



The Supreme Being in *Oguaa Fante* religious thought and its implications for religious and moral education in Ghana

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ABSTRACT

The Fante from Oguaa of Ghana, as African people are religious and have an experience of the Supreme Being that can impact teaching. This paper examined the conception of the Supreme Being in Oguaa religious thought and explored its implications for spiritual and moral education in Ghana. Using a qualitative design, interpretative phenomenological analysis, and narrative methods, data were collected from traditional priests, court historians, and some elderly community members in Oguaa. The findings show that the Oguaa Fante conceive of the Supreme Being as creator, sustainer, moral authority, and relational “Great friend” expressed through indigenous names as Onyame, Onyankorpon, and Odomankoma. Although seventy-seven deities are recognised and accepted as intermediaries, the belief system is best described as henotheistic rather than polytheistic. The paper argues that these indigenous theological insights provide culturally grounded resources for teaching religious, moral formation, and interfaith understanding in Religious and Moral Education (RME) in Ghana. It is recommended that RME teachers use culturally responsive pedagogies should integrate regional names, proverbs, maxims, and stories to enhance learner engagement and curriculum relevance. This will help the learners to accept the values and the religious system of the indigenous African.

Keywords: *Fante*, Indigenous, *Oguaa*, Religion, Supreme Being

I. INTRODUCTION

The study of the Supreme Being in African Indigenous Religions (AIRs) has long moved beyond early anthropological debates about its existence or prominence. Foundational scholars like John S. Mbiti and Bolaji Idowu systematically documented the pervasive and central nature of the Supreme Being, known as *Onyankorpon* or *Onyame* among the Akan, across the continent. John S. Mbiti’s seminal work posits that African conceptions of God are deeply integrated into every aspect of life¹, a theme echoed in Bolaji Idowu’s detailed exploration of Yoruba theology in *Olodumare: God in Yoruba Belief*.² Within the specific Akan context, Kofi Asare Opoku provides a comprehensive overview of theological concepts, rituals, and the moral order emanating from the Supreme Being.³ However, a critical gap persists in the literature between these broad, ethnographically-rich descriptions and the nuanced, lived experiences of specific Akan sub-groups, such as the *Oguaa Fante*.⁴

Several authors have written on general subjects about the Akan from Ghana. Others have narrowed it down to the Akan traditional religion without giving much attention to the indigenous religious thought of the *Fante* from *Oguaa*, who are Akan. Most scholars from outside Ghana have studied African Indigenous Religions (AIRs) and the Akan concept of God, with emphasis on *Asante*, to the neglect of the *Fante*. In this paper, the authors share an experience of the Supreme Being in *Oguaa Fante* religious thought and the implications for religious and moral education in Ghana.

This study argues that a granular phenomenological investigation into the *Oguaa Fante* religious lifeworld is not only necessary to preserve this specific knowledge but is also essential for informing a truly pluralistic and decolonised Religious and Moral Education (RME) curriculum in Ghana. In sharing the experience of the Supreme Being in *Fante* religious thought, this paper explores, in the literature review, the question of the existence of the Supreme Being, the Supreme Being in *Fante* religious thought, indigenous *Fante* names of God, implications for religious and moral education and a conclusion on the whole discussion. Despite extensive scholarship on African

¹ John S. Mbiti. *African Religions & Philosophy*. (London: Heinemann, 1990)

² Bolaji E. Idowu. *Olodumare: God in Yoruba belief*. (Longmans, 1962)

³ Kofi Asare Opoku. *West African Traditional Religion* (Accra: FEP International Private Limited, 1978)

⁴ *Oguaa* is the traditional name for Cape Coast. A Fante from Cape Coast is referred to as *Oguaa Fante* in this paper.



Indigenous Religious and Akan theology, there remains a paucity of phenomenology studies that foreground the lived religious experiences of specific Akan sub-groups such as the Oguua Fante. This gap limits both scholarly understanding and the pedagogical relevance of RME in Ghana. This study addresses this by offering a context-specific analysis of the Supreme Being in *Oguua Fante* religious thought and by demonstrating its educational implications.

1.1 Statement of the Problem

Despite the rich diversity of African Indigenous religious traditions in Ghana, scholarly and educational representations of these traditions have largely been generalised or skewed towards dominant Akan sub-groups, mostly the Asante of Ghana. This overgeneralisation has contributed to the marginalisation of the other Akan communities, such as the *Oguua Fante*, whose indigenous religious thought offers unique theological and moral insights. RME as taught in Ghana, AIR is often presented in a homogenised manner, with limited attention to context-specific beliefs, terminologies and lived experiences.

Scholarly attention to the *Fante*, especially the *Oguua Fante*, has frequently been historical or political rather than phenomenological, despite the well-documented nature of general Akan cosmology. J.E. Casely Hayford's book "Gold Coast Native Institutions" offers a crucial early insider view of *Fante* customary law and social structure, which subtly reflects religious foundations. The archaeology and historiography of the Cape Coast region have been painstakingly recorded by later historians such as J.K. Anquandah. However, there is still a need for a focused study that employs modern qualitative techniques to investigate this community's lived religion, or its daily comprehension, emotions, and practices related to the Supreme Being. By emphasising the perspectives of *Oguua Fante* traditional knowledge holders, our study immediately closes this gap.

According to the National Council for Curriculum and Assessment (NaCCA, 2020), the field of RME in Ghana has experienced substantial reform at the same time, moving from a primarily Christian-centric approach to a more inclusive multi-faith curriculum. Scholars like F.L.K. Osei and C.R.A.A. Alidza have criticised the ongoing marginalisation and frequently shallow handling of AIR despite this progressive purpose.^{5 6} According to W.J. Dawson, rather than being a dynamic, modern lived faith, AIR is often portrayed as a static, historical artefact. Students from indigenous backgrounds experience pedagogical dissonance as a result, and the curriculum's objective of promoting religious tolerance is not met. The current study argues that thorough, regional research like this one must guide curriculum development. Teachers can transcend generic clichés and cultivate a sincere understanding of the complexity and depth of indigenous spiritual systems by firmly establishing RME content in the real, nuanced theological narratives of communities such as the *Oguua Fante*.

The lack of contextual specificity weakens the cultural relevance of the RME and also undermines efforts towards curriculum indigenisation and culturally responsive pedagogy. Consequently, learners may fail to fully appreciate indigenous religious worldviews as living moral systems that inform ethical conduct, communal responsibility, and spiritual identity. This study, therefore, purposed to address the gap by examining the Supreme Being in *Oguua Fante* religious thoughts and exploring its implications for RME in Ghana.

1.2 Research Objective

The study was to examine the conceptions of the Supreme Being in *Oguua Fante* religious thought and explore its implications for religious and moral education in Ghana.

II. LITERATURE REVIEW

In the literature review, the authors explore the contributions of other scholars on the question of the existence of the Supreme Being, the Supreme Being in *Fante* religious thought, and indigenous *Fante* names of the Supreme Being. They attempt to fill in the gaps with their findings and conclusions. The Supreme Being in *Fante* is in reference to God. Unlike Western Philosophy that argues about the existence of God, leading to the development of arguments for and against His existence, the question of whether God exists or not is asked among the *Fante*, specifically, people of *Oguua*. Atheism and agnosticism are not accommodated in the religious thought of the *Fante*. The atheist and or agnostic will not be regarded as *nyimpa adasa*.⁷ This is to imply that the *Fante* takes for granted the existence of God.

It is in the thoughts of the indigenous *Fante* from *Oguua* that God is a spirit who cannot be seen, yet his presence can be felt. He is the Supreme Being who is the creator and centre of all that there is and the mover of all. The implication is that the knowledge of the existence of God among the people is a commonly known fact, leading to their belief in

⁵ Alidza, C. R. A. A. (2019). *Indigenous knowledge systems and the transformation of religious education in Ghana*. Accra: Ghana Universities Press, 2019.

⁶ Osei, F. L. K. The representation of African Traditional Religion in the religious and moral education textbook in Ghana. *Journal of Basic and Applied Research International*, 24(4), 162-170, 2018.

⁷ It refers to a living being with moral conscience



him, which is also expressed in some common names and maxims. The belief in God is expressed in names such as *Nyamekye* (a gift from God). The belief is also expressed in maxims such as: *Obi nkyere abɔfra Nyame* (no one shows the child God) and *Abowa onyi dua, Nyame na ɔpra no ho* (literally means that it is God who cleanses the tailless animal). The maxims above teach that the belief in God is innate and that God cares and provides for his creation.

2.1.1 *Fante* Indigenous Religious Thought on the Supreme Being

The *Fante* from *Oguaa* have been known to have been expressing religious thought ever since they were known as a people, but no person has been identified as the originator of their indigenous religious thought. The reason could be that, as in most traditional religions, the religious ideas and rituals of the people emanated gradually from their various engagements in their quest for meaning in life. Some essential features that characterise *Fante* religious thought are the acknowledgement of the existence of a Supreme Being/God alongside lesser deities/divinities and ancestors, as espoused by L.A. Korsah and M.K. Tsibu.⁸

L.A. Korsah and J.E.T. Kuwornu-Adjaottor explain that “ancestors are those who were morally upright while living, fulfilled their mission in the community and died natural and peaceful deaths.”⁹ Seth Asare-Danso extrapolates from Pobe¹⁰ to suggest that ancestors were members of the family who have completed their course of journey in the physical world and have gone ahead to live in the other world. They are revered and honoured as custodians of the land.¹¹ This belief is common to all practitioners of African traditional religions or all who share in African indigenous religious thought.

The *Fante* people believe in smaller deities/divinities. They are regarded as the children of the Supreme Being and derive their powers from him for specific duties that he assigns to them. The *Fante* indigenous religious adherent from *Oguaa* acknowledges seventy-seven deities as the children of the Supreme Being.¹² These are spirits that have personal names and dwell in stones, rocks, trees, groves, and so on. They are regarded as agents of God and protect all indigenes and those who inhabit *Oguaa*. It is also in the thoughts of the *Fante* that the earth is a goddess, and the name *Asaase Afua* has been bestowed on her. She has been put in charge of farming by the Supreme Being. Acknowledging the existence of other deities besides the Supreme Being does not make the *Fante* from *Oguaa* a polytheist. L. A Korsah and J.E.T. Kuwornu-Adjaottor suggest that to refer to them as polytheists will be a hasty conclusion; they therefore describe them as henotheists.¹³

Kwame Gyekye posits that “God is the Supreme Being but not the object of direct worship” but other deities.¹⁴ This position does not apply to the *Fante* from *Oguaa* because the other seventy-seven deities are children of the Supreme Being who act as intermediaries and are not the final recipients of worship. The Supreme Being is the final recipient of worship in the religious thought of the *Fante*. John S. Mbiti also affirms that although worship may be directed to spirits and the ancestors, they are only regarded as intermediaries between the Supreme Being and humanity, “so that he (i.e., the Supreme Being) is the ultimate recipient whether or not the worshippers are aware of that.”¹⁵

In discussing the origin of the African belief in God, John S. Mbiti suggests three reasons that could have led to the African belief in an ultimate Supreme Being, and these are: reflecting on the creation of the universe, realising his limitations and weaknesses, and thirdly observing the forces of nature.¹⁶ These may suggest that there was a point in time when Africans did not believe in God, but this cannot be said of the *Fante* from *Oguaa*.

2.1.2 Indigenous *Fante* Names of God

Kofi Asare Opoku holds the position that all African societies have specific names for God, and these names express their idea of the uniqueness of God.¹⁷ These attributed names give a clearer insight into the people’s notion of God. Names are important in the *Fante* culture, and they give a specific identity to the bearers. The one who bears the name must be worthy of it and is expected to live up to the implications of the name. Names are believed to influence

⁸ Leo Andoh Korsah & Maxwell Kojo Tsibu. God in Jewish and Fante Religious Thought. *E-Journal of Humanities, Arts and Social Sciences* Vol.2 No.2 (2021) pp 9-19.

⁹ Leo Andoh Korsah & Jonathan E.T. Kuwornu-Adjaottor. The Akan experience of God through the eyes of the *Fante* from *Oguaa*. *Art Human Open Acc J.* 3(6), (2019); 280–283. DOI: 10.15406/ahoaj.2019.03.00142, 280.

¹⁰ J.S. Pobe, *Toward an African theology* (Nashville: Abingdon Press, 1979)

¹¹ Seth Asare-Danso, *African Traditional Religion* (Cape Coast: Beret Outlook Press, 2019), 36

¹² *Oguaa Fetu Afahye Brochure* (Cape Coast: Nyakod Printing Works, 2008)

¹³ Leo Andoh Korsah & Jonathan E.T. Kuwornu-Adjaottor. The Akan experience of God through the eyes of the *Fante* from *Oguaa*. *Art Human Open Acc J.* 3(6), (2019); 280–283. DOI: 10.15406/ahoaj.2019.03.00142, 280.

¹⁴ Kwame Gyekye. *African Cultural Values*. (Accra: Sankofa Publishing Company, 1996), 6, 7.

¹⁵ John S. Mbiti. *African Religions & Philosophy*. (London: Heinemann, 1969), 58.

¹⁶ John S. Mbiti. *Introduction to African Religion*. 2nd ed. (Oxford: Heinemann International Literature and Textbooks, 1991), 45, 46.

¹⁷ Kofi Asare Opoku. *West African Traditional Religion* (Accra: FEP International Private Limited, 1978), 14, 18.



the character of the bearer. In the *Fante* culture, it is only those who are accepted as legitimate sons and daughters of the family that are given names.

T.N.O. Quarcoopome identifies three Akan names of God – *Onyame*, *Onyamkopon*, and *Onyamkopon Kwame*. He asserts that *Onyame* is an amalgamation of “*nya*” (to get) and “*me*” (satisfy), which makes it reasonable to infer that *Onyame* means “the God of fullness” or “the God of ultimate satisfaction.”¹⁸ In his extensive contribution to the Akan meaning of God, J.B. Danquah references three names of the Akan God, and these are: *Onyame* (the Akan Deity), *Onyamkopon Kwame* (the God of Saturday), and *Ɔdomankoma* (the infinitely manifold God). For J.B. Danquah, “*Onyame* is taken from *Nyam*, which means shining, glory or bright. He posits that ‘the Akan root name for Deity is *Nyam*, Shining One.’”¹⁹ The *Fante* from *Oguaa* seem to affirm this position.

According to L.A. Korsah and Kuwornu-Adjaottor, the indigenous *Fante* from *Oguaa* also use the three distinctive Akan names mentioned above for the Supreme Being. These names bring to light their reflection on the Supreme Being. These are not revealed names in the manner of the deity instructing to be identified and addressed in a specific manner. On the contrary, these are contextual names that were constructed by the indigenes as a result of their experiential encounters in varying situations of life. These *Fante* indigenous names are: *Onyame*, *Onyamkopon*, and *Ɔdomankoma*. All others, apart from these three, seem to be attributes of the Supreme Being.²⁰

Anthropologists such as Rattray and Field have postulated that *Onyame*, for the Akan, including the *Oguaa Fante*, is the sky God. Until recently, the sky God was not thought of as the Supreme Being; therefore, to say that *Onyame* is the sky God is a wrong conception of the Akan belief in the Supreme Being. Once *Onyame* has nothing to do with the sky God, then what is the meaning of such a name? It has its meaning rooted in its etymology. According to a school of thought championed by J.B. Danquah, *Onyame* or *Nyame* is derived from the word *enyim-nyam*, literally meaning splendour of the face, shining, bright, glory, excellency, honour, dignity. When used for mortals, *enyimnyanfo* translated into English is a dignified, distinguished, or honourable person. *Onyame*, as a name of a supreme deity, is the ‘Shining One’ and his nature is the shining power, which is evident in one of his appellations, *Amowia*.²¹ From this perspective, the name could mean the most honourable and transcendental entity in society.²²

Another school of thought seems to agree with T.N.O. Quarcoopome’s assertion expressed earlier that *Onyame* is an amalgamated word originating from *onya*, meaning ‘he/she/it gets’ and *men*, which means ‘satisfied/satisfaction’. Should this be true, then the original name will be *Onyamen*. This will literally mean ‘he/she/it is satisfied whenever gets/finds/encounters/has ‘that being. The pronoun ‘*O*’ (he or she) is sometimes ignored, and the name becomes *Nyame*. This offers a better explanation for the meaning of the name; it literally becomes ‘when I get that being, I become satisfied’ - “*enya n’ amen*.” *Onyame*, as the name of a supreme deity in the minds of the *Oguaa Fante*, means ‘the one who is full of satisfaction’ or ‘the one who is needed to attain fullness or satisfaction.’ The name points to the sufficiency of the Supreme Being and resonates the notion that when you have him, you need no other.

The modern *Fante* in *Oguaa* today seem not to be aware of J.B. Danquah’s and T. N.O. Quarcoopome’s postulations. However, it takes nothing away from both schools of thought. It is incredibly important to note that the two different sources of *Onyame* as a name of the Akan Deity postulate him as the most important and the most sought-after. He is indeed the Supreme Being, all in all.

III. METHODOLOGY

This study adopted a qualitative approach that combines Interpretative Phenomenological Analysis (IPA) with narrative inquiry to explore the depth of indigenous religious ideas. The participants’ “lifeworld” (*Lebenswelt*), a fundamental notion in Husserlian phenomenology that highlights the world as personally experienced, is given priority in this method.²³ This translates to focusing on how people and communities deliberately perceive and understand their relationship with the sacred in the context of religious studies. IPA is dedicated to investigating how individuals make sense of their significant life experiences through an interpretive engagement process by the researcher; it is therefore especially well-suited for this study. In addition, narrative research acknowledges that tales are the primary means by which humans arrange and comprehend their experiences.²⁴ For the *Oguaa Fante*, whose history, laws, and theology

¹⁸ T.N.O. Quarcoopome. *West African Traditional Religion* (Ibadan: African Universities Press, 1987), 62, 63, 64.

¹⁹ J.B. Danquah. *The Akan Doctrine of God* (London: Frank Cass and Company Limited, 1968), 31-77.

²⁰ Leo Andoh Korsah & Jonathan E.T. Kuwornu-Adjaottor. The Akan experience of God through the eyes of the *Fante* from *Oguaa*, 282.

²¹ It is an Akan appellation for the Supreme Being, meaning the giver of light or sun

²² J.B. Danquah. *The Akan Doctrine of God*. 36-39.

²³ Smith, J. A., Flowers, P., & Larkin, M. *Interpretative phenomenological analysis: Theory, method and research* (2nd ed.). SAGE Publications, 2022

²⁴ Clandinin, D. J., & Connelly, F. M. *Narrative inquiry: Experience and story in qualitative research*. Jossey-Bass, 2000.



are maintained in oral tradition, from court historians' chronicles to priests' ritual narratives and elders' proverbs, narrative serves as both the main epistemic vehicle and a source of information.

A purposive sample of fifteen (15) participants was selected, comprising five traditional priests, five court historians, and five senior community members. Based on their in-depth understanding of *Oguaa Fante* indigenous religious beliefs, rituals, history, and oral traditions, these participant categories were chosen. Data were generated through semi-structured interviews conducted in the local language and translated for analysis. The sample size was deemed adequate for phenomenological depth.

3.1 Trustworthiness and Ethical Considerations

The study complies with the strict standards set by Y.S. Lincoln and E.G. Guba to guarantee the reliability of this phenomenological investigation.²⁵ Long-term interaction with the *Oguaa* community, triangulating information from semi-structured interviews with traditional priests, court historians, and elders, and examining secondary textual sources were all used to establish credibility. Credibility was further increased by member verification, in which participants were given access to preliminary interpretations for validation. By keeping an audit trail that records every methodological choice, from the purposive sample plan to the theme analysis procedure, reliability was guaranteed. In order to ensure that the interpretations are based on the data rather than researcher bias, Confirmability is established through thick description, where findings are explicitly linked to participant narratives and validated with current scholarly literature.²⁶

The study adhered to stringent ethical guidelines that were consistent with common social research norms. All participants gave their informed verbal agreement, and they were given the option to withdraw at any moment and were guaranteed anonymity through the use of pseudonyms. Most importantly, the findings supported the idea that indigenous knowledge systems should be respected. It requires cultural awareness to interact with traditional priests and court historians, acknowledging their guardianship of historical and holy information. This strategy is in line with decolonial approaches that aim to steer clear of extraction and instead present research as a polite conversation.²⁷

IV. FINDINGS & DISCUSSIONS

4.1 Response Rate

The Supreme Being among the *Fante* from *Oguaa* is given the name *Onyakopɔn* or *Onyakɔrpɔn*. The 'O' in *Onyakopɔn* or *Onyakɔrpɔn* is a pronoun that can be ignored and does not affect the meaning of the name. The *Fante* from *Oguaa*, as of today, are divided concerning the name of the Supreme Being. A section of the people calls him *Nyankopɔn*, while another refers to him as *Nyankɔrpɔn*. *Nyankopɔn* is a combination of two separate *Fante* words, and these are: the noun 'nyanko' (friend) and the suffix 'pɔn' (great, huge, big, etc.). 'Nyanko' is a singular word, so when combined with 'pɔn', it renders the meaning as 'a great friend'. It can be inferred that the indigenous people in their earliest days knew the Supreme Being to be a great friend. When they speak of *Nyankopɔn*, they mean a dependable friend who will never let them down. It is expressed in the name *Twereduapɔn Nyankopɔn*. This also portrays their absolute trust in depending on the Supreme Being as a deity worthy to be worshipped above all others.

Another name used by the people is *ɔdomankoma*. The origin of the name is not of the essence to the *Fante* from *Oguaa*; what is of value to them is the meaning of the name. *ɔdomankoma*, according to a court historian²⁸ implies that God has no beginning and end. Few people try to break the name into parts to explain its meaning. In doing this, they divide it into three parts, and these are 'ɔdɔ' (love), 'ma' (full), and 'nko' (alone). This renders the meaning *he who is alone yet full of love*. In this breaking down of the name, the last 'ma' is not talked about because its meaning (full) does not change. This seems to be a later development as a result of their encounter with Christianity.

L.A. Korsah and M.K. Tsibu explicate that apart from the indigenous names of the Supreme Being, the *Fante* from *Oguaa* observe numerous aspects of the Supreme Being, which they identify as his very nature. Some of these are expressed in the indigenous language as *Nyame nyi dɔ* (God is love), *Nyame wɔ abotar* (God has patience), *ɔhuntuahɔ ɔhuadzi nyinaa/ɔti nsem nyinaa* (Omniscient), *ɔwɔ bia nyinaa* (Omnipresent), *Otumfo/Tumi wura* (Omnipotent).²⁹

²⁵ Lincoln, Y. S., & Guba, E. G. *Naturalistic inquiry*. SAGE Publications, 1985.

²⁶ Braun, V., & Clarke, V. *Thematic analysis: A practical guide*. SAGE Publications, 2022.

²⁷ Kovach, M. *Indigenous methodologies: Characteristics, conversations, and contexts* (2nd ed.). Toronto: University of Toronto Press, 2021.

²⁸ The court historian in reference is Supi Minnah who is also the Head of No. 6 Akrampa Asafo Company in *Oguaa*. He revealed this in an interview on 22nd July 2022.

²⁹ Leo Andoh Korsah & Maxwell Kojo Tsibu. God in Jewish and Fante Religious Thought. *E-Journal of Humanities, Arts and Social Sciences* Vol.2 No.2 (2021) pp 9-19



4.1.1 Implications for Religious and Moral Education in Ghana

The teaching and learning of Religious and Moral Education (RME) in Ghana is significantly impacted by the indigenous *Oguaa Fante* conception of the Supreme Being. As an integrative discipline, RME aims to advance cultural appreciation, religious tolerance, and moral principles. The study's conclusions offer native theological resources that help improve RME pedagogy and curricula.

First, an indigenous framework for teaching the concept of God that speaks to learners' cultural origins is provided by the *Fante* view of God as Creator, Sustainer, Friend, and Moral Governor. Religious education becomes less abstract and more relevant when learners are exposed to religious concepts that mirror their language and life experiences. Therefore, using indigenous names like *Onyame*, *Onyankorɔpon* and *ɔdomankoma* in RME can improve cultural relevance and conceptual understanding.

Second, a solid moral basis for character development is provided by the conviction that God is intrinsically patient, loving, omnipresent, omniscient, and omnipotent. These qualities help to impart virtues like integrity, tolerance, empathy, social responsibility, and deference to authority to learners, thereby complementing RME's moral goals. Instead of teaching moral lessons by rote, teaching these principles through indigenous religious notions encourages moral internalisation.

Third, religious tolerance and interfaith education are significantly impacted by the henotheistic viewpoint of the *Oguaa Fante*, which holds that God is almighty but acts via lesser deities and ancestors. It offers a complex framework that promotes respect for religious variety and opposes oversimplified categorisations of African Indigenous Religion as polytheistic. This knowledge can help students value religious harmony rather than competitiveness in Ghana's pluralistic society.

Fourth, the teaching significance of moral continuity and collective responsibility is reinforced by the function of ancestors as moral role models. Ancestors might be portrayed in RME as moral role models whose lives demonstrate values deserving of imitation rather than as objects of adoration. This is consistent with Ghanaian education's objectives for moral leadership and citizenship education.

Lastly, decolonising the curriculum is aided by integrating *Oguaa Fante* indigenous religious ideas into RME. It affirms African epistemologies and questions the hegemony of Western religious categories. This reinforces Ghana's emphasis on indigenous knowledge systems, cultural identity, and national awareness in its educational strategy. These insights can be integrated into RME lesson planning, assessment tasks and classroom discussions to promote contextual relevance and learner-centred engagement.

V. CONCLUSION & RECOMMENDATIONS

5.1 Conclusion

The Ultimate Reality, Creator, Sustainer, Friend, and Moral Authority, whose presence permeates every facet of life, is the Supreme Being in *Oguaa Fante* religious thinking. A strongly relational and morally grounded theology that has persisted over generations is shown by the indigenous names and qualities of God. This study has shown the theological significance and pedagogical relevance of such religious thought. Incorporating *Oguaa Fante* religious ideas into RME helps improve Ghanaian students' moral growth, sense of cultural identity, and religious tolerance. Recognising and integrating indigenous religious knowledge, such as that of the *Oguaa Fante*, not only enriches RME pedagogy but also contributes to broader effects at curriculum decolonisation, moral education, and social cohesion in Ghana.

5.2 Recommendations

Based on the findings of this study, the authors propose the recommendation that the RME curriculum at the basic and secondary levels should purposefully prioritise indigenous religious concepts, terminology, and worldviews. This will purposefully make teachers aware of the need to present the curriculum in a way that meets the open demand of learners' ethnic and religious needs.

Another recommendation is that an adequate understanding of African Indigenous religion, especially local religious traditions pertinent to their teaching contexts, should be imparted to trainee teachers by teacher education institutes. This will prevent any stigma and misconceptions the African child has about the African religion and spirituality.

In addition to teaching moral and religious concepts, RME teachers should employ culturally responsive pedagogies that incorporate regional names, proverbs, maxims, and stories. This will help the learners to accept the values and the religious system of the indigenous African. Finally, the authors recommend that to encourage diversity, textbook writers and educational publishers should incorporate contextual case studies from other ethnic groups in Ghana, such as the *Oguaa Fante*.



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