

## **Asante Indigenous Culture: A Form of Religious Redemption**

**Stephen Ababio**

**Dr. Eric Appau Asante**

**Dr. Steve Kquofi**

Department of Educational Innovations in Science and Technology  
KNUST, Ghana

### **Abstract**

---

*The study which is based on a qualitative research approach touched on the historical perspective of the indigenous Asante culture as a form of religious redemption. The study aimed at educating readers on the indigenous Asante culture which religiously redeems people in all facets of life since not much has been reported in literature about the success of Asante culture as a means of religious redemption. Due to the nature of the study, purposive sampling technique was largely employed. Interviews (personal interview and Focus Group Discussion) were the main data collection instruments used. Results showed that, the Asante cultural practices redeem members of the society both physically, spiritually and eternally. The Asantes believe that when there is balance between the physical and the non-physical or spiritual world redemption is achieved. To avert ungodly act in the society, it is important for religious leaders, opinion leaders, decision makers, and the government to recognise various cultural practices and traditional beliefs as invaluable tools and incorporate them into the current national modes of ethics.*

---

**Keywords:** Asante Culture, Religious Redemption, Beliefs, Cultural practices, Moral Values, Asantes' Worldview

### **1. Introduction**

The culture of people is what makes them idiosyncratic from other human societies in the family of humanity. Culture is the body of learned or socially transmitted behaviour common to a given human society, acts rather like a template. That is, it has predictable form and context shaping behaviours and consciousness within a human society from generation to generation (Cheelo, 2002). The decision made by people, include the totality of their way of life evolved through experiences and reflection in our attempt to fashion a harmonious co-existence with our environment. Culture remains the prime factor guiding the conduct that governs human social life and interaction with the environment. In corroboration, Schwartz (1992) states that culture provides desirable goals that serve as a guiding principles in the life of a person or social entity that prevent human beings from misfortunes and separation from God.

The concept of redemption in African culture has to do with physical and immediate dangers of the individual and more often of the community. That is, dangers that threaten individuals or community survival, good health and general prosperity or safety. This is the main religious setting in which the notion of redemption is understood and experienced by the indigenous Africans. Redemption is not just an abstraction in indigenous African context, it is concrete, told in terms of both what has happened and is likely to be encountered by people as they go through daily experiences (Mbiti, 1974). Akrong (1991) in his study into *Akan Christian View of Salvation* points out four aspects of redemption in African cultural context.

According to him, redemption is viewed as the ideal condition for human well-being and ultimate self-fulfillment. It also has to do with protection from evil forces of destruction. Akrong further contended that, redemption involves preservation of cosmic and social order and harmony; and finally the restoration of the broken life. The ultimate aim of all religion is restoring human beings to their true state.

All religions including indigenous traditional religion also have a belief that people must be redeemed or saved from something. It can be redemption from evil, hell, dangers, poverty, wrong doings and anything that is unpalatable within life (Adelakun, 2011). In harmony, Akrong (1991) explains that, although redemption is a common feature in all religions, its meaning is different from one religion to another and from one people to another. The critiques who claim that there is no redemption in Asante tradition only do so because they fail to appreciate that redemption means different things to different religious systems. Mbiti (1986) strongly contended that man is created as a physical and spiritual being. And based on this man needs to be saved both physically and spiritually. He noted that the presentation of redemption in the hands of overseas missionaries has not always struck this balance (that is, the physical and the spiritual), and in many cases it has stressed the spiritual dimension to the neglect of the physical.

In spite of all these benefits, the emergence and interference of the religion of the Europeans into the Asante community have relegated the indigenous Asante religious practices to the background, to the point of labeling it as fetish, pagan, idolatrous, heretic and abominable. Notwithstanding these derogatory labels and remarks, the beliefs, practices, rituals and sacrifices of the Asante have been frowned upon making it difficult for most Asantes to publicly embrace their own religious practices. However, not much has been reported in literature about the success of Asante cultural as a means of religious redemption. The study describes and highlights on how indigenous Asante cultural elements have helped and are still helping in redeeming members from all sources of problems. This research is intended to examine the indigenous Asante culture which religiously redeems people from all facets of life.

## **2. Methodology**

The study was conducted in Kumasi in the Ashanti Region of Ghana. This community was purposively chosen because it is the seat of the King of Asante and other members of the royal family and also the Asante culture and tradition is held very high there.

Since the research is a cultural anthropological study, qualitative approach was largely utilized to understand the social phenomenon from the perspective of the human participants in the study (Ary, Cheser, & Asghar, 2001). The qualitative approach was seen very applicable for the study because of its cultural and social context in eliciting facts, views, beliefs, philosophies and naturalistic interpretation of data. The descriptive research methods was employed in successful accomplishment of the study. This research method aided the researcher to examine the phenomenon at hand and described clearly what was encountered. It also abetted the researcher in discerning the beliefs and practices associated with the Asante culture for redeeming members from various misfortune (Burns, 2000).

The purposive sampling technique was employed to deliberately (Bernard, 2002) select 50 traditional specialist as well as elderly persons. The selected traditional specialists were made up of 5 traditional priests and priestesses, 4 chiefs, 10 sub-chiefs, and 5 queens. Moreover, 16 elderly persons who are above 60 years and are abreast with the Asante culture and tradition were selected. Finally, 10 culturists were also sampled for the study. These categories were seen as possessing a unique characteristics that would generate the required data for the study. The researcher did not select whoever was available but used his judgment to select a sample he believes, based on prior information and distinct characteristics provided the required data for the research (Fraenkel, Wallen, & Hyun, 2012). The purposive sampling technique was effective for the study because cultural knowledge can perfectly be gained from key informants or experts. Purposive technique as stated earlier was employed to sample four suburbs in Kumasi as the study areas which are *Atwima Takyiman*, *Suame*, *Tanoso* and *Manhyia*. According to Lewis and Sheppard (2006), purposive sampling is most effective when selecting study areas within a cultural domain that possess specific characteristics under investigation.

Semi-structured interview guide was designed to solicit information from the respondents. According to Kumekpor (2002), semi-structured interview is considered appropriate because such form of interview are more flexible. Fifteen (15) Personal Interviews and nine (9) Focus Group Discussion Interviews were conducted to collect qualitative data. Thematic content analysis, which involves analyzing transcripts and identifying themes within the text, was used to evaluate the qualitative data obtained from the interview (Barbour, 2001).

### 3. Results and Discussions

#### 3.1 The Asantes' Worldview of Redemption

The indigenous Asantes belief that the cosmos is in two forms, which are, the visible and the invisible. In similar dimension, Awuah-Nyamekye (2013) states that, the cosmos is made up of both simple and complex phenomena, some of which are visible and others which are invisible. The mystical cosmology consists of different classes of spirits and it is in this world that the *ahonhom* (spirits) operate. These two worlds (visible and invisible) are believed to be created by the Supreme Being. Since spirits are thought to be invisible and omnipresent, people can never be sure of their presence around them (Mbiti, 1969). This creates some sorts of fear in the lives of the indigenous Asantes as they try everything possible to explore those spirits to their advantage and to ensure that they do not offend the divinities in order to receive their wrath.

Among the Asantes, redemption is achieved when there is oneness between the physical and the spiritual realms. For one to be redeemed, such a person has to gain the favour of the spiritual beings whose ultimate is the Supreme Being, who is responsible for the creation and maintenance of all the creation orders, including *abosom* (gods) who serve as intermediaries between humankind and God, ancestors, and other lesser spirits. The physical realm is believed to sorely depend on the spiritual world and for one to be saved from all sorts of atrocities and mishaps there should be co-existence between the two cosmos. Within this cosmology, there should be unity between the spiritual and the physical and this unity is maintained when an individual does not involve in ungodly acts. It is within this context that redemption is tacit or understood in Asante cultural worldview. Since the redemption of man and his community is dependent upon the help given by the Supreme God, the ancestors and the divinities, how man relates with the spirit forces is crucial to his well-being.

For one to be able to be saved from all sorts of evil and fulfil his or her aspirations in life, there should be a balance between the visible and the invisible. When such a balance is maintained, it enables an individual to die at a ripped age and becomes an ancestor who live at a special place called '*asomando*' (which is similar to heaven). The respondents further explained that their conscience serves as judge for them to know what to do as good and evil in order to be an ancestor. This idea emanates from the Asante's proverbial statement *Onyankopon danseni ne ahonim* (God's witness is human's conscience). Since every person is born with a clear conscience, one feels whatever he or she does if it is right or wrong. The Asante's philosophy, also ensures that each person is morally held accountable in his or her next life.

They also believed in reincarnation and only ancestors who led exemplary lives can be reincarnated. Reincarnation is the belief that a person who is physically dead can again be born to live here on earth (Aurobindo 1999). There is a projection of the philosophical concept of dualism, that is, the idea that a person has two different but inter-dependent parts, namely, body and soul, and that the body perishes at death but the soul survives death (Majeed, 2015). Similarly, Gyekye (1995) mentions that the Asantes believe that the soul's immortality provides for the possibility of reincarnation. In Asante philosophy, however, people such as those who do not become part of the ancestors or died prematurely will never experience reincarnation. The ancestors because they lived a life well emulated are made to be reincarnated into this physical world by the Supreme Being in order to influence the living with their godly deeds.

The Asantes also believe that anyone who did not die at his or her ripped age either by accident or by suicide become *saman twenten* (a ghost who does not have a resting place) and this is caused as a result of imbalance between the seen and the unseen. Also, to them, every person has parents at *asamado* and so if a person does not live godly life and he or she dies, such a person is not received or welcomed by the parents at *asamado*, since they (the parents at *asamado*) are saint and do not condone and accept sinful souls. Such ungodly people are left stranded or outcast since they cannot enter *asamado* nor the physical world and as a result of this they become *saman twenten*.

It is believe that such ghosts may be roaming to and fro and in some cases may be crying for a resting place or a place to lodge but will not get because they did not do godly deeds when they were alive. More so there is a strong believe that any person who fails to portray righteous life when he or she was alive, when died, will severely be beaten by *amokye* (a giant scary person who lashes and punishes sinners who died). For the fear of *amokye* and being *saman twetwen* the indigenous Asantes try as much as possible to live a life which is appreciable to God and the divinities.

### 3.1.1 Belief in the Supreme Deity

The Asante belief that God is the creator of everything in the two cosmos. They strongly believe that he created Himself and the spirits within. The Asante proverb *obi nkyerε akodaa Nyame* (no one shows a child God) summarizes their strong belief in the Supreme Being. To them, God is everywhere and everyone can know him through his creation which is even known by children. From the above narration, it is rare to find a traditional Asante who does not believe and worship God. Their proverbial saying which they strongly believe and was made by a number of the respondents attests to the fact that even children do not need anyone to tell them that God exists and this suggests that it is foolish for an adult to claim he or she does not know or worship God. The Supreme Being is the protector of everything (both living and non-living) and has the power to sustain and destroy everything including life.

Among the Asantes, God hate sin and the moment man sins, God punishes and distances Himself from man. In spite of this, the Asantes call Him the Great Judge. His detachment prone man to all sorts of evil attacks which can even end a person's life. As started earlier, the Asantes fear to become *saman twentwe* (a person who did not die at his or ripped age) and suffer at the after death. In spite of this, they work on their salvation by living good life on this earth. Even though the Asante do not believe in heaven, they believe that anyone who is saved after death live in a special place prepared by God called *Asamnado*. This is where they all aspire to go when they died.

### 3.1.2 Ancestral Belief

Among the Asante, after death the souls (Okra) of the deceased elders enter into a spiritual state of existence. Asuquo (2011) explains that death is a transition which involves a transformation from the physical into the spiritual, as the dead continue to live as ancestors ... is based on beliefs and subjective perceptions like dreams, visions and hallucinations which cannot be independently or scientifically verified. It was further elucidated that to be classified as an ancestor, one has to die at a ripe age, lived a worthy life, been a benefactor to the community, and might have died as a result of a natural cause (Brown, 2007). This is achieved when there is equilibrium between the spiritual and material world. Being ancestor, the Supreme Being is thought to have endowed them with special powers to interfere in human activities and to bless or to curse (Gyekye 1996). It is believed that indeed, where the ancestors live permanently is the "paradise" or "heaven," (*asomando*) which the average Asante longs for when he or she dies (Thiessen, 1949). In spite of this, they try as much as possible to live a holy life in accordance with the norms and values of their society.

### 3.1.3 Belief in Lesser Deities

These deities are the functionaries, as well as ministers and messengers of the All-powerful God in the theocratic government of the world. The *abosom* (gods) are His most competent representatives on earth (Onyinah, 2002). Their power and authority are derived from the Supreme Being which enable them to render acceptable services to mankind (Adeyemo, 1978). The Asantes believe that the divinities who exercise their powers over the world despise strongly any form of immoral acts which include fornication, theft, adultery, abuse of the environment, sex in the bush and disobedience. The spiritual punishments from the spirits when one defaults the moral principle coupled with ritual sacrifices serve as strong deterrents for sinning or doing wrongs in the society. The strong belief in the existence of lesser gods or divinities heightened the positive moral values of Asantes (Museka & Madondo 2012).

### 3.1.4 Belief in Sorcery and Witchcraft

The witches are believed to operate as mystic living creatures such as birds, bats, rats, and other living things. The objectives of the witches are to inflict harm; insanity, disease, miscarriages, deformities, death or any other unexplainable problem (Adeyemo, 1978). The Asante believe that man becomes vulnerable or expose to all these harmful acts of the witches when there is imbalance between the physical and the spiritual.

It was explained that when man involves in unlawful acts it paves way for the witches to inflict harm and misfortunes on such person.

Moreover, every person has soul and it is believed that such soul is derived from the father. The father's soul and the spirit of the gods as one portrays well emulated life protect and prevent the witches, wizards, sorcerers and the wicked spirits from attacking or harming such person. This belief in evil spirits who can harm members of the society both physically and spiritually dissuade the Asantes from involving themselves in evil deeds.

### **3.1.5 Belief in Animism**

Animism is seen as the belief that God has given special powers to animate and inanimate objects which can be tapped for man's use. These entities are believed to possess human abilities such as the ability to talk, feel pain, bleed and be indisposed. Due to this belief, the natural resources are not to be destroyed, exploited or used haphazardly, else the spirit beings dwelling in them will be annoyed, attracting their displeasure and punishment to offenders (Adom, 2018). A study conducted by Ababio (2014) revealed that the reigning deities of some forests and other natural resources do not permit people to exploit their usage. Anyone who goes contrary to these principles laid down by the deities receives their wrath. Owing to the spirituality and punishments associated with the things in nature, the Asantes do well not to abuse or wantonly abuse the resources (Diawuo & Issifu, 2015). This belief has saved the Asante community from all kinds of natural disasters and other problems that may have caused as a result of natural resource exploitation.

### **3.2 Moral Values that Redeem in Asante Society**

There is no group of persons on earth who have no moral values. The traditional Asante as a group of persons are no exception. These moral values are set of social rules and norms intended to guide the conduct of people in the society (Gyekye, 1996). The deities through their traditional priests have created an organised rules and regulations which guide and control behaviors in myriad ways in the society. These rules of conduct are preserved in their taboos, traditions, customs, proverbs, song, myths, art, and other symbols. Some of the moral rules of the traditional Asante that emanated from the study are as follows;

- You shall not commit adultery,
- You shall not steal, disrespect or bear any false witness against anyone.
- You shall not murder or cause abortion.
- You shall not use juju or any spell to cause destruction to a fellow in anyway.
- No one shall have sex in the bush.
- No individual shall curse anyone
- You shall not cheat anyone
- You shall not reject any food whenever you are angry
- You shall not bear any bad intention against anyone
- You shall not practice witchcraft or attempt to kill.

These moral values and others serve as obligations to the members of the community in order to be loyal to their fellows as well as the Supreme God, ancestors and the deities. The above stated moral values are also recorded in the Bible, Quran and other holy books. These morals also guide members to lead decent lives by avoiding all sorts of immoral behaviours as well as to observe the religious activities in the society in order for them to be redeemed. Refusal to obey and abide by these moral principles attracts the wrath of the gods and the ancestors. Their wrath is expressed in the form of instant death, victims struck with strange diseases, infertility, misfortunes and so forth (Shastri et al. 2002). The consequences of their anger according to Adom (2016) extend beyond the offender to the community as a whole. Owing to this the community members perform the role of supervisors, monitoring members to ensure that anyone who frowns on the moral code of the community is reported to the traditional authorities for the necessary rite to be performed in order to maintain the balance.

The respondents further stated that anyone who defaults any of the moral laws can attract serious ailments and other problems and may even die. In some cases, failure to live morally sound life can amount to a member experiencing a misfortune or sickness as a warning from the gods but if the member continues on the wrong path, the gods will finally end his or her life. It is for this reason that Opoku (1979) stated that the gods abhor actions which upset the harmony of the community and are believed to administer punishment to those who infringe upon the moral code of the community.

In order to prevent such punishment, the traditional Asante try their possible best to abstain from all unlawful acts. Even though the moral principles are transmitted through word of mouth, they are very effective and are abode by members of the society.

### 3.3 Asante Proverbs and Redemption

The Asante use proverbs as a medium to pass on their rich cultural traditions and to communicate expected codes of behaviour to the younger generation with the view to advising, correcting and educating them on the moral acts of the society. Proverbs have the ability to explain thousand words in one simple speech or statement (Mbagu, 2010). There have been a resurgent interest and realization of the potential that indigenous epistemologies from proverbs can be used to address problems of mankind (Gadzekpo, 2013). Proverbs depict the sanctity of nature, the need to live in cordial relation with one another as well as touching and inspiring moral values of life that enhance human living. The Asante proverbs also create the awareness of the need to live godly life in the society. Below are some of the proverbs that were identified in the course of the study;

*Obi fom kum a, yenfom nnwa* (If someone kills by mistake, we do not dissect by mistake). This wise saying advises members of the community not to pay back the wrongs their fellows do to them or not to contribute in an unlawful act a fellow is involved. It enlightens people on forgiveness and clemency as it is said “Two wrongs do not make a right.”

*Yetu wo fo na wanntie a, woko Anteade* (If you do not heed advice, you go to *Anteade*). This proverb also warns disobedient persons where their unlawful behavior will end them. *Anteade* is an unpalatable place or town prepared for people who are disobedient and do not abide the moral acts of the society. These and other proverbs of the Asantes rebuke, warn, threaten and advise members of the Asante community to live acceptable and godly life.

### 3.4 The role of the Asantes' Taboos in Redemption

The taboos are specific religious or cultic injunctions put in place by the deities and the ancestors to ensure the sanctity and protection of human morality, wellbeing and future of the community. These Asantes are very serious about their taboos since they are imposed by the Supreme God through the deities for their own welfare and safety. Taboos instill mystical fear in people against all forms of unlawful acts such as the wanton use of nature's resources, teenage pregnancy, adultery and other. Offender face serious problems such as seizures, infertility, felons not being able to eat or drink, as well as seeing strange things at night (Eshun, 2011 & Ormsby, 2013). The seriousness attached to taboos which is seen in the punishment and the rituals performance deter members from flouting any of them. Some of the taboos emanated from the study are as follow:

#### 3.4.1 Sex in the Bush

Engaging in sexual act in the bush is considered a great taboo among the Asantes. Sexuality is considered sacred to the deities and need to be enjoyed at the right place. Anyone who engages in sex in the bush defiles the land (*Asaase Yaa*) and has to go through serious rituals in order for the elders to appease the gods of the land and the other spirits believed to be dwelling in plants and other natural objects. If the offenders decide not to reveal this, calamities come upon them and in some cases extends to the community as a whole. The wrath of the gods and ancestors come in the forms of droughts, epidemics, infertility and even death.

#### 3.4.2 Adultery

Adultery is one of the taboos the Asantes do not encourage and advise the younger generation not to engage themselves in such sinful act. The deities punish people who cause adultery. One may even die as a result of adultery. The severity of adultery to the point of causing inconsolability and devastating ginged Ackah (1988) to state that a man must be charged with adultery not only if he has had sexual intercourse with somebody's wife, but even if he puts his hand around her waist or embraces or fondles her in a questionable or suspicious manner.

#### 3.4.3 Incest

Incest is also another taboo that the Asantes frown upon. There is total prohibition of marriage and cohabitation between relatives of certain categories. The section 105 of the Criminal Offences Acts, Acts 29, 1960 of the law of Ghana and other religious bodies such as Christianity also do no encourage incest.

Incest should not be encouraged since it threatens social order, the security and even survival of the members of a society (Sarpong, 1974). Scientifically, incest has a greater risk of producing babies with various handicaps, ailments and deformities due to a closer sharing of genetics. The fear of the deities' punishment deter the members of the Asante community to desist from these unlawful acts.

### 3.5 Myths as a form of Redemption in the Asante Community

Myths play significant roles in Asante community. Myths are also powerful devices or mechanisms for disseminating traditional knowledge in the Asante community. Thus, a wanton destruction and any foul acts that occur in the society are highly loathed by the divinities which include the *nmoatia* (dwarfs), ancestors, *sasabosam* and other spirits. Some of the myths are very scary and dangerous. Ababio (2014) narrates a myth among the Asantes of Ghana that says that the forest is the abode of ferocious beasts called *Sasabonsam*, which is believed to harm people who exploit and destroy the flora and fauna species as well as the habitats of other spirits. Another famous myth among the Asantes of Ghana recounts how an old woman's continuous pounding of fufu (a local meal) with a long pestle hit the Supreme Being to ascend from mankind far to the heavens. This is as a result of negative behaviour and the disobedient character of the old women. Among the Asantes, if negative attitudes are not curtailed, it would result in the 'withdrawal' or absence of the finger of the Supreme Deity in the activities of man (Adom, 2018). In some myths offenders are killed and are not raised to the status of ancestors and are also not welcomed into the ancestral domain.

### 3.6 Puberty Rite

Puberty rite marks the entry of young women into adulthood. The most well preserved puberty rite of the Asante is the Bragoro. The young women are prepared into matters of marriage, childbearing, sexual life and family responsibilities. In the cause of the rite, women represent the beauty, purity and dignity of the society and are guarded against corruption by the Asante traditional laws and regulations. According to the Asante traditional laws, no youthful lady is permitted to get married or involve in sexual activities without having gone through the puberty rite and it is oblige for every young woman to remain virgin prior to the rite. These edicts ensure that young women grow up well ordered and disciplined enough to regulate their sexuality and also to prevent them from untimely maternity and unwanted babies. A girl who happens to be 'impure' (gets pregnant or breaks her virginity) before initiation is ostracized and cast out in a deep forest and a goat is slaughtered and the blood is made to spill on her head and spread all over her body. Such disobedient girl is left alone in the forest. In addition, a heavy fine is enacted on the guilty person's part after which purification rites are performed to rid the society of the negative repercussions of their actions. The mess and disgrace the offenders and their families go through enable them to remain chaste and prevent them from involving in immoral acts.

### 3.7 Asante Traditional Song as a means of redeeming people

Song in the Asante community is a way of life and not just a form of entertainment. The Asante culture is deeply rooted in their folksongs. Most of these songs play indispensable roles in promoting good behaviours in the society. They are sang by members of the community with the intention to educate, advice and warn the old as well as the younger generation on their cultural means of living. It also informs them about the consequences they may derive when they sin. Some songs advice people to love one another, not to be greedy, respect others, and so on.

A song like '*mo mma yen dodɔ yen ho na owuo nhye da* (let us love one another because death occur sudden). This song advises members to live godly life; love one another, be in good terms with others and the most important thing, man must always be prepared since death come unexpectedly.

## CONCLUSION

This research aimed at drawing the attention to the effectiveness of Asante traditional culture as a form of religious redemption by qualitatively exploring the success of some cultural practices that have been used to redeem persons in the Asante communities of Ghana. The conclusions that have been drawn from the study are very positive and endorse Asante culture as doable platforms for redeem people physically, spiritually and eternally. The core principles for redemption among the Asantes is intensified with the principal aim of being good ancestors which is their focus. Beliefs, taboos, myths, proverbs, songs, puberty rites and cultural worldview were the traditional systems used by the Asantes as a form of redemption.

However, some respondents indicated that modern ways of redemption most often ignore the traditional modes because they are seen as fetish, pagan, idolatrous, heretic, abominable outdated, barbaric and inconsistent with Christianity, Islam and other religious principles. The Asantes strongly believe that the neglect of their cultural practices in public domain has resulted in increasing rate of disobediences, abortion, adultery, indecency, and other evil and ungodly acts. To avert ungodly act, it is important for religious leaders, teachers, opinion leaders, decision makers, and the government to recognise various cultural practices and cultural beliefs as invaluable tools and incorporate them into current national modes of ethics. In sum, Religious and Moral Education Syllabus for primary and Junior High Schools should be reviewed again with special attention given to the cultural modes of redeeming the individual as well as the whole society starting from the child's immediate local culture.

## References

- Ababio, S 2014, The role of indigenous beliefs and cultural practices for forest conservation and sustainability, Unpublished Thesis, Kwame Nkrumah University of Science and Technology, Kumasi.
- Ackah, C.A., 1988. Akan ethics: A study of the moral ideas and the moral behaviour of the Akan tribes of Ghana.
- Adelakun, O.J., 2011. Human capital development and economic growth in Nigeria. *European Journal of Business and Management*, 3(9), pp.29-38.
- Adeyemo, Tokunboh 1978. *The Doctrine of God: African Traditional Religion* (Dallas: Theological Seminary.),68.
- Akrong, A A 1991. 'An Akan Christian View of salvation from the perspective of John Calvin's Soteriology' (Lutheran School of Theology, Chicago, Ph. D. Dissertation.), 2
- Adom, D. 2016 Asante Indigenous Knowledge Systems: Repositories of Conservation Ethics for Ghana's Biodiversity. *Proceedings of the Academic Conference of Interdisciplinary Approach*, Vol. 7, No. 2, Sokoto, 4 August 2016, 8-36.
- Asuquo, O. O. 2011. "A Rationalization of an African Concept of Life, Death and the Hereafter". *American Journal of Social and Management Studies*, Vol.2 No.1, pp.171-175.
- Awuah-Nyamekye, S. 2013. Managing the environmental crisis in Ghana: The role of African traditional religion and culture—A case study of Berekum traditional area. Retrieved from <http://etheses.whiterose.ac.uk/id/eprint/5780> –
- Ary, D. J., Cheser, L., and R. Asghar 2001. *Introduction to Research in Education* (6thed.) Belmont, USA: Thomson Learning.
- Barbour, R. S. 2001. Checklists for improving rigour in qualitative research: A case of the tail wagging the dog? *British Medical Journal*, 322, 1115-1117
- Bernard, H.R. 2002. *Research Methods in Anthropology: Qualitative and quantitative methods*. 3rd edition. AltaMira Press ,Walnut Creek, California
- Burns, R.B. 2000 *Introduction to Research Methods*. SAGE, London, 613.
- Diawuo, F & Issifu, AK 2015, Exploring the African traditional belief systems in natural resource conservation and management in Ghana, *The Journal of Pan African Studies*, vol. 8, no. 9
- Eshun, E. K. 2011, *Religion and Nature in Akan Culture: A Case Study of Okyeman* Environment Foundation, Ontario, Canada: Queens University Kingston.
- Fraenkel, J.R., Hyun, H.H. and Wallen, N.E., 2012. *The research problem. How to Design and Evaluate Research in Education* (8th ed., pp. 25-36). New York: McGraw Hill.
- Gyekye, Kwame. 1995. *An Essay on African Philosophical Thought: The Akan Conceptual Scheme*. Revised Edition. Philadelphia: Temple University Press.
- Gyekye, K. 1996. *African cultural values: An introduction*, Accra: Sankofa Publishing Company.
- Gadzekpo, A., 2013. *Cultural innovation for sustainability in Ghana: back to proverbial wisdom*. Dubrovnik: Inter University Centre. <http://www.ceres21.org> (accessed 2015 October 17).
- Kumekpor, T. K.B. 2002. *Research methods and techniques of social research*, Accra, Ghana: Son Life Press.



- Lewis, J. L., & Sheppard, S. R. J. 2006. Culture and communication: Can landscape visualization improve forest management consultation with indigenous communities? *Landscape and Urban Planning*, 77, 291-313.
- Onyinah, O. 2002, "Akan Witchcraft and the Concept of Exorcism in the Church of Pentecost", (Unpublished PhD Thesis, The University of Birmingham).
- Opoku, A. A. 1979. *Festivals of Ghana*, Accra: Ghana Publishing Corporation
- Ormsby, A. (2012). *Cultural and Conservation Values of Sacred Forests in Ghana*, Cambridge: Cambridge University Press.
- Majeed, H.M. 2014. "The Problem of Destiny in Akan and Yoruba Traditional Thoughts: A Comparative Analysis of the Works of Wiredu, Gyekye and Gbadegesin". *Journal of Philosophy and Culture*, Vol.5 No.1, pp.43-66.
- Mbago, I. 2010. Significance of Proverbs in Africa and beyond, <http://afrostylemag.com/issue4/significance-of-proverbs-in-africa-and-beyond/>. Retrieved on 7/02/2019
- Mbiti, J., 1974. An African views American black theology. *Worldview*, 17(8), pp.41-44
- Mbiti, J., 1986. Man in African religion. *Africa and the West: The legacies of empire*, pp.55-67.
- Mbiti, J. S. 1969. *African religions and philosophy*, Great Britain: Biddles Ltd.
- Museka, G. and Madondo, M.M., 2012. The quest for a relevant environmental pedagogy in the African context: Insights from unhu/ubuntu philosophy. *Journal of Ecology and the Natural Environment*, 4(10), pp.258-265
- Sarpong, P., 1974. *Ghana in Retrospect: Some Aspects of Ghanaian Culture*, Tema, Ghana: Ghana Publishing Company.
- Schwartz, S. H. 1992. *Universals in the content and structure of values: Theoretical advances and empirical tests in 20 countries*, Orlando, FL: Academic.
- Shastri, C.M., Bhat, D.M., Nagaraja, B.C., Murali, K.S. and Ravindranath, N.H., 2002. Tree species diversity in a village ecosystem in Uttara Kannada district in Western Ghats, Karnataka. *Current Science*, 82(9), pp.1080-1084.
- Thiessen, H.C. 1949 *Lectures in Systematic Theology* (Grand Rapids: Eerdmans Publishing Company), 116.