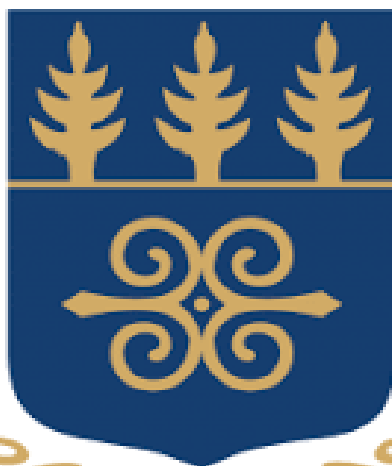


UNIVERSITY OF GHANA



FOOTBALL AS A HERITAGE ASSET IN GHANA

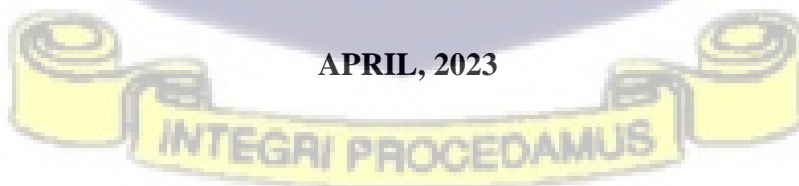
By

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(STUDENT ID: 10935863)

**THIS DISSERTATION IS SUBMITTED TO THE UNIVERSITY OF GHANA, LEGON
IN PARTIAL FULFILMENT OF THE REQUIREMENT FOR THE AWARD OF
MASTER OF ARTS (MA) IN MUSEUM AND HERITAGE STUDIES DEGREE**

APRIL, 2023



DECLARATION

I Emmanuel Kwame Yeboah author of this dissertation hereby declare that, with the exception of specific references cited, the work presented here is the result of my own research, carried out under supervision after a series of fieldwork from February to December, 2022

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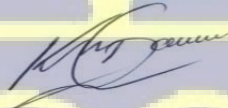


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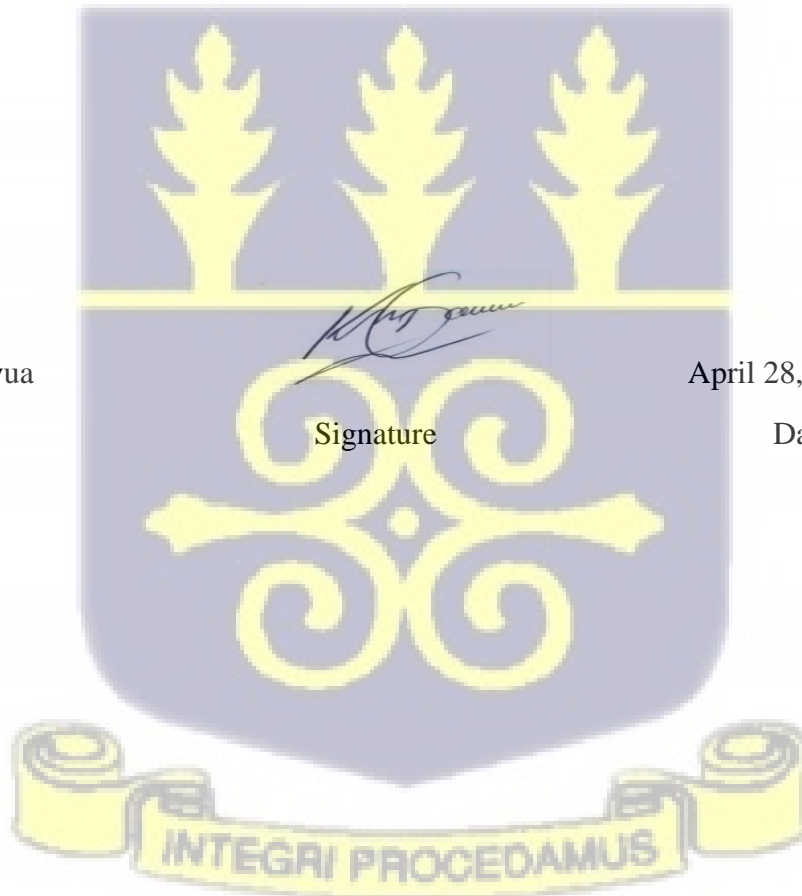
Prof. Kodzo Gavua
(Supervisor)



Signature

April 28, 2023

Date



DEDICATION

This work is dedicated to Veronica Anorkwah, Kwaku Osei Yeboah and Susana Serwaa Yeboah.



ABSTRACT

The discourse on heritage documentation in Ghana has mostly focused on chieftaincy regalia, migration, slavery, among others. However, little has been done when it comes to sports heritage in Ghana. This research thus documented, and analysed the heritage value of football in Ghana in relation to names, emblems, songs, and supporters of football clubs. Using an eclectic approach comprising of oral traditions and archival search, the study revealed that there is a close relationship between football and heritage. The research has generated data to suggest that football and its associations are mediums through which groups of people, including supporters, local communities, and industries memorialize and make reference to their history and assert peculiar identities. Also, the study brought to light that emblems of football clubs are symbols of boldness and braveness to the clubs. Similarly, the study shows that football clubs are prestigious; some serve a reverence to great men and women whose sacrifices have enhanced the life conditions of people. In short, this research has shown that the sport of football is embedded with diverse heritage as evident by names, songs, and emblems of football clubs. The sport of football is a powerful voice and platforms for communities to construct, assert, and express identities.

Despite these heritage values embedded in football, the study recommends that football clubs should embark on education among their supporters to let them understand what the clubs stand for. This, I argue will help prevent hooliganism in football, thereby safeguarding the heritage values of football.



ACKNOWLEDGEMENT

I thank the Almighty God for granting me strength and understanding to successfully carry out this research. I also express gratitude to the Andrew W. Mellon Foundation for funding my scholarship, including the research towards this work, through the Remaking Societies, Remaking Persons (RSRP) Supranational Forum.

My utmost gratitude and appreciation go to Prof. Kodzo Gavua, my supervisor, for his guidance, encouragement, and suggestions toward the completion of this work. Many thanks to Prof.

Benjamin Kankpeyeng, Dr. David Abrampah, and Faculty at the Department of Archaeology and Heritage Studies for their ideas and support to enrich my work.

I also acknowledge the support of Hon. Antwi Boasiako and Hon. Akuamoah Boateng for their interest in my academic work.

Football Administrators, football journalist, and supporters of football clubs, notably, Accra Hearts of Oak, Kumasi Asante Kotoko, Aduana Stars, Cape Coast Ebusua Dwarfs, and Okwahu United were very helpful in providing information for the research and I thank them all the valuable time they shared with me on numerous occasions. I also extend my appreciation to Prof. Harry Odamteen of the University of Santa Clara, California, Albert Larbi Appiah of the University of Ghana, and my siblings Rosemond Danquah, Susana Darko, Kwaku Amoah Danquah, and Jones Brobbey, for their unflinching support and confidence in me at all times.

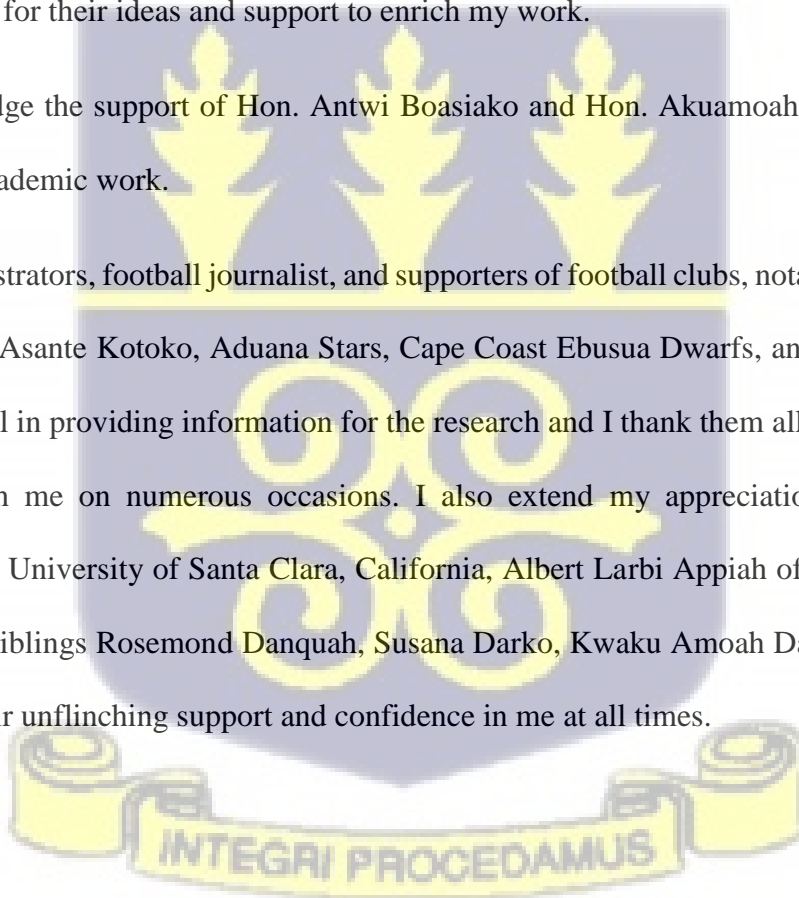
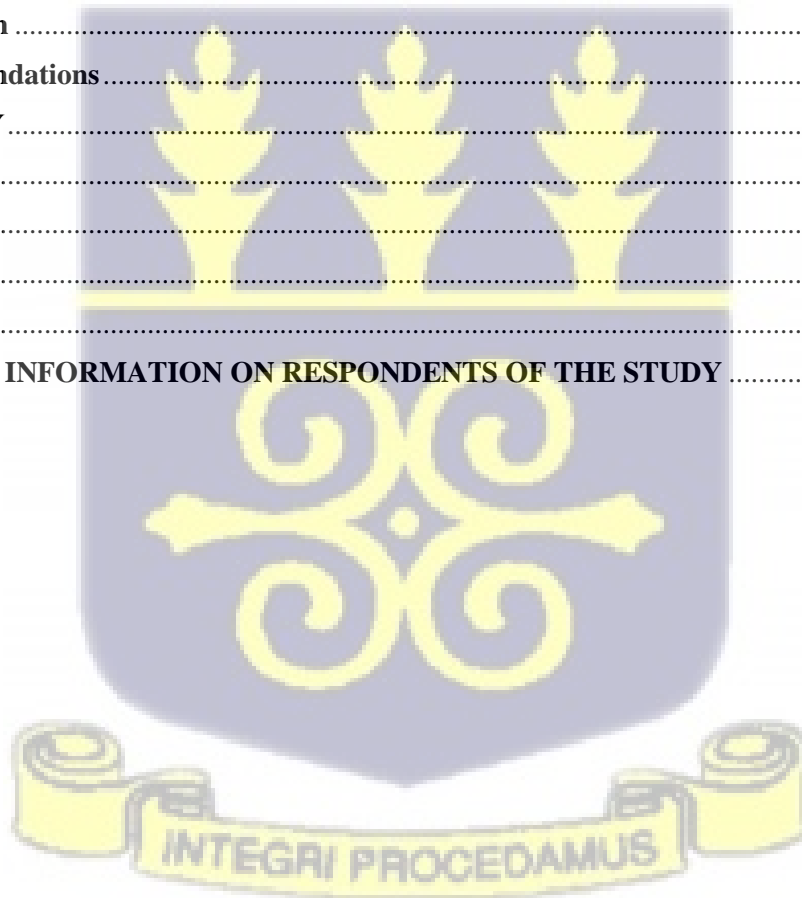


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CHAPTER ONE

INTRODUCTION

1.0 Research Background

Football was introduced in Ghana by the Europeans in the 1870s (Borquaye, 1968; Darby, 2013). It was first played in Cape Coast from where it spread to Accra. The game was a leisure sports at the time. European merchants who had by then established themselves in most of the coastal towns with forts and castles used to play the game at their leisure time with the indigenous people. The Ghanaians eventually embraced the game and they indigenised it to be part of the heritage assets of Ghana.

Before the arrival of Europeans, Africans, especially along the Gold Coast had various games system. These games were associated with specific values, traditions and belief systems. Some of these games were associated with clan totems, songs, names, accolades, superstitions, proverbs, and other linguistics elements. (Scotch, 1961; Clignet and Stark, 1974; Barker and Mangan, 1987; McCaskie, 1992; Lumor, 2009) Heritage, according to Gimblett (1998) is “a mode of cultural production in the present that has recourse to the past” which explains that things that are transmitted from the past become part of the present. Football and other games were transmitted from the past to the present and is now a heritage asset.

Heritage assets are the cultural heritage and artistic materials that are valued by the people in communities. Football in Ghana has become important heritage asset that is valued passionately by the people. To this end most communities in Ghana have named their football clubs to reflect their identity, heritage and perceived supremacy. This thesis examines how football as a European game had become important heritage asset in Ghana which provides a sense of identity and prestige to communities that have football teams.

The names, songs, and emblems of community groups that play football, which is popular among indigenous people, frequently come from the identity and values that have been passed down to them. Football in Ghana is a high stake social contest between teams as well as fans for control of the pitch and beyond

Accra Hearts of Oak was formed in the capital city of Ghana, with the rainbow and the oak tree as its colour and identity to represent the cosmopolitan nature of Accra. Kumasi Asante Kotoko was formed in Kumasi with the porcupine as its emblem to represent Asante. Aduana Stars is a football club located in Dormaa Ahenkro in the Ahafo Region. The club represents the Aduana people of Ghana, with the fire and a dog as its logo. Brong Ahafo United has one of the adinkra symbols as its logo which represents the Bono people of Ghana. Clubs like Okwahu United, Kumasi Cornerstone and Gbewaa United were formed by the communities to represent them and their values on the national stage.

Football is considered an intangible heritage but a few still hold the view that it's a tangible heritage because of the asset, football has proven to be an inspiration for coexistence of people variable backgrounds. football promotes social cohesion and stability. Dr Kwame Nkrumah used it as a nationalist instrument to promote and whip enthusiasm among the citizens of Ghana to propagate the nation's independence. During the struggle for independence, Dr Kwame Nkrumah drew on football matches as a rallying point for nation building and Pan African Unity. He used football grounds as avenue to encourage the masses to fight for independence by urging them to resist colonial rule. Dr Nkrumah in one of his speeches said "we like sports, but we want self-government first so that we can be masters in our own country. When we get self – government, you will be amazed at what we can put into the field at next Olympics games; and you will also be amazed at the stadiums that will glorify sporting activities in the new Ghana" (James, 1977). It

was also the aim of Dr Nkrumah to use football to overcome ethnic divisions, generate a unified sense of responsibility and Ghanaianess and his Pan African ideals. He subsequently formed the national team, the Black Stars to evoke a sense of unified national pride and identity. Football was used to promote Ghana's identity on the international stage as the performances of the various national teams attracted global recognition. Example, the Black Stars playing first in the United Kingdom barefooted in 1951¹.

Football as a heritage asset has also influenced Ghana's gender relation. It has influenced a cultural shift where women do attend football matches and currently, there are national female football teams, as well various women football clubs. It is instructive that despite local people naming football clubs names in relations to their history, identity, roots, and values, some clubs have also drawn on names that emanate from European clubs. For example, Berekum Chelsea, Asokwa Deportivo and Legon City to get a sense of international recognition.

1.1 Problem Statement

A lot of scholars investigating the heritage of Ghana have focused much on Chieftaincy regalia (Kneirzinger, 2011; Boateng, & Afranie, 2020; Trotha, 1996; Boakye, 2021), migration and settlement (Anarfi et al., 2003; Kwankye et al., 2009), slavery (Miescher, 2007; Schramm, 2008; Akyeampong, 2001), advent of Europeans (Rönnbäck, 2020; Aboagye, 2021), etc. Overall, little has been done when it comes to sports heritage in Ghana, with football to be specific.

¹ <https://www.ghanaweb.com/GhanaHomePage/SportsArchive/Chris-Briandt-The-first-Ghanaian-footballer-to-play-with-boots-1541954>

1.2 Research Aim and Objectives

The aim of this study is to document, analyse, and understand the heritage value of football in Ghana in relation to names, emblems, songs, and supporters of football clubs. I will address the following objectives to achieve this aim:

1. How and why football teams have adopted names and emblems to reflect their identity.
2. The linguistic form of football including songs, proverbs, metaphors
3. The support base clubs have and what supporters do

The collection of information was enhanced by the following questions.

1. What is the importance of an emblem to the football club?
2. Why do club name their teams after their local area?
3. Why do clubs name their teams after foreign clubs?
4. What do club songs and other slogans mean for the club?
5. What role does supporters play in the sustenance of the club?
6. Why do clubs combine both foreign and local names?

1.3 Intellectual Underpinning

There has been documentation of memories associated with football (de Hollanda, 2013). Sport writers, enthusiasts and journalists have dedicated chapters of books or entire books to the biographies of football players of the past, celebrations of great footballers, among others (see for example Roderick, et. al. 2017). Embedded in the game of football is its heritage and this heritage has connections with the memory of the game. The memories to a large extent have influence on

football clubs. Clubs sometimes memorialise their football heritage in songs, monuments and emblems, among others. Thus, football is associated with diverse paraphernalia, such as jerseys and kits. Jerseys have crests of emblems embossed on them. This research attempts to bring to light the heritage meanings and connotations embedded in the emblems and songs of some Ghanaian football clubs. An emblem of a football club can be described as a representational pictorial image that represents what the club stands for. An emblem is part of the visual identity of a football club and it is a “heritage-filled insignia” (Tobar, 2019). It is thus a representation of ‘a thing’ associated with certain meaning(s), a carrier of symbolism. A club emblem is not only functional as identity and a marker of the club but it also has emotional ties, as in the case of the football club of Newcastle United in the English Premier League². Any intent that seeks to modify a club’s heritage which is silently embedded in an emblem is likely to engender differentiated opinions. This is usually influenced by the enthusiasm, love or passion that guides fans towards their cherished football team.

There are numerous instances where the histories of some football clubs contain some inaccurate information and myth. For instance, Hearts of Oak and Asante Kotoko are even perceived to be sympathizers of National Democratic Party and New Patriotic Party (Fridy and Brobbey, 2009). For this reason, an in-depth interrogation of the songs and emblems of some football clubs could bring to light the embedded histories of these clubs. This is because tangible element like the emblems and intangible element like the songs of football clubs are impregnated with enormous meanings that “provide meaning and significance to people” (Wilson, 2022) or supporters of the game of football. For instance, venues, training equipment, and emblems are part of the material

² <https://www.nufc.co.uk/club/history/club-crest/>

culture of the sport of football (Hardy, Loy; and Booth, 2009) and detailed interrogation of this cultural material will help to understand the histories of the selected clubs. For material culture provide insights into understanding "the beliefs-the values, ideas, attitudes, and assumptions—of a particular community or society at a given time" (Prown, 1993) "and do not exist in the mind's isolation but are connected to objects and stored in them" (Kuklick, 1991, p.191). Emblems symbolise the identity and spirits of movements or associations (ICRC, 2020). It is for this reason that this research attempt to document the inherent heritage meanings associated with songs and emblems of some selected clubs in Ghana. The work will also show that these songs and emblems are "impregnated with representations associated with nostalgia" (de Hollanda, 2013), which to a large extent rekindles and reemphasise the what the club stands for.

The passion for the game among supporters is also very vital. Some supporters do not even eat when their club lose a football match. Ghana's history cannot be written without the infamous May 9th, 2001 Accra Sports Stadium disaster, where 127 people lost their lives after a game between the two leading clubs in Ghana³. What accounts for the emotions of supporters towards their club that they are prepared to 'die' for their teams?⁴. The study will also interrogate the significance of supporters towards the heritage of football in Ghana.

A name give identity for recognition and acceptance. It is a descriptor for assessments and perceptions about us (Ladipo, 2013). Names of football clubs also express identity to what the club represents. As such some clubs use foreign clubs' names to renew themselves to be recognized (Sanneh, 1983; Dupius, 1966; Wilks, 1961). Names have emotional, spiritual, and psychological

³ <https://www.myjoyonline.com/may-9-stadium-disaster-persons-with-disabilities-join-in-20th-anniversary-celebration/>

⁴ <https://www.graphic.com.gh/daily-graphic-editorials/no-lessons-learnt-after-21-years-of-may-9-disaster.html>

connections, (Nwachukwu, 2019). It is this reason why some clubs change their names from time to time. The mention of football club names sends information that helps the football supporter to form an opinion about the club, (Ladipo, 2013). This research will look at names of football clubs for their interconnections to what, and also to understand the heritage values in football.

The research will also investigate how the names, songs and emblems of selected football clubs discussed in this study document past events in their respective communities and have kept them as a heritage to be remembered.

1.4 Research methods and techniques

To achieve the research aim and objectives, a qualitative method was adopted to gather data. Ethnographic data, visual anthropology and documentary sources were used to get information. Employing this multi-sourced approach aided me to distil biases. For example, ethnographic data aided in interpretation and corroboration of oral accounts and written sources.

Oral accounts on the subject under discussion were collected through Interview and Observation. Interview was one of the techniques employed/adopted to obtain data from the field. With regards to this, interview guide which comprised of opened ended questions were used to acquire data. Comprehensive face-to-face interviews were conducted to obtain information from four (4) owners of football clubs, three (3) administrators of football clubs, three (3) former and contemporary footballers, three (3) football journalists and three (3) leading supporters of football teams. It is worth noting that the permission of each respondent were sought before each interview section began. Apart from interviewing, Focus Group Discussion was used to get the views of supporters of the football clubs. Here, some supporters were interviewed in groups on a match day. This strategy aided me to obtain in-depth information about group feeling. The focus group composed

of twelve people (12) on two occasions, ten (10) and nine (9) on the third and fourth occasion respectively. The focus group discussions took place in Accra, Kumasi, Nkawkaw, and Cape Coast.

Both the participant and the direct observational technique were used as a tool to collect data. As a participant observer, I visited the home ground (headquarters) of the various clubs that are discussed in this research so as to have first-hand information on the nature and even characteristics of the emblem of these; and in some cases, I partook in the ‘jama’ (music sessions) of these clubs so as to understand the love the supporters have for their clubs. As a direct observer, the use of interview aided me to become an observer by helping me to come into direct contact with my respondents and this aided me to understand the relevance they attached to the emblems and songs of these clubs. For instance, during one of my interview session, a respondent asserted that “the defensive nature of the animal [Porcupine] used as the emblem of his football club has influenced him to become a determined individual in all his endeavours, pointing to a picture of the emblem of the football team he supports on his wall” (Personal Communication with Kwame Boakye, A fan of Kotoko).

Photography was the main means of documentation during the research process. This was used to capture information to be presented in pictorial form and to aid in the analysis (Pink 2007)

Some scholars have written about football heritage, the history of the football clubs or rivalries between football clubs (Bolsmann, 2011; Alegi, 2010; Bediako, 2012). So relevant literature pertaining to the subject under discussion were consulted. The documented sources consulted included books, journal articles, newspaper articles, among others. In order to have access and to holistically review these documentary sources, I visited libraries such as the Balme Library, and Institute of African studies library; all at the University of Ghana campus. In some instances,

internet sources with relevant information was used.

1.5 Study Population and Sample

A population in research can be described as a group of people/set of things or objects that are studied in a research. (Agyedu, Donkor, & Obeng, 1999; Drennan, 1986). It thus refers to the entire group about whom a research wants to make conclusions. It is from a population that a sample is drawn from.

In this study, the population sample comprises of fifty selected football clubs that are been studied on their names and emblems. The research will focus on five clubs after a general study of the names and emblems of fifty clubs. The five clubs are Asante Kotoko, Accra Heart of Oak, Cape Coast Ebusua Dwarfs, Aduana Stars, and Okwahu United. The rationale for studying the emblems, songs, and supporters of these clubs stem from the fact that these clubs are highly connected to the identity and values of the communities where they are located. These clubs were selected to make the research activity manageable and convenient (Drennan, 1996:81)

Purposive or judgemental sampling technique was used to select the clubs for this study. The clubs were selected based on the researchers' knowledge and familiarity of the clubs. The advantage is that the researcher was able to gather in-depth information about the target group been studied (Fraekel and Wallen, 2000).

Primary information were collected solely from selected owners of football clubs, administrators of football clubs, former and contemporary footballers, football journalists, and supporters of football teams.

The research covered football clubs in the Ghana's Premier League to the lower leagues. Ghana football pyramid has the premier league, first division, second division, third division, and the

academies, which can also be called the juvenile leagues. The researcher expanded the sample size through snowballing to cover team owners, club administrators, public relations officers of clubs, and sports journalists. Overall, four focus group discussions which comprised of football administrators (7), six (6) club owners, two (2) leading supporters each of 6 football clubs and four (4) sports journalists. Also, sixteen one-on-one interviews were held. Oral data were gathered through the application of one on one interviews, telephone interviews, and focus groups discussions. Informal and semi-formal interviewing were used to develop a cordial atmosphere and relationships with informants. Most often, the interviews started with informal approach to the conversations and shift to semi-formal interviewing. Questions about importance of an emblem to the clubs, why do clubs name their teams after local areas or foreign clubs, what songs and slogans means to the clubs, were the focus of the conversations. The role of supporters towards the sustenance of the clubs was discussed.

A former administrative manager of Accra Hearts of Oak, a major club, who administrered the club for twenty-five years in two spells, from 1984 to 1992, and from 1994 to 2012 was interviewed.

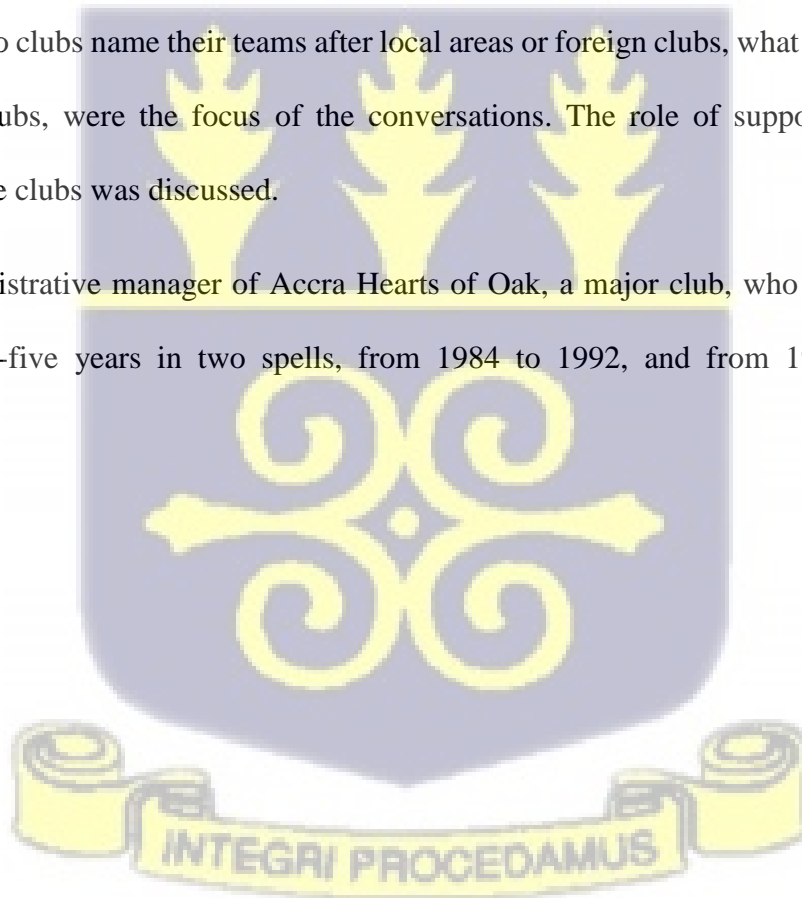




Figure 1. The researcher with Ashford Tetteh Oku, former administrative manager of Accra Hearts of Oak. [Source: Field Survey, Kwame Yeboah:2023]

Next, was a former editor of Kumasi Asante Kotoko Express Newspaper, and currently the editor of *jeromeotthere.com* who attended a football exhibition organised by the researcher at the University of Ghana Museum of Archaeology. The researcher did an interview with him on Kotoko. He was very helpful with his knowledge about Kotoko as a former editor of the official newspaper of the club.



Figure 2. An engagement with Jerome Otchere (former editor of Kotoko Express) at an exhibition organised by the researcher. [Source: Author's Collections]

The researcher also interviewed the senior advisor to Okwahu United supporters' union, for information on Okwahu United.

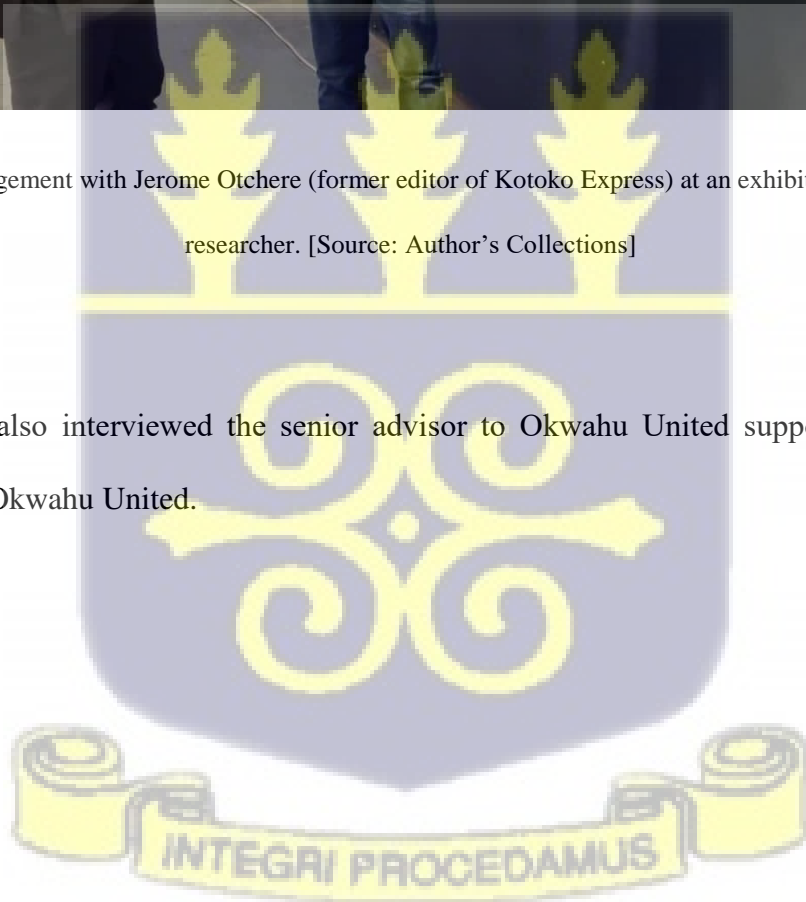




Figure 3. An engagement with Eugene Kumi Apprey, advisor to Okwahu United Supporters. [Source: Author's Collections]

The researcher also did a telephone interview with the operations director of Aduana Stars, and the club's public relations officer. The telephone interview became the only option as those officials were outside the country because of a world cup assignment with the national team of Ghana. I did telephone interview with three people connected with Ebusua Dwarfs, a former executive member of the club, the current public relations officer, and the head of the supporters group. These club officials gave all the information I wanted. I used my smartphone to record the one on one interviews and took pictures with the respondents. The ones I did the interview on telephone was recorded with a smartphone. I made them aware the general overview of my research and what it seeks to achieve, and purpose of my interview and they all agreed that I should record. All the songs were also sent to my phone through *Whatsapp* messaging application. I also recorded the focus group discussions with my smartphone.

1.6 Research Challenges and Mitigations

Due to the 2022 World Cup tournament in Qatar, with Ghana being a participant, most of the football administrators, media personnel, and club owner's attention was tilted towards it. The researcher was however able to get information on Accra Hearts of Oak and Kumasi Asante Kotoko because of an exhibition the researcher did on the two clubs earlier in the year. Despite making contacts with some club officials and getting assurance that they would give me the information, most of my calls were not responded to. I did persist to get some information on emblems.

1.7 Significance of Research

Heritage is crucial for indigenous people and tourists to appreciate where and who they are. The convention for the safeguarding of the Intangible Cultural heritage recognises that identification, documentation and research are integral measures to safeguarding intangible cultural heritage (UNESCO,2003:4). The results of this study are expected to assist people in appreciating and preserving football club names, emblems, songs, and how supporter's emotions have contributed to football heritage. They will also add to the knowledge on the indigenous people who have direct connections with the football clubs. Though, most people see football as business, the deeper understanding of names, songs, and popular greetings will add to the repertoire of knowledge that people have on football clubs. Knowledge about football heritage will also alert a lot of football clubs to write their history and give the necessary recognition to their founding fathers and authorities. The visuals shown in this research will also prompt football club administrators to

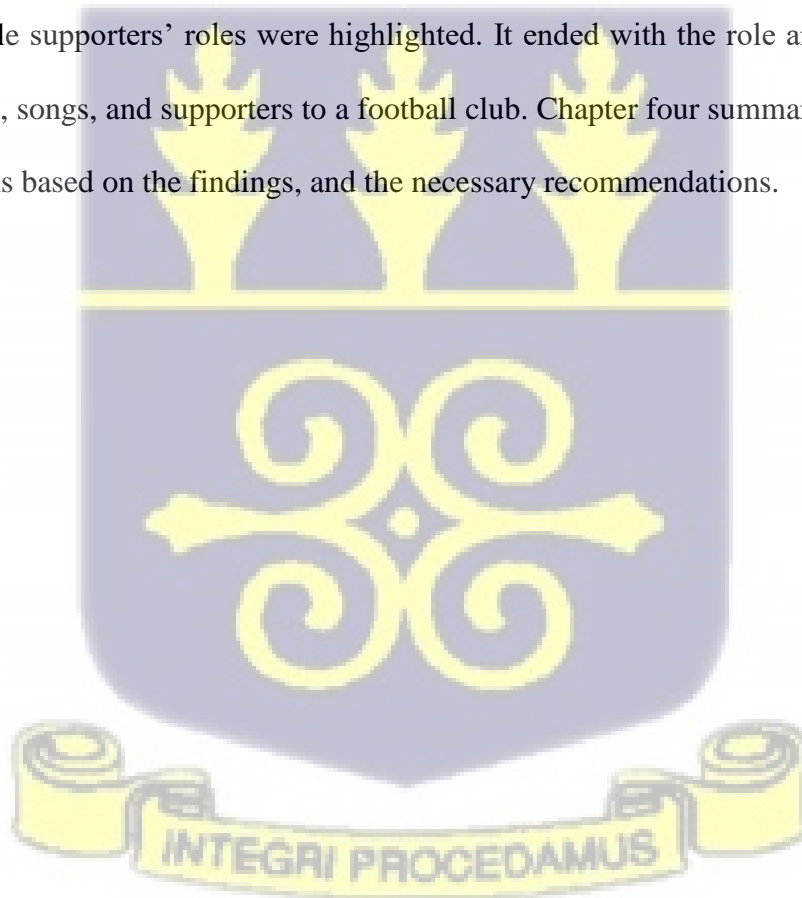
consider establishing museums to display their history and tradition.

1.8 Organization of Subsequent Chapters

Chapter two discusses about the beginning of football in Ghana, then a number of clubs with their emblems, and history of five traditional clubs with direct connections to where they were formed.

Chapter three analyse names of clubs and emblems and distinguishes clubs with local names and emblems from clubs with foreign names and foreign or local emblems and significance of these.

It continues with the analysis and descriptions of the selected five clubs' emblems, meaning of the selected club songs and the role of these songs to teams. Slogan and greetings of the clubs were touched on, while supporters' roles were highlighted. It ended with the role and significance of names, emblems, songs, and supporters to a football club. Chapter four summarises the work and gives conclusions based on the findings, and the necessary recommendations.



CHAPTER TWO

THE STUDY FOCUS

2.0 Introduction

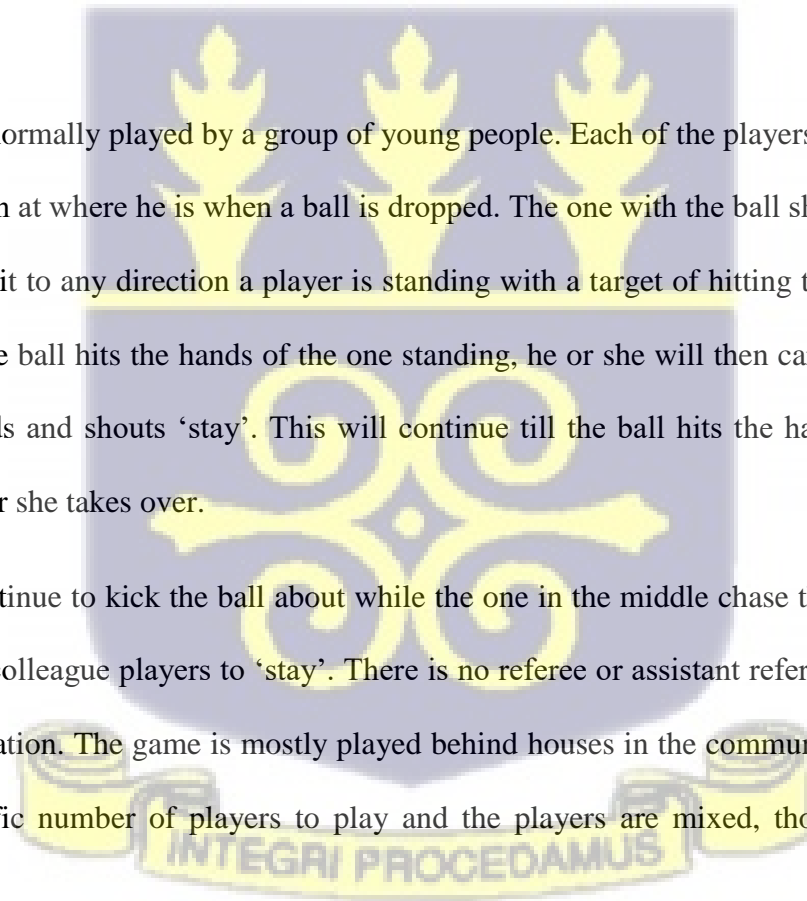
This chapter focuses on the history of football clubs in Ghana. It is divided into two sections. The first section gives an overview of improvised football games that once existed in Ghana. The second section highlights some football clubs and their emblems, and concludes with the history of five selected clubs.

2.1 Improvised Football Games

2.1.1. Stay

Stay is a game normally played by a group of young people. Each of the players is supposed to stand and remain at where he is when a ball is dropped. The one with the ball shouts 'stay' and will then throw it to any direction a player is standing with a target of hitting the ball into the hands. When the ball hits the hands of the one standing, he or she will then carry the ball and throw it upwards and shouts 'stay'. This will continue till the ball hits the hands of another player then he or she takes over.

The players continue to kick the ball about while the one in the middle chase the ball to catch in order to ask colleague players to 'stay'. There is no referee or assistant referees. It does not have a time duration. The game is mostly played behind houses in the community. It does not need any specific number of players to play and the players are mixed, though it is male dominated.



2.1.2 Four Corners

This is a game where four teams of three or four players each compete against one other in a single game. In this game, four smaller posts are positioned at the four corners of the pitch for each of the teams. The goal post is 1.5m*1m*1m in sizes. The teams on the pitch compete against each other and every player can score at any opposing team in the field of play.

Normally, this four corners game are knockout games. The moment any team concedes a goal; it goes out for another team in waiting to enter the field of play.

This type of game is played with uniforms so that team members can identify themselves.

There are no match officials for this game.

2.1.3. Gutter to Gutter

The gutter-to-gutter game of football is played between two teams in unstructured pitches.

Normally, this game is played in the communities across the streets with gutters. This type of games has no offside rules and time duration. The number of players that competes in this gutter-to-gutter games depends on the players available. At times, the players for each team can be more than eleven players or less.

2.1.4. Colts Football

Colts football is organized for young children within the age of ten (10) to fifteen (15) in order to get the best of talents from them who will later join the elite clubs in the divisions of football. Colts football is properly organized where players are registered with colts' teams. Matches of these colts games are officiated by referees and linesmen. Players wear jerseys given to them by managers of the teams and matches are played competitively.

Some of the colts teams are sometimes camped residentially before matches. Their matches are officiated by referees and assistant referees who apply the standardized football rules during the matches.

2.2. Football Clubs in Ghana

Below are some names of football clubs and their emblems in Ghana.

It comprises a number of clubs from the Ghana Premier League, the Division One and Two football teams, and the lower league clubs.



 <p>Asante Kotoko⁵</p>	 <p>Aduana Stars⁶</p>	 <p>Okwawu United⁷</p>	 <p>BA United⁸</p>	 <p>Ebusua Dwarfs⁹</p>
 <p>Hearts of Oak¹⁰</p>	 <p>Olympics¹¹</p>	 <p>Medeama SC¹²</p>	 <p>Bechem United¹³</p>	 <p>Karela United¹⁴</p>
 <p>Brekum Arsenal¹⁵</p>	 <p>Goldstars SC¹⁶</p>	 <p>Dreams FC¹⁷</p>	 <p>Berekum Chelsea¹⁸</p>	 <p>Legon Cities FC¹⁹</p>
 <p>Paga Crocodile Stars²⁰</p>	 <p>Tamale City FC²¹</p>	 <p>R.T.U²²</p>	 <p>Techiman Eleven Wonders²³</p>	 <p>Bfoakwa Tano²⁴</p>

⁵ https://twitter.com/asantekotoko_sc?s=11&t=ZOeT5IFi8CJObz-2-PIhg

⁶ <https://twitter.com/aduanastarsfc?s=11&t=ZOeT5IFi8CJObz-2-PIhg>

⁷ <https://okwawuunitedsc.com/>

⁸ <https://twitter.com/bautdfcofficial?s=11&t=ZOeT5IFi8CJObz-2-PIhg>

⁹ https://twitter.com/ebusua_dwarfs?s=11&t=ZOeT5IFi8CJObz-2-

¹⁰ <https://twitter.com/heartsofoakgh?s=11&t=ZOeT5IFi8CJObz-2-PIhg>

 <p>Techiman City²⁵</p>	 <p>MSK Zilina FC²⁶</p>	 <p>Krystal Palace Academy²⁷</p>	 <p>Phar Rangers FC²⁸</p>	 <p>Asokwa Deportivo²⁹</p>
 <p>Agape Fulham SC³⁰</p>	 <p>Paga United³¹</p>	 <p>Feiles FC³²</p>	 <p>Susubiribi SC³³</p>	 <p>Star Madrid FC³⁴</p>

¹¹ https://en.wikipedia.org/wiki/Accra_Great_Olympics_F.C

¹² <https://www.medeamasc.com/>

¹³ <https://www.transfermarkt.com/bechem-united-fc/startseite/verein/25065>

¹⁴ <https://www.transfermarkt.com/karela-united-fc/startseite/verein/60977>

¹⁵ <https://twitter.com/berekumarsenal?s=11&t=ZOeT5IFiI8CJObz-2-PIhg>

¹⁶ <https://twitter.com/goldstarssc?s=11&t=ZOeT5IFiI8CJObz-2-PIhg>

¹⁷ <https://twitter.com/dreamsfootballc?s=11&t=ZOeT5IFiI8CJObz-2-PIhg>

¹⁸ <https://twitter.com/berekumchelseaf?s=11&t=ZOeT5IFiI8CJObz-2-PIhg>

¹⁹ <https://twitter.com/legoncitiesfc?s=11&t=ZOeT5IFiI8CJObz-2-PIhg>

²⁰ <https://www.a1radioonline.com/32096/dol-paga-crocodiles-stars-fc-calls-on-the-overlord-of-paga-traditional-area/index.htm>

²¹ <https://www.transfermarkt.com/tamale-city/startseite/verein/71855>

²² <https://www.facebook.com/realtamaleunitedsc>

²³ <https://twitter.com/txiwonders?s=11&t=ZOeT5IFiI8CJObz-2-PIhg>

²⁴ <https://twitter.com/bofoakwatano?s=11&t=ZOeT5IFiI8CJObz-2-PIhg>

²⁵ <https://twitter.com/techimancityfc?s=11&t=ZOeT5IFiI8CJObz-2-PIhg>

²⁶ <https://www.transfermarkt.com/msk-zilina-africa-fc/startseite/verein/78887>

²⁷ <https://www.transfermarkt.com/krystal-palace-akosombo/startseite/verein/68691>

²⁸ <https://www.transfermarkt.com/phar-rangers-fc/startseite/verein/69461>

²⁹ <https://www.ghanaleaguelive.com/team/asokwa-deportivo-sc/36407/>

³⁰ <https://www.facebook.com/profile.php?id=100063940830414&mibextid=LQQJ4d>

³¹ <https://twitter.com/pagaunitedfc?s=11&t=ZOeT5IFiI8CJObz-2-PIhg>

³² <https://instagram.com/feilesfc?igshid=YmMyMTA2M2Y=>

³³ <https://twitter.com/susubiribisc?s=11&t=ZOeT5IFiI8CJObz-2-PIhg>

³⁴ <https://www.transfermarkt.com/star-madrid-fc/startseite/verein/71869>

 <p>Swedru All Blacks³⁵</p>	 <p>ROYAL ANDERLECHT F.C. Royal Anderlecht FC³⁶</p>	 <p>Gadu Fc³⁷</p>	 <p>Five Star FC³⁸</p>	 <p>Besiktas³⁹</p>
 <p>Kumawuman UTD⁴⁰</p>	 <p>Jachie Utd⁴¹</p>	 <p>Asekem FC⁴²</p>	 <p>Birim UTD⁴³</p>	 <p>Aboadze Parma FC⁴⁴</p>
 <p>Densu Rovers⁴⁵</p>	 <p>Berlin Football club. Source : club archives</p>	 <p>Atebubu Esperance FC. Source: club archives</p>	 <p>Bonwire UTD⁴⁶</p>	 <p>Sekondi Hasaacas FC⁴⁷</p>

³⁵ <https://www.transfermarkt.com/swedru-all-blacks-united-fc/startseite/verein/25118>

³⁶ <https://instagram.com/temaroyalanderlechtfc?igshid=YmMyMTA2M2Y=>

³⁷ <https://www.facebook.com/profile.php?id=100064025558422&mibextid=LQQJ4d>

³⁸ <https://www.facebook.com/fivestarsfootballclub?mibextid=LQQJ4d>

³⁹ <https://bjkacademygh.com/>

⁴⁰ <https://www.sofascore.com/team/football/kumawuman-united-fc/404857>

⁴¹ <https://www.facebook.com/profile.php?id=100070887624552&mibextid=LQQJ4d>

⁴² <https://instagram.com/asekemfc?igshid=YmMyMTA2M2Y=>

⁴³ <https://www.facebook.com/BirimUnitedFc?mibextid=LQQJ4d>

⁴⁴ <https://www.facebook.com/profile.php?id=100066782352558&mibextid=LQQJ4d>

⁴⁵ <https://instagram.com/densurovers?igshid=YmMyMTA2M2Y=>

⁴⁶ <https://twitter.com/bonwirelufc?s=11&t=ZOeT5IFiI8CJObz-2-PIhg>

⁴⁷ <https://twitter.com/sekhasaacas?s=11&t=ZOeT5IFiI8CJObz-2-PIhg>






				
Montreal United ⁴⁸	Cheetah FC ⁴⁹	Kotoku Shining stars ⁵⁰	MUFC ⁵¹	Nzema Kotoko FC ⁵²

Table 1. Football Clubs and Their Emblems

This section focuses on five football clubs and their emblems, songs, and support base. Three of them were chosen from the Ghana Premier League, one from the Division One league, and one from the Division Two league. The clubs are Accra Hearts of Oak Sporting Club, Kumasi Asante Kotoko Football Club, and Aduana Stars Football Club which compete in the Ghana Premier League. Cape Coast Ebusua Dwarfs Football Club plays in Division One league, while Okwahu United Football Club plays in the Division Two league.

The justifications for selecting these football clubs out of the many are that Accra Hearts of Oak is the oldest existing club in Ghana and the only club to have won all the Confederation of Africa Football (CAF) competitions, that is Champions League, the Confederation Cup, and the Super Cup. Kumasi Asante Kotoko is a club that belongs to the Ashanti Kingdom and the first club in Ghana to win a CAF competition and has won the Ghana Football League more than any other club. They are also the direct rivals of Accra Hearts of Oak. Aduana Stars Football Club belongs to the Aduana clan and the Dormaahene is the owner of the club. The Dormaahene is the paramount chief of the Dormaa Traditional area in

⁴⁸ <https://www.facebook.com/Montrealunitedf?mibextid=LQQJ4d>

⁴⁹ <https://www.facebook.com/cheetahfootballclub?mibextid=LQQJ4d>

⁵⁰ <https://twitter.com/kotokustars?s=11&t=ZOeT5IFi18CJObz-2-Plhg>

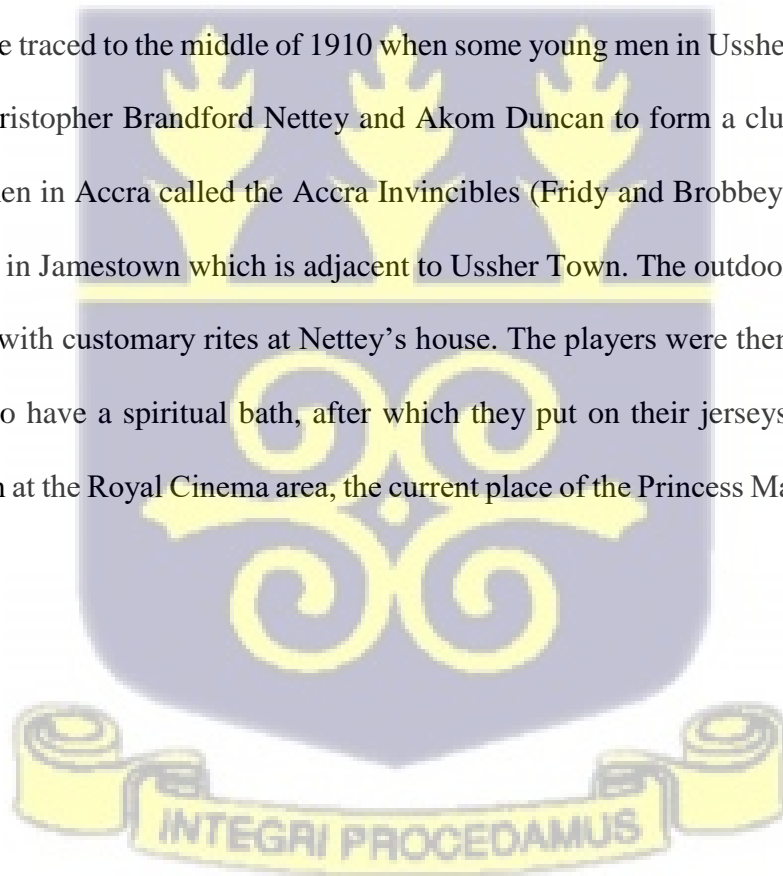
⁵¹ <https://madinaunitedfc.com/>

⁵² <https://www.transfermarkt.com/nzema-kotoko-fc/startseite/verein/71870>

Ghana. The club won its first league title immediately after promotion to the Ghana's Premier League. Cape Coast Ebusua Dwarfs is the oldest existing club in Cape Coast. Football in Ghana started in Cape Coast before it got to other areas. Dwarfs was one of the football clubs that participated in the inaugural league competition in Ghana in 1956. Okwahu United participates in the Division Two league currently and it is the most successful club in the league having appeared in the Football Association Cup (FA Cup) on four occasions and winning once and losing thrice. (www.ghanafa.org)

2.2.1. Accra Hearts of Oak Sporting Club

Accra Hearts of Oak was officially formed on Saturday, 11th November, 1911 in Accra. Its formation can be traced to the middle of 1910 when some young men in Ussher Town, Accra were led by Christopher Brandford Nettey and Akom Duncan to form a club to challenge the only club then in Accra called the Accra Invincibles (Fridy and Brobbey, 2009). Accra Invincibles was in Jamestown which is adjacent to Ussher Town. The outdoor ceremony was conducted with customary rites at Nettey's house. The players were then moved to the Korle Lagoon to have a spiritual bath, after which they put on their jerseys. There was a challenge match at the Royal Cinema area, the current place of the Princess Marie Children's Hospital.



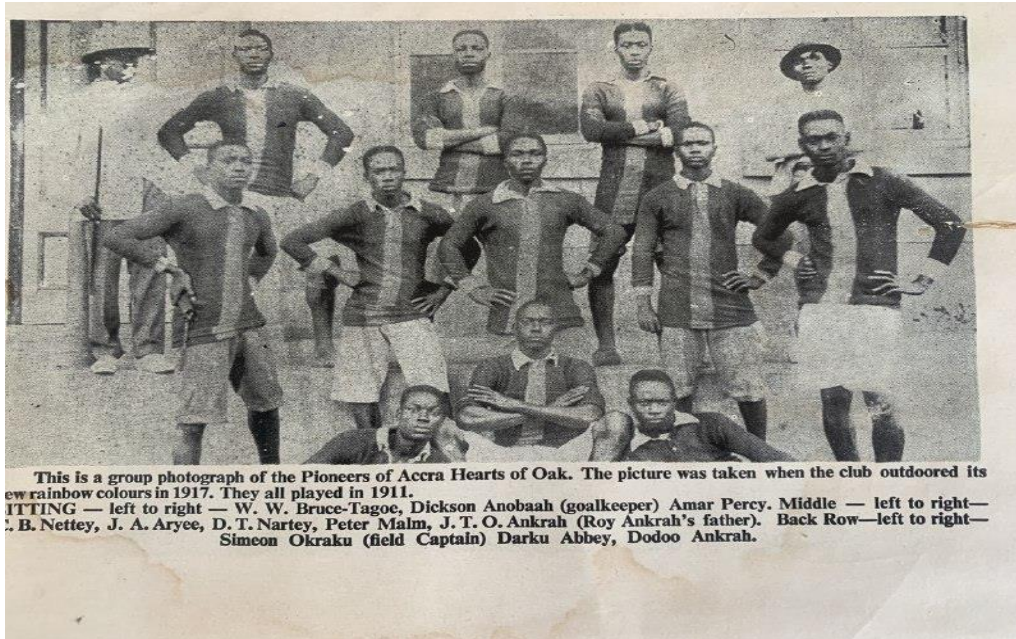


Figure 4. Picture of First group of players who played for Accra Hearts of Oak wearing their first rainbow jersey in 1917 (Source: Borquaye, 1968)

The club has its 'spiritual home' at Swalaba in the Usher Town area, and also at Accra New Town where they have their 'temple'. The first captain and coach of the club was Akom Duncan. The club's nickname is Phobia and they go by the motto "never say die until the bones are rotten". The club adopted the rainbow colours in 1917 when one of the players T.F. Bruce-Tagoe came up with the idea of the colours. They ordered the first rainbow jersey from Manchester, England. They unveiled the jersey in a match they played against the then direct rivals, Accra Invincible. Hearts won by a lone goal. The match was played at London Park, the current site of Jamestown Police Station.

Hearts of Oak currently plays their home matches at the Accra Sports Stadium. It is currently developing its stadium at Pobiman, a suburb of Accra. The patron of the club is Togbe Afede, the Paramount Chief of Ho Agbogbomefia.

The team won its first trophy in 1922 when they were invited by the then Governor of the

Gold Coast, Sir Gordon Guggisberg to participate in the Accra Football League. It won the trophy by winning six (6) matches out of twelve (12). The trophy was called the Guggisberg Shield. The club won six out of the twelve Guggisberg Shields before 1954. In 1956, it was invited to join the inaugural Ghana Football League which they also won.

The club also has the enviable record of winning the Ghana's Football League on six consecutive seasons, from 1997 to 2002. It has won the Ghana's Football League on twenty-one (21) occasions, the Football Association (FA) Cup on twelve (12) occasions, and the Football Association Super Cup on three (3) occasions, (see Appendix 1). In the late 1990's and the early 2000's, the club played some of the best football to ever witnessed in Ghana football by beating almost all teams and winning every competitive trophy at the stake. This led to the accolade 64 Battalion because of their footballing prowess. The 64 battalion was a commando unit within the Ghana Armed Forces for rapid deployment.

The club is recognized globally. On 6th February, 1969, the legendary Brazil football great, Pele, led his team, Santos Football Club to play a football match with Hearts of Oak at the Accra sports Stadium. The match ended 2:2. Also, Stanley Mathew, the great English footballer and the first winner of the Ballon Dor, an award for the best footballer in the world, came to play exhibition matches for the club in 1957.

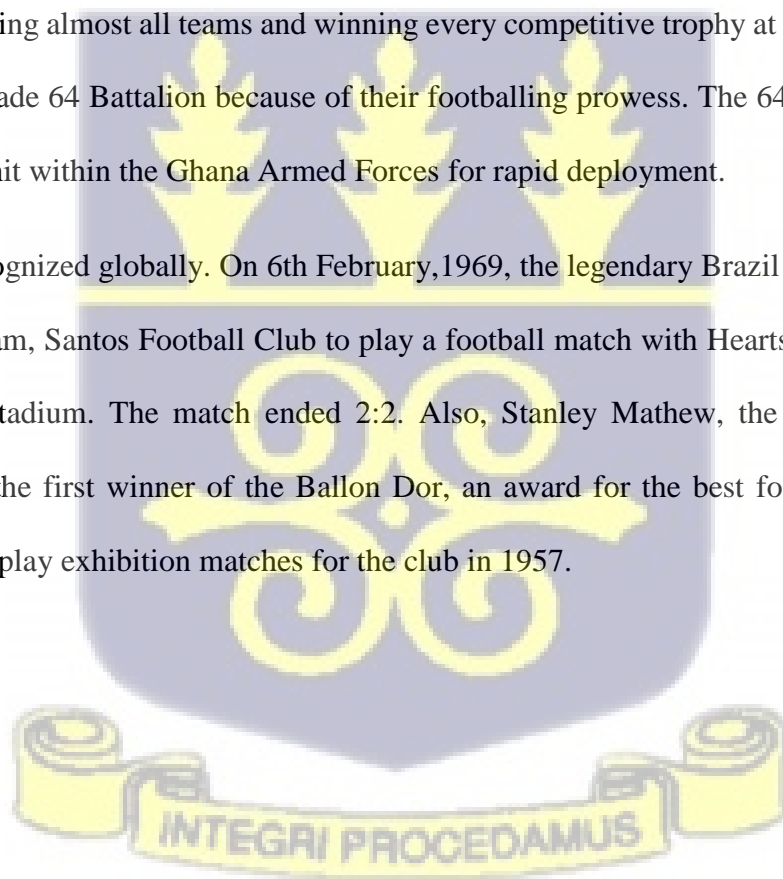




Figure 5. Picture of Brazil football great, Pele (arrowed right at the Accra Sports Stadium (Photo Credit: Archives of Accra Hearts of Oak)



Figure 6. Picture of the late Sir Stanley Mathew (arrowed middle), first winner of the prestigious Ballon Dor (Photo Credit: Archives of Accra Hearts of Oak)

Currently, the club also has international cooperation agreement with TSG 1899 Hoffenheim of Germany, and FC Cincinnati of the United States of America. It is a three-club agreement called Common Value Club Alliance, three clubs, three continents, one value. In the year 2000, the Confederation of African Football ranked the club as the 7th best club of the century. The following year in February, 2001, the CNN ranked the club as the 8th best club in the world.



Figure 7. “Common Value Club Alliance”, an agreement between Accra Hearts of Oak of Ghana, TSG 1899 Hoffenheim of Germany, and FC Cincinnati of the United States of America

The club has produced some great players for the country, including the former head of state, General Ankrah, who was a right winger for the club in the 1930’s and 40’s. Stephen Appiah, the first captain to lead Ghana to the world cup is a legend of Accra Hearts of Oak. Other players worthy of mention in the club’s history are Laryea Kingston, Shamo Quaye, Mohammed Polo, Emmanuel Osei Kuffour, Bernard Dong Bortey, Ishmael Addo, and

Charles Taylor. Their most successful coach in history is Sir Jones Attuquayefio. Coach Attuquayefio led them to all their African Cup trophies. The club has deputized for the national team on many occasions but the two auspicious ones are the matches against the Upper Volta, the present-day Burkina Faso, on the occasion of their Independence Day which they won by 4:1 in December 1966. Also, in the year 2001, the club stood in to play for the Black Stars in a World Cup qualifying match with the Super Eagles of Nigeria. The match ended 0:0.



Figure 8. Players of Accra Hearts of Oak who deputised for the Black Stars against Upper Volta (Burkina Faso) in 1966 (Source: Borquaye, 1968)

The club has a massive support base across the country and according to Wine (2021), the ‘team has always tried to be the heartbeat of the country’. They called their supporters groups ‘Chapters’.

2.2.2. Kumasi Asante Kotoko Football Club

Asante Kotoko was founded in 1935. However, its history can be traced back to 1926 when a man called Kwasi Kumah, a native of Nyankyerenase in Ashanti Region alongside his friend, L.Y. Asamoah formed Ashanti United Football Club. Kwasi Kumah was a young driver to Colonel Ross, an English Military officer. He was inspired to form a football club after being impressed with a football match between Accra Hearts of Oak and Accra Standfast.



Figure 9. Kwasi Kumah, the founder of Kumasi Asante Kotoko. [Source: Pulsegh.com]

Figure 9:

Ashanti United started with thirteen (13) men (Allman, ,1990) but had challenges that led to a change in their name to Kumasi Titanics as a form of rebranding.

In 1935, the club's name was changed once more to Kumasi Asante Kotoko with the blessings of Sir Osei Agyeman Prempeh, Asantehene, and overlord of Asante. The Asantehene then became the life patron and owner of the club who chose the porcupine as the club's emblem. The porcupine is the emblem of the Ashanti Kingdom.



Figure 10. Nana Sir Agyemang Prempeh, who named Kumasi Asante Kotoko. [Source: Wikipedia.com]

The motto of the club is ‘kum apem a apem beba’ to wit ‘if you kill thousands, thousands will come’. The motto demonstrates the resilience of the club. Kumasi Sports Stadium is where the club plays its home matches.

The naming of the club in 1935 as Asante Kotoko was significant because it was the year the Asante Confederacy was restored after being disbanded in 1901 by the British. The name Kotoko signifies Asante pride in their militant nationalism, and the porcupine emblem is synonymous with the Ashanti military wing while quills of the porcupine signify strength. (Amoah, 1940, Allman, 1990, Friddy and Brobbey 2009)

The club’s jersey is red, white, and green. Kotoko has never been relegated from the Ghana Football Premier League.

Asante Kotoko is the first club in Ghana to win the Confederation of African Football Champions league on two occasions. So far, the club has the highest number of league titles in Ghana which stood at twenty-four (24), (see Appendix 1). The club toured England in 1969 to play friendly matches with Crystal Palace Football Club, Oxford United, Birmingham City and Stoke City. Before their tour of England, they have beaten Stoke City in a friendly match by 3:2 at the Kumasi Sports Stadium in 1968. Also, the club in January,1981 beat Bayern Leverkusen club of Germany 1:0 at the Kumasi Sports Stadium. These achievements of the club against foreign clubs made headlines in newspapers publications.



Figure 11. Official flyer cover of the match between Kotoko and Crystal Palace in England (left), and a newspaper story of Kotoko's famous win against Stoke City in Kumasi (right). [Source: Ghanascorsonline.com; myfabulousonline.com]

The International Federation of Sports History and Statistics ranked Kotoko as the African Club of the Century, in 2016.

The club has a massive support base across Ghana and their supporters are subdivided into groups called ‘Circles’. (Some of their most distinguished players were Baba Yara, Ibrahim Sunday, Malik Jabir, Osei Kofi, and Kwasi Appiah, who captained and coach the senior national team of Ghana, the Black stars on some occasions).

2.2.3. Aduana Stars Football Club

In 1984, Agya Donkor, a blacksmith, in addition to Iddrisa Issaka and Kofi Boahen registered Aduana Stars to play in the Division Four league. The men got the permission of head of Aduana to use the official emblem of the Aduana clan. The organization and sustenance of the club became difficult till the Paramount Chief of Dormaa, Nana Agyeman Badu, II took over the ownership of the club. The club went through the promotional phases of the football leagues in Ghana until it won promotion to the Ghana’s Premier League in 2009. Their nickname as well as motto is “Ogya”, which means fire.

Aduana Stars in 2009/2010 (see Appendix 1) won the league in that season of their promotion, which was a monumental achievement because it just got promoted and yet won the league against established clubs. The club plays its home matches at the Nana Agyeman Badu Park in Dormaa Ahenkro. (www.ghanafa.org)

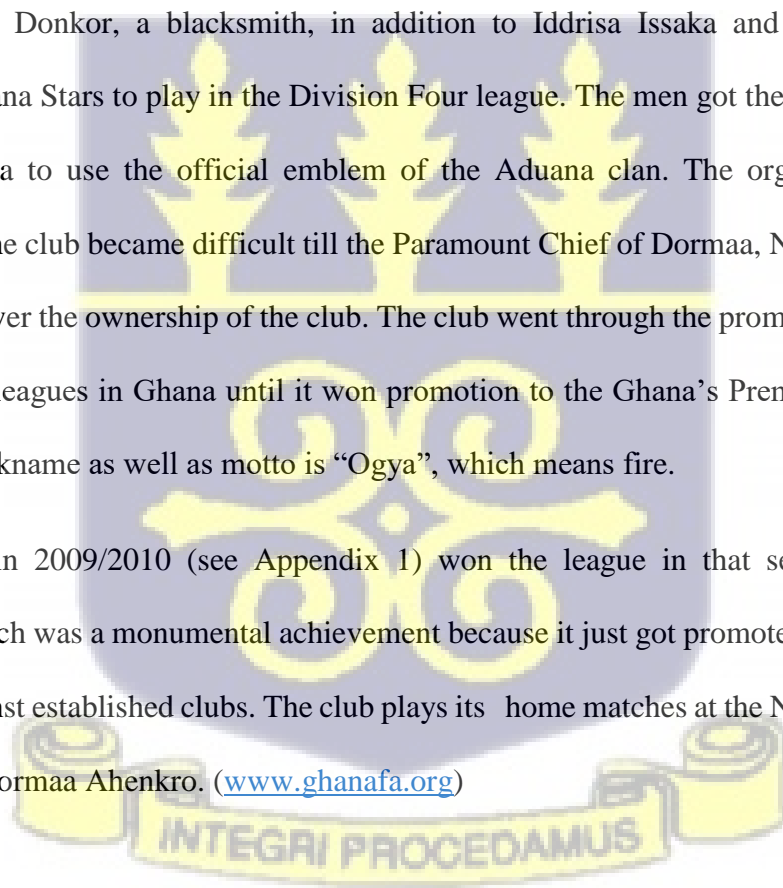




Figure 12. Nana Agyeman Badu, Dormaahene and the owner of Aduana Stars. [Source: Dailygraphiconline.com]

By winning the league, Aduana Stars became the 9th club to win the Ghana's Premier League. Aduana is a traditional club that is led by the head of the Aduana clan and its board members have other chiefs from the other Aduana Clans in other regions of Ghana.

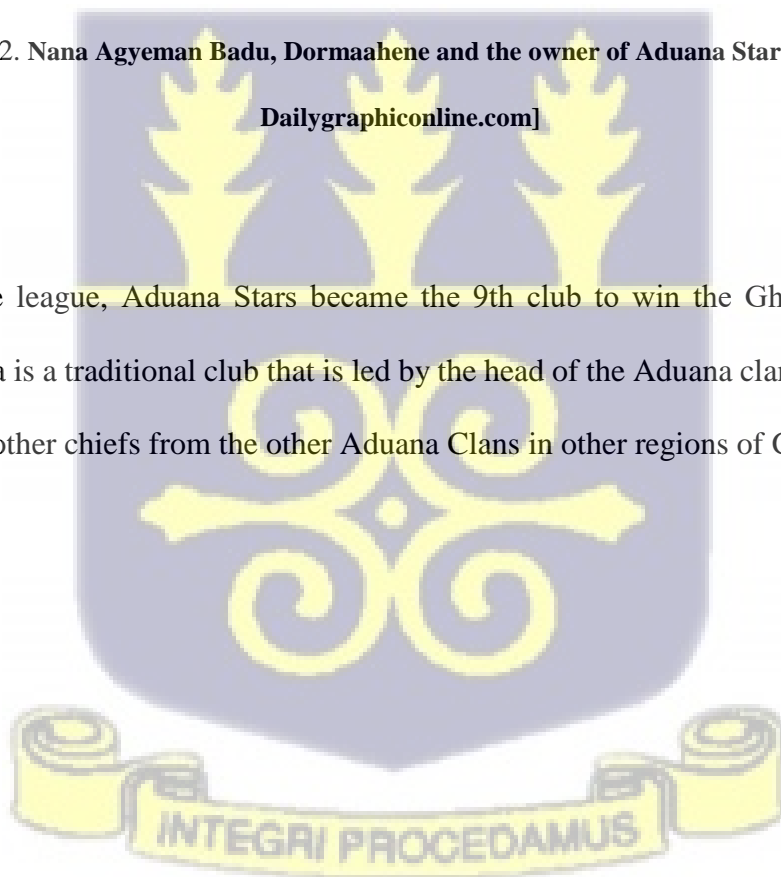




Figure 13. Aduana Stars Players Celebrating Their First League Title In Their First Season.

[Source: Ghanaweb.Com]

The Aduana clan is a major clan among the Akans of Ghana. (asanteman.org) The club supporters' group are called 'Ogya' which translates to fire in English language.

2.2.4. Cape Coast Mysterious Dwarfs Football Club

Cape Coast Mysterious Ebusua Dwarfs is a football club based in Cape Coast, the first capital city of Ghana and competes in the Division One league of Ghana Football. The club was founded in 1939. (www.ghanafotball.org)



Figure 14. A group picture of the current Ebusua Dwarfs team. [Source: Wikipedia]

The club is one of the founding members of the Ghana Premier League, a competition they won in 1966, (see Appendix 1). It won the Football Association (FA) Cup in 1968, and the President Cup in 1970 as inaugural winners. Dwarfs was beaten finalist in both the 1993 and 1994 Football Association (FA) Cup finals. The club plays its home matches at the Cape Coast Sports Stadium. It has plans to build its own stadium after being gifted a land by the supporters.

Ebusua Dwarfs is the third football club in Ghana to represent Ghana in Confederations of African Football (CAF) competitions. It prides itself as the best team in the Central Region. Its traditions and value are that the whole of Cape Coast is behind them. Their emblem is the crab which demonstrates the uncompromising spirit of Oguaman. The Oguaman is the name for the indigenous people of Cape Coast and its surrounding areas. The emblem of the club is the same as the Oguaman people.

The club has Robert Mensah as one of their most accomplished players. The Robert Mensah Stadium in Cape Coast was named after him by the government of Ghana.

The club supporters' group are the Gardens.

2.2.5 Okwahu United Football Club

Okwahu United is a football club based in Nkawkaw in the Eastern part of Ghana. The club plays its home matches at the Nkawkaw Sports Stadium. It has the Kwahumanhene, Daasaebre Akuamoah Agyapong as the life patron and owner.



Figure 15. Nana Daasebre Akuamoah Agyapong. [Source: Dailyguidenetwork.com]

The club competes in Division Two league. Its nickname is 'asaase aban'. The club came into existence as a result of a merger between two clubs, Okwahu Stores and Super Obuoma. The Okwahu Stores was a club that belonged to the business community at Nkawkaw while the Super Obuoma was an indigenous team for the Kwahu people. After the merger, the club

started playing its football matches at the Nkawkaw CYO Park.

The club was formed on the 15th June, 1975 by the genuine efforts of Alhaji Mohammed Kwame Osei, a businessman. It competed in the Division Two league from 1975 till it won promotion to the then first division in 1981/82 season. The club's jersey was white and green. When the club won promotion in 1981/82 season, a director of Hearts of Oak, Mr Boateng, of Kwahu Pepeease left his position at Hearts to take over its leadership. He recruited seasoned players from Sekondi Eleven Wise and from Hearts of Oak.

In 1984, the club and its supporters decided to look for their identity by tracing its roots so that they could go with the Okwahu identity 'Asaase Abban, yente gyae' to wit which shows the resistance of the Kwahu people. Due to the desire of the Kwahu people to have a club, the local authorities took over the ownership of the club and gave them red, white, and yellow as their colours. They also gave them an emblem with a stool and two swords which crossed each other.

Some of the most successful players in the club history are Anthony Yeboah, who won the Bundesliga goal king on two occasions and captained Eintracht Frankfurt and Hamburg SV in his career, Charles Kwabena Akonnor, who captained and coach the national team of Ghana, the Black stars at some stages, Yaw Amankwah Mireku whose successes includes the Champions league with Hearts of Oak, as well as many domestic trophies, and Charles Amoah, who won the Ghana Premier League goal king in the 1993/94 season. The club supporters' group is known as the 'Mountains'.



CHAPTER THREE

DATA PRESENTATION AND ANALYSIS

3.0. Introduction

This chapter of the research discusses the data collected on the field. It covers the names and emblems of some football clubs in Ghana to understand the percentage of clubs with local and foreign names, percentage of clubs that have a mix of both local and foreign names and emblems, and percentage of clubs with local emblems or foreign emblems. The chapter also discusses song and supporters of the following clubs.

3.1. Clubs and Emblems

In all, 50 football clubs were used for the study of names and emblems. Clubs with local names are thirty-two (32) out of the fifty clubs used for the study, this represents 64% of the sample. All the clubs are using local emblems. This is significant in the sense that the clubs are highly connected with the communities they were formed from and maintains a strong connection to them. Because of that, the local people have embraced the clubs as part of their identity and prestige. In some communities, the clubs' slogans and greetings are used in public spheres when a group of people meets at entertainment places in the communities. During match days in these communities, the local people are mostly seen in club's paraphernalia singing and dancing to scare opposing teams. Most of these clubs with local names operate to fight for supremacy for their towns in local and international football. At times, some of the management members of these clubs are members who are well known in the communities, some are even traditional leaders and opinion leaders in their communities. The quest for profit is not their primary goal but the establishment of supremacy and prestige in terms of sports for their people. The local people become proud

when their clubs win laurels in national or international levels. They identify with the clubs, and take interest in the affairs of the clubs. At times, when the clubs' performance on the pitch is not going well, the people and the leadership of the supporters' groups join hands to demonstrate and present petitions to the leadership of the club to ensure the club does not suffer demotion. There is also excitement when a player from the community play for the club in their location. The clubs with local names and emblems are connected with the people because these represent their identity and what they stand for.

Seventeen out of the fifty clubs have adopted foreign names. Ten of these clubs are using the exact name and emblems of the foreign clubs. Some of these have adopted the foreign names and emblems to seek global recognition and acceptance, and also to attract foreign sponsorship. Most of these clubs are owned by businessmen or companies so they do not have direct connection with the local people and their traditions but are managed strictly on business terms to generate income. Unlike, the local clubs that have direct connections with the communities, most of the clubs with foreign names do operate mostly to develop players and sell to make profit. Despite the fact that seventeen of the clubs studied are using foreign names, six of the clubs use local emblems in order to connect with local communities. The remaining eleven of the clubs uses foreign emblems too.

Accra Great Olympics name and emblem is universal in nature because of the name 'Olympics'. The Olympics is a universal word for field and track competition, the club uses the Olympics emblem too. See appendix two (2) for graphical representation of Accra Great Olympics and some other football clubs in Ghana.

3.1.1 EMBLEM OF ACCRA HEARTS OF OAK



The Hearts of Oak emblem has two distinctive features, a shield and a banner that runs across the middle of the shield. The banner is of a navy blue colour with the inscription ‘Hearts of Oak’ in upper case. The shield itself is border in navy blue with white in between. Accra is written at the apex of the shield, and 1911 (the year of the club’s establishment) is written at the bottom of the shield. The top half of the shield depicts an oak tree with green foliage and crimson red trunk and a root system that seems to envelope the oak tree. The background of the oak tree is yellow. The 1911 at the bottom of the shield is flanked by two red triangles that are border in yellow.

The oak tree biologically is a *xerophytic* tree with a strong root system and can survive any drought. Accra Hearts of Oak is said to have the heart of the oak tree and the name signifies the club’s resilience. In effect, all trees will die during drought but the oak tree will survive. Hence, ‘never say die’ is the club’s motto. The significance of the club’s emblem and name is that the club like the heart of the Oak tree has a strong root that never dies. The Oak tree of the club signifies resilience, strength, and tenacity.

Two former life patrons of the club, Nathan Armah Mettle and C. A. Pappoe were reported to have given a spiritual flavour to the oak tree by referencing a biblical chapter Genesis 18: 1-18 which paraphrased ‘where the lord God appeared to Abraham in the oaks of Mamre in

the heat of the day, and made a promise' which they allude it to their Never Say Die spirit, and that the club is solidly founded.

The club uses rainbow colours. However, because of aesthetic challenges in using all the seven colours, it conveniently presents Red, Yellow, and Blue. It also uses different colours occasionally but, in such cases, the red, blue, and yellow always present. There is a spiritual connection with the rainbow colour. According to S. T. Nettey, who was a player, captain, chairman, director, and patron of the club, and long-time spiritual head of the club, the Book of Revelations talks about God's redemptive plan and his expectations of mankind, with the rainbow reflecting the glory of God. The rainbow colour of Hearts of Oak thus reflects the glory of God. From Hearts of Oak's perspective, the key colour of the rainbow is mauve (violet) and the club traditionally and spiritually uses the mauve colour whenever they have challenges. The spiritual use of the mauve colour, according to club authorities culminated in their winning of the Confederation of African Football Champions League in the year 2000 after two failed attempts. The club believes in tradition and spirituality. On the physical aspect, the rainbow colours are multi-racial and a representation of the club's cherished supporters from all walks of life. This makes the club, the football club for all and sundry.

3.1.1.1. Songs

One of Accra Hearts of Oak favourite song is:

Arose Arose Arose

Be quiet and don't be silly

We are the famous Hearts of Oak

We never say die



This song's beginning "Arose Arose Arose" cheers the players on to live up to expectations and achieve their intended target. It is a clarion call that inspire the players.

"Be quiet and don't be silly" taunts or teases opposition teams when Hearts is winning matches,

"We are the famous Hearts of Oak; we never say Die" means the team will always survive because it is resilient.

3.1.1.2. Other Slogans/ Greetings of the club

Supporters of Accra Hearts of Oak use a number of terms when they meet at stadiums during matches and at meetings. The greetings are as follows:

Greetings	Responses
Phobia	Masters
Phobia	The best
Phobia	Never Say Die
Phobia	Until the bones are rotten
Phobia	Continental club masters



3.1.1.3. Supporters Groups (Chapters)

Accra Hearts of Oak since its formation has had supporters across the country and beyond. However, there was no organized supporters' union of the club till 1975, when Tommy Thompson, the Club Chairman decided to organize supporters into units or cells at various localities, and regulate them with by laws. These supporters' units or cells were named

‘Chapters’. The supporters also have the women’s wing called the Phobia Ladies. The management structure of both the men and women’s supporters’ wings comprises the National Chapters’ Committee chairman, vice chairman, organiser, financial secretary, and public relations officer, and deputy.

Part of the process in setting up the supporters’ groups in localities was to make the supporters pay dues in order to transport themselves to watch the club matches in groups at home and away, while certain portion of the dues goes to the club. The portion that goes to the club is decided by the various ‘Chapters’. The dues were also use as a welfare package to help supporters in critical times.

The idea of forming the Chapters as the main supporting wing of the club in various localities was to give the supporters communal ownership of the club, and to instil discipline and control on the supporters’ front. Each supporting chapter must have more than hundred members before it can be recognized and certified by the club. The Chapters are the basic units for the organization of the activities of the club and for the promotion of its aims and objectives. They are governed in accordance with the rules and regulations prescribed in the by-laws which is an addendum to the club’s constitution. The musical Chapter O, based in Nima, a suburb of Accra is noted for continuous musical display and dancing whenever the club is playing matches both home and away. The supporters also “ways and means” to help the club win matches. Much of this is psychologically crafted to put fear and panic in the minds of the opposing teams.

There is also a membership drive which is a collaboration between management and supporters called PHOBIA4LIFE. It is integrated membership and payments platform for supporters to fill part of the club, and a step to capture the club supporters into one database so that their supports and contributions can be monitored.

3.1.2. EMBLEM OF KUMASI ASANTE KOTOKO



The emblem of *Kumasi Asante Kotoko* also has two main components, a shield and a banner. The banner stretches across the lower half of the shield and has '*Asante Kotoko*' inscribed in yellow on it. The entire shield is primarily yellow with black borders. On the top half of the shield '*kum apem a, apem beba*' (if you kill thousand, thousand will come) is inscribed in black and green background. A large black porcupine with green quill is portrayed in the middle of the shield. S.C. which stands for sporting club is found on the lowest part of the shield.

The club's emblem is a porcupine surrounded by green and black colours. The porcupine is the totem and emblem of the Asantes in Ghana. The club belongs to the Asantes. The name Kotoko signifies Asantes pride in their militant nationalism, and the porcupine is synonymous with the Asante military wing, while the quill of the porcupine signifies strength. The porcupine represents the Asantes War Machine. The green in the emblems signifies Asantes' rich forest reserve which helps in production of foodstuffs and good environment to live. The yellow represents the natural rich mineral deposits which lay beneath the earth.

The importance of the emblem to the football team is that the club has the resources and strength to beat any opposition that comes their way. The porcupine reflects the ammunitions

and militancy to fight on the pitch.

3.1.2.1. Songs and Slogans

One of Asante Kotoko favourite song is:

“Asante Kotoko, oseeyee, oseeyee

Asante Kotoko, yebehye, yebehye ama mooo”

The ‘oseeyee’ in the song is an appellation to rally the club’s supporters to chant or push the team to win matches. The ‘yebehye, yebehye ama moo’ literally means we will score, we will score for you.

The club believes in the supremacy of their footballing prowess so anytime its players are on the pitch, they fear no one. So, their supporters chant that song to inspire the players on the pitch. The greeting of the club is as follows:

Greetings

Fabu

Fabulous

Responses

The best

Wokum apem aa apem beba



3.1.2.2. Supporters Group (Circles)

Asante Kotoko prides itself as having the largest supporters base in the country. The club’s supporters are called ‘Circles’. The club has many branches across the country and beyond. Each branch is supposed to have hundred members before it will be certified by the club

authorities. Currently, the club has a vibrant branch, Circle 0086 in China. They also have some branches in European countries like Circle 150 in The Netherlands.

The core duty of the supporters' group is to mobilize membership for the club. The circles also make sure that the club is not intruded by distractors. The supporters also raise funds through contributions to help management in times of needs, as in paying players' salaries and bonuses. There are some instances where the supporters have aided management financially to poach or acquire players from different clubs to Kotoko. Example, the poaching of Charles Taylor from Accra Hearts of Oak to Kotoko, and Stephen Oduro from Real Tamale United to Kotoko.

Recently, the supporters' group has come out with an innovative idea to register their members worldwide and also raise funds for the club. This initiative is called the FABU CENSUS. The supporters believe that the fabu census will help bring in sustainable revenue to empower the club to get the services of seasoned players who will uplift the image of the club in the football pitch. They believe the good performance of the seasoned players on the pitch will also attract sponsors to the club.

3.1.3. Emblem of Aduana Stars

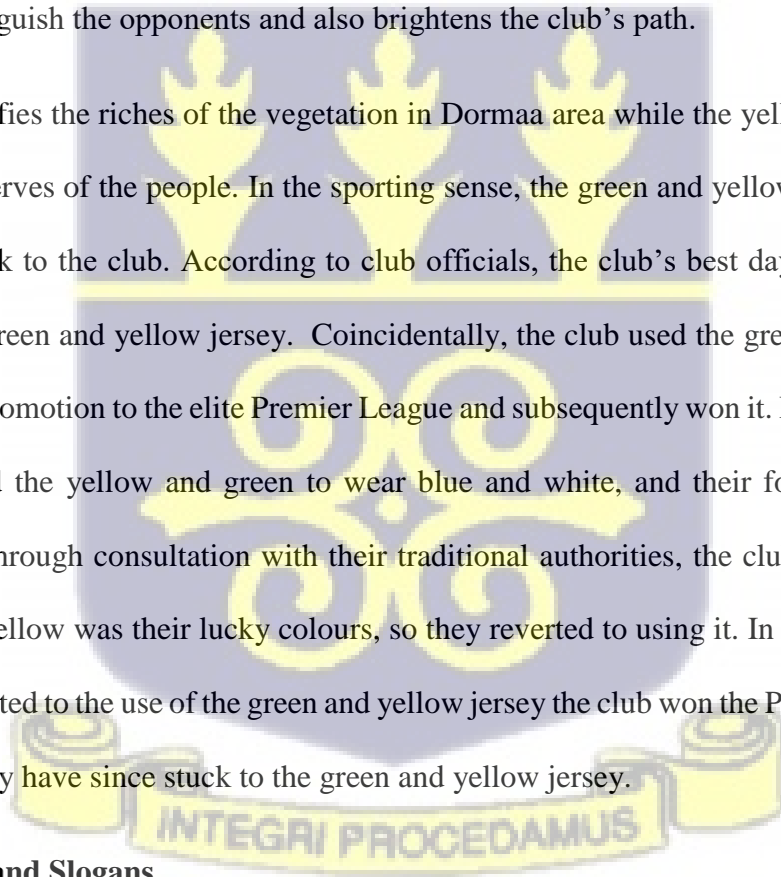


The emblem is in two main parts, a green shield and white banner. The banner stretches across the lower half of the shield with 'Ogya' (fire) written in black upper case. The green

shield has a white concentric line around its edges. Seven white stars are portrayed on the shield, three to the left, three to the right, and one at the bottom. Aduana Stars football club is written on the upper part of the shield in upper case. In the middle of the shield is a white dog spitting fire and a football in its background. The patches of the football are rendered in yellow.

The emblem of Aduana Stars football club is a dog splitting fire with stars surrounding it with a green background. According to Aka oral tradition, the dog led the Aduana clan process by leading them and the fire brightened their path. The significance of the dog to the club is that the club's path is clear and whenever they play a football match, they must win, as the fire extinguish the opponents and also brightens the club's path.

The green signifies the riches of the vegetation in Dormaa area while the yellow represents the mineral reserves of the people. In the sporting sense, the green and yellow are meant to evoke good luck to the club. According to club officials, the club's best days come when they wear the green and yellow jersey. Coincidentally, the club used the green and yellow jersey to gain promotion to the elite Premier League and subsequently won it. However, club then abandoned the yellow and green to wear blue and white, and their fortunes started falling apart. Through consultation with their traditional authorities, the club realised that the green and yellow was their lucky colours, so they reverted to using it. In the year 2016, when they reverted to the use of the green and yellow jersey the club won the Premier League title again. They have since stuck to the green and yellow jersey.



3.1.3.1. Songs and Slogans

One of the favourite songs of Aduana Stars is:

“Aduana a woya woya eee, yenim oko oo, nanso yenim adwane ooo

*Fredua Agyeman Badu eee, woma oooo, yedi yegya no abaa oooo,
Ghanafo) emmra mehwe ooo.”*

The translation of the song is that, we are the powerful Aduana, we know how to fight, we do not back down from fights, because we do not know how to run.

Fredua Agyeman Badu, your children are calling you, we have brought the fire, so Ghanaians should come and watch, as well as all the clubs.

The first line of the song is used when the club is about to play league matches. It is used to inspire the players to give off their best on the pitch. It is also used for celebrations of the club.

The second line talks about the owner and life patron of the club, Nana Agyeman Badu, the song calls on him to respond to the calling of his children because they are in. It is used to get the club going when they are in crisis on and off the pitch. The Fredua is an Akan accolade for anyone called Agyeman, such as the owner of the club who is a paramount chief and seen as someone who can inspire the team in crisis. The greeting of the club is as follows:

Greetings

Aduana

Aduana

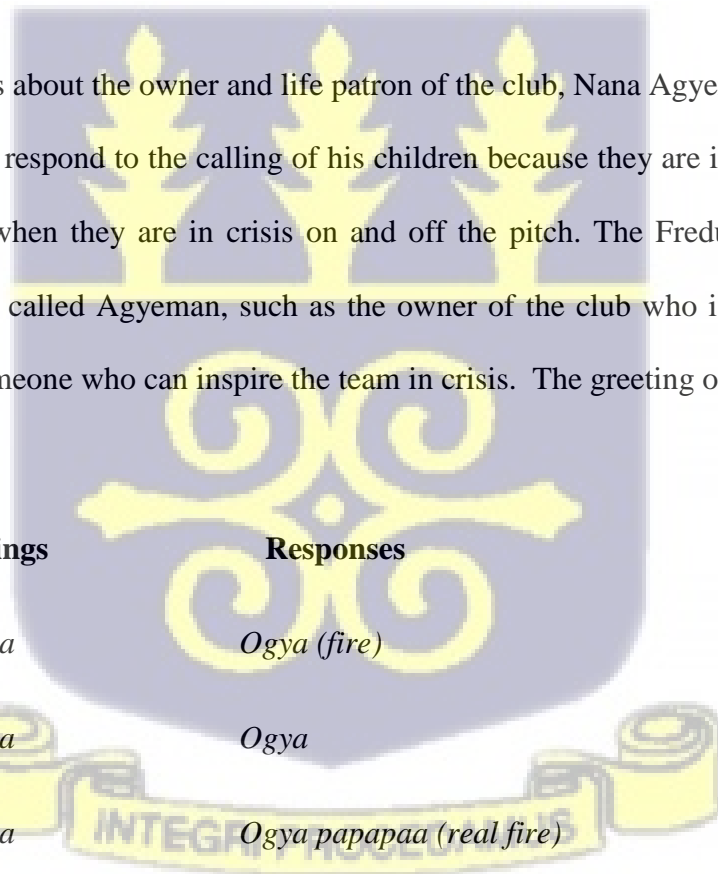
Aduana

Responses

Ogya (fire)

Ogya

Ogya papapaa (real fire)



3.1.3.2. Supporters Groups (Fire)

Aduana Stars supporters group called Ogya (fire) was formally formed in 1991. The Club has supporters across the country, and in June, 2022, they formed the Ogya Diaspora, which is for the supporters outside Ghana. The club's base in Dormaa Ahenkro has one hundred and forty-nine (149) towns and villages around it. Because the club belongs to the Aduana clan which traditionally controls the towns and villages around Dormaa Ahenkro, they have a very strong supporters base in these areas. Aside that, the club also has supporters' groups in some parts of the country, most notable, the Ogya branch in Taifa, a suburb of Accra. The supporters' groups also have a women's wing called Ogya Ladies.

The supporters' groups have a leadership structure. Each group has a chairman, vice chairman, organizer, financial secretary, public relations officer and the deputy public relations officer. There is an election every four years to select executives to steer the affairs of the group. A person or an executive can contest for re-elections as many as he or she wants. A contestant must be a card bearing member of the supporters' group. Members pay a dues of 20 Ghana cedis a month. The leadership of the supporters group attends meetings every week, while the main supporters' groups attend meetings once every month.

The supporters' chairman is part of the main management committee of the club, which takes day to day decisions for the club. There is also the supporters' coordinator who serves as a liaison between the supporters and management. This coordinator is not part of the management committee. The coordinator conveys the view of the supporters to the club management and gives feedback to the supporters. The Ogya 9 of the supporters' group is responsible for brass band music support when the club play home matches.

The supporters' primary role is to mobilize supporters for the club and also raise revenue for the club. As a way of raising funds for the club, the supporters commit some members who

serve as gatekeepers on match days to sell tickets to supporters so as to ensure proper accountability of tickets.

3.1.4. EMBLEMS OF EBUSUA DWARFS



The emblem of Ebusua Dwarfs is of two elements - a banner and a shield. The shield is green with white borders. Two concentric circles, a smaller one within a layer occupies the face of the shield. Between the two concentric circles is the inscription 'Cape Coast Ebusua Dwarfs'. In the middle of the inner circle is depicted a crab holding up a football. The inscription, the circles, the crab, and the football are rendered in yellow. The banner also in green stretches across the lower half of the shield. the motto of the club '*idepandey idekay*' which means either first or with the first is inscribed in yellow of the banner. The year of the establishment of the club, 1939, is inscribed at the bottom of the shield in white.

The crab represents the unyielding spirit of Oguaa people of Cape Coast in Ghana which the club represents. The club is the symbol of Oguamaan. Oguamaan means Cape Coast and its traditional area. The founders of the club chose the crab emblem because the first club formed in Cape Coast, Vipers decided to use the python. Therefore, the indigenous people decided to form a club to represent Oguamaan by using the crab as emblem to reflects their identity and values.

The unyielding spirit of the crab means that the football club will never give up, no matter

the circumstances they find themselves. The supporters believe that though there may be challenges along the way, giving up is never an option. The club believes that they must be the first in every competition or be among the first, hence their motto.

3.1.4.1. Songs and slogans

“The masters of the field are coming.

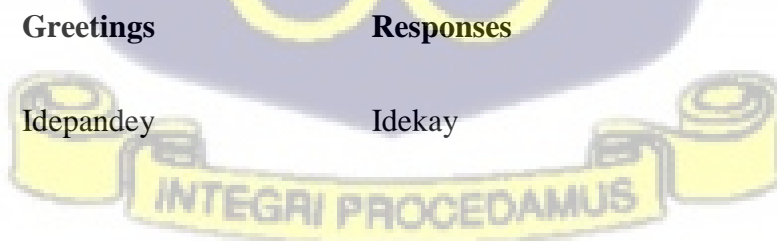
Cape Coast Mysterious Dwarfs are coming.

In God we trust to win the game.

Masters are coming to win the game

Cape Coast Ebusua Dwarfs are coming to win the game.”

The songs seek to inspire the host team and put fears into opposing teams. “The masters of the field are coming” shows the strength and tenacity of the club to win any match. The club believe in the supremacy of God and trust that in God, they will win the any match. The greeting of the club is as follows:



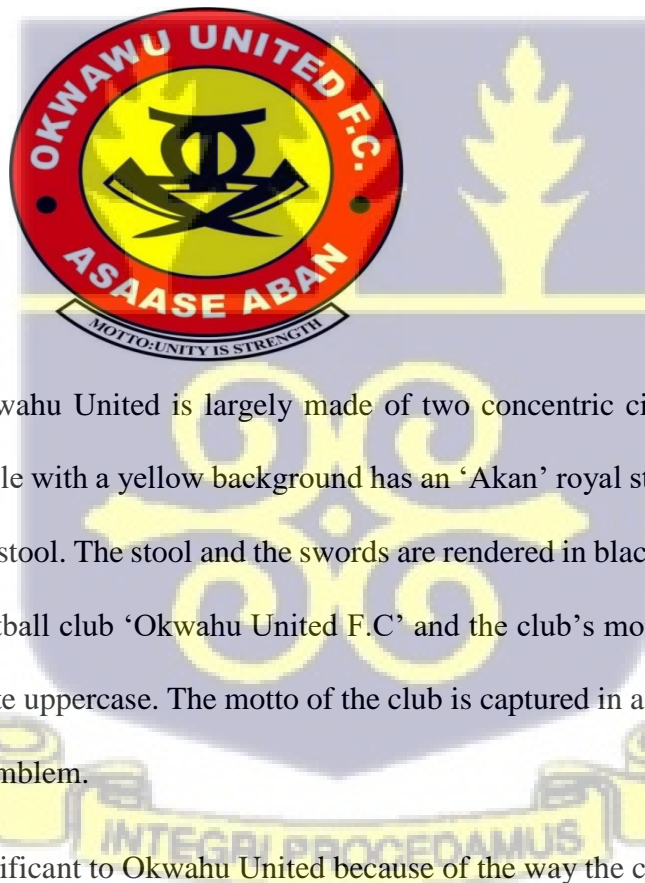
3.1.4.2. Supporters Group (Gardens)

The supporters’ wing of Ebusua Dwarfs is called “Gardens”. They have one umbrella which comprises both the women’s and men’s wing. They have fourteen (14) functioning and

existing branches.

The Gardens core duty is to help the club in many ways to galvanize its support base during the league season. They also seek for the welfare of the players by helping them when they are in need. The gardens also help management with finances by making contributions towards the running of the club. Before the commencement of every football season, the supporters group makes a donation to the playing body as a way of motivating them.

3.1.5. Emblem of Okwahu United



The emblem of Okwahu United is largely made of two concentric circles one within the other. The inner circle with a yellow background has an 'Akan' royal stool with two swords crossed beneath the stool. The stool and the swords are rendered in black. In the outer circle, the name of the football club 'Okwahu United F.C' and the club's moniker 'Asaase Aban' are inscribed in white uppercase. The motto of the club is captured in a simple white banner beneath the larger emblem.

This emblem is significant to Okwahu United because of the way the club was formed; two clubs merging together because of tension and uneasiness on the Kwahu Ridge whenever they play.

The two swords crossing each other means the merger of the two feuding factions, to make

peace and to live as one with equal respect for each other. The stool on the two swords means that the Kwahumanhene, the paramount chief approves of the merger, therefore there is unity in peace.

With reference to the club's colours, the red depicts the blood the Kwahu ancestors shed when they broke away from the Asante to settle at the Kwahu Ridge. It also represents the courage and the willingness of the club to fight and win on the pitch. The White stands for clean heart and clean mind, and the tenacity of the people to detect an enemy who want to attack them from far and near. The white also signify victory and assurances on the playing field. The yellow represents the land of richness and success which shows the Kwahu's successes in business and industries.

3.1.5.1. Songs and Slogans

“Asaase Abban Yente Gyae

Obuoma Mma Ne yen”

The translation of the song in English is “Our Land is high storey building so we do not know how to stop because we are the children of the rocks”.

The song literally explains the successes of the Kwahu people in relations to their football club. The ‘Asaase Abban’ means a land that is on high grounds than the other lands. The rock formation is like a tall storey building so when one is on top, you can see anything anywhere. The ‘yente gyae’ means we do not stop. The Kwahu Ridge is full of mountains so club members believe that they can see anyone on the low-lying lands areas and defend themselves against aggressors.

The ‘Obuoma Ne Yen’ means we are the sons and daughters of the rock or the mountains. This stressed the significance of the ‘Asaase Abban Yente Gyae’. So, the club supporters

believe that no matter the challenges they go through, they are still unbeatable and will survive. The greeting of the club is as follows:

Greetings	Responses
<i>Okwahu</i>	<i>Asaase Aban</i>
<i>Okwahu</i>	<i>Yente Gyae</i>
<i>Okwahu</i>	<i>Obuomma</i>

3.1.5.2. Supporters of Okwahu United

Okwahu United supporters are called Mountains. Each branch is called Mountain with executives who manage the affairs of the group. The supporters' union were formally incorporated into the club as a wing in 1986. They have many branches across the Kwahu \Ridge within the towns and some parts of the country where Kwahu people are predominantly settled. In Accra, they have two branches at Kantamanto and Abbosey Okai, which are trading hubs where most Kwahu people plies their trade.

The main purpose of the Mountains is to mobilize supporters for the club. The executives also ensure that the club has a strong supporters base especially for away matches. They also provide assistance to the club management in terms of operations during match days and lead the team to matches.

The supporters' union collect dues and use some to support the club while part of the proceeds goes into welfare of the Mountain members in case of bereavement, marriage, and birthday celebrations.

CHAPTER FOUR

Discussion, Summary, Conclusion and Recommendations

4.0 Introduction

This chapter of the research entails the discussion, summary, conclusion and recommendations of the entire research conducted.

4.1.1 Role and Significance of Emblems to Football Clubs

Fans of football clubs are emotionally attached to their emblems. Thus, they always get upset and feel threatened to boycott football matches when they are not consulted on changes to the club's emblems. Emblems are representation of the club and their values. They are the souls and DNA of the clubs. Some football club-fans customize their club's emblem in their personal their personal clothes if they are unable to purchase the clubs replica paraphenelia. Fans and players hang emblems in their rooms, offices, and cars. Football players touch or strike the emblems whenever they score a goal or win a football match. The significance of emblems is enormous, as management of football clubs, players, and fans believe the emblems have spiritual, psychological, and emotional connections with their teams.

Emblems of football clubs are symbols of boldness and braveness to the clubs. They are supposed to evoke fear and terror in opponents. Emblems normally encase what the clubs stands for in the context of identity and values. At times, emblems show the origin of the clubs. They inspire the football club to compete at higher levels, as players believe that defeat will let their cherished emblems down. Emblems are also used by clubs to convey their supremacy over other the clubs.

Some football clubs use emblems to promote peace and respect. FIFA has one of their logos as RESPECT; which calls for equal treatment for all. Emblems portray the heritage of the

communities in which clubs were formed. They embody history and values of clubs and are channels through which football teams and their followers construct identities and have a sense of belonging to communities where they share the joy of a win, as well as defeat.

Club supporters also use emblems to show appreciation to players and management and to exhibit the number of continental or local trophies clubs have won.

4.1.2. Role and Significance of Names to Football Clubs

Names are very important to football clubs as modes of branding. They serve as references to history, values, or identity of certain groups of people. Some of the names of football clubs are references to landscapes or monuments that are valued by local peoples. Some club's names reflect geographical, cultural, religious, political, sponsors, among other things. Some football clubs also belong to associations, educational institutions, and professional establishments, such as, security services, manufacturing and production companies, service delivery, construction companies, and therefore bear their names.

Names of football clubs are prestigious; some serve a reverence to great men and women whose sacrifices have enhanced the life conditions of people. Some football club owners name their football clubs after themselves to assert their authority or control. Some names also show the uniqueness of the clubs, especially when the names are connected to cities, landscapes, and monuments, among others. Names are also seen as a way to differentiate or create social boundaries especially when there are two or more clubs in a given area. It is imperative to note that some clubs are identified by their nicknames or shortened versions of their full names.

Names are also used to attract investors and supporters to a club. It is for this reason that some clubs use the names of foreign clubs to draw attention to themselves.

4.1.3. Role and Significance of Songs to Football Clubs

Songs of football clubs, including anthems, are sung by club supporters on and off the pitch to rally, cheer on, encourage and inspire their teams to perform relentlessly in their pursuit of victory in a match or tournament. Players also sing club songs on their way to matches and in locker-rooms to stimulate themselves into action. During football matches club supporters sing songs spontaneously and repetitively accompanied by clapping, drumming, and dancing with musical instruments, rattles and other percussive instruments. Some of the songs and dances are choreographed. The most popular choreographed song and dance performance in football circles is referred to as the ‘Mexican wave’, a performance in which sections of supporters at the stadiums take turns to stand up and wave from one end of their location to another.

Most of the songs express the collective identity of football clubs in specific traditional, cosmopolitan, or local areas. They are also sources of pride and assertiveness for teams and a means of expressing resilience and discipline. The supporters of a club sing songs to celebrate victory in matches and to mock and tease or intimidate opponents on the losing side.

4.1.3. Role and Significance of Supporters to A Football Club

Most of the football clubs have supporters at their catchment areas. The clubs strive to build a supporters’ base first in their respective localities, districts, or cosmopolitan areas before expanding the network of supported to other areas. The local people market the club.

Supporters are essential to football games. They energise players and add to the excitement of games to minimise boredom when matches are played. Noise they make during matches

can intimidate match officials while adding to coaches' and players' confidence. Supporters also attract and draw attention of the public to their clubs through focus group discussions, town hall meetings, radio and television discussions, and social media presence. However, supporters can be overexcited and may misbehave in ways that put their clubs into disrepute. Some teams are punished to play matches at empty stadiums when their supporters misbehave.

4.2. Summary

The purpose of this study was to ascertain the heritage potential of football in Ghana with a focus on assets such as names, emblems, songs (Tobar,2019, Hardy, Loy, and Booth, 2019, Wilson, 2022, www.nufc.co.uk) and club supporters. Heritage in the form of names, emblems, and songs is a powerful tool of football clubs in Ghana. The work has suggested that names, emblems, and songs convey a lot of information about clubs and are a means by which supporters of football clubs in Ghana have a sense of entitlement and belonging. They are a powerful voice and platforms for communities with football clubs to construct, assert, and express identities.

4.3. Conclusion

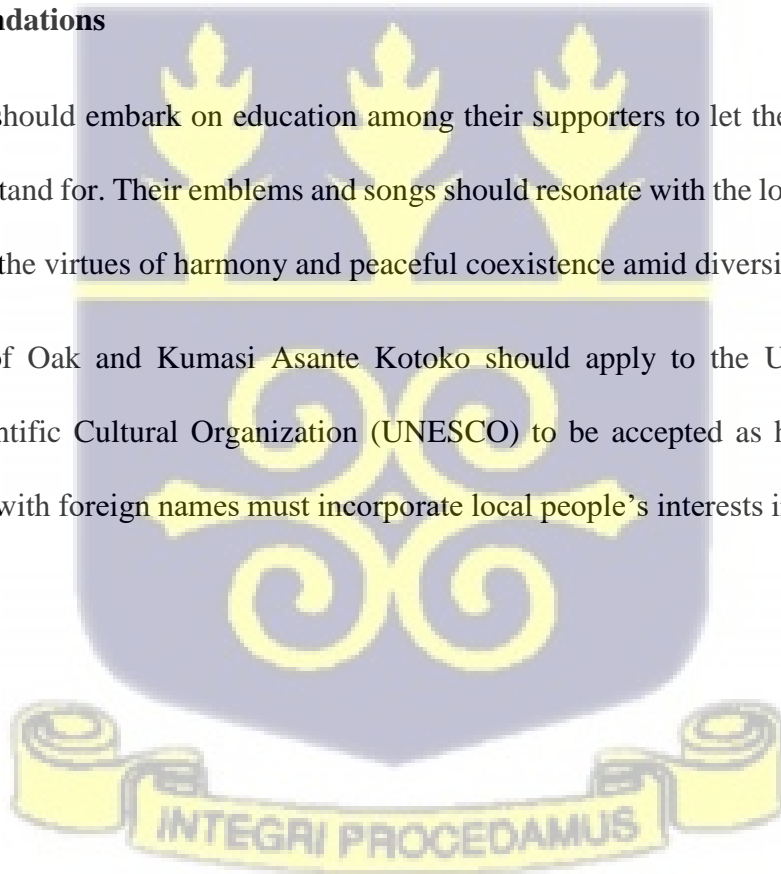
This research on football as a heritage asset in Ghana within the context of names, emblems, and songs has generated data to suggest that football and its associations are mediums through which groups of people, including supporters, local communities, and industries memorialize and make reference to their history and assert peculiar identities. The five clubs which have been the focus of the study are associated with specific names, emblems, songs that are peculiar.

The Accra Hearts of Oak emblem has its emphasis on connection with sustainability of the Oak tree which can be found in Ghana and the all-encompassing rainbow. Asante Kotoko's emblem borders on the Asante's pride as warriors, especially the porcupine serving as their symbolic war machine. Aduana Stars represents the Aduana clan and its virtues, and thus used the clan's totem as emblem. Ebusua Dwarfs emblem is that of the Oguaa people and what they stand for, while Okwahu United's emblem expresses peaceful coexistence within communities with the guidance of local leaders. The work suggests, therefore, that football is a means by which clubs inculcate local community values and principles to inspire support within their catchment's areas and beyond.

4.4. Recommendations

Football clubs should embark on education among their supporters to let them understand what the clubs stand for. Their emblems and songs should resonate with the local people and inspire in them the virtues of harmony and peaceful coexistence amid diversity.

Accra Hearts of Oak and Kumasi Asante Kotoko should apply to the United Nations Education Scientific Cultural Organization (UNESCO) to be accepted as heritage clubs. Football teams with foreign names must incorporate local people's interests in their scheme of things.



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APPENDIXES

APPENDIX 1

FOOTBALL CLUBS	LEAGUE TITLES	FA CUPS	GHANA SUPER CUPS	CAF CHAMPIONS LEAGUE	CAF CONFEDERATION CUP	CAF SUPER CUP
Accra Hearts of Oak	1956, 1958, 1961-62, 1971, 1973, 1976, 1978, 1979, 1984, 1985, 1989-90, 1996-97, 1997-98, 1999, 2000, 2001, 2002, 2004-05, 2006-07, 2008-09, 2020-21 (21 times)	1973, 1974, 1979, 1981, 1989, 1990, 1993-94, 1995-96, 1999, 2000, 2021, 2022 (12 times)	1997, 1998, 2021 (3 times)	2000 (1 time)	2004 (1 time)	2000 (1 time)
Kumasi Asante Kotoko	1959, 1963-64, 1964-65, 1967-68, 1969, 1972, 1975, 1980,	1958, 1959, 1960, 1978, 1984, 1997-98, 2001,	2012, 2013, 2014 (3 times)	1970, 1983 (2 times)		

	1981, 1982, 1983, 1985-86, 1987, 1988-89, 1990-91, 1991-92, 1992-93, 2003, 2005, 2007-08, 2011-12, 2012-13, 2013-14, 2021-22 (24 times)	2014, 2017 (9 times)				
Aduana Stars	2010, 2017 (2 times)		2018 (1 time)			
Cape Coast Mysterious Ebusua Dwarfs	1965-66 (1 time)	1968 (1 time)				
Okwahu United		1986 (1 time)				



APPENDIX 2

Name of clubs	Local name	Foreign name	Local Emblem	Foreign name	Mix name and emblem	Location in Ghana
1. Accra Hearts of Oak	☐		☐			Accra
2. Kumasi Asante Kotoko	☐		☐			Kumasi
3. Cape Coast Ebusua Dwarfs	☐		☐			Cape Coast
4. Okwahu United	☐		☐			Nkawkaw
5. Accra Great Olympics					☐	Accra
6. Aduana Stars	☐		☐			Dormaaahenkro
7. Bechem United	☐		☐			Bechem
8. Bofoakwa Tano FC	☐		☐			Sunyani
9. Medeama S.C	☐		☐			Tarkwa
10. Tamale City	☐		☐			Tamale

11.Real Tamale United	<input type="checkbox"/>		<input type="checkbox"/>			Tamale
12. Paga Crocodile Stars	<input type="checkbox"/>		<input type="checkbox"/>			Paga
13.Swedru All Blacks	<input type="checkbox"/>		<input type="checkbox"/>			Swedru
14.Techiman XI Wonders	<input type="checkbox"/>		<input type="checkbox"/>			Techiman
15.Karela United	<input type="checkbox"/>		<input type="checkbox"/>			Aiyinase
16. Legon Cities	<input type="checkbox"/>		<input type="checkbox"/>			Accra
17.Brong Ahafo United	<input type="checkbox"/>		<input type="checkbox"/>			Sunyani
18. Berekum Chelsea		<input type="checkbox"/>	<input type="checkbox"/>			Berekum
19.Berekum Arsenal		<input type="checkbox"/>	<input type="checkbox"/>			Berekum
20.Goldstars	<input type="checkbox"/>		<input type="checkbox"/>			Bibiani
21.Dreams FC	<input type="checkbox"/>		<input type="checkbox"/>			Dawu
22.Nzema Kotoko	<input type="checkbox"/>		<input type="checkbox"/>			Esiama
23.Star Madrid		<input type="checkbox"/>		<input type="checkbox"/>		Accra

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24.Aboadze Parma		☐		☐		Takoradi
25.Susubiribi SC	☐		☐			New Tafo- Koforidua
26.Montreal United		☐		☐		Accra
27.Jachie United	☐		☐			Jachie Pramso
28.Birim United	☐		☐			New Abirem
29.Agape Fulham		☐		☐		Accra
30.Asekem FC	☐		☐			Asante Mampong
31.Sekondi Hasaacas	☐		☐			Sekondi
32.Phar Rangers		☐	☐			Akuapim Mampong
33.Besiktas Football Academy		☐		☐		Accra
34.Cheetah FC	☐		☐			Senya Beraku
35.Techiman City	☐		☐			Techiman

36. Feiles FC		☐		☐		Accra
37. Paga United	☐		☐			Accra
38. Bonwire Leeds United		☐		☐		Kumasi
39. Krystal Palace Academy		☐	☐			Akosombo
40. Ga Dangbe United Fc	☐		☐			Accra
41. Kumawuman United	☐		☐			Kumawu
42. Tema Royal Anderlecht		☐		☐		Tema
43. Atebubu Esperance		☐	☐			Atebubu
44. Densu Rovers		☐		☐		Accra
45. MSK Zilina Africa FC		☐		☐		Accra
46. Asokwa Deportivo		☐	☐			Kumasi
47. Kotoku Shinning Stars	☐		☐			Accra

48.Kintampo Manchester United		□	□			Kintampo
49.Berekum Berlin FC		□	□			Berekum
50.Five Stars	□		□			Accra



APPENDIX 3. INFORMATION ON RESPONDENTS OF THE STUDY

Name	Age Range	Occupation	Years of experience
Otumfuor Osei Tutu II, Kumasi Asante Kotoko owner	Between 65 and 80 years	Club Owner and life patron of Kumasi Asante Kotoko	Over 20years experience
Togbe Afede	Between 65 and 80 years	Club Owner, Accra Hearts of Oak.	Over 20years experience
Nana Agyeman Badu	Between 65 and 80 years	Club Owner, Aduana Stars owner	Over 20years experience
Daasebre Akuamoah Agyapong	Between 65 and 80 years	Club Owner, Okwahu United owner	Over 20years experience
Ashford Tetteh Oku	Between 65-70 years	Sports Administrator	Over 40 years' experience in football management
George Gyau	Between 50-55 years	Sports Administrator (currently the General Manager of Aduana Stars Football Club.	Close to 30 years' experience in football management/administration
J.F. Mensah	Between 65-70 years	Sports Administrator (Currently an executive management member of Cape Coast Abusua Dwarfs).	35 years' experience
Jerome Otchere	Between 45-50 years	Sport Journalist/Businessman	Over 25 years' experience in sport journalism
Dr. Ernest Koranteng	Between 40-45 years	Sports Journalist, Football Agent, and a Businessman	Over 20 years' experience in sports journalism
Fiifi Banson	Between 40-45 years	Sports Journalist	Over 25 years in sport journalism
Eugene Kumi Apprey	Between 40-45 years	Sports journalist as well as a football supporter of Okwahu United football club (He is currently the Head of Sports at Obuoba Media Group, and vice chairman of the Eastern Region Sports presenter)	Over 30 years' experience in football journalism.
Evans Kwaku	Between 40-45 years	Journalist, Club Administrator (Nkyenkyenkye Football Club); Businessman, a	Over 10 years' experience in football management

		Teacher, and a supporter of Aduana Club Football Club	
Saanie Wahab	Between 40-45 years	A former player of Accra Hearts of Oak.	He won 6 league titles, 1 Champion League, and countless trophies with the club.
Frank Osei Age: 40-45	Between 40-45 years	A former player of Kumasi Asante Kotoko.	He was the club's top scorer in two seasons. He won 2 league titles with the club, as well as the other local honours. He was part of the team that lost the African Cup Winners Cup final in the early 2000s
Twumasi Asare Frimpong, A.K.A 'Azonto'.	25 years	A current player of Okwahu United	. He has been with the club for about 6 years. He is a midfielder, and the Clubs leading goal scorer for three consecutive seasons.
Patrick Aidoo, A.K.A 'Patrick Mboma'.	Between 45-50 years	Currently a Fisherman, as well as a Supporter of Cape Coast Abusua Dwarfs	Over 19 years of supporting the club. Also, he is chairman of one of the supporters group in Cape Coast, and has led a lot of fundraising activities to help the club's sustenance

