

SHS 1 Government Objectives

Section 2: Indigenous Systems of Government in Ghana

Instructions: Choose the most appropriate answer for each question.

- The practice of a chief being succeeded by his nephew (sister's son) is a direct application of which system of inheritance?
 - Patrilineal
 - Theocratic
 - Matrilineal
 - Ascriptive
- If a community believes their leader can communicate with ancestral spirits for guidance, this reflects which characteristic of indigenous governance?
 - Recruitment by ascription
 - The leader possessing near superhuman qualities
 - The leader being guided by a written constitution
 - The leader being elected by popular vote
- The term "recruitment by ascription" means that a person becomes a leader based on...
 - their personal achievements and skills.
 - winning a competitive election.
 - their membership in a royal lineage.
 - their wealth and influence.
- A traditional rule that forbids a chief from eating a specific type of food is an example of a...
 - Constitutional law.
 - Taboo.
 - Patrilineal custom.
 - Modern policy.
- The existence of indigenous governance systems in Ghana today, alongside the modern democratic state, indicates that...
 - modern governance has completely failed.
 - traditional and modern systems can coexist and complement each other.
 - indigenous systems are more powerful than the national government.
 - traditional leaders have no role in modern society.
- A key function of a Council of Elders across most indigenous systems is to...
 - lead warriors into battle.
 - collect taxes for the central government.
 - provide wisdom and advice to the chief.
 - perform all the religious rituals.
- The primary difference between a stool and a skin as symbols of authority lies in...
 - the material they are made from and the ethnic groups that use them.
 - the fact that one is more powerful than the other.
 - the gender of the leader who uses them.
 - their irrelevance in modern chieftaincy.
- The hierarchical structure common to most indigenous systems in Ghana ensures...
 - that everyone has equal decision-making power.
 - a clear chain of command and organized governance.
 - that leadership changes frequently through elections.
 - that there is no central authority.
- In the Mole-Dagbani system, the "Progressive Gate Skins" represent...
 - the council of elders who advise the Ya Naa.
 - the most powerful warriors in the kingdom.
 - high-ranking chiefs who are eligible to become the next Ya Naa.
 - the spiritual leaders of the community.
- A dispute over farmland arises between two families in the Dagbon kingdom. The matter would ultimately be settled by the authority of the...
 - Youth leader.
 - War Chief.
 - Ya Naa or his designated sub-chiefs.
 - Queen Mother.

11. The use of a lion skin as the exclusive symbol for the Ya Naa signifies...
- A. the wealth of the Mole-Dagbani people.
 - B. the supreme authority, courage, and unique status of the paramount chief.
 - C. a historical alliance with the Ewe people.
 - D. the primary economic activity of the kingdom.
12. In the Ewe political system, if a chief passes away, his successor would most likely be his...
- A. Eldest son.
 - B. Sister's son.
 - C. Most trusted warrior.
 - D. Wife.
13. The Ga-Dangme system is described as "theocratic" because...
- A. it is ruled by a council of the wealthiest men.
 - B. the Chief Priest (Wulomo) holds significant spiritual and political authority.
 - C. it is a democratic system with regular elections.
 - D. the paramount chief has absolute and unquestionable power.
14. In the Ga-Dangme system, if a decision is needed that involves communicating with the gods, the community would turn to the...
- A. Warlord.
 - B. Head of a family.
 - C. Wulomo (Chief Priest).
 - D. Paramount Chief.
15. The most significant role of the Queen Mother in the Akan political system is...
- A. leading the army in times of war.
 - B. collecting taxes from the community.
 - C. nominating and advising the chief.
 - D. performing all the sacred rituals.
16. A young man in an Akan royal family wishes to become a chief. His eligibility is primarily determined by his relationship to...
- A. his father, the current chief.
 - B. his mother and her lineage.
 - C. the wealthiest elder in the community.
 - D. the chief priest.
17. The centralized nature of the Akan and Mole-Dagbani systems means that...
- A. power is equally distributed among all citizens.
 - B. major decisions are made by a central authority, the paramount chief.
 - C. there is no single leader at the top.
 - D. religious leaders have more power than political leaders.
18. The presence of "War Chiefs" in the Ewe political structure suggests that historically, the system was organized to handle...
- A. only farming and trade.
 - B. matters of defense and security.
 - C. religious ceremonies exclusively.
 - D. the election of paramount chiefs.
19. A major similarity between the Ewe and the Mole-Dagbani systems is that both...
- A. are matrilineal.
 - B. use the stool as the primary symbol of authority.
 - C. are patrilineal.
 - D. are theocratic in nature.
20. The indigenous systems of the Akan, Ewe, and Ga-Dangme all share which feature?
- A. They are all matrilineal.
 - B. They all use the skin as a symbol of authority.
 - C. They all use the stool as a symbol of authority.
 - D. They are all theocratic.
21. What is the most fundamental difference between the Akan system and the other three major systems discussed?
- A. The Akan system is not centralized.
 - B. The Akan system is matrilineal, while the others are patrilineal.
 - C. The Akan system has no council of elders.
 - D. The Akan system does not have a paramount chief.
22. A researcher studying the selection of chiefs in Ghana would find the process in the Ga-Dangme community uniquely influenced by...
- A. the wealth of the candidate.
 - B. the candidate's mother's lineage.
 - C. the spiritual authority of the Chief Priest.
 - D. a popular democratic vote.

23. While both the Akan and Mole-Dagbani systems have a Council of Elders, the Akan system is distinct for including which other powerful advisory role?
- A. The War Chief
 - B. The Youth Leader
 - C. The Queen Mother
 - D. The Head of the Army
24. If a person's identity and inheritance are determined by their father's family, they could belong to any of the following ethnic groups **EXCEPT** the...
- A. Ewe.
 - B. Mole-Dagbani.
 - C. Ga-Dangme.
 - D. Akan.
25. The use of customary laws and consultation with elders in decision-making is a practice that...
- A. is unique to the Akan system.
 - B. is a common feature across all major indigenous systems.
 - C. has been abandoned in modern chieftaincy.
 - D. only applies to land disputes.
26. The political structures of the Mole-Dagbani, Ewe, Ga-Dangme, and Akan all demonstrate that before colonialism, Ghanaian societies...
- A. had no organized systems of government.
 - B. were all ruled by a single king.
 - C. had complex and well-defined governance systems.
 - D. were constantly at war with each other.
27. A chief organizes a community durbar to raise funds for the construction of a new clinic. This is an example of which modern role?
- A. Adjudication
 - B. Mobilisation of resources for development
 - C. Performing rituals
 - D. Leading the community into war
28. When two families have a disagreement over land boundaries, they first take the case to the local chief and his elders instead of the police. This demonstrates the chief's role in...
- A. creating national laws.
 - B. adjudication and dispute settlement.
 - C. mobilizing the youth for war.
 - D. collecting taxes for the government.
29. During a festival, a paramount chief uses the opportunity to speak to his people about the importance of enrolling their children in school and practicing good sanitation. This is an example of...
- A. Education and awareness creation.
 - B. Settling a major dispute.
 - C. Appointing a new sub-chief.
 - D. Waging war on a neighboring community.
30. The role of traditional leaders in dispute resolution is still important in modern Ghana because...
- A. the formal court system is flawless.
 - B. it provides a more accessible and culturally understood way of achieving justice.
 - C. chiefs have the power to imprison people.
 - D. it is the only way to settle land disputes.
31. The 1992 Constitution of Ghana recognizes the role of traditional leaders, which indicates that...
- A. chiefs have more power than the President.
 - B. the indigenous system is meant to replace the modern one.
 - C. there is a formal integration of traditional authority into the national governance framework.
 - D. traditional leaders are responsible for national defense.
32. A chief partners with an NGO to bring clean drinking water to his community. This action primarily falls under his role in...
- A. performing sacred traditional rites.
 - B. mobilizing resources for socio-economic development.
 - C. selecting his successor.
 - D. interpreting the national constitution.
33. A historian finds that in a particular traditional area, the chief's stool is considered sacred and is believed to house the spirit of the ancestors. This community is most likely...
- A. Mole-Dagbani.
 - B. Ewe, Ga-Dangme, or Akan.
 - C. one that has no belief in ancestors.
 - D. one that does not have a centralized system.

34. If a community's leadership is passed from a man to his brother or his son, it is highly unlikely that this community is...
- A. Patrilineal.
 - B. Ewe.
 - C. Mole-Dagbani.
 - D. Akan.
35. A documentary shows a grand ceremony where a new chief is guided to sit on a beautifully decorated animal skin. This ceremony is most likely taking place in which part of Ghana?
- A. The Volta Region (Ewe)
 - B. The Greater Accra Region (Ga-Dangme)
 - C. The Northern Region (Mole-Dagbani)
 - D. The Ashanti Region (Akan)
36. A community is facing a high rate of youth unemployment. A proactive chief in modern Ghana would most likely...
- A. declare war on a neighboring community to gain resources.
 - B. perform a ritual and wait for the gods to provide jobs.
 - C. mobilize the youth for skills training and partner with businesses to create opportunities.
 - D. ask the youth to leave the community.
37. The fact that the Akan Queen Mother has a say in the selection of a chief demonstrates that, within this specific indigenous system...
- A. women hold no power.
 - B. political power is not exclusively held by men.
 - C. the system is patrilineal.
 - D. only women can be chiefs.
38. A politician wants to launch a health campaign in a rural area. To ensure the message is well-received by the community, the most effective strategy would be to...
- A. run ads on national television only.
 - B. partner with the local chief and elders to help spread the message.
 - C. distribute flyers written in a foreign language.
 - D. ignore the traditional leadership completely.
39. The concept of "recruitment by ascription" in chieftaincy is different from the recruitment of a Member of Parliament in modern Ghana, who is chosen through...
- A. inheritance.
 - B. divine selection.
 - C. a competitive election.
 - D. appointment by the chief.
40. A key challenge arising from the integration of indigenous and modern governance is...
- A. the complete irrelevance of chiefs today.
 - B. the potential for conflict between customary law and national law.
 - C. the lack of festivals in modern Ghana.
 - D. the refusal of chiefs to participate in development.
41. In a Ga-Dangme traditional council meeting to discuss the annual Homowo festival, the person with the most authority on the spiritual aspects of the festival would be the...
- A. War Chief.
 - B. Youth Leader.
 - C. Wulomo.
 - D. Head of the richest family.
42. If a chief is destooled for breaking a major taboo, it reinforces the idea that...
- A. chiefs have absolute, unlimited power.
 - B. a leader's behavior is governed by the traditions and norms of the community.
 - C. taboos are no longer important.
 - D. only the national government can remove a chief.
43. The hierarchical structure of the Mole-Dagbani system, with the Ya Naa at the top, is most similar in principle to which modern governance structure?
- A. A loose confederation of independent towns
 - B. A direct democracy with no single leader
 - C. A centralized state with a president or king as the head
 - D. A system with no clear lines of authority

44. A chief's ability to successfully mobilize his community for a clean-up exercise depends largely on...
- A. his legal power to arrest people.
 - B. the respect and legitimacy he commands among his people.
 - C. the amount of money he can offer as payment.
 - D. the number of warriors he has.
45. The main reason why the Akan system of inheritance is matrilineal is to...
- A. ensure that men have no role in leadership.
 - B. guarantee that succession and lineage are directly traceable through the mother.
 - C. follow the customs of their northern neighbors.
 - D. make the selection of a chief more complicated.
46. A foreigner visiting Ghana observes a chief resolving a marital dispute in his palace. This tells the foreigner that...
- A. Ghana has no formal court system.
 - B. traditional leaders still play a key role in local justice and social cohesion.
 - C. all legal cases in Ghana are handled by chiefs.
 - D. the chief is also a registered lawyer.
47. The continued existence and relevance of chieftaincy in Ghana shows that...
- A. democracy has failed to take root in the country.
 - B. culture and tradition remain an important part of Ghanaian identity and governance.
 - C. Ghanaians prefer traditional rule to modern democracy.
 - D. there is no separation between the state and traditional authority.
48. If an Akan chief makes a decision without consulting his Council of Elders, he is...
- A. following the proper customary procedure.
 - B. acting democratically.
 - C. violating the traditional system of governance and checks and balances.
 - D. exercising his right as an absolute ruler.
49. The political system of the Ga-Dangme can be considered more complex than that of the Ewe because it...
- A. is strictly patrilineal.
 - B. incorporates a powerful, distinct religious authority (the Wulomo) into its political structure.
 - C. has no paramount chief.
 - D. is not centralized.
50. A chief in modern Ghana who focuses only on performing ancient rituals and ignores the development needs of his community (like education and healthcare) is...
- A. fulfilling all the modern expectations of a traditional leader.
 - B. likely to be celebrated as a great leader.
 - C. failing to adapt to the evolving role of chieftaincy in socio-economic development.
 - D. correctly separating his traditional role from modern governance.