41
3.2 Research Design	44
3.3 Population and Sample Size Selection	46

3.4	Sampling Procedures	47
3.5	Data Collection Instruments	49
3.6	Nature of Data	52
3.7	Data Analysis	52
3.8	Ethical Considerations in Data Collection	53
3.9	Trustworthiness of Data	57
3.10	Study Settings	59
CHAPTER FOUR: FINDINGS AND DISCUSSION		67
4.0	Introduction	67
4.1	Requirements for Enskinment as Queen Mother	67
4.2	Enskinment Processes of Queen Mothers	77
4.3	Role of Queen Mothers	80
4.4	Contributions of Queen Mothers to Socio-economic Development	83
4.5	Major Findings	85
4.6	Summary	87
CHAPTER FIVE: SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS		89
5.0	Introduction	89
5.2	Conclusions	91
5.3	Recommendations	92
5.4	Limitations of the Study	92
REFERENCES		95
APPENDICES		100
APPENDIX A:	Introductory Letter	100
APPENDIX B:	Interview Schedule for Queen Mothers	102
APPENDIX C:	Focus Group Discussion Guide for Community Members	103
APPENDIX D:	Information Sheet	104
APPENDIX E:	Consent Form	106

LIST OF TABLE

Table	Page
3.1: Socio-cultural features of Talensi traditional area	66



LIST OF FIGURES

Figure	Page
2.1: Model of conceptual framework of the literature review	23
2.2: Structure of the Chieftaincy institution in Ghana	30



GLOSSARY OF WORDS

<i>Adikrofo</i>	A chief in a lower level of the chieftaincy structure in Ghana usually equated to a headman.
<i>Adwesuhemaa</i>	The title of the queen mother of Ejisu (Edwesu), a town in the Ashanti Region of Ghana.
<i>Boaram</i>	An annual festival celebrated by Tengzug, Wakii, Shia, Yinduri, Santeng, and Gbeogo communities of the Talensi traditional area on the first day the new moon is sighted in November to thank God for good harvest.
<i>Daa</i>	An annual festival celebrated by Tongo, Sheaga, Baare, Yameriga, Sakorit, Yagzore, and Puso-Namongo communities of the Talensi traditional area usually in the 3 rd week of October to mark the end of the harvest season and thank God for bumper harvest.
<i>Golob</i>	An annual major festival celebrated by Tengzug, Wakii, Shia, Yinduri, Santeng, and Gbeogo communities of the Talensi traditional area around the 3 rd week of March to mark the beginning of the planting season.
<i>Magajia</i>	Women's opinion leader common in northern Ghana who until the introduction of queen mothers to some communities in the north wielded power and influence comparable to queen mothers.
<i>Magajias</i>	The plural form of Magajia.
<i>Mogya</i>	Blood
<i>Nabt</i>	The language (dialect) spoken by Namnam.
<i>Namnam</i>	People who hail from the Nabdam district.
<i>Namoanaab</i>	One of the few sub-divisional chiefs in Talenteng who is directly enskinned by the assigns of Nayire.
<i>Namoos</i>	A section or group of Talensi who are descendants of migrants of Mamprusi in Talenteng.
<i>Nayire</i>	A title of the overlord (the Grand Monarch) of the Mamprugu kingdom.

<i>Obaa na owoo ohene</i>	A popular proverb among the Akan speaking people which literally means it is a woman who gives birth to a chief.
<i>Pito</i>	A common alcoholic beverage in northern Ghana locally prepared from malted cereals especially millet and sorghum.
<i>Poanaab</i>	Queen mother
<i>Poananam</i>	The plural form of queen mother.
<i>Primus inter pares</i>	The Senior most person among the ruling class.
<i>Talen</i>	The language/dialect spoken by the Talensi.
<i>Talensi</i>	The people from the Talensi traditional area.
<i>Talenteng</i>	The land of the Talensi (Tallensi)
<i>Talis</i>	A section or group of Talensi considered as the indigenous people.
<i>Teng</i>	An area or stretch of land which is under the control of a Tindan and/ or chief.
<i>Tenglebgre</i>	A festival celebrated by the people of Kulpeliga, Datoku, Gaare, Gbani Tindongo, Namoalugu and Duusi of the Talensi traditional area to mark the end of harvesting of crops and usher in the New Year. It is usually celebrated annually between the 6 th – 9 th day of the second but last traditional calendar month of the year (around November).
<i>Tindan</i>	The chief priest of a particular area entrusted with powers by the gods to superintend over the land and cater for the spiritual needs of his people. The Tindan together with the chief are co-rulers of any community within Talenteng. In some places in Talenteng, only the Tindan rules the area.
<i>Tindanam</i>	The plural form of Tindan.
<i>Tingama</i>	An annual festival celebrated on the 28 th day of the last month of the traditional calendar (usually but not

always in December) by the people of Winkogo, and Pwalugu of the Talensi traditional area to thank God for His blessing during the cropping season and also mark the end of the harvesting of farm produce.

Tongbana

Shrines

Tongraan

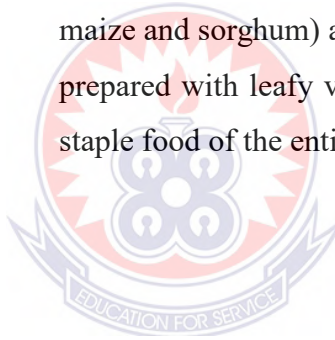
The title of the paramount chief of the Talensi traditional area.

Trokosi

A traditional practice where young girls are made slaves to shrines or deities to appease the gods for crimes or wrongs that were committed by their family members. It is a form of ritual servitude practiced by the Ewe tribe in Ghana and some parts of Togo and Benin.

Tou Zaafi

A meal prepared with flour of cereals (mainly millet, maize and sorghum) and served with soup usually prepared with leafy vegetables or okro (okra). It is the staple food of the entire five regions of northern Ghana.



ABSTRACT

This research work examined the role of queen mothers in Talensi traditional area. The main objectives of the study were to determine the requirements as well as discover the processes involved in the selection and enskinment of queen mothers and also explore the contributions queen mothers make to the socio-economic development of Talensi traditional area. The work was a case study of 9 purposively selected queen mothers and 9 conveniently selected members of Talensi traditional area. In-depths interview and focus group discussion were the research instruments used and data were analysed thematically. The study found out that queen mothers perform assistive roles to chiefs through installation of *Magajias*, settlement of matrimonial disputes, protection of women and children interest and initiation of development projects. The study concludes that the requirements for becoming a queen mother are same for a chief and are purely rooted in custom and tradition and there is no prescriptive roles for queen mothers in Talensi traditional area. It is recommended that since the position of queen mothers has been accepted in Talensi traditional area, their roles should be properly prescribed and made known so that their works as queen mothers can be assessed; and the Talensi traditional authority in selecting qualified persons to be enskinned as queen mothers must put premium on those with clout and stature to promote socio-economic development in the traditional area.



CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The establishment of strong political institutions is essential for the proper existence of any state. Their effective functioning leads to a stable democratic state thereby promoting socio-economic advancement. The chieftaincy institution which is a traditional political institution has over the years made significant contribution to the development of Ghana. This notwithstanding, it has also seen dynamics in the performance of its functions. Marfo and Musah (2018) opine that during the pre-colonial era, chiefs were mainly preoccupied with exercising executive, legislative, and judicial powers over the people in their jurisdictions. This means chiefs performed all the three organs of modern day government concurrently. This presupposes that chiefs made laws, ensured that such laws were strictly adhered to, and settled disputes brought before them. Marfo and Musah also added that chiefs acted as Commander-in-Chiefs of the various states, custodians of customs, tradition, land and other property and in the case of southern Ghana served as spiritual leaders. Another important role chiefs played during this era according to Marfo and Musah was to lead their people during warfare primarily in defence of their territories or to extend their territories.

The authority and power chiefs had in the performance of their duties have diminished and metamorphosed due to the presence and practice of modern democratic system of governance. Even though this has not made the institution moribund, Marfo and Musah (2018) assert that with the advent of modern democratic political governance system and its adjunct administration of justice, the institution of

chieftaincy including its authority and power has largely been taken away by the state. This assertion is even pronounced in terms of the legislative and adjudicative functions of chiefs. With the existence of parliament and the decentralisation system, the function of chiefs making laws is receded to these institutions. Also, the law courts are now mainly responsible for settling disputes thereby reducing the power of chiefs. Although the authority and power of chiefs have diminished in our current political dispensation, the institution nonetheless, continues to enjoy popular and widespread acceptance and recognition by modern state actors (Marfo & Musah, 2018). It is therefore, not surprising that chiefs have institutional representation in some public boards, departments and agencies and they continue to be agents of development in our communities.

According to Owusu-Mensah et al. (2015) the chieftaincy institution is the most enduring establishment in Ghana's political history. Its ability to transcend pre-colonial, colonial, and post-colonial eras as well as the three regimes: one-party, multi-party, and military demonstrates its resilience. In a study that examined the position of the chieftaincy institution in modern political system of Ghana, Marfo and Musah (2018) concluded that the traditional Ghanaian political institution, the chieftaincy institution, plays a critical role in modern Ghana's justice administrative set up notwithstanding the political environment in which the institution finds itself.

In time past among the Talensi traditional area which was an acephalous society, there were no chiefs but councils and elders under the authority of the earth or chief priests known as *Tindanam* (plural). In the view of National Commission for Civic Education (2011) the *Tindan* (singular) was head of the first family that settled in every new village. They were the only people who knew and were in turn known by the ancestral

spirits and the earth deities. The *Tindanam* generally played the role of mediators between the community members and the earth deities. They were also responsible for allocating lands to new settlers and collecting from such new settlers' tithes, offerings and sacrifices. In general terms, common practice and usage, the term chief often connotes male while queen mother connotes females. This may be implied by the Chieftaincy Act, 2008, Act 759 where Section 57 (1) defines a chief to include queen mother but also tries to make that distinction by the use of the two terms. Although, the term chief is associated with the male sex, there are certain instances and places where chiefs are females and are not necessarily queen mothers. This would be discussed in detailed in the preceding paragraphs.

Queen mothers play significant roles in society and their involvement in the governance process of their communities is well known by many. In Ghana and probably in other African countries, chiefs and queen mothers have collaborated closely in the governance of their traditional areas. The National Commission for Civic Education (2011) reported that the colonialists during the era of colonial rule found favour with chiefs thereby neglecting queen mothers in their dealings with the local people. This obviously dwindled the influence of queen mothers and reduced them to ceremonial leaders whilst the chiefs on the other hand, wielded tremendous social, political, and economic powers. The study further indicated that even after the country gained political independence in 1957, the new government didn't see the need to include queen mothers in regional institutional representation, and as a result, their role in governance became dwindled.

Today queen mothers are becoming increasingly respected and powerful in the communities where they reign. Some of them are well educated, connected and better

placed to reclaim their traditional role and probably even modernize it. They are also custodians of the cultural traditions and are mostly responsible for looking after or protecting women and children in their communities. Undoubtedly, queen mothers in most communities have become ambassadors for girls' education and crusaders against female genital mutilation, early marriage, poverty, and child malnutrition.

In order to give credence to the institution, the Chieftaincy Act, 2008, Act 759 in its Section 57 (1) clearly stipulates who a chief is. The Act defines chief as “a person, who, hailing from the appropriate family and lineage, has been validly nominated, elected or selected and enstooled, enskinned or installed as a chief or queen mother in accordance with the relevant customary law and usage”. This definition by the Act gives legal backing to the existence and reign of both chiefs and queen mothers. In practice however, chiefs in both northern and southern Ghana are usually and mostly male traditional leaders whilst queen mothers are female traditional leaders. However, there are few exceptional traditional areas where chiefs are female. For instance, in Mamprugu, female chiefs occupy the skins of Wudua, Dindani and Saani variously called Samire or Samini (National Commission for Civic Education, 2011). Beyond the sex differentiation, there exist other noticeable differences between chiefs and queen mothers. For instance, in terms of power, influence, authority, role, resource access, and succession lines, there are marked differences between chiefs and queen mothers especially in northern Ghana. For traditional political governance to take its rightful place in the geopolitics of the country, it would be appropriate the Chieftaincy Act of Ghana makes a clear delineation between chiefs and queen mothers in terms of power and role.

1.2 Statement of the Problem

Although the traditional governance system is resilient and vibrant and has been practiced for a very long time in Ghana, it does not sufficiently and succinctly give proper recognition to the roles and responsibilities of queen mothers. Their exclusion in some regional houses of chiefs is a clear manifestation of the above assertion. In southern Ghana where the institution of queen mothers has existed for considerable period of time, there are some specific roles and responsibilities they perform in the discharge of their duties. They form part of the nomination and installation process of a chief. They are also in charge of women development issues and can even act as a chief in the absence of the male chief.

The Talensi traditional area had a unique culture that recognised *Tindanam* and chiefs as leaders of traditional authority. This was the situation in post-colonial era (Fortes, 1940). In recent times, the dynamic nature of culture has introduced female traditional rulers (queen mothers) to some parts of the traditional area. In spite of the inclusion and existence of these queen mothers in the traditional governance structures and systems in Talensi traditional area for some considerable time now, there has not been clear or defined roles and responsibilities for these queen mothers. Their line of authority and power remains unknown to members of their communities and the traditional area as a whole. Additionally, the requirements needed for one to become a queen mother is not exactly known. Also, the selection and installation processes of queen mothers in the traditional area have no known and documented procedures which resonate well with the people and culture of the area.

The concept and institutionalisation of queen mothers in traditional governance system in northern Ghana especially in Talensi traditional area is basically a process

of acculturation largely traced to the people and culture of Akans of southern Ghana and since queen mothers have been introduced to some communities in the Talensi traditional area for some time now, this study will ascertain the real roles these queen mothers play. The study also seeks to determine the requirements needed for one to become a queen mother in Talensi traditional area and equally discover the processes involved in the selection and installation of queen mothers in Talensi traditional area.

1.3 Purpose of the Study

The purpose of the study was to determine the requirements needed for one to be enskinned a queen mother in the Talensi traditional area, discover the processes involved in the selection and installation of queen mothers in Talensi traditional area and examine the roles queen mothers play in the Talensi traditional area.

1.4 Objectives of the Study

The objectives of this research were:

1. determine the requirements needed for becoming a queen mother in Talensi traditional area
2. discover the processes involved in the selection and installation of queen mothers in Talensi traditional area
3. examine the roles queen mothers play in the Talensi traditional area
4. explore the contributions queen mothers make in the socio-economic development of the Talensi traditional area

1.5 Research Questions

The researcher was guided by the following questions:

1. What are the requirements for becoming a queen mother in Talensi traditional area?
2. How are queen mothers selected and installed in Talensi traditional area?
3. What are the roles of queen mothers in the Talensi traditional area?
4. What contributions do queen mothers make in the socio-economic development of the Talensi traditional area?

1.6 Significance of the Study

The findings and recommendations of this research if adopted and implemented by traditional authority in Talensi in particular and northern Ghana in general would help streamline and properly align the traditional political governance system. This would help simplify traditional governance and make it relevant to the ordinary person on whose mandate traditional authority or power ought to be exercised. The study has also laid bare the processes and procedures that are involved in selecting and installing queen mothers and who qualifies to be a queen mother in the Talensi traditional area. The work is therefore intentioned and intended to help minimize if not avoid disputes in selecting and installing queen mothers. It is a known fact that some of the chieftaincy disputes witnessed in the country are as a result of disagreement over the processes and procedures used in installing, enskinning or enstooling chiefs. A classic example is the current chieftaincy dispute in the Bolgatanga traditional area. The researcher is of the firm conviction that this study would be beneficial to traditional authority especially the Talensi traditional council since the processes in the installation of queen mothers in Talensi are clearly expatiated in this work.

Institutions do not exist for the sake of their names but rather the role they play in the lives of the people. The participation of queen mothers in traditional governance of communities in the Talensi traditional area is relatively new. Hitherto, communities were absolutely governed by *Tindanam*, chiefs and modern political leaders. The extent to which queen mothers have discharged their duties and their relevance in contemporary political governance system remain a debate to most Ghanaians. Also, an assumption that the mere existence of queen mothers translates into the actual performance of their roles may not necessarily be the case. No doubt, there are controversies from various social and political commentators regarding the relevance and level of involvement of these queen mothers in traditional political governance system. On daily basis, social commentators and political analysts comment on the workings of the institution with little or no empirical evidence. The study would significantly add information to the socio-political discourse on traditional political governance system. This study would therefore afford the commentators and analysts opportunity to have a deeper insight into the issues pertaining to queen mothers' role in community development. Ultimately, social commentators and political analysts would be better informed to educate the general public on issues that relate to the chieftaincy institution particularly queen mothers.

Also, available literature on queen mothers' role, influence and impact in governance is largely of southern Ghana setting. This is understandably so because the concept and practice of queen mothers is popular in southern Ghana than northern Ghana. This study is therefore appropriate and timely because it would add to the scanty existing literature on queen mothers role, influence and impact in the traditional governance system in northern Ghana if not set the pace for further studies. This would give government functionaries and policy makers' reliable information to

enable them streamline policies and programmes that will lead to the realization of the country's local government goals in particular and the overall development of the nation in general.

The study would also be of significance to the Upper East Regional House of Chiefs and by extension the National House of Chiefs. This is because the study came up with the criteria one must satisfy before she is installed a queen mother as well as the processes one must undergo in order to be installed a queen mother. This obviously will set the tone or standard for installing queen mothers as well as minimized conflicts in the installation of queen mothers. Finally, the study would serve as basis for other researchers who may want to undertake similar studies on queen mothers or other related areas of interest.

1.7 Delimitation

This study sought to cover the role of queen mothers in the development of the Talensi traditional area. It looked at the structure of the traditional governance system and the qualification and requirements needed for one to become a queen mother in the Talensi traditional area. The study equally focused on the processes and procedures involved in selecting and installing queen mothers in the Talensi traditional area.

It is important to note that this single educational research cannot comprehensively cover all the issues pertaining to the work of queen mothers in the Talensi traditional area because the traditional political institution has cross-cultural issues and is multi-dimensional in nature. Additionally, researches by their nature are costly and time consuming and this research cannot be an exception. It is for these very reasons that the researcher has limited his study to finding out the role of queen mothers in the

development of the Talensi traditional area only. The study does not extend to chiefs in the Talensi traditional area.

The study was confined to only nine (9) communities of the Talensi traditional area and not all the communities in the traditional area. These communities were Baare, Tongo-Beo, Gorogo, Separt, Tengzug, Yameriga, Shia, Yinduri and Pwalugu. In each of these communities, the respective queen mothers and one (1) indigene formed the subjects for the study.

1.8 Organization of the Study

This research work looked at the role of queen mothers in the development of the Talensi traditional area. The work is presented in five (5) chapters. Chapter one (1) introduces the study. It is sub-divided into several sub-topics. These are background to the study, statement of the problem, purpose of the study, and objectives of the research. The rest are research questions, justification of the study, significance of the study, organization of the research work, delimitation and study settings.

Chapter two (2) deals with literature review of the study. The chapter looks at the theoretical and conceptual frameworks of the review. The conceptual literature review is done under the following themes: The traditional governance structure, the selection and installation processes and procedures of queen mothers, the role of queen mothers in traditional governance, and the qualification and requirements for one to be enskinned queen mother in Talensi traditional area. The literature review also looks at the empirical perspectives of the topic under discussion with reference to the above themes.

Chapter three (3) concerns itself with methodology of the research. It discusses this under the following topics: research design, population and sample size, sampling procedures, research instruments, nature of data, method of data analysis, validity and reliability of the study, and ethical consideration. Chapter four (4) has to do with the discussion and analysis of the results. The last chapter which is chapter five (5) concentrates on the summary of the findings, conclusions and recommendations. The chapter is sub-divided into introduction, summary of findings, conclusions, and recommendations.



CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter deals with the review of related literature on the topic. It looks at the theoretical framework and existing literature on queen mothers. The review also looks at the conceptual and empirical framework of queen mothers. The chapter addresses this by focusing on the traditional governance structure, the qualification and requirements needed for becoming a queen mother, the selection and installation processes and procedures of queen mothers and the role of queen mothers in Talensi traditional area as well as their contribution to the socio-economic development of the area. The chapter ends with a summary of the literature review.

2.1 Theoretical Framework

The study is mainly grounded on the *role theory*. Even though the term role as a sociological concept has existed for long, it became prominent in sociological discourse through the works of George Herbert Mead, Jacob Levy Moreno, Talcott Parsons, Ralph Linton, and George Simmel. This theory is based on the premise that human beings behave predictably and that an individual behaviour is context-specific, based on the social position, situation and other factors. “Role theory explains roles by presuming that persons are members of social positions and hold expectations for their own behaviours and those of others” (Biddle, 1986, p. 67). This theory as stated earlier is linked to one of the significant distinctive features of social behaviour-the fact that individuals behave differently and predictably depending on their social identity and context. Each role is a set of rights, duties, norms, behaviours and expectations that a person must face and fulfill. The role theory fits into this study in a

sense that the research sought to examine the roles queen mothers play in the Talensi traditional area which is in tandem with the theory which seeks to explain roles certain individuals play by virtue of the social positions they occupy.

Although roles are ubiquitous, they generally vary among individuals especially when the contexts are different. It is exactly the reason why the roles queen mothers play in southern Ghana is not exactly the same as their counterparts in northern Ghana as elaborately espoused in subsequent review of literature in this study. Roles provide people with a sense of who they are or who they will become in an organizational set up. It is important to underscore that roles played by individuals to a large extent determines the welfare of organizations. In line with this view, Sluss et al. (2011) assert that it seems individuals as well as organizations cannot function without roles. Although role theory has at least five perspectives namely functional, structural, organizational, symbolic interactionist and cognitive role theory, only the first three will be discussed in this study as they directly relate to the study.

The concept of role as used in this theory has different prepositions. Some pundits believe that roles are basically expectations about how an individual ought to behave in a given situation or scenario. Some of the theorists who hold this view opine that a role is traditionally defined as a set of behavioural expectations attached to a position in an organised set of social relationships (Merton, 1957; Stryker, 2007; Stryker & Burke, 2000). Similarly, other theorists conceive role as “behaviour referring to normative expectation associated with a position in a social system” (Allen & van de Vliert, 1984, p. 3). Although the term expectation as used in the explanation of the concept role may be simple to comprehend, it has varied sociological perspectives. In line with the above assertion, Biddle (1986) posits that whereas many role theorists

assume expectations are norms which are prescriptive in nature, they can equally refer to beliefs (subjective probability) or even preferences (attitudes). This wider exposition of expectation reflected in respondents views about roles of queen mothers. When respondents were asked roles queen mothers play in the governance process of their communities, the answers given indicated individuals' expectation (norms, beliefs and attitudes) of their roles. For instance, some respondents said queen mothers support their chiefs in ruling the people while others said the contrary. This obviously is an indication that respondents had preferences and were also subjective in terms of roles queen mothers play.

Others also see role as how individuals actually behave in a given social position. Some scholars also have different views on the definition of role. Two of such scholars define role as “a particular set of norms that is organised about a function” (Bates & Harvey, 1975, p. 106). Another school of thought sees role as a “comprehensive pattern for behaviour and attitude” (Tuner, 1979, p. 124). Even though the term role has commonalities in the various definitions, it is also true there exist some confusion or differences in its usage. For instance, Biddle (1979) and Burt (1982) apply the term role to mean characteristic behaviours whilst Winship and Mandel (1983) basically see it as social parts to be played. Other authors notably Bates and Harvey (1975) and Zurcher (1983) also simply define role as ‘scripts’ for social conduct. In their estimation, social behaviour is considered an act performed by social actors where each person is restricted to play a part. The performance of one's role is associated with benefits and risks. The extent of the benefit or risk is largely determined by the cultural setting and the individual performing the role. In this review, role is defined as a behaviour exhibited by a person by virtue of his/ her social position. However or whichever way one conceives or perceives role;

The concept of role is one of the most popular ideas in the social sciences. At least 10% of all articles currently published in sociological journals use the term role in a technical sense, chapters on role theory appear in authoritative reviews of social psychology, essay volumes on role theory appear regularly, endless application of role ideas may be found in basic text for sociology and social psychology and role theory provides a perspectives for discussing or studying many social issues (Biddle, 1986, p. 67).

2.1.1 Functional perspectives of role theory

The functional approach to role theory is attributed to the work of Linton (1936) when he argued that role theory was a means for analyzing social systems and that roles were conceived as the dynamic aspect of societally recognised social positions. According to Biddle (1986), Linton's work on 'The study of man' did not formalize the functional role theory until the publications of (Parsons, 1951; Parsons & Shils, 1951). They asserted the functional role theory focuses on the characteristic behaviours of persons who occupy social positions within a stable social system. This assertion relates directly to this research since queen mothers occupy key positions within the social strata and the examination of their roles is the focus of the work. The theory posits that roles are conceived as the shared, normative expectation that prescribe and explain these behaviours. The adoption of this theory in the study allowed the researcher opportunity to gather information from participants on roles queen mothers play in Talensi traditional area against the background that these roles may presumably not be known by respondents. Since the theory assumes that actors in the social system have been taught or have knowledge of the values, norms and beliefs and may be relied upon to conform to these values and beliefs for their own conduct and sanction others for conformity or otherwise, it becomes imperative and integral to the study since queen mothers by virtue of their social positions generally uphold societal norms and sanction their subjects for non-conformity.

As a matter of principle, the theory believes social roles that are legitimate or appropriate must be conformed to by all persons whilst individuals who violate such role norms should be punished even if the punishment involves cost. The anticipation of rewards and punishment as well as the satisfaction of behaving in a pro-social way, account for why people conform to role requirements. For instance, in traditional governance system, some actors are compelled to behave according to the norms of the society either because they are afraid of the punishment that goes with non-conformity or the promise of a reward for good conduct or conformity. Kendie and Guri (as cited in Arthur & Dawda, 2015) asserted throughout the world, the institution of tradition and culture is one of the institutions that enforce rules, norms and values of the people primarily because it is clearly defined. The chieftaincy institution indeed has demonstrated significant legitimacy and ability in influencing their subjects to behave in manners and ways that are in conformity with the norms and values of the society. Even though this perspective to the role theory may be very popular, critics of the functionalist stance hold the view that roles are not always associated with identified social positions and that norms whether shared within the social system or not does not automatically lead to conformity of sanctioning. Additionally, changed conditions can render a social role outdated or illegitimate, in which case social pressures may bring about change in role.

2.1.2 Structural perspectives of role theory

The structural role theory perspectives according to Biddle (1986) focuses on social structures, conceived as stable organizations of sets of persons who share the same patterned behaviours that are directed towards other sets of persons in the structure. This perspectives of the role theory looks at the structural and functional aspects of status and role. This perspective tends to focus more on the social environment and

less on individuals and as a result, the emphasis is on social networks, role sets, analyzing behaviour and comparing social systems. The structural role perspective assumes that life is structured, and there is specific place for everything. It fits into the study in a sense that part of the research work examined the processes and procedures involved in installing queen mothers. In investigating this aspect of the study, the focus was on structural and functional role of the process rather than the individual roles played during the installation process. The study also compared and contrasted the processes involved in installing queen mothers in Akan society where the institution is more pronounced and the Talensi traditional area which in time past was an acephalous society. This apparently is the basis for use of the approach. The approach challenge, is the difficulty in dealing with persons who are non-conforming especially in a social system whose structures are not well organised.

2.1.3 Organizational perspectives of role theory

Organizational role theory mainly provides insight into the processes that affect the physical and emotional state of an individual in the workplace that affects their workplace behaviour (Kahn et al., 1964). Biddle (1986) is of the opinion organizational role theory focuses on social systems that are preplanned, task-oriented, and hierarchical. He believes roles in organizations are assumed to be associated with identified social position and form a vital function in the achievement of organizational goals. This perspective of the role theory fits into the study in a sense that the chieftaincy institution is an organization which is hierarchical in nature with its own set of aims and goals. Each level of the chieftaincy hierarchy has an assigned task to accomplish which feeds into the attainment of institution's overall goal- the promotion and preservation of our cultural heritage. For instance, the role of a queen mother at the paramountcy level is not the same as the divisional level. The

same principle applies between paramount chiefs and divisional chiefs. The Chieftaincy Act, 2008, Act 759 clearly delineates the traditional council from the divisional council in terms of powers and functions as in contained in Sections 12-21 of the Act.

According to Biddle (1986), organizational role theory assumptions appear to be limiting and precludes the study of roles that evolve or roles that are generated by non-normative expectations. This perspective to the role theory also assumes that organizations are rational and stable entities such that all conflicts within them are merely role conflicts, and once resolved, all actors or participants will surely be happy and productive. These assumptions may not necessarily be the case because not all conflicts within organizations and for that matter the chieftaincy institution are role conflicts. Some are merely value driven conflicts or conflicts over lack of resources.

2.1.4 Application of the role theory

As noted earlier, role theory works on the principle that human behaviour can be predicted and that a person behaviour is based on his/her status and the setting or context and that people who hold positions in society have expectant behaviour for themselves and others who may be their followers. This theory was practically applied in this study mainly during the data gathering stage. This study sought to examine the role queen mothers play in the Talensi traditional area and since the role theory was applied, the researcher interviewed queen mothers to explore their own understanding of the roles they expect themselves to be performing. As Biddle (1986) opined, members of social positions (queen mothers) hold expectations for their own behaviours and those of others. In line with Biddle thoughts, the researcher had to hold another focus group discussion with selected community members on the role of

queen mothers. This was understandably so because the researcher needed to also explore the community members views about the role of queen mothers. It is worth to note that holding expectations of someone's behaviour is reciprocal. Therefore queen mothers hold some beliefs, values, attitudes and norms of they themselves and that of the community members just as the community members have expectant behaviour of themselves and the queen mothers.

2.1.5 Relevance of the role theory

Role theory attempts to explain societal expectations of people in the context of who they are, and the external factors that may affect their behavior pattern. One significance of the theory is that it explains the reasons for people behaving in certain ways. This is so because the behaviour of a person is not only dictated by his/her values and attitudes but more importantly by the expectation others hold about him/her. Human beings are gregarious and a result, people can go that extra mile to behave or act in ways that may not necessarily sit well with their own value system but for the larger interest or expectation of society. The theory is therefore helping the social world to properly situate collective behaviour, communal spirit and group acts in the mist of personal behaviour and ideals.

Additionally, role theory (organizational perspective) is helpful in the success of an organization. This is so because in every organization they are laid down structures and roles for the actors of the organization to perform. Each person performs his/ her assigned role at a different level or stage of the organization and the cumulative effect is productivity would be enhanced. In general terms, society is structured and ordered and as result, individuals perform different duties at different levels all geared towards the achievement of organizational goals. In support of this view, Sluss et al. (2011)

assert that it will be impracticable for individuals as well as organizations to function without roles. It is important to add that role theory helps in identifying and defining roles for individuals. Therefore the role identity of individuals is credited to the theory. It must be noted that when an individual identifies with a particular role, the cumulative effect is that it leads to specialization and mastery of skills. This undoubtedly enhances productivity.

2.2 Conceptual and Empirical Reviews

The proper governance of society whichever forms it takes is very crucial for the efficient functioning and sustenance of society. It is extremely important that the society adopts a system of governance to regulate the conduct of people. In designing or fashioning out a system of governance, the goals and aspirations of the people, their social and cultural background and the norms and values of the society must critically be considered. In time past, the Ghanaian society designed and adopted for itself a traditional system of governance. This system is the chieftaincy institution. The institution had the powers to determine taxes and levy same on the people. The institution was also responsible for maintaining the cultural heritage and tradition of the people and had the mandate to settle disputes among the people. Chiefs could declare war with their neighbours for purposes of annexing such territories.

Consequently, chiefs are now seen as agents of development in our various communities. They are expected to initiate development projects in their traditional areas by raising funds from the people through levies. Beyond the mobilisation of funds, chiefs also mobilise the people for communal (developmental) projects as in desilting gutters, clean-up exercises, damming of rivers and streams, and rehabilitation of minor roads among others. Also, with the advent of modernity the

law courts have taken over most of the judiciary functions of chiefs but that notwithstanding, chiefs continue to be relevant in the settlement of disputes. For instance, disputes on land, customary practices and chieftaincy itself are best settled by chiefs. The protracted Dagbon chieftaincy dispute is a classic example where eminent chiefs led by the Asantehene managed to resolve after almost 16 years of disagreement.

Additionally, in southern Ghana chiefs remain the custodians of lands. They are therefore expected to release lands for development. There is no point emphasizing the fact that no development project exist in vacuum and as a result chiefs must release stool and skin lands vested in them for governmental projects and that of the traditional area projects. The chieftaincy institution is also relevant in the preservation of our cultural heritage. Culture is the basic fabric for our very existence. It defines who we are as Ghanaians; our norms, values, ideas, customs, beliefs, morals, and attitudes that are shared by all. Chiefs are therefore expected to lead the process of codification of customary law.

Traditional governance and modern democratic governance system are two concepts which are similar in practice. For instance, both systems perform legislative, judiciary and executive functions. Additionally, both systems are strongly backed by the 1992 Constitution of Ghana. Indeed, the chieftaincy institution is fully recognised and backed by the Constitution. Article 270 (2) of the Constitution states that:

Parliament shall have no power to enact any law which confers on any person or any authority the right to accord or withdraw recognition to or from a chief for any purpose whatsoever; or in any way detracts or derogates from the honour and dignity of the institution of chieftaincy.

It is important to note that Ghana being a democratic state has all the powers to decide the system of governance that is good for the realization of freedom and justice and accordingly, the country has chosen to combine traditional governance with modern democratic system.

In Akan tradition, the queen mother has her own stool separate from the stool of the chief. Her power and authority are not drawn from the chief but rather from her qualification (traditional demands relating to the stool). Apparently, this is a departure from other parts of the country notably northern Ghana where queen mothers draw their powers from the chiefs. The work they do is seen as a complementary role to that of the chiefs. Eventually, every community in the Akan society has its own queen mother and chief who are usually from the royal family, clan or lineage. According to Stoeltje (2006) the royal family is usually determined by considering the family that settled in the community first. The position of Stoeltje applies to almost the entire country as it is also the case in northern Ghana that the royal family is usually the first family that settled in the community. The only distinction in the case of northern Ghana and more particularly Talensi traditional area is the fact that royal families are mainly migrants or descendants of migrants. In Talensi traditional area, there is always a distinction between indigenes and migrants or descendants of migrants where only the latter can be made chiefs whilst the former are the *Tindanam*. The conceptual framework which is the basis for the literature review is seen in figure 2.1 below.

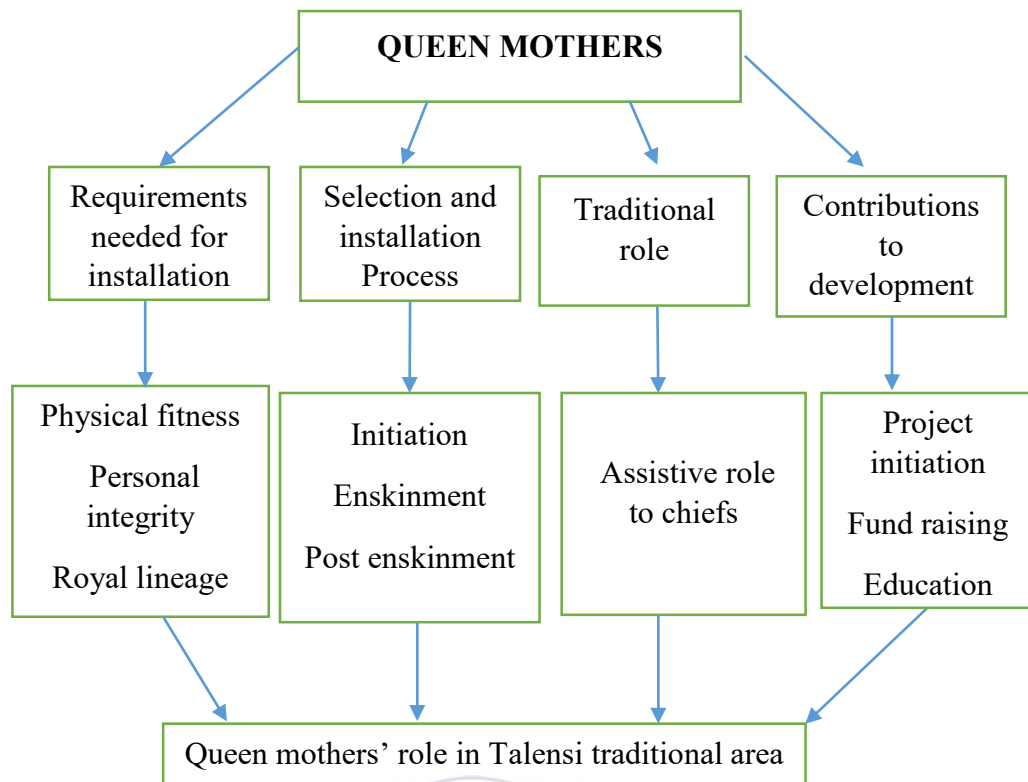


Figure 2.1: Model of conceptual framework of the literature review

Source: Researcher's Model (2021)

2.2.1 Requirements for becoming a queen mother

The requirements one must satisfy before he or she is installed a chief is not significantly different from that of a queen mother in most traditional areas in Ghana. One glaring requirement a person should fulfil before she is enskinned as a queen mother is that she must be able-bodied person. For instance, a woman who has lost any of the limbs is not qualified to be enskinned a queen mother. In Talensi traditional area, it is rare if not impossible to find a physically deformed person enskinned a queen mother or a chief. Generally persons with known and visible physical disabilities are not allowed to become queen mothers or chiefs. What may be allowed is when the person gets that physical disability whilst on the throne.

It will be recalled that when His Excellency, former President John Dramani Mahama nominated Dr Henry Seidu Danaa, visually impaired person in January, 2013 as Minister of Chieftaincy and Traditional Affairs, it was greeted with resistance. The public outcry was not merely because of his competence or ability to do the work but more importantly because of his visual impairment. Most chiefs in Ghana openly criticized his nomination because they are very much aware of the customary law that requires that visually impaired persons cannot be made chiefs. They therefore saw his nomination as an affront to the chieftaincy institution. However, the president stayed glued to his words and today Dr Danaa is known to be the first visually impaired person who got approval as a Minister of State in Ghana.

Although the President's decision to nominate Dr Danaa may have received enough criticisms, it is also important to note that his nomination was not out of place or law. On 5th February, 2013, joyonline.com, an online news portal hosted a story captioned "More chiefs oppose Dr Danaa's nomination as Chieftaincy Minister". In that story, Nana Yeboah Asuamah III of Adom in Berekum traditional area and Offinso Ampabamhene Barima Taykie Abiam publicly opposed the President's nomination after a similar public protest by Seikwahene Nana Kwaku Dwomo for same reason – visual impairment. It appears there was a missing link because, the former President did not nominate him for the position of a chief but rather as a Minister of State. Secondly, his decision was within the remit of both national laws and international protocols. The United Nations Convention on the Right of Persons with Disability does not subscribe to discriminatory practices. Article 5 (1) of the convention enjoins member countries to recognise that all persons are equal before the law and are entitled without any discrimination to equal protection and equal benefit of the law. In Article 5 (2) of the convention, it is categorically stated that "state parties shall

prohibit all discrimination on the basis of disability and guarantee to persons with disabilities equal and effective legal protection against discrimination on all grounds”.

At the national level, Persons with Disability Act, 2006, Act 715 does not subscribe to discrimination against persons with disability. The Disability Act in Section 1 states that “a person with disability shall not be deprived of the right to live with that person’s family or the right to participate in social, political, economic, creative or recreational activities”. Clearly, the chieftaincy institution which is a revered one of course may have its customary laws that may be considered suitable to the institution; but on a wider a scope, some may be in conflict with other relevant national laws and international protocols as espoused supra.

A very important requirement which qualifies a person to be enskinned as queen mother has to do with the person’s lineage. In the view of the National Commission for Civic Education (2011) African traditional governance may come in different forms among various ethnic groups and societies in Africa but despite the differences, on common element that through all of them is the devolution of power through ascription. By ascription they are referring to a person inheriting traditional authority or power by virtue of his/ her belongingness to a particular (royal) family, clan or lineage. The significance of this requirement is that a person cannot ascend to the throne as a queen mother if she does not hail from the royal family. Even though in Talensi traditional area it is often said chiefship is bought, it does not mean any wealthy person can buy it. The person’s pedigree must count first before wealth or riches can then give him/ her an additional advantage.

The character and personality traits of the person also counts so much when a person is being considered for enskinment as a queen mother. The Chieftaincy Act, 2008, Act

759 requires that a person for the position of a chief and by extension a queen mother should be honest, morally upright and should not have any record of criminal activities. Section 57 (2) of the Act stipulates that “a person does not qualify as a chief if that person has been convicted of high treason, treason, high crime or for any offence involving the security of the state, fraud, dishonesty or moral turpitude”. In general terms, a person for the position of queen mother must distinguish herself as a person of substance and nobility. It must be noted that the office of a queen mother is a public one and its occupant should be seen and judged by the public to be honest, trustworthy, open, impartial, and transparent.

2.2.2 Selection and installation process of queen mothers

The chieftaincy institution in many parts of Ghana has similar selection processes in terms of installing chiefs. Succession to the throne is usually by descent. By descent, it means the person must hail from the appropriate royal family or lineage. This makes the position of chief in many parts of Ghana an ascribed position. However, selection of people to these positions have over the years generated controversies in many traditional areas in Ghana. This is primarily attributable to kingmakers' selfish interest where in some of the instances, customs and traditions is not strictly followed but rather the interest and ego of the kingmakers take precedence.

The case of installing chiefs even with its associated challenges may not be cumbersome and complex like the installation of queen mothers. In Akan tradition where queen mothers have existed for a very long time, it is usually the head of the royal family together with the elders who choose the queen mother. Barnes (as cited in Ametewee et al., 2019, p. 15) stated the position of queen mother is hereditary in the following words:

Most women acquired the position of queen mother by virtue of heredity or marriage into a royal family. A queen mother could be the biological parent of a king (although this appears to have been infrequent); a classificatory mother, sister, daughter, or other relative; an in-law; an appointee; an influential member of the community; the wife or sister of a former ruler; or even an outsider (p.15).

The process is similar for enstoolment of chiefs and in most cases, the chief and the queen mother are related and the queen mother has a significant role in the determination of who becomes the chief. The person so nominated by the queen mother has to be accepted or endorsed by the kingmakers before he is enstooled as such. Although, the queen mother has the prerogative in determining who is made a chief, the final appointing authority is the kingmakers who may on stated grounds reject the nomination from the queen mother. When such situation arises, the queen mother is made to nominate another person for consideration.

In northern Ghana where the practice and reign of queen mothers is fairly new, the selection processes differ from one area to another. Whilst some queen mothers ascension to the throne has some semblance of ascribed status which is peculiar to queen mothers in Akan society, majority are selected on the bases of their achieved statuses. In a study conducted in Kaleo of the Nadowli District of the Upper West Region, on Ghanaian traditional women and sustainable development, it emerged that the queen mother of the area got her position on the basis of achievement rather than ascription. The researcher reported that “She got the position because she is educated; a nurse midwife by profession and has a lot of experience in women health to educate the other women” (Odame, 2014 p. 392).

Odame cites the case where the queen mother for Kaleo for instance was installed not because she hailed from the appropriate royal family, clan or lineage but because she

was deemed fit based on other set criteria. The case of Kaleo is not an exception as similar cases were witnessed during this study. Most of the queen mothers installed in Talensi traditional cannot easily be traced to any royal lineage. Even those who claim they hail from royal families is a subject to debate and scrutiny. Note that Talensi traditional area is a patriarchal and patrilineal society and descent is traced to paternal lines. The difficulty presented here in tracing patrilineal descent is having to do with the fact that most communities in Talensi do not practice intra-community marriages and as a result women (potential queen mothers) marry outside their own communities where their descent is traced to. This presents a challenge for installing queen mothers because the potential queen mothers are married outside their communities where their paternal family ties are. Although it is both customary and constitutionally right to install a queen mother from the royal lineage or family, the reality in Talensi traditional area is that this will be a herculean task as the circumstances working against this are clearly espoused supra.

2.2.3 Roles of queen mothers

The Chieftaincy institution in Ghana has a very long history of existence dating back to the precolonial era. Even before the Europeans could arrive in Ghana (then Gold Coast), the country had its own form of traditional political system of government – the chieftaincy institution. In the south of Ghana, the institution was so much organised that the colonial masters had to embark on their activities through the chiefs. That is a system of indirect rule was instituted by the Europeans (British) where traditional rulers were allowed to rule their people under the supervision of the British officials. This meant that British officials depended on traditional political institutions for the governance of the colonized people or colonial subjects. The National Commission for Civic Education (2011) assert that some communities in

northern Ghana particularly the people of Dagomba, Mamprusi and Gonja have known chieftaincy since the 15th century.

During the precolonial era, chiefs were mainly preoccupied with mobilizing their people to wage wars against their neighbours and other communities in an attempt to defend, protect and expand their territories. Chiefs had unlimited power to make laws with the assistance of their councils of elders. As a result, they had the opportunity to tax or levy their subjects for the purpose of undertaking ventures in the supreme interest of all. This was not done arbitrarily as Odotei (2010) posits that the reason, quantum and the form of the contribution were usually discussed by the council of elders before it is imposed.

Additionally, chiefs also had the mandate to resolve disputes. They did this by constituting traditional courts to adjudicate conflicts or disputes that arose. Although, this function of chiefs in modern times has diminished due to the presence of modern law courts, chiefs continue to resolve conflicts especially on land, customary rites, divorce, theft, and livestock ownership. This duty of chiefs is even prescribed by Section 30 of the Chieftaincy Act, 2008, Act 759. It states that “The power of a chief to act as an arbitrator in customary arbitration in any dispute where the parties agree to the arbitration is guaranteed”. This duty of chiefs when executed appropriately and with impartiality ensures peace and harmony in the communities.

Today, the chieftaincy institution is existing alongside the modern democratic system of governance. The modern democratic political system of governance currently prevailing in our country is as a result of our extended contact with the Europeans due to colonialism. When two unlike cultures come into contact for a considerable period of time, it is expected that acculturation will occur. This is exactly the scenario and

the reason why Ghana has dual governance system although the modern democratic political system of governance is the dominant one. The presence of the modern democratic system of government has not taken away the roles chiefs played and continue to play in our modern governance system.

The inclusion of chiefs in modern governance system has rather stratified and redefined the role of chiefs. For instance, the chieftaincy institution in Ghana is now mainly regulated by the Chieftaincy Act, 2008, Act 759. Section 58 of the Act places the leadership of chiefs into five (5) categories. These categories are in a hierarchical order starting with the Asantehene and paramount chiefs, divisional chiefs, sub-divisional chiefs, *adikrofo*, and such other chiefs not falling within any of the preceding categories and are recognised by the National House of Chiefs. Figure 2.2 gives a pictorial view of the structure of the chieftaincy institution.

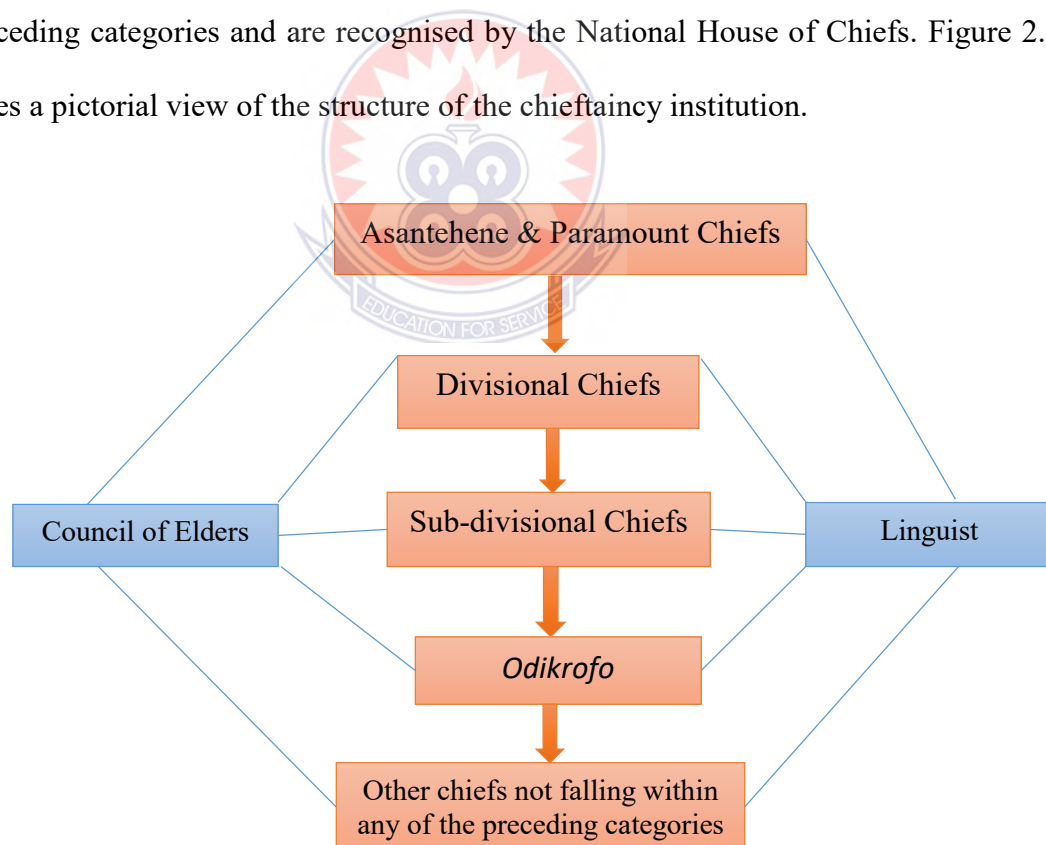


Figure 2.2: Structure of the Chieftaincy institution in Ghana

Source: Researcher's model (2021)

From the model above, it is observed that each of the chiefs performs his/her roles in partnership with the council of elders and the chiefs usually speak through the linguists. A close look at the structure of the chieftaincy institution raises some intriguing issues. For instance, at the top of the structure is the Asantehene and paramount chiefs. The question that arises is whether the Asantehene is classified as a paramount chief or not and if he is not classified as one, which category does he fall under. These mind boggling issues raise some questions regarding how the chieftaincy institution is structured in Ghana. Another issue worth noting is the assertion that the current Asantehene does not attend Regional nor National House of Chiefs meetings and as a result, may not be considered a member of the Regional/ National House of Chiefs which is an institution backed by the 1992 Constitution of Ghana.

This assertion may not be supported by historical facts. Available information from the National House of Chiefs official website has it that some predecessors of the current Asantehene have been members of the National House of Chiefs and even became leaders of the House. A look at the list of past Presidents of the National House of Chiefs will reveal that Asantehene, Otumfour Sir Osei Agyemang Prempeh II was the President of the National House of Chiefs between 1969 and 1971. His leadership was succeeded by another Asantehene, Otumfour Opoku Ware II who ruled the house between 1971 and 1978. Asantehene Otumfour Opoku Ware II again became the President of the National House of Chiefs from 1982-1989 after the reign of Dormaahene, Osagyefo Oseadeeyo Agyemang Badu I. Until 1978 when the President of the National House of Chiefs became Dormaahene, Osagyefo Oseadeeyo Agyemang Badu I, the position was the preserve of the Asantehene. Additionally, the headquarters of the House is in Manhyia, Kumasi.

Although the power, authority and influence of the Asantehene is unquestionable and key to Ghana's development strides, efforts should be made by the chieftaincy institution particularly the National House of Chiefs to properly align and categorize all chiefs in Ghana including the Asantehene. Whilst some people may jump to the conclusion that the Asantehene is a king and should be categorized separately or as such, it is worthy to note that some other chiefs notably the Okyehene, Ya-Na, Agbogbome-fia, Yabongwura and Nayiri are comparatively in that category in terms of stature and power. Furthermore, the current structure does not make provision for kings even if some traditional leaders are kings or considered kings. It is therefore appropriate for the Chieftaincy Act to be appropriately revised to ensure that all chiefs and queen mothers are properly and hierarchically placed so that their powers and roles can easily be ascertained in order to forestall conflicting or overlapping roles.

In Talensi traditional area, chiefs are mainly responsible for exercising authority over the people whilst the *Tindanam* exercise considerable authority over the land. This arrangement is largely traced to the fact that the Talensi traditional area in the past was a non-centralised society. Today, they are some chiefs who seem to be tread passing in terms of the performance of the duties by including that of the responsibilities of the *Tindanam*. For instance, it is not uncommon for chiefs in the northern part of Ghana to endorse land lease documents for people without recourse to the *Tindanam* who are actually custodians of land in that part of the country. This development may be traced to southern Ghana where *Tindanam* do not exist and as result, chiefs superintend over both the people and the land.

In the southern part of Ghana especially the Akan society where the concept, reign and practice of queen mothers is pronounced, they have specific duties assigned to

them. Steegstra (2009) posits that queen mothers hold important positions in Asante matrilineal tradition. They select candidates from the royal family for vacant stools and are also authorities in kinship issues and initiate girls in the performance of rites. Queen mothers are principal advisers of chiefs and also arbitrate on conflicts where the parties involved are women. This duties performed by the queen mother arguably puts her at power with the chief. It could even be said that in some parts of the Akan society notably among the Asante, the powers and functions of the queen mother might even surpass that of the chief.

The role queen mothers play in traditional political governance either in northern or southern Ghana is generally the same except in few cases. For instance, in Akan tradition of southern Ghana, it is the queen mother who installs the chief but in northern Ghana the reverse is the case. This should not be surprising because the Akans trace descent through female lines. As a result, the queen mother derives her position from that matrilineal set up. Aidoo (1977) asserts that the *mogya* (blood) of the Asante woman which she transmits to her children determines their citizenship and right of succession to office and inheritance to property. In essence, what Aidoo is implying is that although traditional political offices within the Akan society may be held by men, their political status is conferred by women. It is probably for this reason the Akans have a popular saying “*obaa na owoo ohene*”. This statement which literally means it’s a woman who gives birth to a chief speaks volumes of the central role women play in Akan tradition. The woman is generally given preferential treatment and has a unique place in Akan tradition and custom. The queen mother alone has the right to publicly rebuke the chief, the linguist and the elders and to directly address the court (National Commission for Civic Education, 2011). According to Busia (1951) another important responsibility for the queen mother is to

be in daily attendance at the chief palace and all court sessions except during her menstrual periods. These responsibilities put on the shoulders of queen mothers amply show the central role they play in traditional governance as well as their significance.

The situation where in northern Ghana chiefs rather enskin queen mothers should not be misconstrued to be wrong. In the first place, it should be understood that most communities in northern Ghana practice the patrilineal descent and as a result the communities are generally patriarchal in nature. Secondly, the office of the queen mother never existed until the last decade. As a result, it would have been unimaginable for that which pertains in the Akan society to be exactly replicated in northern Ghana. In any case, culture is dynamic and cultural traits may be borrowed but whether those traits are assimilated wholly or not is the preserve of the borrower.

As noted earlier, the queen mother in Akan tradition has power to discipline the chief and his elders. She has the duty to address the chief's court whenever there are serious issues of concern and also sits and takes part in council meetings. In some instances, queen mothers preside over courts to hear cases brought mainly by women. In the northern sector of the country, queen mothers roles and powers are limited. They are mainly responsible for protecting the welfare of women and children. This does not mean welfare issues about men are precluded from the domain of their activities. The queen mother actually keeps an eye on the social conditions of the society. They also settle disputes that are conjugal in nature and ensure the maintenance of peace within the community especially among the women.

Queen mothers actually serve as wise counsels to chiefs in addition to the councils of elders. Women by their nature are privy to some issues or information which the chiefs may not know and as a result, they are able to give good counsel to chiefs in

administrating and managing the traditional areas. In Akan tradition, queen mothers are regarded the spiritual leaders and they are repository of genealogical knowledge. They also act role models to other women in their areas of jurisdiction. Commenting on the role of queen mothers, Boateng (2004) said the following:

She is the number one royal in her lineage, can't be the chief's wife and she is the mother of the occupant of the stool, which means that in essence the stool belongs to her. She is a community social welfare officer. She makes sure everyone gets their resources fairly. She is a liaison officer between people and services. She is a role model for women and children and explains policies to them concerning their lives. She is involved in health education and keeps up with her own education in order to serve others. She encourages and helps women to be economically strong and gives advice as to how to raise children. She is a guidance counsellor to chiefs, parents and children. She supervises puberty rites or picks someone to supervise these rights.

The work of the queen mother from Boateng's point of view is enormous. From his exposition on the role of queen mothers, it follows that when queen mothers diligently and faithfully perform their assigned roles, chiefs will be left with no option than to be figure heads or ceremonial leaders of their communities.

2.2.4 Contributions of queen mothers to socio-economic development

Culture as it is often said is dynamic. It is for the sake of its dynamism that institutions are allowed to review their systems and operations and introduce new developments or phase out counterproductive ones. The institutionalisation of queen mothers in southern Ghana predates colonial rule. For instance, it is a widely known fact that Yaa Asantewaa, the queen mother of Ejisu (*Edwesuhemaa*) became famous for leading a rebellion against British colonialism in defence of the Golden stool in 1900.

The concept and institutionalisation of queen mothers in southern Ghana as alluded to supra, is not new as it is in northern Ghana. In northern Ghana, what has been the practice rather is a situation where some skins are the preserve of female chiefs. As noted earlier, in the Mamprugu traditional area, female chiefs occupy the skins of Wudua, Dindani and Samire. This has been the practice in Mamprugu up till today. Even though female chief existed in Mamprugu for some time now, the concept together with its practice was not known to the people of *Talenteng* just like queen mothers. The introduction of queen mothers to Talensi traditional area came in 2010 following a clamour for queen mothers representation in National House of Chiefs and its lower bodies.

Although they were *Magajias* who virtually acted in place of *Poananam* (queen mothers), their influence, control and power could not be equated to queen mothers. This could be attributed to several factors. Firstly, one community could have several *Magajias* without any defined operational territory. Secondly, *Magajias* had no defined roles and responsibilities assigned to them. Lastly, the processes of their installation defied any logic or meaningful understanding. These factors collectively did not favour the projection of *Majajias* to the uppermost echelons of female leadership in Talensi traditional area and a result queen mothers emerged.

Additionally, the clamour for queen mothers (women representation) in the traditional set up could also be attributable to recent studies that seem to suggest women exhibit sterling transformational leadership abilities. A study conducted by Goethals and Hoyt (2017) on women and leadership suggests women leaders are more communal, democratic, and participative and to some extent socio-emotional in their orientation to group roles. Beyond female leaders showing some good leadership qualities as

alluded to above, women are capable of bringing to bear some unique and important perspectives to governance in terms of values and priorities. In relation to men, women have the tendency to demonstrate cooperation and subscribe to social values that promote the welfare of others and are more likely to support ethical decisions (Borkowski & Ugras, 1998; Eagly et al., 2014; Franke et al., 1997; Schwartz & Rubel, 2005). A similar study undertaken by Eagly et al (1995) concluded that women have overall leadership advantage. These researches among others, in the estimation of the researcher are serving as motivation for women to champion for the institutionalisation of certain positions in society which were hitherto male dominated.

The contribution of queen mothers to the development strides of the country aside their traditional role is widely known and recognised by many people in Ghana. One of the areas where queen mothers are visibly seen is the initiation of community projects. Although chiefs are equally fronting for such projects, queen mothers are often at the forefront because they are generally close to communities members and understand their needs much better than chiefs. Another area where queen mothers' contribution is significant is community sensitization on child labour, HIV/AIDS, sex education, teenage pregnancy and lately COVID-19 pandemic. These issues affect people lives daily especially the youth. They often lack information or are misinformed about some of these contemporary challenges. Another closely related area where queen mothers are visibly seen is the education of women and girls on outmoded cultural practices and gender equity. As Odame (2014) puts it, many queen mothers and other traditional leaders are making efforts to eliminate outmoded customs that harm women such as female genital mutilation, *trokosi* and widowhood rites. This she believes will help address some emerging challenges of globalization,

urbanization and westernization. Queen mothers hence, take it upon themselves to ensure that the right information is given to women, girls and the youth to stand up for their rights. When these youth are well informed about emerging and contemporary issues, they are best placed to contribute positively and effectively to the growth and development of the country.

One other area where queen mothers contribution is significant is the promotion of income generating activities among women. Queen mothers take it upon themselves to train women and girls or cause their training to be undertaken on entrepreneurial skills within their jurisdictions so as to ensure they are economically emancipated. For instance, queen mothers have mobilized and continue to mobilise women to embark on some income generating activities such as soap making, beads making, shea butter processing, *pito* brewing, and farming among others. For instance, one queen mother of recounted how she organised women within her jurisdiction to contribute monies in order to start various petty trades. She spoke in the following words:

In my community, it is difficult to organise or mobilise the women to undertake any economic venture but I have managed to organise some of the women who were interested in petty trading and we have been able to contribute monies with which we have started our own petty trading ventures.

Apparently with her able leadership, some micro finance institutions came to support them with credit facilities and a result, they were able to expand their businesses. Queen mothers organise other women for communal labour in areas such farming, construction works, festive occasions and other community projects of equal and mutual benefit to all. These activities undertaken mainly by women and championed by queen mothers have significantly impacted on the socio-economic lives of the people in their areas of jurisdiction.

2.3 Chapter Summary

The literature review looks at the theoretical and conceptual frameworks of the study. Under the theoretical review, the research showed that the selection, appointment or installation of a queen mothers primarily should consider the person lineage. One must hail from the appropriate royal clan before she can be installed a queen mother. The outcome of the research shows some queen mothers were not selected from the appropriate royal family and the excuse had to do with difficulty in determining the royal family. This assertion is not supported by literature because Stoeltje (2006) advises that the royal family in any community is usually determined by considering the family that settled in the place first. The personal traits of a person also counts in the determination of a queen mother.

The conceptual framework of the literature review looks requirements that must be meet before one is installed a queen mother. It identified that the person must be physically fit, have no record of criminal activity and very honest. The review continued to look at the processes involve in enskinning queen mothers. The work discovered that the processes involved in enskinning queen mothers are same for chiefs in Talensi traditional area and basically involve three stages; pre-enskinment, actual enskinment and post enskinment. The review also centred on a brief historical overview of the role of the chieftaincy institution in Ghana with special focus on queen mothers. It traced the history of the institution from precolonial through colonial to post-colonial era and threw some highlights on the changing roles of queen mothers and chiefs through these eras. It equally touch a bit on the structure of the chieftaincy institution in Ghana. Here the review centred on the organizational structure of the institution and identified some gaps in the hierarchy of the institution. The review concludes on the roles of queen mothers in traditional governance and

their contributions to socio-economic development of Ghana. The research identified that queen mothers perform mainly assistive roles to chiefs through initiation of development projects, education on topical issues and promotion of women and children welfare. The role queen mothers play per the outcome of the research collaborates with the World Bank Development Report (2012), which asserted that women in leadership position is associated with greater policymaking that represents the views, aspirations and concerns of families, women, ethnic and racial minorities as well as increases in standards of living, societal gender equality, and national wealth.



CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter focuses on how data were collected and the tools used. It chronicles the methods and techniques the researcher adapted to systematically gather and process data from the field interviews and the focus group discussions. The chapter essentially centres on what, where, how, and when data were collected for the purpose of analysis whilst due consideration given to the maintenance of ethical standards of research. Specifically, the chapter addresses the research design, population and sample size selection, sampling procedures, data collection instruments, nature of data, data analysis, ethical consideration in data collection and validity and reliability of data.

3.1 Research Approach

The approach to this research was qualitative. Qualitative research according to Creswell (2011, p. 4) is a “means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem”. In the view of Braun and Clarke (2013), the most basic definition of qualitative research is that it uses words to describe data collected and it is analysed in all sorts of ways. In their estimation, qualitative research is about the application of qualitative techniques within a qualitative framework.

Rahman (2016) is of the opinion the term qualitative research mean any type of research that produces findings not arrived at by any statistical procedures or other means of quantification. He further explains that qualitative research could refer to

research about persons' lives, lived experiences, behaviors, emotions and feelings as well as organizational functioning. From the perspective of Rahman, it could be inferred that a researcher exploring on the role of queen mothers in Talensi traditional area will be left with no option than to use the qualitative approach in carrying out the research

Additionally, the choice of this research design was informed by the nature of the research problem, the researcher's personal experiences and the participants of the study. The process of the research typically involved gathering data that could respond adequately to the research questions within the respondents' setting, and drawing conclusions inductively taking into consideration the researcher's own interpretation of the issues that emanated from the data gathered. It is important to emphasize that since the institutionalisation of queen mothers in Talensi traditional area was relatively new, conducting a research on their role would require a qualitative approach so that readers of the research report would be able to get factual, first-hand information and better understanding of the issues.

Commenting on the relevance of qualitative approach to research and its preference over quantitative approach by some social sciences researchers, Hameed (2020) opined that qualitative methods are capable of gathering data about human behaviour that is impossible to obtain by the more quantitative techniques. He therefore contends that over the past four decades, qualitative approach is increasingly being used to create images of reality.

The study utilized the social constructivists' paradigm. Social constructivists have a common philosophical belief that individuals will continually seek understanding of the world in which they live and work. Under this paradigm, the researcher develops

subjective meaning of views generated from varied and multiple views of respondents and this paradigm sees knowledge to be the outcome of interaction among people and development is socially situated. Derry and McMahon (as cited in Kim, 2001) believes that social constructivism stresses on the relevance of culture and context in understanding what occurs in society and constructing knowledge out of this understanding.

This paradigm is relevant to this study because in the various communities within the Talensi traditional area, the people recognise themselves as distinct social groups who collaboratively create and share culture. Their understanding of the culture created and shared has a direct relationship to how they appreciate things. Commenting on when researchers must adopt the social constructivism philosophical paradigm, Adom et al. (2016) assert that this philosophical paradigm is mostly used to underspin researches that seek to understand how individuals make sense of their everyday lives in local communities or working environment. From the submission of Adom et al, it is evident that a study which seeks to examine the role queen mothers play in their traditional area would require the application of this philosophical paradigm. Moreover, once the study employed the use of interview and focus group discussion as instruments for collecting data, it follows that the researcher would draw meaning and conclusion out of the interactions engaged with the respondents and this is properly situated in the social constructivism paradigm.

This study basically sought to determine the requirements one must fulfill in order to be enskinned a queen mother, discover the processes involved in the selection and installation of queen mothers and examine the roles queen mothers play in the Talensi traditional area. Apparently, a study of this nature would obviously attempts to

understand the attitude, influence and practice of the Talensi people and this certainly sits well in the paradigm. Adom et al. conclude that studies revolving around renowned personalities such as chief and queen mothers are perfectly grounded in the social constructivism paradigm.

3.2 Research Design

Research design generally deals with the strategy put in place to gather, measure and analyse data of a given study. It is meant to help the researcher systematically put the different parts of the research together so that the research problem can be dealt with. Creswell (2011) is of the view that research designs are plans and procedures used in research that span the decisions from broad assumptions to detailed methods of data collection and analysis.

The design to this research was a case study. Yin (as cited in Creswell, 2013) states that case study research involves the study of a case within a real-life, contemporary context or setting. Creswell (2014) shares similar opinion with Yin when he says case studies are basically designs of inquiry found in many fields, especially evaluation, in which the researcher develops an in-depth analysis of a case, often a programme, event, activity, process, or one or more individuals. Although case study may have different connotations, it is usually an intensive and systematic study of a person, group of persons, or community with the purpose of gathering detailed information about a particular issue.

This design was chosen because the inquiry had to do with investigating a case (the role queen mothers play) in a contemporary setting over time using in-depth interviews, and focus group discussions. The use of this design helped the researcher to get in-depth understanding of the role queen mothers play in Talensi traditional

area. It must be reemphasized that until recently, the institution and reign of queen mothers never existed in Talensi traditional area. An inquiry into a study of this nature therefore requires the employment of case study design. Additionally, a researcher's familiarity with a particular design also determines the choice of a study design. It is also important to underscore the fact that the unit of analysis in this research was a single case (within-site study).

Even though case study design is good for carrying out qualitative research, it has some challenges. One of its challenges is that organising and analyzing data gathered and reporting on findings is cumbersome. Because of the researcher's awareness of this challenge, steps were painstakingly taken to audio record and well as take notes of responses from participants. This ensured every response was captured thereby making the data analysis holistic and sacrosanct. More so, the number of participants of the study were sizeable, manageable and adequate for accurate manual analysis of the data gathered.

Also, the propensity to veer off track or lose focus is high. Due to the nature of detailed interviews and discussions involved in case studies, some participants might sway and veer into some issues of interest to them thereby making the researcher lose focus if care is not taken. Being mindful of this, the researcher designed open-ended interview and focus group discussion schedules to guide the interview and discussion sessions. Copies of the schedules can be found in appendices B and C. The interview and discussion sessions were also timed in order to avoid time wastage and digression.

It is also argued that findings from a case study design cannot be generalised but the good thing about this study is that, the issue investigated had to do with only one

localized area (Talensi traditional area) and as a result, the findings were intentioned and intended not to be generalised. The made the use of case study design suitable for the study since the researcher was investigating a particular issue at specific place.

Another challenge of using case study to conduct research is getting permission and access to research participants especially in this research where queen mothers were both subjects and participants of the study. The researcher knowing this challenge wrote an introductory letter, designed information sheet about the study and prepared consent form for research participants to willing agree to be part of the study or otherwise. This made participants to voluntarily take part in the study once the researcher was able to establish they would remain anonymous to whatever responses they gave. Copies of the introductory letter, information sheet and consent form are contained in appendices A, D and E respectively.

3.3 Population and Sample Size Selection

The population for the study was all adults' persons with sound mind who resided within the nine (9) selected sub-divisional areas (communities) for this study. The size of the population according to the 2010 Population and Housing Census was 18,321 people. The sample size for the research was nine (9) purposively selected queen mothers and one (1) conveniently selected community member (indigene) from each of the communities under this study. The total number of the sample size was eighteen (18) participants. The 9 queen mothers were selected because they were deem sufficient enough to give any information on the role of queen mothers while the additional 9 community members were selected purely for the purpose of collaborating, confirming and triangulating whatever information that was gathered from the queen mothers.

3.4 Sampling Procedures

Purposive sampling technique was used to constitute the sample of the queen mothers. In the words of Kumar (2011) the primary consideration in purposive sampling is the researcher's judgement as to who can provide the best information to achieve the objectives of the study. From Kumar's point of view, it is logical to conclude that as a researcher, one needs to go the people who in the opinion of the researcher are best placed to have the required information and are willing to share it. Purposive sampling is also very useful in studies where the researcher needs to reach out to a targeted sample in a quick manner and where sampling for commensurability is not a primary consideration as in the case of this study.

Also, the researcher used purposive sampling because the queen mothers were identified to have some experience or expertise in the area of study. On the basis of the above statements, the researcher was convinced purposive sampling technique was the best option for sampling the queen mothers because not every community within the Talensi traditional area has a queen mother. Additionally, communities whose queen mothers have reigned less than three (3) years were not selected for this study primarily because their experience, contribution, and knowledge of traditional authority were considered inadequate for this study. Coincidentally, all the nine queen mothers selected for this study had reigned beyond three years. The advantage of choosing this sampling technique is its usefulness in constructing historical reality, describing a phenomenon or coming up with something for which little is known. This exactly fits well with the research objectives and hence the choice of purposive sampling.

On the part of getting the sample from the community members, convenience sampling was used. Convenience sampling according to Etikan et al. (2016, p. 2) is:

A type of nonprobability or nonrandom sampling where members of a target population that meet certain practical criteria such as easy accessibility, geographical proximity, availability at a given time, or the willingness to participate are included for the purpose of the study

Convenience sampling was used because every adult member who is mentally sound and resided in any of the communities under this study was capable of giving information on the role of queen mothers in Talensi traditional area. This is so because the community members who form the population are homogeneous and as result, any person captured as part of the sample will not lead to differences in outcome of the research results. The researcher also adopted this sampling technique partly because it made it easier and cheaper for him to access the research subjects among the population. Moreover, the queen mothers used as participants of the study were more than enough to generate the needed responses for the study. However, for the purpose of confirming or triangulating whatever data were collected from the queen mothers, it became necessary to include the community members. Generally, it must be observed that it is mostly impracticable to include everyone in a sample population due to time factor and cost element.

The method used in selecting the sample from the community members was basically on the basis of whoever the researcher met first in each community provided that person was an adult indigene and of sound mind. Where the first person met in each community was not ideal for selection, such an individual was discarded and the next person was selected, if suitable. It was a requirement for any potential participant to be an adult and of sound mind so that he/ she would have reasonable knowledge of the traditional system and be able to respond appropriately to the researcher questions.

It is important to stress that the appropriateness and quality of responses in research is very key to the outcome of the research.

3.5 Data Collection Instruments

The researcher basically employed the use of interview and focus group discussion as instruments to gather data during the course of the study. The researcher were of the firm conviction that these instruments were most appropriate for the study considering the purpose, the objectives and the elements of the study.

3.5.1 In-depth interviews

In-depth interviews were held with all the queen mothers who were participants of the study at separate locations and times. These kinds of interviews allowed the researcher to have direct contact with the queen mothers so that he could gather in-depth information on the specific issues under study. Once unstructured interviews were carried out in a one-to-one situation, the researcher had the opportunity to read facial expressions and gestures which are good and rich sources of information. With this type of interviews, opportunities exist for the researcher to ask further questions for clarifications. In-depth interviewing is “repeated face-to-face encounters between the researcher and informants directed towards understanding informants’ perspectives on their lives, experiences, or situations as expressed in their own words” (Taylor & Bogdan, 1998, p. 77).

Interviews are generally appropriate for dealing with complex situations and wider scope of participants. Interviewing becomes much more useful when you are dealing with small sample size as in the case of this study. As Davies (2003) puts it, small sample interviewing enables the researcher to arrive at conclusions that are specific to the sample, but which give a reflective or explanatory depths to the subject being

explored, and which in the wake of the detailed analysis can include complex interpretations of how each person's perspective relates to that person's psychosocial context. It is however, time consuming and expensive and the quality of data depend on the quality of the interaction or the interviewer. Also, during interviewing objective reality may be questioned since things are understood and interpreted through the researcher's own perspective given a specific social context. Researcher bias is often an issue to deal with when undertaking qualitative researches using interviews. With this in mind, the researcher conducted the study with feign naivety (as though he knows nothing) and was also open to interpretations that differed from his own prior assumptions. In general, drawbacks were carefully managed during the data gathering process and as a result it inured to only accurate data being generated from the field.

In order that quality information is generated, the researcher in an attempt to conduct the interview booked interview time with respondents ahead of schedule. On the day of interview, the respondents were given brief introduction of the researcher after which the questions were asked and responses recorded. In an attempt to capture all responses, an audio tape recorder was used alongside the paper and pen recording. Respondents were communicated to clearly on the need to use the audio tape recorder and for their consent.

3.5.2 Focus group discussions

Focus groups according to Kumar (2011) are a form of strategy in qualitative research in which people perceptions, opinions, and attitudes towards an issue are explored through a free and open discussion between members of a group and the researcher and among the members as well. The focus group discussion was conducted for

selected community members as a way of triangulating whatever information the queen mothers gave during the in-depths interviews. Just like the way the interview sessions with the queen mothers were conducted, on the day of interview, respondents were taken through introductory formalities and informed about the need to audio tape record the discussion for the purpose of quality which they consented to.

The discussion was conducted once for all the respondents at the same time at the Tongo Community Centre, a location that was seen to be at a vantage point, central to all respondents and safe for the conduct of such interviews. The discussion session was more of an informal activity. This was deliberately initiated by the researcher so that it could engender high degree of confidence and greater freedom for respondents to express themselves willingly.

The focus group discussion schedule basically contained similar questions just as that of the in-depth interview schedule which was administered to the queen mothers but slide modifications were made on the items. The items were generally open-ended and were structured such that they allowed room for follow up questions. Participants responses to some of my questions also ignited some follow up or probing questions.

The advantage of using this method to gather data is that group members do not only respond directly to the lead discussant but they also get the opportunity to share their views and opinions about the responses of other participants (Kusi, 2012). This method allowed participants to explore the diversity and wisdom in the reasoning of other members. The interaction made respondents participation very effective which contributed to the realization of the study objectives. The method helped the researcher to achieve a very high response rate unlike the use of questionnaire where some respondents may not return the questionnaire schedule. It also avoided the issue

of respondents giving unnecessary similar or same responses as often witnessed with the use of questionnaire. Focus groups have the benefit of speed and relatively low cost, and also build a synergy of ideas in a dynamic way (Polonsky & Waller, 2010, p. 152). One major limitation of focus group discussion is that the results in most instances cannot be generalized to the wider community but this was overlooked because this study was restricted to a particular localized traditional area and not the wider community. Another limitation which the researcher was wary of is that in some cases, the direction of focus group discussion and its outcomes tend to reflect the opinions of few dominant members.

3.6 Nature of Data

The nature of data in any research has some correlation to the kind of research that is conducted. In this research, two main types of data were used. These include primary and secondary data. According to Konzabre (2018) primary data involve information gathered from questionnaires, interviews and observations whilst secondary data are those principally obtained from documents such as books, journals, magazines, newspapers, government publications, and websites. The type of data collected were largely qualitative. This is because the problem under study demanded in-depth interviews and focus group discussions so that meaningful interpretation of the research problem could be given without mere quantification.

3.7 Data Analysis

Data were gathered through in-depths interviews and focus group discussions. In order to capture information accurately, an audio recording of the interviews were taken whilst notes taking served as a backup and provided the context to the interviews and focus group discussions. After the interviews and the discussions were

conducted, the responses were within the shortest time permissible transcribed verbatim. Once the transcription was over, the original interview audio tapes were listened to again in an attempt to get researcher acquainted with the data for the purpose of analysis. In order to ensure reliability of the data generated from the study, the verbatim transcribed interviews and discussions responses were sent back to all the respondents for their verification and approval or otherwise. In all, 16 respondents confirmed the transcribed interview responses whilst 2 respondents never responded and all my attempts to get in touch with them proved futile.

A content analysis process then began where the transcription and the field notes were painstakingly read through to get a general view of the content and context before coding could take place. The coding process basically took into consideration wording, consistency, frequency, and specificity of respondents' comments. Categorizations, patterns, and themes were formed which enabled the researcher to make a description of the thematic relationship of the data in relation to the research questions. The sample size of the study made it convenient for manual analysis.

3.8 Ethical Considerations in Data Collection

In every aspect of human behaviour, we are often guided by ethics. Guthrie (2010, p. 15) asserts that "Ethics are standards of professional behaviour. They guide us so that we act with integrity, especially towards participants in the research". From Guthrie's assertion, it follows that ethics are standards or principles of behaviour of any given profession or group that is considered correct or acceptable. Due to the nature of the study and the participants involved in it, serious considerations and regards were equally given to cultural, moral, and legal standards. The major specific issues that were addressed are presented below.

3.8.1 Access

In planning to undertake research, it is always appropriate to confirm access to the relevant elements of the study, meeting venues and documents sources. Once the researcher was certain with the setting of the research, the next thing was to obtain permission to access the places. Creswell (2009) advises that one important ethical procedure during data collection involves gaining the agreement of individuals in authority or ‘gate-keepers’ to provide access to study participants at research sites. Consequently, a letter was written to the relevant authority introducing the researcher and the purpose of the research and more importantly requesting for permission to conduct the research in the chosen study context. A copy of the letter is attached to this work as Appendix A.

3.8.2 Informed consent

Social researches are carried out on people (individuals and groups) and as a result, there is the urgent need to inform participants for their consent before they voluntarily participate in such studies. In research, informed consent is the process through which a researcher obtains, as well as maintains, the permission of a person, a person’s authorized agent or leader of an organized body to participate in a research (Adzahlie-Mensah et al., 2017). Since most social researches involve human intervention, it is extremely important to ensure that potential participants are informed of any hazard, potential danger or negative consequences of their participation. In line with ethics and regulations in research, all the participants received full disclosure of the intent and purpose of the research before they voluntarily consented to participate in the study. Participants were told how the study would be conducted, the nature of their participation, the kind of information required, and how the information gathered would be reported and/ or used. In addressing consent issues of participants, Polonsky

and Waller (2010) assert that the most effective way of dealing with such issues is the use of information sheets provided to potential participants. In line with the thinking of Polonsky and Waller, copies of the information sheet and the informed consent form are attached to this work labelled Appendix D and Appendix E respectively.

3.8.3 Confidentiality and Anonymity

Confidentiality in research ethics is very crucial because data gathered from participants must be protected from unauthorized public getting access to it. It is therefore important to ensure that information given by participants is kept anonymous. It is unethical to disclose information or reveal the identity of participants to any person outside the scope of one's study unless the participants consent to it. Polonsky and Waller (2010) believe confidentiality means knowing who the research participants are, but not revealing their identity in your report. It is in this direction that Kusi (2012) advises that the researcher can protect the anonymity of research participants by ensuring that the names, and organization of participants are not indicated in the report. He believes such information should be replaced with codes. The issue of confidentiality, anonymity and privacy of participants were given topmost priority in this study because some of the research elements were expected to give sensitive information about themselves. For instance, the queen mothers were asked questions on the criteria used in selecting them as such and the requirement met before they were selected. To this end, personal details such as names of respondents were disassociated during the coding and recording process of the study. Details on how issues regarding confidentiality and anonymity of participants were handled during the study can be found on the information sheet labelled Appendix D.

3.8.4 Positionality

In research, the position of a researcher in relation to the study has some level of influence in certain aspects of the study if not the entire outcome. “A researcher’s positionality (whether an insider or outsider researcher) affects the research process, especially data collection and analysis, and reporting of the findings” (Kusi, 2012, p. 97).

In this study, it is important to emphatically state that the researcher was an insider investigator. The researcher comes from that traditional area and have some average knowledge of the traditional political system of governance in Talensi traditional area. The researcher also understands the socio-cultural lives of the people. Due to the insider status of the researcher, the reception and cooperation from the participants was extremely good. It is important to disclose the researcher had earlier worked in the district (traditional area) as the Presiding Member and as a result, the researcher was known by some of the queen mothers and some of the people in the various communities. This familiarity edge of the researcher made participants voluntarily participated in the study and also gave out very important information willingly. These insider advantages of the researcher had influence on the research process and outcome since he was an inherent part of the study. For instance, by virtue of researcher familiarity with the research setting, it afforded this study the advantage of the researcher appropriately interpreting participants’ responses better than researchers who may be outsiders.

Notwithstanding the usefulness of the researcher’s ‘insider positionality’ stated supra, the investigator was mindful of the fact that some participants could have negative perceptions and may not be frank and open with their responses. The researcher also

went into the study with the background knowledge that the ‘insider positionality’ of a researcher could tempt one to interpret data to suit one’s own preconceived notions. As a result, due diligence and objectivity were employed in analyzing issues but it is equally important to state that despite the level of diligence and objectivity committed in the work, subjectivity in qualitative researches cannot be underestimated and this study was not an exception.

3.9 Trustworthiness of Data

Trustworthiness deals with the extent to which a chosen data collection method can provide consistent study results. According to Lincoln and Guba (1985) trustworthiness in qualitative research aims at supporting the argument that the research findings are worth paying attention to. It seeks to convince researchers and readers that the research findings are genuine and can be relied upon. From the position of Lincoln and Guba, it can be inferred that if trustworthiness of research findings must be achieved in research, then the appropriateness of the method used in data collection is as important as the analysis, and presentation of the results so analysed.

In some research studies, trustworthiness is called reliability. Polonsky and Waller (2010) see reliability as the extent to which the measures are free from random errors. Kusi (2012) is of the view that consistency in qualitative research conclusions can be ensured by asking clear questions, reducing bias and subjectivity during data collection and triangulating the data. He further advises that peer examination of research tools, explanation of researcher’s positionality, and accurate and transparent reportage of the research process and findings all help in enhancing the consistency and dependability of research findings. All these issues were adequately catered for in

this study as espoused earlier but that did not automatically make the reliability of this study sacrosanct. Merriam (as cited in Kusi, 2012, p. 101) believes that “reliability is particularly problematic in the social sciences because human behaviour is never static, nor is what many experience necessarily more reliable than what one person experiences”. This assertion by Merriam makes sense because human behaviour by nature is subject to change and as result, a person response to the same or similar question over time may vary.

Reliability therefore, is extremely difficult to measure in social research especially in qualitative studies. What is rather emphasized is credibility of the findings. By credibility, reference is made to confidence in the truth of the findings. Credibility in research findings can be achieved through triangulation (using two or more methods of data collection). It is for this reason that the study employed interview and focus group discussion as tools of data collection backed by a review of available documents. It is important to note that this study was conducted in a form of a case study and as a result, the researcher never intended nor expected the research findings to be generalized but it could be transferred. This is because the study is focused on one area and a specific issue and it may be difficult to generalize since the researcher is seeking to enhance a certain understanding of the issue in that area. However, other researchers or readers of this study can draw on or apply the findings of this work if they see significant similarities between their contexts and this study context. This is exactly the reason why the researcher is of the opinion that the research findings could be transferred but not generalized.

3.10 Study Settings

The study context of this research is the Talensi traditional area. The Talensi traditional area was chosen for this study primary because that area is one of the very few places in northern Ghana where queen mothers have been institutionalised. Although, there is available anthropological literature about the Talensi as a social group in terms of clanship and kinship, much of it is centred on *Tindanam* and chiefs leaving queen mothers story untold. This is understandably so because the institutionalisation of queen mothers in Talensi is a very recent development. The researcher saw this as an opportunity to undertake this study in order to share with the reading public the roles these queen mothers play in a patrifocal society which hitherto was acephalous.

The Talensi traditional area is located in the Talensi District of the Upper East Region of Ghana. The capital of the district is Tongo. Coincidentally, the boundaries of the Talensi traditional area are the same as the Talensi District. The Talensi District (then Talensi/Nabdam District), was carved out of the Bolgatanga District (now Bolgatanga Municipal Assembly) in 2004. According to Konzabre (2013), it was in June, 2012 that the Nabdam District was split out of the Talensi/ Nabdam District making the Talensi District exist on its own as both a political and traditional entity. It is bordered to the North by the Nabdam District, Bolgatanga Municipal to the west, East Mamprusi Municipal to the south-east, West Mamprusi Municipal to the south-west and Bawku West District to the east. The district lies between latitude 10' 15" and 10' 60" north of the equator and longitude 0' 31" and 1' 0.5" west of the Greenwich meridian. It has a total land area of 838.4 km² (Talensi District Assembly, 2018).

The people from the Talensi traditional area are called Talensi and the dialect they speak is *Talen* which is a sub-language of the Mole-Dagbani main group of languages. Geographically, the Talensi inhabit the Tongo hills and its environs in the north-eastern part of Ghana. According to Nukunya (2003) Talensi also spelt Tallensi basically refer to two distinct groups of people – the *Talis* (the indigenous people) and the *Namoos* (descendants of migrants of Mamprusi). Although the traditional area has clearly demarcated political boundaries as alluded to supra, it has no precise traditional boundaries with its neighbours. Nukunya (2003) and Gadzekpo (2005) hold similar views in asserting that Talensi has no precise boundaries with its neighbours, namely Gorisi, Namnam and Kusasi. Instead, its borders merge with those of its neighbours in such a way that in the transitional zones one finds communities linked with both. In other words, the frontiers of Talensi is not clearly demarcated. For instance, in Kulpeliga, a sub-divisional area of the Talensi traditional area, one finds it difficult to determine whether they are Talensi or *Namnam*. The reality however, is that Kulpeliga is a Talensi community whether traditionally or politically, but because of its proximity to *Namnam* (the people of Nabdam), its people tend to speak more of *Nabt* (the dialect of the *Namnam*) instead of *Talen*. In terms of social organization, they tend to associate more with Nabdam primarily due to proximity and similarities in social structure and culture.

Additionally, one major reason for this lack of precise boundaries is the fact that up to about 1910, there was no one with authority over the whole of *Talenteng* i.e the land of Talensi (Nukunya, 2003). No one could cause the payment of tax or exact tribute from the people. This is not surprising because if there were clearly demarcated boundaries, then that would have meant they existed such an authority. The absence of clear-cut boundaries amply backs the view of Nukunya. The largest unit that could

be found among the Talensi was the lineage and in some cases the clan which was segmentary in character. Commenting on the acephalous nature of *Talenteng*, Fortes (1940) opined that the Talensi had no tribal government or tribal citizenship, no centralised state exercising legislative, administrative, judicial and military functions in the interest of the whole society and as a result, they were never united for war or self-protection against a common enemy.

The Talensi traditional area was selected for this research because most researches on queen mothers are carried out in the southern part of Ghana. As mentioned earlier, the *Tindanam* were generally reigning over the people. Today, the traditional area has chiefs, a legacy of colonial rule. As if the reign of chiefs is not enough, the traditional area has introduced and institutionalized queen mothers. It is for this reason, the research was carried out to ascertain the role queen mothers play in the development of the traditional area. The research was carried out in nine communities of the Talensi traditional area. These communities are Baare, Tongo-Beo, Gorogo, Separt, Tengzug, Yameriga, Pwalugu and Shia and Yinduri. These communities were purposively selected for the study because they are the ones having queen mothers in the traditional area. It is important to note that these communities also have divisional chiefs who rule the areas alongside the queen mothers.

The research was carried out on nine (9) purposively selected queen mothers and one (1) randomly selected community member (indigene) of each of the communities under this study. The research was conducted between October, 2019 and September, 2020.

3.10.1 Occupation

Talensi traditional area employment is dominated by the informal sector. Jobs in the informal sector include subsistence farming, gold mining, petty trading, artisanal stone crashing and heaping, agro-processing, charcoal burning and firewood harvesting. The most pronounced job in this sector is subsistence farming which is estimated to engage about 80% of the labour force in this category. The farmers are engaged in both rain fed agriculture and dry season irrigation using the Black Volta River water and its basin. The peasant farmers are mainly into cereal cultivation usually on lands surrounding their homesteads. “The home farms are a precious patrimony sanctified by the labour of former generations and held in trust for future generations. To sell this land is little short of sacrilege” (Fortes, 1940, p. 249). Some farmers also cultivate their crops on bush farms which are far away from their settlement but are usually less intensive in nature. The livestock they rear, though essential, is of subsidiary relevance in terms of economic output. Dry season farming (irrigation agriculture) is so prominent in the area that it has attracted government of Ghana attention to initiate a process to construct a dam along the Black Volta River specifically at Pwalugu to support the farmers.

Gold mining appears to be the second most important job in the informal sector and the fastest growing industry in the district. No wonder, it is now being formalized with a number of large and small scale international gold mining companies present in the district. These include Shaanxi Mining Company [GH] Limited, Earl International Group [GH] Gold Limited, Cardinal Resources Mining Limited, and Cassius Mining Company Limited. Apart from agro-processing activities which are female dominant activities, the rest of the income generating activities are undertaken by both men and women. The formal sector comprises of staff working in governmental departments

either as established staff or casual workers. Teachers and nurses dominate in this sector. Other noticeable workers in the area include security personnel like the police and local government service staff.

3.10.2 Traditional authority

Traditional political governance in the area is under the authority of the *Tongraan*, the paramount chief and most eminent chief of the Talensi traditional area. The *Tongraan* as far as Talensi traditional political system is concerned is the *primus inter pares*. He is the President of the Talensi traditional council and is generally responsible for ensuring that the cultural heritage of the people is maintained and safeguarded. He also enskins divisional chiefs and sub divisional chiefs of the traditional area with the exception of Namoalug, Nuugu, Bapiela, Tolla and Digaare divisional areas. These skins have direct ancestral bond with Nalerigu and as a result are installed by *Nayire* (The Grand Monarch of Mamprugu) usually through appointed elders. During and even after the enskinment of *Namoanaab* (Chief of Namoalug), tradition demands that he and *Nayire* must not see each other face-to-face. This presumably is the reason why *Nayire* does not install the Chief of Namoalug directly but rather through one of his elders.

In all, there are thirty (30) divisional chiefs and eight (8) sub divisional chiefs' skins in Talensi traditional area. All the divisional chiefs and sub-chiefs pay allegiance to the *Tongraan*. At the moment, the Talensi paramountcy has no queen mother nor sub divisional chief. To ensure effective traditional governance in the area, a traditional council has been formed for the traditional area with representation from the various divisional areas.

One unique feature of the Talensi traditional area is the fact that it is virtually impossible to depose a chief in *Talenteng* nor matter how objectionable the chief may be. This is because to Talensi, chiefship is bought and every member of the maximal lineage is eligible for it. They are very much aware that their turn to hold the chiefship will surely come one day. Additionally, only agnatic descendants (paternal kinsmen) of the founder of a particular chiefship may and as result only they can directly invoke the beneficence of the chiefly ancestor spirits (Fortes, 1940). It is also equally important to underscore the point that chiefship in *Talenteng* falls under the ambit of the Mamprusi. In order for the *Tongraan* and such other chiefs to be valid, the selection processes and rituals (enskinment) must be performed by the *Nayire* or his appointed person vested with such powers. It is interesting to note that during the enskinment process of the *Tongraan*, he sits on the bare ground in order to be enrobed. It should be remembered that chiefship in *Talenteng* is an ancestral heritage and as a result, it is most appropriately held by those who belong to the same stock as the Grand Monarch of Mamprugu, i.e. the *Namoos* (Fortes, 1940).

The Talensi traditional area just like some other places in northern Ghana was an acephalous society and as a result there had no organised political systems. There was no clear central traditional government system which was responsible for making and enforcing laws. There were several *Tindanam* who exercised considerable authority over the land. This was clearly the case in precolonial and post-colonial eras but modernity has now introduced chieftaincy to Talensi. The introduction of chieftaincy to Talensi however, has not taken away the powers of the *Tindanam*. The *Tindanam* predominantly are from the clans and lineages of the *Talis* and considered custodians of the earth. They primarily perform religious functions and are homologous to chiefs. Their ritual relationship with the Earth imposes some taboos on them. For instance, in

Talenteng, the *Tindan* does not wear clothes/cloth but rather skins. He does not also eat food prepared by a woman who is on her menses. One unique feature of Talensi tradition is the fact that lost but found property including animals are lodged with the *Tindan* for safe keeping or for sacrifice to appease the gods of the land if the owners are not identified or fail to come for them within reasonable time.

The *Tindan* has great moral and ritual influence and authority. It is his sole prerogative to pierce the land for a new grave, farm or building. Due to the ritual influence and powers of the *Tindan*, every death in his jurisdiction is reported to him for permit to be granted before the grave can be dug and the person buried. Every *Tindan* has his own area (*teng*) within which he exercises his ritual prerogatives and sacrifices to the shrines (*tongbana*) of the Earth. A *Tindan* is chosen by divination and in some cases, succession to the office is by seniority from the appropriate clan or lineage. The *Tindan* is ritually installed by a fellow *Tindan* who has genealogical links or ritual collaboration. Every *Tindan* in the traditional area is a male and this is not incidental but rather intentional or by design. The socio-cultural features of Talensi traditional area is summarized in Table 3.1 below.

Table 3.1: Socio-cultural features of Talensi traditional area

Feature	State/Status
Number of paramountcy	1
Number of Divisional chiefs	30
Number of Sub-chiefs	8
Number of Paramount queen mothers	0
Number of Divisional queen mothers	9
Title of Paramount chief	<i>Tongraan</i>
Title of other chiefs	<i>Naab</i>
Title of queen mother	<i>Poanaab</i>
Status of chiefs	Ascribed
Status of queen mothers	Mainly achieved
Title of spiritual leader	<i>Tindan</i>
Language spoken	<i>Talen</i>
Type of descent	Patrilineal
Ethnicity	Talensi
Dominant religion	African Traditional Religion (ATR)
Dominant occupation	Subsistence agriculture
Stable food	<i>Tuo Zaafi (TZ)</i>
Traditional dress	Smock

Source: Researcher's own construct (2021)

CHAPTER FOUR

FINDINGS AND DISCUSSION

4.0 Introduction

In this chapter, key findings of the research have been presented together with the discussion. The researcher instead of reporting the findings separately from the discussion as it is commonly the practice in most social sciences research reports, decided to combine a description of the major findings with a discussion and their implications primarily because the research is a case study.

4.1 Requirements for Enskinning as Queen Mother

The appointment, selection or nomination of any person to any leadership position certainly requires that the person meets a set criteria. The case of traditional governance is obviously not an exception. This view is held by National Commission for Civic Education (2011) when they asserted that being a female chief in the traditional governance system demands that such a person should possess some qualities to warrant her nomination into such a high office of a chief. The study therefore sought the views of respondents on the requirements one should possess before she can be enskinned as a queen mother in the Talensi traditional area.

One view that was held by almost every respondent was that the person should not have physical deformities. They mentioned that when a women has any physical deformity/ disability like leprosy, blindness, visual impairment, deafness, hearing impairment, dumbness, albinism or absence of any part of the limbs, that person cannot be made a queen mother. For instance, one community member remarked:

In Talensi traditional area, it is forbidden for a person having blindness, leprosy or albinism to be enskinned a chief. It is against our custom and what whatever applies to chiefs by way of qualification or requirement must also apply to queen mothers.

The belief is that a queen mother or a chief is an emblem of the community and she must adequately and ably represent her people. Having a physical deformity may signify that the people of that community are generally so but that to them is a misrepresentation of the actual situation hence that requirement. Others were also of the opinion disable (physically deformed person) would not be able to discharge his/her duties creditably. As a result, before one is enskinned a queen mother, there is a thorough check on the person to ensure that she has no physical deformity as outlined supra. This is also exactly the case when one is to be enskinned a chief in Talensi traditional area. Apparently, the views of these respondents are line with the functional perspective of the role theory in which the work is premised. Biddle (1986) states that the functional role theory is a vocabulary for describing the differentiated 'parts' of stable social systems as well as a vehicle for explaining why those systems are stable and how they induce conformity in participants.

Although this requirement appears to be in conflict with the spirit and letter of the Persons with Disability Act, 2006, Act 715, the reality is that this is the practice prevailing in the area. The Persons with Disability Act stipulates in its Section 1 that "a person with disability shall not be deprived of the right to live with that person's family or the right to participate in social, political, creative or recreational activities". Denying someone the opportunity to participate in social and political activities (as in the case of contesting for chiefship or queenship) is obviously a contravention of Act 715. The provisions of Section 1 of Persons with Disability Act is firmly rooted and backed by the 1992 Constitution of Ghana. For instance, Article 29 (1) of the

constitution states that “disabled persons have the right to live with their families or with foster parents and to participate in social, creative or recreational activities”.

In line with the above submission, Article 17 (2) of the constitution provides that a person shall not be discriminated upon on the basis of gender, ethnicity, race, complexion, religion, creed or social or economic status. The constitution goes further to explain in clear terms what discrimination entails. In Article 17 (3) it states that:

For the purposes of this article, “discriminate” means to give different treatment to different persons attributable only or mainly to their respective descriptions by race, place of origin, political opinions, colour, gender, occupation, religion or creed, whereby persons of one description are not made subject or are granted privileges or advantages which are not granted to persons of another description.

Even though the constitution did not specifically mention discrimination on the grounds of physical ability/ disability, it must be noted that the combined effect of Article 17 (2) and Article 17 (3) frowns on all manner of discriminations. It is on this grounds that the 1992 Constitution of Ghana which is considered a living document amply directs in Article 29 (4) that disabled persons shall be protected against exploitation, all forms of regulations and all manner of treatment of a discriminatory, abusive or degrading nature. It should be noted that the issue of persons with physical deformities not permitted to become queen mothers or chiefs is not coded in any official document of the Talensi traditional council but it is widely known and acceptable to the culture and people of the Talensi. Even though the institutionalisation of this traditional norm which bars persons with physical deformities from contesting or being installed as queen mothers or chiefs should not and cannot be countenanced in this modern political dispensation, the case in *Talenteng* is that no disable or physically challenged person has ever been installed a chief or queen mother. Evidence from the field data gathered suggests no disable

person has ever contested for the position of a queen mother or a chief. When I enquired further, what would happen if a disabled person contests for such positions, respondents were unanimous in their response she/ he will not be installed as such. One respondent was emphatic that “a person with such disabilities would not go for such contests”. Other respondents were also of the opinion such a scenario would not occur in *Talenteng* since Talensi observe traditional and cultural norms sacredly.

Another requirement that ran through the responses of almost all participants had to do with the fact that a prospective queen mother should not have parents that are alive. In other words, the biological parents of a woman who is to be made a queen mother should not be alive. One queen mother submitted that:

In our jurisdiction, it is forbidden for someone to be enskinned a chief when your parents are still alive and since there is no significant difference between a chief and a queen mother, the same principle applies to queen mothers as well.

The philosophical underpinning of this requirement is that the royalty or sovereignty that goes with the title queen mother cannot be fully granted or utilized if one's parents are still alive. In Talensi tradition and culture, it is absurd and totally wrong for one to bow before his/ her child. The reverse is usually the case where the child submits to the authority of his/ her parents. Enskinning a queen mother whose parents are alive creates an uncomfortable situation where all her subjects are expected to submit to her authority and yet culture will not permit the parents to do same. It is for the sake of avoiding parents submitting to the authority of their children that it is required a prospective queen mother or chief in the traditional area should have not her/ his parents alive.

In a follow up question to respondents during the focus group interview, the researcher enquired whether that requirement will not disadvantage some competent and fit for purpose women from contesting for the queen mother title. This is what a participant from Tengzug had to say:

It is sad that one cannot contest for the skin as queen mother or chief if any of your real parents is still living but we came to meet the situation like that and we will go and leave it so.

Apparently, to this participant the status quo must remain. To him, once that requirement existed for the enskinment of chiefs before he was born, he sees no reason why it should be changed. He therefore sees it as a responsibility to transmit this tradition to the next generation. The stance of this respondent agrees with one of the prepositions of the role theory – when individuals approve of a social norm (they consider it legitimate or constructive), they will incur costs to conform to role norms, and will also incur costs to punish violators of those role norms. In an attempt to find out whether any other participant had contrary view to the above submission, there was momentarily complete silence implying they all agreed with his submission.

One unique requirement for enskinning and enstooling chiefs and queen mothers in Ghana generally has do with the person's lineage. It is almost an established traditional norm that before one can become a chief or queen mother, he/ she must hail from the appropriate royal family, lineage or clan. In the case of Talensi traditional area, the situation is not exactly the same when it comes to installation of queen mothers. From the study, it emerged that 4 out of the 9 queen mothers interviewed did not hail from the appropriate royal families or clans and yet were installed queen mothers. For the purpose of this study and the prevailing customary practices in *Talenteng*, a royal family is a family that can permissibly ascend or have ascended to the chieftaincy throne of a particular community. Such a family is usually

descendants of migrants who have permanently stayed in the community for some considerable period of time and is believed to be first or among the first to have settled in that community. The practice of enskinning queen mothers who have no lineage to any royal clan is however, a clear departure when it comes to enskinning of chiefs in *Talenteng*. It is extremely difficult for someone to be enskinned a chief if that person does not come from the appropriate royal lineage.

The researcher in an attempt to understand why queen mothers could be installed outside the royal lineage got various responses from the queen mothers interviewed.

One queen mother said:

I come from a community which is a settler town made up of people from different walks of lives and clans. They are people from Navrongo, Walewale, Tamale and Tongo all staying here. So which clan or family would be considered the royal one and which is not?

Apparently, to this queen mother, once people came from different towns to settle in that community then no family or clan can claim to be the royals. However, her submission falls short of how royal families or clans are determined in *Talenteng* and many other areas in Ghana. In Talensi tradition and culture, the royal family of a community is usually the first non-indigenous family (migrants) who are known to have settled in that community first. A respondent from Gorogo in explaining a royal family said:

In the past, most families who were migrants in a particular community felt threatened and as a result organised themselves under the leadership of one family which usually was the first non-indigenous family to settle in that community. Consequently, such families latter assume the status of royal families.

Stoeltje (2006) holds similar view when he asserted that a royal family of a community is determined by considering the family that first settled in that area.

Clearly, what constitutes a royal family is not in doubt but whether queen mothers

who have been installed as such hail from such royal families remains a doubt to some people in traditional area.

From the point of view of another queen mother, “a prospective queen mother should come from the royal clan in order for her to qualify for enskinment to the throne”. Even though she contended that hailing from royal family alone was not enough to justify a person’s ascension to the high office of a queen mother, that requirement to her is the starting point when the issue of installing a queen mother come to the fore. Another queen mother who also held a similar view in responding to my question retorted “How can we enskin queen mothers who are not royals?” She went further to explain that it is not just any ordinary person who could be made a *Tindan*. The *Tindan* is usually chosen from a group who belong to a particular stock of people (the first indigenes to settle in a particular community). She therefore insisted that queen mothers should strictly be chosen from the royal families in line with tradition and custom of the people.

Since the issue of royal lineage brought varied opinions among the queen mothers, the researcher decided to investigate the matter further and thoroughly with the community members during the focus group discussion. Respondents were asked whether it was necessary to ensure that a would-be queen mother is chosen from the royal lineage and the response was in the affirmative. Further probes revealed that installing a queen mother from the appropriate lineage is the norm and the ideal situation in the area. A queen mother remarked:

I have never throughout my life in Talensi seen a situation where a person is not a royal but yet enskinned a chief. I cannot understand why some other persons would be installed queen mothers when they are not royals or come the royal families.

This exposition then gave me an indication that because some queen mothers benefited from the system through the noncompliance of the royal lineage requirement, there were bound to be disagreement with regards to whether royal lineage is a requirement for enskinning queen mothers or not. Meanwhile, it is an established norm in Talensi traditional area that the enskinment of chiefs strictly observes the royal lineage principle. One will therefore expect that since the enskinment of queen mothers in the traditional area is pretty new and a novelty, the existing regulations that are applicable to the enskinment process of chiefs would be applied. More so the existing requirement of ensuring that prospective chiefs hail from the appropriate royal lineage is backed by law. In defining who a chief or queen mother is, the Chieftaincy Act of Ghana in its Section 57, Paragraph 1 sees it necessary to indicate that the person should hail from the appropriate family and lineage in order that he/ she can then be validly nominated for the process of enskinment or instoolment to begin. This provision in the Act obviously is well thought through and intended to safeguard our Ghanaian cultural heritage.

One controversial issue about lineage of queen mothers in Talensi traditional area has do with whether it should be traced to the person's biological (father's) family or her husband's family since most women marry outside their own communities. From my extended engagement with the queen mothers it was revealed some traced their lineage to the fathers' side while others trace it to their husbands' families. The challenge this preposition has created is that community 'A' may have a queen mother tracing her lineage to that community (through the father's line) but married and staying in community 'B'. The effect of this situation is that we have queen mothers who do not stay where their skins are due to marriage and particularly because of the patrilocal (virilocal) residence arrangement of the Talensi. Another

controversy is the situation where some queen mothers who trace their lineage to their husbands' families were enskinned as such. This appears to be outside the ordinary person's reasoning in terms of tracing descent in *Talenteng* since the area is patrilineal in terms of succession lines. The researcher is of a firm conviction the chieftaincy institution and the Talensi traditional council should quickly intervene and ensure uniformity in the lines of descent. This would help avoid or reduce future conflicts especially when the position of queen mother is perceived to be lucrative and rewarding.

These controversies surrounding lineage in the enskinment of queen mothers can reasonably be understood because the introduction and institutionalisation of queen mothers in *Talenteng* is a development traced to the existence and reign of *Magajias*. Even the *Magajias*, another form of female leaders which existed in most communities in northern Ghana before the introduction of queen mothers has no defined mode of appointment or selection. In some jurisdictions, the selection of a *Magajia* requires majority support or consent from other women while in other communities, the chiefs directly appoint those they think can best represent other women's interest. The National Commission for Civic Education (2011) in supporting this view assert that the appointment or selection of candidates for the position of *Magajia* has no formal criteria and there seem to be no official election involving several candidates.

One requirement that came up very strongly in the focus group discussion is what the researcher terms public persona. Majority of the respondents talked about the fact that the selection of a woman for the position of queen mother must be done with the public in mind so that the public can easily accept the person so installed. For the

public to accept someone in authority, the person must have demonstrated high sense of good morals and social standing in her public life. A respondent from Yameriga community said “you cannot tether a goat closed to a hyena”. This statement literally means you cannot entrust your property under the care of someone who will most likely consume or steal it. The import of his statement is to buttress the point that a candidate for the position of queen mother should be someone of very high moral standing with proven integrity. The person should not have any known criminal record or be convicted of any criminal offence. Another participant, a community member from Gorogo talked about honesty and trustworthiness of the person. Her concern basically was that someone occupying such a position must be able to deal with her subjects honestly. The person should also be such that public property can be entrusted to her care. In her own words, she indicated:

Someone for the position of queen mother must be reliable and trustworthy. She should be such that we the women can have absolute confidence in her that any benefit or development meant for women and coming through her would surely get to us.

Other respondents were also of the opinion the person should be patient and peaceful in nature. When the researcher asked why the person should be patient and peaceful, one respondent remarked that “peace and development are synonymous and it is only when one is peaceful that she can bring development to the community”. Another respondent in an attempt to answer my question ended up asking me another question. He said, “How can you convince or lobby government and Non-Governmental Organizations to bring development projects to your area if you are not patient?” Apparently, the point being made here is that working with people within and without your community demands some considerable amount of patience and peaceful conduct. In some instances, things might not go the way they are planned and one must exercise a bit of restraint, tact and patience in order to accomplish goals.

One remarkable thing that came up during the interview sessions with the queen mothers was the fact that some of the queen mothers were once a *Magajia* (women opinion leader) or their late mothers were once so. The queen mothers of Separt and Shia were *Magajia* before they were actually enskinned while the Baare queen mother said her grandmother was once *Magajia*. Out of the 9 queen mothers interviewed, 4 of them were once *Magajia*. What this implies is that the chiefs probably looked at women who already had expertise and experience in that field. It could also be an indication that those women discharged their duties diligently when they were *Magajias*. The selection also points to the issue of lineage. Probably, the queen mothers could have been selected from the appropriate royal lineage but because the queen mothers system never existed in Talensi until the current ones, the chiefs felt a way of regarding the lineage requirement was to select from those who were once *Magajia* or had their relation being one.

4.2 Enskinement Processes of Queen Mothers

The second research question sought to discover the processes involved in the installation of queen mothers in Talensi traditional area. From the study, it emerged that the enskinment process of queen mothers in Talensi traditional area has no clear cut procedure primarily because it is a new concept and the current crop of queen mothers are the first to be installed in the traditional area. As a result, there are no concrete and laid down procedure in the installation process. Although the institution of queen mothers in Akan society has laid down processes, that of Talensi traditional area is different. One major thing revealed from the study is that all queen mothers so far installed have been enskinned by their respective chiefs. In Akan tradition, the queen mothers rather enstool chiefs but the reverse is the case in Talensi. This obviously defies the conformity principle of the role theory. However, it should be

noted that conformity of role norms occurs when people believe it is “right” to do so or there are punishments for non-conformity. As a result, the variation in the processes between the Akan society and Talensi traditional area may be understandable. When asked the processes involved in the installation of queen mothers in Talensi traditional area, this is what a queen mother said:

The enskinment process of queen mothers in Talensi traditional area as I have seen it is not straight forward and appears different in different areas. However, in all cases, three distinct phases are usually witnessed; the initiation, the actual enskinment and post enskinment stage.

During the initiation stage the chiefs or his appointed elder(s) identifies/ identify a suitable women. The identification of the person takes into consideration the person’s lineage, character and personality, physical ability and other related requirements or qualities. When these are looked at and someone is settled on, the person is accordingly informed and a meeting is arranged between the chief and that person. In that meeting, she is told of the chief’s desire to enskin her as a queen mother. When she accepts the offer, an appointed elder or the chief himself then takes her through a form of counselling session or orientation regarding the demands of the position. In this discussion, she will be informed of the date of the enskinment and preparation to make towards it. When the date is convenient to the would-be queen mother and all preparations are done, the actual initiation, the next stage of the enskinment process follows.

The actual enskinment process is basically on rituals performances. Throughout all the queen mothers interviewed, the main process remained the same. Usually, a sheep is provided by the chief and sacrificed by his appointed elders and the skin or hide is treated and preserved for use as symbol of authority of the queen mother. The sacrifice of the sheep together with its associated activities is not open to the general

public. I gathered from the queen mothers that details of actual enskinment processes cannot be shared with people because it is a secret to their power and authority. For instance, one queen mother asked “Why are you interested in knowing how the actual rituals are performed?” I responded in order for me to document the processes involved and share the knowledge with others. She again said:

The actual enskinment rituals cannot be discussed with anybody. It is usually a secret between the person to be installed and the ritual performer. As a result, I cannot tell you anything regarding the process because it will go against the customs and tradition and that will amount to betrayal of trust.

Through extended discourse with the queen mothers, the researcher was told in some instances, depending on the financial capacity of the chief, two sheep may be given for the actual enskinment process. In such cases, one is meant for the rituals whilst the other one is used to prepare food for the council of elders who are directly involved in the enskinment rituals. It should be noted that the chiefs in *Talenteng* sit on the hide/skin of cattle whilst the queen mothers sit on skin of sheep. This apparently shows the power relations (superior and inferior complex) between the chiefs and queen mothers.

The last stage, the post enskinment is considered the official and ceremonial aspect of the entire enskinment process. It is the stage where the queen mother is officially inducted. This is usually in a form of durbar organised by the chiefs and elders of the community where the queen mother for the first time is introduced to the people. It is at this gathering, the queen mother publicly sits on her skin dressed queenly with the appropriate regalia. Such occasions are full of glamour and pageantry coupled with rich cultural display of drumming and dancing. The ceremony is climaxed when the community members with drumming and dancing accompany the queen mothers to her house. Upon arriving at the queen mother’s palace, she or her family is required to

refresh the entourage. The form and manner of the refreshment ranges from *pito* through alcoholic beverages to food preparation. The form and nature of the refreshment is depended on the financial ability of the queen mother or her family members. In some exceptional cases, the merry making continues late into the night.

4.3 Role of Queen Mothers

Research question three sought to explore the roles queen mothers play in Talensi traditional area through interviews and focus group discussions. From the interviews and focus group discussions, one significant duty or responsibility of queen mothers that came up virtually from every respondent was the protection of women interest and welfare. Although, the role was stated differently by different participants, the bottom line remained that every respondent submitted that queen mothers most basic function is the protection of women welfare, interest and rights as well as children. This can be linked to the role theory where roles are conceived as normative expectations associated with a position in a social system. One queen mother submitted that:

Whenever there are cases involving women at the Chief's palace, I am usually called to lead the process of resolution together with the council of elders. This has always been the case since I was enskinned a queen mother in this divisional area.

She added that her chief has always ensured she leads in such matters because women understand themselves and appreciate issues affecting them better than men. Another queen mother also remarked:

I do not sit in meetings of the Chief's Council but when they are discussing matters relating to women, I am usually called upon to attend. I can remember I recently presided over a case where two women accused each other of theft.

On participation of queen mothers in ordinary meetings of sub-divisional councils, there were two different accounts given. Whilst some queen mothers said they participated in such meetings, others said they were not made part of such meetings. For instance, in Gorogo and Baare sub-divisional areas, queen mothers participate in council meetings whilst in Tengzug and Separt, they do not participate in such meetings. This is a departure from the Akan tradition where queen mothers attend all court sessions and sit in council meetings.

Most respondents were also of the view queen mothers settle disputes especially those that relate to marital conflicts. Admittedly, the settlement of disputes in a wider scope of affairs especially land and customary disputes lies under the ambit of the chief but those that are matrimonial in nature are the ones queen mothers handle. It must be emphasized here that the queen mothers in Talensi traditional area have no courts or councils of their own but that of the chiefs and as result, settlement of cases take place in the chiefs' palaces. Unlike in southern Ghana especially the Akan society where queen mothers perform parallel functions with chiefs, queen mothers in northern Ghana especially Talensi traditional area perform assistive roles to the chiefs. In other words, queen mothers in Talensi traditional area perform supplementary roles to chiefs whilst their counterparts in Akan society perform complementary roles with the chiefs.

A community member also expressed the role of queen mothers in installing *Magajias* and assisting the chiefs to maintain culture in the following words:

Since the coming of queen mothers in Talensi traditional area, they have played significant roles in the installation of women leaders known as *Magajias* in various communities and complementary duties to chiefs in maintaining culture especially during festivals. In this way, queen mothers ensure *Magajias* are properly installed and also, chiefs are assisted to ensure traditional beliefs, norms, values and customs are

upheld and conformed to since in Talensi traditional area we do not want to compromise with our values and beliefs.

Hitherto, *Magajias* installation had no defined form, process or procedure. Women used to initiate the process themselves with wise counsel from the elderly among them and installed someone who majority subscribed to, not by voting but by consensus. Today, that responsibility has been seeded to the queen mothers in most of the sub-divisional areas which has curtailed bitterness and rancour among the women as witnessed in the previous way of installation. The installation processes are now very much like what pertains in the installation of chiefs in Talensi traditional area.

During festive occasions queen mothers assist chiefs in the performance of some rituals and maintenance of culture and tradition. Talensi traditional area is a place for tradition and culture with several festivities especially festivals. Some of the festival celebrated in the traditional area include *tenglebgre*, *daa*, *tingama*, *boaram*, and *glob*. The *tenglebgre* festival is celebrated by the people of Kulpeliga, Datoku, Gaare, Gbani, Tindongo, Namoalugu and Duusi. *Daa* is celebrated by Tongo, Sheaga, Baare, Yameriga, Sakorit, Yagzore and Puso-Namongo communities whilst *tingama* is celebrated by the people of Winkogo, and Pwalugu. *Boaram* and *glob* are two major festivals celebrated at different times by Tengzug, Wakii, Shia, Yinduri, Santeng and Gbeogo communities. These festivals come with lot of pomp and pageantry and some youth are often found misconducting themselves in ways that go contrary to the traditional norms, values and taboos of the area. The queen mothers during these festivals together with the chiefs ensure the values, norms and taboos are strictly adhered to and that no person falls foul of the traditional regulations binding the area. The queen mothers also ensure during festivals, women and children are brought together for the purpose of socialization.

4.4 Contributions of Queen Mothers to Socio-economic Development

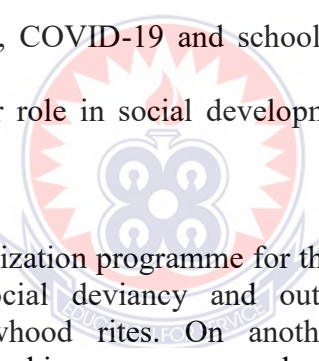
The fourth and final research question specifically explored the contributions queen mothers make to the socio-economic development of the Talensi traditional area. This became necessary because their position is traditional in nature and more so a lot of literature largely centre on the traditional role of queen mothers. It became necessary for me to specifically explore the contributions queen mothers make to the socio-economic development of the area. It emerged from the study that they also contribute their quota significantly to the socio-economic development of their communities. One of such contributions which came up during the interview sessions with respondents is fund raising. Most queen mothers are into mobilizing funds for community development projects. Due to the clout attached to the positions they hold, they are able to use that advantage to lobby benevolent people and philanthropists to assist in community projects initiated by them. This has brought development to some of the sub-divisional areas. In some instances, the queen mothers mobilise women to contribute monies and initiate their own projects. This is seen in the following excerpt by a queen mother:

I can tell you on certainty that this position contributes to socio-economic development of our areas. For instance, I organised my colleague women in my community to contribute monies for their welfare activities which they used as seed capital to start their own petty trading ventures. Through the organization of my fellow women into groups, they were able to secure loans from the National Investment Bank with which they undertook economic activities. Proceeds from these ventures have boosted the social statuses of women in the community.

The interviews also revealed queen mothers were engaged in organizing community members especially the women folk to undertake communal labour. Some government and donor funded projects usually require counterpart funding (community support) in order to be fully executed. This community support comes

mostly in the form of labour and queen mothers are usually at the forefront mobilizing women to undertake these activities. For instance, in the construction of dams and schools women mostly undertake communal labour by carrying stones and concrete to support the construction works. All these activities significantly lead to improvement in socio-economic status of the traditional area.

Data gathered from the study also show that queen mothers sensitize and educate their communities' members on a wide range of topical and contemporary issues. One queen mother who doubles as a professional nurse took the researcher through education and sensitization programmes and activities she undertook in her divisional area mainly for the women, girls and young children on adolescent and reproductive health, teenage pregnancy, COVID-19 and school dropout menace. Another queen mother also recounted her role in social development of her area in the following words:



I organised a sensitization programme for the youth and women of my community on social deviancy and outmoded cultural practices particularly widowhood rites. On another instance, I organised mentorship and coaching programme where some role models were brought to sensitize particularly women and youth some leadership skills. My brother, you will agree with me the knowledge gained from such a programme will certainly impact positively on the lives of people.

The advantage which may come with queen mothers going into issues of this nature is that women and youth who are the most vulnerable to these issues are therefore more likely to heed to good advice and wise counsel.

During the focus group discussion, it came to light queen mothers also serve as liaison officers between governmental agencies and non-governmental organizations on one side and community members on the other side. Although this role of queen mothers did not come up during my interviews with the queen mothers, it is nonetheless worth

reporting since the community members (respondents) generally talked extensively on it. They identified the chief, queen mothers and assembly members as principal officers who serve as links in different capacities between community members and other external bodies.

The last major contribution of queen mothers in advancing the socio-economic development of their communities that could be discerned from the data gathered has to do with support to agriculture, education, sanitation and water and other related matters. Different respondents brought to bear their different experiences and observations on what queen mothers have done and continue to do regarding support to agriculture, education, sanitation and water. One queen mother of a sub-divisional area showed the researcher two (2) bore holes (hand fitted pumps) she initiated for the community which has ameliorated the suffering women went through in their quest to get potable water for their households use. In a similar manner, another queen mother recounted how she lobbied for a hole in the following words:

Last year around March, it was difficult to get water in a section of my community because one out of the only two bore holes got spoilt. As a result, I organised other women and we visited the Member of Parliament for Talensi Constituency and lobbied for a bore hole which was drilled for us two weeks after our request.

4.5 Major Findings

The study has several outcomes but the main ones are presented here. The researcher learnt from the participants that a would-be queen mother must be physically fit and should not be known to have any physical challenges or deformities such as leprosy, blindness, albinism, and other related disabilities in order to qualify for enskinment. Also, the study revealed that a would-be queen mother's biological parents should not be alive whilst she is being enskinned. Although one of the requirements for becoming a queen mother or chief per the Chieftaincy Act is that the person must hail

from the appropriate royal family, the findings from this research shows mixed outcomes. Whilst some queen mothers hailed from the right royal lineage, others did not have any link whatsoever with the royal family or clan. The conduct of a would-be queen mother as it was gathered from the study must be unquestionable. The person must show proven record of integrity and high moral standing. This also accounted for the reason why a good number of queen mothers were once *Magajias*.

Regarding the enskinment process, the study identified that all queen mothers within the study setting were enskinned by their respective chiefs. The process includes the identification of a suitable person by the chief or his appointed persons, the initiation and the actual enskinment which is secretive and more of ritual performance involving sacrificing a sheep and the induction ceremony to officially introduce the queen mother to the community. The skin from the sacrificed sheep becomes the official seat for the queen mothers to sit on and equally a symbol of her authority.

In terms of duties of queen mothers, the study found out that queen mothers are mainly preoccupied with activities, and programmes that directly address the needs, interests and welfare of women, children, and the minority in society. The study, according to the voices of the queen mothers themselves indicated that not all of them attend council meetings of their respective sub-divisional areas. The study revealed that no single queen mother in the study context has a court nor a traditional council of her own. Additionally, the study showed the selection and installation of *Magajias* prior to the introduction and institutionalisation of queen mothers in *Talenteng* had no defined mode of appointment or due process. Each community had its way of installing *Magajias* but thankfully with the presence of queen mothers, they are now in charge of that process in *Talenteng*.

On contributions of queen mothers to socio-economic development of their communities, the study found that queen mothers educate their communities' members especially the youth health related issues i.e. teenage pregnancy, drug misuse/ abuse, sexual reproductive health and other related matters. Queen mothers were also found to be involved in raising funds for community development and mobilizing communal labour to assist in community projects. The study revealed queen mothers in addition to chiefs served as liaison officers between their communities and other governmental and non-governmental bodies.

4.6 Summary

The study sampled 9 queen mothers and 9 community members from 9 sub-divisional areas within the Talensi traditional area. Data were collected on what is required for one to become a queen mother, the processes involved in installing queen mothers, the role of queen mothers, and their contributions to socio-economic economic development of the Talensi traditional area. The results showed that the requirements that must be met before one is enskinned a queen mother is same as the requirements for enskinning a chief. They include good moral conduct and attitude, able bodied persons, and being a member of the royal family. The study also revealed that one of the significant processes of enskinning a queen mother involves killing a sheep to perform some rituals before the skin of that sheep is used as a symbol of authority for the queen mother to sit on. This most important part of the enskinment processes is carried out by the chief or his assigns in secrecy after which an official and public ceremony is organised to introduce the queen mother to the people.

On the role of queen mothers, data collected showed they are preoccupied with the settlement of disputes especially the marital ones and generally take charge of issues affecting women, children and the minority in society. Queen mothers are also lately mandated by chiefs to install *Magajias* in their respective sub-divisional areas. From the study, it can be concluded that queen mothers perform assistive roles to chiefs in *Talenteng* since they do not have traditional councils and courts of their own. Results from the research also showed that queen mothers undertake several activities aimed at improving on the lives of the people. Activities and programmes such as raising funds for community projects, mobilization of communal labour, education on persistent contemporary issues and support to agriculture, health, sanitation and water related matters all came up during the study.



CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

In this chapter, a summary of the findings and some conclusions drawn from the study are presented. Specifically, the chapter looks at the summary of findings, connections to previous research and theories, conclusions, and recommendations.

5.1 Summary of Findings

5.1.1 What are the requirements for becoming a queen mother in Talensi traditional area?

With regards to this issue, respondents were unanimous that the person should not possess any known physical deformity as in blindness, albinism, and leprosy. The study also revealed the personality of an individual or personal integrity of a person counts so much as a requirement for one to be enskinned a queen mother. Personal traits like honesty, trustworthiness, and proven moral integrity are considered key in choosing a person for enskinment as queen mother. The study also showed that women who were enskinned queen mothers do not have their biological parents alive as it is the case (a requirement) with enskinment of chiefs in *Talenteng*. A person's lineage to the royal family as a requirement for enskinment as queen mother had divided responses. While some respondents maintained a person's link to the royal clan should be considered essential in installing queen mothers others downplayed it.

5.1.2 How are queen mothers selected and installed in Talensi traditional area?

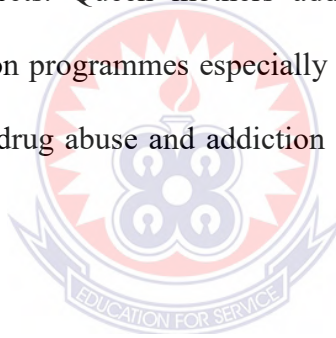
The enskinment of queen mothers in *Talenteng* is different from that of the Akan society where the practice is 'borrowed'. Queen mothers in this area are enskinned by chiefs contrary to what pertains in Akan culture. The selection process of a queen mother in Talensi traditional area is mainly based on achieved rather than ascribed status. The process of enskinment generally involves three phases; the initiation, actual enskinment and post enskinment (induction) ceremony. Even though, the actual activities within the stages may vary from one sub-divisional area to another, what was evident from the study is that all the various activities and programmes as far as enskinment process of queen mothers is concerned fall under the three phases identified supra. The study also identified that queen mothers sit on skins of sheep as their symbol of authority and this applies to all the sub-divisional areas that had queen mothers.

5.1.3 What are the roles of queen mothers in the Talensi traditional area?

The most prominent duty of queen mothers from the research is the protection of women and children interest and welfare. Issues that border on women and children if such matters are to be resolved by traditional councils are usually referred to queen mothers. They also settle disputes especially the matrimonial ones. Queen mothers also participate in traditional councils meetings especially when the issues under consideration involve women. It must be reemphasized that queen mothers in *Talenteng* do not have traditional councils of their own as a result, some do not (not invited to) attend council meetings. Their role is seen as an assistive one to chiefs. It is even more visible during festive occasions. Lastly, queen mothers are now responsible for installing *Magajias* contrary to what existed where there was no defined person or procedure to doing it.

5.1.4 What contributions do queen mothers make to the socio-economic development of Talensi traditional area?

One prominent contribution of queen mothers that came from the study is their fundraising abilities for developmental projects in their respective areas. It was evident some queen mothers had raised funds through they themselves, philanthropists, and Non-Governmental Organizations to put up projects which are beneficial to their communities' members. The mobilisation of communal labour especially women to undertake activities of common and mutual interest also came up in the study. The study revealed that during construction of dams, schools and clinics, women mostly carry out communal labour as part of community support towards the realization of such projects. Queen mothers additionally carried out community sensitization and education programmes especially of COVID 19, adolescents sexual and reproductive health, drug abuse and addiction and a wide range of other topical issues.



5.2 Conclusions

The following were conclusions drawn from the study:

1. The requirements for becoming a queen mother are same for a chief in Talensi traditional area and are purely rooted in custom and tradition of the area. This serves as a self-protecting mechanism against conflicts that might arise from who qualifies to become a queen mother in the area.
2. The process of enskinning queen mothers involves both the living and the dead (ancestors). Hence, the queen mother in the Talensi traditional area owes allegiance to both the living and the ancestors in the performance of her duties.

3. There is no specified or prescriptive roles for queen mothers in Talensi traditional area. This is because the position of a queen mother is alien to the Talensi traditional authority structure.
4. Contributions to socio-economic development by a queen mother in Talensi Traditional area is a voluntary endeavour and her effectiveness in carrying out this responsibility depends on her stature or clout.

5.3 Recommendations

The following were recommendations from the study:

1. The physical disability disqualification element should be reviewed to align the process with the Persons with Disability Act, 2006, Act 715 and other legal instruments' positions against discrimination of any kind.
2. The involvement of ancestors in the process of enskinning queen mothers in Talensi traditional area should be allowed to be documented for the purposes of cultural preservation and transmission and for the avoidance of culture distortions.
3. Since the position of queen mothers has been accepted in Talensi traditional area, their roles should be properly prescribed and made known so that their works as queen mothers can be assessed and evaluated.
4. The Talensi traditional authority in selecting qualified persons to be enskinned as queen mothers must put premium on those with clout and stature to promote socio-economic development in their areas.

5.4 Limitations of the Study

Limitations of a study are the features of the research methodology that can influence a person's interpretation of a particular research findings. According to Price and Murnan (2004) limitations are the constraints on generalisability, application to

practice and/or utility of findings of research which the researcher could not have anticipated before going into the conduct of the research. The conduct of researches naturally comes with some limitations and this research could not have been different. The researcher faced the challenge of some respondents (queen mothers and community members) not willing to give information especially during the data collection phase of the study. Even with introductory letter, it became very cumbersome to solicit information from respondents. It took the researcher's tact and time to convince the respondents to appreciate that the work was purely for academic purposes.

Another important limitation in this study was the fact that there were very few previous studies on queen mothers especially in northern Ghana setting and as a result, the researcher could not lay hands on literature regarding queen mothers in Talensi traditional area. This near non-existence of literature affected the literature review chapter of the study. Additionally, the queen mothers did not also have the benefit of observing other queen mothers perform roles in the traditional area since they were the first crop of queen mothers in the traditional area. The effect was that their work as queen mothers could not easily draw on any past experience, convention, norm, custom or tradition of the place. This certainly impacted on their responses during the data gathering and as result affected the research outcome.

One other limitation encountered during the data gathering stage of the study had to do with the absence of some queen mothers during researcher's visits. Even though satisfactory advance arrangements were made with the queen mothers taking into consideration their schedules and itinerary, the reality on the ground was that some of them were not available for the interview per the agreed venues and times. This is

understandably so because most queen mothers by the nature of their work are often too busy.



REFERENCES

- Adzahlie-Mensah, V., Agordah, F. E., & Gyamfuaa-Abrefa, M. (2017). *Understanding research*. Winneba: University of Education, Winneba Press.
- Adom, D., Yeboah, A., & Ankrah, A. K. (2016). Constructivism philosophical paradigm: Implication for research, teaching and learning. *Global Journal of Arts, Humanities and Social Sciences*, 4(10), 1-9.
- Aidoo, A. A. (1977). Asante queen mothers in government and politics in the nineteenth century. *Journal of the Historical Society of Nigeria*, 9(1), 1-13. Retrieved from <http://www.jstor.org/stable/41857049>
- Allen, V. L., & van de Vliert, E. (1984). A role theoretical perspective on transitional processes. In V.L. Allen & van de Vliert (Eds). *Role transitions*. NATO conference series (iii human factors). Retrieved from https://doi.org/10.1007/978-1-4613-2697_1
- Ametewee, L., Lykens, K., Akuoku, M., & Acolatse, C. (2019). *A systematic review of Queen Mother's roles in Sub-Saharan Africa regarding women and children's health and education*. Lecture delivered at the Workshop on the Ostrom Workshop (WOW6) conference, Indiana University Bloomington.
- Arthur, D. D., & Dawda, D. D. (2015). Promoting rural development through chieftaincy institutions and district assemblies: Evidence from Sissala East District, Upper West Region of Ghana. *Ghana Journal of Development Studies*, 12(1-2), 164-176. doi: 10.4314/gids.v12i1-2.10
- Bates, F. L., & Harvey, C. C. (1975). *The structure of social systems*. New York: Wiley.
- Biddle, B. J. (1979). *Role theory: Expectations, identities, and behaviours*. New York: Academic.
- Biddle, B. J. (1986). Recent development in role theory. *Annual Review of Sociology*, 12, 67-92. Retrieved from <http://www.annualreviews.org>
- Boateng, N. A. (2004). *Traditional governance from the Queen Mother's perspective*. Lecture given at the International Conference on Chieftaincy in Africa: Culture, Governance, and Development, Accra.
- Borkowski, S. C., & Ugras, Y. J. (1998). Business students and ethics: A meta-analysis. *Journal of Business Ethics*, 17, 1117-1127.
- Braun, V., & Clarke, V. (2013). *Successful qualitative research: A practical guide for beginners*. Los angeles: Sage Publications Ltd.

- Burt, R. S. (1982). *Toward a structural theory of action: Network models of social structure, perception, and action*. New York: Academic
- Busia, K. A. (1951). *The position of the chief in the modern political system of Ashanti: A study of the influence of contemporary social changes on Ashanti political institutions*. doi:10.4324/9781351030823
- Chieftaincy Act of Ghana, (2008). Act 759
- Creswell, J. W. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches (3rd ed.)*. United States of America: SAGE Publications, Inc.
- Creswell, J. W. (2011). *Research design: Qualitative, quantitative, and mixed methods approaches (3rd ed.)*. India: SAGE Publications India Pvt Ltd.
- Creswell, J. W. (2013). *Qualitative inquiry and & research design: Choosing among five approaches (3rd ed.)*. California, United States of America: SAGE Publications Inc.
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches (4th ed.)*. California, United States of America: SAGE Publications Inc.
- Davies, M. B. (2003). *Doing a successful research project using qualitative or quantitative methods*. New York, USA: Palgrave Macmillan.
- Eagly, A. H., Gartzia, L., & Carli, L. L. (2014). Female advantage: Revisited. In S. Kumara, R. Simpson, & R. J. Burke (Eds.). *The Oxford handbook of gender in organizations* (pp. 153-174). New York: Oxford University Press.
- Eagly, A. H., Karau, S. J., & Makhijani, M. G. (1995). Gender and effectiveness of leaders: A meta-analysis. *Psychological Bulletin*, 117(1), 125-145. Retrieved from <https://doi.org/10.1037/0033-2909.117.1.125>
- Etikan, I., Musa, S. A., & Alkassan, R. S. (2016). Comparison of convenience sampling and purposive sampling. *American Journal of Theoretical and Applied Statistics*, 5(1), 1-4. doi:10.11648/j.ajtas.20160501.11
- Fortes, M. (1940). The political system of the Tallensi of the northern territories of the Gold Coast. In S. Fortes & E. E. Evans-Pritchard (Eds.). *African political systems* (pp. 239-271). London: Oxford University Press.
- Franke, G. R., Crown, D. F., & Spake, D. F. (1997). Gender differences in ethical perceptions of business practices: A social role theory perspective. *Journal of Applied Psychology*, 82, 920-934. doi:10.1037//0021-9010.82.6.920
- Gadzekpo, S. K. (2005). *History of Ghana*. Accra: Excellent Publishing and Printing.

- Ghana Statistical Service. (2012). *2010 Population and housing census report*.
- Goethals, G. R., & Hoyt, C. L. (Eds.). (2017). *Women and leadership: History, theories, and case studies*. Great Barrington, MA: Berkshire Publishing Group LLC.
- Government of Ghana. (1992). *Constitution of the Republic of Ghana*. Accra: Ghana Publishing Corporation.
- Guthrie, G. (2010). *Basic research methods: An entry to Social Science research*. New Delhi, India: SAGE Publications India Pvt Ltd.
- Hameed, H. (2020). Quantitative and qualitative research methods: Considerations and issues in qualitative research. *The Maldives Journal of Research*, 8(1), 8-17 doi:10.13140/RG.2.2.36026.82883
- Joyonline. (2013). More chiefs oppose Dr Danaa's nomination as Chieftaincy Minister. Retrieved from <https://www.myjoyonline.com/more-chiefs-oppose-dr-danaas-nomination-as-chieftaincy-minister/>
- Kahn, R. L., Wolfe, D. M., Quinn, R. P., Snoek, J. D., & Rosenthal, R. A. (1964). *Organizational stress: studies in role conflict and ambiguity*. New York: Wiley.
- Kim, B. (2001). Social constructivism. In M. Orey (Ed.). *Emerging perspectives on learning, teaching, and technology*. Retrieved from <http://projects.coe.uga.edu/epltt/>
- Konzabre, G. J. (2013). Ghana's school feeding programme: Its implication for basic school enrolment and retention in Talensi district. [Unpublished master's dissertation]. University of Education, Winneba
- Konzabre, G. J. (2018). The impact of Ghana's school feeding programme on enrollment and retention of pupils in Talensi district in Upper East Region. *International Journal of Education, Learning and Development*, 6(6), 69-89.
- Kumar, R. (2011). *Research methodology: A step-by-step guide for beginners (3rd ed.)*. New Delhi, India: SAGE Publications India Pvt Ltd.
- Kusi, H. (2012). *Doing qualitative research: A guide for researchers*. New Town, Accra: Emmpong Press.
- Lincoln, S. Y., & Guba, E. G. (1985). *Naturalistic inquiry*. Sage: Thousand Oaks, CA.
- Linton, R. (1936). *The study of man*. New York: Appleton-Century

- Marfo, S., & Musah, H. (2018). Examining the position of the chieftaincy institution in modern political system of Ghana. *Journal of sociology and social work*, 6(1), 64-72. doi:10.15640/jssw.v6n1a8
- Merton, R. K. (1957). *Social theory and social structure*. Glencoe, IL: Free Press.
- National Commission for Civic Education (2011). The role of women in traditional governance in Ghana: A case study of the three northern regions. *National Commission for Civic Education Research Reports*. Vol. II
- National House of Chiefs official website. Retrieved from nhoc.gov.gh/about-nhoc/history-of-nhoc.
- Nukunya, G. K. (2003). *Tradition and change in Ghana: An introduction to sociology (2nd ed.)*. Accra: Ghana Universities Press.
- Odame, F. S. (2014). Ghanaian traditional women leaders and sustainable development: The case of Nadowli District of Ghana. *European Scientific Journal*, 10(14), 380-398. doi: 10.19044/esj.2014.v10n14%25p
- Odotei, I. K. (2010). *Chieftaincy in Ghana*. A paper presented to German students on the Go Africa programme at Noda Hotel, Femusua – Kumasi.
- Owusu-Mensah, I., Asante, W., & Osew, W. K. (2015). Queen Mothers: The unseen hands in chieftaincy conflicts among the Akan in Ghana: Myth or reality. *The Journal of Pan African Studies*, 8(6).
- Parsons, T. (1951). *The social systems*. Glencoe, III: Free.
- Parsons, T., & Shils, E. A. (1951). *Toward a general theory of action*. Cambridge Mass: Harvard University Press.
- Persons with Disability Act, (2006). Act 715
- Price, J. H., & Murnan, J. (2004). Research limitations and the necessity of reporting them. *American Journal of Health Education*, 35(2), 66-67. Retrieved from <https://doi.org/10.1080/19325037.2004.10603611>
- Polonsky, M. J., & Waller, D. S. (2010). *Designing and managing a research project: A business student's guide (2nd ed.)*. New Delhi, India: SAGE Publications India Pvt Ltd.
- Rahman, M. S. (2016). The advantages and disadvantages of using qualitative and quantitative approaches and methods in language testing and assessment research: A literature review. *Journal of Education and Learning*, 6(1), 102-112. Retrieved from <http://dx.doi.org/10.5539/jel.v6n1p102>

- Schwartz, S. H., & Rubel, T. (2005). Sex differences in value priorities: Cross-cultural and multi-method studies. *Journal of Personality and Social Psychology, 89*, 1010-1028. doi:10.1037/0022-3514.89.6.1010
- Sluss, D., van Dick, R., & Thomson, B. S. (2011). Role theory in organizations: A relational perspective. In S. Zedeck (Ed.), *APA handbook of industrial and organizational psychology* (pp. 505-534). Retrieved from <https://doi.org/10.1037/12169-016>
- Steegstra, M. (2009). Krobo queen mothers: Gender, power, and contemporary female traditional authority in Ghana. *African Today, 55*(3), 105-123. Retrieved from <https://www.muse.jhu.edu/article/262087>.
- Stoeltje, B. J. (2006). Asante queen mothers: A study in female authority. *Annals of the New York Academy of Sciences, 810*(1).
- Stryker, S. (2007). Identity theory and personality theory: Mutual relevance. *Journal of Personality, 75*(6), 224-237.
- Stryker, S., & Burke, P. J. (2000). The past, present, and future of an identity theory. *Social Psychology Quarterly, 63*(4), 284-297.
- Talensi District Assembly. (2018). Talensi district profile. (Unpublished).
- Taylor, S. J., & Bogdan, R. (1998). *Introduction to qualitative research methods: A guidebook and resource (3rd ed.)*. New York: Wiley.
- Tuner, R. H. (1979). Strategy for developing an integrated role theory. *Humboldt Journal of Social Relations, 7*, (1) 23-39.
- United Nations Convention on the Right of Persons with Disability
- Winship, C., & Mandel, M. (1983). Roles and positions: A critique and extension of the block modeling approach. In S. Leinhardt (Ed.). *Sociological methodology* (pp. 314-344). San Francisco: Jossey-Bass.
- World Bank. (2012). *Gender equality and development: World development report, 2012*. Washington, DC: International Bank for Reconstruction and Development, World Bank. Retrieved from <http://issue.com/world.bank.publications/docs/9780821388105>
- Zurher, L. A. (1983). *Social roles: Conformity, conflict, and creativity*. Beverly Hills, California: Sage Publications.

APPENDICES

APPENDIX A

Introductory Letter

University of Education, Winneba

Post Office Box 25

Winneba

.....
.....
.....

Your Majesty,

PERMISSION TO CONDUCT RESEARCH IN YOUR TRADITIONAL AREA

I am a final year student on the Master of Philosophy (Social Studies) programme at the School of Graduate Studies, University of Education, Winneba. I am examining the role of queen mothers in the Talensi traditional area. The study seeks to determine the requirements needed for one to become a queen mother in the Talensi traditional area and also discover the processes involved in the selection and installation of queen mothers in Talensi traditional area. The queen mother as well as one community member (an adult) from each of the divisional areas namely Baare, Tongo-Beo, Gorogo, Separt, Tengzug, Yameriga, Shia, Yinduri, and Pwalugu will constitute participants for the study.

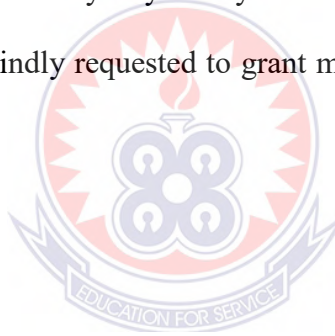
The data gathering stage of the study would be in two phases. The first one will involve all the queen mothers from the aforementioned divisional areas who will be interviewed once, at separate locations and at different times. Each interview session will last approximately one hour. The second phase will involve 9 participants from the aforementioned communities that will be engaged in a focal group discussion with

the researcher at a venue that will be determined by the researcher. The focal group discussion will take place once and will last appropriately an hour.

In the course of the study, very high ethical standards will be maintained such that no participants will be dismayed nor harm caused to any participant. Appropriate steps have been taken already to ensure that any information given during the course of the research is kept confidential and used for the purpose of this research only. Personal anonymity of participants would also be protected. If permission is granted to conduct the study in your traditional area, I shall send a letter to each of the potential participants; identifying myself, seeking their consent to participate in the study, explaining the purpose of the study, detailing the data collection process, and assuring them of confidentiality and anonymity if they elect to participate in the study.

Your office is therefore kindly requested to grant me permission undertake this study in your traditional area.

Thank you.



Yours faithfully,

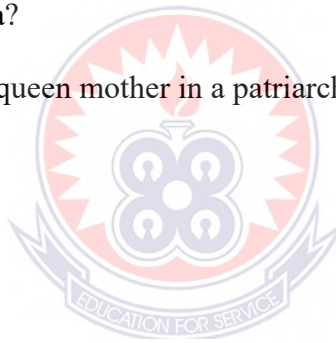
.....

James Gbandan Konzabre

APPENDIX B

Interview Schedule for Queen Mothers

1. Who installed or enskinned you?
2. How were you selected as a queen mother?
3. What processes were you taken through before you were installed or enskinned as a queen mother?
4. What qualifies one to be a queen mother? Are they different from that of a chief in this divisional area?
5. What are your core duties or roles as queen mother of this divisional area?
6. How does your work as queen mother contribute to socio-economic development of your divisional area?
7. How does it feel be a queen mother in a patriarchal society?



APPENDIX C

Focus Group Discussion Guide for Community Members

1. Which body, authority or individual is responsible for installing or enskinning queen mothers in your divisional area or community?
2. Was the queen mother of your community installed or enskinned by that body, authority or individual identified in 1 above?
3. How was your queen mother selected?
4. What specific processes were she taken through before she was installed a queen mother?
5. What qualities (qualifications, criteria or requirements) should one possess before she can be nominated or selected and installed or enskinned as a queen mother?
6. Are these qualities (as in 5 above) significantly different from those one must possess before he is enskinned a chief in your divisional area or community?
7. What is the nature of the difference if any?
8. What do you consider to be the core duties or roles of the queen mother of your community?
9. Does your queen mother contribute to the development of your divisional area?
10. In what specific ways do they contribute to the development of your area?

APPENDIX D

Information Sheet

As part of the requirements for the award of the Master of Philosophy (Social Studies) degree by the School of Graduate Studies, University of Education, Winneba, I am undertaking a research project (Thesis) titled 'Examination of the role of queen mothers in Talensi traditional area'. The study seeks to determine the requirements needed for one to become a queen mother in the Talensi traditional area as well as discover the processes and procedures involved in the selection and installation of queen mothers in Talensi traditional area.

You have been identified as one of the potential participants for this study. In all, 18 expected participants made up of one queen mother as well as 1 person conveniently selected from each of the divisional areas namely Baare, Tongo-Beo, Gorogo, Separt, Tengzug, Yameriga, Shia, Yinduri and Pwalugu constitute respondents for the study. Approval for this study has been granted by the paramount chief of the Talensi traditional area. I would be very grateful if you could accept to be a participant of this study. Your acceptance to participate in this study is completely voluntary and you may at any point in time opt out of the study if you so choose without any penalty. As a researcher, I also deserve the right to terminate your participation in the study where it becomes absolutely necessary.

As part of the data gathering process of this study, you (if you are a queen mother) will be required to grant me an in-depth interview that would last approximately one hour. The interview would be conducted once at a venue of your convenience preferably your palace. The interview would focus on the purpose of the study clearly spelt out in paragraph one of this form. If you are a community member you are expected to participate in a focus group discussion together with 8 other participants

from other communities at a venue and time that will be determined by me and suitable to you. The focus group discussion would be conducted once and you would be required to spend about one hour in the discussion. The discussion would centre on the purpose of the study stated in paragraph one of this sheet.

The interviews and focus group discussion would be tape recorded for quality purpose and later transcribed to ensure that all the information given is actually captured. The transcription would be made available to you for verification before it is used for analysis in the study. In the course of the interview, you would have the opportunity to review or edit the audio tape. The data that would be generated would be used purely for academic work and any information given would be treated with the highest degree of confidentiality. Be rest assured you would remain anonymous and so feel free to provide honest responses. Where it becomes very necessary to provide names in my research report, pseudonyms would be used. Feedback (final report) on the research would be made available to you as soon as it is ready. Any expenditure incurred by you as a result of your participation in this study would be borne by me.

Thank you for considering participating in this study. If you have any questions or enquiries in relation to my study, please contact me on 0243934008 or my supervisor, Dr David Naya Zuure on 0243557903.

.....

James Gbandan Konzabre

APPENDIX E

Consent Form

UNIVERSITY OF EDUCATION, WINNEBA

I have read the information on the research project (Thesis) ‘Examination of the role of queen mothers in Talensi traditional area’ that is to be conducted by James Gbandan Konzabre from the School of Graduate Studies, University of Education, Winneba and all queries have been answered to my satisfaction.

I agree to participate in this research work, which involves selected queen mothers and community members. I also further agree to keep all information regarding the study confidential and not discuss it with individuals other than the researcher.

I understand that I can withdraw from this study at any point in time without reason or penalty. My responses will be treated with the highest degree of confidentiality and my identity will not be revealed to anyone without my consent other than the researcher investigating this work. All documentation including audio tapes will be destroyed once the study is completed and the report accepted by the School of Graduate Studies, University of Education, Winneba.

.....
(Signature)

.....
(Date)