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Education Policy Reform in Ghana and the Role of Avatime Traditional Leaders

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Walden University
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Abstract

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Hubert Akrong

MA, Strayer University, 2016

BSc, Kwame Nkrumah University of Science and Technology, 2001

Dissertation Submitted in Partial Fulfillment

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Abstract

With declining academic standards in Ghana, public attention has been focused on education policies. In 1992, the amended constitution excluded traditional village leaders from being involved in formulating education policies in Ghana. The exclusion of grassroots leaders from education policy reform resulted in low expectations and poor student outcomes in the towns and villages of Ghana's Avatime Traditional Area. This case study was an investigation into how traditional chiefs in the Avatime Traditional Area participate in democratic governance to improve education in the region. Joshee and Goldberg's social justice theory in policy making was used to ground the study. Data were collected from semistructured interviews with a purposive sample of 13 chieftains in the Avatime Traditional Area of Ghana. Interview questions sought participants' beliefs on how they can support education to improve educational outcomes in local schools. NVivo qualitative data analysis software was used to analyze the data based on the six-phase thematic method. Results indicate that chieftains performed nonstatutory roles, including giving education advice to clan members, parents, and students; disseminating information to the public; mobilizing resources; improving staff welfare; and supporting education policy. The results of this study have potential implications for positive social change by expanding understanding of the issue so that education leaders and policy makers may implement policies to include chieftains in expanding support for education in their communities. Ghana's national policymakers may find new ways to engage chieftains in education policy development as a result of this study's findings.

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Dedication

I dedicate this study to my children, Ganyo Julius, David Vormawor, Eunice Okyere, Edem, Edudzi, Edufia, Eleagbe, and Micheal Ekemeh. Thank you for your sacrifice through this journey. I would also like to dedicate this study to my friend Lilian Pena and the children for their support. To my family, especially Okusie Okorfrobour Agyemang VII, thank you for your support and prayers. I cannot forget our struggle with all cadres of the defunct Committee for the Defense of the Revolution (CDR). Chiefs and people of the Avatime traditional area, I dedicate this study to your willingness to conduct this study. Finally, I dedicate this study to Dr. Glime Olivia who navigated the tertiary ladder. God has done it; it is a testimony; God fulfills but He is Faithful, Hebrews 10:23.

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Table of Contents

List of Tables

List of Figures

Chapter 1: Introduction to the Study

Introduction

Education is the foundation of civilization and development. Education is the act of transferring knowledge, such as experience, ideas, skills, customs, and values, from one generation to another (Adu-Gyamfi et al., 2016). Education is the major force for building human capital to reduce poverty, inequality, and social mobility promotion (Addo, 2019). Education policy is an explicit or implicit decision or group of decisions giving directives to guide future decision making, to initiate and retard actions, or to guide implementation of previous actions. These education policies can relate to college entry requirements, graduation, curriculum development, teacher appointment, teacher payment, student–teacher ratio, information communication technology, school infrastructure, and funding (Addo, 2019; Coopasami et al., 2017; Khlaisang & Songkram, 2019; Kumi & Seidu, 2017). Addo (2019) asserted that the ultimate objective of education policy reform is to explore policy gaps and proffer appropriate solutions. Successful education policy is a catalyst for education system development and can form the bedrock for development in developing countries.

Researchers have revealed the procedure for education policy reform in Ghana. According to Fredu-Kwarteng (2015), a national education policy review in Ghana, a former British colony, follows a consistent model involving tiny population segments with English-speaking ability. The National Education Commission or Committee (NEC) conducts a review of the national goals, outcomes, philosophy, and education policies and makes appropriate government recommendations. Thus, the NEC comprises

representatives selected from various parts of the education system, individuals drawn from different sectors of the various parts of the education system, and individuals drawn from different social sectors. The committee receives technical support and other resources from the Ministry of Education. Further, the government determines the term of reference, chair appointment, and deadlines for final report submission (Gunu, 2019; Muricho & Chang'ach, 2013; Nudzor, 2014).

The NEC chair is required to establish the commission's agenda on the terms of references, monitoring its activities, and informing the government and media of its progress. More so, a national consultative process occurs through submissions of ideas, suggestions, and insights; petitions; town hall meetings; press conferences; solicitation of views through travel and focus group discussions. This information-gathering produces the committee's final report with a comprehensive set of recommendations on future education goals, issues, challenges, and policy solutions, which is submitted to the government. The government reviews the report, evaluates the recommendations, and issues a white paper explaining the government's position on the committee's recommendations; this is later developed into policies, regulations, programs, or plans for implementation in the education sector (Fredu-Kwarteng, 2015; Gunu, 2019; Muricho & Chang'ach, 2013; Nudzor, 2014).

The ongoing debate on the depoliticization of education in Ghana has shown that political parties are the key actors in education policy reform. The opposition parties usually conceived ill-interest in the ruling government's education policies and have always reformed the education system on their resumption of governance. As a result,

education policy reform has been subject to political party ideological prisms and captured in parochial party manifestos (Braimah et al., 2014). Gunu (2019) reported that education policies of the ruling party's manifesto and commission's reports were being reproduced in the national legislation by the government. For instance, the passage of Education Amendment Bill 2010 in the amendment of Education Act 778, reducing 4-year senior high schools to 3 years, was a product of the National Democratic Congress manifesto. This implies that partisan politics are largely responsible for politicizing education policy reform, which promotes tension and reduces confidence in the education system. However, Kumi and Seidu (2017) reported that policy actors at the bottom level—that is, the community or grassroots leaders—have sought to communicate to appropriate bodies to develop education policy reform for a better education system (Braimah et al., 2014). Against this backdrop, I conducted this study to examine how chieftaincies in the Avatime Traditional Area of Ghana can participate in democratic governance to improve education in the region.

Background

Formal education in Ghana, formerly known as the Gold Coast, dates to the colonial period. In the mid-18th and 19th centuries, Christian missionaries and European merchants, such as the Danes, Dutch, and English, attempted to introduce formal education in Ghana (Adu-Gyamfi et al., 2016; Kumi & Seidu, 2017). The introduction of western education by Christian missionaries and European merchants was intended to reduce illiteracy and spread the gospel; educated people would serve as catechists and caretakers to spread the gospel in Ghana (Adu-Gyamfi et al., 2016; Annan, 2020)

Several researchers, including Adu-Gyamfi et al. (2016) and Kwame and Seth (2014), have reported that the introduction of Western education in Ghana dislodged the informal, traditional system and replaced it with a more formal system of learning. During the 19th century, European merchants and Christian missionaries made major contributions to education development by building school infrastructure and instructing the citizens in western education (Annan, 2020; Djamila & Djafri, 2011). Djamila and Djafri (2011) argued that colonial education in Ghana resulted from the British's quest for the region's raw materials. Thus, the local people only have formal education because of colonization.

Among the earliest education policies in the precolonial era formulated and culminated into the establishment of schools were the Portuguese Elmina Castle school in 1529, the Dutch Elmina School in 1644, and the Christian missionaries' schools; the Basel mission established 47 schools, the Wesleyans established 84 (Adu-Gyamfi et al., 2016; Gunu, 2019) and the English School in Cape Coast in 1663–1665, which reestablished in 1766 (Gunu, 2019; Kumi & Seidu, 2017). When the British government gained full colonial authority of the Gold Coast in 1874, they formulated policies that fostered developments on the missionary schools established. However, the most notable policy in the education sector was formulated in 1882 by the British government to address the variations observed in the policies that set up the previous schools (Adu-Gyamfi et al., 2016). Thus, the three models of secondary education in Ghana since the colonial period comprise the Mfantsipim School established by the church in 1876, Achimota School founded by the British Colonial government in 1927, and the

Postcolonial Junior and Senior Secondary School established by the Provincial National Defense Council (Adu-Gyamfi et al., 2016; Hubert, 2003). The colonial administration's most notable education reformers included Governor Rodger and Governor Federick Gordon Guggisberg in 1908, 1920, respectively (Braimah et al., 2014).

The Avatime Traditional Area, located in the eastern part of Ghana, benefitted from the missionaries' extension of education (Annan, 2020). The Christian missionaries established the Evangelical Presbyterian College of Education, a school for training teachers in all disciplines. The Avatime Gbadzeme Evangelical Presbyterian girls' school was another innovation. The Evangelical Presbyterian Girls school served thousands of girls and was known for its competitive and highly disciplined approach (Adu-Gyamfi et al., 2016).

According to Ampiah et al. (2013), significant and ambitious education reforms have occurred in Ghana since the postcolonial period. In 1945, the government formulated a 10-year plan to expand education. The plan was expanded to accommodate universal primary education for achievement within 25 years by 1970. Poku et al. (2013) noted that in 1951 when Gold Coast, now Ghana, became self-governing under the leadership of Kwame Nkrumah, the pretertiary education comprised of up to 17 years of education, vis-à-vis 6 years of primary, 4 years of middle school, 5 years of secondary school, and 2 years of sixth form (Palmer, 2005). Following the amendment of the plan for further expansion tagged 1951 Accelerated Development Plan for Education geared after the Universal Primary Education for all and sundry by offering free education. After independence in 1957, the government priority was to make basic education free. The

1961 Education Act was legislated to achieve the goal (Akyeampong et al., 2007; Ampiah et al., 2005; Poku et al., 2013). However, Ghana's major education policy reforms after independence occurred in 1961, 1967, 1974, 1987, and 2002 (Braimah et al., 2014).

Other researchers have reported several education reforms at primary and secondary education levels (Ampiah et al., 2013; Gunu, 2019; Nudzor, 2014; Poku et al., 2013; Sarkodie, 2018). These educational reforms include the Kwapong Education Review of 1966 that introduced into the middle school system 2-year prevocational continuation classes structured on the country's industrial and farming needs, and the 1972 Dzobo Educational Reform made to carve out a new structure and content for education in Ghana. Also, General Frederick Akuffo's administration reintroduced structural adjustment policies into the education system, the 1986/87 Education Reforms, and the Free and Compulsory Universal Basic Education report of 1973, implemented in 1987 (Ampiah et al., 2013; Gunu, 2019; Nudzor, 2014; Poku et al., 2013; Sarkodie, 2018).

Notable among the policies is the 6-3-3-4 policy in the education system, which stands for 6 years of primary education, 3 years of junior secondary school, 3 years of senior secondary schools, and 4 years of university education; this altered the old policy of 6-4-5-2-3/4 to 6-3-3-3/4 (Adu-Gyamfi et al., 2016; Gunu, 2019; Poku et al., 2013). This policy also allows secondary school students who pass the Senior Secondary Certificate Examination, otherwise known as the West African Secondary School Certificate Examination (WASSCE), the opportunity to attend Polytechnic, Teachers

Training College, and other tertiary institutions in the country. The New Patriotic Party, led by John Agyekum Kuffour, amended the policy and changed the senior secondary education from 3 years to a 4-year system in 2000. However, under the umbrella of the National Democratic Congress, the following government reverted the policy to 3 years (Adu-Gyamfi et al., 2016).

The government led by President Kuffour inaugurated a committee of review of educational reforms that developed a white paper on education reforms that emphasized postbasic education and training as important to poverty amelioration in 2002 (Fredua-Kwarteng, 2015; Poku et al., 2013). Though as old as the pretertiary level (Thompson & Casely-Hayford, 2008), reforms in tertiary education have not attracted the same attention as the latter (Poku et al., 2013). However, notable reforms at the tertiary levels include the 1986 First Education Sector Adjustment Credit, the Second Education Sector Adjustment Credit of 1990, the Polytechnic Law of 1991, and the Polytechnic Act of 2007 (Poku et al., 2013). More recent Ghana education policy reforms include the Free Senior High School policy launched in 2017 (Addo, 2019; Opuko, 2018).

Problem Statement

Evidence from Adu-Gyamfi et al. (2016) revealed that governments in Ghana before, during, and after independence has made substantial efforts toward education policy reforms to provide inclusive, equal, and quality education to all citizens. This goal has brought several changes into the Ghanaian education system structure, especially before and after independence (Adu-Gyamfi et al., 2016). For instance, the number of years spent in secondary school has not been made permanent; instead, critical review has

occurred by successive government administrations over time: the National Redemption Council of 1974 made it 4 years, the National Patriotic Party of 2000 reversed it back to 4 years, the National Democratic Congress of 2016 reviewed it again to 3 years. This issue has been a challenge for the education system in fostering development at the secondary level (Adu-Gyamfi et al., 2016).

Scholars have reported some dilemmas facing governments in their efforts toward education policy reforms in Ghana, including how to exert greater government control while permitting local autonomy at the institutional level, providing for the individual development of pupils within the school system, and how to spread the burden of finance for an ever-expanding and changing system within increasing resource constraints. Other dilemmas include curriculum reformation and assessment procedure and raising the academic standard, management improvement, and education efficiency through greater parental and community involvement in decision making (Poku et al., 2013). To address these issues, increased participation by education policy change agents is necessary, especially the grassroots policy makers—the community leaders who have close relationships with the populace.

In advancing efforts at addressing these concerns, Poku et al. (2013) argued that radical education reform proposals that are expedient include restructuring the balance of control of the education system among the central, local, and community governments; private or corporate involvement in school management, creative means of financing schools and universities; and autonomous management of institutions. However, the persistent constitutional limitations to traditional leaders have caused chieftaincy to have

little or no involvement in education policy reform in Ghana, as evident by the dearth of studies in the context. Traditional leaders are exempted from competing with the government at all levels in making creative and innovative ideas for policy making and implementation in the management of schools in Ghana (Baldwin & Raffler, 2017). The limitation is not restricted to how integrated traditional leaders are with government functionaries on education policy making and the variation in traditional institutions strength to deliver workable policy through school management (Baldwin & Raffler, 2017; Schultz et al., 2015).

The consequences of government not including grassroots leaders in education policy reform are evident in the failed expectations of many citizens, especially students, parents, and private bodies. Pretertiary and tertiary education institutions' situation is a symptom of crisis both for economic growth and social development (Poku et al., 2013). Despite the governments' policy amendment that mandates allocating considerable funds to the development of education sectors; payment of a more significant share of education costs; formulation of many rules; and regulations about funding degrees, access, quality, institutional management, and educational personnel, public disappointment on education policies remains.

While governments alone do not have sole authority to formulate and/or amend education policies in Ghana, other policy actors—including the Ministry of Education, Ghana Education Service, parents, guardians, private or corporate bodies, teachers, students, and other stakeholders—are also involved. Nevertheless, the pre- and postindependence governments are continually struggling with issues related to structures

and quality of education at all levels (Adu-Gyamfi et al., 2016). This has led to a review of policy change agents' roles and strategies (Djamila & Djafri, 2011). The current educational system is still subject to policy reform if any change occurs in governance (Adu-Gyamfi et al., 2016).

According to Akyeampong et al. (2007), since Ghana first came under democratic governance in 1992, a decline in educational performance has been a cause of concern to many people in the country (Ankomah et al., 2005; Little, 2010). The Avatime Traditional Area, located in the eastern part of Ghana near the Volta Region capital, is not exempt. Many students have dropped out, and some parents have withdrawn their children from schools due to poor academic performance or teen pregnancy (Adu-Gyamfi, 2014; Gyan, 2013; Oppong-Sekyere et al., 2013; Twum-Ampofo & Osei-Owusu, 2015). Several factors have sparked debate on whether the involvement of the traditional authorities (chiefs) would be beneficial in improving the local education system, including the inadequacy of teachers, financial shortages, and an aging school infrastructure (Bewiadzi, 2017).

The preceding has necessitated ongoing debate on traditional leaders' effectiveness in Ghana's education and socioeconomic development. Discussions are currently underway regarding policy instruments, best practices, and measures needed to restore leaders' authority in the state's educational, economic, social, and political development (Tamatey et al., 2017). There has been renewed international interest in the proper realignment of traditional leaders in Africa countries' political atmosphere to

promote local development such as school management (Kessey, 2006; Ubink, 2008; World Bank, 2003b).

Scholars have researched the contributions of traditional Ghanaian leaders to several areas, including local government (Kwame, 2012), conflict resolution mechanisms (Abdullai, 2019), land management (Bugri & Yuonayel, 2015), environmental degradation (Asiedu-Amoako et al., 2016), modern democratic governance (Eugene, 2016), development (Baffoe, 2017), and sustainable development goal 16 (Assanful, 2018). Although Bewiadzi (2017) investigated Agbogbomefia Togbe Afede XIV Chiefs' contributions to educational development in Ghana, no study has been conducted on the role of Avatime traditional leaders on education policy in Ghana.

Purpose of the Study

In this case study, I examined and documented how chieftaincies in the Avatime Traditional Area perceive their participation and roles in government education reform will result in an improvement in education for the region. I investigated the extent to which traditional leaders contribute to education policymaking efforts. Also, I investigated the appropriate role for chieftaincies in education policymaking by exploring and documenting traditional leaders' participation in education policy development at the local level.

Research Question

How do chieftains in the Avatime Traditional Area of Ghana perceive their participation and roles in government education reform will result in an improvement in education for the region?

Theoretical Framework

Joshee and Goldberg's (2005) theory of social justice in policy making served as my research lens. The theory is traceable to Joshee and Goldberg's (2001) discussion paper prepared for the Department of Canadian Heritage. According to Joshee and Goldberg (2001), there is broad evidence of a high level of racism that permeates a modern Western state's policymaking processes, such also holds for multiculturalism policy. For instance, in Canadian social justice, most improvements made in policy formulation and practices were achieved when individuals and groups negatively affected by existing policies and procedures disagreed with the status quo (Joshee & Goldberg, 2001; Walker, 2000).

Participatory policy analysis and social justice theory are used to argue that policy formulation and practices in federal multiculturalism policy are dominated by government officials, which forms the primary concern of activist movements and scholarly arguments for change (Joshee & Goldberg, 2001; Pal, 1993). The lack of sustained involvement of individuals from diverse cultures in policymaking, especially individuals affected by the policy issue, is why many policies have perpetuated inequities in the areas they were created to address (Joshee & Goldberg, 2001, 2005).

The rationale behind the theory is that "panels composed of citizens at large are empowered to participate in deliberations over public policy issues over an extended period" (Joshee & Goldberg, 2001, p. 1). To this effect, the theory asserts that policymakers should identify the target population for the policy formulation, and a sample of the population should be selected for participation in the policy formulation

(Joshee & Goldberg, 2001). The chosen selection is to be provided with “relatively unbiased education into the issues at hand” (Joshee & Goldberg, 2001, p. 1) to understand and contribute creative ideas to the issue at making effective policy (Joshee & Goldberg, 2001).

According to Joshee and Goldberg (2001), all human beings are created equal, but inequality is enmeshed in society. Equality is treating every equal, giving the same treatment to everyone, but to treat every person the same contrasts the notion of equality because individual differences lead to differentiated needs. Nonetheless, excluding people from equitable policy formulation based on differences is highly unfair (Abella, 1984; Joshee & Goldberg, 2001). Equity is attainable when we acknowledge our differences while promoting social well-being by considering the differences in decision making. Therefore, fairness calls for a due reward to an individual based on what they deserve and need without being subjected to undue hardship (Joshee & Goldberg, 2001). Thus, social justice summates the processes of recognition and redistribution to address the injustice of discrimination. Social justice “is that which promotes the well-being of communities and each of the individuals within them” (Joshee & Goldberg, 2001, p. 2).

Policy analysis as a field became notable after the Second World War, with the intent to improve policy making by availing policymakers’ sufficient information to make knowledgeable, informed, and rational decisions (Joshee & Goldberg, 2001). This shift is expected to enhance policymaking with democratic practices (DeLeon, 1997). Instead, policy analysis nourished the impression that only experts can give factual and unbiased information for policy formulation (Joshee & Goldberg, 2001). Citizens’ ideas

could be useful but are highly subjective for policy formulation; thus, participatory policy analysis is used to describe the various approaches for increasing citizen participation in the policy process. Participatory policy analysis is defined as "a practical discipline which contributes to policymaking by designing policy-analytical forums, providing favorable conditions for participation and facilitating and supporting the relevant debate and argumentation within this forum" (Joshee & Goldberg, 2001, p. 3). The premise is that citizens must participate in policy formulation processes, and the policymakers are tasked to ensure their participation.

Participatory policy analysis strictly considers the pitfalls associated with common forms of participation in the policy process, such as public opinion polling and public consultation (Joshee & Goldberg, 2001). Public opinion polling provides the government with peoples' opinions across a country within a relatively short period and with little expense. Still, public opinion polling negates informed dialogue and discussion, and telephone conversations are usually restricted to educated persons. People who cannot speak English fluently find it difficult to participate in the policy process. Public consultation provides people a substantial amount of information on the proposed policy and requires them to take a stand either by submitting a brief, giving a public speech, attending a public meeting, or relating with interested people in the policy field. However, public consultation does not account for power and accessibility issues that could constrain individuals' or groups' involvement in the policy process (Joshee & Goldberg, 2001).

Participatory policy analysis ensures that participants' information submitted during public consultations is considered in policymaking by creating an avenue for continuous engagement of stakeholders, thereby building a relationship and trust. Laforest (1999) reported that citizens engaged in public consultations argued that their opinions hold no stand in government decision because policymakers had already decided their course of action; the consultation was a mere formality (Joshee & Goldberg, 2001). Joshee and Goldberg (2001) noted that even while an opinion or contribution is accepted, valued, and lauded, the presenter has no confidence in policymakers using the idea for policy formulation. After all, new policy developments made by governments had no relation to recommendations given during consultations. Thus, participatory policy analysis offers individuals the opportunity to present rich ideas consecutively to the government instead of a one-time consultation.

Nature of the Study

I employed a case study research design to gather and analyze data that formed the basis for conclusions and recommendations about the local education system and the roles traditional authorities play in the system's development. A case study is "an intensive, systematic investigation of a single individual, group, community, or some other unit in which the researcher examines in-depth data relating to several variables" (Heale & Twycross, 2018, p. 7). A case study enhances the extensive study of a person, people, or community, on a phenomenon of study (Yasir et al., 2019)

According to Campbell (2015), a case study is an intensive investigation of a single case to reveal the findings to a larger class of the population or cases; a case study

"provides an in-depth understanding of situations and meanings for those involved" (p. 201). A case study promotes close collaboration between a researcher and study participants that fosters sharing experiences on the phenomenon. Participants share their views of reality and give the researcher opportunity to better understand their actions (Baxter & Jack, 2008).

The primary goal of case study methodology is in the process instead of outcomes, the context not the specific variable, and discovery not confirmation. A case study's overall goal is to improve policy and practice and provide future research insights (Campbell, 2015). A case study is best suited when a researcher (a) is asking how and why questions, (b) seeks to understand participants' behavior, (c) explores contextual conditions on a phenomenon, and (d) investigate boundaries between phenomenon and context (Baxter & Jack, 2008). A qualitative case study enables participants to answer how and why questions using their own words to narrate their experiences (Campbell, 2015).

A case study research design, according to Yin (2014), allows for six types of data collection: documents, archival records, interviews, direct observation, participant observation, and physical objects. Interviews, as a valuable source of case study data, allow for directed rather than formal conversations and allow for the pursuit of a logical line of inquiry. A researcher can pose conversational questions in an impartial manner to explore the study phenomenon (Level 1 and Level 2 questions). According to Yin, there is a significant gap between why and how issues. The word *why* makes people defensive; *how* is better when answering why questions in real life (Yin, 2014).

Case study interviews necessitate the use of both why and how questions at the same time to meet the needs of Level 1 and Level 2 questions. This necessitates asking study participants friendly and nonthreatening questions so they can share their stories on their own terms (Yin, 2014). I interviewed six chiefs from the six towns' traditional councils in Ghana Avatime Traditional Area (Amedzofe, Vane, Dzokpe, Biakpa, Dzogbefeme, and Fume); participants were selected using a purposive nonprobability sampling technique.

Definitions

Chief: A person who hails from an appropriate family and lineage and has been respectfully nominated, elected, selected, and installed as a chief or queen mother according to relevant customary laws (Ghana Constitution, 1992; Kwame, 2012); a person who is either elected or selected according to the customary usage with the recognition of the government to hold a position of authority and carry out responsibilities derived from tradition and/or assigned by the central government in any specific area (Kwame, 2012).

Chieftaincy: The institution of leaders that represents and binds the people together. The chief's political body consists of a personalized network of supporters, acting as agents for their rule; these are the chief's warriors, priests, managers, and others responsible for revenue collection and support for power strategies (Earle, 2011).

Education: Relates to the development of individual personality through formal teaching and learning activities for learners' self-realization, self-reliance, and to become free and responsible individual citizens who are morally upright and capable of

contributing to the development of society (Ireyefoju, 2015). Education is an act of transferring knowledge from one generation to another through experience, ideas, skills, customs, and values (Adu-Gyamfi, 2016).

Leaders: Individuals who are saddled with the responsibilities of coordination, leadership, management, and control of a community or a state activity to achieve a targeted goal. They are highly motivated people who inspire citizens while carrying out responsibilities with clarity, accountability, integrity, and transparency (Aldrin & Gayatri, 2014).

Leadership: How people are being influenced by a person in a position of authority to accomplish an objective. Influence in leadership occurs through the characteristics the leader possesses related to beliefs, values, ethics, character, knowledge, and skills (Aldrin & Gayatri, 2014).

Policy: An explicit statement of intent and values about a particular phenomenon by governing boards (Meah, 2019); a set of actions that employ a governmental authority to commit resources to achieve a value or targeted goal; a statement of intent or a commitment (Jili'ow, 2017) that guides actions toward achieving a desired outcome (Buyera, 2012). Policy is a rule or theory that guides decision and achieves rational outcomes (Saidi, 2012; Jili'ow, 2017).

Traditional: Derived from *tradition*, which is a belief or behavior handed over from generation to generation with symbolic meaning or special significance with origins in the past (Kettley & Sebastian, 2019). The social process of learning and sharing knowledge; legal character, respect, preservation, and maintenance of knowledge,

innovation and practices, etc., which is unique to the indigenous culture of a particular set of people (Gall, 2009).

Assumptions

Any acceptable work policy for the people must resemble projects that bring total acceptance and satisfaction to the community; acceptable policy is a social justice issue (Hicks et al., 2016). Primarily, a qualitative approach would be the best research method to explore the underlying reasons behind social–political problems affecting education in Avatime communities. The explorative nature enabled me to reach beyond the obvious and expose possible underlying reasons causing drawbacks in educational development (Hammarberg et al., 2016).

I assumed a case study research design would capture enough available participants to provide needed information within the targeted inhabitants. Relevant demographic data collected included age, gender, income level, employment, education level, hobbies, and lifestyle (Robinson et al., 2017). The case study research method allows researchers to explore a phenomenon by seeking concealed answers objectively and subjectively through interviews and conversational interactions with participants to gain quality information that is both personal and within the timeframe of the problem affecting the community or organization (Kinman & Leggetter, 2016).

I assumed that participatory leadership could improve the community's trust involvement and passion. Making a leadership difference and inspiring others to step forward and work together for everyone's common good requires a level of trust and participation. This case study's central argument was that the lack of traditional

authorities' active involvement in political governance and decision making has affected educational development in Avatime communities. The reinstatement of the chief's role in decision making could positively benefit Avatime communities. Another assumption was that traditional leaders would be willing and ready to mobilize all community resources to develop schools if political authorities have a similar vision (Vito, 2020).

According to Fredua-Kwarteng (2015), social justice theory in policymaking enables selective drawing of traditionally underrepresented groups for decision making in public affairs, especially education. These individuals include activists, scholars, government officials at all levels, societal groups, traditional leaders, religious bodies, and private and corporate bodies invited based on their knowledge, commitment, and engagement to participate in public policy reform. I believed the lack of empowered traditional leadership and lack of a proactive government system might contribute to socioeconomic decline and lack of infrastructure development in Avatime. Thus, traditional authorities can perform efficiently and build work programs if given financial and constitutional support. Chiefs must be recognized as owners of resources and rural communities to discharge rural areas and small towns to ensure development (Banggol, 2017).

Finally, I assumed that participants' responses would present their true and accurate answers to the interview questions regarding the current traditional leader's role in political and educational policy development. Responses were expected to be made with honesty and integrity. My assumption was built on pilot interviews with selected chiefs from one town in the Avatime Traditional Area. Members would most likely share

their perceptions about the impacts of the absence of indigenous leadership participation, which might have been the main factor causing social breakdowns among the Avatime people. Another expectation was that all selected participants would be literate in English, have email accounts, and have access to functioning communication networks. I assumed the main themes and categories emerging from the open-ended interview questions might help inform the explored phenomenon. Finally, I believed that participants would, without coercion, make positive suggestions for policy formulation.

Scope and Delimitations

In this study, I focused on the role of Avatime traditional leaders in education policy reform in Ghana. I focused on traditional leaders' participation in governance relating to educational development in six Avatime communities: Gbadzeme, Amedzofe, Dzogbefeme, Biakpa, Fume, Dzokpe, and Vane. Avatime has an estimated land space of 200 square kilometers, constituting 0.60% of the Volta Region, with a population of approximately 24,000 people, including children. The geographical area lies within a tropical forest zone along with the Akwapin-Togo mountain ranges. This rugged area is known as the highest human habitation in Ghana and features the mountain GEMI (German Evangelical Missionary Institute), the first German missionaries to the area.

Limitations

The study's scope included the Ho, West District of the Volta Region, which specifically covers towns in the Avatime Traditional Area and Ho, the Volta Region's capital. This narrowed focus may be detrimental to extending the results to the Ghana population in general. As such, this sample-to-population linkage served as a limitation,

as study data may not be transferable to other geographical regions. I expected that different parts of the country would vary in their educational policy development. The study may also be affected by biases regarding individuals' opinions of the subject. I worked to identify personal opinions and preferences and was mindful of what they bring to potential consequences to the study's outcome.

Secondary data from schools and the district education office present limitations. Variations in available data and the way it is presented may impact the study findings. While the qualitative approach can capture in-depth information on underlying motivations and an individual's behaviors, it is nonetheless labor intensive and can pose a challenge as individual perceptions about an issue may vary significantly depending on the time, location, and mood of the interview (Almeida, 2017; Younus, 2014).

Significance

The traditional leadership structure is one of the oldest social institutions in Ghana. The chieftaincy institution is a sacred seat, and whoever occupies the position must hold indignity both in conduct and character (Osei et al., 2019). Chieftains are enthroned through hereditary succession, which is accepted among the communities. The lineage of a family/clan who initially founded the village or town always becomes royals or the traditional leader (chief). Though problems arise, the form and nature of choosing a chief do not change. The democratic (bloodline) way of enthroning traditional leaders in Avatime and the rest of tribal Africa differs from electing a parliamentary president. In this case, there are democratic measures, procedures, and processes that ensure the community accepts the nominee.

Communities under traditional leadership continue to seek services from their chiefs, but many question whether traditional leaders can influence educational decisions in the wake of contemporary democratic governance. This study was designed to support these efforts and help individuals decide whether traditional authorities can influence or make decisions concerning educational reform and policy decisions. Ghana's traditional leader's role has long been debated and analyzed. Many studies have found that the educational, economic, social, and political roles that previously belonged to traditional leaders have been reduced to nothing but ceremonial (Boakye, 2019; Brenya & Asare, 2011). Further, the constitution's restriction of traditional authorities (the *disjoined*) from actively participating in education reform has also not been enforced (Agyemang, 2012; Boakye, 2019; Brenya & Asare, 2011; Nudzor, 2014; Różalska, 2016).

Several researchers have noted the importance of traditional leadership at the national level and in local communities. Researchers have acknowledged the need to establish a permanent national policy to strengthen traditional leaders' political role and empower them to carry out developmental functions, but studies on how to align roles have not been conducted (Augustine, 2016; Różalska, 2016). This study's originality stems from the fact that its conclusion would strengthen earlier publications on roles played by traditional leaders to assist the central government, think tanks, and policymakers in formulating a policy that would ensure traditional leaders' relevance in contemporary educational, economic, social, and political environments (Chigwata, 2016; Mpungose, 2018).

This study contributes to the body of information on traditional authorities' importance regarding their national socioeconomic development role. Even though the government's single-state system provides for every need, chiefs must be included in political decisions for educational, economic, and social prosperity in their communities. The study would enable policymakers to formulate educational, political, regulatory, and interventions geared toward community development.

This study draws the central government's attention to empower the community's leaders to explore educational competence within their jurisdictions to spark community development. I sought to invite discussions about leadership efficiency and effectiveness and the best ways to solve education problems in communities. Lastly, I hope to inspire positive social change as communities start implementing new policies to achieve positive results.

Potential Implications for Social Change

In this case study, I tried to identify the importance of participatory leadership in social and community work. When individuals are empowered, appreciated, and involved, joy and social change occur (Bhan et al., 2020). Participation is a social justice issue; individuals' traditional rights and traditional leaders are inalienable (Hicks et al., 2016). The study findings may benefit chiefs by identifying factors that may enhance or promote their role as community leaders. Teachers and students stand to gain from the study as new factors that enhance teaching and learning may become known. Policymakers may use study data to formulate new policies to improve student performance. Parents may begin to see factors that impede their children's success and

encourage dropping out of school, which can be addressed. Another positive social change anticipated from the study is awareness of the aging school infrastructure and how to change it; improving the learning environment is critical for student success. Lastly, this study has the propensity to develop new relationships between the following stakeholders: students, teachers, administrators, traditional leaders, and parents.

Summary

In Chapter 1, I introduced the study and presented the existing research problem. I also presented the research purpose, research questions, theoretical framework, research design, assumptions, scope and delimitation, limitations, the significance of the study, and relevance for social change. In Chapter 2, I present a review of related literature, literature search strategy, terms and database, the theoretical foundation, and the literature gap. In Chapter 3, I present my research methodology and human subject considerations.

Chapter 2: Literature Review

Introduction

Chapter 2 includes a review of literature relating to education policy reform in Ghana. In this chapter, I present a review of the theoretical framework of social justice theory in policymaking propounded by Joshee and Goldberg (2001, 2005). I discuss concepts related to education, education policy reform, governance, and traditional Ghana leaders. In the third subsection, I review successive government policy reforms and counterreforms to address education system concerns and needs in Ghana.

Literature Search Strategy

The strategy for the literature search was the exploration of electronic databases for online peer-reviewed articles, book reviews, original research, working papers, and bulletins made available through scholarly journal publications, institutional repositories, government bulletins, and nongovernmental organization (NGO) reports and prints on Google, Google Scholar, Research Gate, Academia, Science Direct, EBSCOhost, APA PsycNet, Thoreau (Walden University Library), Elsevier, Springer, Taylor & Francis, Open Access, and SAGE publications. In my search, I used the following keywords: *education, education policy, education reform, traditional leaders, governance, education system,* and *Ghana*. The materials sourced for the literature review were primarily published within the last 5 years. Due to the study's historical and governance context, further considerations were given to materials published longer than 5 years ago to enable a critical review and analysis of the literature.

Theoretical Foundation

Social Justice in Policy Making

The theory of social justice in policymaking was developed by Joshee and Goldberg (2001, 2005). The theory was developed by drawing on the strengths of the five variants of the theory of participatory policy analysis (Joshee & Goldberg, 2001) and is deeply rooted in the principles of social justice. Although these models have the characteristics of participatory policy analysis, they differ in participants' time allocation, scope of deliberation, participant selection method, and the degree of control participants hold on final policy decisions (Joshee & Goldberg, 2001).

Citizen Panel

A citizen panel is the first variant of participatory policy analysis theory most useful at the grassroots (Batenburg & Bongers, 1999; Joshee & Goldberg, 2001). A citizen panel brings together a sample of a defined population randomly selected to make known perceptions on a particular policy area. The approach involves the participants' engagement in several facilitated meetings where they are educated on the issues at hand. The scope of activities is clearly stated and narrowed down to a specific decision or policy action to be developed or amended. The citizen panel is usually set up by government officials who also prepare certain limits on the type of contributions acceptable, but the government has no duty to act on the panel's recommendation. The major disadvantage of the citizen panel is that the traditional power structures remain unchallenged (Joshee & Goldberg, 2001, 2005).

Citizen Jury

The second variant, *citizen jury*, is also known as the *deliberative assembly* (Joshee & Goldberg, 2001, 2005; Mansbridge, 1997). A citizen jury allows a representative sampling from a region-wide or nationwide population to be selected "to deliberate and decide on contested issues, then advise the public and elected legislatures on their deliberations" (Joshee & Goldberg, 2001, p. 5). The jury holds several meetings and specific purposes are presented like the citizen panels. The citizen jury is distinct in that the jury collectively has the requisite knowledge to carry out the task and therefore does not need government officials to educate them. Also, the jury's deliberations are made available live to the public; this transparency is to influence public debate and political decision making. Thus, government officials have no obligation to decide on jury recommendation (Joshee & Goldberg, 2001, 2005).

Round Table

This third variant is the *round table* (Joshee & Goldberg, 2001). Unlike the citizen panel and the citizen jury, the government does not organize the round table; instead, round tables are self-organized meetings where "citizens discuss pressing issues of public concern and may offer solutions" (Joshee & Goldberg, 2001, p. 5). The independent bodies design inclusive parameters for their actions to accommodate all individuals, groups, and positions relating to any policy field. The stakeholders in the meeting have equal representatives who make a consensus decision on any issue deliberated. Government officials are invited to attend as a participant not an official, mainly to provide a means to communicate to the authorities at the helms of governance affairs. A

round table is challenged by inadequate funding because organizers are independent bodies and have no means to compensate participants for their time and efforts invested in the policy decision (Joshee & Goldberg, 2001, 2005).

Citizen Action Programs

Citizen action programs (CAPs) were developed as a tool to alleviate poverty in the United States in the 1960s. Even though CAPs failed to achieve that initial purpose, they have been considered successful for reconfiguring the citizen–government relationship (Joshee & Goldberg, 2001, 2005; Marston, 1993). CAPs are implemented at the grassroots, allowing a representative to be elected by residents to represent them at a city-wide community action agency. Representatives from private bodies, public bureaucracies (such as elected officials, board of education, and social welfare), and community leaders (e.g., religious organizations, business organizations) are welcomed.

CAPs create a citizen participation office (CPO) that acts as the citizens' advocacy agency. The CPO is situated across municipal administrative structures and provides permanence and resources to people, but can be criticized for creating a conflict of interest. CPO is responsible for educating and training citizens with the knowledge and abilities of the political decision-making process to strengthen community capacity and mobilize citizens (Joshee & Goldberg, 2001). Marston (1993) argued that the theory encourages and fosters effective neighborhood activism. The theory is criticized for diverting citizens' attention from real issues relating to political and economic issues on the distribution of resources. The theory is also believed to be restricted to the local level (Joshee & Goldberg, 2001, 2005).

Citizen Governance

The fifth element of the social justice in policymaking theory advocates that ordinary citizens should be allowed to formulate and implement policy on programs (Joshee & Goldberg, 2001, 2005; Thomas, 1999). This purports that a random selection of a group of citizens take governance responsibilities with elected representatives, while a subgroup (governing committees) of the group are assigned responsibilities on a particular policy field. Specific issues would be transferred to the respective governing committee to decide on policy action and implementation, and final decisions on any matter could be deliberated or mediated between competing groups or interests (Thomas, 1999). Policy analysts are expected to send communiqué to the governing committee on any matter for their informed decision. However, criticism of citizen governance is that it is a replica of the current structure unless the decision makers are randomly selected in open election. The governing committee members could be selected on certain or a defining characteristic of a segment of the population that has no required representation in the elected representatives. In addition, having a governance structure with many bureaucracies is considered expensive (Joshee & Goldberg, 2001, 2005).

Joshee and Goldberg (2001) described democracy as a "process of communication across differences where citizens participate in decision-making to determine the condition of their lives collectively" (p. 7). The theoretical standing is on the premise of the descriptive representation that constitutes the need for historically oppressed, marginalized, and/or subordinated groups to participate in the policy process (Mansbridge, 1997). Joshee and Goldberg (2001) argued in line with Mansbridge (1997)

by reproving that the lack of trust and communication that exists within and without certain groups' members of and/or between minor and dominant groups should be redressed, while advocating for the participation of underrepresented groups in policy processes of uncrystallized issues strictly attached to their identity.

The phenomenon of asymmetrical reciprocity is a commonsense appeal that helps an individual view a situation from another person's perspective, an unrealistic and questionable pursuit (Joshee & Goldberg, 2001; Young, 1997). This is because human efforts at reversing positions or views usually attempt to blur understanding about individual differences. More so, individuals with different social standing cannot see or understand situations or things from the same perspective. Therefore, individual differences should be acknowledged so that people can endeavor to understand each other's perspective intuitively in humility and respect (Joshee & Goldberg, 2001). According to Joshee and Goldberg (2001), this leads people to

> make our moral and political judgments, then, not only by taking account of one another's interests and perspectives but also by considering the collective social processes and relationships that lie between us and which we have come to know together by discussing the world. (p. 7)

Joshee and Goldberg further discussed a vision of *contested citizenship* following Field's (1999) argument. Field (1999) elaborated on *radical democracy*, a term used to describe "the development of a political system which accounts for diversity by rethinking political participation" (p. 8). According to Field (1999) and Joshee and Goldberg (2001), mere participation of underrepresented groups in an essentially

oppressive system for policymaking is not sufficient and will not modify its structure. Advocacy efforts for traditionally underrepresented groups in policymaking must be supported with enduring determination to understand and change the structures that obscure growth and development.

According to Joshee and Goldberg (2001), the selection of participants from traditionally underrepresented groups for policymaking, most especially for social justice of multiculturalism policy field, requires inclusive efforts of scholars, activists, government, and nongovernment officials for an extended period (Fredua-Kwarteng, 2015). The policy process could be nationwide, accommodating communiqué in writing, electronic mail, and face-to-face interactions. Invitation into the panel should be based on potential participants' knowledge, commitment, and engagement with the issues of discussion and also their descriptive characteristics. The facilitator of the panel should also be the moderator, who would feed the participants with information on the policy process and the issues at hand. Furthermore, the scholars, activists, government, and other stakeholders across the country should determine "the specific format of, make-up of, and rules governing participation in the panel" (Joshee & Goldberg, 2001, p. 8).

There are two approaches to the policy reform field in Africa: reform for efficiency and reform for empowerment (Fredua-Kwarteng, 2015; Swartzendruber & Njovens, 1993). Joshee and Goldberg's (2005) policy participatory theory focuses on the group's empowerment or segment traditionally excluded instead of policy reform for efficiency (Fredua-Kwarteng, 2015). Thus, the theory permits a bottom-up approach instead of a top-down approach to policy reform by giving close attention to national

elites, professionals, experts, and government agencies (Fredua-Kwarteng, 2015; Mantilla, 1999). Fredua-Kwarteng (2015) further regarded the theory as pro-lower class because it upholds the recognition, inclusion, and fair treatment of the common person through social justice. The theory is also proactive by considering the interests of common people in society without delay or protest for inclusion in policymaking activities, thereby preventing violent and nonviolent social activism.

Literature Review

Primacy of Public Education in Society

Education has no single definition and has been widely explored by scholars over time. Mengjie et al. (2019) and Ebong (2015) conceptualized education as an essential instrument used by society to transform its social institution values. Education is the best legacy a nation can give to its citizens, especially the young population, because of its importance to national development (Okiemute, 2017; Omeh, 2010). Education is of prime importance and offered by individuals, families, communities, governments, and nongovernment organizations worldwide to citizens of every country (Ebong, 2015; Yunus, 2019). Education enables the transmission of values, norms, experience, skills, standards, and culture from one generation to another (Adu-Gyamfi et al., 2016; Okiemute, 2017). Education embraces individual experiences shared through knowledge acquisition and intellectual enlightenment (Okiemute, 2017; Omeh, 2010). Education is a major social determinant of almost all aspects of life (Fischer & Hout, 2006; Mengjie et al., 2019).

Education is the primary mechanism for increasing a nation's population (Li & Qui, 2018). For instance, education is the key to exploring society's technological development and economic growth (Goldin & Katz, 2008; Mengjie et al., 2019). Okiemute (2017) argued that education is the process of socializing the teeming population in the society through the informal, formal, and nonformal process to grow up into a fulfilled community member (Omeh, 2010). Parents are expected to want their children to imbibe acceptable norms, values, and attitudes of society and formally acquire societal importance skills and training and to want to prevent their child from living contrary to society's norms (Okiemute, 2017; Omeh, 2010).

Levchenko et al. (2017) viewed education at all levels as determinants of economic well-being. Higher education is considered the preferred route for a professional career to attain a certain lifestyle. Education enables the foundation and formation of the human labor force to be established right from childhood (Li & Qui 2018).

Education is the development of ideological and appropriate societal values and standards for establishing a national identity (Les & Howard, 2006). Education holds an inestimable role in promoting individual and collective welfare and, through this, a sense of social cohesion. Education also enables an understanding of citizenship for individuals and groups to have their place and take responsibilities in their respective communities or in the local, national and global environment. Education offers an excellent tool for self-discovery and self-actualization of hidden potentials to bring about advancement and development to the individual, community, state, nation, and global village. The assertion

is evident in the advanced countries of the world (Osarenren-Osaghae & Irabor, 2018). According to Okoroma (2006), education is a distinctive way society inducts its young people into full membership; every modern society needs some educational policies to guide it in the process of such initiation.

Fundamentals of Education Policy

Conceptually a policy can be defined as a set of principles in a compendious state for the authorization and establishment of encompassing parameters of actions (Majoka & Khan, 2017; Tahir, 2007). Policymaking is an all-encompassing process that engages individuals at all levels: both the upper and lower echelon of society. In an educational system, policymaking considers teachers' and students' engagement in policy formulation (Les & Howard, 2006).

Therefore, an educational policy relates to the description of actions statutorily stated for strict adherence to achieving desired educational goals (Majoka & Khan, 2017; Trowler, 2003). Faizi et al. (2012) noted that an educational policy is vital for setting a sustainable system of education for a country (Heck, 2004) and has become highly politicized (Olssen et al., 2004). Les and Howard (2006) argued that education policy is shaped by and shapes our sense of citizenship.

According to Okoroma (2006), educational policies are the initiatives harnessed by the governments for the design and determination of guiding the course of actions and directives for the smooth running and successful operations of an educational system (Okoroma, 2000). Educational policy is the policy document aimed at the satisfaction of individual needs, community challenges and national prospects, and the degree of

complexity and sophistication of educating and training socialized citizens to meet these demands (Okoroma, 2006). To qualify a policy as an educational policy, it must be distinct from other approaches. The distinctiveness of educational policies from other procedures is on the premise that policies on education are part and parcel of educational institutions.

Okoroma (2006) further highlighted the necessary guidelines for the formulation of adequate educational policy as follows: the formulation and adoption of educational policy should be coordinated through a political body that acknowledges their actual state of being, legitimacy of the contradictory interests, and citizens' needs; it should contain the fundamental principles of education, proper direction, and coordinated action to achieve state goals; to have in detail the broad educational objectives for achievement; to map out binding conducts or ethics for actions by those implementing the policy, and it must be acceptable and enforceable by the society that formulates it.

Traditional Leaders and Governance

Scholars have broadly conceptualized traditional leaders. Traditional leaders are "rulers who have power by their association with the customary mode of governing a place-based community" (Baldwin, 2016b, p. 21; Baldwin & Raffler, 2017, p. 2). This definition is associated with traditional leaders or chiefs who governed and participated in the affairs of villages, communities, and as well large countries, but their appointment is beyond the control of the state, preferably legitimately by their communities (Baldwin & Raffler, 2017; Murtazashvili, 2016; Ntsebeza, 2005).

Evidence revealed that the current scholarly argument on the complexity and proper multifaceted role of traditional leaders in contemporary Africa, particularly in modern Africa's democratic era, remains unresolved (Logan, 2008). In Africa's pre-colonial era, traditional leaders were at the helms of governance: available and easily accessible to the locales and highly participatory in all conventional systems' affairs. The community-wide gathering is one way that traditional leaders engaged in their leadership responsibilities at the local populace community are consensus based decision making. Through which leadership assignment was allocated, heredity allowed traditional leaders to be destooled if they did not meet community approval (Lowas 2008; Osabu-Kle, 2000). Keulder (1998) in Logan (2008) described the institution of traditional leaders and governance as a complex system of government that is accessible, participatory, and well-understood to the people. It is distinct for easy accessibility of locale to their leaders, consensus decision making for promoting peace and oneness, fostered transparency and direct citizens' engagement, and pursuance of tribal or corporate interest.

In postcolonial times, modern Africa and modern democratic practices cannot deny tradition's content in their systems. The identity of traditional leaders is usually uncontested (Logan, 2008). Undoubtedly, the aftermath of the colonial authority's policies had drastically reduced the impact of the status and the institution's nature on their societies. Postcolonial governments have also profoundly affected the institution, such as influencing the chiefs' selection process and changing their roles to new tax collection assignments and labor production assignments. These had weakened or strengthened the traditional institution (Lawson, 2002; Logan, 2008).

Thus, the relationship between modern African governments and traditional leaders has been a struggle. One that has resulted in the banishment, dethronement, and imprisonment of traditional leaders in some countries, while in the other, has been courted, pampered, and paid state salaries by the state administrators in charge of the affairs of governance (Logan, 2008). Logan (2008) quoted Englebert (2000) that "at the end of the day, the state remained dependent upon traditional authorities for access to rural society, so it was not uncommon for new and confident administrations to dismiss traditional leadership in their early days, only to come begging for a boost as their popularity sagged in later years" (Logan, 2008, p. 9). Baldwin and Raffler (2017) argued a wide disparity in traditional leaders' institutions in contemporary democratic practices worldwide. Undoubtedly, the traditional form of governance exists, displaced, replaced, or extinct successfully in some countries. While their positions and responsibilities have been given to elected politicians or appointed bureaucrats, others have not.

Williams (2004) argued that traditional leaders' place in modern governance remained arguable in some African societies. There still exists a conflict of functions between government functionaries and traditional leaders, especially at the grassroots, where traditional chiefs directly relate and impact the communities and strict contest for resources and responsibilities with government agencies. The traditional leaders are strictly charged with ceremonial (cultural) functions or advisory services at the federal level. At the local governance, they engaged in a power tussle with local government officials for administrative responsibilities or decision-making on land, tax revenues, justice delivery, community activities and decisions, and elections or votes (Kessey,

2006). Oomen (2000) corroborated that traditional chiefs and local government officials directly engaged in a competition like “two bulls in a kraal” (Oomen, 2000, p. 14), struggling to possess control of the locale and their resources (Logan, 2008) entirely. Likewise, there is a constructive relationship between traditional chiefs and local administrators who cooperatively worked together to promote their mutual interest (Logan, 2008; Oomen, 2000).

Herbst (2000) argued that many societies’ complex historical processes still dictate chiefs’ status in modern communities and their governance engagement. It is partly a function of governments to extend their agency to project power into territories (Baldwin & Raffler, 2017). In contemporary democracy, traditional chiefs hold esteem position and status in rural and ethnically diverse countries (Holzinger et al., 2017) and in remote, less populated areas in some countries (Baldwin, 2014; Baldwin & Raffler, 2017).

Traditional leaders’ continuing importance either in traditional or modern times on their communities’ social and political life remained underestimated, regardless of the perception towards them, positive or negative. Significantly, they were active in managing land tenure, local justice, property inheritance, customary law implementation, conflict resolution, guardians of collaborative cultures, and played an essential role in cultural events and rituals (Logan, 2008). These have led to the resurgence and revival of traditional institutions in the democratic era. Many government administrators depend solely on traditional leaders to address the citizens who are increasing their services despite inadequate resources. Traditional administrators are perceived as a last resort in

communicating and mobilizing populations to battle these challenges (Englebert 2002; de Sousa Santos, 2006; Logan, 2008; Murray, 2004; Oomen, 2000).

Education and Governance

In the words of Lebel et al. (2006), governance could be defined as "the structures and processes by which societies share power, shape individual and collective actions. Governance includes laws, regulations, discursive debates, negotiation, mediation, conflict resolution, elections, public consultations, protests, and other decision making processes" (Cost, 2015, p. 2; Lebel et al., 2006, p. 4). Governance involves giving official charge to an individual or a group of individuals, either through a diplomatic relation or by the indirect influence of actions and taking control of the context delegates or representatives debate on decision making, and decide accessibility to resources (Cost, 2015).

Lemos and Agrawal (2006) argued that governance is different from the government. Governance includes all the actions taken by a state through its actors, which include but not limited to communities, businesses, and NGOs. Cost further enhanced the concept of governance by stressing that "education, curriculum, and pedagogy are extensions of state governance" (Cost, 2015, p. 3). This further extends that government at all levels need to be proactive. Responsive to the needs and challenges of education such as teacher training education, children enrolment in schools, teacher-student ratio determination, strike action, curriculum amendment, teaching time against other activities, the supply of teaching aids, supports to teachers, delivery of quality

education, equal access to education, collection of libraries materials and laboratory equipment.

Daun and Mundy (2011) posited that reforms into the governance and educational systems had produced an “ideal” governance agenda that encompass decentralization, formulation of public-private partnerships, and a series of efforts towards increasing participation and management of the grassroots. The new type of governance should support a package of educational reforms such as initiation or reinforcement of freedom of choice, privatization, decentralization, nationalization of goal formulation, and outcome-based assessment. Education is a crucial institution used by countries to construct their citizens, not only for identification but also to become potential workers and management members (Robertson, 2006).

According to Lewis and Petterson (2009), there is an interlink between governance and education. The improved governance will subsequently increase the educational system’s performance by identifying the critically weak points responsible for the poor performance and management dysfunction, such as corruption or budget leakages. This requires governance at federal, state, and local levels to be concerned with the educational achievement objectives by putting mechanisms to facilitate good rapport between public agencies and educational stakeholders. The public sector also designs an acceptable standard of performance for education. These performance standards include the necessary level of functioning of the education system, teachers’ employment on merit, availability of good books in schools, sufficient budget funds, transparency and

accountability of funds, incentives for promoting good performance, and stringent measures to discourage corruption.

Traditional Leadership in Ghana

African traditional system predates the advent of colonial administrators in the continent (Kessey, 2006). This traditional institution refers to the social and political authorities that are deeply enmeshed historically in the precolonial states and societies and later incorporated by the colonial administrators in managing their communities, that later formed that present day Ghana in the post-colonial times (Al-hassan, 2011; Crook, 2005; Logan, 2008). Article 27 of the 1992 Constitution of Ghana defines a traditional leader as "a person, who, hailing from the appropriate family and lineage, been validly nominated, elected or selected and enstooled, enskinned or installed as a chief or queen mother according to the relevant customary law and usage" (Baffoe, 2017, p. 11; Kwame, 2012, pp. 1-2). The concept of a chief is defined as a "person elected or selected under customary usage and recognized by the government to wield authority and perform functions derived from tradition or assigned by central government within specified areas" (Kwame, 2012, p. 1).

In Ghanaian societies, there are hierarchical and militarized chieftaincies or kingships at one extreme. In the Akan clan of Southern Ghana, Asantehene was a ruler who dominated the country's southern, eastern and western parts. He rules over an administrative region or a traditional state of the population of two million currently. He leads the paramount Asante chiefs, who are in hierarchy order, down to the village chief level. Even though the Asantehene was hereditary, a royal matrilineage, he could be

dethroned or destooled if considered to have breached his office's oath by the kingmakers. This kingship style is a typical example of traditional leaders or chiefs found in southern Ghana, both in large communities and few small towns (Crook, 2005; Kessey, 2006).

In northern Ghana, the kingship enthronement is based on patrilineal succession, and they practice authoritarianism over sub-chiefs and subjects. We have Mamprugu, Dagbon, and Donga as a few examples of states with this practice. Likewise, there are places without traditional chiefs in the northern part, and they practice segmentary lineage systems where chiefs were installed through imposition. The authority of the land is held by the land priests who are designated by the founding lineages of the settlement, while other chiefs are regarded as village republics (Crook, 2005).

In precolonial times, chieftaincy endured the leadership responsibilities by showing commendable qualities in the discharge of their duties in line with the institutional traditions. The position is reserved for lineages that have institutional rights genealogically through founders to be enthroned. Where possible multiple families are entitled to the chieftaincy position, another criterion would be introduced to select on merit the rightful person for the post. The rotational system is usually encouraged whereby no single-family, or lineage could establish undisputable claims. Thus, successors are taken in turns from the entitled families to the throne. These chiefs served in the traditional community's political, social, economic, legal, and military administrator capacity. They performed by maintaining law and order, mediated between locales and spiritual forces, administered tributes, court fines, market tolls, other

revenues, administration of justice, custodian of culture, and decision-maker for community activities (Al-hassan, 2011).

In the colonial era, the colonial authorities took control of villages, communities, and other territories. They were challenged with cost and logistics over time for the smooth running of their operations. These caused them to look inward and delegated responsibilities to the traditional leaders who had secured influence over the locale through their management functions before colonization (Al-hassan, 2011; Rathbone, 2000; Tieleman & Uitermark, 2019). More chieftaincy offices were created, increased some chieftaincies' power to foster the exec. Some assignments were delegated to them, which made some chiefs empowered beyond traditional limits (Baffoe, 2017; Tieleman & Uitermark, 2019). They were indirectly appointed economic leaders of their territories to gain control of financial resources pragmatically, and this enabled the chiefs to dominate the local administration of their environment during the colonial times (Al-hassan, 2011; Baffoe, 2017; Boateng & Afranie, 2020; Tieleman & Uitermark, 2019). According to Kwame (2012), British administrators employed decentralization in their governance structure to permit traditionalists' administrative input and facilitate locale participation in governance. This endeared chiefs in local governments' administration to maintain law and order, tax revenue collection, justice delivery, and management of socio-economic issues (Bewiadzi, 2017). However, Tunde (2002) reported that the chieftains' increased responsibilities and power made them corrupted and were neither loyal nor accountable to the populace, instead served their interest (Baffoe, 2017). They were considered antagonists to the developmental course the independence agenda strived to achieve

under the nationalist movement, and the criticisms led to the relegation of the institution (Adu, 2008; Boateng & Afranie, 2020).

In postcolonial times, traditional leaders' power and status have transformed due to colonial rule and the introduction of parliamentary democracy after independence (Al-hassan, 2011; Boafo-Arthur, 2001). The Nkrumah administration amended policies, excluded chiefs from local governance in 1954, and abolished their courts in 1958. He introduced political bureaucrats to local councils, town development committees and suspended the chief's authority and influence over the populace in exceptional cases. This development led to the First Chieftaincy Act in 1961, a policy document that contains the adjusted powers and duties of the chiefs (Kwame, 2012). Al-hassan (2011) stated that the head of state since independence had the sole authority to relieve a chief from his duty and status, especially those who have contrary opinions to the governmental policies and programs.

The Independence Constitution of Ghana in 1957 provided the authority to recognize or withdraw recognition from a chief. It instituted the House of Chiefs for consultative action on any matter from the chiefs such as codification and unification of customary laws on divorce and inheritance, marriages (Adjaye & Misawa, 2006; Al-hassan, 2011; Bewiadzi, 2017; Tieleman & Uitermark, 2019). The de-recognition of chiefs in the 1957 constitution was later removed in the draft constitution of 1978, which availed the right to the institution of chieftaincy and its traditional councils according to the customary law to be granted to them. Thus, for the first time in Ghana's political history, the amended Constitution of 1979 guaranteed the independence of chieftaincy to

the traditional institutions in an unprecedented manner to engage in their regular duties (Kwame, 2012).

However, the 1992 constitution of Ghana assures the institution of chieftaincy, and the constitution also forbids the state from refusing to recognize chiefs (Kwame, 2012). By articles 270 and 290(1) (p) of the Constitution, chieftaincy is firmly secured. Article 270(1) provided for full operation of the institution of chiefs and its traditional councils. Also, Article 270(2) states that Parliament has no power to decree any law over any person or have authority to the right to grant or revoke recognition to or from a chief for any reason whatsoever. Corroborating this assertion, Article 276 (1) states that "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" (Kwame, 2012, p. 2). Article 242(d) empowers the President to consult the traditional leaders, the chiefs, in District Assemblies' appointment (Alden et al., 2001; Kwame, 2012; Ubink, 2008; World Bank, 2003a).

Education and Traditional Leaders in Ghana

The 1992 Constitution of Ghana has no provision for traditional authorities' inclusion in the governmental policy formulation and decision-making towards educational development. However, Ghana's Constitution supports the National House of Chiefs, Regional Houses of Chiefs, and Traditional Councils. Five chieftaincy representatives are allowed to represent Regional Houses at the National House of Chiefs. Where there are less than five chiefs at a Regional House, divisional chiefs are allowed to be added to the list of five. However, the number of representatives at the

Regional Houses, their functions, and chiefs' roles are determined by the Parliament's Act. They only have the mandate to render consultative services to the government on traditional institutions and customary law (Mijiga, 1998). Still, further evidence revealed that Ghana's traditional leaders are non-state representatives, and their importance in educational development at the grassroots are numerous and undervalued (Bewiadzi, 2017).

Bewiadzi (2017) argued that traditional institutions remain crucial in providing social services for driving developmental prospects in Ghanaian communities. The development minded traditional leaders facilitated the provision of modern facilities for communal living in health, education, water, and electricity (Arhin & Pavanello, 2006; Odotei & Awedoba, 2006). Their competency in managing and preserving their communities' human, material, and natural resources remains commended, especially in education (Osman, 2006).

Seini (2006) reported that traditional chiefs are leaders and conveners of the progressive movement for educational development in rural communities (Bewiadzi, 2017; Boateng & Afranie, 2020). They are educational advocates, interpreters, and disseminators of governmental policies to the rural dwellers, especially in promoting equal access to education to the rural community and access to education where it is a considerable challenge (Boateng & Afranie, 2020). For example, Togbe Afede XIV established the Asogli Education Fund in 2005 to provide scholarships to brilliant and financially challenged students to promote education in the rural community. Thus, Asogli chiefs and all families sold their family lands to raise capital for initial donation to

the education fund and later invited prominent citizens to give financial support to the Fund. Further initiatives to amass finance for the smooth running of the Fund annually were employed and extended to businesses, NGOs, and philanthropists. On average, an estimated number not less than 200 students are beneficiaries of the scholarships to their education at all study levels. Hitherto establishing the Asogli Education fund, the chiefs donated 10% of their harvest on farmlands as seed capital and other citizens' financial contributions to commence the initiative (Bewiadzi, 2013, 2017; Boateng & Afranie, 2020).

Boateng and Afranie (2020) reported traditional authorities' activities towards improving Ghana's education quality and delivery. They facilitated enabling environment for school conduct by instituting scholarship programs, en masse support for educational infrastructure provision such as building classroom blocks, purchasing computer sets, equipping libraries with textbooks for teachers and students, and constructing bungalows for teachers. For instance, the Otumfuo Education Fund provided scholarship opportunities to millions of Ghanaian students. Togbe Afede XIV reconstructed schools' infrastructures, founded Asogli Education Fund, and donated books worth 480 million cedis to schools (Bewiadzi, 2013).

Odame (2014) reported that traditional women leaders engaged in the local women's education on several vital aspects concerning their living standards. The women leaders promoted community education delivery to the rural women to participate in local governance, improved health and health care utilization, and promoted developmental support projects. Orientation and educational training were held to develop rural

women's leadership and public speaking skills to enhance their communicative skills and build their confidence to stand against their rights and young girls' abuse by their perpetrators in the communities. For instance, the women traditional leaders in Kaleo traditional areas were trained by the Plant Parenthood Ghana (PPHG), the Center for Indigenous Knowledge and Organizational Development (CIKOD), the World Vision, and the Ministry of Health Ghana. They utilize this training in teaching local women how to improve health status, use of contraceptive to reduce childbearing, consumption of nutritious foods, use of insecticide treated nets, utilization of maternal healthcare services, read and write both in the native language and English, and the application of mechanization in farming activities.

Bewiadzi (2017) further reported Togbe Afede XIV's immense contributions to education development in Ho-Asogli State. In 2003, Togbe Afede XIV launched a high school award to be confirmed on the best student for excellent academic performance and encouraged students to further education in the district. It has had no less than eight recipients since its inception. Asogli State initiative also instituted the best lecturer award aimed to motivate teaching in 2013. It has been confirmed on four lecturers so far, at a packaging award of 5,000 cedis. In 2004, the traditional authority facilitated an education committee's establishment to contribute to the State's education sector's new development strides. The 10-member select committee was responsible for monitoring and evaluating education projects with funds donated by the central government, Ho Municipal Assembly, and NGOs, chaired by Togbe Adzi Lakle Howusu XII, the divisional chief of Ho-Dome. In 2005, the traditional leader constructed a new story-

building classroom infrastructure well partitioned to accommodate headmaster office space, a common staff room, library, washrooms, and computer laboratory for the students. Besides, for effective teaching and learning activities, the traditional leader self financed the procurement of books worth 480million (old Ghana) cedis and donated it to some selected schools in the municipal through Volta Forum Trust in 2005. More so, the traditional leader had championed the masses in sourcing funds for educational development in the region before and after establishing the Asogli Education Fund. The committee led the rural citizens to donate 200 cedis. Traditional leaders donated money (Otumuo Osei Tutu II presented 100,000,000old Ghana cedis). They extended an invitation to corporate organizations (telecommunications firms, institutions, businesses, and banking firms) during the Asogli Yam festival, thereby seeking their donation handsomely to the Fund.

History of Educational Development in Ghana

The history of education in Ghana, formerly known as the Gold Coast, was purely informal before European merchants' arrival. Information and knowledge were shared orally and skills through apprenticeship (Ekundayo, 2018; Opoku et al., 2015). The arrival of the European merchants and Christian missionaries (the Wesleyan, Basel, and Bremen missions) facilitated Western education into Ghana far back 1765 (Agbeti, 1986; Ekundayo, 2018; Opoku et al., 2015). Presbyterian and Methodist schools were established in the south of Gold Coast, modern-day Ghana, to train the local citizens to become interpreters for trading and evangelizing Christian gospel. Their arrivals facilitated formal education in a school where students learn to read and write through

basic literacy and bible and scripture as the instruction curriculum. The missionaries extended the schools' establishment to Osu, and attendees were predominantly local elites consisted of mulattos, children of local chiefs, and wealthy traders in 1832, which helped them to convince the traditional authorities who later facilitated the acceptance of formal education (Ekundayo, 2018; Opoku et al., 2015).

The Wesleyan was established at the coasts with the English language predominantly as a means of communication. Simultaneously, the Basel mission spread inland and allowed native languages to be spoken to proselytize (Opoku et al., 2015). They provided teachings for writing, reading, arithmetic skills acquisition, and practical skills attainment workshops. Artisan training such as carpentry, masonry, blacksmithing, shoemaking, sewing, and agricultural practices was taught practically to the students together with medical and health education (Ekundayo, 2018). Of notable achievement of the missionary education in this period is the transcription of native languages of Twi, Ewe, and Ga (Ekundayo, 2018; Graham, 1971). However, the pupils have levied school fees as the missionaries were greatly challenged financially at running the schools (Antwi, 1991; Ekundayo, 2018).

During the colonial era, the colonial authorities managed the affairs of the Gold Coast colony as of 1874. With 139 schools on the Gold Coast by 1881, the education sector had achieved a feat, though the education system varied widely (Ekundayo, 2018; Etse, 2014; McWilliams & Kwamena-Poh, 1975). The Gold Coast experienced changes in the educational system when it became a colony in 1874 under Great Britain (Opoku et al., 2015). Missionaries drew a plan drawn in 1882 to guide the education sector, creating

a role for inspector of school in 1887 and 1890 Office of the Director of Education. In 1918, an educational development plan covered universal primary education, provincial teacher training colleges, and a better payment package to teachers under Sir Hugh Clifford (Ekundayo, 2018).

The growth in the education sector declined rapidly during the Second World War because the European personnel were prepared for war. In 1938, Mrs. V.A. Tetty became the first African Director of Education. By the 1950s, nearly 3000 primary and secondary schools were established in Ghana, and 6.6% of the population had access to formal education (Isahaku, 2009). Primary schools increased in a year from 1,081 in 1951 to 3,372 in 1952, and enrolment doubled within 5 years, which made Ghana have the most developed education system in Africa. Thus, the country recorded the highest education attainment in Sub-Sahara Africa through the 1950s, which enabled it to supply teachers and other civil servants to all neighboring countries in sub-Sahara Africa. However, it was challenged with fees to get educated as education was not free (Isahaku, 2009; Ekundayo, 2018).

Formal education was only accessible to a few citizens as a privilege (Graham, 1971; Opoku et al., 2015). The postcolonial education in Ghana revealed that upon independence on March 6, 1957, the country upheld education as a primal objective in Dr. Kwame Nkrumah's political agenda (Ekundayo, 2018; Opoku et al., 2015). Several policies development including but not limited to free compulsory basic education, the establishment of local education authorities, procurement of grants for constructing

school building, purchase of equipment, and schools' maintenance were made (Little, 2010).

Nkrumah believed education is the key to unlock the future (Akyeampong, 2007). He initiated the development of the Education Act in 1961 (Act 87), a policy document that declares the principle of free universal and compulsory basic education. The Act signed the primary and secondary education bill into law (Ekundayo, 2018) and Kwame Nkrumah University of Science and Technology (Graham, 1971; Opoku et al., 2015). Most importantly, the Act produced three significant things; (a) established the Local Education Authorities for maintenance of primary schools, (b) mandated education for all citizens [section 2(1)], and (c) provided education at a free cost to all [section 20(2)] (Ekundayo, 2018).

According to Ekundayo (2018), primary school enrolment rose from 664,332 in 1960 to 1,413,517 in 1965; Gross Enrolment Rate (GER) increased from 59% in 1960 almost 200% increase in 1965. However, these increases recorded were mainly from over-aged pupils, thereby implying that Ghana already can manage a large enrolment of pupils for primary education. The decline in economic standard stagnated school enrolment between 1965 and 1970, which declined the GER, and by 1975 it had fallen to 72% till 2000 when it stood below 80% (Akyeampong, 2010).

The Education Act of 1961 later facilitated new teacher training colleges, empowering existing colleges and approval on on-the-job training programs for unqualified teachers. The approach led to an increase in teachers by 1,000 between 1961 and 1963, and the yearly output of teachers rose from 420 to 1,108 (Akyeampong, 2009;

Ekundayo, 2018). Thus, the primary and secondary education structure was 6-4-5-2, meaning six years of primary education, four years of middle school, five years of secondary, and two years sixth form, thereby summing 17years pre-tertiary education (Akyeampong, 2009). In 1966 there came heavy critics on the spread and duration of schooling against the cost of quality education. In 1973 the military administrator set up a Dzobo committee to review the education system and make recommendations for improvement. Thus, educational reform was recommended by committees set up to examine the root causes of the decline in educational enrolment in 1974 (Ekundayo, 2018; Opoku et al., 2015).

Opoku et al. (2015) stated that education reforms began in series since 1987 in Ghana. The Rawlings administration secured finance from international sources to sponsor new policies in the education system. The 1974 Dozbo committee recommendation for the education system was implemented in the Education Act of 1987, such as the flag-off of national literary publicity, reducing the years of pre-tertiary education from 17years to 12years (6years primary remained, 4years junior education was reduced to 3years, and adjusted senior education – 2years lower and upper stage), that is, from 6-4-5-2 to 6-3-2-2 (Little, 2010) and inclusion of vocational education in junior education (Opoku et al., 2015). Education became compulsory for ages 6 – 14. The education reform succeeded in bringing education to the limelight by changing education structure, increase enrolment and infrastructure. However, universal basic education and vocational education were unachieved due to several factors such as administrative

bottlenecks and lack of political will (Akyeampong, 2010; Ekundayo, 2018; Opoku et al., 2015).

Ekundayo (2018) furthered that the education system collapsed towards the end of 1974 due to the country's collapse of the economy. The country's debt profile soared, and the growth achieved in the educational system plummeted. Further challenges, including political instability or successive military takeovers, brain drain, corruption, poor management, frequent change of education policy, inadequate funding, or low wages, affected the country's education sector (Akyeampong, 2009; Little, 2010).

Opoku et al. (2015) argued that the constitutional rule in 1992 later facilitated free and compulsory universal basic education delivery to all by the state. In the constitutional provision, the Local Government Act of 1993 paved the way for decentralizing education administration by sharing power with local assemblies. More so, the free compulsory and universal basic education sketched out the line of action for education between 1996 and 2005 to fill the gap between policy and practice in primary education and at the same time enhance teachers' living standard for quality education delivery (Free and Compulsory Universal Basic Education, 2007; GES, 2004). Vocational education also improved teaching service by creating the Council for Technical and Vocational Education and Training in 2006 and the National Accreditation Board (NAB) in 2007 under the administration of John Agyekum Kuffour (Opoku et al., 2015).

In the assessment of the World Economic Forum in 2013/2014 report, Ghana was 46th out of 148th countries for the quality of education system, and its literary rate stood at 71.5% in 2010 (Schwab, 2013). The current education policy document structured

education into three phases – basic education, which consists of kindergarten, primary & junior high school). Secondary education, which comprises a senior high school, technical and vocational education; and tertiary education that encompasses universities, polytechnics, and colleges. Education is compulsory for ages 4 and 5 (basic education). The language of instruction is English, with schools running academic sessions from August to May each year (Opoku et al., 2015).

Educational Policy Reforms in Ghana

Governments initiated different educational policy reforms in Ghana since independence as a significant effort in advancing quality and quantity education delivery to the populace. These reforms include the 1951 Accelerated Development Plan, 1961 Education Act, Reforms of the National Liberation Council, the 1974 New Structure and Content of Education, the 1987 Education Reforms, and the 2007 New Educational Reform (Adu-Gyamfi et al., 2016). These are discussed below:

1951 Accelerated Development Plan

The Accelerated Development Plan makes the first educational reform initiated in Ghana in the postcolonial era during Dr. Kwame Nkrumah's administration. The policy reform was signed in August 1951 at the commencement of the Dr. Nkrumah administration (Adu-Gyamfi et al., 2016). The reform was targeted at the spread of the educational system and the establishment of teacher training colleges to produce quality teaching personnel to educate and train pupils (Adu-Gyamfi et al., 2016; Akyeampong, 2007). The teacher training was tailored to the African perspective by introducing the culture's realities into Ghanaians in an initiative approach to remove western perception

or biases in education. The reform introduced African cultural identity, values, and practices into the curriculum of the educational system. The reform permitted local languages (vernaculars) as a medium of instruction in lower primary classes and English language for teaching and learning in upper primary and higher education levels. The plan facilitated the growth of primary and secondary schools. The government constructed fifteen new secondary schools and technical institutions in several places, including Accra, Tarkwa, Kumasi, and Sekondi-Takoradi (Adu-Gyamfi et al., 2016).

1961 Education Act

The Education Act of 1961 was the second reform under Dr. Nkrumah's administration produced the second phase of educational development in February 1962. The Education Act was a policy plan of 7 years towards national reconstruction and development, giving attention to basic education and expansion of secondary education, teacher training colleges, post-secondary, technical, and managerial training, and required universities to achieve expansion in the industry, agriculture among other sectors of the economy for development. Abukari et al. (2015) noted that the Education Act fostered free compulsory and basic education for all children's six years of education, mostly from six years of age. The Education Act empowered local governments to ventured into schools' management and made pre-tertiary education free in northern Ghana.

Reforms of the National Liberation Council

This reform came on board as part of measures implemented to salvage Ghana's economy from grave conditions immediately. The military overthrew Dr. Kwame Nkrumah's administration through coup d'etat on February 24, 1966, Major A.A. Afrifa

and General E.K. Kotoka (Adu-Gyamfi et al., 2016). On March 7, 1966, a new Education Review Committee was inaugurated to undergo a comprehensive review of its formal education system. The recommendations led to the quick abandonment of the 7 year development plan of the Dr. Kwame Nkrumah administration on education. They reviewed the free textbook policy to students to a shared payment plan between government and parents, thus making parents paid a part of the textbooks distributed to students (Adu-Gyamfi et al., 2016; Braimah et al., 2014; Buah, 1998).

Further efforts at battling economic crises were educational cost reduction at tertiary education and government practical actions to slow its expansion rate. The National Liberation Council (NLC) affected many other policies to bring them to fruition (Braimah et al., 2014). The education reform became fully implemented in 1968 to expand secondary, technical, and teacher education; enhance primary education quality, and manage university education's growth towards development needs (George, 1976). The 10 years of elementary education were reduced to 8 years and an extra 2 years at middle school as secondary education requirements. Still, the Common Entrance Examination is most significant in determining student's admission to secondary school. The secondary education is for 5 years before writing West African Examinations, a qualifier for a 4 year university education (Adu-Gyamfi et al., 2016; Braimah et al., 2014; George, 1976).

1974 New Structure and Content of Education

The previous education systems were heavily criticized as elitist and duplication of British grammar schools (Adu-Gyamfi et al., 2016). The National Redemption Council

(NRC), led by Col. Ignatius Kutu Acheampong, carried out haulage of the educational system under the Dzobo Committee for appropriate recommendations. The 1973 Dzobo Committee report made the New Structure completed, and the Content of Education (NSCE) policy document was completed in 1974. The educational policy document introduced into the educational system the idea of junior and senior secondary school (JSS) (SSS). Ghana Teaching Service (GTS) was changed to Ghana Education Services (GES) in 1974 for the implementation of part of the reforms (Adu-Gyamfi et al., 2016).

The NSCE reform reduced pre-tertiary education from 17 to 13 years. This changed program formatting from 6-4-5-2 to 6-3-2-2, such that 6 years primary education, 4 years middle education changed to 3 years junior secondary school, senior secondary education was adjusted from 4 years to 2 years lower stage, and 2 years upper (Kadingdi, 2004). The reform's ultimate goal was to empower secondary school graduates with employability skills to be employable or secure job opportunities. It also introduced tailoring, woodwork, catering, dressmaking, metalwork, technical drawing, masonry, and automobile practices into the school system in phases. These targets were met outstandingly (Adu-Gyamfi et al., 2016)

1987 Education Reforms

Flight Lieutenant Jerry John Rawlings' administration set up an education committee to review the education sector policies in 1987 to enhance education delivery and expansion of the sector. The policy was targeted through basic free and compulsory education and strategic reduction of pretertiary education from 17 years to 12 years (6-4-5-2 to 6-3-3). The reform led to 9 years of basic education in 6 years for primary school

and 3 years for junior secondary school, and 3 years for senior secondary education (Williams, 1964). The process restructured the school calendar into three terms for JSS and SSS, concluded with the end of the term examination. The JSS and SSS, graduating students, were mandated to write Basic Education Certificate Examination (BECE) and West African Senior Secondary Certificate Examination (WASSCE), respectively, instead of General Certificate of Examination (GCE). The reform further examined vocational education in school systems as a mix with academically oriented education powered by the enabling technological environment (Adu-Gyamfi et al., 2016).

The reform provided for the diversification of secondary education into five curriculums: (a) agriculture, (b) general arts and science, (c) business, (d) technical, and (e) vocational. This allowed the students to choose their interest area in three or four elective subjects to enhance specialization. Polytechnic education was also upgraded to tertiary institutions under the reform, and the National Council for Tertiary Education was empowered to coordinate the establishment of the University of Development Studies (Tamale) and the University College of Education (Winneba) Ghana (Adu-Gyamfi et al., 2016).

2007 New Educational Reform

President John Agyekum Kuffour, in his 2 year period in office, set up the Presidential Education Review Committee to examine the existing education system in Ghana under Professor Josephus Anamuah-Mensah's chair Vice-Chancellor of University of Education, Winneba. The fundamental objectives underlying the reform include human capital development for industrial growth, cultural identity and indigenous

traditional knowledge, and science and technology improvements (Adu-Gyamfi et al., 2016).

The Presidential Educational Reform introduced a new education system that bears new content and duration for senior secondary school from 3 years to 4 years. The reform allowed the first year in senior secondary school to focus on core subjects of study for students vis-à-vis English language, mathematics, integrated science, information communication technology, and social studies (Braimah et al., 2014). The reform also made provision for 2 years of kindergarten education in the universal basic education, thus summing it to 11 years of basic education. The change created 2 years of kindergarten education, 6 years of primary education, and 3 years of junior education (Adu-Gyamfi et al., 2016).

Notable policy change in the reform includes the use of Ghanaian language (vernacular) as a medium of instruction in kindergarten and lower primary education. Adjustment of 3 years senior secondary education to 4 years to offer students sufficient time to be taught through their syllabus while preparing for West African Senior Secondary Certificate Examination (WASSCE). However, a policy reversal was implemented in a year office period of the administration under New Democratic Congress in 2008, which changed the 4 years senior school education to 3 years (Adu-Gyamfi et al., 2016).

Challenges of Education Policy Reforms in Ghana

Braimah et al. (2014) identified several challenges facing the education system through many reforms from successive government administrations in Ghana that sought

to reform and counterreform the school system. All efforts aimed at an efficient, effective and acceptable school system will achieve development prospects of the country. The shortage of resources and teaching and learning materials, as well as insufficient instructional time, an overpacked curriculum, teacher pedagogical knowledge skills, and a lack of inservice training opportunities, have all been common findings (Armah, 2017).

The New Patriotic Party government of 2007 hurriedly introduced new education reform that failed to consider economic and political implications. The reform necessitated an increase of the duration of senior high school from 3 to 4 years, so also more resources such as infrastructure, library facilities, teachers, classroom etcetera were needed to take care of the additional one year added to the school level which the budgetary allocation made no provision or plan for such educational needs. The successive government in 2008 inherited the problem and was forced to provide over 500 public school facilities for teachers and students. A further implication of this concern was the financial burden it impinged on the government's revenue by pushing them into borrowings both domestically and externally to fix the financial issues the education reform introduced into the economy (Braimah et al., 2014).

Another issue is the continuous and undiminished reviews initiated by political concerns instead of national consensus. This is evident in the reversal of the 2007 education policy of senior high school from 3 to 4 years, which was strictly politically motivated as stated in their manifesto. The policy's implementation caused a problem in the education system, which caused the last batch of the 4 years and the first batch of the then 3 years to write the WASSCE examination together at the same period. A further

implication of the effect was the excess application for admission at a tertiary institution which caused admission overload on the seven public universities in Ghana.

To address this issue, the government released GHC 7million to the universities to expand their facilities to admit more students for teaching and learning activities. They also removed the admission quota on other higher institutions such as Teacher Training College to increase student intake (Braimah et al., 2014). Even while the government made these provisions curtail the negative, harmful effects of the education reform, and time was not sufficient on the institutions to take care of the students' needs. For instance, the 4 months before the start of academic activities was not enough to construct modern infrastructures that will accommodate the increased number of students admitted into the universities (Braimah et al., 2014).

Traditional Leaders and Educational Reforms in Ghana

An extensive literature search revealed a dearth of studies on the specific statutory contribution(s) of traditional leaders or chiefs in Ghana regarding education policy reforms towards advancing the country's educational system. No reason could be adduced for this finding other than the 1992 Ghana constitutional provision that limits and streamlined traditional chiefs' responsibilities at the grassroots to little or no specific national development assignment. According to Kessey (2006), the replacement of communal people's governing authority with elected local government officials in the stead of traditional leaders has caused traditional chiefs to be sidelined in the governance structure in Ghana's constitution.

Historically, the Local Government Act of 1951 made provision for chiefs' inclusion at one-third of 278 at the administration seat while two-thirds were reserved for the local government's elected representatives. The constitutional provision did not consider chiefs or traditional leaders at the higher levels of policymaking and implementation. Still, other elected officials could erode their presence or contributions at the provided lowest local administration seat. Even the Greenwood commission made the scenario worse by describing the local administration as too many and nonviable. The finding led to further marginalization and inactivity of traditional leaders in governmental affairs.

Suffice to this argument, in the first republic, Dr. Kwame Nkrumah's administration removed traditional leaders entirely from the governance seat through the policy of the one party socialist state that promotes a centralized planning system (Kessey, 2006; Ubink, 2008). In the same vein, in the post first republic administration led by National Liberation Council, the governance structure of a four tier-one from regional to area level failed to provide an appreciative seat for traditional leaders other than chairman of the town or area council, which was the lowest seat in the decision making at the grassroots. In the amended Local Government Act of 1971 by the National Redemption Council, the four-tier system increased to 65 members for the district councils. The district council was made up of two-third of the government appointee and one-third of the traditional council. In the latest 1993 Local Government Act, the Act maintained the four-tier system for local governance. The Act only has traditional leaders at the least level of decision making - the regional level.

The regional level of local decision making is nonelective but solely by government appointment (Regional Minister – Chairman, Deputy Regional Minister, All Metropolitan/Municipal/District Chief Executives and Presiding Members) seats with an addition of two chiefs from the Regional House of Chiefs as members. It could be inferred that the decision making power is mainly rested upon the Regional Coordinating Council (RCC) and could take decisions with or without the presence and/or contributions of the chiefs regarding the rural environment's matters. It is difficult for the traditional chiefs to present another idea that contrasts the Assemblies' view because of their relatively few numbers at six percent (70 out of a total of 1,101 regional assembly members) (Kessey, 2006; Mijiga, 1998).

It is worthy of note here that the Houses of Chiefs that accommodates traditional chiefs to participate in decision making are charged, among others, with the responsibility to:

> undertake the progressive study, interpretation, and codification of customary laws with a view to evolving, in appropriate cases, a unified system of rules of customary law. An evaluation of traditional customs and usage with the view to eliminating those customs and usage that are outmoded and socially harmful. (Ghana, 1992, p. 165)

These responsibilities are not too far from consultative assignment on traditional matters, limiting the chiefs' contributions to governance in Ghana (Ubink, 2008). They are nonstate actors in educational policymaking. According to Bewiadzi (2017), "the 1992 Constitution of Ghana has empowered chiefs to perform non-statutory functions in their

communities such as promotion of education and health" (p. 1). The law made an abysmal impact on traditional leaders' contribution to educational policy reform because several traditional chiefs were eliminated from participating in the Regional House of Chiefs, as only paramount chiefs are statutory members. Many districts have no District House of Chiefs (DHC), a consultative forum for traditional leaders to consider local challenges facing their district for any possible solution which is considered a significant oversight (Kessey, 2006) – which is indicative of the use of legal instruments to exclude traditional chiefs from policy and decision making of the State (Kessey, 2006).

Traditional Leaders and School Management in Ghana

With the effect of the provision of the 1992 Ghana constitution towards the responsibilities of chiefs on the national assignment which has curtailed their functions to a minimal activity of traditional value preservation and consultation, yet there are indications that traditional leaders hold great influence in their communities and are needed to achieve total control of resources (Ubink, 2008). Some traditional leaders are educated and top functionaries of government and nongovernment organizations with sufficient capacity to be appointed directors, committee chairs, or board managers. This indicates that some traditional leaders are competent for and beyond local government administrators in government administrations to make an impact and chart development courses, but they cannot promote growth despite personal expertise (Kessey, 2006).

The persistent constitutional limitations to traditional leaders have caused chieftaincy to have little or no contribution to Ghana's schools' management activities, as evident by the dearth of studies in the context. It is scholarly argued that traditional

leaders are exempted from competing with government at all levels in making creative and innovative ideas for policymaking and implementation in the management of schools in Ghana, “traditional leaders do not typically engage in running schools or providing health care in parallel to the government’s efforts” (Baldwin & Raffler, 2017, p. 10). Further evidence showed that the limitation is not restricted to how integrated traditional leaders are with government functionaries on education policymaking and variation in traditional institutions’ strength to deliver workable policy through school management. It is reported that a mutual relationship between chiefs and politicians is vital for chiefs to champion their communities’ interest and be appointed to manage schools in Ghana (Schultz et al., 2015). According to Baldwin and Raffler (2017), “traditional chiefs with stronger relationships to elected politicians are more likely to collaborate effectively with them to “co-produce” services” (Baldwin & Raffler, 2017, p. 13).

However, there are renewing international fora interests on proper realignment of traditional leaders in Africa countries’ political atmosphere to promote local development such as school management. The international drive towards chieftaincy engagement in governance has enabled traditional leaders’ contributions in schools in Ghana through the World Bank intervention. In their developmental projects under a treaty with traditional leaders, the World Bank tagged “Partnership with Traditional Authorities Project” in Ghana (2003-2006). The project aimed at improving health and education standards in the local environment, and also for capacity strengthening of the traditional authorities, increasing financial and management capabilities of traditional councils and their secretariats (Kessey, 2006; Ubink, 2008; World Bank, 2003b).

The project paved the way for the direct contributions of traditional leaders to policy implementation in schools in the country. For instance, the Asantehene Development Vision encompassed three areas of education, health and sanitation, and conflict resolution received a whooping sum of USD $5 million from the World Bank. The fund was disbursed to the traditional leaders who paid it out through the collaboration of the management of traditional leaders with the school authorities for school rehabilitation, sanitation facilities in schools across 41 communities, HIV/AIDS education, among others (Kessey, 2006; Ubink, 2008). The Akyem Abuakwa Traditional Council is another beneficial traditional authority from the grant facility of USD $5 million to improve education and health standards in the rural areas, without the government's involvement, at the federal, state, or local government (Ubink, 2008).

Likewise, is another facility under the World Bank treaty to provide water and sanitation facilities for 500,000 rural dwellers in 1000 communities in Brong Ahafo, Ashanti, Volta, and Central regions in Ghana (Kessey, 2006). According to Kessey (2006), the World Bank treaty is a challenge to governments at all levels in Africa, especially Ghana, to renew their interest in traditional councils to plan, implement, and manage national development projects. This is believed to increase the achievement of goals and objectives in education (school management) and other sectors. It is argued that "perhaps the slow nature of local development in Ghana is partially attributable to the center stage occupied by District Assemblies in the development process (Act 462, Section 3) and the marginalization of the Traditional Leaders" (Kessey, 2006, p. 10).

Another notable impact of traditional leaders as nonstate actors in the management of schools in Ghana was reported by Bewiadzi (2017), who investigated the nonstatutory contributions of traditional councils of Togbe Afede XIV in Ho-Asogli State. The study found out that the traditional councils established Asogli Education Fund to give the award and financial rewards to brilliant students and financial support to needy students to motivate parents and students to prioritize education in their local environments. Further contributions of the traditional leaders include: (a) construction of modern school infrastructures, (b) inauguration of the education committee, (c) donated teaching aids to schools, and (d) sourced of funding from individuals and groups or organizations to finance schools in Ho-Asogli State.

Current Structure of Educational Sector in Ghana

In Ghana, the current education system is 6-3-3-4; meaning 6 years of primary education, 3 years of junior secondary education, 3 years senior secondary education, and 4 years tertiary education (Adu-Gyamfi et al., 2016; Armah, 2017). Adu-Gyamfi et al. (2016) noted that primary education had ever remained 6 years of study right from the introduction of formal education in Ghana in the 16th century. This meant that all educational reforms carried out by successive government administrations did not affect the number of years pupils spent in primary school: basic education is to acquire literacy, numeracy, and problem solving skills (Armah, 2017). However, at present, it has an inclusion of 2 years of kindergarten education for basic foundation level to transit pupils into primary education (Adu-Gyamfi et al., 2016; Armah, 2017). The objective statements for primary education include the following: (a) for sound attitudinal growth

and cultural appreciation, (b) for moral discipline to be a good citizen to contribute to national development, (c) to be able to live independently and healthily and (d) to acquire the right thinking pattern to ask a question and think creatively. The primary education curriculum content covers subjects that include but are not limited to English language, mathematics, Ghanaian language, integrated science, information communication technology, religious and moral education, citizenship education, and creative arts (Adu-Gyamfi et al., 2016).

The junior high school, otherwise known as the middle school, has a 3-year postprimary education period. It is the foundation education of students to: introduce students to sciences and technical knowledge and skills, make them ready for secondary education, and have technical and vocational skills for secondary education. The following subjects are taught in junior high school: English language, mathematics, social studies, integrated science, Ghanaian language, agricultural science, religious and moral education, pretechnical drawing, and pre-vocational skills (Adu-Gyamfi et al., 2016). At the end of the 3 years of junior high school education, the graduating class will write a compulsory examination called Basic Education Certificate Examination (BECE). The examination is a qualifier for students to have senior secondary education, and it offers the pupils opportunity for self discovery of interests, abilities, aptitudes, and potentials (Adu-Gyamfi et al., 2016; Armah, 2017).

The senior secondary school enrolls qualified students from the junior high school examination – BECE, to further their education at the senior education level. The senior education lasts for 3 years in public schools and covers core curriculum subjects

including English language, mathematics, integrated science, and social studies (Armah, 2017; Braimah et al., 2014). Students can have elective courses at this level of education, which depend on students' proposed field of discipline in tertiary institutions. The electives are categorized into sciences, arts, vocational, technical, business, and agriculture (Adu-Gyamfi et al., 2016; Armah, 2017; Braimah et al., 2014). Under sciences, mathematics, biology, physics, and chemistry are the required elective courses. Art students must choose from government, history, literature, French, geography, mathematics, Christian religious knowledge, economics, and Akan. Vocational is divided into two streams – visual arts and home economics. Visual art students choose electives from sculpture, general knowledge of arts, graphic design, textiles, and economics. Home Economics students have for their choice food and nutrition, elective biology, management in living, general knowledge of arts, and economics. Business students have the following electives: mathematics, accounting, economics, costing, and business management. Agricultural science students also have electives of animal husbandry, elective physics, elective biology, horticulture, elective mathematics, and elective chemistry as their choice. Technical students must choose electives from physics, chemistry, mathematics, wood carving, technical drawing, building technology, and metal works (Adu-Gyamfi et al., 2016; Braimah et al., 2014).

The senior high school students must write a compulsory qualifier examination in the third year of study in each of the seven or eight subjects (compulsory and electives) at the senior education level. The examination known as the West African Senior Secondary Certificate Examination (WASSCE) is a requirement for admission into a tertiary

institution of learning (Adu-Gyamfi et al., 2016). It is reported that “grading is exceptionally tough with the minimum university standard for admission to postsecondary education being a ‘C’ (average) on the WASSCE results with passes (A-E) in all subjects” (Adu-Gyamfi et al., 2016, p. 9).

Tertiary education is the apex educational attainment in Ghana, and it is available to senior high school students that meet the requirements on merit. According to Adu-Gyamfi et al. (2016), tertiary education was introduced in 1984 to Ghana by the Royal Commission on Oxford and Cambridge Universities which led to the establishment of the University College of Gold Coast. The higher educational institutions admit students for undergraduate, graduate, and certificate in diploma programs relating to academic and professional fields of study. In Ghana, government owned and financed tertiary institutions of learning are up to seven vis-à-vis University of Ghana, Legon, Accra; University of Cape Coast; University of Education, Winneba; Kwame Nkrumah University of Science and Technology, Kumasi; University of Development Studies, Tamale; Ghana Institute of Management and Public Administration/Greenhill College, Accra, and University of Mines and Technology, Tarkwa. There are also 10 government owned and financed polytechnics award 3 year Higher National Diplomas in several courses, including purchasing and supplying, accounting, marketing, and applied science. It must be noted that the award of a Higher National Diploma is not equivalent to a bachelor degree obtainable in University (Adu-Gyamfi et al., 2016).

Rationales for Education Policy Reforms in Ghana

Braimah et al. (2014) advanced several reasons for series of educational reforms during both civilian and military systems of government in the history of Ghana as follows: The 1951 Accelerated Development Plans (ADP) and 1961 Education Act for the educational system were initiated and implemented by Dr. Kwame Nkrumah's administration under the umbrella of Convention People's Party (CPP). The administration tumbled under the military juntas' attack in 1966, which led to the National Liberation Council formation (NLC). At the collapse of CPP, nearly all policies and programs initiated were abolished, especially the education reform was castigated and criticized for not focusing on national needs of human capital development in science and technology to drive national development. This caused the NLC to commission a committee in 1966, chaired by E.A. Kwapong to reform education system towards the national goal. The committee reviewed the educational system and made recommendations that were implemented (Braimah et al., 2014).

A major education reform that haulage educational system in Ghana is the Dzobo Committee educational committee of 1973 that led to the New Structure and Content of Education (NSCE) of 1974. It is worthy to state that the present educational system of 6-3-3-4 has its historical root in Dzobo educational reform. The Dzobo education committee under National Redemption Council (NRC) was to design and introduce basic skills acquisition of cognitive and psychomotor into the educational system. The interest was to curb overreliance on white collar jobs for secondary school graduates and enhance living standards in the economy. Thus, the education reform fostered vocational and

technical education knowledge acquisition right from pretertiary education level to discover individual hidden potentials. The 1974 NSCE education reform facilitated 17 years of education to 13 such that the 6-4-5-2 changed to 6-3-2-2. Nevertheless, the students were obligated to national service before tertiary education study in the old and new reform (Braimah et al., 2014).

Critics of Dzobo education reform accused the education policy instead of failing to tackle the challenges that threatened its goals. These problems include lack or inadequate tools and workshops for technical and vocational education, which was the hallmark of the reform's unavailability and unavailability of specialist instructors in the schools to teach the vocational and technical subjects. Thus, the reform became a mere wish (Braimah et al., 2014).

The 1987 Education Reform was a need forced by Ghana's economic downswing that started in the early years of 1980. The education reform calling was dictated by the International Monetary Fund (IMF) and World Bank to reform the economy as a requirement from Ghana's government under the Provisional National Defense Council (PNDC). The federal governing body had no means to finance the economy other than to seek financial assistance from the international organizations that strictly require the economy's total haulage to have the loan facility. This made the reform both economically and politically motivated to salvage the economic downturn in the country. The education reform was later made superficial as a homegrown educational policy by the Jerry John Rawlings administration, instead of being designed towards; improve

access to basic education, raise education quality delivery, make education cost effective and sustainable, and relevant to socioeconomic development (Braimah et al., 2014).

The Economic Recovery Programme (1986) of Jerry John Rawlings that brought to formation the new Education Reform Programme to achieve a specially defined set of goals such as equitable access to education at all levels, pedagogical efficiency & effectiveness, and restructure education system failed to reduce pretertiary education from 17 to 12 years among several others. The Education Reform Programme achieved moderate success in the policy programs targeted in the education sector, such as increased gross primary school enrolment rate at 2% between 1988/89 and 1990/91 academic sessions. However, the increases in educational enrolment at all levels presented further challenges to the effective implementation of the new Education Reform Programme, which undermined the quality of teaching in schools and constrained the success of the new Education Reform Programme. The major problem arose from the students' mass failure that sat for final senior secondary school examination – WASSCE in 1993. Out of 42,105 candidates that wrote the examination, 1,354 (3.2%) candidates passed up to the requirements to write University Entrance Examination (UEE) for admission into government owned and financed tertiary institution of learning in Ghana. While 8,875 (21.08%) candidates had failed in all subjects offered (Braimah et al., 2014).

The examination result met public outrage, protest, and criticism from parents, students, and other stakeholders in education on the new Education Reform Programme for national attention. The situation propelled government action into the formation of another Education Review Committee in July 1994 to investigate the underlying flaws in

the policy. However, the new Education Reform Programme's heat became unbearable for the government as other political parties castigated it and called for its abolition. Another reason adduced for the new Education Reform Programme's failure was a sporadic increase in school facilities from the government to meet increasing enrolment. However, no provision was made to increase the workforce to handle teaching and learning activities, especially the vocational and technical teachers, textbooks, and teaching aids for the smooth running of these schools. It was argued that some schools that had teachers were without specialist teachers to handle the technicality of technical and vocational programs that formed the departing navigation point from the old system to the new system of education. Likewise, textbooks were not promptly provided for the teachers and students for educational activities. This account further for the inability of the teacher to teach the students according to syllabi of various programs because they had no resource to fall back on to teach the new topics, more importantly, the syllabi was not made available to teachers on time as well (Braimah et al., 2014).

Following the challenges at the backdrop, public petition, parents and students' agitation, and teachers concerns, education got entangled into politics, and political gladiators used it as a tool to score points against their opponents for the achievement of their political interest all through 1996, 2000, 2004, 2008 and the 2012 general elections, by giving empty promises to implement an acceptable reform for the school system (Braimah et al., 2014). It is quoted that "education became the epitome or central political technique based on individual political and ideological consideration since Ghana's fourth republic to canvass for votes" (Braimah et al., 2014, p. 5).

Objectives of Educational Policy Reforms in Ghana

Several objectives have been advanced for educational policy reforms in Ghana, among which include the followings:

- To facilitate the expansion of school activities to the populace for promoting equitable access to education at all levels
- For modification of education structure in order to reduce lengthy period spent in pre-tertiary education levels
- For enhancement of pedagogical methods of educational delivery, efficiency, and effectiveness
- To check fund allocation to the education sector to put it under control within the financial capacity of the nation
- To make education more relevant for the achievement of national development goals such as vocational and technical education, general skills training, and workforce development for science and technology expertise

Gap in Literature

Evidence revealed that a comparative study should show the differences and similarities in various educational policies implemented over time in Ghana, reform and counterreform the school system, and the relevance for the comparisons (Asamoah & Abarichie, 2017). The growing body of literature on the effects of chiefs on service delivery and political responsibility needs further contributions (Baldwin & Raffler, 2017). There is more to know about traditional leaders, their roles, and general opinion on chief importance in society (Logan, 2008).

According to Lawson (2002) and Logan (2008), “who are these chiefs, custodians of tradition and colonial collaborators, inherently conservative yet extremely adaptable, encapsulated yet uncaptured, lacking in formal political function, yet broadly accepted as legitimate?” (Lawson, 2002, p. 10; Logan, 2008, p. 11). The ongoing scholarly argument on the complexity and proper multifaceted role of traditional leaders in contemporary Africa, particularly in the democratic era of modern Africa, remains unresolved (Logan, 2008). Following this backdrop, this study sought to find out the appropriate role of Avatime traditional leaders in the Ghanaian educational system using the theoretical framework of the theory of social justice in policy making propounded by Joshee and Goldberg’s (2001, 2005).

Summary

Chapter 2 presented the literature search strategy and database sources for literature used for the study. I documented the search terms or combination of search terms used for searching scholarly publications on the study. The contextualization of the chapter was done in the review of literature presentation on: the primacy of public education in society, fundamentals of education policy, traditional leaders and governance, education and governance, an overview of traditional leadership in Ghana, education and traditional leaders in Ghana, history of educational development in Ghana, educational policy reforms in Ghana and its challenges, traditional leaders and educational reforms in Ghana, traditional leaders and school management in Ghana, the current structure of educational sector in Ghana, the rationales for education reforms in Ghana, objectives of educational policy reform in Ghana, and gaps in the literature. A

review of the theoretical framework of social justice theory in policymaking on which the study was anchored was also presented.

In Chapter 3, I introduced my selected research method. It presented the research design and justification for the design. I succinctly discussed my role as the researcher and the sample and sampling technique to be employed to select the study's participants. More so, detailed discussions on the instrumentation, recruitment, data sources and analysis, and trustworthiness issues were documented.

Chapter 3: Research Method

Introduction

In this qualitative research, I sought to investigate the role of traditional leaders in education policy development in the Avatime Traditional Area of Ghana. I conducted a case study to describe and understand Avatime traditional leaders' contributions to education policymaking in Ghana. I used a purposive nonprobability sampling technique to select six research participants to participate in in-depth semistructured interviews so that I could collect data. In this chapter, I present the research design and rationale, the researcher's role, methodology, population and sample, informed consent, issues of trustworthiness, ethical procedures, and the study's organization.

Qualitative research enables inductive reasoning by exploring an idea and an in-depth understanding of a situation (Levitt et al., 2017; Strauss & Corbin, 2008). Analysis and interpretation occur regarding nonnumerical data provided by targeted populations (Haradhan, 2018). Qualitative research is used to address issues concerning the observations and interpretations of data on local knowledge, understanding, and experience on a policy, program, social processes, and other contextual factors that relegate targeted populations in a natural setting (Gentles et al., 2015; Haradhan, 2018).

Qualitative research allows a researcher to understand people and the social and cultural contexts in which they operate. A qualitative researcher inquires why, how, and in what way in a context by developing abstracts, concepts, hypotheses, or theories (Palmer & Bolderston, 2006). The qualitative approach was most appropriate for investigating the study research question in this study: What role do Avatime traditional

leaders have in Ghana's education system? According to Tong et al. (2012), qualitative research is used to narrate and interpret phenomena by giving a detailed understanding of experience, attitude, and emotion from groups under study. The approach provides for exploration of perceptions, feelings, and experiences of a targeted population and is used to develop interpretations based on social reality and lived experience (Atkinson et al., 2001; Haradhan, 2018).

A qualitative case study supports a wide range of ontologies, epistemologies, methodologies, and processes. This ability to accommodate a variety of philosophical ideas is seen as a benefit, as case studies allow researchers to design research precisely suited to their research problem's inherent complexity (Yin, 2014). A qualitative approach is considered appropriate for this study to cater to the marginalized traditional leaders in the constitutional provision of the 1992 Constitution of the Republic of Ghana. The constitution provides traditional leaders with the responsibility to,

> undertake the progressive study, interpretation, and codification of customary laws to evolve, in appropriate cases, a unified system of rules of customary law…. an evaluation of traditional customs and usage with the view to eliminating those customs and usage that are outmoded and socially harmful. (Ghana, 1992, p. 165)

A qualitative researcher "investigates local knowledge, and understanding of a given program, people's experiences, meanings, and relationships, and social processes, and contextual factors that marginalize a group of people" (Haradhan, 2018, p. 3).

Research Design and Rationale

In this case study, I explored the perceptions and experiences of Avatime traditional leaders in regard to educational policy reform in Ghana. A case study depends on multiple data streams within a phenomenon of interest. My focus was on the Avatime Traditional Area as a specific geographic area with a particular political and cultural history. The use of the case study research method enables a researcher to investigate a phenomenon within a specific context by selecting a small portion of the population as the study subject (Gentles et al., 2015; Zaidah, 2007). The structure of a case study approach involves addressing the problem, context, issues, and the lessons gained (Creswell, 2014).

A relativist or interpretivist viewpoint on case studies assumes that various realities and interpretations exist, all of which are dependent on and cocreated by the researcher. The primary aim of case study research is to perform an in-depth review of a problem within its context to comprehend the problem from the participants' perspectives (Yin, 2014). A case study is conducted to investigate meaning by looking at a phenomenon in its real-world environment. There are a variety of methods a researcher can use to achieve the goal of coconstructing data, such as observations, interviews, focus groups, and record and artifact analysis (Yin, 2014).

A case study is viable for analyzing and describing activities, special needs, life situations, experiences, and history of either an individual or a group of people (such as a department, students, traditional council, and teaching staff). Further, a case study is used to investigate individual institutions, processes, phenomena, or institutions exhaustively

(Starman, 2013). The case study method allows a researcher to conduct detailed and assiduous analytical work of a specific event, person, place, thing, situation, organization, or social unit (Burkholder et al., 2016). According to Simons (2009), a "case study is an in-depth exploration from multiple perspectives of the complexity and uniqueness of a particular project, policy, institution, program, or system in real life" (p. 21).

Research Question

For my case study research, the following research question framed my inquiry focus:

How do chieftains in the Avatime Traditional Area of Ghana perceive that their participation and role in government education reform will result in an improvement in education for the region?

Scholars have argued the expediency of constitutional provision for traditional institutions as contextual for the traditional leader's performance in education policy development in Ghana. A case study approach is appropriate when: (a) a researcher seeks to explore how and why questions, (b) it is relatively impossible to control the behavior of the study population, (c) consideration must be given to contextual conditions important to the phenomenon of study, and (d) the limits between the phenomenon and context are not very clear (Baxter & Jack, 2008; Yin, 2003).

Role of the Researcher

Fink (2000) categorized a researcher's role in a qualitative study into seven stages: (a) thematizing, (b) designing, (c) interviewing, (d) transcribing, (e) analyzing, (f) verifying, and (g) reporting. As the researcher, I served in several capacities for the study,

including an observer, interviewer and data collector, data analyst, and interpreter. In case study research, the researcher is the primary instrument for data collection, interviews, data analysis, interpretation, and report findings (Burkholder et al., 2016). By avoiding any personal views or opinions, a researcher remains scholarly and truthful. A researcher tackles rigor during the data collection process by using triangulation, member tests, and researcher reflexivity (Yin, 2014).

As an observer and interviewer, I visited the authorities of the local government area, the traditional councils, and the chieftains in the Avatime Traditional Area of Ghana to explain the study's purpose (Appendix A), obtain informed consent, and carry out semistructured interviews (Appendix B) with participants on the roles they play in education policy reform in Ghana. In doing this, ethical procedures for data collection were strictly adhered to. I actively engaged the chiefs in the interview process, took notes, and documented any notable discussion. I also personally transcribed data collected through the interview to care for any potential biases. I exercised neutrality to all respondents to receive authentic information from the study participants.

In engaging the study participants, I read, share, and interpreted the informed consent with the chiefs in English and in their respective native languages for enhanced understanding. This consent was to solicit their voluntary cooperation throughout the investigation following ethical standards for recruiting participants for a study. Participants were informed of the study's purpose, that their identity would be protected, and that their responses would have no negative implication on them. The participants were informed that they could withdraw from the study without any consequence at any

time. To ensure the research had limited personal bias, I selected traditional leaders or chiefs with whom I had no affiliation or friendship. I also attempted to apply and obtain ethical clearance from the local governments in the respective towns in the Avatime Traditional Ghana Area.

Methodology

Participant Selection Logic

Elo et al. (2014) argued that purposive sampling is proper for qualitative research to enable a researcher to have access to well-informed individuals on the research topic. Thus, the purposive nonprobability sampling technique was employed to select chiefs from six town councils in the Avatime Traditional Area. These chiefs were selected from the group of traditional leaders responsible for making decisions and policy formulation in their respective traditional institutions; they had current knowledge of the subject matter and chieftaincy activities in their respective domain. More so, participants were selected who had no fewer than 5 years in the chieftaincy position so they would have sufficient grassroots governance experience. Therefore, participants had experience and knowledge of the problem or chieftaincy responsibility provided in the 1992 constitution of Ghana.

The purposive nonprobability sampling method was used to select six chiefs from six towns in the Avatime Traditional Area of Ghana. The chieftains' recruitment involved obtaining approval through the local government authority and the traditional council of each town, where the leaders were first introduced to the study (Appendix A). The formal approach fostered accessibility to the chiefs for the interview upon clearance.

Population and Sample

The Avatime Traditional Area comprises seven towns and villages; the names of the towns and villages are omitted to provide participant confidentiality. These towns have seven subchiefs each, which comprises the traditional council. The Avatime Traditional Area has a total population of 20,500 (Ghana Population, 2020). The Avatime Traditional Area is divided into seven groups based on the number of towns that constitute a traditional area. The participant selection process allowed equitable selection and representation of chiefs based on their town. The selection of a minimum of one chief in each town employed purposive nonprobability sampling. Further consideration was given to snowball nonprobability sampling in the event I could not obtain my primary unit of measure from the six participants.

Sampling Technique

The target population was traditional leaders in the Avatime Traditional Area of Ghana. The maximum sample size under consideration was 24 participants. Purposive nonprobability sampling was used to select two traditional leaders from each of the six towns selected from the Avatime Traditional Area of Ghana. Further consideration was to snowballing nonprobability sampling technique in selecting participants.

The nonprobability sampling technique makes it possible for a researcher to select participants that are easy to access for a study (Parveen & Showkat, 2017). According to Burkholder et al. (2016), in situations where there are many candidates for research, the researcher could adopt a screening procedure to select the most qualified candidates for a

study. Yin (2014) furthered that it is wise to ask knowledgeable people about the candidates or seek limited documentation.

More importantly, the chiefs' equitable representation, one chief from each Avatime Traditional Area towns, exempting Gbadzeme, was considered satisfactory. This implies that the first set of six chiefs was selected from six towns that comprise the Avatime Traditional Ghana Area. It also indicates the six respondents were the targeted sample size. At the same time, further consideration was given to additional respondents until data saturation was attained or 24 respondents. However, when data saturation was reached after interviewing six participants, further consideration was not given to an additional respondent. According to Gentles et al. (2015), the point at which additional data collected adds little or no new study information is called data saturation. Thus, sufficient data has been collected at this point (Morse, 2007). Saturation determines the sufficiency of sample size in a qualitative study (Charmaz, 2003; Gentles et al., 2015; Merriam, 2009).

The sample's justification is based on the researcher's in-depth information, and its attainment requires only a limited number of respondents. An attempt to recruit many participants could prevent the researcher from having in-depth information, thereby forfeiting the chance to understand each respondent. Thus, the determination of the number of respondents is solely dependent on the subject of inquiry. This necessitates a qualitative researcher to recruit respondents based on the research objectives (Fink, 2000). It was as well anticipated that the practicality and availability of the participants may be constrained by certain factors such as COVID-19 pandemic and restrictions, low

technological know-how, and also the political atmosphere of the country, which may not accommodate the traditional leaders substantially to freely express their opinion to the study thereby causing fears of the unknown that may befall them. However, with a relatively small sample, this study was believed to provide sufficient data to describe succinctly the situations the study purports to find out.

Instrumentation

Three interview instruments were created for the interview protocol: a participant invitation letter (Appendix A), informed consent, and a semi-structured interview protocol (Appendix B). The participant invitation letter was written to inform the Avatime Traditional Leaders Councils about the research. Before determining whether or not to participate, informed consent briefed the chiefs about the study, procedures, their rights, risks and benefits, and privacy. For chiefs, the semistructured interview procedure includes 10 questions planned for the face-to-face interview. The protocol was intended to gather chiefs' perspectives on how chieftains in Ghana's Avatime Traditional Area believed their involvement and positions in government education reform would strengthen the region's education. Six chieftains were interviewed as part of this protocol.

I employed a semistructured interview as an instrument for data collection. The tool supported long elaborated answers from the interviewee to the interviewer in sharing views, experience, and ideas for an in-depth understanding of the phenomenon under study. Fink explains the phenomenon describes as "an interview whose purpose is to obtain a description of the life world of the interviewee concerning interpreting the meaning of the described phenomena" (Fink, 2000, p. 4).

The study interviews were designed to be a face-to-face interaction between the interviewer (researcher) and the interviewee (respondents). Sufficient consideration was given to mobile social applications that accommodate video interactions such as WhatsApp and Zoom – given the prevailing COVID-19 pandemic and associated restrictions and to capture the respondents' non-verbal communications of the interview. The interview procedure was also recorded in an audio format to properly document the process and reference to have accurate and sufficient data from the respondents. Any participant that declined to the recording of the interview process was not considered and was exempted from data collection without any consequence. This was to keep adherence to ethical standards for the recruitment and data collection process.

Recruitment

Informed consent approval was obtained from the Walden University Institutional Review Board (IRB). The IRB approval number is 07-28-21-0667562. After that, I traveled to Ghana to obtain approval through face-to-face relations with appropriate authorities – at the local government and the traditional councils and the participants for the study conduct. This approach was necessitated to cater for several factors such as proximity to the study participants, the study's international nature, researcher's location, and the country's development state that determines the study's successful conduct. Most importantly, the targeted population – traditional leaders in Avatime Traditional Area, was considered a group with little or no access to internet services, technological know-how, laptop or Smartphone to support virtual interview on Skype, WhatsApp, or Zoom video platform.

Following this backdrop, I attempted to apply and obtain ethical clearance from the local government authority of Avatime Traditional Area to carry out the study within the target population. I gained permission from the traditional council's executives before meeting the chieftains in the traditional council meeting for self-introduction, the study's purpose, and its advocacy benefits for social change. These permissions were obtained by serving participant invitation letters (Appendix A) to the chairman's offices, both of the local government area and the traditional council of each town and village, under Avatime Traditional Area. The letter informed the respective authorities about the study and sought their acceptance for me to conduct the study. The letter also declared the researcher's readiness to abide by the local management's necessary guidelines for conducting research activities, especially the COVID-19 laid down protocols in combating the global health emergency.

After that, the chieftains were contacted individually for an appointment for the study interview, either at their residence or at their designated office in the town. Before starting the chieftain's semistructured interview, I offered, read, and interpreted (mother tongue) the informed consent to the chief regarding the study elements and their rights. The Avatime Traditional Area has one common dialect – "Sideme" (spoken language only), and as a native of Avatime Ghana Traditional Area, I can speak "Sideme" fluently.

The letter clearly stated their rights during and after the study. The chieftain's voluntary participation was sought and obtained by signing the letter. This consent was to solicit their cooperation throughout the study under the ethical standard for recruiting participants for a study. As part of the informed consent process, the chiefs were

informed that they have the legal right to withdraw from the study at any time during the process and request a cancellation of the information they provided without a penalty. To ensure the study was free from personal bias, I selected traditional leaders or chiefs who have no affiliation or friendship with me, using the purposive nonprobability sampling technique. The snowballing approach was considered, which involves seeking the chief's assistance to direct the researcher to available traditional leaders to participate.

Pilot Study

A pilot research is an experiment, project, or development carried out in preparation for a larger experiment, project, or development in the future. It aids decision making by acting as a small scale experiment or series of observations conducted to determine how and when to begin a full scale project (Fraser et al., 2018). A pilot study is a scaled down version of a larger study that is performed with a small group of participants that are close to those that will be enrolled later in the larger study.

Pilot studies are used to enable researchers to put their planned data collection and analysis strategies to the test and determine their effectiveness. They will predict potential methodological issues so that improvements can be made before a large scale study is conducted, and also address methodological questions (s). It directs the development of the research plan in order to ensure that the methods are practical and to determine the feasibility of the proposed research process (Doody & Doody, 2015; Hundley & van Teijlingen, 2002; Kim, 2011; Leon et al., 2011). Prior to conducting a larger study, pilot studies aid researchers in identifying design defects, refining data collection and analysis plans, gaining familiarity with and training the research team,

assessing recruiting processes, and learning useful details about participant burden (Beebe, 2007; Fraser et al., 2018).

The pilot study is significant in a variety of ways: (a) identifying issues and barriers to recruiting prospective respondents; (b) interacting with participants and developing a shared understanding allows me to express the experience from the participants' perspective; (c) reflecting on the research process and the difficulty of conducting a case study; and (d) focusing on the interview and interview questions (Doody & Doody, 2015). The stated aim of pilot studies was to evaluate, on a small scale, the steps outlined in a clearly stated research plan, and then to suggest improvements to the plan based on the findings of the pilot (Fraser et al., 2018). It aids in the identification of current and potential issues that researchers may fix prior to the start of the anticipated future analysis.

In exploring how can chieftains in the Avatime Traditional Area of Ghana perceive their participation and roles in government education reform will result in an improvement in education for the region? I conducted a two-participant pilot study with (Chiefs) in Gbadzeme, Ghana Avatime Traditional Area. The sample selection was done using purposive non-probability sampling technique. The sample size was considered ideal for the pilot study data saturation. This improved my ability to coordinate data with a wider sample size in a larger study. This was to see if the interview schedule was viable, as well as my interview strategy, transcription skills, and data processing skills.

The leaders were given the first introduction (Appendix A) to the pilot study after receiving ethical approval from the appropriate authorities (the Avatime Traditional Area

Local Government Authorities and the Traditional Institution Councils). The structured approach was thought to make the chiefs more accessible for the interview after clearance. I met with two chiefs in a town in the Avatime Traditional Area for an interview. To have ample grassroots governance experience, the chiefs had served in a chieftaincy role for at least 5 years. Using a purposive nonprobability sampling method, I ensured that the chief to be chosen has no prior relationship or association (either friendship or work) with me. I offered, read, and interpreted (in my mother tongue) the informed consent to the chief about and/or for the pilot study conduct. I performed in "Sideme" (spoken language only) the pilot study – informed consent and interview – in Avatime Ghana Traditional Area. Participants were interviewed for no longer than 60 minutes at a predetermined location and time. This was done over the phone or via social media sites like Skype, WhatsApp, or Zoom, which allowed for audio recording during the interview. To accompany the recordings, I took field notes or keep a journal.

The semi-structured interview questions (Appendix B) was succinctly followed. I left time for any follow-up questions that might arise during the interview in order to provide a more detailed overview and understanding of the topic at hand. As a result, the interview was open-ended and well-aligned with the research issue, allowing respondents to comment or share their thoughts and experiences on the study phenomenon in detail. For data analysis, the six-phased thematic approach was used: (a) data familiarization, (b) initial codes generation, (c) themes quest, (d) themes examination, (e) themes defining and naming, and (f) report output. The data were analyzed using NVivo v. 12 qualitative

data analysis tools. The data analysis procedure was broken down into stages, such as explaining, analyzing, drawing conclusions, and assessing significance.

Data Collection

I employed semi-structured interview guide to engage my consented participants. The participant interviews lasted no more than 60 minutes and were held at an agreed location and time. Consideration was given to participants interested in telephone or social application platforms such as Skype, WhatsApp, or Zoom, which provided room for audio recording during the interview process. The interview semistructured questions were drafted to ensure an organized interview process. Although, consideration was given to following up questions that arose during the interview to obtain an in-depth description and understanding of the issue under study. Therefore, the interview questions were open-ended and well-aligned with the research question to allow respondents to comment or share their opinions and experiences exhaustively on the study phenomenon.

The participants' responses were recorded with a recording application or device, as agreed before the commencement of the interview. This implies that any chief that declined to be recorded was not considered a study participant. I also took field notes or journals to supplement recordings. These notes were written with a pen or typed in an electronic retrieval system and store as text files (Fink, 2000). The recordings were transferred and kept secure in a password-protected computer, while field notes or journals and consent forms were held in a locked filing cabinet. The respondents' names were protected by using codenames to capture each participant's details and study results.

The data were stored for no less than 5years under Walden University's research guidelines.

Data Sources

I used primary data sources. The data were directly collected from chiefs in the selected towns or villages in the Avatime Traditional Area, using a semistructured interview guide. The data were recorded, written down in a journal, using a biro, tape recorder, mobile phone, and other electronic devices for audio recordings such as Skype, WhatsApp, or Zoom.

Data Analysis

Data analysis describes the transcribing of recordings and field notes made during the process of data collection. The standards for transcription are simply described as a continuum. A continuum analyzes data from every sound to silence recorded, such as breaks, sighs, stammer, etcetera, to relevant sentences on the study objectives (Fink, 2000).

A thematic method of data analysis was employed. The thematic analysis allows participants to examine similarities, differences, and insights on study phenomena (Braun & Clarke, 2006; Nowell et al., 2017). This was achieved through the six phased thematic method: (a) data familiarization, (b) initial codes generation, (c) themes search, (d) themes review, (e) themes defining and naming, and (f) report production (Braun & Clarke, 2006; Nowell et al., 2017). These support documentation of my reflections, theoretical findings, values, interests, and insights in the data were achieved (Nowell et al., 2017).

NVivo v. 12 qualitative data analysis software was used to analyze the data gathered. Burkholder et al. (2016) recommend NVivo QDA software for data analysis of a case study research that involves reviewing and analyzing field notes, documents, surveys, narratives or experience, and other organizing materials either through a physical or electronic system. Thus, the data analysis procedure was into different phases, including describing, interpreting, conclusion, and determining significance.

According to Leeming (2018), theoretical frameworks play an important role in guiding a researcher on data collection and analysis. Theory enhances investigation into the study's phenomenon objectively by using natural science methods to understand and document the perceptions of study participants. Thus, the elements of the theory of social justice in policymaking propounded by Goldberg and Joshee (2001, 2005) such as equality, equity, and fairness in sharing of power, responsibilities, and resources regardless of tribe, ethnic or culture, inclusive participation of interest groups in policy contribution without bias relating to age, gender, ability or status, sexual orientation, religious or spiritual background (Hage et al., 2011; Van den Bos, 2003). More so, are inclusion, collaboration, cooperation, equal accessibility, and opportunity to all interest groups, the basic tenets of democracy (Goldberg & Joshee, 2005; Sue, 2001), were used to analyze and document the perceptions of chiefs on their role in educational policy development in Avatime Traditional Area. The elements of the theory assisted in shedding light on questions raised (Braun & Clarke, 2013).

The theory assisted in understanding the viewpoints of chiefs on the phenomenon of the study, in clarifying their responses to know whether it is a subjective experience

and lived personal meanings (contextualism), or an experienced-based on culturally shared understanding (constructionism), or a discursive move that accounts for their roles in educational policy development (radical constructionism). Leeming (2018) argued that theoretical consideration of these factors helps a study analysis be more focused and helps prevent ontological and epistemological decisions that could cause a mixed account of study findings.

Issues of Trustworthiness

Gunawan (2015) related trustworthiness in a qualitative study to making research practices visible and auditable for external accessibility. It is divided into credibility, otherwise known as internal validity; dependability is also known as reliability; transferability could be called external validity; and conformability that explains the result's presentation. The five approaches are intertwined and interdependent, which serves as a substitute for conventional quantitative measures (Lemon & Hayes, 2020; Shenton, 2004).

Validity and Reliability

This study achieved its validity by ensuring it examines the research objectives it intends to investigate, while reliability relates to the consistency of the findings or results (Fink, 2000). To achieve this, I ensured verification exercise (such as checking for; study participants, strict adherence to data collection procedure, data collected, data coding and/or data entry to be free from error or omission that may misrepresent the data, results checking) at every stage of the research process – data collection, transcribing, analysis, and interpretation, before reporting the findings.

Transferability

A detailed research method was presented to foster transferability or duplicability of the study in another environment. A clear outline of the study population, sample and sampling technique, length and duration of the interview procedure, and the interview recording were well stated for easy transfer of knowledge for future research. Lemon and Hayes (2020) state that the study's transferability relates to the external validity, which is concerned with the applicability of study's findings in other contexts and settings (Shenton, 2004).

Credibility

I ensured the research design was well prepared and observed, and data triangulation for augmentation and validation of different sources of data was achieved successfully. The participants' participation was be strictly voluntary, which availed the opportunity to interested chiefs. A relatively uninterested chief could decline to participate. I sought the guidance of my Chair and Committee when questions arise regarding the doubtfulness of content or interpretations. When any personal bias was suspected or identified, it was adequately addressed according to the stated guidelines required for credible studies.

Dependability

I aspired for dependability by ensuring that detailed notes and journals were taken during the audio recording of the interview proceedings to provide a review and audit of the researcher's responses and activities to meet credibility and transferability requirements. Elo et al. (2014) described dependability as data stability for a period of

time and varying conditions. Thus, a repeat of the study in such that the same characteristics were observed, such as context, methods, and participants, should produce similar results (Shenton, 2004).

Conformability

Conformability states that the analysis results depict the exact information gotten from the respondents' data to the researcher, and the interpretations are not influenced in any form by the researcher (Elo et al., 2014; Polit & Beck, 2012). I took appropriate triangulation steps to reduce biases to ensure that this study's findings are reported precisely as produced in the result generated from the opinion, experiences, and ideas communicated by the study participants. It was without any form of my characteristics or preferences that may want to influence the study report, or otherwise, over the interpretation of the study's results (Elo & Kyngäs, 2008; Shenton, 2004).

Ethical Procedures

I observed this study's ethical procedure by paying strict adherence to the Interview Review Board of Walden University's standard guidelines for doctoral research. I presented and defended the study at the IRB to obtain approval for data collection recruitment. Primarily, the target was to protect the study participant's rights – the interviewees and the researcher. Both deliberate and unintentional bias was avoided in order to reduce bias. Purposive sampling precluded a Ghana Avatime Traditional Area Chieftain with a personal relationship with me from participating in the research. Data manipulation, replication, or fabrication was removed, and the six-phased thematic process was implemented in a systematic manner.

I took further approval at the country of the study – Ghana and the local government at the Avatime Traditional Area's grassroots to access the selected towns' traditional leaders to gather data. For this, an introductory letter and informed consent were prepared, submitted to the governing body to inform them about my study and the required proper conduct of obedience to ethical considerations of protecting participants' rights for research.

More importantly, upon obtaining approval from the traditional leaders' councils to interview the traditional leaders in the respective towns and villages on their educational system's role at the grassroots, I met with the chiefs to schedule the interview. The need for permission from the traditional leaders' council of the respective towns and villages was needed and I solicited for their support to seek successful outcomes.

As stated in the informed consent, I read chieftain's rights together with the study's purpose in the interview. They were not obligated or mandated to participate in the interview if they feel otherwise or their right is threatened or violated. Thus, they could choose to withdraw from the interview if they considered it necessary to do so. Since the study's consent and interview process was face to face, they were required to sign the informed consent before the commencement of the interview. They were also made aware that the interview will be audio and video recorded to capture information provided during the interview effectively. The data to be collected from the participants will have no personal identity information. They will be kept in a password-protected computer and thumb drive to prevent accidental access by a third party.

Summary

In Chapter 3, I identified the research method for investigating Avatime traditional leaders' role in education policy reform in Ghana succinctly. I structured my discussions on the research method under the following subheadings: introduction to qualitative research, the research design and justification, research question, and the researcher's role. I considered further vital issues: methodology (participant selection logic, population and sample, sample and sampling technique, instrumentation, recruitment, data collection, data sources, and data analysis), trustworthiness (validity and reliability, transferability, credibility, dependability, conformability), and ethical procedures.

Chapter 4: Results

Introduction

The purpose of this case study was to examine and document how chieftaincies in the Avatime Traditional Area of Ghana perceive that their participation and roles in government education reform result in an improvement in education for the region. The research question was: How do chieftains in the Avatime Traditional Area of Ghana perceive that their participation and roles in government education reform will result in an improvement in education for the region? In this chapter, I provide details on the research setting, participant demographics, data collection outcomes, treatment of the data, evidence of trustworthiness, and emergent themes.

Setting

On July 29, 2021, the IRB approved my request to collect study data. During this period, the coronavirus pandemic travel restrictions postponed my trip to Ghana, the study site, until August 2021. Due to the pandemic, Ghana's public offices had strict guidelines for accepting and approving requests for data collection. Therefore, I was required to follow provisions under government norms and regulations to combat COVID-19 before and during the recruitment of study subjects. The restrictive measures enacted earlier in the region also hampered my travel to the research area. Volunteers were apprehensive about accepting a research invitation, particularly from a diaspora, because they feared contracting COVID-19. As a result, COVID-19 precautions such as social separation and other measures were closely observed.

The COVID-19 pandemic affected Ghana's fiscal budget in 2021, as the country's post-lockdown economic outlook and fiscal shock worsened the drop in commodity prices and commercial activity predicted by the International Monetary Fund for 2020. The unprecedented pandemic boosted budgetary allocation to the health sector considerably beyond the nation's annual budget and at the expense of other sectors. The uncertainty surrounding COVID-19 increased financial expenditure necessitating further external funding. As a result, the government incurred enormous public debt to cover mounting fiscal deficits, resulting in a significant increase in the debt portfolio and cost of debt. Thus, reaching the participants was more difficult than anticipated and the data-gathering activities took place over 14 days, from September 1 to September 14, 2021. Ultimately, I was able to interview 13 participants and was able to reach reasonable data saturation.

Demographics

As illustrated in Table 1, the demographics of the participants differed greatly depending on their education level, age, occupation, enstoolment date, year of service, and professional category of work. A total of 13 individuals were chosen from the study's bounded geographical area. There were 10 male chiefs and three female chiefs among the 13 participants. The age distribution of the male chiefs revealed three in their 70s, 60s, and 50s, and one in his 40s. According to the female age distribution, two women were in their 60s, and one was in her 50s. According to the respondents' educational attainment, the male chiefs had three bachelor's degrees, one diploma, one technical education, four

junior secondary school certificates, and one-sixth form. Among the female chiefs, one had a bachelor's degree, one diploma, and one senior secondary school certificate.

Table 1

Participant Demographics

	Gender	Age	Education	Occupation	Years of service	Department	Political affiliation
1	Male	68	Diploma	Surveyor	28	Resource management	No
2	Female	64	Bachelor	Teacher	14	Education-2	No
3	Male	43	Bachelor	Librarian	10	Youth	No
4	Male	58	JSS	Farmer	18	Religion/ tradition	No
5	Male	65	6th form	Teacher/ farmer	35	Agriculture	No
6	Male	59	JSS	Farmer	14	Sport	No
7	Male	73	JSS	Farmer	5	N/A	NDC
8	Female	59	SSS	Artisan	10	Traditional/ culture	NDC
9	Male	57	Technical	Farmer	13	Communication	No
10	Male	75	Bachelor	Teacher	17	N/A	NDC
11	Male	74	JHS	Teacher	10	N/A	NDC
12	Female	62	Diploma	Teacher/ farmer	36	Culture	No
13	Male	63	Bachelor	Teacher	13	Supervision/ coordination	No

Note. NDC = National Democratic Congress; JSS = Junior secondary school certificate.

There were four teachers, one surveyor, one librarian, and four farmers among the 10 male responders before their chieftaincy enstoolment. Similarly, two teachers and one artisan were among the three female respondents. One male and one female chief teacher combined teaching and farming.

One chief had been in the chieftaincy for 5 years, and the longest-serving chief had served for 36 years. Nine chieftains had served in the position for between 10 and 18 years. Furthermore, 10 chieftains held at least one portfolio in their local government council in addition to their traditional statutory responsibilities to their communities,

including one each in the following: resource management, education, youth, religion, agriculture, sport, tradition and culture, communication, culture, and supervision/coordination, and three participants said that no department was assigned to them.

A majority of participants had no political party involvement in their unique environments: four chiefs were affiliated with the National Democratic Congress (NDC), whereas nine chiefs were not. Before their enstoolment, the participants' professional activities revealed that six teachers had worked in various secondary schools in their separate geographical areas. According to the data, they also taught for a minimum of 10 years in their respective secondary schools before retiring.

Data Collection

To collect data for this case study, I interviewed 13 chiefs who had been installed for at least 5 years in Ghana's Avatime Traditional Area. Interviews were conducted using a semistructured interview guide. Before the interviews, I consulted with the paramount chief, the head of the Avatime Traditional Area and presented the participant invitation letter and obtained permission to interview chiefs. After that, I met all 13 chiefs during the council meeting for their approval for the study.

I presented the informed consent form to the chieftains individually, confirming their desire to participate. This informed consent form informed them of their rights and the purpose of the study. Participants signed the consent form to show their agreement. I adopted face-to-face interviews for all the 13 chiefs, and the interview process took 2 weeks (from September 1 to September 14, 2021) to complete. I carefully explored the

preference of each chieftain for the interview site. A few chiefs volunteered to be interviewed at the traditional leader's conference hall after their weekly meeting during the survey period. Other participants suggested a specific time and place, such as their office, a public library, or a café.

Using the semistructured interview guide, I asked the participants questions about themselves, their occupation before becoming chieftains, their obligations as chiefs, and their roles in education in the traditional area. I interviewed each participant once. The interviews lasted no more than 45 minutes each.

To conceal the study participants' identities, I created and assigned a unique code, 1 to 13, to each participant. I used these identifiers on their demographic profile to prevent their identities from being revealed. The codes prevent any individual or research from connecting the data to any participant, both before and after the data analysis, by attaching it to the interview sequence. I took other efforts to secure the participants' identities, such as shielding the respondents' location.

In the process, each participant permitted me to record the interview with a Sony T-Mark recording device. The recordings began immediately after the exchange of pleasantries with each chief. The transcribed texts included inconsistencies and inaccuracies; therefore, I cleaned the data in Microsoft Word. The audio recordings and transcribed texts are both saved in a password-protected database that I have access to and will be destroyed after 5 years.

The significant difference from the original study plan was that I attempted to acquire consent from the local government before meeting with the chieftain authorities.

Nonetheless, I abandoned the idea because the IRB only required approval from traditional institutions. Instead of the recommended month, I spent 2 weeks conducting the interviews. All chieftains gathered for the study interview were glad to accept the invitation and participate, and no one left or retracted their participation at any point. The pandemic-related concerns and impact on the country, such as policy implications, were the most common occurrences found during the study interview.

Data Analysis

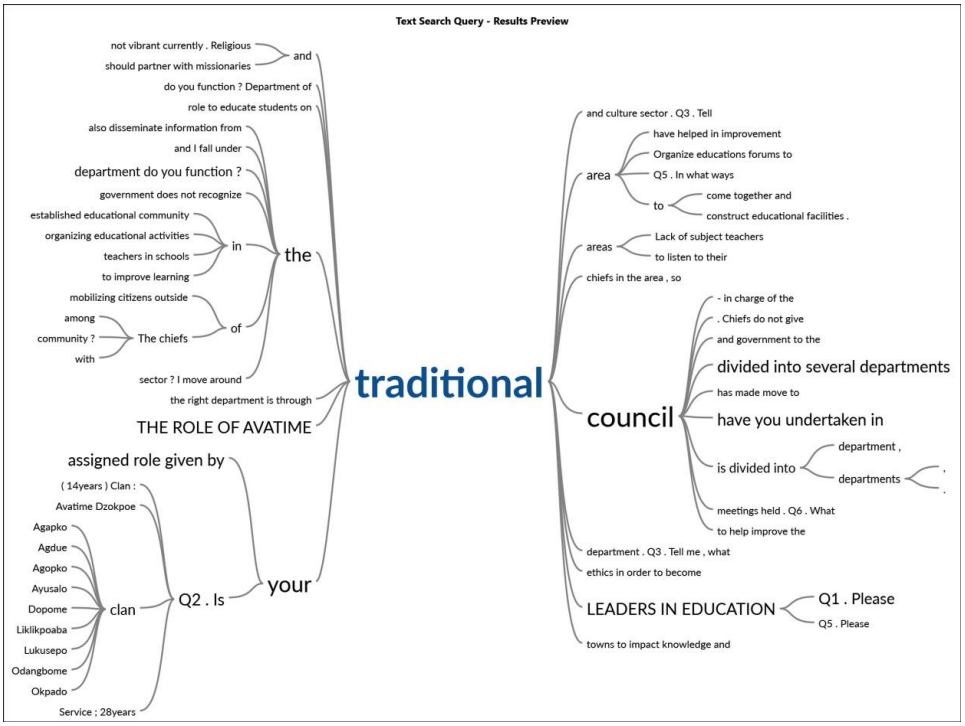
I used NVivo 12 qualitative software to code, organize, and analyze the data acquired through semistructured interviews with Ghana's Avatime Traditional Area chiefs. The codes were created by entering the transcribed and clean data into the NVivo software from Microsoft Word. By creating the three parental nodes, or focus prompts aligned with the study research question, the NVivo software aided in coding data and creating themes. First, an automatic data coding approach was needed to analyze the data and gain insight into the analysis. Using NVivo, I conducted word queries to create the most used words (word cloud) and a word tree. Figures 1 and 2 show the word cloud and word tree, respectively.

Figure 1

Thematic Word Cloud

Figure 2

Word Tree



I changed the coding approach to include theory-driven and data-driven approaches to thematic analysis in the topic generation. I began the theory-driven process by evaluating the research question with the interview instrument to build the three parental nodes. Second, I used the data-driven approach to analyze the participants' responses alongside each parental node to produce master codes. I coded the participants' answers to create categories and subcategories, developed clusters, and labelled the clusters to make the themes.

The process helped to identify the overarching codes established under each parental node or "focus prompts". The clustered codes or categorized codes constituted the overarching themes, labeled for their interpretation. There are six major themes that arose from the parental nodes.

Evidence of Trustworthiness

In qualitative studies, trustworthiness implies how individuals can best trust research findings – trustworthiness argues if research findings are "worth paying attention to" (Lincoln & Guba, 1985). Thus, in ensuring research finding meets trustworthiness, it must satisfy these four criteria: credibility, transferability, dependability, and confirmability (Elo et al., 2014; Korstjens & Moser, 2018).

Credibility

Observing participants for an extended period during a field survey or interview is required for credibility. Credibility takes time to become acquainted with the setting and context, verify for mistruths, gain trust, and become acquainted with the data to obtain rich data (Korstjens & Moser, 2018). The study's volunteers must be precisely and

openly recognized (Elo et al., 2014). Thus, I recruited volunteer participants that were willing and eligible. Participants were probed or asked follow-up questions to get a detailed response to the questions provided to them as described in the semistructured interview guide. More importantly, I observed the participants for a long time to determine and decode their nonverbal communication with their responses, and in any case, to ensure that the answers were accurate and precise.

Credibility is also concerned with the data's ability to address the desired focus (Polit & Beck, 2012). As a result, the researcher should think carefully about obtaining the most appropriate data for content analysis (Elo et al., 2014). Within this context, data were collected from each participant on a different schedule, such as another day, time, and place, on the same phenomenon, using the same semistructured interview guide to ensure the reliability of the research findings. Ensuring that I captured all points communicated were appropriate. Also, I recorded the participants' comments or perceptions in an audio device and a jotter. I transcribed, coded, estimated, analyzed, and so the data in such a way that my personal opinions did not influence the data collected or the study's outcome – the participants' perceptions were accurately accounted for and analyzed carefully as reported.

Transferability

The term "transferability" means the ability to extrapolate, based on the assumption that results can be adapted or applied to different contexts or groups (Elo et al., 2014). According to Lincoln and Guba (1985), the researcher is accountable for supplying detailed descriptions so that people wishing to apply the findings to their site

can assess transferability (Nowell et al., 2017; Shenton, 2004). To this end, the study's methodology and conclusions were well described and documented to assist future researchers in applying it to a different environment setting or repeating it in the same context, with similar results. A description that is used to sufficiently describes the event and context to enhance readers' understanding and application to a different setting or repeat it in the same context by another researcher. The process is referred to as a "transferability judgment" (Korstjens & Moser, 2018, p. 122).

Dependability

Data dependability refers to the data's consistency across time and under various settings (Elo et al., 2014). Moretti et al. (2011) urged for the principle and criteria for sample selection and details of the participants' primary features to be written to ensure the study's transferability to another environment. For this study, the strategy and data collecting criteria were succinctly followed as stated in the methodology. This is to satisfy the dependability criterion for the study outcomes (using the purposive sampling technique to select chieftains of at least 5 years as participants). This is predicated on such chieftains possessing sufficient knowledge or experience of the office's duties and responsibilities.

Confirmability

Conformability refers to objectivity, or the ability of two or more independent persons to agree on the correctness, relevance, or interpretation of facts (Elo et al., 2014). The data must accurately represent the information provided by the participants, and the inquirer's interpretations of those data must not be made up (Polit & Beck, 2012). The

study's conformability ensures that the data analyses are identical to the data obtained by participants and is effectively analyzed without being impacted by personal perceptions or over-interpretation. Coding – parental nodes, master coding, and data theming with the study research question and/or study phenomena – helped nurture this. As a result, the data and its analysis were free of the researcher's manipulation, resulting in an accurate outcome or a representative of participants' experiences, ideas, conditions of inquiry, and result – texts (40 words) in quotation or block (more than 40 words) were extracted from participants' transcribed texts to connect the data with the study result as well as the data's richness. This makes it less stressful for another researcher to follow the study decision trial (Thomas & Magilvy, 2011).

Results

This case study explored education policy in Ghana and the role of Avatime Traditional Leaders. The study employed a case study research design to gather and analyze data. Based on the review of the research questions, interview guide, and my jotters, there were two parental nodes or "focus prompts," generated from the data analyzed. Under each of the two focus prompts, I established codes and three emergent themes. Table 2 below displays the arrangement of the parent nodes, emergent themes, number of codes attached to each emergent theme and the number of references coded for each emergent theme.

The study research question provides the background for exploring the participants' perceptions and explaining the research findings: the two focus prompts – perceived roles and perceived limitations. The six emergent themes were discussed under

each focus prompts, and codes (participants' responses) were presented to support the discussion. The references are either in quotation (less than 40 words) or block (40 words and above).

Table 2

Overarching and Emergent Themes

Focus prompt/ parent nodes	Emergent themes	Files	References
Perceived role	Advisory/dissemination of information	9	40
	Resource mobilization	10	28
	Welfarism and policy support	6	9
Perceived limitations	Lack of resources	5	11
	Exclusion of chiefs from policy making	5	6
	Legislation/political influence	5	7

Emergent Theme: Advisory Services/Dissemination of Information

Chieftains primarily gave advice on education to the populace in Ghana Avatime Traditional Area. Chieftains counselled parents in the rural areas on the importance of providing education to their children. According to the respondents – participant 003 explained that "chieftains are educating parents to send their wards to schools to help their wards have basic education". Participant 010 stated that "chieftains appeal to the clan members to support their wards to attain education to the highest level". Participant 006 said that "chieftains talk to the community in taking maximum advantage of educational opportunity provided by the government to send their children to school". Participant 007 noted that "they meet and advise the clan people about the importance of education".

Information dissemination is a vital avenue for chieftains to participate in the education system of the region. The communities must communicate or support policies from the central government, the regional level, the traditional level, or any developmental agenda concerning schools or education must be shared and supported by the communities. Thus, chieftains utilized every formal gathering to sensitize information with the locales – the clan heads, parents, and other meeting attendees of any educational development. They also visited the schools to mobilize both students and staff in reiterating such policy development and garner resources at abiding or meeting any needs attached. Participant 008 said that "we make sure that educational policy developments are disseminated to relevant areas". Participant 010 stated that "chiefs communicate information by organizing the area's citizens to relay educational policy updates from the authorities – governments or traditional constituted". Participant 006 commented that "they relay education related information from the divisional council to the township". In furtherance, chieftains usually communicate with school authorities. Participant 003 explained that "communication is through heads of institutions and assembly members". Participant 007 answered that "they have meetings with the school heads".

Ghana Avatime Chieftains participated in the education system by monitoring teachers' activities in various schools. This role's performance is to observe and oversee teachers and students' adherence to any policy implementation and ensure that schools' primary objectives are followed and not misplaced for other interests. According to the respondents - participant 009 responded that "they visited the various schools to listen and address both teachers and students' complaints". Participant 005 remarked that "they

are meeting with the teachers to observe and access their teaching efforts in various schools".

Emergent Theme: Resources Mobilization

Chieftains donate and mobilize resources such as land, furniture, communal labor, and money for a school building in supporting governments' provisions for educational infrastructural development in the Avatime area. According to the participants – participant 005 explained that "as a member of the Avatime land commission, I have issued about 50 acres of land to the established educational community in the traditional area to construct educational facilities. Recently, I contacted the chain saw operator to supply timber for the construction of furniture for the school children". Participant 001 said that "they aided in the reconstruction of an education facility, health centre, and electricity. He further stated that he extended help to the education system at Fume since educational performance there was low". Participant 004 responded that "we use our resources to assist in the development of schools in the community -- e.g., by providing teaching and learning materials". Participant 005 remarked that "I have witnessed that education in Avatime community is improving because there has been the establishment of educational structures co-sponsored by the traditional authorities."

The organization of public forums for targeting personnel services was of primal importance to educational development. Services of experts or technocrats in education, education policymakers, parents, teachers, and students sought to improve education in rural areas. According to the participants – participant 010 remarked that "I help organize reforms to discuss on ways to improve teaching and to learn in the area". The participant

emphasized that the “forum is to guide the community’s people on ways to develop the educational sector of the community”. Participant 009 uttered that “chieftains helped establish an educational committee that helps improve the educational system in the community by discussing and addressing the needs of the people of the community”. Participant 005 noted that “they established education committee for the local educational development”. Participant 008 affirmed that “they organize education forums to discuss ways to improve teaching and learning.”

Chiefs provided financial, study materials, and scholarship opportunities to students, exceptionally high performing students who were challenged financially or lacked good sponsorship to meet their needs for studying. At the same time, the supports induce high morale into the education system. Participant 005 said that “they mobilize funds for needy but brilliant students to support their education and encourage them into education instead of other ventures such as learning a trade”. The participant furthered that “in our collective efforts to solicit funds and beds for kindergarten, my role is to mobilize funds outside the district through the network I have created since I am the head of education”. Participant 002 stated that “I freely provided mathematics textbook which I wrote to students”. Participant 004 noted that “they provide teaching and learning materials for the schools in the community”. Participant 009 added that “the chiefs of the traditional area have helped improve the educational system by providing teaching and learning materials”.

Further evidence revealed that chieftains gave supports to cushion/support teachers’ efforts by creating enabling environment for students teaching and learning

needs during holidays or sessional breaks. This approach by the chiefs was to facilitate the educational performance of the students at the locale. The participants – participant 010 answered that “they are partaking in the organization of vacation classes for the final year students in the junior high and senior high schools for teaching students how to answer examination questions”. Participant 002 remarked that “chieftains support organization of extra classes for students during vacation which helped the students to rise from 0% performance to 100%”. Participant 003 replied that “they are involved in organizing educational activities in the traditional area”.

Emergent Theme: Welfarism and Policy Support

Chiefs provided incentive packages, including welfare packages, to ensure that the Avatime area is attracted to teachers relative to other regions in the country. In achieving this objective, chieftains formulate policies and lead efforts in increasing teaching staff welfare in all schools. According to participant 003, “they are providing accommodation to newly posted teachers to the area”. Participant 008 commented that “chieftains organize inter junior high school competitions to boost morale for learning in the traditional area”. Participant 005 noted that “chieftains established the education sports and tourism”. In addition, chieftains participated in education policymaking by legislating or deliberating on school policies support for implementation, which catalyzes schools’ growth. According to participant 002, “one-way policies are communicated with the right department is through traditional council meetings”. Participant 001 corroborated that “chieftains gathered supports for education policy implementation at their general meeting to churches and the community”.

Emergent Theme: Lack of Resources

Data collected exhibited a lack of resources as the most severe limitation chieftains suffered. Specifically, financial resources have been grossly inadequate or scare the chieftains to perform their roles in the Ghana Avatime Area. Chiefs had no economic power to support school-related projects or programs that could elevate the school infrastructural standard, boost students' morale to increase academic performance, and increase the supply of teaching and learning materials in schools in their communities. Thus, some participants noted the essential need for resource allocation to chiefs to enhance their ability to function and help communities promote educational standards and support government education policy. Participant 001 responded that "chieftains lack resources to encourage stakeholders to assist the community in solving developmental problems in the town. Inadequate resources have hindered important policy decisions geared towards education sector development and are often left unattended or ignored. Participant 002 replied that "inadequate funds could not make my duty materialize in its full capacity". Participant 004 furthered that "we use our resources to assist in developing schools in the community, e.g. by providing teaching and learning materials". Participant 010 emphasized that the major limitation is "financial issues: chiefs do not have funds to hold meetings with the sub-chiefs. Therefore, chiefs do not give their maximum best to the chieftaincy due to lack of resources and motivation".

In continuation, the financial constraint restricted chieftains from complementing governments' efforts at recruiting and appointing competent and qualified subject teachers to schools in the community. Thus, even though chieftains were aware of the

challenges impeding the growth educational system in Ghana Avatime Area, they were stiffly battled with finance or had no money to meet the needs. According to participant 003, chieftains realized a “lack of subject teachers to teach a specific subject to students selectively. This results in one teacher teaching all the subjects”.

Participant 002 explained that

> due to government’s ineffective decentralization system, particularly in the education sector, adequate teachers are not posted to my constituent. Rather, the government at the central level keeps posting teachers to places where teachers are more than enough. Also, vacancies created by transferred teachers are not readily replaced, leading to a staff shortage and ineffective teaching and learning environment”.

However, these concerns have received little or no intervention from the chieftains due to their resource’s constraint.

Emergent Theme: Exclusion of Chieftains from Policy Making

Joshee and Goldsburg (2005) postulated the consequences of excluding the minorities or the grassroots from policy formulation. The failure of most policies that negatively affect those intended to help results from a lack of consultations at the grassroots and therefore argue that formulation of policies must be holistic, capturing all individuals to who the policy intended to benefit. Data collected exposed this fundamental weakness which Joshee and Goldberg referred to as a challenge to development. According to the participants – participant 002 said that “government does not give a listening ear to the views and opinions of the chiefs. Government only supports

paramount chiefs leaving out the divisional chiefs who are leaders of the citizens of respective towns". Participant 009 corroborated that the "government does not recognize the traditional chiefs in the area, so it does not provide them with any assistance."

Participant 005 stated that "government does regard chiefs as developmental partners as there is no channel of communication to contribute to policy formulation. Most government policies are not designed with community involvement; hence, there is a refusal to take immediate action on the path of the government to support chieftains' recommendations on education. We, therefore, rely on community supports".

Emergent Theme: Legislation/Political Influence

Evidence revealed that the various educational legislations and political influence have a toll on roles chiefs can play to enhance academic development in Ghana Avatime Traditional Area. The participants – participant 005 commented that "the legislation in education do not enable the chiefs to be involved in policymaking". Participant 010 said that "political affiliation brings division among the chiefs of the traditional council". Participant 008 explained that "chieftains' policies do not reach the government for execution (Political bureaucracy)". Thus, while traditional leaders are respected as the custodians of customary rites and traditions around which communities revolve, the concept of modernization and democracy has hinged the chiefs to bow to specific governmental legislation at the expense of educational development.

Unduly parental interference has further posed more challenges to chieftains' roles in education in the region. Participant 009 stated that "parental interference in chieftaincy affairs, for example, parents interfere when the chiefs want to punish

recalcitrant students in the community". The establishment of human rights institutions and their orientation to ensure civil and political rights to all, and observing individuals' inalienable rights, have created a new order that challenged and conflicted with traditional (patriarchal) leaders' roles in executing orders in the community. According to participant 009, "human rights institutions are an obstacle in disciplining stubborn students".

Summary

In Chapter 4, I presented the two focus prompts upon which the study analyses were built– perceived roles and perceived limitations to chieftains' role in the educational system of Ghana Avatime Traditional Area. NVivo qualitative data analysis software helped facilitated the coding and thematic analysis of data collected from the 13 study participants through the semi-structured interview guide. I used NVivo software to develop the codes, clusters, and emergent themes. Chapter 5 focus on interpreting the findings, limitations of the study, recommendations, implications for social change, and conclusions.

Chapter 5: Discussion, Conclusions, and Recommendations

Introduction

The purpose of this study was to determine and document how chieftains in the Avatime Traditional Area perceive that their participation and roles in government education reform will improve the region's education. The study results were drawn from an in-depth analysis of how traditional leaders in Ghana's Avatime Traditional Area contribute to education policymaking efforts. I investigated and documented traditional leaders' engagement in education policy creation at the local level to determine the acceptable role for chieftains in education policymaking.

I conducted a case study to gather and analyze data to identify themes. The identified themes formed the basis for conclusions and recommendations about the local educational system and the roles traditional authorities play in the system's development. According to Campbell (2015), a case study is an intensive investigation of a single case to reveal the findings to a larger class of the population or cases and "provides an in-depth understanding of situations and meanings for those involved" (p. 201). A case study encourages intimate collaboration between a researcher and study participants, fostering the exchange of experiences about the phenomena under investigation. The interview process enables participants to discuss their perspectives and allows a researcher to better understand the participants' activities (Baxter & Jack, 2008).

I collected data through interviews with 13 chieftains in Ghana's Avatime Traditional Area for my case study. Participants were purposively chosen from the study's geographic area. Following data collection, I used NVivo qualitative software to

perform data treatment—data cleaning, transcription, coding, and clustering—using a theme approach to data analysis. I created the two parental nodes, or focus prompts, of perceived roles and perceived limitations under the research question. NVivo software assisted in coding and creating emergent themes by generating subthemes, categories, and subcategories and clustering them.

I carried out this research to fill a gap in the body of knowledge about Ghanaian education policy and the role of traditional leaders. A purpose of the study was to raise awareness about traditional leaders' roles in forming and implementing education policies in Ghana. I sought to address traditional leaders' persisting constitutional restrictions, which have resulted in chieftaincy having little or no involvement in education policy reform in Ghana.

The findings revealed that chieftains play an active role in educational performance in their communities by counseling families or parents on the value of education for their children and encouraging them to take advantage of education opportunities provided by the government. Chieftains also contribute to the region's education system by communicating and supporting policies and development plans from the central and regional government that affect schools or education in the communities.

Interpretation of Findings

The research findings corroborate, disprove, or advance knowledge in the discipline through a comparison with peer-reviewed literature. I also analyzed and interpreted the research findings within the study's theoretical framework of social justice in planning.

In Context of Peer-Reviewed Literature

In comparison to evidence in the peer-reviewed literature presented in Chapter 2, I discuss how the study's findings confirm, disconfirm, or advance knowledge in the discipline. Traditional leaders are clan heads whose chieftaincy nomination is independently decided to be constitutionally installed. Chieftains are legislated to exercise formal authority in their prospective jurisdictions. According to Article 27 of the 1992 Constitution of Ghana, a traditional leader is "a person, who, hailing from the appropriate family and lineage, been validly nominated, elected or selected and enstooled, enskinned or installed as a chief or queen mother according to the relevant customary law and usage" (Baffoe, 2017, p. 11; Kwame, 2012, pp. 1-2). A chief is a "person elected or selected under customary usage and recognized by the government to wield authority and perform functions derived from tradition or assigned by central government within specified areas" (Kwame, 2012, p. 1). Traditional leaders are "rulers who have power by their association with the customary mode of governing a place-based community" (Baldwin, 2016b, p. 21; Baldwin & Raffler, 2017, p. 2). Traditional leaders or chiefs are individuals who govern and participate in the affairs of villages, towns, and countries, but their appointment is made outside the state's jurisdiction, preferably by their communities (Baldwin & Raffler, 2017; Murtazashvili, 2016; Ntsebeza, 2005).

The study findings confirm that traditional leaders are exempt from democratic governance and any form of policymaking, including education policy development. There is no provision in the constitution for chieftains to play a direct role in existing

democratic government policy measures to enhance educational outcomes. A clear mandate or consistent expectation of all chiefs is problematic. For example, according to Participant 002, “Government does not give a listening ear to the views and opinions of the chiefs. The government only supports paramount chiefs, leaving out the divisional chiefs who are leaders of the citizens of respective towns.” Participant 009 corroborated, “Government does not recognize the traditional chiefs in the area, so it does not provide them with any assistance.”

As a result, a constitutional clause enacted in Ghana in 1992 limited and reduced traditional chiefs’ obligations at the grassroots to little or no explicit national development assignment. There is no provision for conventional authorities to participate in the formation of government policy and decision making in education development. The role of the chieftains is to provide advice to the government on traditional institutions and customary law (Bewiadzi, 2017; Mijiga, 1998).

The study findings also show that traditional leaders play no role in developing educational policies, yet they play unconstitutional roles in supporting academic development. Chieftains are involved in educating the public about the importance of education, facilitating educational policy awareness, and monitoring teachers’ activities. Participant 010 stated, “Chieftains appeal to the clan members to support their wards to attain education to the highest level.” Participant 007 said, “They have meetings with the school heads.” Participant 010 explained, “Chiefs communicate information by organizing the area’s citizens to relay educational policy updates from the authorities—governments or traditional constituted.” Participant 005 remarked, “They are meeting

with the teachers to observe and assess their teaching efforts in various schools." As a result, Ghana's traditional leaders are nonstate representatives, and their contributions to grassroots educational development are many and underappreciated (Bewiadzi, 2017). Traditional chiefs are the rural community's progressive academic development movement (Bewiadzi, 2017; Boateng & Afranie, 2020; Seini, 2006). Chiefs serve as educational advocates, interpreters, and disseminators of government programs to rural residents, particularly advocating equal access to education for the rural community and access to education in areas of difficulty (Boateng & Afranie, 2020).

The study findings show that chiefs provide and mobilize resources for staff and students to create an enabling environment for enhancing the quality and delivery of teaching and learning activities to improve students' academic performance in rural areas. Chiefs offer bursaries and scholarships to high-achieving students and kids from low-income families and promote employee welfare. Confirming this, Participant 005 explained, "As a member of the Avatime land commission, I have issued about 50 acres of land to the established educational community in the traditional area to construct educational facilities." Participant 005 revealed that he also instructed a chain saw operator to supply timber for the construction of "furniture for the school children." Further, Participant 005 said, "They mobilize funds for needy but brilliant students to support their education and encourage them into education instead of other ventures such as learning a trade." According to Participant 003, "He and his community provided accommodation to newly posted teachers to the area." Participant 008 commented, "Chieftains organize inter junior high school quiz competitions to boost morale for

learning in the traditional area." According to Boateng and Afranie (2020), traditional authorities' activities toward improving Ghana's education quality and delivery include establishing scholarship programs, en masse support for educational infrastructure provision, such as building classroom blocks, purchasing computer sets, equipping libraries with textbooks for teachers and students, and constructing bungalows for teachers.

In Context of Theoretical Foundation

The research findings confirm that chieftains have no legal right to formulate education policy with the central government and its agencies. Based on Joshee and Goldberg's (2001, 2005) theory of social justice in policymaking, an extensive literature search on the topic revealed few studies on the specific statutory contributions of traditional leaders or chiefs in Ghana to education policy reforms aimed at improving the country's education system. According to participative policy analysis and social justice theory, government and officials dominate policy formulation and practices. According to Participant 002, "Government does not give a listening ear to the views and opinions of the chiefs. The government only supports paramount chiefs, leaving out the divisional chiefs who are leaders of the citizens of respective towns." Participant 005 commented, "The legislation in education do not enable the chiefs to be involved in policymaking." Participant 008 explained, "Chieftains' policies do not reach the government for execution [political bureaucracy]." Thus, many policies formulated have perpetuated inequities in the areas they seek to address, such as the education sector, due to a lack of sustained involvement of individuals from diverse cultures to contribute their opinions to

policymaking, particularly individuals who are most affected by the issue (Joshee & Goldberg, 2001, 2005).

The research findings extend knowledge in the discipline by confirming that chieftains engage in nonstatutory inclusive, participatory education policy formulation with education actors such as teachers, students, parents, and technocrats to generate educational development initiatives grassroots level. According to the participants - participant 007 stated that “they have meetings with the school heads”. Participant 010 remarked that “I help organize reforms to discuss ways to improve teaching and learn in the area”. The participant emphasized that the “forum is to guide the community’s people on ways to develop the educational sector of the community”. Participant 009 uttered that “chieftains helped establish an educational committee that helps improve the educational system in the community by discussing and addressing the needs of the people of the community”. Participant 005 noted that “they established education committee for the local educational development”. Participant 008 affirmed that “they organize education forums to discuss ways to improve teaching and learning.” Thus, as postulated by citizen governance – a variation of Joshee and Goldberg’s (2001, 2005) theory social justice in policymaking – these findings demonstrated how to combine education development players for participatory policy formation in Ghana. The fifth theory advocates those ordinary persons should be allowed to create and implement programs such as education. A random group of individuals should be chosen to assume governance obligations alongside elected officials to achieve these demands. In contrast, a subgroup of the group (governing committees) should be assigned responsibilities in a particular policy field.

Specific concerns would be given to the appropriate governing body, which would decide on policy action and implementation, and ultimate decisions on any issue might be debated or mediated between competing parties or interests (Thomas, 1999). Following that, policy analysts will issue a communiqué to the governing authorities to notify them of the deliberations to make an informed conclusion (Joshee & Goldberg, 2001, 2005).

The research findings confirm that parents' unnecessary intervention or distrust in chieftains' decisions, chieftains' political affiliation, and a lack of resources are the limits and problems that affect chieftains' participation in education policy development the grassroots level. These issues are still unresolved, and they have hindered chieftains' efforts to influence education policy in Ghana's Avatime Traditional Area. For instance, participant 010 shared that "political affiliation brings division among the traditional council chiefs". Thus, the findings support Joshee and Goldberg's (2001) theory that the lack of trust and communication that exists within and outside of certain groups' members and between minor and dominant groups should be addressed while advocating for the participation of underrepresented groups in policy processes involving "uncrystallized" issues that are closely linked to their identity.

Limitations of the Study

The trustworthiness limits encountered during the investigation are like those outlined in Chapter 1. Because there was little to no internet facility available or its accessibility to the chieftains, I was not able to conduct a thorough member checking process for additional verification exercises. The recording device's quality to accurately capture what was recorded or played for documentation without gaps sporadically

disrupted the transcribing of data obtained. Since the study's focus includes towns in Ghana's Avatime Traditional Area, extending the study to Ghana's urban areas would be counterproductive. For example, a significant metropolitan neighborhood in the heart of the government seat may be less likely to gain from the current study. As a result, because study data may not be transportable to different geographical regions, this sample-to-population relationship can be restricted. However, the study's trustworthiness gave appropriate weight to improve the study's validity, reliability, conformability, transferability, credibility, and dependability. The evidence establishes a solid platform for the study's replication in another Ghanaian region.

Recommendations

I outline recommendations for future research based on the current study's strengths and limitations, in addition to scholarly literature on the topic.

Recommendations for Further Studies

This study focused on education policy and the role of traditional leaders in Ghana Avatime Traditional Area. The researcher limited the study's approach to a case study research design to examine and document the study's research question in terms of transferability. In the process, volunteer chieftains in Ghana's Avatime Traditional Area were selected about their thoughts on the studied phenomenon. As a result, it is believed that the research findings are sufficient to inform future studies targeted at exploring and documenting the study phenomenon in other parts of Ghana. To this purpose, different study designs like ethnography, phenomenology, and grounded theory should be considered in future investigations.

As a way forward, future studies could be upgraded whereby researchers could form inferences from the current study's demographic profile, which portrays volunteer participants as primarily educated individuals who have made significant contributions to Ghana's education development as teachers. As a result of this conclusion, future research should examine different variants or combinations of qualitative data gathering methods, such as focus group discussion, individual interview, document review, and participant observation, to enrich data collection for a robust study. The practice can nourish such research by generalized across more significant populations with varying backgrounds or socio-demographic features. Considering this, I suggest that future studies select alternative variants or a combination of these methodologies for researching various regions.

Furthermore, given the importance of chieftains in governance and educational development in the Ghana Avatime Traditional Area and citizens' perceptions of chieftaincy institutions as undemocratic, future research should consider how to integrate chieftains into modern governance structures to enable them to contribute to national development, particularly Ghana educational development, to achieve a holistic and coordinated approach

Recommendations for Practice

The research findings revealed that traditional chiefs are often highly effective in organizing local forums that attract high levels of community contributions and compliance and thus presents chieftains' institutions as a vital authority for achieving governmental goals. As a result, strategic legislation that allows chieftains to actively

participate in governance activities, particularly education policymaking at the communal level, should be enacted to enable chieftains to communicate with citizens and collect their opinions and concerns on national issues as education. This shows a bottom-up approach to governance and/or provides a good communication channel for holistic policy proposals and representation that helps the country achieve its goals. Policymakers should plan and manage chieftains as recommended by the theory of social justice in policy making as discussed herein.

Non-state actors such as Ghanaian chieftains or traditional leaders are important in grassroots development, particularly in education. This is demonstrated by the amount to which they are embedded locally, particularly their position as intermediates between citizens and the state, which positively impacts government educational development performance. Thus, it is now advocated that chieftains be included statutorily in committees or delegations that establish policy measures for Ghana's academic growth.

Implications

The possible implications for positive social change at the individual, family, community, organizational, and societal/policy levels, as well as methodological and theoretical implications, are addressed here.

Methodological and Theoretical Implications

According to the Ghana Constitution of 1992, chieftains were restricted from formulating education policy in the Ghana Avatime Traditional Area. Further evidence revealed that traditional leaders were critical to achieving national educational goals – chieftains took on unofficial roles in facilitating academic development at the communal

level, such as organizing public forums with education stakeholders, advising clans on the importance of children's education, and donating resources to improve education facilities, among other things. As a result, these findings have implications for future research that may use Joshee and Goldberg's theory of social justice in policymaking to investigate the roles of chieftains in Ghana education policy. The study also adds to the body of evidence supporting a case study research design to investigate the study phenomenon to develop a comprehensive policy proposal for Ghana's educational growth.

Positive Social Change

I investigated the role of Avatime Traditional Leaders in Ghanaian education policy in this study. It aimed to document how chieftains in the Avatime Traditional Area believe their participation and roles in government education reform will improve the region's education. As a result of this research, I identified the importance of chieftains' participative leadership in social and communal activity. According to Bhan et al. (2020), being empowered, acknowledged, and interested in achieving create joy and social change. Since traditional leaders' engagement in education policy formulation is unavoidable in Ghana, chieftains should collaborate with other stakeholders in education development efforts to build a comprehensive policy to meet the country's educational goals.

Policymakers may utilize the study's findings to develop new policies to engage chieftains and enhance the performance of staff and students. For example, raising awareness about ageing school infrastructure and how to raise resources to rebuild or

renovate it, improving staff welfare, and providing bursary and scholarship opportunities to exceptional high-performing students, less privileged students, or financially constrained students, are all important for student success and educational development in the region, and by extension, Ghana. Evidence of chieftains' involvement in collaborative education development will increase the likelihood of developing new ties between students, teachers, parents, and traditional leaders for Ghana's educational development advantage.

Conclusion

Traditional leaders' exclusion from education policymaking has depoliticized education in Ghana, with political parties playing a vital role in policy reform (Braimah et al., 2014). As a result, education policy reform is now filtered via the ideological lenses of political parties and reflected in their parochial party manifestos. Many individuals, particularly students, parents, and private bodies, have been disappointed by the government's inability to include grassroots leaders in education policy change due to the government's failure to include grassroots leaders in education policy reform (Poku et al., 2013). Therefore, it is safe to assume that including traditional leaders in education policy creation will continue to promote the achievement of national educational goals and objectives for the foreseeable future.

Sufficient for this context is the enormous non-statutory role traditional leaders play in improving education development at the communal level, such as organizing public forums with stakeholders in education, giving clans advice on the importance of children's education, and donating resources to improve education facilities. These

initiatives are critical in interacting with the public to establish a comprehensive policy reform to address Ghana's educational growth difficulties. Policy actors at the lowest level, such as community or grassroots leaders, have educational ideas to transmit to appropriate bodies to establish a comprehensive education policy reform for a better education system (Kumi & Seidu, 2017). Given the current state of uncertainty, the research findings demonstrated that traditional institutions are dependable for inclusion in the formation of long-term education policy development.

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Appendix A: Participant Invitation Letter

The Chairman,

Amedzofe/Vane/Gbadzeme/Dzokpe/Biakpa/Dzogbefeme/Fume

Traditional Council,

Avatime Traditional Area.

Dear Osie Adza Tekpor VII,

Education in Ghana is perhaps the most important path to a happy and healthy life. My name is Hubert Akrong. I am a Ph.D. scholar of Walden University. I write to seek your approval for the conduct of my doctoral research work. The consent is to invite chiefs in your district to participate in the semi-structured interview for my doctoral research - Education policy in Ghana and Avatime traditional leaders' roles. This research is a need as part of the requirements for the Ph.D. degree award at Walden University.

For the research activities, I will be interviewing traditional leaders (chiefs) in Amedzofe/Vane/Gbadzeme/Dzokpe/Biakpa/Dzogbefeme/Fume traditional council on the phenomenon of the study – their role on education policy in Ghana. The interview will require the interested or participating chief to:

- discuss his or her contributions directly or indirectly to the political, educational policy development at the community level suggest roles chiefs can perform statutorily for the improvement of educational outcomes in the area

- accept to be audio-recorded during the interview scheduled for almost one hour.
- agree to abide by the COVID-19 protocols as laid down by the Government of Ghana

As the researcher and interviewer, I am obligated to the research ethics, which I signed or agreed, under the appropriate authority – Walden University, to keep confidential the interviewee information and response. For a chief to be eligible for this study, the participating chief must have had at least five years of chieftaincy. Thus, the total number of participants targeted for the study is seven chiefs. However, additional two participants in each traditional council could be considered for data saturation.

Any participating chief who possesses technological know-how, internet service, laptop, phone, and signified interest in a virtual interview for the study would be considered for it on Skype, WhatsApp, or Zoom video platform prevailing global health emergency – COVID-19. However, participating chiefs with little or no access to internet service, technological know-how, and laptop will be considered for a phone or face-to-face semi-structured interview with strict compliance to COVID-19 measures.

Every participant in the study will be given, read, understand, and signed the study's participant agreement. The participant agreement will detail the rights of the study's participants and the researcher/interviewer's obligations to the participant/interviewee during and after the conduct of the study under ethical conduct for doctoral research of the Faculty Board of Walden University.

The study's participants will be communicated with the study's findings. The findings support advocacy efforts for the constitutional empowerment of traditional leaders for education policymaking in Ghana.

Thank you,

_____

Hubert Akrong

Researcher/Interviewer

Appendix B: Interview Protocol

Dear Osie Adza Tekpor VII,

My name is Hubert Akrong. I am a Ghanaian. I am a doctoral student at Walden University. I am pleased to have you as a participant in the conduct of my doctoral research in Ghana.

Please kindly follow me to explore the below semi-structured interview questions that are meant to guide our discussion on the phenomenon of the study –Education policy in Ghana and Avatime traditional leaders' role. I sincerely appreciate your sufficient responses to the questions. I will be delighted to entertain any question you may have, at any time, during the interview. Thank you.

1. Please, tell me about yourself – gender, age, education, occupation, clan, chieftaincy title, and year of service as a chieftain.
2. Is your traditional council divided into several departments (such as education, communication, agriculture, legal) to deliver effective and coordinated activities of the chiefs? If yes, in which department do you function?
3. Tell me, what is your affiliation to a political or educational organization for policy recommendations to the government? (RQ_1)
4. What has been your role in the education sector since your chieftainship? (RQ_1)
5. In what ways do chieftains communicate education policy recommendations to appropriate authorities in their locality? (RQ_1)

6. What other assignments or responsibilities do you (chieftains) perform to your subjects in the community? (RQ_1)
7. What delegated or assigned role given by your traditional council have you undertaken in the education sector? (RQ_1)
8. In what ways do you think chieftains can contribute to improving educational outcomes in your community? (RQ_1)
9. What are the challenges confronting chieftain's policy recommendation to the governments? (RQ_1)
10. Before we conclude, do you have any experience to share regarding your activities on education development in the community?

I am grateful for your patience and responses to the questions for the successful completion of this study. Please, kindly be aware that you can reach me by phone or email for additional information, clarification, or ask me a question.

Thank you.