



CONSTITUTION OF THE ROYAL ORDER OF OBENG II

Royal Order Constituted in June 2020, amended 2 November 2020, 3 June 2022.
Oheneba Nana Kwame Obeng II, Head of the Royal House and Chief of Sefwi Obeng-Mim,
Divisional Chief of the Sefwi Wiawso Traditional Area, Western North, Republic of Ghana.

ROYAL DECREE

WHEREAS, the Chieftaincy Institution in Ghana is a system that structures and regulates the activity of local chieftains (ruling monarchs, princes, and aristocracy) in the Ghanaian society and state. The Chieftaincy Institution of Ghana is enshrined in the Republic's Constitution (chapter 270-277) and the Chieftaincy Act of 2008. Those who hold the sacred title of "Chief" in Ghana are sovereign rulers in their traditional areas; and

WHEREAS, H.R.H. Oheneba Nana Kwame Obeng II, known in his private life as Mr. Ofosuhene Dacosta, was enstooled and outdoored as the Chief of Sefwi Obeng-Mim within the Sefwi Wiawso Traditional Area of the Western North Region of Ghana, West Africa, on 3 June 2016. Nana is recognized by the Sefwi Wiawso Traditional Council as the rightful elected and enstooled chief of the area by the Elders and Kingmakers and registered with the National House of Chiefs; and

WHEREAS, the Paramount Chief of the Sefwi Wiawaso Tradition Area and President of the Sefwi Wiawso Traditional Council is H.M. Katakylie Kwasi Bumagama II, father of H.R.H. Oheneba Nana Kwame Obeng II, in recognition of Nana Obeng II's leadership, elevated H.R.H. Oheneba Nana Kwame Obeng II to a Division Chief on 16 July 2017; and

WHEREAS, The Chieftaincy Act 2008 (Act No. 759) makes provision for local government in Ghana, the promotion, conservation, and development of customary law. Under customary law, the Traditional Area Elders and Kingmakers have the authority to "nominate, elect or select and enstool, enskin or install a chief or queen mother." There shall be a National House of Chiefs, which shall be instrumental in the development and conservation of law relative to chieftaincy and customary law; and

WHEREAS, The President of the National House of Chiefs, the Agbogbomefia of the Ho Asogli State, Togbe Afede XIV, said one of the objectives of his administration would be to restore the nobility and reverence of the Chieftaincy Institution to enable it to effectively play its roles in society as expected¹; and

WHEREAS, H.R.H. Oheneba Nana Kwame Obeng II, Nana of the Royal House of Sefwi Obeng-Mim, desires to confer honors in the form of traditional Asafo, or Royal Order, in accordance with the customary law and by following the direction of The President of the National House of Chiefs to restore the nobility; and

WHEREAS H.R.H. Oheneba Nana Kwame Obeng II ("His Royal Highness") has been an innovator and created a network of supporters for the stool lands in Ghana and around the world, forming a Royal House, and by his rightful fount of honor as a Chief, elected and enstooled under traditional customs, hereby created the following Royal Order and Guidelines below.

¹ Ghanaweb, 2 February 2017, Do not meddle in politics. Togbe Afede tells chiefs.

PREAMBLE

Foundation for the Royal Order of Obeng II

“It pays to build a name, the reward doesn't come quickly but it will come however long it may take and it lasts longer. Integrity, discipline, self-control, and fear of God makes a man wealthy, not the size of one's bank account. Leave a good heritage for your children.” – H.R.H. Oheneba Nana Kwame Obeng II

His Royal Highness Oheneba Nana Kwame Obeng II, with the help of the Royal House and Royal Order of the Golden Fire Dog, has done great work for the stool lands and its people in a very short period of time. Under the leadership of His Royal Highness, in 2019 alone, \$14,500 (GH: 75,400) was raised and invested in the People of Sefwi Obeng-Mim. The funds created educational opportunities through the construction of a school, and the support of students and teachers, as well as the construction of a water well, and the purchase of a motorcycle for a visiting nurse. In 2020, His Royal Highness has outlined further development of the stool lands that will continue to grow the educational opportunities of the people, health care, and sanitation. The Royal family and the Subchiefs of Sefwi Obeng Mim, out of gratefulness for the outstanding work the Chief is doing to help humanities and develop the villages, thus honors the youngest Chief of the Sefwi Obeng Mim Stool Land and as an agent of change by establishing this Royal Order.

The international members of this Royal Order are dedicated to the development of the Stool Land under the care of the His Royal Highness, the Royal House, and Sefwi Obeng-Mim Local Council. Acceptance into the Order is based on the assessment of the human values and quality of character of the applicant, without distinction or discrimination based on religious, social class, race, political tendencies, physical disability, or sexual orientation. Advancement in rank is based on merit.

Each Knight or Dame admitted should be aware that he/she is part of a chivalric institution representing the Royal House of Sefwi Obeng-Mim, are recognized as noble members under traditional customs of Sefwi Obeng-Mim Local Council and the Royal House, and consequently should be prepared to accept and to practice a Chivalric Code of Honor (for example, that of the Royal Order of the Golden Fire Dog). His Royal Highness, by his own right and prerogative, as well as on recommendation by the Royal House or the Privy Council of the Order, and primarily by the Local Council of Sefwi Obeng-Mim, may remove a title of nobility, knighthood, damehood, or any other honors bestowed.

ARTICLE I

Name of the Asafo or Royal Order

The name of the Order is the Royal Order of Obeng II (ROOII). As such specified, the Order is a chivalric and international community.

ARTICLE II

The Fount of Honor

The fount of honor is His Royal Highness Oheneba Nana Kwame Obeng II, of an ancient Akan Kingdom, having been nominated, elected, enstooled by the Elders and Kingmakers of Sefwi Obeng-Mim Stool Land, and recognized by the National House of Chiefs of the Republic of Ghana.

ARTICLE III

Order Defined

The Royal Order is defined as a noble chivalric international organization. The principal objectives are Charity and the Defense of the Royal House of Sefwi Obeng-Mim, the peoples of the Stool Land, and those of its soil in diaspora. True also to its traditions, the Royal Order upholds the ideals of a free world and the

rights of people as defined in the Universal Declaration of the United Nations. The community is made up of individuals who are distinguished by their origin, education, upbringing, capacities, and worthy deeds. While taking an established and indispensable hierarchy into account, the Royal Order adopts the principle of social equality of all its members.

ARTICLE IV

Motto of the Order

Ɔsomfoɔ nnipa, meaning: Serve the people

ARTICLE V

Seat of the Order

The seat of the Order is the Royal House is Sefwi Obeng-Mim, under the Wiawso Traditional Area, Western North Region of the Republic of Ghana; with Magistral and Administrative Seats as decreed by the Grand Master.

ARTICLE VI

Governance

Section 1: The Grand Master

The Chief of Sefwi Obeng-Mim is the Grand Master, the Head of the Order. When the Chief of Sefwi Obeng-Mim is enstooled and outdoored, he becomes a member of the Order and is enstooled as Grand Master of this Order. He shall serve for life or until he retires.

Section 2: The Privy Council

The Privy Council shall be members the Royal Order of the Golden Fire Dog's Grand Magistracy appointed by the Grand Master to advise him when so requested. Ordinarily, the Privy Council is composed of the Nkosuohene, Obahemaa, Adontehen, Nkyiodmhene, and an Asafohene.

ARTICLE VIII

Membership of the Order

Section 1: Admission Protocols

The Royal Order of Obeng II (ROOII) is designed as a dynastic order reflecting the traditional African royal military order or Asafo, differentiating it clearly from European models. The membership of this Order is restricted to the Chief of Sefwi Obeng-Mim and the very few other persons who have honored the Chief and Sefwi Obeng-Mim through their noble acts of love and charity that build up the Local Area and its legacy for future generations.

The Grand Master, on recommendation and advisement of the Privy Council, creates an honor list. From the list, candidates will be invited to petition or ask if they will receive the honor (in the cases of Grand Collar to nobles, royals, and heads of states, etc.).

Section 2: Qualifications

Acceptance into the Order is based on the assessment of the human values and quality of character of the applicant, without distinction or discrimination based on religious, social class, race, political tendencies, physical disability, or sexual orientation.

I. The following are among the desired qualifications for membership in the Order:

- To be at least 25 years of age.
- To be a stable person holding a dignified and steady employment.

- To be morally and socially well considered.
- To be practitioners of any learned profession or members of the Armed Forces.
- To be retired persons or veterans of military service.
- To be persons considered socially and professionally as capable, just, honest, compassionate, and courageous.
- To be persons willing and having the economic capacity to pledge; meeting successfully at least the minimum amount of contribution.

II. The following are impediments for attaining membership

- To be employed or follow professions or the lifestyles that could be viewed as dishonorable by generally accepted standards.
- These are automatic disqualification criteria for candidates with intention to use, mislead, or misrepresent: Falsified or faux royal, aristocratic, nobility titles; Falsified or faux awards, honors, orders, etc.; Falsified or faux academic titles and academic degrees.

Section 3: Honorarium Passage Fees, and Annual Membership Dues

Honorarium Passage Fees are subject to annual revision based upon the recommendation of the Privy Council in accordance with the Constitution of the Royal Order. This suggested fee giving in thanksgiving is used to support the works of the Oheneba Foundation and Royal House of Sefwi Obeng-Mim. In extraordinary cases of need, the fee may be waived at the discretion of the Grand Master. Advancement within The Royal Order is based upon merit and the individual's activities within the Order, not through monetary donation, contingent only upon the recommendation of the Privy Council.

Knights and Dame of this Royal Order shall make a thanksgiving offering annually (*aseda*) on the anniversary of the enstoolment of Chief Oheneba Nana Kwame Obeng II. Minimum suggested donation will be set by the Privy Council and communicated to all members by the Adontehene.

Section 4: The Ranks of the Royal Order

The Chief of Sefwi Obeng-Mim is the Grand Master of the Royal Order and grants the noble dignity of the Order to others found to be of merit by His Royal Highness and the Royal House. Other than the rank of Grand Master, which only the Chief holds, there are two ranks of membership.

The following, by Letters Patent and Brevet, are granted as a non-hereditary title and honor.

Nobility is conferred upon the grantee under the traditional customs of Sefwi Obeng-Mim.

Onuonyamfo or Grand Knight/Dame, Grand Cross of the Order of Obeng II (KGCO/DGCO) - The Royal Honor of Grand Cross is bestowed on members of the Royal Order of the Golden Fire Dog, as well as grand supporters of the work and mission of the Royal House and the Oheneba Foundation.

Adehye Akofo or Royal Knight/Dame, Grand Collar (GCO) - Royal honor bestowed to other recognized heads and members of royal houses, nobles, and heads of state, as well as a lifetime achievement to a member of the Royal Order of the Golden Fire Dog. A recipient of the Grand Collar is treated like an adopted family member of the Royal House and is a companion of His Royal Highness.

Section 5: Style, Title, and Address of the Grand Knight or Grand Dame

The title and honor shall be issued by Letters Patent. Rank shall be assigned by a Brevet. These are issued by the Grand Master through the Chancellery of the Royal Orders.

Each member bears the traditional title and honor of *Onuonyamfo*, which may be translated from Twi as "noble," "most excellent," and is also used when translating the British knight title of "Sir" into Twi. All members of the ROOII are entitled to the style of "The Most Excellence" with the appropriate postnominals. The Grand Collar is bestowed the additional title and honor of *Adehye Akofo*, Royal Knight.

The title and honor of Grand Knight or Grand Dame is granted to members of the Order's Grand Cross. Therefore, the full name, title, and style of a holder of the Grand Cross is "Onuonyamfo or the Most Excellence Grand Knight/Dame First Name Middle Name Second Middle Name [if any] Surname, KGCO". Or, using traditional title, "Onuonyamfo First Name Middle Name Second Middle Name [if any] Surname, KGCO".

The title and honor of *Adehye Akofo* or Royal Knight or Royal Dame, *Adehye Akofo*, is granted to members of the Order's Grand Collar. Therefore, the full name, title, and style of a holder of the Grand Collar is "Onuonyamfo (The Most Excellent Royal Knight/Sir/Dame) First Name Middle Name Second Middle Name [if any] Surname, GCO". Or using the traditional titles, "Adehye Akofo (Royal Warrior/Knight/Dame) First Name Middle Name Second Middle Name [if any] Surname, GCO".

If the Letters Patent or Brevet for a particular recipient contains a different style, title, and address than the above, the Letters Patent or Brevet will triumph only for that particular recipient. The Adontehene and the Chancellery may provide guidance on application of style, title, and address as needed.

There is no courtesy title for the lawful spouse or children of a member of the Order. However, the lawful spouse of a member of the Order is noble for as long as the spouse is married to the member or is the widow/widower of the same. Yet, the children of the member are not noble.

At request, the title may be granted as an "honorary" title and so issued in letters of patent.

Section 6: Degradation

His Royal Highness, by his own right and prerogative, as well as on recommendation by the Royal House or the Sefwi Obeng-Mim Local Council, may remove a knighthood, damehood, or any other honors bestowed.

ARTICLE IX

Renunciation of Title

The title and honor may be renounced by the current Knight or Dame at any time and for any cause. The renunciation must be in writing and witnessed by two individuals not related to the current Knight or Dame. Both witnesses should sign and date the renunciation along with the renouncing Knight or Dame, and the document should be delivered to the Adontehene.

Article X

Heraldic Privileges

By the right and privileges conferred through Letters Patent, the noble Knights and Dames of the ROOII have a Royal Warrant to use particular heraldic devices related to this Order and the Royal House. A heraldry guide will be provided by the Adontehene.

As the custom of other Royal Houses around the world, member shall submit a copy of their arms to the Adontehene, as Chief of Arms, for review if they seek to adopt the particular heraldry devices related to the Royal House or Orders. With approval, the achievement will be registered on the Royal House's Roll of Arms, which may be published and public.

With the Knight or Dame's achievement recorded by the Adontehene, they may register their arms with the Heraldry Society of Africa, the international Armorial Registry, or any registries.

Article XI Insignia of the Order

Section 1: Uniforms and Insignia

The uniform, insignia and armorial bearings of the Order shall be as prescribed by the Grand Master and shall be promulgated in the Rules and Regulations of the Order.

The insignia of the Royal Order shall be a medal designed to wear as full or miniature by the Grand Master and holders of the honor. The medal, in full or miniature size, shall be worn by members where the wearer is representing the traditional stool land and people of Sefwi Obeng-Mim and Chief, or meetings at which similar decorations are worn. The full-sized medal is to be worn on the left pocket with business attire. Ladies may wear the medal fastened to the left side of their attire at a convenient location. Members attired in military uniform should wear the medal in accordance with the requirements of the service or branch in which they are serving. Full-sized medals are not worn with civilian evening dress. The miniature of the medal should be worn on the left lapel, in accordance with standard rules of dress, either alone, or with other miniatures, mounted on a bar or another holder. Ordinarily, miniatures and collars are worn only with formal and semi-formal attire (i.e. white tie and black tie).

Section 2: Awards

A system of awards for acts of valor, for distinguished service, or for periods of outstanding service were in existence in the military forces of many ancient peoples. The Grand Master recognized the need for an appropriate awards system apart from promotions. The Grand Master may create and bestow awards and honors to Knights and Dames of the Order for various achievements or to memorialize events. These awards honor members of the Order, and in certain instances, non-members, for single acts of valor, distinguished or meritorious service, or long and faithful service to the Order. The Chancellery shall be the stewards of the system of awards.

ARTICLE XII Amendments to the Constitution

The Constitution of the Order may be amended at the will of the Grand Master. If amended, the Constitution shall be published and distributed to all members of the Order by the Fourth Sunday of November, at which time the amendments come into effect.

ARTICLE XIII Rules and Regulations of the Order

The Grand Master may promulgate such Rules and Regulations not inconsistent with any provisions of this Constitution, as may be necessary or desirable for the government of the Order.

AWARDS OF THE ROYAL ORDER OF OBENG II

The Banner Award (Baronet/Baronetess of Obeng II)

Awarded to a Royal Knight or Dame (Adehye Akofo) of Obeng II

Established 17 April 2021

The Akan warriors are fierce fighters. The warrior that stands beside the Warlord and protects the Royal flag is the Frankaahene/Frankaahemaa (“chief of the flag bearers”). They are the “unshakeable army of the hills.”

Honoring and remembering this Akan tradition, H.R.H. may bestow a similar dignity and honor as a meritorious award for one’s achievements and service to the Royal House and the people of Sefwi Obeng-Mim.

The award is granted to those in the dynastic Royal Order of Obeng II and bearing the rank of Grand Collar (Adehye Akofo).

The award is composed of an inheritable Title and Honor is similar to a British baronet/baronetess, and the Royal Knight or Dame shall name their heir whatsoever.

Each member is entitled to bear in their heraldic achievement an Asafo banner of their own design, per the Royal House’s Heraldry Guide provided by the Chancellery, as well as the Golden Fire Dog in their coats of arms either in canton or an escutcheon at their election.

They may enjoy the post-nominals “Bt./Btss.” followed by “GCO” and other post-nominals of Royal Orders and rank of this Royal House. They may also use, “1st Baronet/Baronetess [surname] of Obeng II” (for example, 1st Baronet Boyd of Obeng II).

On request of the Royal Knight or Dame, and at the prerogative of H.R.H., the title and honor may be bestowed to the honoree’s legal spouse which is held for life (non-inheritable).

The Royal Knight or Dame may directly petition H.R.H. through the Chancellery for their heir whatsoever who are over the age of 21 years to be admitted, after submitting the appropriate passage fee, as a Knight/Dame Grand Cross of the Royal Order of the Golden Fire Dog. Thereafter, the heir may bear the inherited award as long as they continue to remain active in the work of the Royal Orders. The inherited post-nominal, like British Baronetage, after the original awardee shall be numeric and surname of the original awardee (i.e. 2nd Bt. Boyd of Obeng II).

The Royal Knight or Dame shall register the inheritors in line of succession of the title and honor with the Chancellery. If no successors are named or alive, or refuse the title and honor, the particular title and honor reverts back to the Royal House and becomes extinct, thus no future claimants possible.

His Royal Highness, by his own right and prerogative, as well as on recommendation by the Royal House or the Sefwi Obeng-Mim Local Council, may remove the title and honor.