

**THE LIFE AND TIMES OF JONES CLIFFORD AKOSA
(1911-1992)**

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**THIS THESIS IS SUBMITTED TO THE UNIVERSITY OF GHANA,
LEGON IN PARTIAL FULFILMENT OF THE REQUIREMENT
FOR THE AWARD OF M.A DEGREE IN AFRICAN STUDIES**

JUNE, 2013.

DECLARATION

I hereby declare that this dissertation is the result of my own effort; an output of a research undertaken under supervision. Quotations and references to scholarly works have duly been acknowledged. I also declare that this work has never been submitted to any other institution for the award of any degree or certificate. I am responsible for all omissions and commissions that may be identified with this study.

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DEDICATION

This work is dedicated to my husband, daughter, parents and siblings for their immense support, encouragement and prayers.



ACKNOWLEDGEMENT

This work could not have been completed without the assistance and encouragement of a number of people. It is therefore right that I show appreciation to some of the people who motivated me. First of all, I thank the almighty God for His guidance and protection throughout the period of my studies. My profound appreciation also goes to all the Lecturers at the Institute of African Studies, especially my supervisors, Professor Irene K. Odotei and Dr. Richard Asante. I am also grateful to all my colleagues for their support. I wish to thank Mr. Samuel Fordjour and Kofi Badu for the time they spent with me on my numerous trips to Mampong. I would also like to acknowledge the support of all my in-laws during the period of my studies.



ABSTRACT

The writing of the biographies of people who have gone before us is an important duty. The writing of biographies helps the present generation to have an experience of the past. It also helps people to learn good behaviors and avoid bad ones. The underlying concept of the study was the trait leadership approach and the transformational leadership approach. The study was conducted using qualitative method of collecting data. Interviews were conducted with the family, relatives, elders of Mampong and some co-workers of Akosa. To avoid bias, information from the interviews were cross checked with information from the archives and published books. Jones Clifford Akosa was from Benim in the Sekyere district. He was a man of many parts. He was a politician, a philanthropist, and a chief. Akosa had humble beginnings but made it as an astute businessman. He acquired some wealth which he used to help people in his community. Akosa used his time, money, and skills to bring development to Mampong and its environs. He is believed to be the biggest philanthropist Mampong has ever seen. He used his resources to touch many who would have suffered in life. Many people are today enjoying the benefits of Akosa's philanthropic gestures. One of those he helped to educate is now a medical doctor. All that Akosa expected from those he helped was for them to also help others who were less fortunate. Akosa was one of the people that contributed to the success of the Convention Peoples Party in the Ashanti Region. During the clashes between the National Liberation Movement and the Convention Peoples Party, Akosa's properties were destroyed. He was rewarded for his dedication to the party in 1959 when he was appointed the District Commissioner for the Sekyere District. Akosa, although not from the ruling class in Mampong, was deeply involved in

chieftaincy issues in the town. He involved himself in the enstoolment and destoolment of chiefs. This was because he had the wealth, connections and skills needed in embarking on such activities. Akosa had his own vision for the town and any chief that did not help in the realization of the dream was removed. He finally became the chief of Benim. This was after several years of refusal to become the chief. His stool name was Nana Akosa Brempong when he became a chief in 1981. At this point in Akosa's life, he was quite old and so could not do much. The biography of such a great man needs to be written so that the young ones can learn from his good behaviour and avoid the mistakes he made.

LIST OF ABBREVIATIONS

N.L.M	National Liberation Movement.
C.P.P	Convention Peoples Party.
U.P	United Party
U.G.C.C	United Gold Coast Convention Party.
U.N.C	United National Convention Party.
P.D.A	Preventive Detention Act.
D.C	District Commissioner.

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CHAPTER ONE

1.0 Introduction

Biographies can be defined as a story of a person's life written by another person. "Good biographies do not only bring to light the life of its subject, it also talks about the times in which the person lived"¹. Biographies are very important in every society due to a number of reasons. They talk about people and events. This makes it easier for people to understand the past. They help the present generation to experience the past and satisfy their inquisitiveness.² They reflect the processes of change that have happened in the society through time. One can also decode a nation's history through biographies. They are archives through which one can mine an individual's life. The stories of individual lives are important in understanding events that happened in a society. Biographies help people to copy the good behaviour of others and to avoid their mistakes. The writing of biographies is important and to this extent, every generation should write the biographies of their forebears.

It is for this reason that the biography of Jones Clifford Akosa is very important. Jones Clifford Akosa was born in 1911 and he died in 1992. Jones Clifford Akosa was a man of many sides; he was a Christian, a politician, a philanthropist, a business man and in the later years of his life, he became the chief of Benim which is five miles from Asante Mampong. He was a business man who had humble beginnings; he began as an assistant store keeper and graduated into having his own business. Akosa acquired a lot of wealth

¹ . I. Agyeman-Duah, (2006) *Between Faith and History: A Biography of J. A. Kufuor*(2nd ed). United Kingdom. Ayebia Clarke Publishing Ltd. 2006,p xi

² *The world book encyclopedia, (2005) world book volume 2*, United States, p 312.

and used it in helping people in his community. He was deeply involved in the Convention Peoples Party and in 1959 he was appointed District Commissioner for the Sekyere District in Ashanti. He became the chief of Benim, under the stool name Nana Akosa Brempong, until his death. He died as an Anglican who used his time and money in helping the church. It is for this reason that the study is devoted to the life and times of Jones Clifford Akosa who, through his own means, contributed to development in his community. The story of such great men needs to be told so as to inspire others to emulate them especially now that people look up to the state for almost every developmental need.

The state is believed by many citizens to be the vehicle for development. Citizens look up to governments to provide basic amenities such as electricity, pipe-borne water, roads, health facilities, and schools among others. This situation puts pressure on governments due to scarce resources to cater for their large populations. It has, therefore, become important for individuals to contribute to the development of their communities. Some African leaders are advocating for their citizens to take active part in the provision of the needs of their communities. Ghana is no exception because the presidents of the country have for years continuously urged the citizens to cultivate the habit of taking initiatives to develop their communities. In Ghana, there is a certain perception that some people who have the means to help enhance the welfare of their people are unwilling to do so. The free actions of some people have affected the fortunes of many people who would have found life very difficult. Some affluent people in Ghana have, over the years, tried to contribute their quota to the development of their communities. One of such persons is Jones Clifford Akosa. Akosa contributed greatly to the development of his community in

Mampong in the Ashanti region of Ghana. This study used Akosa as a case study to find out how Ghanaians and people all over the world can contribute in their own small ways, no matter where they find themselves, to help their people while lessening the burden on the government.

1.1 Statement of the Problem

Ghana and the rest of Africa is still tackling issues of poverty, malnutrition, hunger, avoidable diseases and social unrest. These serve as major challenges to development on the continent. Efforts to promote sustainable development in Ghana and the rest of Africa have achieved limited success. Bill Clinton, former president of the United States of America, is of the view that regardless of the good policies being put in place by governments, a lot of difference is being made by citizens who contribute on an individual basis, as businesses, and through nongovernmental nonprofit organizations.³

Community Directed Development Foundation, a non-governmental organization which aims at lifting the health, environmental, educational, cultural and socio-economic standards of rural communities says that there are a number of reasons why the process of sustainable development is slow in Africa. One of the reasons given by the Foundation is the low level of ingenuity and the non-ownership of intervention programmes by the local people and the communities. To solve this problem, they recommend development programmes that produce achievers and recognize people's achievements. They also make mention of the need for a strong spirit of giving through philanthropy and more locally funded- programmes.⁴ Again, *Trust Africa*, an independent foundation, holds the

³ B. Clinton, (2007). *Giving: How much each of us can change the world*. London, Hutchinson, p4

⁴ www.cddfAfrica.org Retrieved on 12th June, 2012)

view that Africans have a culture of giving and mutual support which works at the family and community levels.⁵ If these traditions are restarted and their reach extended, it will help relieve the burden on the government. Fortunately for African governments, there is the start of new philanthropic activities going on all over the continent. These past years, Africa has seen the emergence of more notable givers, trying to bring developmental activities into their countries. Among these philanthropists are: Aliko Dangote of Nigeria; South African business icon, Francois van Niekerk; Congolese NBA Star, Dikembe Mutombo; South African educational philanthropist, Allan Gray; Nigerian retired military General, Theophilus Danjuma, Ghanaian model Menaye Donkor and Ghanaian business men such as Alhaji Asuma Abu Banda, Dr. Akwasi Opong and a lot more. The efforts of these individuals need to be commended so as to motivate them to do more.

Bringing the activities of these people to light will also encourage others to join in giving to their societies. If the activities of these philanthropists are not made known, it would, with time, quench the fire that motivates them to give to society. When this happens, the total burden of development will now fall on the government which does not have the capacity to develop the nation alone. This would make the country lag in its developmental drive. Mohamadou SY and Ibrahima Hathie state that although Africans have a rich culture of giving, sharing and mutual support, the field of philanthropy in Africa is not well documented.⁶ This, therefore, is a gap in our academic endeavour and there is the need to fill this gap. For this reason, my work is a research into the life and times of Jones Clifford Akosa who was a philanthropist in his own capacity; tracing his

⁵ www.trustafrica.org/documents/state-of-Africa-philanthropy Retrieved on 8th July, 2012

⁶ Wwwidrc.c/En/programs/Donor/partnerships/Documents/institutional-forms-of-philanthropy. Retrieved on 24th of September, 2012.

early life, his contribution to development in Ashanti Mampong and his leadership activities in his community.

The underlying concept of the study is the “trait and transformational leadership approach”. The trait approach states that leaders have similar characteristics. Bennis (1998) as cited in Anthony Afful-Broni (2004) is of the view that leaders are “able to express themselves fully. They know what they want, why they want it, and how to communicate what they want to others, in order to gain their co-operation and support and they know how to achieve their goals”.⁷ This school of thought has it that leaders are good looking, charismatic, have educational achievement, are clever, respected in the society, and rich. With the transformational leadership approach, the leader has his own dream and aims at improving the lives of the people by bringing change in the society.

Akosa had all the traits that the traits theory seeks to propose. He was charismatic, handsome, wealthy, and had academic achievement. This gave him the respect and influence which he used in achieving his own vision which was to use education to bring about change and improvement in his community.

1.2 Objectives of the Study

The following are the objectives of the study:

1. To examine Jones Clifford Akosa’s contribution to development in his community in Mampong Ashanti.
2. To investigate the impact of Jones Clifford Akosa’s activities on people in his community.

⁷A. Afful-Broni, (2004). *Theory and Practice of Educational Leadership*. Accra, Yamens Press Ltd, pg.145

3. To understand how events and conditions at the time in which he lived influenced him.
4. To explore some of Akosa's leadership activities in the community.

1.3 Research Questions

The following questions guided the research:

1. Why did Jones Clifford Akosa contribute to development in his community?
2. How did Jones Clifford Akosa's activities have an impact on his community?
3. How did events and conditions during Akosa's time influence him?
4. To what extent did Akosa provide leadership activities in the community?

1.4 Significance of the Study

The significance of the study includes, among other things, the following:

First, this work contributes to knowledge by adding to the existing literature on biographies in Ghana.

Besides, through Akosa's life, people would understand an aspect of the political history of Ghana.

The study finally would serve as the basis for further research in philanthropy.

1.5 Literature Review

Introduction

There are a number of works on the life of some prominent Africans including that of Kenneth Kaunda and Nnamdi Azikiwe.

In his book entitled, *Zambia Shall Be Free*, Kenneth Kaunda writes his autobiography. He talks about his childhood, schooling and the kind of training he got as a child. He was a trained teacher. Kaunda concentrates on his political activities. He was posted to Mufulira where he experienced discrimination. Africans, were not supposed to enter stores owned by Europeans through the front door. Africans if they wanted anything from these shops, had to use a hole at the side of the door. This bad experience led to his involvement in politics. He was determined to fight against this discrimination that was going on against the black man. He joined the nationalist movement to fight against the idea of having a central African Federation. He obtained permission and formed a branch of the African National Congress in Chinsali where he became the secretary. He worked hard to awaken the political awareness of the people. Kaunda was rewarded for his hard work when he was appointed organizing secretary of the Northern Province and then as the general secretary of the African National Congress. Kaunda and others left the African National Congress and formed a new party, The Zambia African Congress, where he became the president.

Kaunda's life as a politician was not without troubles. He also writes about his detention and imprisonment. The detention and imprisonment could not break him; he was ever ready to fight for independence for his people through the use of non-violent means.

After his release from prison he was again elected president of the United National Independence Party to continue the fight for constitutional changes.

My Odyssey is the title of Nnamdi Azikiwe's autobiography. He begins his biography by letting readers know his lineage, childhood, high school education and employment as a civil servant. Azikiwe talks about his determination to achieve more in life which lands him in America to pursue higher education. He was enrolled at Storer College, Howard University and Lincoln University. After completing Lincoln, he was appointed as an instructor. He returned to Accra after fruitless search for work in other African countries. He became the editor of the African Morning Post. He later returned to Nigeria to establish the Zik Press. The Zik Press went through rough times as law suits were made against them. His newspapers, "The West African Pilot" and "The Daily Comet" were banned for instigating a strike and stirring workers against the government. Azikiwe was not only an academic but he was also a sports man. He took part in a lot of sporting activities. He played football, tennis, cricket, boxing and so on. His interest in sports was so great that he founded the Zik's Athletics Club.

This current work is a biographical study and so books that have been written on biographies have been reviewed. Books on the history of Ghana and chieftaincy have been looked at. A section of the work is also on philanthropy and written materials on philanthropy have also been looked at.

There are a number of works that have been done on biographies. Basil Davidson in his work, *Black Star: A View of the Life and Times of Kwame Nkrumah* details the biographical account of Nkrumah. Davidson indicates that the actions Nkrumah took

were as a result of the times in which he found himself. He documents briefly the personality of Nkrumah, the events that influenced him to engage in politics, his political activities and the environment in which he worked. He discusses further Nkrumah's achievements and failures. Even though Davidson's study is important, he focuses mainly on the political activities of Nkrumah to the neglect of his life outside politics. For instance, Nkrumah's family was ignored in Davidson's study. Some of the people who helped Nkrumah were also ignored. A biographical study on Akosa will therefore incorporate Akosa's family life in addition to his political life and briefly mention his association with Nkrumah.

In his study *The Political Biography of Dr. Kofi Abrefa Busia*, Kwaku Danso-Boafo discusses Busia's political power and his achievements and failures. Basically, he looks at the background of Busia, his education and the political activities before and after the independence era. He concludes finally by looking at the fall of Busia. The author brings to the limelight the contributions of Busia to the political development of Ghana. Both documentary and non-documentary sources were used in his study. As a result, he gathered information from interviews, newspapers, reports of committees among others. Danso-Boafo presents a balanced view by looking at Busia's contribution to politics in Ghana as well as his weaknesses. The structure of Danso-Boafo's work would help in the categorization of this study into themes and sub-themes.

Ivor Agyeman-Duah in *Between Faith and History*, writes a biography of J.A Kufour, former president of Ghana. The author had three aims: first, to encourage people to write political biographies; second, to help people know why Kufour enacted certain policies and finally, using the case of Kufuor, to provide knowledge about Ghanaian leaders. To

achieve these objectives, he looks at the background of John Agyekum Kufour, his upbringing, his education, his political mentors, his entry into politics and his presidential times. The author also looks at the success of the policies Kufuor implemented as president and the challenges he faced. Agyeman-Duah outlines some details about the social and economic policies of Kufour. Again, he uses description which helps the reader to understand the changes that happened in Ghana under the governance of president Kufour. The author also consults a variety of sources in gathering information for the book. Agyeman-Duah's third objective was however not fully achieved. Even though his objective was for the readership to know their leaders, one really does not know who Kufour is. In the end, Kufour only stands out as a politician; his life outside politics was not actually looked at.

In looking at the times in which Kufour lived, Agyeman-Duah states that the year 1954 was a dangerous time in the political process in Ghana. He says that people in Asante did not agree to Nkrumah's unitary system of government because they wanted a federal state. Their grievances were channeled through the National Liberation Movement. The movement was formed in Kumasi in 1954. The movement was formed by Asantes because they felt that the government of the Convention Peoples Party was cheating them. Baffour Osei-Akoto, the linguist of Nana Sir Agyeman Prempeh, was one of the leaders of the National Liberation Movement. There is a gap here that this study seeks to fill. There was a group of Asante who resisted the federal system of government. Some Asante during this time supported the C.P.P and were willing to give their lives in support of the agenda of the party. One of such persons is Jones Clifford Akosa who is

the subject matter of this work. Although he was an Asante and lived opposite Baffour Akoto's house in Asante New Town, he was a strong supporter of the C.P.P.

Robert Addo-Fening in an article entitled *Chieftaincy and Issues of Good Governance, Accountability and Development: A Case Study of Akyem Abuakwa under Okyehene Ofori Atta I, 1912-1943* also provides a brief biographical piece on one of the most influential traditional rulers of Ghana; Okyehene Ofori Atta I. In his work, Addo-Fening looks at the early life of Nana Ofori Atta. He focuses on the problems faced by Nana Ofori Atta at his accession and his policy measures towards development in his state. Addo-Fening provides an insight into the roles of individuals in the development agenda in Akyemland. Nana Ofori Atta I, like Akosa, was very interested in education. They believed that education was one of the tools that could bring social change. In this study, a look at the development of Akosa along the same lines would be studied.

Regina Boahemaa has studied the life of Jones Clifford Akosa. She writes about Akosa's parents, his school days, working life and family life. She also discusses Akosa's involvement in Mampong chieftaincy and his activities as a District Commissioner for Mampong. Again, she looks at the impact of his activities on Mampong and Benim⁸. One major gap in her work is that she fails to talk about what influenced or inspired him to engage in philanthropy. She also does not take into account the challenges that confronted him in his quest to promote development in his community. Boahemaa depends mainly on oral sources for her work. She does not use archival materials in her work to balance the information obtained through oral sources. Although she broadly

⁸ R. Boahemaa, *A biography of the Late Jones Clifford Akosa-the founder of Amaniampong Secondary School*. (Bachelors Degree Dissertation. Department of History, University of Cape Coast, 2007)

documents Akosa's involvement in chieftaincy in Mampong, the issues concerning him are not probed further. These are the gaps that this research attempts to fill.

In conclusion, even though many works have been done on biographies of important people in the Ghanaian society, little has been researched about Akosa who contributed greatly to the development of the Mampong community.

Discussion on the History of Ghana

Adu Boahen in *Ghana: Evolution and Change in the Nineteenth and Twentieth Centuries* discusses the various groups of people found in Ghana, the rise of the states and the wars between the Asante and the Fante. He also takes a look at the growth of British power in Ghana. He makes one aware that the chiefs and people of Ghana did not just accept British power and authority but fought against it with the formation of societies like the Aborigines' Rights Protection Society. The power struggle between the British and the Asante's is also discussed. Boahen does not only concentrate on the political activities in the century but also examines the social and economic activities in the nineteenth and twentieth centuries. He throws light on Pan-Africanism and how it helped in the resistance to colonial rule. He is of the view that the attack on colonialism increased after the Second World War and by this time the people wanted none other than independence.

Boahen again examines the struggle for independence and issues that happened after independence had been won. Boahen's work is important to this study because it helps the researcher to understand the life Akosa lived. This is so because Boahen brings to light the social, economic and political activities in the nineteenth and twentieth centuries

which cover the time that Akosa, who is the focus of this discussion, was born and the time he was politically active.

In *Politics in Ghana 1946-1960*, Dennis Austin tries to establish why the Gold Coast which by 1946 had a promising future changed to become a violent country. In looking at the early years of the Gold Coast from 1946-1951, he is of the view that the 1948 riot forever changed the political activities in the country. The various elections that took place under the period under review were looked at. The 1951, 1954 and 1956 elections were examined. The governance of the country by the Convention Peoples Party was discussed. In trying to achieve his aim, Austin raises questions in his book and answers them. This makes it easy for the reader to understand and follow the discussion. Again, he gives figures to support and explain issues that he raises.

Austin's work will be of help to the researcher because he takes a look at the struggle for power between the Convention Peoples Party and other political parties. Akosa, who is the focus of the study, played a very important role in the Convention Peoples Party, so in reading Austin's work the researcher will understand Akosa better.

In the study *A Political History of Ghana: The rise of Gold Coast Nationalism 1850-192*, David Kimble is of the view that social and economic changes brought about by Europeans helped in the growth of nationalism. For instance, the introduction of education led to the emergence of new elites who began to take up leadership positions. He opines that the fight for nationalism in the Gold Coast came with minimal bitterness because the people fought for constitutional changes rather than racial nationalism. He says that environmental factors like colonialism also led to the rise of nationalism. He is

of the view that the growth of British power and authority brought the people of the Gold Coast together. He states that chiefs could not take leading roles in the nationalist movement because they were closely associated with the British government. In tracing the rise of nationalism in the Gold Coast, Kimble looks at the peoples rise against the poll tax, King Aggrey's challenge to British authority, the formation of the Fante Confederation, the struggle Britain went through before it was able to establish its power in Asante, the Aborigines' Rights Protection Society and the development of political institutions like the Legislative Council.

Kimble's argument that nationalism in the Gold Coast came with minimal bitterness, is not quite true. When one looks at the National Liberation Movement, it was formed to protect the interest of the Asante. The formation of this movement was one of the reasons for the delay in independence in the Gold Coast. The fight between the Convention Peoples Party and the National Liberation Movement led to deaths and destruction of properties which created bitterness in people in Asante. This notwithstanding, Kimble's work is good for the researcher to understand the political events that took place in the Gold Coast which Akosa, the focus of the study, was a part of.

Chieftaincy

Abraham Akrong in his paper *Religion and Traditional Leadership in Ghana* is of the view that Chieftaincy is the most noticeable and important form of political leadership among all the different ethnic groups in Ghana. The institution, he adds, has gone through many internal changes in its existence as a traditional political institution. The most lasting force which he claims continues to shape it is the coming in contact with the

various Western groups. The traders, merchants, colonialists, missionaries and the post-colonial African governments.

In *The Institution of Chieftaincy in Ghana: The Future* Oseadeeyo Addo Dankwa III is of the view that Ghanaian Chieftaincy is strongly rooted in the foundation of the society and that chieftaincy in Ghana is no one's creation and therefore cannot be easily destroyed. He says that chieftaincy is a distinctive institution and a main link between the people and the central government. He says that Ghanaian chieftaincy is made up of various families. Family heads form the foundation of the chieftaincy triangle with the paramount chief at the top. The chief is supposed to be fair to his subjects. He opines that the main duty of the chief was to maintain peace and unity. Again he is supposed to defend this people in times of need. Addo Dankwa III further explains that the chief never took any step without consulting his elders who are the representatives of the people. Chiefs who go against this rule can be sanctioned. He points out that colonialism brought together independent areas which had their own chiefs and that Indirect Rule which was practiced by the colonialists limited the powers of the chiefs to cultural and social issues. This development reduced the powers, authority and status of chieftaincy.

Arhin Brempong in his study *Transformations in Traditional Rule in Ghana (1951-1996)* cites Busia whom Addo Dankwa III agrees with on the duties of the chief above. Brempong cites Busia who opines that as a result of the reduction in the powers of the chiefs, chiefs became poor. They then focused their attention to business which brought them money. Subjects began to blame chiefs for corruption since they were allegedly using stool resources for personal purposes. He adds that stool incurred debts. As a result of these developments, poor but legally enstooled chiefs were destooled. Their positions

were given to wealthy but not legal ones. To quote Busia, “Things were falling apart and the greatest indication of this lack of certainty was the frequency of destoolments, involving all the major stools in Ashanti”.⁹

Brempong points out that in dealing with chiefs, the CPP government used formal and informal sets of activities. The formal were in the form of legislative activities with the view of taking away the powers of the chiefs. The informal aimed at making the chiefs who did not support the party to support it or make them neutral in the fight between the CPP and the UGCC. In Ashanti, many chiefs were not in support of the CPP. The chiefs who clearly did not support the CPP were destooled by the supporters of the party leveling all kinds of allegations against them. Brempong says that by 1965, the CPP had established its control over chieftaincy. The village chairman of the party competed with chiefs for power. They at times were in possession of the gongong which is the symbol of authority of the chief and the means through which the chief called his people. Chiefs who supported the CPP were however, given special treatment. Some were given ambassadorial positions; others were made paramount chiefs, members of boards of directors for government enterprises and a host of other political rewards. Brempong goes on to say that the CPP government made chiefs inactive agents of government. Leadership roles in towns and villages were taken over by Town Development Committees and Youth Associations in which CPP members were in the majority. Chiefs only played religious roles. The institution however, he says, has been rejuvenated with the overthrow of Nkrumah.

⁹ A. Brempong, (2007). Transformations in Traditional Rule in Ghana(1951-1996).Accra, Institute of African Studies, University of Ghana,p10

Kwame Boafo-Arthur in an article *Chieftaincy in Ghana: Challenges and Prospects in the 21st Century*, adds his voice by saying that Nkrumah wanted to take away the economic freedom of chiefs through the use of various laws. He continues that the main difficulty of chieftaincy during the colonial period and soon after independence was the attempts by the state at bringing down the powers of the institution and by so doing have uncontrolled rule of the country. This however has changed with the overthrow of Nkrumah.

The discussion on Chieftaincy above is important to this study because Akosa, who is the focus of the research, was an active member of the CPP who involved himself in chieftaincy matters in Mampong.

Discussion on Philanthropy

Philanthropy is the act of giving money or other resources to help solve problems in the society. Philanthropy can also be defined as voluntary giving of time, assistance, or money for the public good.¹⁰ Bill Clinton, former president of the United States, talks about how each and every one can give no matter how small what one is giving is. He goes on to say that everyone has something valuable to give. He adds that we live in a world where we depend on each other so someone's problem is another's. We must, therefore, make it a point to help each other in times of need.¹¹

The accepted definition of philanthropy can be misleading in an African context and so the definition of philanthropy should be contextual.¹² What this means is that there is no

¹⁰ D. F. Blingame Microsoft®Encarta©2009©1993-2008. Microsoft Corporation.

¹¹ B. Clinton, (2007). *Giving: How Much Each of Us Can Change the World*. London. Hutchinson, p3

¹² P. G. Schervish and M. A. O'Herlihy and J. Havens, (2002). "Charitable Giving: How Much,

universal definition of philanthropy. There are two forms of philanthropy; these are group and private philanthropy. Group philanthropy is the type of giving embarked upon by two or more people who have put their resources together to advance a common cause. For the purposes of this research, emphasis will be placed on private philanthropy. Private philanthropy is when an individual, through his own resources, gives to help solve problems in the society. The aim of private philanthropists is to promote development. They have their own funds; therefore they are not dependent on public donations¹³. Private philanthropy plays important roles in the economy. Private philanthropy adds to governments' efforts to meet development goals. Despite the important role that private philanthropy plays in the economy, they also have negative implications. Some of the activities of private philanthropists do not conform to national development plans and priorities of the government. Some philanthropists also engage in activities that do not bring any benefit to the society but to themselves. They, at times, engage in philanthropy to attain personal fame.¹⁴

West African philanthropy is not generally supported by formal foundations but by individuals, groups, and communities. It is shaped by the norms and values of the community. It is also not tied to prosperity. People give even when they do not have much. Difficult times are moments of sharing. Giving is done on a daily basis.¹⁵ African

By Whom, To What and How? In W. Powell and R. Steinberg (eds) *The Non-Profit Sector; A research Handbook* Yale press.

¹³ Development Cooperation Forum, (2012). UN Special Policy Dialogue on "Private Philanthropic Organisation in International Development Cooperation.: New Opportunities and Challenges.

¹⁴ P. G. Schervish and M. A. O'Herlihy and J. Havens, (2002). "Charitable Giving: How Much, By Whom, To What and How? In W. Powell and R. Steinberg (eds) *The Non-Profit Sector; A research Handbook* Yale press.

¹⁵ www.widrc.c/en/programs/Donor/partnerships/Documents/institutional-forms-of-philanthropy. Retrieved on 24th of September, 2012

philanthropy is more directed towards individuals than groups and organizations. People give more to their families, friends and neighbors than to organizations that they do not know.

The aim of Philanthropy is to deal with the root causes of societal problems rather than finding solutions to the problems.¹⁶ Philanthropists are drawn into philanthropy because of the desire to bring change into the world.¹⁷

There are a number of reasons why philanthropy is important to the society. Philanthropists, through their activities, bring about development in the community. Mohamadou and Hathie are of the view that philanthropists inspire and promote growth and community welfare.¹⁸ Philanthropists also benefit from the activities that they embark on. Ricker opines that philanthropists have the opportunity to learn and grow through their involvement with the activities that they undertake.¹⁹

There are a number of reasons why people engage in philanthropy. Bekkers and Wiepking are of the view that people engage in philanthropic activities because of the following reasons: awareness of need, solicitation, costs and benefits, altruism, reputation, psychological benefits, values; and efficacy.²⁰ Philanthropists, they claim, are influenced to engage in philanthropy when they become aware of existing problems.

¹⁶ P. G. Schervish and M. A. O’Herlihy and J. Havens ,(2002).“Charitable Giving: How Much, By Whom, To What and How? In W. Powell and R. Steinberg (eds) *The Non-Profit Sector; A research Handbook* Yale press.

¹⁷ B. Clinton, (2007). *Giving: How Much Each of Us Can Change the World*. London. Hutchinson, p xiii.

¹⁸ www.widrc.c/En/programs/Donor/partnerships/Documents/institutional-forms-of-philanthropy.Retrieved on 24th of September,2012

¹⁹ M. Ricker, (2004). The growing Importance of Philanthropy. *Supporting your Community, No 1*.

²⁰R. Bekkers and P. Wiepking, (2011).Testing the Mechanisms of Philanthropic Behaviour. *International Journal of Non-Profit and Voluntary Sector Marketing*.p.292-293

Again, philanthropists, they say, in most cases, respond to solicitation from or on behalf of an organization. How often philanthropists receive solicitations is an important factor which determines how often one engages in philanthropy. People engage in philanthropy when it yields more benefit. The cost involved in philanthropy, they go on to say, is lowered when the philanthropist gains exclusive access to meeting or services of the organization. Acts of philanthropy can be inspired by a true concern for the well-being of recipients or the creation of a public good or service. A Philanthropist will change their contribution to a particular cause after that need has been satisfied. They also say that the desire to obtain or maintain a positive social evaluation from others leads actors to engage in philanthropy. People get involved in philanthropy because of the psychological benefits that they gain. Finding solutions to societal problems brings joy to some philanthropists. Philanthropic activities are undertaken to create a better world in line with the philanthropist's own perception. What this means is that it is the values that the philanthropist upholds that he or she tries to promote. Emma Turner, the director of Barclays Wealth, says that factors such as age factor, source of wealth, religion or political beliefs influence the ways in which high net worth individuals give to charity.²¹

According to Schervish, O'Herlihy and Havens, how much one can give is determined by a number of factors some of which are: religion, age, gender, marital status, region, employment, educational attainment, ethnicity, citizenship, and financial security. As people's income and wealth increase, their participation in philanthropy also increases. Income, they state, is the strongest predictor of giving after which comes religious affiliation. It is not one's membership of a religious body that determines an individual's

²¹ www.philanthropyuk.org Retrieved on 10th September, 2012

ability to give but the frequency of attendance to services. Age is also a determinant of giving. Giving is found to increase with age up to approximately age sixty-five at which point there is a drop. The average amount contributed drops from sixty-five. Men, they go on to say, give more than women because of the income gap between men and women. This trend is likely to change as more women get into the business field. Married couples, they claim, contribute more than divorced, single, widowed and separate households. This is due to the fact that marriage seems to be an engine for wealth creation.

Unemployment they go on to say negatively affects giving because one loses one's income and this also affects one's savings. Having education increases one's participation in giving as well as the average contribution and average percentage of income contributed. This is because education lowers the cost of identifying specific avenues of participation and perhaps through increase efficacy increase the benefit of engagement. Citizens of a country give more than immigrants. The longer immigrants remain in a country, the easier it is for them to adopt the countries' norms. These norms can include formal philanthropy. People tend to give more when they feel that they are financially secured. These people do not only give more in total amount but they give more in terms of percentage of their income and net worth. People give to support religious purposes, for the upkeep of their fellow humans, for educational advancement and a lot more. Wealthy people, they opine, are interested in education since they see it as a means of

reducing inequality in the society. Wealthy people are again interested in education because that is where many of them have derived their wealth.²²

Mohamadou and Hathie also claim that religion is a promoter for generosity and thus helps people to give for philanthropic purposes.²³ This research would look at what influenced Akosa's philanthropic activities in his community.

1.6 Methodology

The researcher's approach to collecting data was qualitative. The researcher conducted interviews with relatives, children, beneficiaries of the philanthropic activities of Akosa, chiefs and elders of Mampong, and Akosa's former workers. The study was based on a single case study and its particular circumstance rather than generalization. The study looked at the early and later lives of Akosa. The researcher interacted with the respondents in their own language. One of the difficulties in using interviews was how to elicit the right information from the respondents. The researcher, therefore, conducted semi-structured interviews. A number of open ended questions were prepared. This gave the researcher and the interviewee the chance to discuss questions in detail. It also gave the researcher the chance to use cues in helping the respondents to provide in-depth answers to questions. The open-ended questions helped the researcher to do follow ups on answers that the interviewees provided. Interviews were conducted in quite an informal way. Interviewees were made to feel as if they were having a conversation. The

²² P. G. Schervish and M. A. O'Herlihy and J. Havens (2002). "Charitable Giving: How Much, By Whom, To What and How? In W. Powell and R. Steinberg (eds) *The Non-Profit Sector; A research Handbook* Yale Press.

²³ www.idrc.ca/En/programs/Donor/partnerships/Documents/institutional-forms-of-philanthropy. Retrieved on 24th September, 2012.

researcher went to the field to interview the respondents on an individual basis. This made the people feel comfortable when sharing their experiences with the researcher.

There was the tendency of the researcher departing from the original objectives and setting new ones because the researcher found something which seemed more interesting than the first. Qualitative research is highly dependent on the sample population. This notwithstanding, the researcher found it difficult getting some of the interviewees to give out certain information because they felt that some of the information was personal and confidential. Again, it was fairly difficult getting people to give honest information. To solve this problem, the researcher established a cordial relationship with them in order to gain their trust. The researcher also assured them of confidentiality of the information that they had given. Again, since people may sometimes have short memory, the researcher realized that some information given may not be accurate. She therefore cross-checked the information obtained from interviews with information from the archives, published and unpublished materials.

The researcher visited the Public Records and Archive Administration Department (PRAAD) in Kumasi and Accra. The researcher visited the archives because it gave information about Jones Akosa's activities when he was appointed District Commissioner for the Sekyere District and also his situation during the 1966 coup that overthrew Dr. Kwame Nkrumah. The archival material from PRAAD supplemented the information obtained through interviews. It also helped validate the information obtained through interviews.

Some written materials on philanthropy were also examined. The researcher gathered data from newspapers and books. The secondary sources assisted the researcher in her analysis of the data collected on the field. She was able to bring out the differences and similarities between what was happening on the field and what had been written in books.

1.7 Sampling Technique

The sampling technique that was adopted was purposive and simple random. The reason for using purposive sampling stems from the fact that the researcher needed to interview people who knew and worked with Jones Akosa. The number of respondents for the work was twenty, with thirteen being males and seven being females. The researcher interviewed three family members of Jones Akosa, seven children, two of his wives, three people who benefited from his philanthropic activities, two of those he worked with. Also, two elders from Mampong were interviewed to find out his contribution to the township. One co-tenant of one of Akosa's wives was also interviewed. This strategy helped the researcher get information from people who lived and worked with Akosa.

1.8 Organization of the Work

This dissertation is organized into five chapters. Chapter one deal with the introduction which includes the statement of the problem, research objectives, research questions, significance of the study, literature review, the methodology and sampling techniques. Chapter two concentrates on the early life and business activities of Jones Clifford Akosa. Chapter three deals with Akosa's leadership activities in his community. Chapter four focuses on influences on Akosa and his philanthropic activities in his community. The

chapter also discusses the benefits of Akosa's philanthropic activities. Chapter five talks about the summary, conclusion and lessons learnt.

CHAPTER TWO

THE EARLY LIFE AND BUSINESS ACTIVITIES OF JONES CLIFFORD

AKOSA

2.0 Introduction

This chapter looks at the conditions in the Gold Coast at the time Akosa was born. It also looks at the background of the man. The chapter also discusses Akosa's family life, employment, businesses he established and the challenges that he faced in the running of his businesses. The chapter shows that although Akosa was a royal, he did not live on an elevated plain. He really went through tough times in order to get to the top. He was a loving father and husband. Akosa worked hard to provide his family all that they needed. He was a role model to people in his community because an Akan man was not supposed to take care of his children. Akan men did not take care of their children because the children did not belong to them. Children were part of the woman's family so it was their uncles who took care of them.

2.1 Birth of Akosa and the Politico-Economic situation in the Gold Coast

Jones Clifford Akosa was born in 1911. At this time, Asante had been taken over by the British and the whole area of what is now modern Ghana was under British rule.²⁴ To ensure effective administration, the country had been divided into three parts: the colony

²⁴V. N Okyere, (2000). *Ghana a Historical Survey*. Accra.Vinojab publications, p.93

which was made up of the coastal states, Asante colony and the Northern territories²⁵.

The British ruled the people of the Gold Coast through Chiefs. The chiefs were given authority to make bye- laws in areas such as public lands and forest and the upkeep of roads. They were also given the authority to handle minor civil and criminal cases.²⁶

Britain exploited the rich natural resources of the Gold Coast. The country could produce tropical commodities which British markets demanded. The country also had mineral deposit; gold was in a considerable quantity. It could also provide market for British manufactured goods, especially cotton textile.²⁷ In 1911, the output of cocoa was 88.9 million lb valued at six million pounds sterling.²⁸ By 1911, gold had taken the second spot on the country's export list with 280,000 oz. valued at one million pounds sterling. This constituted thirty percent of the nation's exports.²⁹ When it came to infrastructural development, roads were few in the Gold Coast. There was the Accra-Kpong road, the military road from Cape Coast to Praso and that from Shama to Tarkwa. Road construction in Asante and Brong Ahafo was started seriously between 1911 and 1925. Roads in the region experienced phenomenal improvement. About one hundred and fifty miles of roads were built or rebuilt annually.³⁰ Emergence of a modern economy in the Gold Coast led to the need for more efficient system of commercial transaction.³¹ By 1911, banks and currency were in existence in the Gold Coast.

²⁵ V.N.Okyere, Op.Cit., p. 95

²⁶ V.N.Okyere, Op.Cit. p. 96

²⁷ V.N.Okyere, Op.Cit. p. 101

²⁸ V.N.Okyere, Op.Cit. p. 102

²⁹ V. N Okyere, Op.Cit. p. 105

³⁰ Ibid p 107

³¹ Ibid p 112

Nana Agyeman Prempeh I and forty-four other people from Asante were sent to Seychelles Islands. This was done to enable the British impose their rule on the people.³² Among those exiled was the chief of Mampong, Nana Kwame Appiah, who arrived in Seychelles on the 11th of September, 1900. He was about eighty years old. Nana Kwame Appiah died the same year Akosa was born. He died on the 27th of October, 1911. He had rheumatism and was also paralyzed. These were believed to have killed him.³³

The above was the political, economic and social condition in the Gold Coast at the time Akosa was born. Three years after the birth of Akosa, the First World War broke out and lasted until 1918. This came with hardships. The hardships triggered by the war would later shape Akosa's philanthropy since he grew at the time of hardships. Despite the social hardships, economic development was also ongoing thus his business skills which were later exploited to the fullest in his later life.

2.2 The Family Background of Akosa

Akosa's parents were Opanyin Kwame Appiah and Adwoa Tomoro. His father was from the Bretuo clan who are the royals of Kodiekrom. The people of Kodiekrom originated from Mampong. Kodiekrom is near the Kwame Nkrumah University of Science and Technology in present day Kumasi. His mother was also a royal of the Asakyiri clan of Benim. Benim township is five miles from Asante Mampong. Jones Clifford Akosa belonged to the Asakyiri clan of Benim because both parents were Akans in Ghana who practice matrilineal inheritance. The Asakyiri clan has the vulture as their symbol. They have the vulture as their symbol because of their number. Members of the clan are few,

³² D.E.K.Amenumey,(2008).*Ghana A Concise History from Pre-colonial times to the 20th century*. Accra, Woeli Publishing Services, pg.141

³³ PRAAD, Kumasi, ARG 1/2/24/6, Report on Ashanti Political Prisoners in Seychelles from 1900-1912.

and vultures being few they decided to use it as their symbol. Again, members of the clan are very rich.³⁴ The Asakyiri clan is the family from which chiefs and queen mothers of Benin are picked. This meant that Akosa was a royal and that he could become a chief in the near future. He was the eldest of three boys. The other two were Kwame Appiah and Osei Bonsu. Kwame Appiah died when he was eight years old and Osei Bonsu who later became a chief at Benin died in 1986.

Jones Clifford Akosa's father, Kwame Appiah, had a cocoa farm and in addition to that was a trader in the North of Ghana. One can, therefore, say that Akosa's father was relatively rich. The kind of goods that he traded in could not be given but it is known that during one journey to the north, he was killed by a beast.³⁵ This could be a story that has been told to the grandchildren of Kwame Appiah. This is because the circumstance surrounding the death of Kwame Appiah is considered disgraceful. Akans do this in order to prevent the truth from coming out.³⁶ Akosa did not fully enjoy the wealth of his father because Kwame Appiah, being an Akan, died leaving his inheritance to his nephew, Kwabena Dwumoh, who became a chief in Mampong. Akosa's mother, like his father, was a trader. She sold beans at the Mampong market. At a point in time, her son set her up in business. As a result of the wealth of her son, she was said to be living like a queen.³⁷ Adwoa Tomoro pampered her son. There were occasions where he prepared oto (mashed plantain) for the son even when he was a married man with kids who could cook for him. Oto is one of the delicacies of the Akans. Not all Akan women know how to prepare it. Adwoa Tomoro was also a very beautiful woman. She was reserved and she

³⁴ Interview with Mary Serwaa at Mampong. 9th August, 2012.

³⁵ Tribute to a Silent hero: Mr. Jones Clifford Akosa Daily Graphic 15th August, 2011

³⁶ Interview with Daniel Darkwa at Kyrimfaso. 22nd January, 2013

³⁷ Interview with Professor Agyeaman Badu Akosa at Mampong. 12th, August, 2012

held herself among her family. Even among the family members she was selective. She loved those she wanted to.³⁸

2.3 Akosa's Educational Life

Jones Clifford Akosa attended Presbyterian Primary and Middle schools in Mampong between 1922 and 1932. He had to attend school at Mampong because there was no school in Benim. He had to walk every day from Benim to Mampong; a distance of five miles. His Uncle, Agyeman Duah, who lived at Mampong had pity on him and asked him to come and live with him.³⁹ His uncle had about three wives and many children. This kind of living influenced Akosa's later life as he became a noted polygamist. The middle school at Mampong had boarding facility. People from different parts of Ashanti attended the school. This gave Akosa another opportunity to learn the act of tolerance and sharing. Akosa completed Standard Seven and did not continue to have any formal education. Completing Standard Seven was a big achievement during this period.⁴⁰ Few people had by this time in Ashanti, known the importance of having formal education. Akosa became one of the few educated people in Mampong. It must be noted that Standard Seven was the highest point of the basic education level and was the point at which one could continue to high school if one wanted.

During Akosa's school days, he was very good at playing drums. He, therefore, joined the school's band and was very good at playing the bass drum. Akosa's interest in drums earned him the position of Drums Prefect. He drummed at assembly while the other children marched to their classrooms. One of Akosa's classmates, Kwame Fosu, told

³⁸ Interview with Professor Agyeman Badu Akosa at Mampong. 12th, August, 2012

³⁹ Ibid

⁴⁰ Interview with Nana Owusu Brempong Sarpong at Mampong. 11th of November, 2012.

Akosa's children that their father "was not a good student". All he knew was "Geography and how to play the bass drum". Akosa was also a sports man.⁴¹ He liked athletics and football.⁴² Even in his old age, he was at times still seen running.⁴³

Martin Karikari was one of Akosa's friends in school. Their friendship began in 1923. The two were chosen by the school to lead the boys' brigade during the Presbyterian Church's anniversary celebration at Sekyere Dumase. The two drew closer during the preparations for the anniversary. Martin Karikari and Akosa became lasting friends. During the school days of Akosa, pupils were not allowed to take money to school. Instead, school children sent food to school. On their way to school, they received food from people in the community. Akosa's experience was not different. These kind gestures that he received influenced his later life. After middle school, Jones Clifford Akosa worked as a toll collector with Kumasi Motor Union (now GPRTU).

2.4 Akosa, family life and Care

The number of children and wives that Jones Clifford Akosa had is in dispute. No one seems to know the exact number of children and the number of women he had children with. From the data collected, the researcher can say that Akosa had about four legitimate wives and a number of concubines. He also had over a hundred biological children. Akosa's first wife was a Fanti but most of his wives were from Mampong and its environs. One day, as his children were growing up, they complained of their number and their father told them that they would see the benefit of their large number in the near

⁴¹ Interview with Professor Agyeaman Badu Akosa at Mampong. 12th August, 2012

⁴² R. Boahemaa, *A biography of the Late Jones Clifford Akosa-the founder of Amaniampong Secondary School*. (Bachelors Degree Dissertation. Department of History, University of Cape Coast, 2007)

⁴³ Interview with Nana Owusu Brempong at Mampong. 22nd, January, 2013.

future. One of the children confessed that he now sees the benefit of their large number. He said if he were to contest for presidential elections he would get people to represent him in all the constituencies in Ghana. Another version has it that he married twelve women. Ten of the wives left him when they became Christians and decided that it was not right for them to be co-wives.⁴⁴ Despite the number of wives and children that Akosa had, he was able to take very good care of them. Akosa was a loving father and husband. One could understand Akosa's family size in the general cultural setting he found himself. In some Ghanaian cultural settings, including Ashanti, children were wealth. One's wealth was incomplete without children. Also, since medical facilities were few, one way of ensuring that people still had children was to give birth to more. If some died, others still remained. One can say that Akosa was noted for association with women but some of the women, one can also say, were attracted to him because of the love and care he showed for his family. Akosa was an intelligent person. He showed this quality on several occasions. One of such occasions was when he and others were being taught how to use a scale. He was able to learn how to use a scale in a day. His Supervisor, Kwaku Moosei, was so amazed at Akosa's intelligence that he was willing to give his daughter in marriage to him.⁴⁵

Unlike the traditional Asante man, he lived with all his children in one house while the women lived in another house. He had a maid who prepared the children's meal while his own food was prepared by one of his wives, Akosua Sarpong. Akosa had a daily routine. He woke up at five a.m, drank tea and settled cases if there were any. He then took his breakfast and went to work at about eight-thirty a.m. He returned for lunch at about one

⁴⁴ Interview with Mary Serwaa at Mampong. 9th August, 2012.

⁴⁵ Interview with Nana Owusu Brempong Sarpong at Mampong. 11th November, 2012.

p.m, slept for about thirty minutes and then went back to work. He usually passed by his friend's house on his way from work. He returned to the house at about eight p.m. All his children had to be at home during his lunch break. As soon as he entered the house, he would go round to make sure that all of the children were at home. If he realized that even one of them was missing, he would go out to look for the one and come home with him or her. One other thing that he did to show that he cared was to make sure that all the children had eaten before he took his lunch. If one of them had not taken his or her meal, he would give his food to that person and go back to work with an empty stomach. This step helped to bring unity among the children even though they came from different mothers. Although Akosa was a loving father, he was also a disciplinarian and as such he would not allow the children under his care and control to take his leniency for granted. When he decided to cane, he could give as many as twenty-four lashes.⁴⁶ As a loving husband, he made sure that his wives also never lacked anything. One of the wives said that he never heard the husband say that he did not have money. Even when he was in detention in 1966, he made sure that he signed cheques for the up keep of his wives.

Akosa did not only take care of his nuclear family, his extended family was also very important to him. He was the one who took his nephews and nieces to school. He would send one to school once one made oneself available. If they were not interested in schooling, he would ask them the trade they wanted to learn and put them into it.⁴⁷ One of his nieces who was at the age of six lived with him till she got married in her thirties. Again, he was the one who paid the school fees of his younger brother when he was at Adisadel College even though he was not privileged to attend a secondary school or

⁴⁶Interview with Kwabena Opoku-Adusei at Kumasi.13th August, 2012.

⁴⁷ Interview with Janet Saka at Mampong.22nd January, 2013.

College himself. Akosa also had a sense of humor and so was able to entertain his family. Whenever he bought a new item for them, he would tell them to put it on but he will not say it directly but would say it in a funny way “Fa wim”(meaning take it and get inside). Akosa was also quite temperamental but he always made sure that he did not allow it to take the better side of him.⁴⁸ As we shall soon realize, Akosa’s general care for his family, which was large, eventually extended into philanthropy. He knew that he had a large family size and helping others would yield dividends after his death as some of the children will leave Mampong.

2.5 Akosa and Trade

Adanse Brofoyedru was an important trading point where Fante traders met Asante traders and traded with them. Many young men and women left Mampong to Adanse Brofoyedru to seek greener pastures. Akosa was not left out. He went there with his mother’s brother, Nana Nketiah. At Brofoyedru, he assisted his uncle as a store keeper at Union Trading Company. He quickly learnt the skills of becoming an efficient storekeeper. This was because he had been pre-exposed to the skills of trading. Parents who were Asante in the olden days taught their children, especially the male ones, the vocations they were in⁴⁹. As has been mentioned earlier, both parents of Akosa were traders which meant that he had acquired some skills in trading before he came to live with his uncle. Akosa’s hard work was not in vain when his efforts were rewarded in 1934 after the company opened a new branch. He was appointed as a storekeeper. After some time, he left Brofoyedru to Prankese in the Eastern region where he engaged in

⁴⁸Interview with Professor Agyeman Badu-Akosa at Mampong. 12th August, 2013.

⁴⁹ Osei.K (2002). *A Handbook on Asante Culture*, Kumasi. O.Kwadwo enterprise.,p 5

diamond mining. Akosa bought a plot of land which he thought had huge deposits of diamonds. To his dismay, things did not go well for him so he left Prankese and returned to Kumasi. In 1947, he came to Kumasi and was appointed as a store keeper at Union Trading Company. Akosa, having acquired the skills of trading, opened a subsidiary of 'Compaigne Francaise de l'Afrique l'ouest' (CFAO) store in 1954 at the Central Market in Kumasi where he sold cloths. In 1955, he liquidated his store and left Kumasi to Mampong during the clashes between the National Liberation Movement and the Convention Peoples Party already referred to. Akosa left Kumasi because his life was in danger. He, however, did not leave behind his trading skills. He re-established himself at Mampong in 1956. He bought, stored and sold maize in some parts of the Northern region.

2.6 Akosa and other business Ventures

Akosa, being a skillful trader, succeeded in selling maize. He opened a petrol filling station at Mampong in 1958. The money he used in building the station was from land he leased to Messers U.A.C in 1957 for twenty-one years. Out of the money he received, he used one thousand pounds (£ 1,000) to build the station. Tax of seventy-five pounds (£75) was paid to the government as ground rent each year.⁵⁰

Akosa also established the Mampong Saw Mill which was under the care of his younger brother, Osei Bonsu. The machines for the mill cost him £ 7,000 and was acquired through Ebenezer Brew who was an agent of the firm in America in 1959. The installation of the machine took place the following year and in 1961 he took an overdraft

⁵⁰ PRAAD, Kumasi, ARG1/21/3/14/1, Letters written by and against J.C Akosa, when he was district commissioner.

of two thousand pounds (£ 2,000) from the Ghana Commercial Bank at Mampong in Ashanti. The sawmill was the only one in the Sekyere district. Any one in that vicinity that needed wood had to come to Akosa's sawmill. The saw mill became his occupation and further source of wealth.⁵¹

Jones Clifford Akosa's life was not entirely a rosy one. Akosa encountered some challenges in the establishment of the saw mill which served as the main source of wealth for his philanthropic activities. In the establishment of the saw mill, he had legal problems. He was accused, by the Minister of Agriculture at the time, of illegally felling trees. A telegram was, therefore, dispatched on the 15th of April, 1964 to Akosa asking him to go to Accra on the 20th of April. Akosa claimed he did not receive the telegram and so another telegram was sent on the 21st of May asking him to report to Accra on the 28th of May. He replied that he would not report to Accra unless he was asked by the Regional Commissioner to do so. Akosa was advised by the Regional Commissioner to go to Accra to deny or confirm the charges against him.⁵²

Akosa had applied to the Kumasi Lands Commission on 6th July, 1963 for permission to fell trees but as at August 1964, his permission had not been granted. Akosa was asked by the Minister of Justice to cease operations on the Mampong stool lands by 25th August 1964. He did not heed to the warning and so was given a warning letter on the 19th September. Akosa wrote a letter to the Ashanti Regional Commissioner complaining of the behavior of the Minister of Justice, Kofi Asante Ofori Atta and his Deputy, S. A.

⁵¹Ibid

⁵² PRAAD, Kumasi, ARG1/21/3/14/2, Report to the Assistant Commissioner of Ashanti on allegations leveled against J.C Akosa, when he was a district commissioner. It also contains letters written by individuals on Akosa at times accusing him and others defending him.

Kwaku Bonsu. He had wanted to sue them but realized that would not be in the interest of the Convention Peoples Party.⁵³

On the 15th of August 1964, Kwaku Bonsu, with a case of breach of the Concession Ordinance, requested an Assistant Superintendent of Police of Mampong, E.K Amoako-Atta for a policeman to accompany him to Ejura. J.T Quainoo with number 4414 GC/2 J. T was asked to go with the minister. At 11.45 am, the Mampong police station sent two policemen to Woraso upon receiving information from the minister. The two policemen dispatched were inspector S.O. Donkor and A.K.B.Gartey. The policemen returned at 2.05pm and reported that acting on information given by the Minister, they met two trucks loaded with logs at the right side of the road at Woraso. Both vehicles had registration plates defaced and they also had no quarterly license. The drivers of the vehicles were not around to verify if they had insurance certificates or road worthiness certificates. The two vehicles were therefore, put on police guard and investigations carried out revealed that the vehicles belonged to Akosa.

Kwaku Bonsu asked the Assistant Commissioner of Ashanti to provide some policemen to assist in the investigations. D/Cpl. Appia Korang and D/Constable Wilson Nyarko were dispatched with orders to see Kwaku Bonsu. The two policemen were directed to mile 48 by the minister and they returned with John Badu Quram, the Bush Manager of the Saw Mill. They reported that they saw J.T. Quainoo who told them that the two vehicles with their drivers, Kofi Sarpong and Mama Moshie were being escorted to the Mampong police station in the company of two policemen Abudulai Kanjarga and Salifu Grumah. Further investigations conducted by the Ghana Police Service in 1966 revealed

⁵³ PRAAD, Kumasi, ARG1/21/3/14/2, op.cit.

that the sawmill was owned jointly by Messers Kwabena Akosa and Osei Bonsu. They had concessions from the Mamponghene's land of which Woraso is part and had property marked M.S.M against receipt number c.85009 dated 3rd February 1964, and signed by the Chief Conservator of Forest for a fee of £25. They also had a felling receipt number D.105641 which dated 13th December 1963 and was signed by the senior Lands Officer Division, Kumasi. They had at the time of the investigation felled 228 trees and an amount of £ 1,414 had been paid to the government⁵⁴.

Akosa was again accused of taking people's land by force. He was accused of taking a land belonging to the former Mamponghene, Nana Sekyere Abunyuwa. This was where he built his Saw mill. One thing that is clear is that the land on which Akosa built his sawmill did not belong to him. One account has it that the land belonged to a family and Akosa compensated them for the land.⁵⁵ Another account has it that the land was given to Akosa by his uncle who was a sub-chief in Mampong.⁵⁶ Akosa was also accused of felling timber in Mampong without paying any royalties to the Local Council.⁵⁷ This accusation arose from the fact that Akosa was giving out so much wood and charcoal for free that the people wondered if he was paying royalties. If he was, they suspected, he would not be able to give a lot of things for free.⁵⁸ He was also accused of the destruction to people's farms without giving them compensations.⁵⁹ There is evidence, however, that those who reported to Akosa the destructions caused to their farms and asked for compensation were given. There were also instances where compensation was given to

⁵⁴ PRAAD, Kumasi, ARG2/21/3/14/2, op.cit.

⁵⁵ Interview with Daniel Darkwa at Mampong, 13th August, 2012.

⁵⁶ Interview with Mary Serwaa at Mampong, 9th August, 2012.

⁵⁷ PRAAD, Kumasi, ARG2/21/3/14/1, op.cit.

⁵⁸ Nana Atonsa Boakye Yiadom, 2nd September, 2012.

⁵⁹ PRAAD, Kumasi, ARG2/21/3/14/1, op.cit.

the workers of the saw mill to be given to farmers. These monies may not have been received by the farmers. Others may also have been received in reduced amounts.⁶⁰

2.7 Akosa and Friends

Akosa did not spend all his time making money. He also spent time making and keeping friends. He was someone who had a lot of friends. Some of them were from the Convention Peoples Party and others were from the opposition party which happened to be the United Party. Charles Yeboah, who belonged to the United Party, was one of Akosa's best friends. Their friendship began in 1932 when Charles Yeboah worked in a rubber Estate in Ejura but lived in Mampong. Their friendship only came to an end with the death of Charles Yeboah in 1983. Akosa's friendship with his school mate, Martin Karikari, did not end when they completed middle school. The two grew closer after school. Nothing could separate them except death. Akosa and Martin were so close that when any of Akosa's children was about to be punished and he asked Martin to plead on his behalf, Akosa treated him or her with leniency. If Akosa refused to listen to him, the offender got to know that no one could plead on his behalf again and he or she would definitely be punished. Martin introduced Akosa to the Odd fellows Lodge No.11665 at Bekwai in 1943. Akosa got so involved in the activities of the Lodge that when he moved to Mampong he founded the Divine Lodge.⁶¹ The members of the society met every first Saturday of the month. As he grew older, he could not attend the meetings of the society but he was still part of them. He died as a member of the society.

2.8 Akosa and Music

⁶⁰ Nana Atonsa Boakye Yiadom.2nd September, 2012.

⁶¹ Funeral brochure of Nana Brempong Akosa, Kumasi. Okay press.

Music is very important in the life of Asantes. All the various aspects of their life go with music. People sing when they are happy or sad⁶². Akosa also loved to sing. One of his favorite songs was ‘agyanka due’ literally meaning “sorry orphan.” Akosa bought the cassette and played it till it got scratched. He liked the song so much that he went to buy another cassette. This was a favourite funeral song among the Akans of Ghana. He probably liked singing this song because of the hardships he went through when his father died. He was thinking about dying and leaving his properties to his nephews. Among the Akans when ones father died, it was the duty of the father’s brothers to take care of the dead man’s children. Even though this arrangement is done with the best of intentions, some orphans went through harsh treatment under the care of their uncles. Despite the harsh treatment received by some orphans, others were well taken care of. Some people believe that there are blessings in taking care of orphans. Akosa’s love for music grew with him. He liked music to the extent that he played the accordion late in the night.

The Mampong District has been known to be a place where very good cultural groups could be found. Akosa, in his own way, contributed to this achievement. Akosa, as has been mentioned, in his schooldays liked playing drums. When he grew up, he did not forget this great talent. He helped set up the Amaniampong Nnwomkro Group. This cultural group transited into Akosa Soul Believers Band which became one of the greatest bands in Ghana in the 1960s and 1970s. The band was absorbed into the Ghana Army as the Fourth Dimension Band during the Acheampong regime.⁶³ Akosa also helped those who had great talent in music to develop them. In doing so, he bought

⁶² Osei.K, (2002) *A Handbook on Asante Culture*, Kumasi. O.Kwadwo Enterprise, p102

⁶³ Tribute to a Silent hero: Mr. Jones Clifford Akosa :Daily Graphic,15th August ,2011

Akwasi Ampofo Adjei, a prominent highlife musician, his first set of instruments for him.⁶⁴

One can say that Akosa was a loving husband, father, and uncle. He did have humble beginnings but grew to become an enterprising young man who did not fear taking risks but saw failure as an opportunity to learn from and move on in life. One would have expected that he would stop venturing into business and branch to other fields after his initial failure in mining and the challenges he faced in setting up his sawmill. He did not give up but worked hard until he became a successful business man. The next chapter would concentrate on Akosa's involvement in Mampong chieftaincy, the political life of Akosa and some of his known weaknesses.

⁶⁴ Ibid

CHAPTER THREE

AKOSA'S LEADERSHIP ACTIVITIES IN HIS COMMUNITY.

3.0 Introduction

Akosa was a charismatic and a respected person in the community. His money, education and conduct made the elders of the town to consult him on issues affecting the town. He had his own vision for the town and was ready to pull people along. Anyone who was found to be an impediment to the realization of the dream was done away with. Akosa's vision for his community was in line with what the Convention People's Party proposed. He was, therefore, willing to do all that it took for the party to come into power. His contribution to the party was not in vain as he was made a district commissioner. This role that he played in the political landscape came with a lot of challenges.

3.1 Akosa and Mampong Chieftaincy

The Mampong Stool Treasury proposed to the District Commissioner for Ashanti that levies should be paid by every able-bodied adult of the Mampong stool. An ordinary resident of Mampong or anyone who owned property in Mampong was to be involved. Men were to pay five shillings while women paid two shillings six pence. Monies which accrued from the levies were used in the payment of stool debts, to repair the palace and the rest was to be kept as reserve for the state. The collection of levy started on the 1st of November, 1938.⁶⁵ By 1948, the levy had risen to £1 for males and 10 shillings for females. The increment in the levy was petitioned by the young men in the town. The

⁶⁵ PRAAD Kumasi ARG1/2/27/5, A letter written by the chiefs of Mampong to the chief Commissioner of Ashanti.

young men did this because they were enthusiastic that such a levy had been introduced to help bring about development in the town. To ensure accountability and transparency in the collection and expenditure of the revenue that will be accrued, the young men, including Akosa, on the 3rd of May 1948, wrote a letter to the District Commissioner for Ashanti suggesting the inclusion of four people in the financial board of the town. The four were Akosa, Atta Osei, B.E Adwetewa and M.Y Adjei. This was also done to ensure proper representation of the young men on the financial board. As at 28th January 1949 the petition of the young men had not been addressed. They, therefore, called for a suspension of the levy till the grievances had been addressed.⁶⁶

The District Commissioner addressed their grievances but the will of the young men was not fully granted. It was only B.E Adwetewa who got appointed to the committee. Akosa was not appointed because he did not live in Mampong. Atta Osei was not picked because he had earlier abdicated his post as Akwamuhene because he had been given a small salary. The District Commissioner, therefore, did not see why he should be given a new appointment in which he will not be paid. M.Y Adjei was also said to be an ex-convict and so could not become a member of the committee. Akosa, however, became a member of the financial committee in 1951 even though he still lived in Kumasi. He and the other young men on the committee really questioned the way monies were being spent. At a meeting organized on the 17th of April, 1951, they raised issues concerning a cocoa farm that had been left for the Mamponghene by a man who had died without relatives. One third of the proceeds from the farm went to the Mamponghene while the remaining two-thirds went to the caretaker and the Mampong treasury. The young men

⁶⁶ PRAAD Kumasi, ARG1/2/2/27/2, Contains letters written by the youngmen of Mampong on matters relating to finances of the state.

were dissatisfied with the way the proceeds were shared. According to the young men, the farm was given to the Amaniampong stool. They, therefore, did not see why the chief should use some of the proceeds for his private affairs. At another meeting organized on the 24th of April, 1951, the youngmen asked that the Mamponghene return the farm to the stool.⁶⁷ This issue of ownership of cocoa farm was later used as one of the destoolment charges against the Mamponghene, Nana Abunyewa II. The representation of the young men on the financial committee made them aware of the unlawful acts of the chief and elders of the town. At a meeting which was organized on the 25th of April, 1951, Oheneba Sarpong, one of the spokesmen for the youth, was reported to have said that the elders had lost the confidence of the state in them and so should be destooled. Before the commencement of the meeting, there were strong rumors of trouble in town. Akosa was reported to have known earlier that Oheneba was going to make that statement but he did not make any open statement at the meeting.⁶⁸

Before the meeting, Akosa and some young men in Mampong tried to sabotage the rulership of Nana Abunyewa II. They threatened people that anyone seen around the chief shall be dealt with. On the 1st of June 1951, Akosa and friends were reported to have stood at the junction to the palace preventing people from going to see the chief. They were also reported to have forced people to sign a document that they had rebelled against the chief.⁶⁹

⁶⁷ PRAAD Kumasi, ARG1/2/2/30, A report to the Chief Commissioner of Ashanti on some constitutional challenges in Mampong.

⁶⁸ Ibid

⁶⁹ PRAAD Kumasi ARG1/2/2/27/3, A letter written by Nana Abunyewa II to the acting District Commissioner of Mampong complaining about the behaviour of Akosa and friends. It also has complaints made by some natives of Mampong against their chief.

The Mampong stool is known as the Akuamoaa stool.⁷⁰ It is next in rank to the Golden Stool when it comes to the traditional political hierarchy of Asante. The occupant of the stool occupies the silver stool and as far as Asante affairs are concerned, he is second-in-command only to the Asantehene. All the kingmakers before the 1950s were illiterate.⁷¹ Nana Abunyewa II was from the Wiredu lineage. He became the Mamponghene in 1936.⁷² He was the first educated chief of Mampong. His education gave him advantage over his subjects and even the traditionally powerful kingmakers. The exposure by the young men of the financial affairs made the people feel that they had been cheated for a long time. They, therefore, fell on Akosa, who was equally educated and wealthy, to help them destool the chief.

The elders of the town asked Akosa to finance the expenses which would be incurred during the litigation process. They promised to pay him after they had won the case. Akosa, after being assured of full payment after the litigation, on the 28th of June 1951, together with six other Gyase stool subjects' prepared complaints against Nana Abunyewa II. They claimed that Nana Abunyewa II had acted against the Amaniampong stool and the subjects.⁷³ Akosa led the people and they sent their charges against the chief to the Chief Commissioner of Asante. Chieftaincy matters at that time were not settled by the Asantehene. Akosa saw that things were not going on well for the destoolment party so he prepared supplementary charges in addition to what they had sent already. With this, he was sure that they were going to win the case. In all, thirty-one charges were leveled against the chief.

⁷⁰ Osei, K, (2000). *An Outline of Asante History* (2nd ed.), part 1 vol I. Kumasi, O.Kwadwo Enterprise, p.106

⁷¹ Interview with Nana Owusu Brempong Sarpong at Mampong, 11th November, 2012. 2.30 pm.

⁷² PRAAD, Kumasi, ARG1/2/2/26 Mamponghene's petition.

⁷³ PRAAD, Kumasi, ARG1/2/2/27/3, op.cit.

The business of sabotaging the rulership of Nana Abunyewa II did not end after charges had been pressed against him. On the 30th of June 1951, Akosa and friends prevented people from attending the durbar that had been organized by Nana Abunyewa II to welcome the Minister for Local Government. Some of the elders such as, the Akwamuhene, Kyidomhene, Twafuohene were not able to attend the durbar because they were threatened by Akosa and some youth of the town.

The Mampong Divisional Council sat on the case from the 13th of September to the 15th of September 1951. Nana Abunyewa II refused to attend the hearings on the grounds of ill-health. Again, he said that some people had threatened to beat him if he attended the hearing. Nana Abunyewa II was, therefore, found guilty of twenty-six of the thirty-one charges leveled against him. Nana Abunyewa II was constitutionally destooled on the 15th of September, 1951. Two days later, Nana Abunyewa II appealed to the Chief Commissioner of Ashanti, William Hugh Beeton. He appealed on the grounds that the council was not properly constituted. It was the same people who pressed charges against him who formed the Divisional Council. Secondly, he said that there was no truth in the allegations that were leveled against him. Thirdly, he was not served with the charges and he had no opportunity of rebutting the allegations.

The supporters of Nana Abunyewa II did not have it easy at all. They went through difficult times in the hands of Akosa and friends. On the 5th of October, 1951, the Odikro of Bosofuor, a town near Mampong, reported that Akosa, Ofori Amanfo and Yaw Anane, all from Mampong, came to the town to abuse him and other supporters of Nana Abunyewa II. They were reported to have insulted the supporters of Nana Abunyewa II and bet with the chief that Nana Abunyewa II will never come back as Mamponghene.

The winner for the bet was to receive £100. Akosa was reported to have said that “he has money to back anybody who obeys his instructions.”⁷⁴ Akosa again, in the company of T. Appiah, was reported to have said on the 11th of November, 1951 at Krobo village that ‘We have bought the judgment in the Mamponghene’s appeal case’. They said that the Chief Commissioner of Ashanti had received £1,000 from them. They encouraged their supporters to buy white shirts and powder to celebrate the coming victory.⁷⁵ With the help of Akosa, Nana Abunyewa II was finally destooled.

The destoolment of Nana Abunyewa came at a huge cost. As mentioned already, there had been an agreement with Akosa and the elders that he should foot the bills for the destoolment after which he would be paid. The cost incurred in the litigation process was £4,000. Although Akosa was not able to give the elders a breakdown of the cost, they agreed to pay it within a period of two and a half months.

After Nana Abunyewa II came Nana Sarfo Kantanka II. He swore the oath of office to the Asantehene on the 3rd of March 1952.⁷⁶ He belonged to the Babiru Biretuo lineage. Nana Sarfo Kantanka II willingly gave £1,000 to Akosa being payment of the debt that they owed him. The balance of £3,000 was to be paid by the state. At a meeting between the chief and elders of the town, it was decided that the balance should be paid from a fund of £6,000 which was reserved at the local post office saving bank to build a new palace. On the 25th of June, 1952, the chief and elders gave a written authority to the local council treasury clerk to pay £3,000 to Akosa. On receiving this amount, Akosa and Nana

⁷⁴ PRAAD, Kumasi, ARG1/2/2/29/1, A letter written to the Chief Commissioner of Ashanti reporting the conduct of Akosa and some friends.

⁷⁵ PRAD, Kumasi, ARG1/2/2/29/2, A letter written to the Chief Commissioner of Ashanti reporting the conduct of Akosa and a friend.

⁷⁶ PRAAD, Kumasi, ARG1/2/2/29/2.

Sarfo Kantanka II started having problems with some of the youth of the town. The account of the local council treasury was audited. Akosa was asked to refund the money but he refused. Some young men who were supporters of Nana Abunyewa II got so annoyed that they threatened to destool the chief and elders of the town.⁷⁷ They claimed that it was not the Mampong stool which borrowed the money from Akosa but some elders who were not in support of Nana Abunyewa II. They, therefore, did not see the reason why the money should be paid from the state treasury. They also saw the whole transaction as deceitful because the loan was not included in the revenue and expenditure which were approved by the Chief Commissioner of Ashanti.⁷⁸ During this period of alleged misappropriation of £3,000 from the Mampong Native Treasury, Akosa, who happened to be the center of the whole issue, was the chairman of the local council.

Akosa did not stop meddling in the chieftaincy affairs of Mampong after the destoolment of Nana Abunyewa II. He rather became deeply involved in the chieftaincy affairs of Mampong. For one to have influence in who becomes the occupant of the stool, that person must have great power. Akosa at this point in time had the political connections, wealth and influence which helped him to meddle in the enstoolment and destoolment of chiefs in Mampong. His younger brother, Osei Bonsu, was the Chairman of the Local Council. The Ashanti Regional chairman of the Convention Peoples Party, B.E Dwira, was from his hometown Benim, the General Secretary of the Trades Union Congress was married to his niece. The Trades Union Congress was known to be a powerful organ of the Convention Peoples Party government. It seemed to appear, quite clearly, that before

⁷⁷ PRAAD, Kumasi, ARG1/2/2/28, It contains letters written from the Government Agent's office and the Superintendent of Ashanti Gold Coast Police Force on the withdrawal of money from the Mampong state funds. It also contains an affidavit sworn by a native of Mampong on the issues of withdrawal of money.

⁷⁸ PRAAD, Kumasi, ARG1/2/2/28.

one could be enstooled as a chief, Akosa had to give his approval and before one could be destooled, he also had to be involved. With Kwame Nkrumah in power as Ghana's Head of state and with Akosa's connection to Nkrumah, it is not difficult to explain why.

Akosa became involved in the destoolment of Nana Sarfo Kantanta II. Akosa helped in destooling Nana Sarfo Kantanka II in 1958 because he was not supportive of the Convention Peoples Party. Some chiefs in Ghana were not supportive of the Convention Peoples Party that had been in government since 1957. For the party to have control and push their agenda, they needed people from their party to be in control at various levels of society. Akosa, being a member of the Convention People's Party and having influence in Mampong chieftaincy issues, lobbied for the destoolment of Nana Sarfo Kantanka II. In Nana Sarfo Kantanka's place came Akosa's father's relative, Nana Kwabena Dwumoh II. Nana Kwabena Dwumoh, as has been mentioned earlier, was the one who inherited Akosa's father's estate after he died. Nana Kwabena Dwumoh was a member of the CPP.

Akosa was arrested and sent to prison in 1966 after the coup that overthrew Nkrumah. After his release from prison, he did not stop involving himself in chieftaincy issues in Mampong. As usual, when things were not going on as he liked, he helped in the destoolment of Nana Kwabena Dwumoh. Akosa then helped Atakora Amaniampong to be enstooled in 1967. Akosa and Atakora Amaniampong were good friends. Atakora Amaniampong worked with the farmer's council in Accra. One of Akosa's wives, Ernestina Yeboah, recalls instances when she and Akosa visited Atakora Amaniampong in Accra. On such visits, Akosa promised to enstool Atakora Amamiampong. On their return, Akosa met the kingmakers to find ways to destool Nana Kwabena Dwumoh. Nana

Atakora Amaniampong came from the Amaniampong lineage. At this point in time, Akosa was no longer the District Commissioner for Mampong because his party was no more in power. This meant that Akosa had lost some of the power that he had. His business too was not yielding as much money as it used to. This was because it was being poorly managed. What is interesting is that he had enough influence in chieftaincy matters in Mampong. This time round, the power he had came from his past achievements and charisma. Nana Atakora Amaniampong, after being enstooled, was said to have disrespected the people he was governing. Initially, when charges were brought against him, Akosa took it upon himself to advise him. He even gave him a monthly stipend. Later, Akosa realized that Nana Atakora Amaniampong was not heeding his advice. He, therefore, joined the destoolment campaign against the chief. Akosa stopped his involvement in the destoolment of Nana Atakora Amaniampong when he became the chief of Benim. The Gyaame stool of Benim is a stool under the Mampong stool. Akosa, therefore, could not rebel against him. Nana Atakora Amaniampong was, however, destooled in 1987.

3.2 Installation as Chief of Benim

Akosa became an Odikro in Benim under the stool name Nana Akosa Brempong. Akosa became a chief under the Mampong stool and that made it difficult for him to destool Nana Atakora Amaniampong. Probably, Akosa knew his enstoolment as a chief could limit his activities. Again, the position and influence he had in Mampong made him more than a royal. He, therefore, did not see the reason why he should become a chief.⁷⁹ He skipped becoming a chief and gave the position to his younger brother, Osei Bonsu.

⁷⁹ Interview with Nana Owusu Brempong Sarpong at Mampong. 11th November, 2012. 2.30 pm.

Things were not going on well so Akosa's nephew, Yaw Boakye, was enstooled. Nana Yaw Boakye abdicated the position because his church would not allow him. He was the General Secretary of the Presbyterian Church. Looking at his duties as a chief and as a church secretary, he felt that he could not combine the two. He had to choose one and he chose to work with the church.⁸⁰ The stool became vacant until the chief of Mampong said that he will give the position to another family if they did not find someone to occupy the stool. It was at this time that Akosa accepted the chieftaincy position. Akosa could not do much as a chief in Benim as he was, at the time, quite old.⁸¹

3.3 Akosa and the United Gold Coast Convention Party

The political history of Ghana has engaged much intellectual and academic attention. Perhaps what is not known is the contribution of several other people who, through oversight, were left out by academics or not given detailed attention. One of those who did play an important role in Ghanaian politics was Jones Clifford Akosa. Jones Clifford Akosa played various roles as a politician. He was one of the young men who saw the United Gold Coast Convention Party as a Party that belonged to the highly educated, senior lawyers and big business men who will not come down to interact with the ordinary man on the street. Akosa, being young, energetic and not highly educated did not support a party that was moderate and conservative. Akosa was one of the young men who were part of the Asante Youth Organization. The organization was made up of educated young men. Their aim of coming together was to bring development to Ashanti, mainly through the use of education. The organization became a strong supporter of the

⁸⁰ Interview with Daniel Darkwa at Kyirimfaso.22nd January, 2013.

⁸¹ Interview with Mary Serwaa at Mampong.9th August, 2012.

C.P.P when the Asante Kotoko Society and most Asante chiefs were against the party.⁸² Kwame Nkrumah, who was forty years old, was perceived by the people as relatively young in relation to people like J.B Danquah. Again, Nkrumah was seen as charismatic and had organizational abilities. He, therefore, appealed to the young people more. Akosa, like most young men, accepted the ideas of Nkrumah and was ready to work for the success of the C.P.P.⁸³

3.4 Akosa and Political Tensions in Kumasi

There were clashes between the C.P.P and the N.L.M in the 1950s. The clashes brought much political tension in Kumasi. Any Asante found supporting the Convention Peoples Party was considered not to be a loyal Asante. Tensions were so high that people had to acquire the membership cards of both the C.P.P and the N.L.M because one never knew the party whose violent supporters that they will meet in town. The two parties clashed several times in Ashanti New Town. These clashes resulted in a number of deaths and injuries in Ashanti New Town. Akosa, a staunch supporter of the C.P.P, had a house on the Apedwa Street in Ashanti Newtown in Kumasi. Baffour Akoto, one of the founders of the National Liberation Movement, also had a house diagonally opposite Akosa's house. Akosa and Baffour Akoto belonged to political parties which saw each other as enemies. Members of the N.L.M constantly threw Soda and petrol bombs into Akosa's house, his private car and commercial vehicle. Akosa's friend's car was reportedly burnt.⁸⁴ Akosa, in return, provoked Baffour Akoto. He, at times, stood in front of his house and called

⁸² K. Arhin and K. Afari-Gyan, (1992). *The City of Kumasi: Past, Present and Future*. Legon. Institute of African Studies.p. 50.

⁸³Interview with Professor Agyemang Badu-Akosa at Mampong.12th August, 2012.

⁸⁴Tribute to a Silent hero: Mr Jones Clifford Akosa Daily Graphic 15th August, 2011

Baffour Akoto to come for money to feed his family. Unlike some Convention Peoples Party supporters, Akosa remained in Kumasi until he was advised by Kwame Nkrumah to leave Kumasi. Charles Yeboah, one of the faithful friends of Akosa, was of help during the periods of political tensions in Kumasi. Akosa took refuge in the house of Charles Yeboah, in Accra, to escape death.⁸⁵ Akosa relocated to Mampong and his house in Ashanti New Town was turned into a refuse dump. Akosa and Baffour Akoto did not have any interaction after this incident. When Baffour Akoto heard of the death of Akosa he was shocked. This is what he had to say “egya ahye akrantie akyi”. Literally, it meant that fire has burnt the back of a grass cutter. This is something which does not happen often. He further admitted that Akosa was a strong person and people like him are no longer created. Akosa was one of the men in Kumasi that contributed immensely to the success of the Convention Peoples Party in Asante. He worked with strong politicians like B.E Dwira, Krobo Edusei, B.K Kuffour, the Jantuahs and others.

By 1956, Akosa had relocated to Mampong because of the political tensions in Kumasi. In Mampong too, he worked hard to ensure the success of the party. The British government had asked elections to be held in July, 1956. The elections were to satisfy the NLM who had refused to accept the advice of Sir Frederick Bourne. Bourne said that regional assemblies should be organized instead of federations. Akosa campaigned in the elections. The campaigning was done on personal basis. Akosa and his men met people in the night and discussed issues with them. The C.P.P won the elections. Akosa was so happy that the son he had in the same year was nick named “Kwaku Campaign”.

⁸⁵ Tribute to a Silent hero: Mr Jones Clifford Akosa Daily Graphic 15th August, 2011

During a local election which was organized in 1958 in Akosa's own backyard, Benim, the United Party won. Akosa was not happy that his party, the Convention People's Party, did not win the elections in his hometown. It is said that he organized some members of the C.P.P brigade to attack some towns in the Mampong traditional area. Patasi, a town in Mampong, was attacked.⁸⁶ The clash led to the burning of the town. Such attacks were not uncommon in the immediate period before and after independence.

3.5 Appointment as District Commissioner

Akosa was described by the party activists in Mampong as "the steer of the wheel driving the party in the district". As a member of the CPP, he contributed money whenever the party was organizing campaigns. That was why he was rewarded for his faithfulness to the Convention People's Party in 1959 by being appointed as District Commissioner for Sekyere. Again, he was made a director at the Cocoa Processing Company.⁸⁷ His appointment was to stabilize the political front and to reduce tensions. Akosa was already in contact with his people and had won their trust. He had been called D.C Akosa even before he became the District Commissioner of Mampong. This name was given to him because of the help he was giving to people in the district. Mampong was the capital of the district. Some of the towns in the district included Nsuta, Jamasi, Ejura, Effiduasi, Kona, Ntonsu, Kumawu, Sekyeredumasi, Apaah, Amantin, Aframso, Asokore, Yoko, Dadease, Kwaman, Atonsu, Beposo, Yonso, Kyekyewere, Daaho, Bosofo, Aduwan, Kofiase, Krobo, and Kyirimfaso.

⁸⁶ Interview with Nana Atonsa Boakye Yiadom at Mampong, 2nd September, 2012.

⁸⁷ Interview with Nana Okofo Ampratwum at Mampong, 22nd January, 2012.

District Commissioners appointed by the Convention People's Party were supposed to mobilize the people in order to fulfill the Seven Year Development Plan of the CPP. They were to help in the consolidation of the party so as to facilitate the fulfillment of the party's plan and lay the material and technical basis for socialism. Thirdly, they were to educate the entire people on the ideology of the party in order to smoothen and quicken the country's progress to socialism.⁸⁸

As a District Commissioner, Akosa provided the leadership which brought improvement in Mampong. Through his leadership, electricity, water and road reconstruction came to Mampong. He also helped to bring peace into the community by settling disputes. Disputes between married couples were sometimes even settled by him.⁸⁹

He also used his position to protect people of the district from suffering from the Preventive Detention Act. The Preventive Detention Act was a law passed on the 18th of July 1958 to weaken the activities of smaller parties that were organized on regional bases.⁹⁰ This Act was repealed and re-enacted by Act 240 of 1964 under which the president could order the arrest and detention of any citizen of Ghana for five years without appeal to court for any act which threatened the security and defense of the state and its foreign relations.⁹¹ Although people living in Mampong were not arrested, Akosa, at times, threatened people with arrest. This made them to obey many of his orders even though some times they did not want to.

⁸⁸ PRAAD ARG 2/31/7, Letters written on an election conducted at the Ntonso branch of the Convention Peoples Party.

⁸⁹ Interview with Kwaku Oppong Akosa at Mampong. 11th August, 2012.

⁹⁰ V. N Okyere, (2000). *Ghana : A Historical Survey*. Accra. Vinox Publications. p.186

⁹¹ *Ibid*, p.187

Akosa's life as a District Commissioner was not without challenges. There were times he had issues with those he worked with. Akosa loved power and authority and therefore did not want his office to be challenged. There were times that he felt that his position was taken for granted by the Regional Secretary of the CPP. There were occasions where Akosa complained that the Regional Secretary had organized a meeting with the executives at Jamasi without his knowledge. The Regional Secretary, in response to him, said that he had a right to pay a surprise visit to any branch of the party without informing the District Commissioner under whose jurisdiction the branch fell. In his defense, he again said that he informed the District Chairman, Secretary and even the District Commissioner of his visit to the district but the District Commissioner refused to attend the meeting. The Regional Secretary said that Akosa had made Mampong his 'bona fide property and was being dictatorial.'

Again, Akosa had reported that the Regional Secretary had arranged for a criminal case against Yeboah-Aukordieh to be withdrawn without his knowledge. Yeboah had made false report against Akosa that he was keeping a bomb in his house. Akosa's house was searched but no bomb was found. The case was, however, dropped by the police on the intervention of the Regional Secretary. The Regional Secretary, when confronted, said he did so in the interest of the party.⁹² The accusations against Akosa were so many that it affected Mampong. It got to a point that any letter from Mampong never got to the president. Anyone who wrote a letter from Mampong had to wait for several weeks.

⁹² PRAAD, Kumasi, ARG 2/31/6, contains letters complaining about the behavior of the regional secretary of the Convention Peoples Party and a letter of suspension of two members of the party.

Upon inquiry, one would realize that the letter had not even gotten to the president. This affected the rate of development in the town.⁹³

Akosa's settlement of marriage disputes brought him into contact with a lot of married women. He was accused of taking some people's wives. He was also accused of taking ten percent of contracts given by the local council without accounting for the money taken. Although Akosa sponsored some of the campaigns of the party, there were times when some of his actions prevented people from joining the party. On campaign platforms, some of Akosa's utterances were full of threats and insults. Instead of convincing people to join the party, he threatened and insulted his opponents which prevented them from joining the party.⁹⁴

Akosa was accused of nepotism. His younger brother, Osei Bonsu, was the Chairman of the Local Council while his niece, Comfort Asamoah, was the Member of Parliament of Mampong. Some people were of the view that these people were not highly educated so they saw no reason why they should be given such high positions when there were well educated people in the community.⁹⁵ Akosa was not the one who either appointed a Member of Parliament or the one who selected the chairman of the Local Council so some wondered why he was accused of nepotism. During the 1954 local council elections, Osei Bonsu contested for the Sekyere West constituency. Six people contested in the elections. Osei Bonsu won the elections with 4114 votes out of a total of 9712

⁹³ Interview with Nana Okofo Ampratwum at Mampong. 22nd January, 2013.

⁹⁴ Ibid

⁹⁵ PRAAD, Kumasi, ARG1/21/3/14/1, op.cit.

votes cast.⁹⁶ What one can however say is that his family members enjoyed some favours because of his wealth and influence.

3.6 Akosa's Arrest by the Military

Akosa remained in the District Commissioner position until he was arrested in 1966. A group of officers and men from the Ghana Army in the early hours of 24th February 1966 brought the administration of the Convention People's Party to an end through a coup d'état. The coup was led by Lt Col Emmanuel Kwasi Kotoka and Major Akwasi Amankwa Afrifa. They claimed that the act was done due to the political and economic conditions in the country. They said People's rights were abused. The economy was also mismanaged. This brought about shortages of essential goods, increase in unemployment and rising prices which reduced the incomes of workers.⁹⁷ They believed they had freed the people from the corrupt government of Kwame Nkrumah. The coup was supported by organizations and individuals. They include: the Secretarial Bureau of the Trades Union Congress, the Workers Brigade, students from the University of Ghana, and Ghana Legion.⁹⁸ The coup led to the arrest of many Convention People's Party officials including Akosa.

Akosa and his colleague, Nana Okofo Amparatwum, were arrested. They were sent to the Kumasi Central prison before being transferred to the James Fort prison in Accra. They were sent to prison without having a chance to know their charge and defend themselves. Akosa spent about nine months in prison but Nana Okofo Amparatwum was

⁹⁶ PRAAD, Accra, ADM52/5/5, Mampong District Records Book.

⁹⁷ *The Heroic Ghana Armed Forces Take Over Government: Nkrumah's Regime Dismissed* Evening News, 25th February, 1966

⁹⁸ *Loyal Messages From Organisations, Workers etc: Massive Support For The New Govt.* Evening News, 26th February, 1966

released early. Akosa was released on the 19th of November, 1966. The two of them were put in the same prison cell with six others. Akosa put the time he spent in prison into good use by learning yoga. He did not get down-hearted when he was in prison. He was still the humorous person he was known to be and he cracked jokes with the people he was in prison with.⁹⁹ After his release from prison, he talked about the inhuman treatment that prisoners were subjected to. He talked about the low quality of the food they were given and the light that was sometimes thrown into their eyes. He, however, said that he was, at times, given special treatment because of his age.¹⁰⁰ Major Akwasi Amankwa Afrifa, one of the leaders of the coup, hailed from Mampong. He lobbied for the release of Akosa and Nana Okofo Amparatwum. Akosa named one of his sons after Afrifa for this kind gesture.

One of the friends Akosa made while in prison was one Asenso, the District Commissioner for Akrokeri during Nkrumah's time. The two became so friendly towards each other that on their release, Asenso was made the manager of Akosa's sawmill. This was not the last time Akosa was the walls of the prison.¹⁰¹ Akosa's involvement in chieftaincy matters in Mampong led to his arrest again in the 1970s. This was after the coup d'état of Colonel Ignatius Kutu Acheampong. This time around, Akosa did not go into prison with members of the Convention Peoples Party. He went alone. He was arrested as a result of a misunderstanding he had with the chief of Mampong, Nana Atakora Amaniampong. Akosa was among people in the community who wanted to destool him. Nana Attakora Amaniampong, unlike Nana Abunyewa II and

⁹⁹ Tribute to a Silent hero: Mr Jones Clifford Akosa Daily Graphic 15th August, 2011

¹⁰⁰ Interview with Daniel Darkwa at Mampong. 27th August, 2012.

¹⁰¹ Mary Serwaa at Mampong. 27th August, 2012.

Sarfo Kantanka II, fought back. He had the political connections which Akosa had lost. He fought back the destoolment plans of Akosa. Colonel Acheampong, who had become the Head of State of Ghana in 1972, was married to the daughter of Nana Amaniampong and so when Acheampong came into power, Akosa was arrested on a number of occasions probably to put fear into him to stop his destoolment plans. On one of such arrests when Acheampong was confronted by a friend who happened to be an in-law of Akosa, Acheampong claimed he did not know anything about Akosa's arrest. He then ordered for his release and compensated Akosa with a radio tape after his release.¹⁰² The arrests Akosa faced during the Acheampong regime had a toll on his business. The manager of the saw mill, Asenso, could not manage the business well. Akosa's business was at the verge of collapse so one of his sons had to come in to save the situation.

Despite Akosa's contribution to the Convention Peoples Party, he did not die as a member of the party but as a member of the United National Convention Party.¹⁰³ In 1979, he joined the United National Convention Party. He believed that after the death of Kwame Nkrumah there was no one in the party who could carry out the dreams and vision of the party. Although Akosa declared his support for the UNC party, he did not take any active part in the activities of the party since he was sixty-years old and age was not on his side. Majority of Akosa's children are, however, still in support of the Convention People's Party.

From what has been discussed, one realizes that Akosa was able to meddle in the chieftaincy affairs because of his wealth, reputation and association with the Convention

¹⁰²Interview with Daniel Darkwa at Mampong .27th August, 2012.

¹⁰³ Interview with Akosua Sarpong at Mampong.11th August, 2012.

Peoples Party. Although Akosa's association with party gave him the opportunity to engage in chieftaincy issues, he also suffered for his involvement with the party. The time he spent in prison did have an effect on his business.

The next chapter is going to focus on the philanthropic activities of Akosa. By 1962, Akosa had acquired many properties. In Mampong, he had a house built in 1940. The house contained ten rooms. He built a two-storey house in Kumasi in 1950. The house contained twenty-two rooms. He owned two Benz buses, one kerosene lorry tanker and three salon cars. He was a shareholder in a company known as United Company Ltd located in Accra. He owned three tobacco barns at Mampong. He had a plot of land at Mamprobi in Accra. He owned a filling station at Mampong. He also had cocoa farms at Mim-Biaso and Bechem-Mansin. The wealth and experience Akosa acquired helped him in his philanthropic ventures.

CHAPTER FOUR

INFLUENCES AND PHILANTHROPIC ACTIVITIES OF AKOSA

4.1.0 Introduction

People who get involved in philanthropic activities are motivated to do so because of a number of reasons. These influences could be from their past experiences, economic and social conditions at the time, the philanthropist's own principles and a lot more. From the literature that was reviewed, it was found out that philanthropy has moved from the stage where it was mainly concerned with relieving people of their burdens to where it investigates into social problems and finds lasting solutions to them. Philanthropy is not only about giving huge sums of money but it also involves giving of time, skills and other resources to help solve societal problems. As seen in the literature, some societies in the world, including African societies, have a rich culture of giving. People, in their day to day activities, give a lending hand to their neighbors. At the time Akosa was engaged in philanthropy in Mampong, however, no one was known to be engaged in philanthropy on a large scale like he was doing.

4.1.1 Akan Culture

Jones Clifford Akosa engaged in philanthropy because of certain reasons. He was influenced to engage in philanthropic activities because of the culture in which he grew up. People living in an Akan community saw the welfare of their neighbor as their responsibility. Kwame Gyekye (2002) is of the view that people living in a community are expected to show concern for the well-being of others and to do what they can to advance the common good. He goes on to say that individuals are taught social values.

These values include sharing, mutual aid, caring for others, interdependence, solidarity, reciprocal obligation and social relationship.¹⁰⁴ This kind of culture encourages people to give not only when things are going on well but even when things are not so good. This kind of behavior was deeply embedded in Akosa as he grew up. Akosa grew up taking the progress and welfare of his neighbor as his responsibility. It is therefore not surprising that he helped people in his community whenever the need arose.

4.1.2 Personal Experience

Secondly, Akosa was engaged in philanthropy because of his own experiences which were not so pleasant. Akosa started schooling at the age of eleven. This was probably because the number of schools at the time was limited. He again had to walk several miles to Mampong to attend school. This might be the reason why he tried to make schools accessible to many people. Again, during the school days of Akosa, he received assistance from some people. He received assistance from his uncle and from people living in the community. Akosa had humble beginnings. He did not further his education after middle school and went to work as an assistant store keeper. He later rose to acquire his own business and become a District Commissioner. During this gradual process to the top, he might have realized how important education was. The little education he had was able to make him a district commissioner. He, therefore, decided to do all that he could for anyone who had the potential to climb the academic ladder.

¹⁰⁴ K. Gyekye, (2002). *African Cultural Values :An introduction*, Accra, Sankofa Publishing Company, p.35

4.1.3 Importance of Education

Akosa wanted Mampong to develop. He knew that true development comes with education. As a result of that, he was willing to put all his resources on the table to help anyone who was educable. His interest in education can be compared with George Peabody, a philanthropist in America. Peabody was not highly educated. When he became wealthy, he got to know the advantages and disadvantages of being educated. He was willing to give twenty times the expense of attaining a good education if he could possess it.¹⁰⁵ This was not possible so he set out to do all that he could to help people to have access to schools. Akosa wanted a lot of people in the community to become educated so that they could all help bring about development in the community.

Again Akosa's, interest in education can be attributed to the success of one of the people he helped to complete secondary school. Ebenezer Ekuoko was one of the people Akosa helped. Akosa bought all the items Ekuoko needed for his secondary school education. After secondary school, Akosa wanted him to work but he wanted to go to the university. Although Akosa did not agree with his decision, he went to the university. He gained a scholarship and went abroad. On his return, Ekuoko had a job with the Volta River Authority. He was given a car and bungalow and a good salary. Ekuoko's quick rise to success after his university education helped Akosa to really understand the importance of higher education. Before this eye-opener, none of Akosa's children had gone beyond Standard Seven.¹⁰⁶

¹⁰⁵ F. Parker, (2003). George Peabody 1795-1869: His Influences on Educational Philanthropy. *Peabody journal of education*, vol.78(2),p.111

¹⁰⁶ Interview with Ebenezer Ekuoko at Accra. 27th November, 2012

4.1.4 The Need to Help People

One can say that Akosa was engaged in philanthropic activities because he saw the need to help people who were less privileged. Some people in his community were going through difficult times. Times were so hard for some people that they could not afford to pay their children's school fees or even buy sandals for them. A number of students that completed the Mampong Middle Boarding School completed school without finishing with the payment of their school fees. For instance, R.A Kufour, a produce buyer of Cadbury and Fry in Kumasi, as at 28th April 1938 was owing the government four shillings ten pence being boarding and tuition fees for his nephew G.R.Fynn who left the school in November, 1937. Again Kojoe Kumah a postal agent at Jachi as at 28th December, 1934 owed the government twenty shillings being tuition fees for his son, George R.Kumah. His son left the school in April 1933.¹⁰⁷ For this reason, some students had to learn hard to be in a position to gain Akosa's scholarship.¹⁰⁸

Again, financial crises in the 1940s was so strong that it had caused many subjects of the Mampong stool to move to towns like Kintampo, Konongo, Obuasi and Bekwai to earn a living for themselves.¹⁰⁹ Akosa was a kind_ hearted person and so could not bear to see his fellow human beings suffer. His kindness is evident in situations where he took care of his step children even when he divorced their mothers. Again, because of his kind nature, whenever people called on him for help, he did not refuse to help if he had the resources. Akosa has been described as a man of high integrity and good will.

¹⁰⁷ PRAAD, Kumasi, ARG 6/13/20, Education General

¹⁰⁸ Interview with Osei Bonsu Akosa in Mampong. 11th August, 2012.

¹⁰⁹ PRAAD, Kumasi, ARG1/2/27/5, op.cit.

4.1.5 Socialist ideas

Socialists believe that the collective good is better than the promotion of individual property ownership. Akosa, like his mentor, Kwame Nkrumah, was a socialist. One of his aims was to create a socialist society in which one gave depending on his strength and received according to his needs.¹¹⁰ Ghana, under the leadership of Nkrumah, enjoyed some socialist policies like a welfare system, various community programmes, schools and a lot more. Akosa followed the footsteps of his mentor. He also wanted people to be self-sufficient. He believed in the provision of amenities for the larger community. This was the reason why he would build a secondary school not in his hometown but at a place where a lot of people could have easy access to it such as Mampong.

4.1.6 Religion

Religion also played a vital role in motivating Akosa to engage himself in philanthropy. As Chapman has said, philanthropists are mostly motivated by values which are deeply rooted and traditional in nature, such as family and religion. Akosa was an Anglican and a Christian. Christianity teaches its practitioners to be generous and caring towards their neighbors because whatever they did for their neighbors, they did it for Jesus Christ and by extension God. There are great examples of philanthropy in Christendom. In interpreting the influences on the attitude and activities of Akosa, one can say that this Christian influence is heavy.

¹¹⁰ M.C.Okany, (2008). Osagyefo Dr Kwame Nkrumah. :The Legend of African Nationalism, Nigeria.Africana First Publishers, p. 296

4.2.0 Akosa's Philanthropic Activities

Akosa's philanthropic activities can be likened to that of great philanthropists like Rockefeller and Peabody who had humble beginnings but when they became wealthy did not keep all their wealth to themselves but used it in helping the less privileged in the society. One difference is that whereas Akosa did not formalize his philanthropy, Rockefeller and Peabody had foundations established for the purpose of carrying out their activities. Akosa's philanthropic activities were described as "incomparable in the district".¹¹¹ Akosa was committed to the community. He also had sympathy for the poor. He was described by one Yaw Mensah as 'not selfish, greedy and not cruel and his arms are opened to all'. As a result of his contribution to the development of Mampong, people said that "Akosa was Mampong and Mampong was Akosa."¹¹² Nothing in the community went on without him.

Jones Clifford Akosa became very successful in his business but did not keep all his wealth to himself. He engaged in philanthropic activities which earned him the nick name 'Yesu' which literally meant Jesus Christ. He virtually served as the savior of many people in Mampong and its environs. This was one thing that Jesus Christ himself was said to be. Although Akosa was not highly educated, education became paramount to him.

¹¹¹ PRAAD, Kumasi, ARG2/21/3/14/2, op.cit.

¹¹² Ibid

4.2.1 Establishment of Schools

In 1963, he built the Amaniampong Secondary School in the Mampong district at a cost of £ 6 000. The school could have been constructed in his hometown, Benim, but because he was interested in helping many people and achieving a greater impact, he decided to construct the school at Mampong. Akosa established Amaniampong Secondary School because he realized there was no co-educational secondary School in Mampong.¹¹³ The only secondary school at Mampong at the time was St Monica's Secondary School which had been established at Mampong for girls by the Anglican Church. What this meant was that it was only girls in and around Mampong who could continue their education at Mampong after sitting for the Common Entrance Examination or the Middle School Leaving Certificate. Akosa saw this situation clearly as unacceptable and was moved to do something about it. By 1966, there were about four hundred students at Amaniampong secondary school. Seventy percent of the students came from the district.¹¹⁴ The school was started in a temporary building owned by the Mampong Local Council. Akosa sought permission to house the students for an academic year after which a permanent building would be put up. He had the future aim of transferring the management of the school to the government.¹¹⁵

He also established the Akosa Business College, a second cycle institution, which he named after himself. Students in the school were relocated to Sekyereman Secondary School, now St. Joseph's Seminary.¹¹⁶ The school was started in a rented place. At a

¹¹³ Interview with Mary Serwaa at Mampong. 27th August, 2012.

¹¹⁴ PRAAD Kumasi, ARG2/21/3/14/2, op.cit.

¹¹⁵ Ibid

¹¹⁶ Interview with Daniel Darkwa at Mampong. 13th August, 2012.

certain point in time, the owners of the place demanded their property. Akosa had to sell the typewriters and liquidate the school.

He also built a primary school for people in his hometown, Benim. The school was built when Akosa realized that students had to continue their schooling in Mampong after the completion of class six. The journey from Benim to Mampong was tiring and he himself had gone through that same process before.

4.2.2 Awards and Scholarships

Akosa did not only increase the number of secondary schools in the district but he encouraged many young boys and girls in the area to go to school. He gave awards to the best students in the middle schools. The first person was given one guinea and the second person was given half a guinea.¹¹⁷ He again paid the fees of many children who had interest in education but whose parents were not in a position to help them. Sandals and uniforms were also given to students who took the first ten positions in order of merit in class.¹¹⁸ He looked for scholarships for people who came from his district and had distinguished themselves academically to continue their education abroad. He contributed to the education of Kwaku Sarfo and Kwabena Nketiah. Kwaku Sarfo became a barrister. Kwabena Nketiah, as at January 1966, was studying abroad.¹¹⁹

Akosa took care of many people who would have found life extremely difficult. He went outside the Akan philosophy of Abusua. Among the Akans, one's family members are those that are related by blood. Akosa went outside this scope to include others. Daniel

¹¹⁷ Tribute to a Silent hero: Mr. Jones Clifford Akosa Daily Graphic, 15th August, 2011

¹¹⁸ Interview with Mary Serwaa at Mampong, 27th August, 2012.

¹¹⁹ PRAAD Kumasi, ARG2/21/3/14/2, op.cit.

Darkwa was one of such persons. Daniel Darkwa's father died when he was in middle school form four. Daniel Darkwa and Akosa happened to attend the same church. During one Children's Day programme held at the church, Daniel gave the traditional vote of thanks. He did so well that Akosa asked for his background. Akosa got to know that his father had died. Knowing the great potential that the boy had, he decided to adopt him. Daniel lived with Akosa from that time until he completed teachers' training college. After training college, Daniel continued to live with Akosa until Akosa died in 1992. Daniel rose to become a headmaster at Kyirimfaso Anglican primary School.¹²⁰

Another person who benefited from Akosa's kind-heartedness was Kwabena Opoku Adusei. Kwabena's grandmother and Akosa were friends. He was once asked by Akosa to bring his terminal report. After going through his report, Akosa found out that he was a brilliant student. He was asked by Akosa to come and live with him. Kwabena was about to enter secondary school form two. Kwabena was told by Akosa never to go to his grandmother for any financial support. He could only pay her a casual visit. Kwabena and Akosa's biological children were subjected to similar conditions of upbringing. For example, when school re-opened, the quantity of provisions one sent depended on one's ability to defend what one had written as a request. Kwabena, who was an adopted child, at times, sent more provisions to school than Akosa's biological children. Akosa told him that he "will pay school fees even if it was increased up to a million, but he will never give money to travel abroad." Akosa kept his promise and took care of him till he completed Medical School in 1985 at the Kwame Nkrumah School of Medical Sciences

¹²⁰ Interview with Daniel Darkwa at Mampong. 27th August, 2012.

in Kumasi. Kwabena Opoku Adusei became a specialist in Obsterian-gynecology. He also became the medical superintendent of the Suntreso government hospital in Kumasi. During the 53rd annual general conference of the Ghana Medical Association, Opoku Adusei was elected unopposed as the President of the association after Dr Emmanuel Adom Winful had ended his second term in office.¹²¹

Akosa bought six sets of instruments for use as school band at a cost of eight hundred pounds (£ 800) each to schools in the district that distinguished themselves during a marching competition. Marching through the principle streets of towns was a means used by the CPP government to attract children to school.¹²² The provision of sets of instruments for the schools in Mampong helped the students to dance to the rhythm of the band. This made the marching more interesting and as such attracted more children to school. In addition, he fenced a public football park with corrugated iron sheets at a cost of six hundred pounds (£ 600).¹²³

4.2.3 Promoting Discipline

Akosa was so determined to make sure that the youth from his district took schooling serious that he kept canes at home and at the office. Any child found loitering about during school hours was brought to him and given lashes. He took upon himself the official responsibility of enforcing discipline among young people where he found it lacking. This, it must be stated, was culturally accepted at the time.

¹²¹ Interview with Kwabena Opoku-Adusei at Kumasi. .13th August, 2012

¹²² Osei. K, (2002). *A handbook on Asante Culture*. Kumasi. O.Kwadwo Enterprise, p.8

¹²³ PRAAD Kumasi,ARG2/21/3/14/2, op.cit.

4.10 Contribution to the Welfare of the Church

Akosa was initially a Presbyterian. One account has it that left the church because the church asked him to marry only one wife.¹²⁴ Another account has it that he left the church because he claimed the leaders of the church had embezzled money. Akosa joined the Anglican Church which accepted him as he was. He was actively involved in church activities to the extent that he became the people's warden. Akosa's humanitarian activities did not end in the classroom; he took it to the church. He was operating a saw mill at Mampong which put him in a position to have access to wood and he used that opportunity to provide pews for the church. The pews were so strong that as at August, 2012 the church was still using the pew provided by Akosa. He also took care of some priests by giving them money and charcoal. There was an instance when he paid the debt of a priest for him. The Anglican Church was provided with the statue of Mary and Jesus Christ by Akosa. Akosa's mother also left the Presbyterian Church and joined the Twelve Apostles' Church. Akosa extended his humanitarian activities to the Twelve Apostles Church by acquiring a piece of land at Akyeremade, a suburb of Mampong for the church.¹²⁵

4.2.5 Contribution to Employment

A number of businesses were set up by Akosa. These businesses helped the people in the district to gain employment. He established the Mampong sawmill, filling station and was also involved in transportation business.¹²⁶ Akosa had buses that plied the route between

¹²⁴Interview with Mary Serwaa at Mampong. 27th August, 2012.

¹²⁵ Funeral Brochure of the late J.C Akosa, Kumasi:Okay press

¹²⁶ Interview with Nana Amankwa Afrifa at Mampong.3rd September, 2012.

Kumasi and Mampong. All these businesses helped to create jobs for the people in his community. For instance, the saw mill employed about a hundred people in the community. The wood from the saw mill was used to burn charcoal for the government workers posted to the town. Akosa supplied charcoal to teachers, doctors, nurses, policemen just to mention a few of the workers in the town. The supplies were done on rotational basis.

4.2.6 Contribution to Farming

Akosa introduced potato farming into the district. He also farmed onions.¹²⁷ This opened opportunities for people to venture into new areas.¹²⁸ When returning from a trip to Sierra Leone, Akosa brought “Gyafina mangoes” which he gave to schools to grow on their compound.

4.2.7 Akosa’s Contribution to Funeral Organizations

Akosa did not concern himself only with a person’s well-being when they were alive but was also concerned with a person’s journey into the next world. He believed in the importance of giving befitting burials to the dead. Funerals are times to show love and concern for the dead and the relatives that have been left behind. As a result, when some members of the Convention Peoples Party died, he either paid for the greatest part of the expenses or all the expenses for the funeral. He paid for the expenses of people like Yaw Mensah who was the Nsuta Chairman of the party, Sarpong, a member of the Mampong District Executive and Kofiase Branch Chairman, Ampadu of Bobeng and a host of

¹²⁷ Tribute to a Silent hero:Mr Jones Clifford Akosa Daily Graphic 15th August,2011

¹²⁸ Tribute by Martin Karikari: Funeral Brochure of the late J.C Akosa, Kumasi:Okay press.

others.¹²⁹ He had a truck which people could come for freely to use in carrying their coffins.

Before Akosa became the chief of Benim under the stool name Nana Akosa Brempong, he extended his philanthropic activities into the town. A beautiful structure was constructed in the town which served as a palace.

4.2.8 Helping the Elderly

Akosa showed concern for the aged in the community. He organized end of year parties for them. Gifts such as salt and money were, at times, given to the aged at the party.¹³⁰

4.2.9 Contribution to Entertainment

Akosa after realizing that there were few sources of entertainment in Mampong, decided to provide one. He provided a Mobile cinema. This provided the people the opportunity to entertain themselves with boxing and movies. He advised his colleague, Nana Okofo Ampratwum, to build a hotel. Nana Ampratwum built the Mid-way Hotel in Asante Mampong.¹³¹

¹²⁹PRAAD Kumasi, ARG2/21/3/14/2, Report to the Assistant Commissioner of Ashanti on allegations leveled against J.C Akosa, when he was a district commissioner. It also contains letters written by individuals on Akosa at times accusing him and others defending him.

¹³⁰Interview with Mary Serwaa at Mampong.27th August, 2012.

¹³¹ Interview with Nana Okofo Ampratwum at Mampong.22nd January, 2013.

4.3.1 Benefits of Akosa's Philanthropy to himself and family

Akosa's philanthropic nature paid off during one of Acheampong's arrests. On one occasion when Akosa was arrested and sent to a police station near the Ridge school in Kumasi, he was in the cell when one of the workers from the Grains Development Board saw him and he brought a mattress for Akosa to sleep on.¹³² This man, who used to live in Mampong, used to receive charcoal, free of charge, from Akosa. One good turn deserves another indeed.

Akosa, in his old days, did benefit from his philanthropic activities. There were times when people he had helped sent him money and other items. Again, one of the people he saw through school, Ebenezer Ekuokuo, showed his gratitude to Akosa by offering him a house to live in. Akosa lived in the house from the time he returned from detention in 1966 till he died in 1992.¹³³

The children of Akosa enjoy the dividends of their father's philanthropic activities. One of such occasions was when they were attending the funeral of Akosa himself. On their way, the car knocked down a boy at Konongo. The boy was sent to the hospital after which they went to the police station, and then to the boy's family. When they went to the police station they were told that the one to do the inspection was not around so they had to wait till the next day. The vehicle which was involved in the accident contained the cloths which were to be used for the burial of Akosa. What this meant was that they could not wait till morning. They, therefore, went to knock on the door of the District Commander. It was realized that the commander-in-charge had received help from

¹³² Interview with Daniel Darkwa at Mampong. 27th August, 2012.

¹³³ Interview with Ebenezer Ekuoko at Accra. 10th December, 2012.

Akosa before. He ordered for the inspection to be done immediately so that they could leave. Fortunately for them, the boy did not get seriously injured.¹³⁴

The children of Akosa do not only benefit from their father's philanthropic activities. The name Akosa has become a popular name in Mampong and its environs. Anyone who knew Jones Clifford Akosa, upon hearing the name Akosa, traces it to Mampong and then to J.C Akosa. This put and still puts pressure on Akosa's children to behave well wherever they find themselves.

Akosa did contribute to development in his community. He contributed to education, farming, employment, discipline and promotion of other social activities such as funerals and entertainment. This shows the extent to which he used his wealth and time to promote development in his community. Although Akosa did not engage in philanthropy to reap benefits, he and his family did enjoy some benefits from his philanthropic activities. The next chapter is going to focus on the summary, conclusion and lessons learnt from this work.

¹³⁴ Interview with Professor Agyeman Badu-Akosa. 12th February, 2013.

CHAPTER FIVE

SUMMARY, CONCLUSION AND LESSONS LEARNT

5.0 Summary

The writing of biographies is important because of a number of reasons. Biographies help people to understand and have an experience of what the past was like. It helps people to learn the good behavior of others and do away with the bad ones. The objectives of the study were to examine Jones Clifford Akosa's contribution to development in his community in Mampong. The second objective was to investigate the impact of Jones Clifford Akosa's activities on the people in his community. Another objective was to understand how events and conditions at the time in which he lived influenced him. The last objective was to explore some of Akosa's leadership activities in the community. This study was conducted with the use of the qualitative method of collecting data. Data was collected by conducting interviews with the relatives, children, beneficiaries, elders, workers, and a co-tenant of one of Akosa's wives. Unpublished, published and archival materials were used to complement the data collected from interviews.

Jones Clifford Akosa was born a royal of the Asakyiri clan of Benim. Although he was a royal, his life was not without challenges. His father died when he was young. His level of education, though barely elementary, was one of the highest at the time in his locality prior to Ghana's independence.

Akosa was truly a man of many parts. As a business man, he was a daring business man who did a lot of buying and selling. He became successful even though he had a rough

beginning. He set up a sawmill which became his main source of income. The running of the sawmill came with a lot of challenges. He was accused, among other things, of destroying people's farms and for not paying royalties. He did not allow the challenges he faced to collapse his business but he worked hard to acquire even more wealth.

After acquiring wealth, he used it to help people in his community. People in Mampong really benefited from his philanthropic gestures. The young, elderly and poor benefitted from him. Akosa adopted and took care of people who would have found life extremely difficult. He provided employment for a number of people. His greatest philanthropic achievement was in the field of education. He built the Amanianpong Secondary School to help increase accessibility to secondary school. Again, he contributed to the building of a primary school in his hometown. He also provided sets of instruments to some schools in his community.

As a politician, Akosa used his position to bring development into his community. He did not use his position to deal with his perceived enemies. Akosa was appointed a District Commissioner in 1959. Through his able leadership, electricity, pipe borne water and roads were provided for people in his community. He was one of the men who contributed to the success of the CPP in Ashanti. He was willing to sacrifice even his life for the party. Akosa's political career was also full of challenges. He was accused of making Mampong his property. Letters from the town took several weeks to get to the president. This attitude delayed developmental projects in the town. Akosa was arrested and imprisoned after the 1966 coup d'etat.

Akosa gained the trust and confidence of the people of Mampong. The kingmakers were ready to involve him in their chieftaincy matters. Through him, a number of chiefs were enstooled and destooled in Mampong. His involvement in chieftaincy affairs led to his arrest during the regime of General Ignatius Kutu Acheampong.

Akosa later became a chief at Benim. This was when there was no one to fill the vacuum that had naturally been created by his predecessor. As a chief, he did all that he could for the town. A new palace was constructed for the town. What he did, however, cannot be compared with what he did in Mampong. He did more in Mampong than in Benim.

5.1 Conclusion

Jones Clifford Akosa was a man of many parts. He was a Christian, a business man, a politician, philanthropist, and a chief. Through his business ventures, he became rich and used his money in helping the poor and needy in his community. His love for the CPP was so strong that he worked tirelessly for the party. His efforts were rewarded with his appointment as the District Commissioner for Sekyere District in Ashanti. Akosa contributed much to development in Mampong. The biography of this great and illustrious son of Ghana needs to be told so that future generations will learn from his good works while avoiding his mistakes. From Akosa's biography one gets to know that Ghana's political scene had not always been peaceful. They have been periods of tension especially in Ashanti which was the strong hold of the NLM. People laid down their lives for the people of Ghana to enjoy the peace they are having today. Again, one gets to know that some chiefs greatly suffered in the hands of the CPP. Lastly, one can clearly see that there are rewards in hard work. Akosa worked hard to make his money. He used

his money to help the less privileged ones, many of whom have become assets to the nation today.

Akosa provided schools, educational funding, employment, time and the leadership qualities which helped to bring development to Mampong. His vision in his philanthropic activities was to help people who would also help others. Some of the people that Akosa helped are also engaged in philanthropic activities today. One of such people is Dr. Opoku-Adusei. He is, in his own small way, helping a number of children. Some of Akosa's own children have also followed his footsteps. Professor Badu-Akosa has, for example, adopted some children and took care of them. That could be a classic case of "like father, like son"

What Akosa gave the people of Mampong was needed during that time. Some people were at the time going through economic hardships. They needed someone to lessen their burden for them. Also, during Akosa's childhood, he did receive help from people in the community. When he grew up and acquired wealth, he saw it as an opportunity to pay back. Again, some people at the time had not seen the importance of education. Akosa, however, with his level of education, had seen that true development can be achieved through education. He, therefore, encouraged others to attend school. What he gave the people of Mampong produced so much influence that the people are still enjoying the benefits. Today, Mampong can boast of a number of intellectuals like Kwabena Opoku Adusei, Ebenezer Ekuoku, Daniel Darkwa, Professor Agyeman -Badu. Akosa, Mr Samuel Oti Atakora and many more. These people got to where they are, thanks to Akosa.

Akosa was not only a philanthropist; he was also involved in chieftaincy matters in Mampong. Akosa's wealth and charisma gave him influence and power which he used in achieving his vision. Akosa, because of his vision for the town, needed chiefs who would help in his development agenda. Any chief that was found not to be helping to achieve the vision was destooled. As a politician, he did not use his position to deal with his perceived enemies. He used it to protect the people in the community. For instance, during the P.D.A era, he used his position to protect the people of Mampong. No one living in Mampong was arrested.

Throughout this essay, much has been said about the contributions of Akosa. Despite the many contributions of Akosa to development in his community, he could not achieve all that he set out to do. This was because he did not formalize his philanthropic activities. The main source of income was from his sawmill which did not bring in high returns after his detention. The sawmill was poorly managed. Things got so bad that the mill had to be merged with another company in order to pay for a loan from the Ghana Commercial Bank. After the loan had been defrayed it was agreed by Akosa and his children that the mill had to be closed down and this ended his dreams for a better Mampong.

Akosa really wanted Mampong to develop. He wanted Mampong to be at par with Kumasi or even become bigger than Kumasi. He did all that he could but he could not achieve all that he wanted. Mampong had a football team known as Kumapem Royals. The team played their matches at St. Andrews College Park, now University of Education,

Winneba, Mampong Campus Park. It was Akosa's wish that a football stadium could be built for them. The dream could not be materialized.¹³⁵

Again, he wanted his hometown, Benim, to develop. He wished that he could construct the road from Mampong to his hometown. The road from Benim to Mampong had not been constructed by 2012. The people of Benim even by 2012 had not overcome their disappointment. They still grieved over the inability of Akosa to help in the construction of the road. This is so because it was under the leadership of Akosa that the roads in Mampong were constructed. The people, therefore, did not see the reason why Akosa did not help extend the construction of the road to Benim.¹³⁶

Akosa invested so much in education because he wanted a lot of intellectuals to come from Mampong. He even wished that a president will come from Mampong. This dream of his was not achieved. This dream of his, however, is not lost. One of his sons, Professor Agyeman-Badu Akosa, even by 2013 was trying to achieve this objective of his father.¹³⁷ He contested in the 2007 presidential primaries of the Convention Peoples Party with five others. Although he did not make it in 2007, he had not given up the dream. Aside wishing for intellectuals to come from Mampong, he also wished that his family members would become scholars in order to achieve this dream. Some of the relatives he sent to school disappointed him. For instance, one of the nephews he sent to the prestigious Achimota School ended up as a fore man in his saw mill.¹³⁸

¹³⁵ Interview with Daniel Darkwa at Kyirimfaso.22nd January, 2013.

¹³⁶ Interview with Akyeampemhene of Benim.5th Febuary, 2013.

¹³⁷ Interview with Daniel Darkwa at Kyirimfaso.22nd January, 2013.

¹³⁸ Interview with Professor Agyeman-Badu Akosa.12th Febuary, 2013.

5.2 lessons Learnt

Philanthropy, as has been illustrated by Akosa, truly helps lessen the burden on the government and society. To encourage more people to venture into philanthropy, the study learnt that when tax exemptions are given to philanthropists it will enable more people to engage in philanthropic activities.

Again, philanthropists when educated on the need to formalize their philanthropic activities will help philanthropic ventures to last longer. The philanthropic foundation will not easily collapse after the death of the philanthropist. Akosa's philanthropic activities were an informal one. When his source of wealth collapsed, his philanthropic activities also came to an end.

When philanthropists are given state honour, especially when they are alive, more people will be encouraged to engage in philanthropy. Akosa was not honoured by Mamponghe when he was alive. It was a woman known as Yaa Edusa who, together with her "nnwomkro" group, made a song for him. It was after his death that a bust was constructed at Amaniampong Senior High School during the school's 40th anniversary. The chief of Mampong also honoured him with a citation during one Akwasidae. To encourage more people to engage in philanthropy, philanthropists should be honoured when they are alive. This will motivate them to do more. After the passing away of Akosa, no one at Mampong is believed to be engaged in philanthropy on a large scale like he was doing.

Chieftaincy is an important institution but if not well managed, it can cause a lot of social destruction. The destoolment of chiefs by Akosa brought some agitations into the

community. This study looked a little at the confusion that came with the destoolment of Nana Abunyewa II. The researcher is sure that when further research is conducted into the chieftaincy issues, it would be found out that several of these agitations occurred. The youth, people with wealth and charisma, therefore, should be educated to channel their influence and power in the right direction.

Politicians should be educated on the need to use their positions to serve their electorates. They are there to provide the people with their needs, not to use their position to abuse the people.

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 - b. Tribute by Reverend Father Elvis Acheampong on behalf of Anglican Church, Asante Mampong.
 - c. Tribute by children
 - d. Tribute by Martin Karikari, a friend of Akosa.

B. INTERVIEWS

NAME	OCCUPATION	AGE	PLACE	DATE OF INTERVIEW
Akosua Sarpong	Trader	85 years	Mampong	11 th August, 2012
Enerstina Yeboah	Trader	75 years	Mampong	11 th August, 2012
Professor Agyeman Badu-Akosa	Pathologist	58 years	Accra	12 th Febuary, 2013
Kwaku Oppong Akosa	Journalist	66 years	Mampong	11 th August, 2012
George Akosa	Retired Lecturer	77 years	Mampong	11 th August, 2012
Osei Bonsu Akosa	Civil Engineer	56 years	Mampong	11 th August, 2012
Gifty Akosa	Business woman	64 years	Mampong	11 th August, 2012
Gyamfua Akosa	Trader	80 years	Mampong	11 th August, 2012
Ama Akosa	Trader	45 years	Mampong	11 th August, 2012
Kwabena Opoku Adusei	Obstetrician Gynecologist	53 years	Kumasi	13 th August, 2012
Daniel Darkwa	Headmaster	60 years	Mampong	27 th July, 2012
Ebenezer Ekuoko	Lawyer	78 years	Accra	10 th December, 2012
Mary Serwaa	Trader	72 years	Mampong	27 th July, 2012
Janet Saka	Pupil teacher	64 years	Mampong	22 nd January, 2012
Nana Opoku Akyeampong Akosa	Akyeampemhene of Benim	56 years	Accra	5 th Febuary, 2013
Nana Atonsa Boakye Yiadom	Gyaasehene of Mampong	72 years	Mampong	2 nd September, 2012
Nana Owusu Brempong	Amanieehene of Mampong	81 years	Mampong	11 th November, 2012
Nana Okofo Amparatwum	Business Man	94 years	Mampong	22 nd January, 2013
Issac Kwasi Agyekum	Retired teacher	64 years	Mampong	24 th January, 2013
Nana Amankwa Afrifa	Businessman	70 years	Mampong	2 nd September, 2012

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APPENDICES

APPENDIX A: PICTURES



A section of primary school built by Akosa for the Benim community



A portion of the place built by Akosa for the Benim community



The researcher at the premises of Amaniampong Senior Secondary High School



A section of Amaniampong Senior High School



Family members and friends at the tombstone of Akosa during the commemoration of the 20th Anniversary of his death



A bust of Akosa on the premises of Amaniampong Senior High School



One of Akosa's houses in Mampong



Akosa with some of his children

APPENDIX B: ARCHIVAL DOCUMENTS

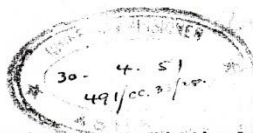
Strictly Confidential

District Commissioner's Office
Mampong, Ashanti.

29 April 1951.

To
His Honour
The Chief Commissioner of Ashanti.

Mampong Affairs



I have to report some constitutional difficulties in Mampong State.

The audit and estimates meeting of Mampong Gyase treasury was first held on 17 April 1951. The meeting was a crowded one, and notable for the attendance not only of Ufori Amango and Akosah, who are both now on the finance committee, but also of storekeeper Eprah from Kumasi, Akosah's brother Sarpong, and Qheneba Qwusu Sekyere, a son of a former Mamponghene. These constituted themselves spokesmen of the young men, and Ufori also, though on the finance committee, took a predominantly critical role. Mamponghene was present, but left after the discussion of a few items on the grounds of ill-health. Queries were raised on a large number of items of expenditure, notably stool dependents, customary expenses, and some travelling expenses the elders made when calling a meeting at the time of the general election. In the afternoon items of revenue of last year were discussed. The spokesmen brought up the matter of the Apa cocoa farm, which has been a troublesome question for three years now. The farm was left to the Mamponghene by a man who died without relatives; in view of the fact that he paid for the funeral out of his own pocket, Mamponghene has been taking for himself one third of the proceeds, the other thirds going to the caretaker and to the treasury. The elders said that they had authorised this. The young men were dissatisfied with the explanation. Many of them were by this time under the influence of drink and the meeting broke up shortly afterwards.

A further meeting was held on 24 April. The same persons were present. The meeting refused to go on with the estimates until the Apa Cocoa farm had been settled. After consultation, the elders asked me to go with them to see Mamponghene, who was in his house. He was asked to consider giving back the farm to the stool; all the elders except the Queen Mother advised him to do so, and I also advised him to do this. He agreed, and the elders returned to the meeting. The meeting proceeded with the revenue side of the 1951-2 estimates, with some success at first, but later the young men brought up instances of stool farms that were now in the hands of private persons, mostly minor elders and odikros. The meeting refused to raise any more money for the ahimfie. The young men particularly Eprah spoke constantly against the elders who at one stage were hooted at.

The meeting resumed on 25 April. There had been strong rumours of trouble, but in the morning Eprah and Akosah were not there (owing to a car breakdown), and consideration of the expenditure side was begun. The tone of the meeting was quieter, though the Mamponghene came in for some criticism when his salary was discussed. Detailed attention was given to the education votes. The estimates were finished, and Sekyere then got up to make an announcement; by this time the dullness of the education matters had driven most people away (it was now three thirty) and the remainder were on their feet to go. Sekyere said that the elders had forfeited the confidence of the state and they should be considered destooled. The frontihene, who is an old man of some spirit, rounded