UNIVERSITY OF EDUCATION, WINNEBA

THE ROLE OF TRADITIONAL LEADERS IN EDUCATION DEVELOPMENT

IN THE ASANTE KINGDOM

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A Dissertation in the Department of Educational Leadership, Faculty of Educational Studies, submitted to the School of Graduate Studies, University of Education, Winneba, in partial fulfilment of the requirements for the award of the of Master of Philosophy (Educational Leadership) degree

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DECLARATION

CANDIDATE'S DECLARATION

I, BAAFOUR ATTA ASARE, declare that this dissertation, 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 were supervised in accordance with the guidelines for supervision of dissertation as laid down by the University of Education, Winneba.

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DATE: …………………………………………..

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My special thanks go to my wives Mary and Joyce for their encouragement and support during my course of study. To all who helped me throughout this programme of study, I say may God bless you all.

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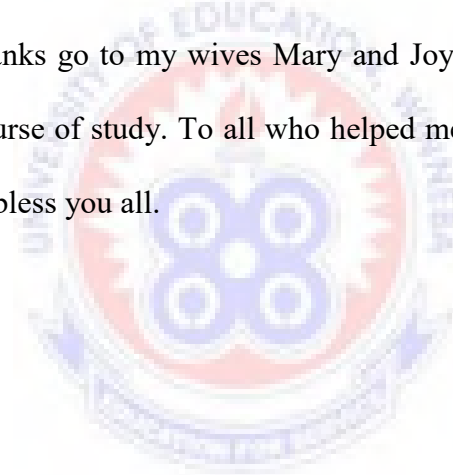
DEDICATION

To my children: Albert, Julius, Julia, Alberta, Pamela, Kofi and Nana Yaa.

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LIST OF ACRONYMS

ASM - Asokore Mampong

JBN - Juaben

NKS - Nkwantakese

OFS – Offinso

MTW-Mission To the World

LMX—Leader Member Exchange

ECAG--Enforcement Certification and Approvals Group

ABSTRACT

The purpose of the study was to examine the role of traditional leadership (chieftaincy) in educational development within the Asante Kingdom. The objectives were to examine the contributions of traditional leaders towards Education, assess the perception of their community members on Traditional Leadership role in the development of education, identify factors that impede traditional leaders' contributions towards education and examine traditional leadership styles and their influence on their roles in their communities towards educational development. Relevant literature was reviewed along the theories of indigenous knowledge system, leadership theories, and socio-functional theory. A mixed methods design comprising qualitative and quantitative approaches using a questionnaire and guided interviews. The target population for the study was all the chiefs and their subjects of the 68 traditional areas in the Asante Kingdom. Using Multi-stage sampling a sample of Asante chiefs were selected. The response rate was 98.0% (N=214) respondents comprising 200 people (Subjects), 4 paramount chiefs and 10 opinion leaders for the study. The study found among other things that chiefs assist in the provision of good drinking water, provision of electricity, provision of proper places of convenience and demarcate proper site for refuse disposal in the communities. Asante traditional leadership enjoys high favourability in Leader Member Exchange (LMX). Part of the recommendations includes the idea that fund should be distributed to the traditional leaders (chiefs) to develop their communities. The study further recommends that the Government should give some legislative and judicial powers to back and reinforce the role of the chiefs in exercising their duties in the communities.

CHAPTER ONE

INTRODUCTION

1.1   Background to the Study

In Africa, traditional leadership in all forms has been manifested in almost all African societies since people-groups were identified. Individuals emerge as leaders with the purpose of safeguarding their territories, properties/lands, and people. These are referred to as chiefs, kings, tribal leaders, warriors, and with different titles according to their jurisdictions and culture (Odotei & Awedoba, 2006). In traditional societies of Ghana, chieftaincy is the equivalent of modern concept of leadership as defined in modern literature. Chiefs have had a powerful influence on the destiny of the people for many decades (Abayie, 1997; Owusu-Sarpong, 2003). Governments in most African society have found it expedient to involve the traditional leaders in their governance. Since colonial times, traditional authorities have been involved in local governance in various capacities, ranging from the ―indirect rule‖ approach adopted by the British colonial government to the current governments in which they participate in the District Assemblies (DAs) – as appointed members and expected to have a consultative relationship with local government units(Abayie, 1997; Owusu-Sarpong, 2003).

The chieftaincy institution has endured in Ghanaian society and is still a vibrant force in many ways critical to sustainable development. In Ghana, the 1992 Constitution guarantees the institution of chieftaincy (Act 759) and recognizes the role of chiefs in customary land management (The Republic of Ghana 1992 Constitution, Chieftaincy Act 2008). Alhassan (2006) is on record for saying that the traditional authorities have been

very influential in developing sustainable human and natural resources in the country. Citing Danquah, Alhassan wrote:

> ―*Thus, in our culture, we do not only hold trust for the present and future generations all the natural resources on which our welfare and continuance of the community depend, but also are accountable to the ancestors for the management of the resources" (Alhansan, 2006, p. 530)*".

Historically, traditional leaders had an important visibility and responsibility that stretched from social, cultural, economic and moral to political (Odotei & Awedoba, 2006). They catered for the welfare of the people by providing them with land for agriculture and grazing, which were core in the lives of the people economically. Traditional leadership controlled most of the developmental projects in the community. These traditional leaders have the powers to determine the views of the people on the ground regarding the need for change or development. Culturally, because of the belief in ancestral worship, it is believed that the chiefs are the only agencies who can convince the ancestral spirits (the departed members of the community) to accept or adopt any new concepts or ideology in the area. The ancestors are recognized and accepted as part of the community. The chiefs also serve as the intermediary between the people, both living and departed, and the government.

In contemporary societies, leadership makes a great difference for strategic development, in partnership in governance, and peaceful co-habitation. One of the most organised ethnic societies in the sub-Saharan African region is the Asantes. The Asantes

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are organized as in the Asante kingdom, which resides in the middle belt of Ghana History has it that in reality the British could never have colonized the Asantes except for treaties signed mutually. The Asantes are distinguished characteristically, socio-culturally, linguistically, and spiritually; they believe in the souls of both the living and the dead embedded in the Golden Stool (Edwards & Asare, 2015). Symbolically, the myth surrounding the Golden Stool, which is believed to house the souls of the Asantes, is a unifying concept of the Asantes' hierarchical kingship pedigree (Edwards & Asare, 2015).

The Asante Kingdom hierarchical leadership is highly and strongly organized around the Asantehene. The King of Asantes, Otumfuo is at the top of the Chiefs and he rules through the paramount chief (Omanhene), divisional chief (Ohene) and local village chief (Odikro) to the clan or family head (Abusua Panin). All these chiefs and sub chiefs contribute to the development of the Asante Kingdom in particular and the nation as a whole. The chiefs are given authority over lands, community properties, natural and human resources in their demarcated areas. They oversee the settlement of conflicts, disputes, and socio-religious activities. Their areas of contributions cover all aspect of development from political, social, economic and as well as education. In the area of education, the chiefs have made a lot of contributions and continue to support the education of their community members. Notable among such contributions is the Otumfuo Education Fund, an initiative by the Asantehene, Otumfuo Osei Tutu III. The objective of the Otumfuo Education Fund is to promote education up to the tertiary level and develop human capital through scholarship, training and development, and research.

The main proposition of this work is that chieftaincy in Ghana is the epitome of traditional leadership, that can best be described as indigenous leadership or African-centred leadership, with its own characteristics, styles and behaviours. This work is also aimed at demonstrating that chieftaincy in Ghana is significant in the development of education

The chieftaincy institution in Ghana is currently undergoing reforms both in practice and constitutionally. The 1992 Republic of Ghana Constitution guarantees the establishment of chieftaincy affairs with the Chieftaincy Act 2008 (Act 759). Chiefs are enstooled and gazette in the national publication. There are national and regional houses of chiefs constitutionally mandated to speak and present memoranda on issues of national interest and development.

1.2 Statement of the Problem

Traditional Leadership is one of the oldest institutions in Ghana. It dates back to pre-colonial era where the institution was known to play executive, judicial and legislative roles. Traditional leaders are influential in most communities in Ghana and play key roles in advocating and mobilizing resources for promoting development particularly in educational sector. The Republic of Ghana 1992 Constitution makes provision for the role of chieftaincy institutions (traditional leaders) to contribute their quota to the development in their communities. Traditional leaders reach thousands of people in their communities through community dialogues; they advise government on traditional affairs and influence policy making that affects the livelihood of millions of

people in all communities in Ghana. They perform their duties through the National, Regional and District House of Chiefs.

Traditional leaders' contribution to educational development processes can support and uphold local culture, tradition, knowledge and skill, and create pride in community heritage (DeLacy, Batty, Moore & Noakes, 2002). Traditional leaders' contribution is one of the mechanisms to empower people to take part in national development. Increased traditional leadership participation in education is a means to achieving development to resolve the educational problems (Lasker, Weiss & Miller 2001). Yet, the valuable contributions of the traditional leadership are not featured significantly in national development literature of the sub-Saharan Africa.

Nonetheless, traditional leadership is a vital channel that can articulate the needs and priorities of communities which it represents, and if duly recognise can lead to a genuine democratization and development and the assertion of local autonomy to support the globalizing and modernizing power of the state. It is even claimed that reliance on chiefs in governance will reduce costs and facilitate collective action towards the development of education (Englebert, 2002). This is an issue where investigations have to be intensified to encourage more traditional leadership involvement and ownership in their community education.

Again, education in the country is facing a lot of challenges and most traditional leaders have opted to help to solve some of the challenges. The educational development in the Asante Kingdom faces a lot of challenges that include poverty and inadequate

educational facilities, lack of textbooks, poor conditions of service and poor remuneration for teachers, especially in the rural areas, and financial stress on parents and guardians leading to their inability to support their children or wards' education.

In the light of the above observations, some traditional leaders have set out to mitigate the falling standards of education in their respective communities by mobilizing resources towards uplifting standards of education in their areas. The chief of Jachie (Jachiehene) one of the chiefs in the Asante Kingdom, for instance, used part of the revenue generated from land leasing to develop education in the Jachie township. Within the first four years of his reign, the chief has built a library, and a school and has provided other valuable teaching and learning resources for schools in Jachie township. He has also allocated part of his land to a Technical School in exchange for scholarships to Jachie natives. Another notable involvement of the chief in education is the institution of the *Otumfuo Education Fund* set up to provide scholarships for brilliant but needy students and to reward teachers who excel in various endeavours.

Despite the contributions made by traditional leaders toward education in the Asante Kingdom, it appears the literature is silent on their involvement in the development of education specifically. Traditional leadership roles in educational development in their respective areas are being eroded, as political leadership in the country is gradually usurping traditional leadership effective role by their involvement in almost every activity now a days. Besides, the activities of the District Assemblies in terms of the planning and implementation of educational projects in the various districts

in the country are generally relegated the role of traditional leaders to the background in practice. On the contrary, the District Assembly officials claimed the assemblies have created sufficient room for traditional leaders to participate in educational development issues through community fora, frequent consultations and representation of traditional leaders on committees of the assembly. Even though, traditional leaders play such significant roles in education, not much research has been conducted into the roles of traditional leaders in education to identify the factors that motivate them to contribute to education, the challenges they encounter in their attempt to contribute to education in the Asante Kingdom and explore ways to improve their contribution to education. Hence, the aim of this research is to look at the role of Asante chiefs in the provision and development of Ghana's education.

1.3   Purpose and Objectives of the Study

The purpose of the study is to examine the role of traditional leadership (chieftaincy) in educational development within the Asante Kingdom. The objectives are to:

1. examine the contributions of traditional leaders in the Asante Kingdom towards education.

2. assess the perception of their community members on Traditional Leadership role in the development of education in the Asante Kingdom.

3. identify factors that impede traditional leaders' contributions towards education in the Asante Kingdom.

4. examine traditional leadership styles and their influence on their roles in their communities towards educational development in their communities.

1.4   Research Questions

The study was guided by the following research questions:

1.   What contributions do traditional leadership make towards education in the Asante Kingdom?

2.   What perception does community members hold on the traditional leadership role in the development of education in the Asante Kingdom?

3.   What factors impede traditional leaders' contributions towards education in the Asante Kingdom?

1.5   Hypothesis

Ho: There is statistically significant relationship between the leadership styles of traditional leaders and their role in the development of education in the Asante Kingdom.

H_1: There is no statistically significant relationship between the leadership styles of traditional leaders and their role in the development of education in the Asante Kingdom.

1.6   Significance of the Study

The outcome of this study would be significant in the following areas: first, it would make an in-depth assessment of how traditional leaders contribute towards education in schools in the Asante Kingdom. It would reveal to the educational authorities, the level of commitment of traditional leaders towards education that needs attention. It would also help other major stakeholders to appreciate the forms and benefits of contributions of traditional leaders towards education in the country.

It would help the authorities within the Kumasi Metropolis to address the challenges that impede the contribution of traditional leaders towards education. It would serve as a reference for future researchers who would want to do further study in an area related to this work. Traditional African leadership is an under-researched area in leadership research. Researchers are still developing concepts, attributes, and practices of traditional leadership in Africa. This work would also be added to the existing related literature.

1.7   Delimitation of the Study

National development is broad and can be looked at in diverse ways. It can be looked at in terms of social, political economic, religious and perhaps educational perspective. The present study focused on traditional leadership role and contributions towards education in the Asante Kingdom. It was also delimited to traditional leaders and their subjects not the entire populace in the Kingdom. Asante Kingdom covers arrears in the Ashanti Region as well as areas under the authority of the Asantehene in Brong

Ahafo, Eastern regions and some part of the Volta North of Ghana. However, the study was delimited to only the Asante Kingdom areas in the Asante Region, particularly traditional areas surrounding the Kumasi Metropolis to ensure better and manageable coverage within the region. Other traditional leaders with similar characteristics as the Asante Kingdom may however find the findings useful In addition, the study did not cover in detail other areas of development such as social, political, economic and religious development. The focus was on education.

1.8   Limitations of the Study

This study, like any other research, has its inherent limitations. One of the most eminent limitation is the biases of the researcher as a person. The researcher is a traditional leader within the Asante Kingdom. This may influence researcher biases and call for ―self as a method‗‗ procedure. Some of the respondents may not take their time to read the items carefully before completing the questionnaires. Some also may not follow the instruction strictly to give honest responses. Also, due to the fact that the traditional areas were not located at one place, the researcher had to travel long distances to some of the traditional areas to establish rapport and administer the questionnaires. The research sampled two hundred (200) people (Subjects), four (4) paramount chiefs and ten(10) opinion leaders of which, six (6) were educationists for the study. These limitations notwithstanding, the researcher was able to collect the needed data for the study and remained as objective as practicable.

1.9   Definition of Terms

For the purpose of this study, the following operational definitions have been used to minimise ambiguity in comprehension and interpretation:

- *Chief* -- A person who hails from the appropriate royal family and lineage who has been validly nominated, elected or selected and enstooled or installed as a chief in accordance with the relevant customary law and usage.

- *Paramount chief* – The head of a traditional area with other sub-chief who owe allegiance to the paramount chief.

- *Traditional Authority* – The power in Chiefs and elders to function as an institution in a traditional area.

- *Traditional Area* – An area controlled by a paramount chief.

- *Traditional Leadership* – Those recognized by the legal system and give authority to exercise influence in terms of governance, management of stool properties, and certain decisions on a given traditional society

- *Sub-Chief* – *A* chief of a town or village who owe allegiance to a paramount chief.

- *Kingdom:-*Territory ruled by a King or Queen. It could as well be a country or State as well.

1.10   Organisation of the Study

The dissertation is organized into five chapters. Chapter One provides a general introduction and background to the study, statement of the problem, purpose of the study and research questions, significance of the study, delimitation, as well as limitation of the

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study. Chapter Two reviews related literature under headings clearly marked. Chapter Three which describes the methodology, again highlights the research design, population, sample and sampling procedures, research instrument, data collection procedures as well as data analysis procedures. Chapter Four deals with the results and discussion. Finally, Chapter Five provides a summary of the major findings of the study, draws conclusions, and makes recommendations based on the findings. It also suggests areas for further research.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1   Introduction

This chapter reviews related literature in areas of leadership, traditional leadership, and in the context of the Ghana Educational system with the aim of examining the role of traditional leadership (chieftaincy) in education within the Asante Kingdom – as documented by writers, theorists, authorities and researchers. Theoretical framework in support of this work includes the Indigenous Knowledge System Theory and its role in leadership for development. Specifically, the areas for reviewing related literature include: overview of the Asante Kingdom, the definition of leadership, leadership theories, leadership styles, benefits of involving traditional leaders in education, challenges confronting traditional leaders' participation in education, and ways of improving traditional leaders' participation in education.

2.2   Overview of the Asante Kingdom and its Chieftaincy

The Asante Kingdom is geographically located among four regions of Ghana. The Asante Kingdom covers the Asante Region, parts of; Brong Ahafo region, Eastern Region, part of the Volta North and part of Western Region under the authority of the Asantehene., but for the purpose of this study, the Asante Kingdom would be defined to cover only the Ashanti region, where his majesty, the Asantehene reigns. The Asantes dominate the Asante Kingdom. The Asantes like the other ethnic groups in Africa, have several paramount chiefs (Amanhene). The Asantehene, King of Asante, however, serves

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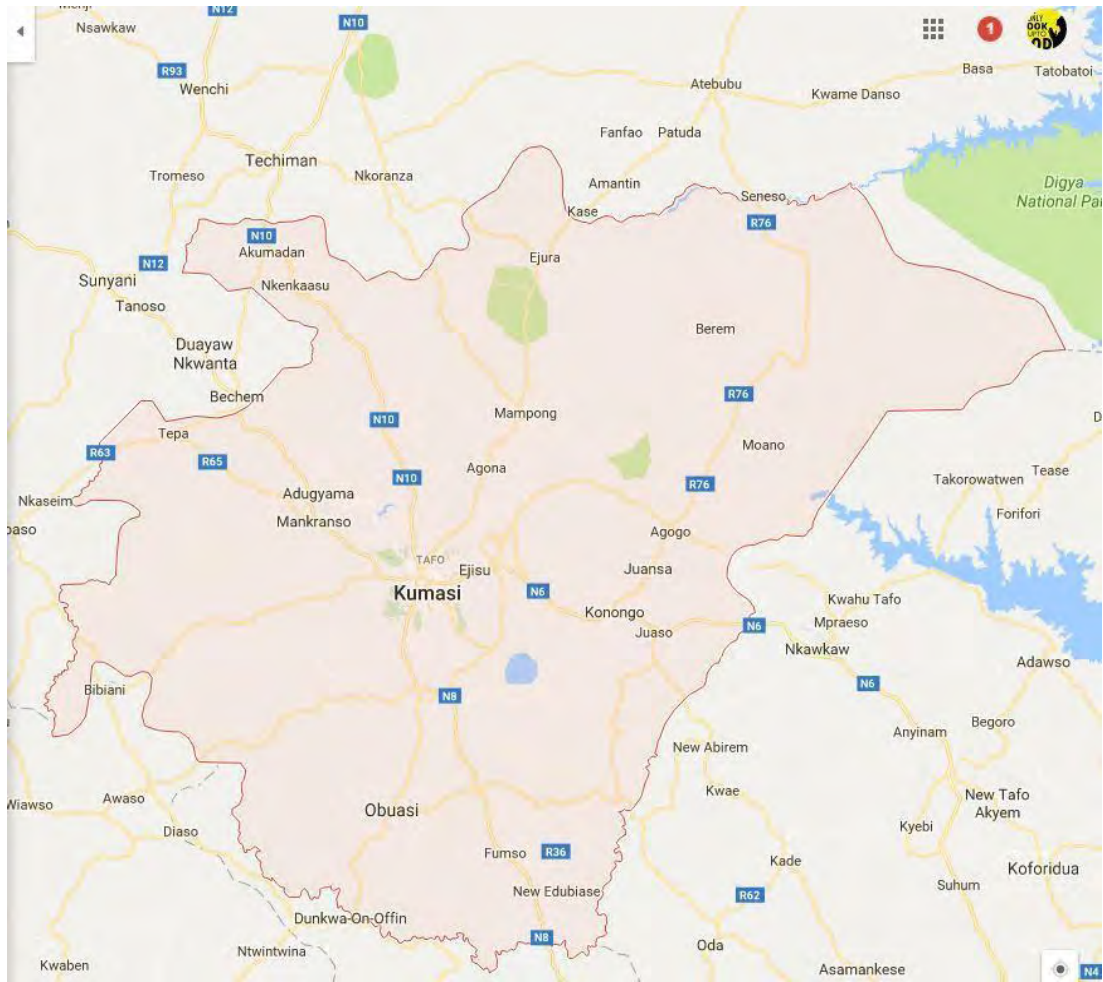
Figure 2: Map of Ghana showing the Asante Kingdom

Source: www. http://teclabs.org/ghana-political-map/ (assessed on 23rd May,.2019)

The Asante Kingdom is ruled by the Monarchy headed by the Asantehene, the Otumfuo, with a Palace at Manhyia, the centre of Kumasi and he has a hierarchical chieftaincy organogram (Figure 2). Underneath the King of Asante, there are chiefs and sub-chiefs. The chiefs have their own territories, and apart from overseeing them, they

have a function at the courts of their paramount chiefs as their ministers. Most of the functions are historical and traditional, while some have been created recently by constitutional demarcations.

A chief arbitrates and decides political and economic questions in his area. When he is enstooled, he receives a stool name, mostly different from his actual name. For instance, the real name for the chief of Amakom is Baafour Atta Asare but his stool name is Nana Adu Mensah Asare. Usually, all chiefs that belong to a reigning lineage have the same name – a special title being added to distinguish them from the other chiefs. For example, Otumfuo Osei Tutu II, the Otumfuo is a special title added to denote a class of his own in the Asante Kingdom. *Otumfuo* in the Akan language means the chief with the absolute powers in the community.

2.2.1   Pattern of the Traditional Asante Leadership:

In the Asante Kingdom there are many titles and positions that are recognizable roles and levels of activities. The Omanhene is the "Paramount Chief", the Abrempon (divisional chief), under the Abrempon are the Krontihene and/or Abontedomhene, Gyaasehene and many more (these are all sub-chiefs). Then the Ankobeahene is the one who stays at home or does not go anywhere. In effect, he is the caretaker of the palace. Another sub chief is the Obaatan (Obahenma). Obaatan means "female parent". Her symbol is the egg out of which all other chiefs came from. She is the Omanhene's counsellor. When the Omanhene's stool is vacant, Obahenma suggests the next candidate.

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Although found in other traditions, the position of Obaatan does not fit into the Akan Chieftaincy structure. The one who suggests and nominates the Omanhene is the Obahenma (The Queen mother) in the Akan tradition. Tufohene is another sub-chief in the Asante Kingdom. The meaning of Tufo in Akan language is advice thus; it is his duty to give advice (Chief Advisor). The Tufohene is the head of the Asafo companies (war lords) so that also makes him a warrior apart from being a chief advisor.

Militarily, there are four positions describing military flanks in the Kingdom. Adontehene is the one who leads the army. Nkyidom is the last to follow the army. He gathers the soldiers who are left behind and sends them back to the army. Nnimfahene holds the right position of the army while Benkumhene holds the left position. If there is anything to distribute or to share, Akyampimhene has to do it. (Akyampimhene -Literally means the distributor of wealth). Because it is hereditary, he is also the first son of the King.

In traditional mediation the Dwanetoahene is the one that people can turn to for shelter and mercy. The function of Dwanetoahene is that of intercession while the Nsumankwahene watches the oracles.

Finally, Nkosuohene is responsible for the development of the community. The title was created to honour someone who does not have to be a member of a royal family but has made a significant contribution to the development of the community. Nkosuohene is mostly instrumental in forging community development, collaborations, and partnership with outsiders. Therefore, he/she has demonstrated a practical

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contribution to socio-economic and education of the community. Some foreigners have been honoured with this title as a result of their contributions.

For this study, I have made a conscious effort to deal with the Amanhene and the Abrempon. These are literally the heads of Metropolis. These chiefs take instructions from the Asantehene, Otumfuo, and they in turn give instructions to the sub-chiefs.

2.3 Theoretical Underpinning of the Study

This study is underpinned by (i) Indigenous knowledge system theory, (ii) Theories of leadership and (iii) Socio-functional theory.

2.3.1 Indigenous Knowledge System Theory

Indigenous knowledge system is defined by researchers as ―knowledge seekers who work to progress indigenous ways of being, knowing and doing in a modern and constantly evolving context" (Wilson, 2008 Zhang et al., 2012). Indigenous knowledge system results in the common share of knowledge from among a group of people for their survival; knowledge gained from the people's ―ways of being, knowing and doing" is significant for development of the same traditional people. (www.herald.co.zw/Indigenous-knowledge- system-explained---Assessed on 21/05/19). This theory further proclaims the use of indigenous ―ideas in order to achieve enlightenment in the ceremony that is indigenous". In other words, indigenous

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knowledge system helps to understand a group of people, their ways of life, beliefs, and values for modern enlightenment.

Indigenous knowledge system has been promoted very much in the Chinese community of scholars (Zhang, B. J., & Bass, B. M., 2012). These scholars (the authors) proposed a three-step methodological framework for the study of Chinese indigenous leadership practices as to show how indigenous leadership practices can inform modern or contemporary practices.(Zhang, B. J., & Bass, B. M., 2012) insisted that indigenous leadership research is ―an ideal way to examine and interpret leadership practices in a specific social context" because to the authors leadership practices are explained along the Western perspectives. Such perspectives however may often fail to account for perspectives and practices of leadership in non-Western contexts.

Intellectual advocates such as Professor George Dei of Toronto invites scholars to ―critically to engage in the discussion of ‗Indigenous knowledge‗ and the implication for academic decolonization" (Dei, 2000 p. 128) including that of leadership practices of our traditional groups. It is argued out that Indigenous knowledge accounts for the fundamental and experiential basis for ―non-universal, holistic and relational knowledge of ‗resistance‗ (Dei, 2000, p 128).

2.3.2 Theories that Define Leadership

According to Bennis and Nanus (1985), leadership is a word on everyone‗s lips. The young attack it, and the old grow wistful for it. Parents have lost it and the police

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seek it. Experts claim it and artists spurn it, while scholars want it. Philosophers reconcile it (as authority) with liberty and theologians demonstrate its compatibility with conscience. If bureaucrats pretend they have it, politicians wish they did. Everybody agrees there is less of it than there used to be. It now stands that leadership hath been broken to pieces (Bennis & Nanus (1985)

Leadership has countless definitions, theories, and theorists who for decades have researched the various facets involved in being a leader. Stogdill (1974) stated that ―there are almost as many definitions of leadership as there are persons who have attempted to define the concept" (Stogdill (1974 p. 259). Fleishman, Mumford, Zaccaro, Levin, Korotkin, and Hein (1991), noted that 65 different leadership classifications have been established in the past 60 years. Rosenbach and Taylor (1993) stated that leadership is an elusive attribute: hard to define, difficult to practice and teach, and endlessly fascinating to observe and study. Stogdill and Coons (1957) argued, leadership is the behaviour of an individual when he is directing the activities of the group toward a shared goal.

First, literature shows that leadership is more of influence. Katz and Kahn (1978) purported that leadership is the influential increment over and above mechanical compliance with the routine directives of the organization. Cunningham and Cordeiro (2005) argued that leadership literature has evolved from concepts of directing, controlling, and maintaining, into empowering, building relationships, and shared decision-making. Hunt, Hosking, Schriesheim, and Stewart (1984) defined leadership as the process of influencing the activities of an organized group toward goal achievement.

Second, leadership is more practical than theory. Northouse (2013) argued that leadership is a practice where an individual influences a collection of people to achieve a common objective. Northouse goes on to state that leadership is the initiation and maintenance of structure and expectation and interaction. Leadership is a process that includes a transactional occurrence that happens amongst the leader and his or her followers, whereas process suggests that a leader affects and is affected by supporters. Hersey, Blanchard and Johnson (2008) cited Tanenbaum, Weschler, and Massarik to describe leadership as ―interpersonal influence, exercised in a situation, and directed, through the communication process, toward the attainment of a specified goal or goals" (Hersey et.al; 2008.p.24). According to Northouse (2013), leadership encompasses influence; transpires in groups; and consists of paying attention to goals and specifics. Janda (1960) described leadership as a particular type of power relationship characterized by a group member‗s perception that another group member has the right to prescribe behaviour patterns for the former regarding his activity as a group member.

Third, some scholars incorporate leadership with power. Authors argue that power is related to leadership because it is part of the influence progression and has the potential to influence people and affect other‗s attitudes, beliefs, values and courses of action that can effect change (Antonakis, Cianciolo and Sternberg, 2004; Northouse, 2013). Jacobs (1972) defined leadership as ―an interaction between persons in which one presents information of a sort and in such a manner that the other becomes convinced that his

outcomes... will be improved if he behaves in the manner suggested or desired" (Jacobs 1972 p. 232).

Rosenbach and Taylor (1993) argued that leadership is all about making things happen that otherwise might not happen and preventing things from happening that ordinarily would happen. They further argued that it is the process of getting people to work together to achieve common goals. Yukl (2010) argues that most definitions of leadership reflect the assumption that it involves an influence process whereby the leader exerts intentional influence over followers. A common argument is that leadership transcends the bureaucracy of management and is about doing the right things rather than just doing things right (Bennis & Nanus, 1985).

Again, leadership is theoretically different from management. Fullan (1991) makes the dissimilarity between leadership and management, describing leadership as connecting to such things as mission, direction and inspiration, and management as comprising of designing and implementing plans, working efficiently with people and getting things accomplished. Kotter (1990) describes management as coping with complexity and leadership as coping with change. Lassey and Sashkin, (1983) purport that effective leadership requires an understanding, at the very least, of two basic characteristics of human nature: irrational tendency and the emotional need. The leadership definitions listed above have many different characteristics, including the purpose of and who utilizes influence as well as the method in which it is exerted. Yukl (2010) contends that differences between researchers and their conception of leadership

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lead to modifications in the choice of phenomena to examine and variances in interpretation of the results.

Furthermore, Yukl (2010) suggests that some theorists believed that leadership is no different from the social influence processes occurring among all members of a group and leadership is viewed as a collective process shared among the members. According to these theorists, it is only meaningful to view leadership as distinct from followership. The person who had the most influence in the group and who carries out most of the leadership functions is designated as the leader. Other members are followers, even though some may be leaders of subgroups, or may assist the primary leader in carrying out leadership functions.

2.3.3 Social Functional Theory

Another theory underpinning the present work is the socio-functional theory. This theory according to Edwards (2015) ―thrives in social systems was relationship is the focal point of human functionalism and system dynamics." Jacobs 1972, p. 25, noted that this theory intends or strives to improve the welfare of the people in a multicultural society in a healthy way. Socio-functional theory also deals with how human beings fight for their space in a social context.

One form of socio-functional theory is the concept of otherness. Otherness demonstrates how individuals accept, understand and appreciate other people in a multicultural society (Chavez et al., 2003; Brin, 1994; Colley, 1992). Traditional leaders

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demonstrate otherness by their ‑extraordinary ability to influence, relate, and react to differences for a purposeful attraction and sensible dependency" (Edwards, 2015: 26). Connerley and Perderson (2005) posited that leaders need to develop awareness, knowledge and skills especially in a multicultural environment to enable them become successful leaders. Edwards (2015) developed the Otherness Development Model (ODM). The ODM was developed to explain the core values of every leader. The consideration of this model can help a traditional leader promote and build peace and stability in a society. The model has five facets namely the 3Rs and 2Ss; Relationship, Respectability, Responsibility, Sensitivity and Sensibility.

Kouzes and Posner (2012) posit that every leader needs to build on their relationship with the followers. There is the need for relationship in a social or multicultural context (Durand & Calori, 2006; Lim, 2007). It is the duty of the leader to ensure that there is mutual respect in his relationship with the followers. Respect is also one of the core values of any relationship (Edwards, 2015). It enables individuals to have sense of belonging and acceptance. The third facet, which is responsibility, represents who a traditional leader should be. Responsibility as explained by Edwards (2015) is ‑a behaviour towards others that requires doing ‑what is right", taking care of tasks/people, improvisation, and inventiveness in a moral way" (Jacobs 1972 p. 27). Being sensitive to the needs of the followers is also another duty of the traditional leader. It is defined by Lovett and Jordan (2010) as the preference for others. The leader needs to put the needs of his followers first and also be considerate of them during decision-making. Aside

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being sensitive, the traditional leader has to be sensible by way of demonstrating wisdom, prudence and knowledge (Edwards, 2015).

2.4   Other Leadership Theories

Hersey, Blanchard and Johnson (2008) talks about the Motivational leadership that comes from Theory X and Y; Charismatic Leadership; Transformational Leadership; Servant Leadership; The Great Man Theory; Directive Leadership; Trait Approach; Contingency Theories; Situational Theories; Participative Theory and Paternalistic Leadership. All these are theories that support or explain leadership behaviours.

2.4.1   Distributed Leadership

According to Copeland (2003), the theoretical early stages of distributed leadership trace back at least to organizational theory established in the 1960s. McGregor_s (1985) Theory X and Y expectations about human motivation were essential to the scholarship on educational administration (Campbell, Corbally & Nystrand, 1971). According to McGregor (1960), Theory X leaders perceive people as work avoidant, indolent, deceitfully opportunistic, and distrustful of employees. This leads to tight controls, heavy supervision, and centralized authority with minor opportunities for involvement in decision-making for the organization. McGregor (1985) Theory Y incorporates a contrasting theory that perceives people as hardworking, honest, motivated, and willing to share responsibility in the decision making for the organization. Copeland (2003) argued that some theorists disapprove of McGregor_s Theory X style of

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leadership, and stated that it is antidemocratic, and the leader is acting elitist and acting autonomously of the followers, and putting their needs above the followers.

2.4.2 Charismatic leadership

According to McGregor (1985), charismatic leadership theory talks about leaders who strives to create progressive changes in their supporters and enhance their moral values and motivation. According to House (1976) charismatic leaders perform in such distinctive ways that have captivating effects on their admirers which can include having a strong desire to inspire others, having a resilient sense of one_sown moral values, being self-confident and dominant. House (1976) stated that charismatic leaders exhibit specific types of behaviours, such as being a strong role model, appearing competent, articulating philosophical goals that have moral overtones, communicating high expectations, exhibiting confidence, and arousing righteous significant motives in followers that may include power, relationship, or respect. These characteristics appear to be the exact evidence that Mr. Clark has expressed about himself as well as the effect he had on many persons, while he was at EHS. Shamir, House, and Arthur (1993) produced prevalent modifications to the charismatic leadership theory that House (1976) created earlier. This modified theory clarified why charismatic leaders are capable of inspiring their followers to exceed their own self-interest for the betterment of the organization.

Furthermore, Shamir et al., (1993) postulate our assumptions about the self-concept and its motivational implications allow us to propose a theory to explain the transformational effects of charismatic leadership. The theory has four main parts:

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(a) leader behaviours; (b) effects on followers' self-concepts; (c) further effects on followers; and (d) the motivational processes by which the leader behaviours produce the charismatic effects.

These processes link the leader behaviours to their effects on followers' self-concepts, and the effects on followers' self-concepts to further effects on followers. (Shamir et al., 1993 p. 581). Shamir, House, and Arthur (1993) argued that ‖such leaders increase the intrinsic value of efforts and goals by linking them to valued aspects of the follower's self-concept, thus harnessing the motivational forces of self-expression, self-consistency, self-esteem and self-worth" (Shamir et al., 1993 p. 584). Additionally, Shamir, et al. further argued that charismatic leaders change the salience hierarchy of values and identities within the follower's self-concept, thus, increasing the probability that these values and identities will be implicated in action. Since values and identities are socially based, their control of behaviour is likely to represent a shift from the instrumental to the moral and from concern with individual gains to concern with contributions to a collective. Finally, it can be said that charismatic leaders increase self-efficacy and collective efficacy through expressing positive evaluations, communicating higher performance expectations of followers, showing confidence in followers' ability to meet such expectations, and emphasizing the individual's ties to the collective.

2.4.3   Transformational leadership

Another leadership theory that aims to create positive changes in followers that enhances motivation, moral and performance is Transformational leadership. According

to Bass (1999), transformational leadership is ‑related to and includes a charismatic leadership style in the sense that its leaders encompass three factors that include (1) Idealized influence and inspirational leadership, (2) Intellectual stimulation and (3) Individualized considerations" (Bass 1999 p. 20). Bass (1999) argued that transformational leaders motivate followers to do more than expected, by getting followers to surpass their own self-interest for the sake of the group, thus moving followers to address higher-level needs, and raising the followers' level of consciousness about the significance of the goals.

Bass further explains that transformational leadership refers to the leader who moves the follower beyond immediate self-interests through idealized influence (charisma), inspiration, intellectual stimulation, or individualized consideration. the leader elevates the follower_s level of maturity and ideals as well as concerns for achievement, self-actualization, and the well-being of others, the organization, and society. Idealized influence and inspirational leadership are displayed when the leader envisions a desirable future, articulates how it can be reached, sets an example to be followed, sets high standards of performance, and shows determination and confidence. Followers want to identify with such leadership. Intellectual stimulation is displayed when the leader helps followers to become more innovative and creative. Individualized consideration is displayed when leaders pay attention to the developmental needs of followers and support and coach the development of their followers via using delegation of assignments as opportunities for growth.

2.4.4   The Great Man Theory

According to Northouse (2007), the Great Man theory was very popular in the early 20th century. He stated that during that time, ‖leadership traits were studied by leadership theorists to determine what made certain people great leaders (Northouse, 2007, p. 15). Additionally, great man theory focused on identifying the characteristics and qualities such as intelligence, alertness, initiative, and self-confidence possessed by renowned military, political, and social leaders, such as Gandhi and Abraham Lincoln (Northouse, 2007). The Trait approach, which is similar in many ways to the great man theory, particularly in the belief that leaders are made and not born, was challenged by several theorists including Stogdill (1948) who examined 124 trait studies conducted between 1948 and 1974. His study casts uncertainty on the credible evidence that was collected from the ever growing number of unrelated traits that were positioned like contributing to leadership effectiveness (Stogdill, 1948). Stogdill (1974) later concluded that there were qualities that appeared to be correlated with leadership and some more than others.

2.4.5   Contingencies

Additional leadership theories that evolved as an attempt to advance the understanding of effective behavioural and situational leadership are contingency and situational leadership theories (Northouse, 2007). Northouse (2007) stated that contingency theories propose that a leader‗s effectiveness will be determined by how well the leader‗s style fits the context, and the right setting and the correct situation. Northouse

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(2007) purported that Contingency theory has broadened the understanding of leadership by focusing on the impact of situations on leaders. Northouse (2007) stated that Fiedler_s Contingency theory from 1964 is most renowned because it involves a leader-match theory that strives to match leaders to applicable situations.

2.4.6 Situational Leadership

Northouse (2007) stated that Situational theories focus on leadership in individual situations, and are based on the evidence that dissimilar situations require different types of leadership. Northouse (2007) argues that leaders would need to be able to adapt their leadership style to the demands of diverse situations. Furthermore, Northouse (2013) argued that this theory emphasizes that leadership is composed of two points: supportive and directed and that each can be applied to any given situation. Leaders who use this type of leadership must consider how committed their employees are to undertake given tasks. In school situations, Northouse (2013) suggested that leaders adjust how supportive they are when trying to meet the transient necessities of their staff. Effective leadership appears to emerge when the leader can precisely analyze the growth level of staff members and exhibit the correct leadership style that matches the respective situation. Participative theory consists of leaders who consult with and invite staff members to share in the decision-making processes. This type of leader obtains ideas and incorporates their recommendations into the decision processes on how the organization will advance (Northouse, 2013).

2.4.7 Charismatic Leadership

This type of leader is present within the transformational theory as discussed earlier but is still a distinctly different type of leader. This leader exudes enthusiasm within his subordinates in an effort to inspire them to achieve desired results. The charismatic leader commands the room and works diligently to empower subordinates individually. Charismatic leader pays attention to the surroundings to understand how he must act in order to maintain the focus of the group, such is theatrical in nature and persuasive through use of voice and body language. Subordinate success tends to hinge on the leader in a charismatic leadership environment therefore when the leader is not present, performance may lag. Charismatic leaders often are more concerned about their self interests and if this becomes apparent to the subordinates it can often lead to resentment and disaster for the organization. Additionally, Charismatic leaders can sometimes become self absorbed when over confident leading to disastrous results. Naturally charismatic leaders are fortunate as this trait is one that is very difficult to learn (Hogg, 2001).

2.5 Paternalistic leadership

Paternalistic leadership is drawn from the deep cultural roots significant to organizations in modern-day Chinese societies. This leadership style ―which combines strong discipline and authority with fatherly benevolence and moral integrity couched in a personalistic atmosphere, has been found to be prevalent overseas [in] Chinese family

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businesses" (Westwood & Chen, 1992, p.84). Paternalistic leadership is a father like leadership style in which clear and strong authority is combined with concern and elements of moral leadership (Westwood & Chen, 1992). Redding (1990) described paternalistic leadership as having fatherly concern for subordinates and sensitivity to subordinate views. This style of leadership is practiced in the context of authoritarianism, and is expressed in a patronizing manner and may not be extended to all subordinates uniformly.

Farh and Cheng (2000) argued that Paternalistic leadership consists of three important elements: authoritarianism, benevolence, and moral leadership. Authoritarianism refers to a leader_s behaviour that asserts absolute authority and control over subordinates and demands unquestionable obedience from subordinates. Benevolence means that the leader_s behaviour demonstrates individualized, holistic concern for subordinates' personal or familial well-being. Moral leadership can be broadly depicted as a leader_s behaviour that demonstrates superior personal virtues, self-discipline, and unselfishness.

2.6   Servant Leadership

Servant leadership is recognized in many ways as a form of democratic leadership. The servant leader meets the needs of the team (subordinates). The entire team is involved in the decision making process. This type of leader looks to the people with whom he works and decides how he can contribute to their well-being. His main focus is on the people because only motivated subordinates will ensure optimum

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performance. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. The leader-first and the servant-first are two extreme types. Between them are shadings and blends that are part of the infinite variety of human nature.

Greenleaf (1991) invented the expression servant leadership in 1970 and stated that the servant leader is a servant first and then aspires to lead. A servant leader rolls up their sleeves and serves the flock. Greenleaf (1991) purported that Servant leadership is unselfish and is profoundly engrained in the precedence of serving others needs before one_s own. A servant leader strives to develop the skills of others, assisting them to become more independent, focusing on service rather than focusing on the results.

2.7   Leadership Styles

This section talks about the various leadership styles noted in the literature.

2.7.1 Autocratic Leadership

Autocratic leadership is the most extreme form of transactional leadership, such leaders have absolute control and do not allow subordinates to provide input or contribute to the decision making process. In some cases this type of leadership can take the form of a dictatorship. Toxic leaders are prevalent with this style leading to high staff turnover and limited organizational accomplishment. However, this type of leadership can be

effective when unskilled labor is used or in high stress situations requiring immediate actions as long as the advantages outweigh the disadvantages (Johnson, 2006).

2.7.2   Bureaucratic Leadership

Leaders that follow the rules precisely and use positional power to influence results characterize bureaucratic leadership. Bureaucratic leaders are also transactional as they impose strict discipline on subordinates and promotions are based on conformity to rules and performance results. Subordinates are expected to follow orders of the leader because of the authority that resides with his position. Bureaucratic leadership according to Johnson, (2006) is beneficial in hazardous types of jobs where safety is paramount and standards are expected to be followed exactly to ensure accuracy.

2.7.4   Laissez-faire Leadership

The Laissez-faire leader delegates all responsibility for decision making to subordinates. He provides the subordinates with guidance and materials then lets the subordinates develop courses of action and eventually make the decisions. He monitors work and answers questions of subordinates. This type of leadership can be very effective if the subordinates are knowledgeable and experienced. Those experienced subordinates often aspire to be leaders and therefore accept the responsibility. Laissez-faire leadership in general results in the lowest productivity among leadership styles (Harris, Day, Hopkins, Hadfield, Hargreaves & Chapman, 2003).

2.7.5 Task-oriented vs. People-oriented Leadership

Hersey et al. (2008) talk about relationship between task and relations as behaviour or style of leadership. Task-oriented leaders can be very autocratic as their primary focus is to get the most immediate task completed. The leader is concerned only with task accomplishment therefore the team suffers through lack of motivation and retention. This type of leader sets clear goals, directs employees, is organized and plans well then expects standards to be adhered to and tasks accomplished at all cost.

People-oriented or relations-oriented leadership is the opposite of task-oriented leadership. Leaders are completely motivated to concentrate on supporting and developing their subordinates. Not only does the leader develop relationships with the subordinates, he encourages subordinates to develop relationships among one another. The emphasis on dignity, respect and camaraderie will help develop trust and instill a focus on team performance. The leader provides a more supportive role in this atmosphere though he remains in control of the organization.

2.8 Transactional vs. Transformational Leadership

Transactional leadership in both professional business and educational settings refer to the use of an authoritative leader setting specific parameters, guidelines, rules and expectations then rewarding those that follow them and reach predetermined goals and objectives while punishing those that fail to do so. Transactional leaders focus on the job with production being more important than treatment of employees. Zagorsek, Dimovsky and Skerlavaj (2008) give three reasons transactional leadership enables followers to

perceive the consistency in leadership behaviour as well as the reliability of their leaders. The leader secures agreements on the requirements of the job and rewards others in exchange for satisfactorily carrying out the assignment. The workers can rely on their leaders honoring their efforts through instrumental support or assistance in conflict resolution with superiors. From the perspective of followers, the consistent honoring of transactional agreements builds trust, dependability, and perceptions of consistency with regard to leaders, each of which form a basis for effective group performance (Bass, 1999).

Transformational leadership can be defined as increasing the interest of the staff to achieve higher performance and developing and revealing the commitment and beliefs in the organization (Sahin, 2004). Transformational leadership theories grew from Burns's (1978) work in political leadership where he described the transforming leader as one who is able to lift followers up from their petty preoccupations and rally around a common purpose to achieve things never thought possible (Barbuto, 2005). The transformational leader focuses on taking care of the employee supporting the assumption that if the employee is treated well, feels of value to the organization and feels to be a part of the team then he or she will be more likely to produce desired results. Leaders must invoke positive change within the organizations they lead whether in the military or as a civilian. Leaders, who intellectually stimulate workers, encourage creativity and workers accept challenges as part of their job (Sarros & Santora, 2001). While Pedraja-Rejas and Rodriguez-Ponce (2006) discovered that transformational leadership positively impacts small companies, Zagorsek, Dimovski and Skerlavai (2009) found that

transformational leadership has a profound positive effect on the organizational learning process.

2.9   Complexity Leadership

Building upon previous work by Heifetz, Wheatley, and other systemic, chaos, and adaptive leadership scholars, Mary Uhl-Bien and Russ Marion (2001) conceptualized an approach to leadership built upon complexity science. They defined leadership as much more than the actions of those in authority, as a complex dynamic resulting from the collective need for change that emerges from organizational interactions. The theory identifies three forms of leadership (i.e., administrative, enabling, and adaptive) that interact within the hierarchical, organizational systems in which individuals function. The goal of complexity leadership is to foster system-level adaptive outcomes such as increased innovation, learning, and creativity. Perhaps more than most theories, complexity leadership takes into account the context in which leadership occurs, suggesting that organizational structures and decision making must be adaptive and responsive and that influences on this are neither wholly individual nor systemic, but reflect complex interactions. This theory pushes the boundaries of thinking regarding the incredible complexity that emerges from organizational leadership and the degree to which systems and structures must foster environments that support adaptive thinking.

2.10   Authentic Leadership

Analyzing the emergence of collaborative, relational, and interactionist theories, Avolio and Gardner (2005), and other scholars asserted that authenticity is the underlying foundation upon which leadership is often predicated. Kernis (2003) described four core elements of authenticity: self-awareness, unbiased processing, relational authenticity, and authentic behaviour or action. This authenticity leads to what Avolio and Gardner (2007) referred to as an inclusive, ethical, caring, and strength-based organizational climate. Grounded in the positive psychology movement, identification of authenticity promotes trust and sustainability in the reciprocal relationships in groups and organizations. Authentic leadership suggests that leadership should be inherently foCcused on the development of follower capacity and on the constant and critical exploration of self on the part of the leader. Most scholars consider authentic leadership to be a root construct, suggesting that one can practice authentic approaches to other forms of leadership (e.g., authentic servant leadership, authentic adaptive leadership).

2.11   Leadership and Power

Northouse (2007) argued that there are two main types of power, personal power and position power. Personal power is the influence capacity a leader develops ― from being seen by followers as likable and knowledgeable. The person may act in such a way that seems important to the follower, such as being a role model, highly competent or considerate, and can also include expert and referent power. Position power is centered on the authority and influence that is given to people because of their position (Bass,

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1999; Bennis & Nanus, 1985). Northouse (2007) identifies five bases of power, which include referent, expert, legitimate, reward, and coercive power.

Referent Power is based on the followers' identification and liking for the leader. Expert Power is described as being based on the followers' perception of the leader_s competence. Legitimate Power is associated with having status of formal job authority. Reward Power is derived from having the capacity to provide rewards to others, and Coercive Power is derived from having the capacity to penalize or punish others. Referent Power includes the desires of others to please a person whom they feel a strong attachment toward. Yukl, (1989) stated that: people, who feel a deep friendship or loyalty toward someone, are usually willing to do special favours for the person. Moreover, people tend to imitate the behaviour of someone who they greatly admire and tend to develop attitudes similar to those expressed by a person with whom they identify.

Yukl (2010) stated that referent power depends upon the feelings of friendship and loyalty established over a period of time, and is amplified by the leaders acting friendly and considerate, showing concern for the feelings and needs of others, establishing respect and trust and treating people equitably. Yukl (2010) purported that actions speak louder than words and the leader who attempts to appear friendly but is controlling and authoritarian would lose referent power.

Expert Power is a strategic source of personal power whereas the expertise is in solving problems and performing important tasks. According to Yukl (2010), Expertise is a source of power for a person only if others are dependent upon the person for the advice

or assistance they need. The more important a problem or task is to that target person, the greater is the power derived from possessing the necessary expertise. Yukl purports that Legitimate Power involves power pending from an official authority that can include control over resources, punishments, information, and environmental control. For example, a manager may have a legitimate right to establish work rules, give work assignments, and direct the task behaviour of subordinates (Yukl, 2010). Yukl (2010) purported that the impetus for compliance with legitimate rules and requests may be an internalized value such as loyalty to the organization, obedience to authority figures, reverence for tradition, respect for the law, or recognition that submission to authority is a required condition for participation in the organization.

Reward Power involves impending influence placed on control over rewards (Erchul, Raven & Ray, 2001). Yukl (2010) stated that Reward Power is derived from control over tangible benefits such as promotions, a better job, a larger operating budget, a better work schedule, a larger expense account or office, more responsibility, recognition and authority.

Coercive Power includes using force to effect change, influence others to do something by controlling the consequences, rewards, punishments, and negative reward schedules in their work environment (Burns, 1998; Erchul, Raven & Ray, 1999). Hogg (2001) argued that leaders who use coercion are interested in their own goals and seldom are interested in the wants and needs of subordinates. They further stated that using coercion runs counter to working with followers to achieve a common goal (Hogg, 2001).

2.7.3   Democratic/Participative Leadership

Democratic or Participative leadership is exemplified by the leader encouraging subordinate participation to contribute to the decision making process. This motivates subordinates to work harder as it gives them a sense of belonging and ownership. The leader still makes the final decisions but everyone gets involved in brainstorming and discussion. This type of leadership that thrives on communication works exceptionally well when the focus is quality and not quantity or speed. Subordinates must be able to communicate their ideas or opinions effectively so that the leader fully understands their position if the leader is going to use the subordinate input to help complete the task. Additionally, to make this type of leadership effective the subordinates must have a working knowledge concerning the intricacies of the organization. Without this knowledge the subordinate cannot provide informative input or make relevant suggestions (Hogg, 2001).

2.12   Relational, Collaborative, and Shared Leadership

The emergence of followers from the shadows of the leadership conversation to centrality in the discussion led to valuing non-positional leadership and viewing leadership as a process. These theories emphasize the importance of the reciprocal nature of relationships in which group and organization members are interdependent and value the trust and integrity needed to work within and between groups. Shared leadership and other scholarship on distributed leadership and teamwork illustrate the importance of interdependence and relational orientations.

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Komives, Lucas, and McMahon's (2007) relational leadership model emphasized the importance for individuals and groups to be purposeful, inclusive, empowering, ethical, and process oriented. The authors initially conceived it for use with college students, the authors advocated for leadership as an ethical and relational process of people working together for positive change. Viewing the group as a community, roles (both positional leaders and members) fluctuated, reflecting a shared leadership when working together toward outcomes. In these models, individuals in positional roles engage in facilitative, distributive leadership, diminishing power differentials to build collegial systems.

2.13   Reemergence of Trait and Behavioural Theories

As contemporary models evolved in tandem with an expanded study of personality theory, some scholars such as Kirkpatrick and Locke (1991) revisited earlier conventional trait and behavioural theories to understand what characteristics, capacities, and behaviours were essential for one to be effective in this relational, process approach to leadership. Conventional traits such as intelligence, masculinity, and dominance were replaced by such contemporary traits as honesty, integrity, and self-confidence. Behavioural or leadership style research reemerged in the contemporary work of such scholars as Kouzes and Posner (2007). The five practices derived from their research (i.e., model the way, inspire a shared vision, enable others to act, encourage the heart, and challenge the process) have been popular and provided an approachable model enabling

individuals to see how they might be effective in the processes of leadership regardless of role.

2.14   Traditional (Chieftaincy) Leadership

Unlike the other types of leadership which includes transformational and transactional leadership styles, much research has not been conducted on traditional leadership (Ray & van Rouveroy van Nieuwaal, 1996). Traditional or chieftaincy leadership, as the name suggests, is practiced by a person who has been customarily set aside to be a chief. This kind of leadership can be found in most parts of Africa in countries such as Ghana, Togo, Nigeria, Benin, Niger and Senegal. It can also be found among the Caribbeans such as such Jamaicans. This type of leadership existed in most of these countries even before colonization and the introduction of democracy (Edwards & Asare, 2015; Bamfo, 2000). For instance, every ethnic group in Ghana had a chief or traditional leader before colonization came into being. However, after colonization and introduction of political democracy, the role and power of chiefs seemed to have reduced (van Rouveroy van Nieuwaal, 1996).

In Ghana, chiefs are recognized due to their religious, judicial and administrative functions (Bamfo, 2000). They are constitutionally monitored by an institution called the National House of Chiefs. However, their power in the post-colonial era is lesser than their power and authority during the pre-colonial era. This was what van Rouveroy van Nieuwaal (1996) posited that ―the colonial and post-colonial despotisms transformed African chieftaincy into their intermediary, administrative institution" (p. 8). The new

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role of the traditional leaders is to serve as intermediaries between the local people and the state. The Asantehene is one of the most respected and highly-esteemed traditional leaders in Ghana. He performs his customary duties and rites traditionally assigned to him and is also responsible for the welfare of his people (Bamfo, 2000; Edwards & Asare, 2015).

Notwithstanding this, chiefs play a major role in the development of their traditional area (Stoeltje, 1995). This is in support of Busia (1968) assertion that the Asantehene plays an important role as the custodian of the Asante land. This role thus gives him the power to be concerned with the developments made on his land and the improvements in the lives of his people. Aside being concerned with the political, economic and social welfare of his people, the Asantehene also plays an important role to ensure education in his land is improved (Edwards & Asare, 2015). A notable and well-known example is the introduction of the *Otumfuo Education Fund* which provides financial support to brilliant but needy students. The Paramount chiefs are also noted for playing a role in terms of education. The purpose of this research therefore is to examine the role all these chiefs play in education in the Asante Kingdom.

2.16   The Social Change Model of Leadership Development

The Social Change model of Leadership Development was created by the Higher Education Research institute of the University of California, Los Angeles (UCLA)   in 1993 in an effort to improve student learning and promote positive social change.

This model emphasizes the need to understand oneself and others in an effort to create change in the community as it gives high prominence to leadership community and less to the leader. The model is inclusive because it is designed to improve the development of leadership qualities among all participants, both for those who have formal leadership positions and for those who do not.

In this model, leadership is seen as a process and not as a position and the values of equality, social justice, self-knowledge, personal empowerment, cooperation, citizenship and service are explicitly promoted. (Astin, and Astin, 1996)

In the mid-1990s, Alexander Astin and Helen Astin, ensemble of leadership educators and scholars integrated their findings from various studies, such as on; women's leadership studies, perspectives on social identities, knowledge of how leadership is developed, and other contents from the growing literature on civic engagement, service, and social processes and it outcomes to develop a values-based leadership model, the Social Change Model (SCM) of leadership development. This holistic model is the most widely used with college student leadership programmes advocating for socially responsible leadership in any context.

values identify aspects of the self that are central to working in socially responsible ways for change. Consciousness of self-values the mindfulness that comes from introspection and self-reflection. Congruence holds the self to high standards to enact deeply held values and practice a consistency of alignment. Commitment identifies the importance of following through on one's passions and choosing to make a difference in all communities of practice. The group values identify important practices that are central to groups of diverse people working toward common goals. Common purpose signals the ability of the individuals in the group to agree on shared vision, on shared purposes, and to work together for change. Collaboration is valued as the most effective philosophy and practice of individuals and groups.

Recognizing that this process is hard work, controversy with civility identifies the importance of thoughtful differences of opinion that enrich and propel a group's actions. The societal-community value of citizenship brings the frame of a heightened responsibility to improve our shared world acting as an active citizen in all one's communities of practice. The interaction of all seven values contributes to an individual or group's knowledge, skills, and beliefs related to socially responsible leadership.

2.17   Importance of Community Contribution towards Education

National Education Policy (1986) emphasizes that traditional leaders' contribution to education gives pre-eminence to people's involvement, including association of non-governmental agencies and voluntary efforts. Again, there are various reasons to support the idea that community contribution to achieving the goals of education. Extensive

literature research has resulted in identifying rationales that explain the importance of community participation in education.

Community participation in education provision maximizes the use of limited resources. An increasing number of countries have attempted to reach the goal of providing education for all. However, governments have found themselves incompetent to do so because of lack of resources and capacities. Learning materials as well as human resources are limited everywhere, particularly in developing countries. The focus has shifted to finding alternative and effective ways to solicit support for schools (Harris, Day, Hopkins, Hadfield, Hargreaves, & Chapman, 2003). Although some traditional leaders have historically been involved in their children's education, it has not been fully recognized that traditional leaders themselves have resources to contribute to education, and they can be resources by providing local knowledge for their children. In Madagascar, where Government investments at the primary level have been extremely low, traditional leaders contribute money, labour and materials (World Bank, 1995b).

Also, traditional leaders' involvement helps provide curricular and learning materials that reflect children's everyday lives in society. When children use textbooks and other materials that illustrate their own lives in their community, they can easily associate what they are learning with what they have already known.(ref) In Papua New Guinea, community schools set the goal to link the culture of the pupils' home community with the culture of the school. Accordingly, the schools consider the traditional leadership as the center of learning as well as the focus of education. As a result, the schools have

become central to the national curriculum development which enables community life, such as festivals, customs, musical instruments, and local business activities, to be reflected in the curriculum (Goldring, 1994).

Traditional leaders can also help identify and address factors that contribute to educational problems, such as low participation and poor academic performance. This is well illustrated in the case of the Gambia, in which the techniques of Participatory Rural Appraisal (PRA) were adapted to education. The work was carried out in order to understand why girls do not attend schools, and to assist them in organizing their own solutions (World Bank, 1995a). Thirteen local researchers were trained in PRA which allowed the participation of all groups in a community, including illiterate and literate, young and old, females and males.

Traditional leaders' participation can contribute to promoting girls' education (UNICEF, 1992). Through participating in school activities and frequently communicating with teachers, parents and communities can learn that girls' education contributes to the improvement of various aspects of their lives, such as increased economic productivity, improved family health and nutrition, reduced fertility rates, and reduced child mortality rates. Involving traditional leaders in discussions as part of school activities also helps to identify factors that prevent girls from schooling (Harris, Day, Hopkins, Hadfield, Hargreaves, and Chapman, 2003). Involving traditional leaders in school activities also helps to identify possible teachers in the community, especially local female teachers which greatly help girls' education. Furthermore, in places where communities are indifferent in girls' education, traditional leaders can convince them to

send their girls to schools, if the dialogue with these respected people takes place successfully.

2.18   Challenges confronting Traditional Leaders' Participation in Education

Involving traditional leaders in education delivery requires facing and tackling a number of challenges. In attempts to understand factors that prevent traditional leaders from being involved in formal education, Shaeffer (1992) found that the extent to which traditional leaders' participate in education is particularly low in areas or regions where the local economy is socially and economically marginalised. This is because such regions tend to have the following elements: (a) a lack of appreciation of the overall objectives of education; (b) a mismatch between what traditional leaders expect of education and what the school is seen as providing; (c) the belief that education is essentially the task of the State; (d) the length of time required to realize the benefits of better schooling; and (e) ignorance of the structure, functions, and constraints of the school.

According to Greenleaf (1991), challenges vary from one stakeholder to another because each group has its own vision to achieve the common goal of increasing educational access and improving its quality. He noted that, not all teachers welcome traditional leaders' contribution in education. They tend to feel that they are losing authority within schools, as power is taken by the traditional leaders. Gaynor (1998) analyses the complex relationship between teachers and traditional leaders in her study on

teacher management with a focus on the decentralization of education. She argues that many traditional leaders in many countries would like to be more involved in selecting and monitoring teachers. However, she stressed that the teachers feel threatened by traditional leaders' involvement, believing that it will diminish public regard for their professional status.

Kouzes and Posner (2007) stated that not all leaders are willing to get involved in school activities. Some have had negative schooling experiences themselves, some are illiterate and do not feel comfortable talking to teachers, and getting involved in any kind of school activities. They feel they do not have control over the school since the schools are established and controlled by the government. Pena (1995) reveals that even though the traditional leader valued education and had a positive attitude regarding the teachers, they were suspicious about the government.

Abayie (1997) observed that, ―the modern chief faces the problem emanating from the reduction of the apparent absolute power which his ancestor possessed". These developments, he noted, started first with the colonial and second with political independence. Today if a citizen fails to respond to a chief's call, the chief is impotent to deal with such a person. A chief's only source of power in a situation such as this is the law court, which should decide whether such an act by an individual constitutes an offence. This is a clear sign of the weak position of the chiefs.

Abayie (1997) further states that "the chief cannot impose taxes without the express permission from the District Assembly". The Assembly must clear all special

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levies. According to Abayie (1997) with the emergence of a pure Ghanaian government under the CPP, serious attempts were made to demystify the chieftaincy institution. The CPP came out with an axiom, which became very popular. "Chiefs will run away and leave their sandals behind"(p. 26). Thus the CPP cowed the chiefs into submission and eroded the powers of the chiefs, which they possessed from the indirect rule of the colonial era. A great deal of confusion occurred in the system during this period. Using the gazette principle, the government withdrew its recognition of those chiefs who were in opposition and elevated its supporters to paramountcies. Some of the chiefs had to run away into exile for fear of detention, a tool that Nkrumah employed to silence his opponents. Thus any chief who wanted to have his peace had to join the CPP.

Abayie (1997) further stressed that corruption within the institution makes it possible for people with dubious royal background to ascend to stools/skins in some traditional areas. This phenomenon is causing a great deal of chaos, instability, bloodshed, misery and lack of progress in some traditional areas. Judicial committees of the National House of Chiefs and the Supreme Court of Ghana have records of individuals who were not royals but found their way to stools/skins.

Furthermore, Abayie (1997) stated that through the same corrupt practices some communities had two factional chiefs instead of one substantive personality as the chief. There are even some localities where the chiefs are unable to perform their traditional roles, such as being in possession of the stool regalia, chairing of their local traditional meetings and more importantly having constant relations with the ancestors as demanded by custom.

In addition, Abayie (1997) notes that, conflict of interest between chiefs and local government structures serves as a challenge to the chieftaincy institution. In the period just preceding the coming into force of the constitution, the revolutionary organs looked at the chieftaincy institution as anachronistic and operated by reactionary elements. At that time the CDRs especially sought to control everything at the grassroots, while the respect for the elderly and the natural leaders was regarded as a thing of the past.

Abayie (1997) further adds that, with the coming into force of the constitution, the chief's position has been weakened by these organs of government, that is, the Assemblyman, the District Chief Executive and the Regional Minister. The chief must now have to consult these organizations before certain things can be done. For example chiefs cannot levy special rates for development projects without permission from the District Assembly. Those organizations on the other hand, act without any serious consultation with the traditional rulers (p..29). Even though the District Assembly concept emphases on grassroots structure, issues discussed there are not thrown out to the village level fora for exhaustive deliberations. The Assemblymen and women virtually rely on their own idiosyncrasies in the discharge of their duties. These people are not directly accountable to the chiefs and the communities where they reside.

2.19   Historical Antecedent to the Challenges of the Role of Chiefs

According to Hansen (1991), the People Defence Committees (PDCs), later re-christened Committees for the Defence of the Revolution (CDRs) threatened the traditional power base of chiefs by virtue of being at the grassroots, in towns and villages.

In areas where there were economic assets, the PDCs had head on collision with not only the chiefs but also the bourgeoisie whom the chiefs had empowered to exploit the resources.

A classic case was the conflict that erupted between the PDC of Ada and the chiefs over the Songor-Lagoon salt industry. The PDCs, condemned the mechanisms some chiefs and elders of the Ada Traditional Area used to parcel out portions of the Songor-Lagoon - a source of high quality salt, to W. G. Narty and K. M. Apenteng and "their foreign collaborators". In line with the general revolutionary fever and pronouncement by the PNDC, the PDCs of Ada district called for the nationalization of these assets. The position of the Ada PDC highlights the nature of various conflicts between chiefs and the revolutionaries on the ownership of economic assets. Calling for nationalization implied depriving the chiefs of their source of revenue and was bound to stir the ire of the chiefs concerned' and heighten the existing conflict..

In addition, Hansen (1991) stressed that, the populism of the people based on class realignment was set to be conflictual especially where chiefs were construed as part of the ruling class. The class connotations of the era could only mean the existence of a latent conflict between chiefs and those in support of the revolution, especially members of the PDCs. The militants understood the class dimensions of the revolution and this explains some of the conflicts that emerged between them and the chiefs.

Hansen (1991) further notes that, specific steps were taken by those in authority to deprive chiefs of their livelihood in certain parts of the country during the revolutionary era because members of the PDCs and other organs of the revolution had the power and

authority to take any action for and on behalf of the central government. He says that, the most common form of attack on chiefs was the termination of the payments of royalties to them and that in March 1982, the Western Regional Secretary announced the setting up of a peoples' Emergency Development Fund into which all stool revenues such as royalties paid on land, minerals, timber and other natural resources were to be paid.

Hansen (1991), again argues that, the early revolutionary years witnessed the erosion of the powers of some chiefs as PDC members arrogated to themselves the judiciary powers formerly enjoyed by the chiefs and as such they came into conflict with chiefs who opposed their arbitrary usurpation of powers belonging traditionally to chiefs as well as their excesses in dishing out punishment to alleged offenders.

The 1969 constitution established the National House of Chiefs and also reserved one third of the membership of District Councils for chiefs. Additionally, a provision was made for the inclusion of not more than two chiefs from the Regional House of Chiefs in the Regional Council. However, the local Government Law (PNDCL 207) of 1988 restructured the composition of the District Assemblies that came as part of the decentralization process. Therefore, chiefs lost their one-third membership because "the PNDC government regarded the representation or active participation of chiefs in decentralized institutions, such as the District Assemblies (DAs), or the organs of power, as undemocratic and counterrevolutionary. In other words, the PNDC decentralization reform did not set aside a place for chiefs within the structures of local government" (Ayee, 2000).

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In addition, Ayee (2000) further states that, the legislative instrument 1589 of 1994 did not make any provision for the automatic inclusion of chiefs in the sub-district structures such as the Urban, Zonal, Town Councils and unit committees as well as the Metropolitan, Municipal and District

Chief Executives are, however, enjoined to consult the chiefs in the appointment of five persons ordinarily resident in the urban area, zone, town or unit to be members of such administrative set up. Unfortunately, the groups to be consulted on behalf of the president in the appointment of five representatives on the various administrative levels is broadened to include the presiding Members of the District Assembly (DA) and organized productive economic grouping in the urban area, zone, town or unit. As Ayee aptly argues, "the lack of institutionalized representation of chiefs in the local government structure has resulted in strained relations between some chiefs and functionaries of the DAs and their sub-district structures. In some districts, the District Chief Executives and the chiefs are not on good terms, while in other districts it is the chiefs and the Assemblyman or unit committee members who are at logger heads".

According to Article 276 (1) of the 1992 Constitution, "a chief shall not take part in active party politics; and any chief wishing to do so and seeking election to parliament shall abdicate his stool or skin". Article 94 (3) (c) reinforces this by noting "a person shall not be eligible to be a member of parliament if he is a chief'. By such specificity, some latent talents of chiefs that could be exploited in development terms for the nation may not be tapped. Therefore, the manipulation and curtailment of chiefly authority by central government has continued in the post-Nkrumah era in Ghana. Although the 1992

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Constitution theoretically removed the right that the government had reserved to itself in recognizing or not recognizing newly appointed chiefs, the signs were quite evident that chiefs would continue to suffer a diminution in autonomy.

TEPPCON (2006) notes that, chiefs in those societies where the institution of chieftaincy is relatively new have tended to depend on the power of the modem state, which is done through the power of official recognition, Ministry for Chieftaincy Affairs and more subtle patronage overture. There is a kind of symbiotic relationship between chiefs and political parties, with the chief needing government recognition to be chief and political parties requiring the continuing power and inference of the chief to get elected. It further observes that, important chiefs actively court good relation with governments, and that they are among the first to congratulate governments when they win elections. Some lobby for the appointment of people from their traditional area to ministerial and other high public positions. They invite presidents and other state functionaries to traditional festivals; even death of an important chief is announced to government.

TEPPCON (2006) further declares that," the issues of ascription associated with chieftaincy in the context of scant or no documentation, and lack of documented traditional jurisprudence, opens the contest for succession to various stool and skins very wide. The inadequacy of traditional adjudicatory mechanisms and institutions has exposed some chieftaincies to long drawn conflicts and disputes and this can affect relationship and partnership with traditional authorities for promoting the ends of good governance and development at the local level"

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2.20 Traditional Leaders' Contribution to Education

Mbokazi and Bhengu (2008) dealt with the unexplored partnership: the influence of traditional leaders on schooling. The authors asserted that the international arena has demonstrated that educational collaborations are necessary as tools that strengthen the effectiveness of reform initiatives in improving the educational attainment of students. Accordingly, schools have collaborated with colleges, universities, parents, and community leaders, to democratise education, equalise educational opportunity, support teachers, break down institutional barriers, and share resources for maximum benefit hence the need for traditional leaders to play significant role in educational development in the South African community. According to the authors the paper reflects on their experience in five research projects, conducted between 2002 and 2004, where the influence of traditional leaders was observed. The researchers again asserted that to understand collaboration, one needs to trace the existing influences that the parties have on each other. Therefore, the role of traditional leadership is discussed in relation to school management, leadership, governance, school-community relations, infrastructural development and curriculum delivery (Mbokazi & Bhengu, 2008).

Considering theoretical and conceptual frame work, the authors commented that Educational collaborations have emerged from the broad spectrum of reform initiatives largely as a means to improving educational attainment for students (Gomez, 1998). Strategic partnership, alliances, and mergers are concepts that permeate the world of business today (Jensen & Unt, 2002), and the related discourses have impacted on other

sectors including education. Judging from the authors' perspective this in effect implies that alliances between governmental educational stake holders (local government) and traditional leaders for the proper management of the educational system. It is believed that Strategic partnership, alliances, and mergers are concepts that accounts for development, therefore involving traditional leaders will ensure significant improvement in educational development. Educational collaborations have emerged from the broad spectrum of reform initiatives largely as a means to improving educational attainment for students (Gomez, 1998 cited in Mbokazi & Bhengu, 2008)

Having gone through literature vigorously the researchers maintained that schooling is characterised by cultural transmission through what many sociologists call a ‗hidden curriculum' making references to (Meighan & Siraj-Blatchford, 2003). They again added that the role of traditional leadership in relation to either the formal teaching process or the informal cultural transmission processes of schools, or to both becomes very visible and important for the growth of development in those communities.

The methodological approach this study was based on the experiences and reflections of the researchers in four ethnographic studies. Because the common goal of the study was to formulate patterns of analysis that makes reasonable sense out of human actions within the given contexts of a specific time and place. The studies that were selected are the Governance and Equity in South Africa; the Emerging Voices; Investigating the Effects of the ECAG's Classroom Building on Schooling; and Investigating the Impact of Unpaid Domestic Child Labour on School Attendance. The

Governance and Equity project was a longitudinal study that had three components to it, i.e. statistical analysis of education finance, discourse analysis, and six case studies – two of which were rural schools –were selected from Gauteng, Eastern Cape, and KwaZulu-Natal provinces. The Emerging Voices study was conducted in collaboration with the Human Sciences Research Council and was funded by the Nelson Mandela Foundation. This study examined people's experiences of education in the context of poverty in nine rural primary schools from the Eastern Cape, KwaZulu-Natal and Limpopo provinces. The study to investigate The Effects of ECAG's Classroom Building on Schooling was conducted in fourteen rural schools in Eshowe, KwaZulu- Natal. The study to examine The Impact of Unpaid Domestic Child Labour on School Attendance was conducted in twelve rural schools, six from each of the KwaZulu-Natal and Limpopo provinces. A careful triangulation of information from the authors' experience and the follow-up interviews with selected informants from the schools that participated in the above mentioned studies resulted in their findings. The results of the study traces the evidence of traditional leadership influence in school management, governance, mediation between school and community, and in infrastructural development.

The study found out during one of its follow-up interviews, where the informants expressed contrasting opinions about the linkages between traditional leadership and school management teams. The principal for ―GMY‖ Primary said that school management and leadership are professional and possess highly specialised roles that traditional leaders would not be expected to take on. This implies that most traditional

leaders lack the academic qualifications necessary to take part in the highly specialized roles in the educational sectors. However the question is, should traditional leaders acquire any special skills before playing roles in educational development? Other informants saw the linkage as a definite possibility and indicated how such a linkage has been, and could be, achieved in various school contexts. There are visible signs of partnership between the institution of traditional leadership and the school management team regarding what is currently happening, and what could potentially happen, in schools.

In another school, i.e. MTW Secondary, the traditional leader was considered by all the informants as an expert in conflict resolution and discipline maintenance. As such, he occasionally conducted capacity building workshops on conflict management with the school management team. Further, the school's discipline policy provided for specific disciplinary measures to be outsourced to the traditional leadership. For example, the discipline policy refers all cases involving learners carrying weapons into the school premises to the *Inkosi* a supposed traditional leader. This is done as a protective mechanism for the in-school population, because such learners pose a threat to both the staff and other learners. The rationale of outsourcing these cases is that they compromise discipline in the school and therefore a neutral institution, for instance, the traditional leadership, is deemed appropriate to address this. There is consensus from informants that the relationship with the *Inkosi* has benefited the MTW Secondary School greatly.

On the issue of Traditional leadership in school governance the authors reported that Traditional leaders have a historical influence on school governance. They cited an example during the era of Bantu Education, traditional leaders were given responsibility to nominate five members, four of whom would serve in the School Committees (Nelson Mandela Foundation, 2005 cited in Mbokazi & Bhengu, 2008). Again making references to The Emerging Voices study which pointed out that 83% of surveyed schools were situated or built on tribal trust lands/communally-held land, which gives the traditional leaders authority and control over schools, particularly in the school governance (Nelson Mandela Foundation, 2005). The researchers again asserted that the roles that traditional leadership plays in school governance include monitoring, supervision of the School Governing Body (SGB) activities and participating in the Safety and Security Committees.

The principal of the KBZ said that most schools elected traditional leaders into their SGBs, mainly because they are influential and are trusted in the community. The inclusion of traditional leadership in the Safety and Security Committees has been crucial in the promotion of safety and security in schools. With regard to Traditional leadership in schools – community relations, the researchers noted the assertion made by (Bryson, 1988; Sergiovanni, 1990; Gorton, 1991; Robertson, 1995), that a school is not isolated or independent, but it operates in a social context such as the local community and that was still very relevant for considerations. Traditional leadership is part of community leadership in rural contexts and attempts to establish linkages between this structure and schools had both positive and negative factors. Some of the positive ones the authors

mention included an enhanced community ownership of schools and parental involvement in school affairs as well as playing a gate-keeping role in terms of access to schools by outsiders. Negative factors include the non-responsive attitude of some traditional leaders when they are invited to participate in school affairs, and it has been reported that some are in fact trouble-makers (Mbokazi & Bhengu, 2008).

The researchers again found out that the informants interviewed revealed that most school managers have found involving traditional leaders in ensuring maximum participation of parents in school affairs a rewarding exercise. The current roles played by traditional leadership include the promotion of community ownership of schools which helps curb crime and vandalism. Other roles include mediation and strengthening of relationships between schools and community; creating a platform where both the school and community discuss issues affecting them. Sometimes the schools request traditional leadership to call community meetings on their behalf (Mbokazi & Bhengu, 2008).

Concerning Traditional leadership in infrastructural development ―The relative scarcity of resources and in some cases the desolation and poverty of rural communities seriously limits the developmental possibilities that might be achieved through education" (Nelson Mandela Foundation, 2005, p. viii, cited in (Mbokazi & Bhengu 2008). The authors then asserted that the evidence in the four selected studies indicated that partnership between schools and traditional leadership in terms of infrastructural development took various forms. These include traditional leadership taking initiative in enhancing schools' built environment, endorsing application for the construction of new

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classrooms, and the schools approaching traditional leadership to assist in fund raising for the provision of physical resources, such as toilets. The researchers again cited an example where the building of MTW Secondary School was an initiative of the *Inkosi* in 1982 and the *Inkosi* has remained a guardian for the school to ensure proper maintenance of the built environment.

In conclusion, this study has indicated an evident willingness of traditional leaders to support the affairs of schools in their areas and has suggested how a platform to involve them in the transformation agenda of schools can be established and sustained. The data from the participated schools in this article indicated that the relationship between schools and communities was shaped by the nature of participation of traditional leaders in the affairs of the schools.

Although traditional leaders' participation can be a strong tool to tackle some educational problems, it is not a panacea that can solve all the problems encountered in the education sector. Any strategies to achieve a high degree of community participation require careful examination of communities because each community is unique, and complicated in its nature. This section illustrates some issues that need to be solved in order to improve the practices of involving communities in the education delivery.

According to Komives, Wagner, and Associates (2009), no community, group, or household is homogenous. Thus, it is crucial to examine and understand community contexts, including characteristics and power balance. It is important to examine the degree of traditional leaders' participation in some activities in society, since some

traditional leaders are traditionally involved in community activities, while others are not used to working together with schools or even other community members. Careful examination of communities is necessary to successfully carry out activities promoting traditional leaders participation.

Within the education sector, it is important to understand the current formal structure and the function of school/parent/community organizations. As Shaeffer (1994) articulates, various kinds of organizations exist in many countries in order to bring traditional leaders together to contribute to education. Some organizations include teachers and other school staff. Membership, mandate, and level of activity vary from one organization to another (Kernis, 2003). In many countries, these organizations exist within some formal framework of laws and regulations which govern their structure and functions. Such regulations may be quite specific in their definition of what the organization can or cannot do, or they may be very general in nature, allowing for considerable flexibility in their application.

In the view of Ciulla (2004), it is necessary to assess community contexts, and the agencies responsible for promoting traditional leaders' participation efforts, in order to create specific plans or components of the projects. When the agencies are not willing to collaborate with traditional leaders in achieving the objectives, it is important to help them understand why traditional leaders' participation is important. If they disagree, but implement the plans because they are told to, the results will be unfavourable. Traditional leaders, as well, need to have a good understanding of why they need to collaborate with

schools, what benefits can be yielded. However, understanding and willingness are not enough. It is important to assess capabilities to carry out plans to promote traditional leaders' participation, including institutional capability, technical capability, financial capability, and political capability (Santos, 1999). Traditional leaders' participation in education requires traditional leaders to have: financial knowledge to handle funding transferred from outside; technical knowledge and skills to run schools; and political will to collaborate with agencies responsible for implementing efforts. It also requires teachers and other school staff to have political will not only to work with traditional leaders but also to attempt to involve them in school operation. Implementing agencies are required to have the technical capability to carry out active traditional leaders' participation, encouraging and involving traditional leaders in a great range of school management. They also need to have financial knowledge to oversee the funding and to operate the school.

School/parent/community organizations also need to have certain knowledge, skills and attitudes to realize successful traditional leaders' participation in education. These include: (a) an understanding of the rationale for greater participation of its potential advantages, and of its constrains and risks; (b) attitudes which encourage an open, transparent, collegial environment in the school and open channels of communication between the school and the community; (c) knowledge of local conditions which influence educational demand and achievement; (d) simple research and planning skills; (e) school management skills (abilities to help define the goals, policies,

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programmes, and expectations of the school and the responsibilities and functions of each partner; to encourage shared, more participatory decision making with both teachers and school/community organizations; to plan, organize, conduct, and report on meetings; and to manage and account for government and community resources provided to the school); (f) the ability to gain the trust of parents, NGOs, and other partners in the community, to communicate, collaborate, and build a consensus with them, and to animate them and encourage their involvement in the school; and (g) the ability to mobilize resources from the various interest groups and power centers in the community (Shaeffer, 1994).

In order to exercise any kind of traditional leaders' participation, there needs to understand among all stakeholders, all people who are targeted. Reasons and benefits of traditional leaders' participation have to be clearly addressed and understood by people. In addition, a continuing dialogue between schools and traditional leaders is essential because it usually takes a long period of time to yield any benefit. Also all the stakeholders need to share the understanding that responsibility to educate children cannot be taken by single group of people (Ciulla, 2004). One of the strategies to contribute to successful traditional leaders' participation in education is to conduct a social marketing campaign and an awareness campaign, in order to promote traditional leaders' involvement in children's education. Such campaigns designed to target parents and community members can help them increase their understanding on the benefits of their collaboration with teachers and schools. It is also helpful if community members

themselves can get involved in the campaigns, so that they feel more responsible and attempt to recruit more people from communities (Heifetz, 1994).

In the view of Dugan and Komives (2007), it is important to conduct assessment of any practices of traditional leaders' participation continuously, once the implementation gets started. The communities are always evolving and so are their needs and demands; therefore, the strategies need to be modified and tailored accordingly. Original plans need to be carefully designed and examined, but also need to be flexible enough to leave room for making changes in the efforts of the implementation. Specifically, the assessment should look at the degree of the effects of the practices. Also important is to make sure that the different stakeholders' voices be reflected in the implementation practices.

Ray, Eizlini and Calgary (2004) also expressed their opinions on Chieftaincy, Sovereignty and Legitimacy and Development: A Pilot Newspaper Survey of the Role of Chiefs in Three Aspects of Development. For some time we have been struck by various reports of chiefs being involved in development. However the question the authors raised is how do we avoid the potential analytical trap of attempting to generalize from the case of one chief who gains a national and international reputation for being genuinely and effectively involved in promoting development when in fact such activity does not go much beyond his/her and a few other exemplars? (Ray, Eizlini and Calgary, 2004).

The authors made assertions that the world has been struck by various reports of chiefs being involved in development making references to Ray (1992), Arhin (1985),

Owusu-Sarpong (2003) and others have indeed witnessed such activities. These studies are of considerable value because they draw our attention to a phenomenon that we have been led not to expect by authors such Ribot (2001) cited in Ray, Eizlini and Calgary (2004) who virtually dismisses all West African traditional leaders as being corrupt, selfish and undemocratic on the basis of several West African studies which are then generalized to Ghana. Chiefs in Ribot's view, are thus unworthy partners to take part in implementing development. Of course, having traditional leaders take part in development is not without its problems (Ntsebeza, 2003) but could not the same charges of corruption, selfishness etc. be brought against some elected and civil service leaders of the democratic states? They could, but we believe that people should be judged by what they themselves actually do before we stereotype all of a category as being engaged in unchanging negative activity.

Christian Owusu-Sarpong (2003) suggests that traditional leaders may act as intermediaries between their people and the government ministries. In another domain Ray (2003a) has argued that traditional leaders may add their legitimacy to Ghana's post-colonial state. Both Owusu-Sarpong (2003) and Ray (2003a) agree that not only do traditional leaders possess their own unique sources of political legitimacy and authority, but also that the exercise and co-operation of this legitimacy authority in co-operation with the post-colonial state is necessary for the more effective achievement of development goals.

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2.22   Summary of Literature

This chapter explored the various theories related to leadership. These literatures help the researcher during the discussion of the analysed data. Various leadership theories and styles revealed the chieftaincy in Asante is a form of leadership. They may practise transformational, transactional, democratic, autocratic, servant leadership styles, and all forms of leadership styles. The combination of different leadership styles used by the chiefs in their traditional areas helped to advanced development in the Asante Kingdom.

The literature also covered aspects of traditional leadership, challenges and leadership roles as well as the historical antecedent to the challenges and role of the traditional authority. Literature showed that in some part of Africa the traditional leaders involvement in education has benefited their communities. For instance, in South Africa traditional leaders are involved in school management, infrastructural development and conduct a social marketing campaign and an awareness campaign, in order to promote traditional leaders' involvement in children's education.

In Ghana, even though traditional leaders from time in memorial have been playing diverse roles in their communities to maintain utmost peace and unity to promote rapid development, the tangible outcomes of such roles in most traditional areas are not documented in the literature as not much research has been conducted into the roles of traditional leaders in educational development in the country in general and The Ashanti Kingdom in particular. Consequently, this study was set out to look into ways via which the traditional leaders to contribute to educational development, the challenges the

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traditional leaders encounter in their attempt to contribute to educational development

the Asante Kingdom and provide empirical evidence on the Role Of Traditional Leaders

In Education Development In The Asante Kingdom.

CHAPTER THREE

METHODOLOGY

3.0   Introduction

In this chapter, the various methods used to collect and analyze data are described. The section describes the research design, the research participants, instrument used for data collection, data collection and data analysis procedures.

3.1   Research Paradigm

The choice of social or educational research approaches used is underpinned by a researcher's ontological and epistemological view. Ontology looks at _what is there to know' whereas epistemology looks at _how we can know' (Willig, 2013, Newby, 2014). A researcher's view on ontology shapes their view on epistemology, which leads to research paradigm.

A research paradigm, according to Johnson and Onwuegbuzie (2004), refers to ―a set of beliefs, values, and assumptions that a community of researchers has in common regarding the nature and conduct of research" (p. 24). Most empirical research is underpinned by a research paradigm. Muijs (2010) identified two paradigms; positivism and interpretivism. Positivism which is often related to scientific research methods deals with numerical data and statistical procedure to derive conclusions and make generalizations (Muijs, 2010; Newby, 2014). Interpretivism, on the other hand, is often

related to social research methods which deal with finding out views and feelings or behaviours surrounding a particular concept. Both paradigms are concerned with understanding social interactions through either quantitative research method or qualitative research method. According to Creswell and Clark (2007), sometimes a study can adopt both methods as mixed research method as in this case.

According to Newby (2014), quantitative research methods are mostly used for theory derivation and nature of proof. That is, a researcher can use the data collected in a quantitative research to either develop a new theory or support or refute an existing finding. This study follows both the positivist approach and interpretivist approach in order to identify the role of traditional leaders in education within the Asante Kingdom in Ghana. This can be achieved by using quantitative and qualitative tools in collecting the data. The rationale is to gather in-depth understanding by first dealing with numerical and statistical data processing to drive conclusion. Then secondly to explore the beliefs, feelings, values related to key concepts.

3.2   Research Design

This study adopted the mixed methods triangulation design. This implies the use of quantitative and qualitative data methodology to triangulate final results. Cohen, L., Manion, L., & Morrison, K. (2007) explained research design as the approach by which researchers conduct their studies. They further identified eight research designs. These are naturalistic and ethnographic, historical and documentary, survey, internet-based research, case study, ex post facto, experiment and action research. Also, Fraenkel and

Wallen (2010) outlined seven designs namely; experimental research, survey research, correlational research, causal comparative research, ethnographic research, historical and action research, (Creswell & Clark, 2007). There is also the mixed method design. For the purpose of this study, the researcher adopted the mixed method design.

Creswell and Clark (2007) defined mixed methods design as ―a research design with philosophical assumptions as well as quantitative and qualitative methods" (2007, p.5). According to them, this design allows the researcher to collect and analyze data or information using both qualitative and quantitative approaches in order to produce a better and in-depth understanding of the research questions.

There are four main types of mixed methods research. They are the Triangulation design, Embedded design, Explanatory design and Exploratory design. According to Morse (1991), Triangulation design is used to ―obtain different but complementary data on the same topic" (1991, p. 122). The main aim of this design is to allow the researcher complement the weakness of a quantitative design with the strength of a qualitative design and also to complement the weakness of a qualitative design with the strength of a quantitative design. This design is also used for direct comparison of qualitative and quantitative results (Creswell & Clark, 2007). With this type of design, one type of data (either quantitative or qualitative data) plays a major role in the research (Creswell, Plano Clark, et al., 2003). For instance, if a researcher needs additional information about a particular question in a quantitative study, he or she can embed a qualitative approach into the study. The difference between a triangulation design and an embedded design is that, in a triangulation design, both the quantitative and qualitative designs plays equal

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role whereas one design plays a major or minor role in an embedded design (Creswell & Clark, 2007).

Using the mixed method triangulation design, the study was first designed to examine the role of traditional leadership (chieftaincy) in education within the Asante Kingdom. For quantitative part, the cross-sectional survey design was employed. It is a type of descriptive research that produces a ‗snapshot' of a population at one or more point in time and concerns with the present status of a phenomenon. Cross-sectional design was used because it is comparatively quick and cheap to conduct and administer (Krejcie & Morgan, 1970). Cross-sectional design enables the researcher to identify the proportions of people in particular groups and control the effects of subjects participating twice. Although this design has some loopholes such as difficulty in getting respondents to answer questions thoughtfully and honestly (Gay, 1992), the researcher explained the purpose of the study to the respondents before the data was gathered.

Second part was the qualitative paradigm, which involved the use of semi-structured interviews. The purpose of this was to find out what was actually on the minds of the participants by selecting few of them (Fraenkel & Wallen, 2006). In as much as the quantitative questionnaire allows the researcher collect data from a large sample; it does not give the in-depth data that the researcher could get through interviews. Thus, interviews give the participants the opportunity to respond to questions in their own words. Third stage is the triangulation process. At the tail end was where by the quantitative and qualitative data were jointly analyzed. As explained earlier, this process

allowed the researcher to interpret the data based on the quantitative and qualitative paradigms: both positivist and interpretist.

3.3   Population

Population refers to the whole set of entities or people under study (Cohen et al., 2007, Johnson & Christensen, 2010, Muijs, 2010). There are two categories of population namely; target population and accessible population. A target population refers to all the set of people to be studied while an accessible population refers to the set of people the researcher can actually reach and conduct the study on, when the target population is rarely available (Fraenkel & Wallen, 2006). The accessible population comprised the chiefs, their subjects and people in the traditional areas surrounding the Kumasi Metropolis. The target population of the study consisted of all the chiefs and their subjects in the 68 traditional areas of the Asante Kingdom.

3.4   Sampling and Sample Size

The term sample size refers to the subset or representation of a population that a researcher study is based on to generalize results (Muijs, 2010). The two broad types of sampling are random sampling and non-random sampling. Random sampling (probability sampling) is most often used in quantitative researches while non-random sampling (non-probability sampling) is often used in qualitative researches (where a smaller subset is needed for the study). Davidson (2006) posits that there is equal opportunity of selection

for every member of a population in random sampling while non-random sampling does not follow any probability procedure.

The researcher gained entry into the participants through his influence as a traditional leader also. Being a traditional leader myself implies that the ‗self method' was evident (Creswell, 2003). According to qualitative research texts, researcher bias may sometimes be acknowledged and used for indebted results. The research gained entry by first taking advantage of the experiential knowledge about the Asante Kingdom chieftaincy affairs.

A sample size of 214 was selected through multi-stage sampling techniques. Multi-stage sampling approach requires the use of more than one sampling technique when selecting sample size for a particular study (Creswell, 2003). Multi-stage sampling is justified by allowing a larger sample for quantitative data collection and a smaller sample for interviews or qualitative data. There are 68 traditional areas in the Asante Kingdom.

First of all, the cluster sampling was used for the study. According to Fraenkel and Wallen (2006), a cluster sampling is ―the selection of groups, or clusters, of subjects rather than individuals" (p. 97). The 68 traditional areas were grouped into four clusters based on the areas' uniqueness and similar characteristics and more importantly under paramount and divisional chiefs whose contribution in education was evident with each cluster having up to seventeen (17) traditional areas. A convenient sampling procedure was then used to select one traditional area which was closer to the Kumasi Metropolis from each of the 4 clusters making a total of 4 traditional areas for the study.

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Convenience sample is the selection of a subset of subjects who are conveniently available for a research (Fraenkel & Wallen, 2006). Simple random sampling was used to select 50 respondents from each traditional area as the population of the study areas were not too different, making a total of two hundred (200) respondents. These traditional areas were Bekwai traditional area, Juaben traditional area, Offinso traditional area and Ejisu traditional area as those places were the major towns where formal education is in high esteem. Most of the chiefs in the Asante Kingdom, aside from their roles as chiefs, have different official jobs or duties for which reason getting access to chiefs is difficult. A convenient sampling method was to sampled four paramount chiefs in four traditional areas. These chiefs were Asokore-Mampong divisional chief, Juaben Paramount Chief, Offinso Paramount Chief and Nkwantakese divisional chief. Besides, ten (10) opinion leaders who were close to Asokore-Mampong divisional chief, Juaben Paramount Chief, Offinso Paramount Chief and Nkwantakese divisional chief were purposively selected for interview in addition to the four paramount chiefs making a total of fourteen (14) respondents. In all two hundred and fourteen (214) respondents comprising two hundred (200) people (Subjects), four (4) paramount chiefs and ten (10) opinion leaders were sampled for the study. The table below provides details of the four (4) paramount chiefs and (10) opinion leaders of which, six (6) were educationists based on availability were selected for interview to support the quantitative data.

As a justification for the concentration of the study sample, it may be appropriate to reiterate that a conscious effort was made to deal with the Amanhene (Paramount

Chiefs) and the Abrempon (Divisional Chiefs). These are literally the heads of Metropolis (Asante Kingdom). These chiefs take instructions from the Asantehene, Otumfuo, who is the overarching head of the Asante Kingdom and they intend give instructions to the sub-chiefs.

Table 3.1: Respondents selected for Interview and Questionnaires

Traditional Area	Number of Opinion Leaders	How they were Identified	Number of Paramount Chiefs	Total number of Subjects	Total number of Interviewees
Offinso	3	OFS 1, 2 and 3	1	50	54
Asokore-Mampong	3	ASM 1, 2 and 3	1	50	54
Juaben	2	JBN 1 and 2	1	50	53
Nkwantakese	2	NKS 1 and 2	1	50	53
Total	10	-	4	200	214

Source: Field data (2015)

3.5   Instrumentation

Two types of instruments were designed for data collection. One was a survey questionnaire (Appendix A) and the other was an interview guide (Appendix B). Responses from large group of people using carefully designed items were the foundation for this study (Fraenkel & Wallen, 2006). The questionnaire was designed by me using a

five-point Likert type scale format as it enabled me to essentially use multiple-item measures to assess the views and perception of respondents. The five-point Likert type scale also enabled the researcher to measure the intensity of views and perceptions of the respondents in the contribution of Chiefs in the development of education in their communities.

Respondents were asked to indicate their level of agreement or disagreement (i.e., on a scale of 1 to 5) with the statements provided on the questionnaire. The items on the questionnaire were statements and not questions. This was important because it enabled the respondents to determine their level of association for smooth assessment and measurement.

The questionnaire was divided into six sections namely, (a) the contribution of Chiefs to educational development (b) the role of Chiefs in their communities (c) perception of respondents (d) challenges faced by Chiefs (e) leadership styles of Chiefs and (f) the demographic data about the respondents. The items were designed on a five-point Likert type scale of Strongly Disagree = 1, Disagree = 2, Not Sure = 3, Agree = 4, Strongly Agree = 5. This created room for the respondents to determine their degree of agreement from the alternatives provided on the scale.

A semi-structured interview guide was used to interview respondents to validate the data collected. This offered interviewees the opportunity to express their views, feelings and experiences freely (Table 3.1) and the interviewer the freedom to divert from the items in the interview schedule (Kusi, 2012). This was done in focused groups and

face-to-face interview where questions were put directly to the respondents by the researcher as a way of validating the data. The semi-structured interview guide was used because it served as a check and contained open ended questions that provided the participants with the opportunity to describe their experiences fully (O'Leary, 2005). Furthermore, the semi-structured interview guide allowed probes and follow up questions needed to clarify the meaning of responses and encouraged in-depth descriptions. On the other hand, the face-to-face approach was used in this study because the approach facilitated detailed descriptions of the participants' experience through mediate clarification, expansion of the participants' thoughts and access to non-verbal cues such as gestures and facial expressions (Speziale & Carpenter, 2007) to help clarify all incomplete and vague responses on the questionnaire.

3.6   Piloting the Research Instrument

The iquetionaire was pilot tested at Kokofu traditional area and the data were analysed to test the validity and reliability of the instrument. Prior to the pilot testing, suggestions from my supervisors were carefully considered. The result from the pilot analysis was discussed thoroughly with colleagues, research fellows and my supervisors and their critiques and suggestions were used to shape the instrument making it valid and reliable. Besides, ample items were developed to cover in detail various themes of the study.

Data from the pilot study were analyzed using Microsoft Excel (2007) and Statistical Package for Social Sciences (SPSS) Version 20.0. The analysis of data began with reliability test of the scales through Cronbach's Alpha. To determine the reliability of the instrument the questionnaire was administered on the same group of respondents twice in the pilot study and given two week grace period between the first and second test to measure the internal consistency reliability. The coefficient of reliability from the two tests confirmed the reliability of the questionnaire on the Cronbach alpha scale. The reliability test yielded a co-efficient of 0.89. The Cronbach's Alpha testing was used as it is the most well-accepted reliability test tools applied by social researchers for reliability and also easy to compute using a software. Sekaran (2005) mentioned that if reliability coefficient is close to 1.0, the appropriateness of questionnaire to measure the variable is better. However, reliabilities less than 0.60 is considered to be poor generally, and those in the 0.70 range are acceptable, and over 0.80 is considered as good (Sekaran, 2005).

3.7   Data Collection Procedure

The Data collection procedure for this study took a different approach due to the subjects involved. First, a traditional entry was sought through the Asanteman Council with an introductory letter from the department. This was done by securing permission from the four chiefs' palaces in the Asante Region. A visit to each of the selected traditional areas was made to identified the respondents, arranged for a convenient time and administered the questionnaires. Respondents were given one week to fill the questionnaire before the collections were made. The phone numbers of most of the

respondents were collected to enable follow-up through phone calls. It took one week to distribute the questionnaires and two weeks to collect them back. In all, 194 out of the 200 questionnaires distributed to the subjects of the chief, representing 97% were received as the 3% (6 questionnaires) of the people have relocated to unknown places.

The interview data was collected on individual basis. The researcher spent between forty-five (45) minutes and sixty (60) minutes with each interviewee. The entire process of the interview lasted for three (3) weeks. Thus, the entire data gathering process lasted for six (6) weeks which were not consecutive. Different times periods were used for the survey questionnaire and that of the interviews.

3.8   Data Analysis

The quantitative data collected were analyzed to ensure consistency. The data were analyzed with descriptive statistics such as mean, standard deviation, percentages and frequencies. The data was cleaned with the aim of identifying mistakes and errors which may have been made and blank spaces which have not been filled. A codebook for the questionnaire was prepared to codify responses and transform data using Statistical Package for Social Sciences (SPSS) Version 20.0. The data was analysed descriptively to answer all the research questions and presented in tables with frequencies and percentage. The data was also presented in figures and tables.

The interview data were transcribed, read through (iterate), and analysed using constant cooperative analysis (Glasser, 1966). The qualitative data was used to support the statistical analysis by using verbal statements from the respondents. The final

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procedure was the triangulation of both qualitative and quantitative data. This took the form of relationship data supported by interview data to arrive at a reasonable conclusion.

3.9   Ethical Considerations

Ethical issues in research are considered very necessary. They inform the researcher on how the research should be carried out without harming or infringing on the rights of the participants. Ethical issues involve anonymity, privacy, confidentiality, deception and betrayal (Cohen et al., 2007, Fraenkel & Wallen, 2010, Newby, 2014). The researcher is responsible for protecting the human participants from any potential risk (Best & Kahn, 2006). It is also the responsibility of the researcher to obtain informed consent from the participants themselves or their parents and guardians if the participants are considered as minors according to law. At other times, the consent of the organization where the participants work are sought.

In this present study, ethical consideration was important due to the subject and participants involved. Based on the above, I had a prior discussion with the supervisor about the nature of the research. On an individual basis, the participants were assured of confidentiality, privacy and anonymity in the questionnaire. The chiefs were approached as tradition demands, scheduled survey and interview dates were fixed. The data were then collected at the participant's own convenience. All efforts were made to protect the participants, the integrity of the chiefs, and the credibility of the data. Ethically, most chiefs spoke through traditional linguists and were recorded, their phone numbers were

taken and in some cases, personal calls were later to them for details on information deem confidential, private and anonymous.

3.10   Summary

This chapter explored the research paradigm underpinning this present study, which happens to be a mixed methodology. The chapter was used to give insight into the rationale behind the choice of mixed method for the study to offset the strengths and weaknesses of both quantitative and qualitative studies. Apart from the stated methodology, the researcher _sdf method' (Creswell, 2003) was acknowledged and explained as it engages experiential knowledge, gate-keeping, and clear understanding of the traditional Asante chieftaincy system. This chapter also discussed the population, the positionality, and reasons for selecting the participants, the purposeful sampling technique, and the total sample size (N=214).

Other areas that were looked at in this chapter were research instruments which were survey questionnaire and an interview guide. The data collection and analysis procedures were ethically considered including traditional procedures, how to engage with traditional rulers and confidentiality as paramount.

CHAPTER FOUR

FINDINGS AND DISCUSSION

4.0   Introduction

This chapter focuses on presentation and discussion of the results of study. It deals with preliminary analyses of the data and further analyses using the appropriate statistical tools such as frequency distribution tables and bar graphs to assess the role of chiefs in the development of education in the Asante Region of Ghana. Besides, the interview data was analysed and used to validate the data obtained through questionnaires. Finally, an attempt is made to triangulate (Denzin 1978; Patton, 1999) by juxtaposition of both the quantitative and the qualitative data to support and gain deeper understanding of the phenomenon of chieftaincy in the context of Asante society's indigenous knowledge system from the people's own opinions and narratives. This means that after quantitative data report, the qualitative interview data were also used to support and drive knowledge system understanding of the Asantes.

Analysis of Research Questions

4.1 **Research Question 1:** *What contributions do traditional leaders make towards education (formal and informal) in the Asante Kingdom?*

Table 4.1 **Contribution of Traditional Leaders (N=194)**

Role of the Leaders	Strongly Disagree (%)	Disagree (%)	Not Sure (%)	Agree (%)	Strongly Agree (%)
The chief assists in providing good drinking water for the people in this community	5.2	4.6	15.5	50.0	24.7
The chief assists in providing good roads for the people in this community	7.7	10.3	14.4	55.7	11.9
The chief assists in providing electricity for the people in this community	10.8	11.3	19.6	47.9	10.3
The chief organizes his people in this community for clean-up exercises	4.6	8.2	5.7	47.9	33.5
The chief assists in the construction of market	4.1	10.8	26.3	32.5	26.3
The chief has developmental plan	9.3	2.6	24.2	40.2	23.7
There is well demarcated place of convenience	5.7	7.2	11.3	56.7	19.1
There is a convenient place for the disposal of waste	6.2	3.6	12.4	63.4	14.4
The chief organizes a party for teachers in this community every year	29.4	14.9	24.7	6.2	24.7
The chief occasionally pays visit to the schools	10.3	9.3	28.9	36.6	14.9
The chief assists teachers to get accommodation in this community	20.6	12.4	26.8	14.9	25.3
The chief has an award scheme for high performing teachers	27.3	17.5	23.7	6.2	25.3
There is scholarship for brilliant but needy students in this community	13.4	9.3	21.1	23.7	32.5

Source: Field data (2016)

Table 4.1 shows the respondents' views on the various amenities in the society based on which the contribution of traditional leaders (Chiefs) was assessed. The amenities include; provision of good drinking water, electricity, improving sanitation, providing a place for market as well as the chiefs' contribution towards the development of education in the community including occasional get together for teachers, visit to the schools in the locality, accommodation for teachers and scholarship for needy but brilliant students in the community.

The aggregated responses from the respondents showed that 115 (One hundred and fifteen) (57%) out of a total of 194 (One hundred and ninety-four) agree that Chiefs contribute to the provision of the aforementioned amenities in their communities. 41(Forty-One) (21%) of the respondents disagree that the Chiefs contribute in the provision of those amenities and 38 (Thirty-Eight) (20%) were not sure whether or not the Chiefs contribute to education.

The interview conducted confirmed the position of the respondents. For instance, respondent OFS 1 from Offinso said this:

The Chief is doing well both in education and in the society. He has built a library, instituted scholarship for students and occasionally you see him in the school interacting with teachers. The chief has over the years initiated many developmental project and has been involved in many others. Some of this range from Bore hole, Community public toilet, Construction of roads and streets, Construction of library and Extension of community water to the new sites.

In another interview, respondent JBN 2 from Juaben disclosed the following, which affirms the position of respondent OFS 1.

I am not really from this town, but since I came here I have heard and seen the chief organize clean up sessions to help keep the area very neat.

On the part of the traditional leaders, CHIEF 1 in an interview disclosed the following.

We have set up a scholarship scheme. Right now it is not working but it ran for about six years until we realised that it was going to the wrong people so we stopped. We have now set up a committee and they have brought to our attention that we should give according to families. I am yet to meet the elders to consider the recommendations
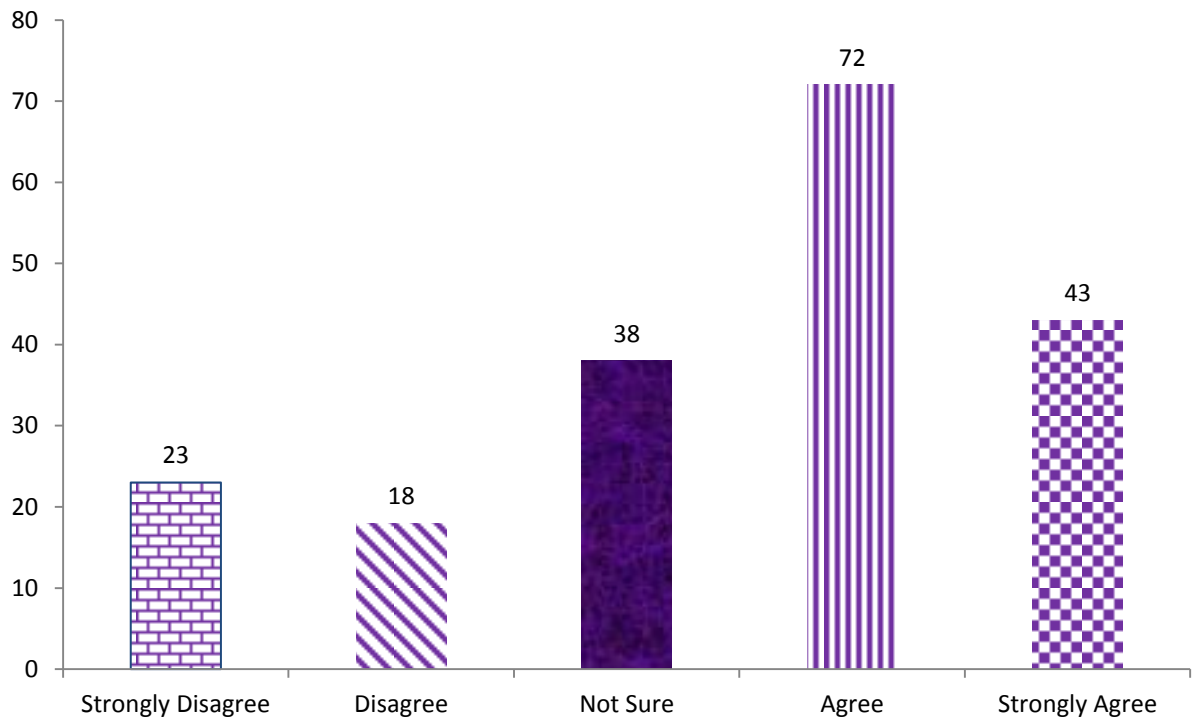
Figure. 4.1: Chiefs Contribution to Development in their Areas

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The views of the respondents on the contribution of traditional leaders were summed and their mean values were presented in Figure 4. It was obvious that majority of the respondents associated themselves with agree and strongly agree. From the figure, 72 and 43 of the respondents representing 37.1% and 22.2% respectively agreed and strongly agreed to all the items under the chiefs' contribution to development in their area, an indication which is consistent with the views expressed by respondents during the interview. Conversely, 18 (9.3%) and 23 (11.9%) of the respondents disagreed and strongly disagreed respectively to the items. 38 of the respondents representing 19.6% were not sure and could not agree or disagree with the statements.

4.1.1 Triangulation

Looking at the contribution of chiefs in their respective areas the data show that four paramount chiefs with sub-chiefs were selected for interviews (see Table 3.1). The paramount chiefs have sub-chiefs who are responsible for the implementation of their directives. Just as in modern leadership, one expects exemplary leadership through practices such as delegation, participation, and enabling others to Act (Kousez and Posner, 2012). When respondents were asked to indicate their extent of agreement: ―The chief assists in providing good drinking water for the people in this community", 50.0% agreed that the chiefs do provide drinking water. But qualitatively, we know that the chiefs do not undertake the work themselves.

For instance, at Juaben, one interviewee confirmed that: *"I am not really from this town, but since I came here I have heard and seen the chief organize clean up sections to help keep the area very neat"*. Such activities are undertaken under the leadership of the

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traditional leader. In direct responses to the research question, the chiefs may not be directly involved in executing all the project works, initiatives, and developmental activities. However, under their leadership and with the indigenous knowledge (Dei, 2000) they have the chiefs who are able to command and lead the people for purposeful achievements (Edwards, 2015).

4.2 Research Question 2: What perception does community members hold on traditional leadership role in the development of education in the Asante Kingdom?

Table 4.2 Perception about Traditional Leaders' role in Development of Education in the Asante Region (N=194)

Item	Strongly Disagree %	Disagree %	Not Sure %	Agree %	Strongly Agree %
I prefer chiefs to politicians in when it comes to development	14.9	14.9	14.9	16.0	39.2
The chief is corrupt	28.9	10.3	32.5	17.0	11.3
The chief has initiated a lot of educational projects	4.6	16.5	23.7	28.9	26.3
I think the chiefs can develop their areas more than the district assembly	12.4	10.3	11.3	32.5	33.5
I think district assembly common fund should be distributed to chiefs to develop their communities	13.9	10.3	11.9	26.8	37.1
Chiefs do not waste our natural resources	30.4	10.8	21.1	25.3	12.4

Source: Field Data (2016)

Table 4.2 presents respondents' perception about traditional leaders. 107 respondents representing 55.2% prefer Chiefs to politicians when it comes to development. 58 of them representing 29.8% disagree that Chiefs would perform more than politicians when it comes to development. 29 of them representing 14.9% were not sure whether or not Chiefs could perform better than politicians when it comes to development. Majority of the respondents, 76 (39.2%) perceived Chiefs not to be corrupt while 55 (28.3%) perceived Chiefs to be corrupt. Interestingly, 63 of the respondents representing 32.5% were not sure whether or not the Chiefs were perceived to be corrupt.

Checking the perception of respondents on Chiefs' involvement in initiating educational projects, it was clear from the responses that the perception is high. 107 (55.2%) perceived that Chiefs initiate a lot of educational projects. It is obvious from table 4.5 that majority of the respondents would want Chiefs to handle the District Assembly Common Fund as most of them think Chiefs could develop their areas more than the District Assemblies. However, 80 respondents representing 41.2% perceived that Chiefs waste natural resources. Interestingly, 73 of the respondents representing 37.7% perceived that Chiefs do not waste natural resources.

During one of the sessions of the interview conducted, respondents lauded the chiefs as those in positions to champion developmental project. Their assertions were based on the fact that the institutions of chieftaincy is based on the principles of morality and social values therefore by customs and traditions the chiefs have an obligation to develop their societies and be accountable to them. Another point that was well noted from the respondents was the issues of corruptions that cannot be associated with

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traditional leaders because of the principles of morality. Some of the respondents had this to say. This was what one of the respondents from Asokore Mampong had to say,

ASM 3:   *Chiefs are decent and will not want to disgrace themselves and the stool and are careful in whatever they do. They try to avoid acts that will result in distoolment.*

Another respondent from Nkwantakese had this to say,

NKS 2:   *Politicians are always thinking of themselves not the people. For me the chiefs are far better when it comes to using resources for development whether in education or any development in the community. If you look at the initiatives of our chief, it tells you that if resources are allocated to them they will perform far better that the District Assemblies dominated by politicians.*

Another respondent from Offinso stated,

OFS 3:   *The District Assemblies are good in developing the local areas but the challenge is the corrupt practices the lead to shoddy work and the use of inferior materials especially for school. The chiefs are better sometimes because of the fear of being removed from office by the people. Yes, if some allocations are made to chiefs I think it will be better for the people in the traditional areas.*

From the interview responses presented above is an indication that the respondents have trust in the chiefs when it comes to using the available resources for development which is consistent with the assertion made by Bamfo (2000) that the religious, judicial and administrative roles of chiefs are well played because they are monitored. On the part of chiefs the following statements emerged.

> CHIEF 3: *As a chief, you owe allegiance to the Otumfuo and you are supposed to deliver when you are enstooled. Apart from that your subject can remove you from the office as a nonperforming chief and that will be a disgrace not only for you as a chief but your family, clan and your offspring. Every chief therefore will want to leave a legacy that will benefit generation yet to be born.*

> CHIEF 2: *Whatever I do as a chief is for posterity to judge and I don't want to be tagged negatively. The welfare of the people in this area is paramount, there no need for me to be corrupt. I have Council of Elders who together assist in the execution any project in this area. Luckily, most of them are educated and can monitor and evaluate projects.*

From the chief's response it can be said that he is cautious of ethical behaviour and living beyond reproach. Leadership by example, as Kouzes and Posner (2012) put it as ―Modeling the Way‖ for others to follow. On the part of chiefs it can be deduced that they are encouraged to be corruption free.

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4.2.1 Triangulation

Looking at the perception of the community members on traditional leadership role in the development of education in the Asante Kingdom data show that the chiefs have favourites from the sub-ordinates. When respondents were asked ―I prefer chiefs to politicians, when it comes to development" 55.2% agreed. When leader-member relationship is favourable, according to Northouse (2013) the leader is likely to succeed. This is explained by the LMX theory of leadership where the favourability of leader-member is important.

The chiefs also acknowledge their roles in maintaining good relationships. For instance, a chief said:

> *Whatever I do as a chief is for posterity to judge and I don't want to be tagged negatively. The welfare of the people in this area is paramount, there is no need for me to be corrupt. I have Council of Elders who together assist in the execution any project in this area. Luckily, most of them are educated and can monitor and evaluate projects.*

Such favourable posture is important for development including education in the area

4.3 Research Question 3: What factors impede traditional leaders' contributions towards education in the Asante Kingdom?

Table 4.3   Factors that impede traditional leaders' contributions towards education

Statements	Strongly Disagree (%)	Disagree (%)	Not Sure (%)	Agree (%)	Strongly Agree (%)
The chiefs and the Unit committee members are always in disagreement	15.5	12.9	27.8	19.1	24.7
Parliament has taken over absolutely the decision making function of the chiefs	12.4	22.2	31.4	23.2	10.8
The judicial service has taken over absolutely the power to settle disputes from the chiefs	22.2	35.6	12.4	21.6	8.2
The chiefs and Unit Committee members work hand in hand	6.7	12.9	23.7	29.9	26.8
The district assemblies have taken over all the financial activities of the communities	6.2	16.0	21.6	27.8	28.4

Table 4.3 discusses factors that impede traditional leaders' contribution towards education. Such factors as the Unit Committee system, Parliament, the judicial service and the District Assemblies were considered for that purpose. 43.8% of the respondents saw problem between Chiefs and the Unit Committee members while 28.4% thought there was no disagreement between Chiefs and the Unit Committee members.

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Interestingly, 56.7% of the respondents agreed that the Unit Committee members and the Chiefs work hand in hand. 19.6% disagreed to that assertion while 23.7% were not sure whether or not Chiefs and the Unit Committee members work hand in hand.

Some respondents were further interviewed in relation to the assertions made above by the respondents. The reason for this interview was to ascertain the level at which respondents feel this impediments retard development. At one session of the interview one respondent from Juaben noted the following.

> *JBN 1:*   *I am completely uncomfortable at the rate and level at which politicians get involved in chieftaincy affairs these days. Although the constitution of the republic of Ghana provides for the institution of chieftaincy, the institutions of chieftaincy existed before the colonial era and must be independent of political issues. I think the government has taken too much control with the chiefs left with limited powers to exercise in their communities and that is why you see individuals dragging chiefs to the law court each and every day. Apart from the sale of land and payment of royalties, the chiefs do not have access to any source of income to initiate developmental projects. I think the government should give a portion of the district assembly common fund to the chiefs so they can initiate developmental plans.*

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All the chiefs interviewed admitted that they face challenges and one of them had

this to say.

> *CHIEF 4:* *The unfortunate situation is where you are told by the people*
>
> *around you that the Assemblyman is organizing a function*
>
> *sometimes fund raising programme without the notice of the chief.*
>
> *When you invite them they would tell you they had approval from*
>
> *the District Assembly.*

The Figure 4.2 presents the views of the respondents on the role chiefs play in
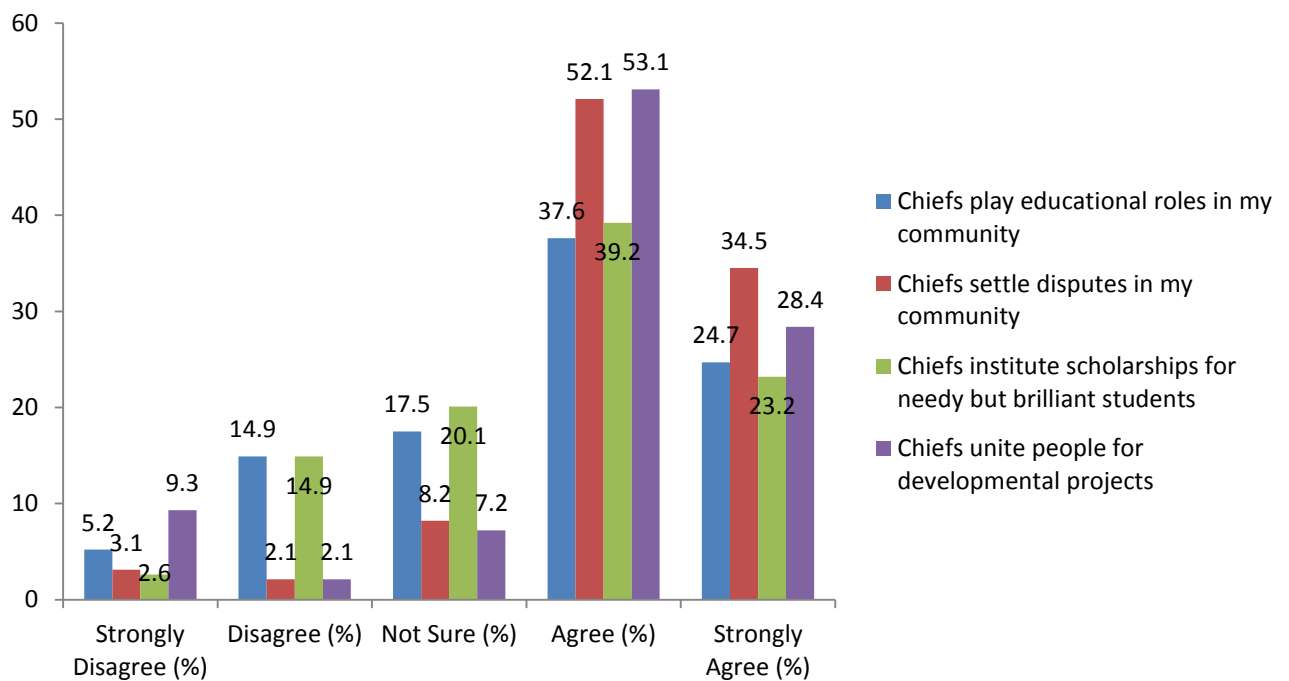
their respective communities.

Fig. 4.2: *The role of traditional leaders*

Figure 4.2 represents a composite bar chart to illustrate the levels of agreements of respondents of the roles of chiefs in their communities. The heights of the bars represents the percentage respondents who agree or otherwise of the given roles of chiefs in the communities. It is observed from the component bar graph in Figure4.2 that most of the respondents agree to the various roles observed as undertaken by the traditional leaders in their communities.

For instance, 121 respondents representing 62.1% agree, 39 (20.1%) of the respondents disagree while 34 (17.5%) of the respondents were not sure that traditional leaders (chiefs) play educational roles in their community. Also, it obvious from the figure that 168 (86.6%) of the respondents agreed that chiefs settle disputes in their community. However, 10 (5.2%) disagreed that chief settle disputes in their communities while 16 (8.2%) of the respondents were not sure if chiefs actually settle disputes in their communities. These results were confirmed by some of the participants in the interviews conducted in the communities. For example, seven out of the ten interviewees asserted that their chiefs settle disputes but one participant claimed disputes are now settled in the police station and in courts.

Further, it is observed from Fig 4.2 that 121 respondents which represents 42.2% of the respondents agree that chiefs institute scholarships for needy but brilliant students in their communities while 34(17.5%) and 39 (20.1%) respectively disagreed or are not sure that chiefs institute scholarships in their communities.

Finally, 158 (81.5%) respondents agreed that chiefs unite people for developmental projects. 22 (11.4%) disagreed while 14 (7.2%) of the respondents were

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not sure that chiefs unite people for developmental projects. These observations were not different from the responses obtained from the various interviewees who participated in the interview. One such example is the one stated by a respondent from Juaben.

> JBN 1:   *The chief has demonstrated high level of intelligence and experience in the settlements of disputes. He still has on records no issue that got out of his hands into the law court. There are instances where issues are referred to him to be solved. The chief has registered my students to write the private West African Extermination Council properly known as NOV/DEC and has given scholarship to needy students in several senior high school. There is another issue with were the new market is built, the land was generously given by him. In addition there is another unconfirmed rumor that he has issued a land on which teachers' bungalow can be built.*

This is in line with the findings of Edwards and Asare (2015) that chiefs play a major role in the development of their areas including political, social, economic, moral and educational roles. Some of the contributions highlighted by the chiefs during the interview are presented below.

> CHIEF 4:   *As I am speaking to you now, we have provided permanent rooms for 12 teachers. We have built a clinic for students and teachers with 5 government nurses. We are about to establish a university*

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called Jones College. Now, we have had serious discussions with

Baptist Church who want to build a university here

CHIEF 3:   *We need to get more SHS and more bungalows. I am planning on building 6 extra bungalows for the teachers. We are liaising with the government to build a community SHS in our town so that it would benefit a lot more people.*

Another chief had this to say:

CHIEF 1:   *We are hoping to establish a teaching hospital. We have made all the underground work and provided the land. We have also provided lands to the Roman Catholic Church in Kobreso to build a training college.*

Therefore, the chiefs' role in education is agreed by majority of the respondents (between 52.1% and 53.1%) and it is triangulated by the interview data from CHIEF 1 regarding his contribution to the establishment of a teacher training college.

**4.4 Research Question 4: Do traditional leadership styles and traditional leaders'
role in their communities influence traditional leaders' contribution to educational
development in their communities?**

Table 4.4   Leadership Styles of Traditional Leaders

Item	Strongly Disagree %	Disagree %	Not Sure %	Agree %	Strongly Agree %
My chief always go for change in development of education	10.3	4.1	38.7	28.4	18.6
The chief always reward people who contribute to development in education	7.7	10.8	39.7	18.6	23.2
The chief always involve people in decision making towards the development in education	8.2	7.7	30.4	31.4	22.2
The chief always impose his ideas on people	12.4	24.2	35.1	18.6	9.8
The chief is always setting examples for others to follow with regards to educational development	6.2	4.6	19.1	43.3	26.8

The Table 4.4 shows the levels of agreement by respondents on the various
leadership styles employed by the traditional leaders (chiefs). It is observed from the
table that most of the respondents were not sure of the kind of leadership styles used by
the chiefs to rule the people in their communities. It was however interesting to realize

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that majority of the respondents 84 (43.3%) and 52 (26.8%) respectively agreed and strongly agreed that chiefs are always setting examples for others to follow with regards to educational development. Further as 24 (12.4%) and 47 (24.2%) strongly disagreed and disagreed respectively that the chief always impose his ideas on people, 68 (35.1%) are not sure that chiefs always impose their ideas on the people in their communities. A respondent from Asokore Mampong during the interview section said this:

ASM 1: *The chief is very liberal and considers people's ideas especially opinion leaders and always acknowledge contributions made during decision making process. He always acts in consultation with his elders. However when the need be, he makes decisions independently and people are bound to abide by it and always trust his judgment due to his vast array of experience in leadership. I will like to describe him as a socially democratic leader with a lot of charisma. .*

This in consistent with the view of Zagorsek, Dimovsky and Skerlavaj (2008) who asserted that a style of leadership enables followers to perceive the consistency in leadership behaviour as well as the reliability of their leaders. The leader secures agreements on the requirements of the job and rewards others in exchange for satisfactorily carrying out the assignment with emphasis on transactional leadership.

Table 4.5   *Correlation co-efficient (N=194)*

Correlations			contribution of traditional leaders in education	role of traditional leaders	leadership style of traditional leaders
Kendall's tau_b	contribution of traditional leaders in education	Correlation Coefficient	1.000	.413**	.569**
		Sig. (2-tailed)	.	.000	.000
		N	194	194	194
	role of traditional leaders	Correlation Coefficient	.413**	1.000	.491**
		Sig. (2-tailed)	.000	.	.000
		N	194	194	194
	leadership style of traditional leaders	Correlation Coefficient	.569**	.491**	1.000
		Sig. (2-tailed)	.000	.000	.
		N	194	194	194

**. Correlation is significant at the 0.01 level (2-tailed).

In order to ascertain the kind of relationship that exist if any among the leadership styles of traditional leaders (chiefs), the role of the chiefs in the communities and contributions of chiefs to educational developments, correlation analysis was performed using the Kendall's tau b nonparametric correlation coefficients as shown in Table 4.8. The results from the Table 4.8 show that all the factors correlate significantly with chiefs' contribution to educational development in their communities at 0.01 level of significance level. It is interesting to note that the leadership style of traditional leaders highly correlates positively with the contributions that chiefs or traditional leaders make to the development in educations in their communities. The co-efficient of correlation

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was found to be 0.569 which was very significant at 0.01 significant level. That is there is strong positive relationship between leadership style of chiefs and their contributions to educational development in their communities. Further, the results showed that there is highly significant relationship between the role play by traditional leaders in their communities and their contributions to educational development in their communities.

The correlation co-efficient was found to be 0.413 at 0,000 level of significance which is far smaller than the 0.01 significant level used for the analysis. Surprisingly, the result reveals that there seems to be some kind of relationship between the roles traditional leaders play in their communities and the leadership style that are employed to rule the people. Thus, the co-efficient of correlation for role and leadership style of chiefs was 0.491 at 0.000 level of significance which is also smaller than 0.01 significant level, which implies the two factors are significantly correlated.
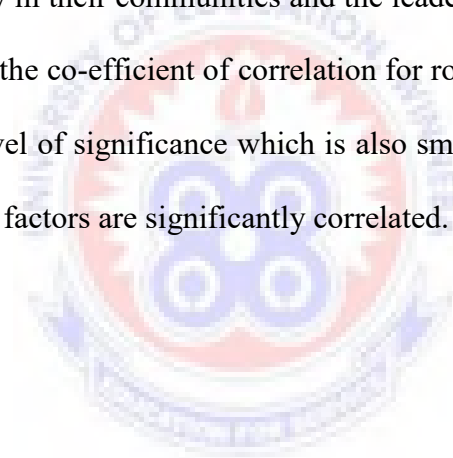
Table 4.6 Case Processing Summary

		N	Marginal Percentage
Contribution of traditional leaders in education	Disagree	20	10.3%
	Not Sure	74	38.1%
	Agree	94	48.5%
	Strongly Agree	6	3.1%
role of traditional leaders	Disagree	6	3.1%
	Not Sure	41	21.1%
	Agree	108	55.7%
	Strongly Agree	39	20.1%
leadership style of traditional leaders	Strongly Disagree	3	1.5%
	Disagree	12	6.2%
	Not Sure	104	53.6%
	Agree	68	35.1%
	Strongly Agree	7	3.6%
Valid Total		194	100.0%

Source: Field Data (2016)

The contribution of chiefs in education was found to correlate with all the factors and hence the need to assess whether each of these factors significantly influence the contribution of chiefs in education. Table 4.9 provides the information about the variable which enters the equation as response or predictor variable in the model. It also provides information on the various levels of the response and the predictor variables. From the results in Table 4.9, there was no missing item within the responses for both independent and dependent variables.

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Table 4.7 below contains in the first column which has only the intercept. The intercept represents what happens in chief's contribution to educational development (CTL) if there were no leadership styles employed by the chief (LSTL) and there were no roles to be performed by chiefs (RTL). The Final represent the regression model with all the predictors present in the model. The second column is the -2 log likelihood which is to assess the model, the chi-square is in the third column, and the fourth column is the degree of freedom and finally, the significance level or P-value.

Table 4.7   Model Fitting Information

Model	-2 Log Likelihood	Chi-Square	df	Sig.
Intercept Only	187.280			
Final	55.275	132.005	7	.000

Link function: Logit.

From Table 4.7 it is observed that the P-value of 0.000 was far less than the 0.01 significant level which shows that the model was reliable when the independent variables (leadership styles employed by the chief (LSTL) and there were roles to be performed by chiefs (RTL)) were used as influential factors of chief's contribution to educational development in their communities.

Goodness of Fit Statistics

The goodness of fit statistics is a factor test to ascertain truly how good the model fits the data. The larger values of significance level for Pearson and deviance in a model where the independent variables enter the model as factors and covariates indicate well fitted models.

Table 4.8   Goodness-of-Fit

	Chi-Square	df	Sig.
Pearson	20.935	23	.585
Deviance	24.360	23	.384

Link function: Logit.

From Table 4.8 above, one observes that the P-value Pearson was 0.585 and that of deviance was 0.384 which are all far greater than 0.01 which is the significant level for the analysis hence the model fitted for the data is a good one.

Hypothesis

The study raised a hypothesis that

Ho: There is no significant relationship between the leadership styles of traditional leaders and their role in the development of education in the Asante Kingdom.

To answer the hypothesis, the parameter estimation was calculated to ascertain the variable relationships.

Parameter Estimates

Table 4.9 presents the parameter estimates for the response variable (chiefs contribution in educational development in their communities (CTL)) and that of various independent variables (leadership styles employed by the chief (LSTL) and the roles performed by chiefs in their communities (RTL)). The item labeled in the table as threshold represented the response variable (chiefs' contribution in educational development in their communities – CTL=2, CTL=3 and CTL=4), are the intercepts, which explains the extent to which respondent deviated from strongly agree to chiefs' contribution in educational development in their communities. The estimate for CTL=2 was -7.874, that of CTL=3 was -4.560 and that of CTL=4 was 0.880. There was no respondent who strongly disagreed that chiefs contribute in educational development in their communities that is why there is no CTL=1.

Also, CTL=5 is not in the table because strongly agree was set as base line for comparison or reference level. It is clear from the table that people are more likely agree

to the fact that chiefs contribute to educational development in their communities because the estimate for CTL=4 was 0.880 at 0.283 significant level which is far greater than 0.01 significant level. This means that respondent who agree that chiefs contribute to educational development in their communities are not different from those who strongly agree to the same assertion.

Also, the value 0.880 is far greater than the rest of the values (-7.874 and -4.560) which implies that using the _**strongly agree'** as the reference level which is set at 1, then there is a greater chance of people agreeing that chiefs contribute to educational development as compared with people who will disagree in the community. There is location in the table which represents the various levels for the predictors, thus leadership styles employed by the chief (LSTL) and the roles perform by traditional leaders in their communities (RTL). Standard error and Wald are used to check how good the estimates are. Smaller standard small error means good estimates and bigger values of Wald indicate good estimates.

Table 4.9   Parameter Estimates

		Estimate	Std. Error	Wald	df	Sig.	95% Confidence Interval	
							Lower Bound	Upper Bound
Threshold	[CTL = 2.00]	-7.874	1.134	48.245	1	.000	-10.096	-5.652
	[CTL = 3.00]	-4.560	1.066	18.286	1	.000	-6.650	-2.470
	[CTL = 4.00]	.880	.821	1.151	1	.283	-.728	2.489
Location	[RTL=2.00]	1.609	1.402	1.318	1	.251	-1.139	4.357
	[RTL=3.00]	-3.401	.837	16.505	1	.000	-5.041	-1.760
	[RTL=4.00]	-1.673	.730	5.246	1	.022	-3.104	-.241
	[RTL=5.00]	0[a]	.	.	0	.	.	.
	[LSTL=1.00]	-28.377	.000	.	1	.	-28.377	-28.377
	[LSTL=2.00]	-4.401	1.252	12.364	1	.000	-6.854	-1.948
	[LSTL=3.00]	-3.449	1.098	9.870	1	.002	-5.601	-1.297
	[LSTL=4.00]	-1.398	1.006	1.930	1	.165	-3.370	.574
	[LSTL=5.00]	0[a]	.	.	.	.	.	.

Link function: Logit.

a. This parameter is set to zero because it is redundant.

Negative estimates are a good sign for ordinal logistic regression model. It shows that respondents are likely to have less view of the situation than the reference level, here strongly agree.

It is clear from the table that the various levels of leadership styles employed by the chief (LSTL) and roles chiefs perform (RTL) in their communities influence chiefs' contribution to educational development in their communities (CTL) significantly in general. However, there are some few agreement and disagreement levels of the respondents which seem not to have any appreciable significance as compared to the reference level. For instance, the level of significance of RTL=2 was found to be 0.251

which is by far greater than the 0.01 level of significance set for the model. This means that the number of respondent who are likely to disagree to role of chiefs as an influential factor to the chiefs' contribution to educational development is not significant.

Also, there are some agreement and disagreement levels which were identified as redundant in the model which means that comparatively such levels were more likely not to have been selected by the respondents. For example, RTL=5 and LSTL=5 were all found to be redundant in the model because respondent were not more likely to strongly agree that these factors significantly influence chiefs contribution to educational development in their communities.

It is vital to note that the _strongly disagree' and _disagree' in most cases have the highest negative estimate (example LSTL=1 has an estimate of -28.377), this means that respondents who strongly disagree or disagree are by far smaller (negligible) compared with those who agree that the independent variables influence the dependent variable.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND

RECOMMENDATIONS

5.0   Introduction

This chapter provides summary of the results and findings of the study. It also brings to light conclusions drawn from the study for policy consideration and action. The chapter again discusses the role of traditional leaders in the development of education, challenges, and the contribution chiefs have made in the Asante Kingdom and brings out suggestions for future direction in considering chieftaincy issues in the Asante Kingdom.

5.2   Summary

Basically, the study was to investigate the contribution of Chiefs in the development of education in the Asante Kingdom. The main objective was to ascertain whether the contribution of Chiefs towards the development of education was influenced by their leadership styles and their role in the community. Review of literature mainly centred on the research questions. The hypothesis was based on the contribution of Chiefs in the development of education and the leadership styles of Chiefs as well as the roles of Chiefs in the communities.

The design of the study was mixed method, which made use of qualitative and quantitative data collection approaches. Four research questions and a hypothesis were formulated for the study. Questionnaires and interviews were the main instruments

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adopted to collect data. Descriptive statistics in the form of frequency tables and charts were used in part to analyse quantitative data. Besides, Kendall's tau b nonparametric test was used for the correlation to assess the relationships while leadership styles and the role of Chiefs influence on the contributions of Chiefs in the development of education was performed using ordinal logistic regression. The interview data was analysed with verbatim quotations to support the quantitative data.

The study was premised on a hunch that Chiefs were not happy with the way District Assemblies handle issues in their areas. This hunch was confirmed in the study.

5.3 Main Findings

The summary of the major findings of the study was based on the descriptive analyses of the primary data gathered from respondents. It was observed from the study that most of the people in the communities who participated in the study were above 25 years. Thus, participants were people who are assumed to be self-reliant and do take part in community activities, show concerns about the things, which pertain in the communities and could therefore assess the activities of their chiefs in the communities.

The subsequent summary of findings is based on the research questions. The following findings were made on the contributions of traditional leaders towards educational development in their communities, the perceptions people have on the roles of traditional leaders in the communities, the leadership styles of traditional leaders and

factor which impede traditional leaders' contributions towards educational development in the communities of the Asante Kingdom.

The study revealed that contributions of traditional leaders to the development of education in their communities of the Asante Kingdom could be classified into two; contributions that go directly to effect the development of the schools and those that are implemented in the communities but in a long round impact the development of the education. For instance, it was realize that chiefs assist in the provision of good drinking water, provision of electricity, provision of proper places of convenience and demarcate proper site for refuse disposal. All these activities of the chiefs impact positively on the lives of both teachers and learners which promote educational development in the long term. In spite of these chiefs sometimes provide accommodation for teachers, pay regular visits to the school and establish scholarship schemes for needy but brilliant student in their communities.

It was evident from the study that most people in the traditional areas where the study was conducted prefer chiefs to politicians in matters concerning development. Most of the people do not perceive chiefs as corrupt leaders and think that the district assembly common fund should be distributed to the chiefs to develop their communities instead of the district assemblies. It was clear that people think chiefs were capable of initiating projects and were more likely to develop their communities more than the district assemblies. Finally, people were of the view that chiefs in the Asante kingdom do not waste the natural resources in their communities.

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The study revealed that there are some factors, which impede traditional leaders' contribution towards educational development in their communities. Some of these factors were found to be disagreement between chiefs and unit committee members in the communities, the legislative functions of chiefs have absolutely been taken by the parliament, the judicial service has also taken over the dispute resolution powers of the chiefs and finally, financial activities in the communities are controlled by the district assemblies.

In spite of these factors, which militate against the activities of the chiefs in their communities, the chiefs still play some roles to promote the growth of their communities. It was found that the chiefs settle disputes and also unite the people in the communities for developmental projects.

The study further revealed that chiefs employ different kind of leadership styles in ruling the people in their communities. Some of the leadership styles employed by the chiefs in the Asante Kingdom include transformational, transactional, democratic, autocratic and servant leadership styles.

The analysis of the findings further showed that the null hypothesis, Ho (a) which states that there is no significant relationship between the leadership styles of traditional leaders and their role in the development of education in the Asante Kingdom is rejected since there is enough evidence to show that the leadership style of traditional leaders actually correlate with their contributions to development of education in their communities. The ordinal logistic regression analysis showed that there is an element of

chiefs' contribution in the development of education in their communities. The analysis showed that the model that was fit into the data was a good one indicating that leadership styles employed by the chiefs and the roles of chiefs in their communities are more likely to influence the chiefs contribution to educational development in their communities are significant in the model.

5.4   Conclusions

Based on the evidence from the main findings, the following conclusions were drawn from the study.

1.   Traditional leaders in the Asante Kingdom contribute directly or indirectly to the development of education in their communities by providing; scholarships schemes, school buildings ,teacher support and award schemes, Teacher accommodations among other things to help train the youth into responsible adulthood who contribute to the local economy in diverse ways and again provide manpower for their communities in particular and the nation at large,

2.   People in the Asante Kingdom believe that the chiefs are not corrupt and would prefer chiefs to politicians in matters concerning development, this was evident as there was that massive call from all the communities for the district assembly common fund be given to the chiefs to develop their communities instead of the district assemblies. Again, they maintained that the chiefs were capable of initiating projects that were more likely to develop their communities more than the district assembly officials as they are natives and custodians of the

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area, as the chiefs in the Asante kingdom do not waste the natural resources in their communities for which reason they must be made the main agent of development in their communities.

3. There seems to be role conflict among the district assemblies, judicial service and the chief in the development of the traditional areas in the Asante Kingdom, as the income generating activities, legislative functions and dispute resolution powers which hither to rest in the bosom of the chiefs in the communities are now controlled by the district assemblies, parliament, the judicial service respectively

4. The chiefs in the traditional areas of the Asante Kingdom through the National, Regional and District House of Chiefs play some important roles in the development of the communities in the Asante Kingdom. These roles span from community dialogues to promote peace, advise to government on traditional affairs, support and uphold local culture, tradition, knowledge and skill, and create pride in community heritage (DeLacy, Batty, Moore & Noakes, 2002), increased traditional leadership participation in education as a means to achieve development and to resolve the educational problems (Lasker, Weiss & Miller 2001).

5. The chiefs adopted mixed leadership styles to promote educational development in their various communities. This was evident from a respondent who remarked ―*The chief is very liberal and always consider people's ideas especially opinion leaders and always acknowledge contributions made during decision making process He always acts in consultation with his elders. However when the need*

be, he makes decisions independently and people are bound to abide by it and always trust his judgment due to his vast array of experience in leadership. I will like to describe him as a socially democratic leader with a lot of charisma" in one of the communities.

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5.5   Recommendations

Based on the findings of the study, the following recommendations are made.

1.   There is an urgent need for a close collaboration among Ghana Education Service, the district assemblies and the chiefs to assign specific roles for each of these stakeholders to avoid role conflicts. This should be the effort of the ruling government to facilitate this collaboration. This will help in smooth running of educational development agenda in the communities. As part of the national education policy (NEP, 1986) the government should bring chiefs on board for educational development.

2.   There is the need for Members of Parliament in Ghana to provide some amount of legislative and for the Attorney General to assign some judicial powers to the chiefs to use to rule the people in their communities for effective development. This will assist the chiefs to get all hands on deck when organizing developmental projects in their communities.

3.   Part of the district assemblies common fund from the government should be allocated to traditional leadership. Since the people trust their chiefs more than the politician with regard to corruption, it is recommended that part of the resources

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allocated to the districts should be channeled directly to the chiefs. In view of this, the community members are likely to support the chiefs more than the politician in the community development agenda.

4. Now that it is known that the leadership styles of chiefs relate and influence the contributions of chiefs to educational development, it will be appropriate if the Ministry of Chieftaincy Affairs in conjunction with the National House of Chiefs could institute a formal leadership training institution for chiefs in the country.

5. It is recommended that the roles of chiefs are clearly defined in the national development plan to help elevate chiefs across board to function fully in this era of democratic dispensation. This is because the study identified significant roles played by chiefs have influence on the development of education in their communities.

5.6   Suggestion for Further Research

It is suggested that further studies should be conducted to ascertain the best leadership practices to support the roles of chiefs in promoting educational development in the communities of the Asante Kingdom. This can be evidence from other studies talking to the chiefs nationwide.

It is important therefore to examine in details some of the behavioural concepts of leadership such as transformational leadership, visionary leadership and individual characteristics of contemporary leadership. These concepts should be investigated and appropriated to our traditional leadership practices. There must be a way to contextualize

some of these leadership concepts in scholarship to bring a significance change in traditional leadership. In other words, the interplay of theory and practice in traditional African leadership can be further studied.

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APPENDIX A

QUESTIONNAIRE FOR SUBJECTS

The study aims at collecting information on traditional leadership and development among the chiefs and people of the Asante Kingdom in Ghana. You have been selected as one of the favourable respondents. Your cooperation and objective responses will provide the needed data for the study. All information provided will be treated with the strictest confidentiality and will be used solely for the purpose of this study. Thank you in advance for your time and cooperation.

SECTION A: DEMOGRAPHIC DATA

1. Gender: a. Male [   ]   b. Female [   ]

2. Age: a. 20 – 25 [   ] b 26 – 30 [   ] c. 31 – 35 [   ]   d. 36 – 40   [   ]

   e. 41 – 45 [   ]   f. 46 and above. [   ]

3. Educational qualification: a. Doctorate [   ]   b. Second degree [   ]   c. post-graduate diploma [   ]   d. First degree [   ] e. Diploma/H N D [   ]   f. S H [   ] S [   ] g. J H S [   ]   Others   Specify ....

4. Occupation: please state

   ……………………………………………………………………………..

5. Where do you live? …………………………………….. (Town)

   ………………………………. (region)

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SECTION B: THE CONTRIBUTION OF TRADITIONAL LEADERS IN THE ASANTE KINGDOM TOWARDS EDUCATION.

To what extent do you agree or disagree with each of the following statements?

KEY

1= STRONGLY DISAGREE   2= DISAGREE   3= NO SURE   4 = AGREE

5= STRONGLY AGREE

	1	2	3	4	5
The chief assists in providing good drinking water for the people in this community					
The chief assists in providing good roads for the people in this community					
The chief assists in providing electricity for the people in this community					
The chief organizes his people in this community for clean-up exercises					
The chief assist in the construction of market					
The chief has developmental plan					

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There is well demarcated place of convenience					
There is a convenient place for the disposal of waste					
The chief organizes a party for teachers in this community every year					
The chief occasionally pays visit to the schools					
The chief assists teachers to get accommodation in this community					
The chief has an award scheme for high performing teachers					
There is scholarship for brilliant but needy students in this community					
I prefer chiefs to politicians in when it comes to development					
The chief is not corrupt					
The chief has initiated a lot of educational projects					
I think the chiefs can develop their areas more than the district					

assembly					
I think district assembly common fund should be distributed to chiefs to develop their communities					
Chiefs do not waste our natural resources					
The chiefs and the Unit committee members are always in disagreement					
Parliament has taken over absolutely the decision making function of the chiefs					
The judicial service has taken over absolutely the power to settle disputes from the chiefs					
The chiefs and Unit Committee members work hand in hand					
The district assemblies have taken over all the financial activities OF the communities					
Chiefs play educational roles in my community					
Chiefs settle disputes in my community					
Chiefs institute scholarships for needy but brilliant students					
Chiefs unite people for developmental projects					

My chief always go for change in development of education					
The chief always reward people who contribute to development in education					
The chief always involve people in decision making towards the development in education					
The chief always impose his ideas on people					
The chief is always setting examples for others to follow with regards to educational development					

Thank you

APPENDIX B

UNIVERSITY OF EDUCATION, WINNEBA

INTERVIEW GUIDE FOR CHIEFS

The study aims at collecting information on the contribution of Chiefs in the development of education in the Asante Region of Ghana. You have been selected as one of the favourable respondents as a Paramount Chief. Your cooperation and objective responses will provide the needed data for the study. All information will be treated with the strictest confidentiality and will be used solely for the purpose of this study.

Thank you in advance for your time and cooperation.

1. How many years have you reign as the Paramount Chief of the traditional area?

2. Before your enstoolment, did you have any intention of becoming the Chief of this traditional area?

3. Were you the only nominee for the throne?

4. How many years did your predecessor reign?

5. What were some of his contributions?

6. Have you been able to add to his contributions? If yes what are some of them?

7. In the area of education, kindly share your contribution to education in the traditional area

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8. Indicate whether you have the following in place in your traditional area

   a. Market

   b. A modern place of convenience

   c. A well demarcated place of for waste disposal

   d. Scholarship for needy but brilliant students

   e. Accommodation for teachers

9. Do you have award scheme for teachers in the traditional area?

10. In your view, do you see chiefs as better option than politicians when it comes to development?

11. Are Chiefs corrupt?

12. Will you support the view that Chiefs can manage better the District Assembly Common Fund?

13. Do you see Unit Committees as obstacle to the activities of the Chiefs?

14. What are some of the challenges you face in your reign?

15. Nana, please share the secret of your reign, how do you manage your subjects?

Thank you

APPENDIX C

UNIVERSITY OF EDUCATION, WINNEBA

INTERVIEW GUIDE FOR SUBJECTS

The study aims at collecting information on the contribution of Chiefs in the development of education in the Asante Region of Ghana. You have been selected as one of the favourable respondents as a resident in the traditional area. Your cooperation and objective responses will provide the needed data for the study. All information will be treated with the strictest confidentiality and will be used solely for the purpose of this study.

Thank you in advance for your time and cooperation.

1. Are you a resident in this town?

2. How long have you stayed in this town?

3. Are you familiar with the work, role and functions of chiefs?

4. Kindly tell me the contributions the Paramount Chief of this area is making towards development.

5. Tell me some of the roles the chief plays in the schools around this area.

6. Is the chief represented at the Metropolitan/Municipal/District Assembly?

7. How does the District Assembly Common Fund benefit the people in this community?

8. In your opinion, can that fund be more useful if they are distributed among the chiefs in the district to manage?

9. What challenges do chiefs face in performing their role towards the development of education in this area?

10. Do you see parliament, judiciary and the district assemblies as a hindrance to the role of chiefs in performing their duties?

11. What challenges confront chiefs in this community in terms of development?

12. In your own assessment, how will you describe the paramount chief in this traditional area?

13. How does the chief behave when it comes to decision making especially during settlement of disputes?

14. What will you recommend to government of Ghana to do for effective collaboration between the district assemblies and the Traditional Authority in this area?

15. Any other issue or comments.

Thank you