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DEVELOPMENT IMPLICATIONS OF THE KOKWADO CHIEFTAINCY CONFLICT

MASTER OF PHILOSOPHY

ALBERTA KPELEKU

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A Thesis in the Centre for Conflict, Human Rights and Peace Studies, Faculty of Social Sciences Education, submitted to the School of Graduate Studies in partial fulfilment

of the requirements for the award of the degree of Master of Philosophy (Human Rights, Conflict and Peace Studies) in the University of Education, Winneba

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DECLARATION

Student's Declaration

I, Alberta Kpeleku, declare that this research, with the exception of quotations and references contained in published works, which have all been duly identified and acknowledged has not been submitted either in part or whole for another degree elsewhere.

Signature: ……..….

Date: ……..

Supervisor's Declaration

I certify that the preparation of the thesis was supervised in accordance with the guidelines on supervision of thesis as stipulated by the School of Graduate Studies, University of Education, Winneba.

Name: REV. FR. DR. LINUS NANGWELE

Signature: ……..……...

Date: ……

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DEDICATION

I dedicate this work to my husband Francis Kwame Adu, and sons Daniel Adu Ayeyi and Kelvin Afriyie Adu.

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LIST OF ABBREVIATIONS/ACRONYMS

CHPS	Community-based Health Planning and Services
CSO	Civil Society Organisation
DWEFFA	Darka World Education Forum Framework for Action
EFA	Education For All
GDP	Gross Domestic Product
IDP	Internally Displaced People
IOM	International Organization for Migration
KEEA	Komenda Edina, Eguafo Abrem
MDGs	Millennium Development Goals
RUF	Revolutionary United Front
UN	United Nations
UNDP	United Nations Development Programme
UNESCO	United Nations Educational Scientific and Cultural Organization
UNICEF	United Nations Children's Fund
UNOCHA	United Nations Office for the Coordination of Humanitarian Affairs
WHO	World Health Organization

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ABSTRACT

This study was aimed at examining the development implications of the Kokwado chieftaincy conflict in the Central region of Ghana. The study was a qualitative case study. Using a sample of 26 purposively selected respondents, the study collected data through interviews and focus group discussion. Data was collected on the nature of the conflict, the resolution mechanisms employed so far and the development implications of the conflict. The analysis of the data was thematic. The study unearthed that the conflict was caused by a single factor: division and misunderstanding over succession to the stool of Kokwado. The conflict is an intra-gate conflict; it is between members of the same royal family. The study also revealed that the conflict was nonviolent yet very difficult to resolve. The conflict is prolonged, has been difficult to resolve and therefore protracted. The conflict has varied development implications. While affecting the economic and health life of the community negatively, the social and cultural life of the community seems to be 'unaffected'. The study therefore recommended that there is need to: sensitize the people on the need for peace and the effects of conflict on the community's development; put aside the court verdicts on the conflict; and employ mediation as a mechanism to help the factions to talk-out and address their differences in order to ensure peace, unity and stability in the Kokwado community. The study contributes to knowledge by revealing that a peaceful chieftaincy institution is more likely to attract and enhance development to and preserve the heritage of chiefdoms, kingdoms and communities.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the study

Globally, many populations have experienced or are experiencing conflicts in various forms, with Africa recording some of the most horrific conflicts. Africa's history has been dominated by wars and conflicts (Aremu, 2011). Several countries on the African continent continue to experience different forms of conflicts. These include religious, ethnic and communal conflicts which are mostly characterized by violence of all forms. There have been reported cases of religious conflicts in Northern Nigeria mostly perpetrated by the Boko Haram Militia (Abdullah, 2004). The majority Muslims and minority Christians in Northern Nigeria also have had conflicts resulting in clashes between these two religions (Idowu, 2005). According to Kalevi (1991), conflict is the major cause of insecurity and underdevelopment on the African continent. Thus, conflicts are devastating social phenomena. There is a long standing land dispute that resulted in a conflict between the Alavanyo's and the Nkonya's which dated back to more than fifty decades. The people of Peki and Awudome also experienced serious conflicts for more than fifty decades. The Konkomba's and Nanumba's have also been at loggerheads with each other over land related matters. Conflict has become a permanent life threat and to a very large extent reversed socio-economic development in many communities (Senyonjo, 2004).

The relationship between conflict and development is well established (Tsikata & Seini, 2004; Macartan, 2003). Conflict retards or reverses development and development on the other hand, reduces the potential for conflict (Collier, 2003). The results of conflict are most at times adverse. Development in several parts of Africa is affected negatively due largely to one conflict or other. Ghana as a nation has had its fair share of conflict.

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The success or otherwise of any nation is to a large extent measured in terms of its development. Developments could be seen in different forms. These include social, economic, religious, and political and many more. No doubt, development is seen as a multi-faceted concept (Przeworski et al., 2000). Social development is mostly measured greatly using indicators such as good infrastructure in terms of well-resourced educational institutions, where there are well qualified and well-trained human resources, (academic and non-academic) well-qualified staff, modern teaching and learning resources, well-resourced classrooms or lecture theaters, conducive environments, well-furnished offices to accommodate staff (Rodney, 1973).

Social development is also measured in the existence or availability of modern health facilities, well-equipped with modern gadgets, well trained qualified medical staff, prompt and effective delivery of service to clients. Good motorable roads devoid of potholes to enhance smooth transportation of goods and services can be equally seen as a development under social infrastructure (Collier, 2003). Economic development of nations, towns and communities can be measured in terms of the living standards of the people. These include low inflation, low prices of goods and services, low cost of living; people having money in their pockets to satisfy their basic needs such as shelter, food, clothing and paying of bills. These represent a strong indication and evidence of governments' commitment to the economic development of the people (Przeworski et al., 2000).

Development therefore can be social, economic, political or religious. The success of development depends on the people who lead it. Some of these people emerge as leaders as a result of certain circumstances and dynamics. Other leaders are chosen whiles some also inherit by virtue of the association and relationship they have with their

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predecessors (Nweke, 2012). The development of any nation or community should be the focus of every well-meaning leader. In Ghanaian communities, the commonest and most identifiable leaders are the traditional authorities. Traditional authority in Ghana dates back to several years ago. Before the advent of political leadership, traditional leadership in Ghana was very vibrant and was conspicuously visible in many communities. Traditional leadership represented by chiefs performed executive, legislative and judicial functions. They were the symbol of authority and power. They made laws for their subjects and adjudicated on matters that are brought to their attention in their communities. This brought about peaceful coexistence, tranquility, unity and oneness all of which resulted in tremendous development (social, economic and others) of these communities (Tonah, 2012).

Noteworthy, the 21st century Chief in most circumstances spearhead development projects in their various communities. Some are even tagged as development chiefs due to the tremendous effort they put in to bring development to their communities. Some chiefs go to every extent to lobby for projects such as construction of toilets, community library, information communication center, police stations, markets and many more. All these are aimed at improving the living standard of the members of the communities. The role of chiefs in national and community development in Ghana cannot be underestimated. Meanwhile, Chieftaincy as an institution in Ghana is undergoing several changes and transformations. The role of chiefs is not only confined nowadays to their traditional area where the chief has a jurisdiction over. Chiefs are now board members of state institutions. Some also are serving as advisors on Council of State and others. Over the years, societies have endowed chiefs with traditional authority and power to the extent that chiefs do not only command substantial amount of respect amongst their subjects, but equally have access to significant resources as

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well as labour of their subjects, land, minerals resources among others. These factors are the reasons behind the strong motivation for many individuals desire to become chief, even among the educated individuals in the urban areas in Ghana (Awedoba & Odotei 2006).

In attempt to bring development to communities by chiefs and the fact that the role of chiefs are now being redefined as gearing towards development, the institution of chieftaincy has become an envy to many people. In some circumstances, people lobby to become chiefs or to be installed as traditional leaders (chiefs). This is in spite of the fact that some of these people do not legitimately hail from the royal families which could give them an automatic legitimacy to the thrones they lobby to occupy. This unpleasant situation brings about hatred, disunity, confusion and many more which result in chieftaincy conflict (Hagan 2006). The result is always conflict over who should ascend the throne or stool or skin.

Chieftaincy conflicts in Ghana have become so prevalent and endemic in certain parts of Ghana. The Dagbon (Yendi), the Kpando, Mepe, Konkomba–Nanumba, Gonja and Vagla, Dagomba and Konkomba, Gonja and Konkomba, are classic trajectories in Ghana. One striking similitude among most of these chieftaincy conflicts is their intractable and protracted nature. Conflicts to a very large extent have become permanent features of Ghana's national life. The Dagbon chieftaincy crisis which lasted for decades thwarted all developmental projects in the entire region of Dagbon. At the heat of the conflict, houses were burnt, animals and farms were destroyed completely, people were maimed and killed, and many others were rendered homeless (Noagah, 2016).

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Money spent to resource the security agencies including, acquisition of ammunitions and other equipment, could have been used to provide social facilities such as schools, hospitals and other developmental needs of the people. Research indicate that between February 1994 and March 1996, the Konkomba fought the Dagomba, Nanumba and the Gonja, and 2000 people died, 178,000 others displaced, 144 farming villages were destroyed and 18,900 domestic animals and birds were lost (Mahama, 2003). Recounting the Kusasi-Mamprusi chieftaincy conflict in Bawku, the situation was devastating that it created a vicious cycles of violence in the region for more than eight decades, leading to high levels of violence, insecurity and lawlessness (Kendie & Bukari, 2012). In an attempt to manage the situation, the government was forced to impose curfew on the area which further worsen the plight of the local people. The conflict conditions brought about intra and inter-ethnic disorganisation among the disputants, and other socio-economic effects on all other ethnic communities in northern Ghana (Mahama, 2009).

Studies on chieftaincy conflicts in Ghana are many (Abotchie, 2018; Bortsie, 2014; Bewiadzi, 2013; Owusu-Mensah, 2013). These studies mostly target the root causes while ignoring the impact of these chieftaincy conflicts on development. In most communities that chieftaincy disputes occur, the effects and consequences remain largely unnoticed (Abotchie, 2018; Bortsie 2014; Goldman, 2018). Also, some new chieftaincy conflicts that engulf some communities seem not to attract the attention of researchers. One of such conflicts is the Kokwado chieftaincy conflict. This study was interested in the development implications of the Kokwado chieftaincy conflict. The study aimed to explore the nature, resolution mechanisms employed and the development implication of the kokwado chieftaincy conflict.

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1.2 Statement of the problem

Despite the fact that chiefs are instrumental in spearheading the development activities in their communities, chiefdoms and kingdoms, the institution of chieftaincy in Ghana is saddled with many conflicts. These include succession moves, chieftaincy disputes, struggle for land and other related issues. Chieftaincy is either at the center or closely involved in these conflicts. Non-governmental Organizations and Government have all made great strides in addressing these challenges, by the creation of the ministry of chieftaincy Affairs, the establishment of National and Regional houses of chiefs and commission with the aim of creating platforms for aggrieved parties to address their divergent views on all cases. Yet, it appears that have not been able to address disputes in the institution.

Chiefs play forefront role in enhancing development to their people and community. Yet, conflicts are still emerging from the chieftaincy institution in Ghana. The Kokwado chieftaincy conflict is one of such conflicts. All efforts to resolve the Kokwado chieftaincy conflict since it erupted have proven abortive. As such, the Kokwado chieftaincy conflict remains unresolved. Although the conflict constitute a potential threat to development in the area, there has not been any significant attempt to interrogate how that is affecting the development of the Kokwado community. Yet, research has established a relationship between conflict and development (Collier, 2003). Also, previous research has not taken upon itself to give the Kokwado people the opportunity to tell their own stories about the conflict. The peace discourse in Ghana has also been silent on the conflict. To be sure, no research has been done to assess the nature of the conflict, the resolution mechanisms that have been employed so far to manage the conflict and the development implications of the conflict. Thus, what is the nature of the Kokwado chieftaincy conflict? What resolution mechanisms have been

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employed so far to manage the conflict? And what are the development implications of the conflict? Therefore, this research was to examine the development implications of the chieftaincy conflict in Kokwado.

1.3 Purpose of the Study

The purpose of the study was to examine the development implications of the chieftaincy conflict in the community of Kokwado.

1.4 Objectives of the Study

The objectives of study were to;

1. explore the nature of the chieftaincy conflict in the Kokwado community
2. determine the measures adopted so far to resolve/manage the chieftaincy conflict in the Kokwado community
3. examine the development implications of the chieftaincy conflict in the Kokwado community.

1.5 Research questions

The following research questions guided the study;

1. What is the nature of chieftaincy conflict in the Kokwado community?
2. What measures have been adopted so far to resolve/manage the chieftaincy conflict in the Kokwado community?
3. What are the development implications of the chieftaincy conflict in the Kokwado?

1.6 Significance of the Study

The study contributes to knowledge by revealing that a peaceful chieftaincy institution is more likely to attract and enhance development to and preserve the heritage of

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chiefdoms, kingdoms and communities. Also, the study will contribute to knowledge by helping to the people of Kokwado to appreciate and understand better the effect of the protractedness of the conflict in Kokwado in terms of personal development and the erosion of the social and economic gains the people toiled for. Also, the study will inform chiefs, elders and people of Kokwado on the magnitude of the conflicts so that they will avail themselves to find amicable solutions this problem so that peaceful coexistence will prevail in Kokwado. It is expected to provide an in-depth knowledge on how to deal with dysfunctional conflicts constructively and successfully so as to arrive at a win-win solution.

This study is also undertaken for the purpose of seeking additional information to augment data on factors which contribution to protracted chieftaincy conflicts not only in the specific case understudy but in other areas where intractable conflict has become a bane to development. Finally, the finding of the study will go a long way to assist the major stakeholders and government to institute, resource and empower a committee to resolve the cultural aspect of the chieftaincy conflict. The peace process should also incorporate other organizations such as the National Peace Council, the Christian Council, civil societies and general public who are concerned with the sustenance of peace and development in communities and Ghana at large. The work of these organizations will help bring sustainable peace in the area which will consequently harness local development.

1.7 Scope of the Study

This study was confined to Kokwado community in the KEEA municipality of Central Region. The study identified the protracted chieftaincy conflicts that existed in the community all these years at the expense of development and its attendance progress

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of the people and the conflict management measures adopted by the community members to find a lasting solution.

1.8 Organization of the study

The study is organized into five Chapters. The introductory chapter explains the background of the study, the statement of the problem, the research objectives, the research questions, significant of the study, the scope of the study and the organization of the study. Chapter Two focused on a review of related literature. The third Chapter presents the methodology of the study which includes data collection techniques and sampling procedures, among others. The empirical results are presented in Chapter Four and finally the summary, conclusion and recommendations are presented in Chapter Five.

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CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

This chapter is devoted to the review of related literature. According to Gayle (2001), literature review consists of an organized discussion and synthesis of literature. As an integrated and properly reference piece of writing, literature review demonstrates a familiarity with a body of knowledge, shows a path of a priori research, integrate and summarized what is known. It is therefore important that in doing this work, literature is reviewed to give a panoramic view of the terrain in which a particular research traverses. Such review captures a cross section of perceptions and positions on a subject matter and contextualized the study. Consequently, it helps the ultimate reader to appreciate a particular study against the backdrop of an existing knowledge and viewpoint. The fundamental aim of this chapter, therefore, is to provide a theoretical discussion of conflict phenomenon and concepts. It takes into account the history of chieftaincy institution in Ghana, chieftaincy conflict and its effects. The chapter also presents the concept of development and the relevance of chiefs and chieftaincy institution in promoting socio-economic development.

2.1 The concept of Conflict

Scholars have given definitions and explanations to what conflict is all about. One school of thought thinks that conflict is a social phenomenon that occurs across species, period of time and all cultures. Conflict is a pervasive occurrence in human society. Interestingly, the manifestation of this pervasive phenomenon cuts across the psychological, political and social dimensions and spheres of human experience. According to Idowu (2005), conflict starts at the individual level with the possibility of

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its extension to the society at large. This means that the individual in every society experiences some level of conflict due to the fact that they experience many pressures from group they belong in the society. At the psychological level, conflict, according to Murray (2001), refers to a situation in which a person is motivated to engage in two or more mutually exclusive activities.

Idowu (2005) argued that at the political level conflicts emerge whenever two or more persons or groups seeks to possess the same object, occupy the same space or the same exclusive position, play incompatible roles maintain incompatible goals or undertake mutually incompatible means for achieving their purpose. Interestingly, one aspect of conflict is the that conflict themselves are the result of not what is actual but what is enraptured in potentiality. In other words conflicts are borne out of what the parties think might happen rather than from any phenomenon that is actually threatening. This shows the potentiality and actuality dynamic of conflict in human society. Idowu (2005) further argued that there might not be a conflict if it is the case that the parties are not really in possession of the desire to carry out the means or achieve the ends which are or appear to be incompatible. Evidently, conflict suggests a state of competition and since there is no competition without some form of antagonism or a desire to outwit the opponent. Conflict therefore makes meaning when understood as the manifestation of incompatibility of desires and interests. Oyeniyi (2011) firmly held a similar view when he stated that conflict is as the result of clash of interest in the relationship between and among the various groups of people as the individuals within the groups tries to pursue opposing or incompatible goals. Conflicts is the end result when people are unable to live according to their ideals and values or conflict occurs in a society when peoples 'values are threatened. Adomi and Anie (2005) stated that conflict is said to occur where there is an interaction between at least two individuals or groups whose ultimate

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objective differs. Ocquaye (1995) indicate that conflict is a sequence of interactions between groups and governments and between individuals. The causes of such interactions, the methods employed and their consequences may lead to conflicts. Coser (1991) described conflict as struggle over values, claims to status, power and scarce resources in which the aims of the opposing parties are not only to gain the desired values but also to neutralize, injure and eliminate rivals. Thus, drawing from the work of Coser the key contribution to the study of conflict resolution was the determination of the functional and dysfunctional roles of conflict.

Similarly, according to Simmel (1955), conflict is designed to resolve divergent dualisms; it is a way of achieving some kind of unity even if it will be through the annihilation of one of the conflict parties. To Simmel (1955), conflicts are an integral part of human's life in all aspects. One cannot avoid conflicts in families or at work places. It has its own positive effects. Thus, conflict serves a social purpose and reconciliation even if that will mean the total destruction of one party. Conflict socializes members of a group and reduces the tension among group members, establishes and maintains the identity and boundary lines of societies and groups. Robinson (1972) and Jacquel (2007) supported the idea that people should not only observe conflict as a negative phenomenon but equally has some merits. They suggested that a conflict is a mechanism for improving the value of decisions arrived at by members of a group; guidelines to clearly define community developmental needs, and finally to restoring the dignity and respect to hitherto a marginalized groups (Botchwey, 2006).

It is therefore clear that to Simmel, conflict is not only destructive, anger, disagreement, hostility, war, anxiety, tension, alienation, violence, competition, threat, heartache,

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pain, and hopelessness as many people tend to believe but equally has important features. Furthermore, Simmel determines three possible ways to end a conflict. Firstly, the conflict may end with the victory of one party over another; secondly, the conflict can be resolved through compromise; and thirdly, through conciliation. However, not all conflicts may end as referred above. For instance, those conflicts that are characterized by a high level of emotions involved cannot be resolved by compromising. Simmel (1955) made a huge contribution in the study of conflict resolution as he clearly determined a positive social function for conflict.

To the situationalist school of thought, conflict is considered as a situation which generates incompatible goals or values among different parties. Bercovitch (2009) explained that conflict depends on situations. Conflict arises because of different conditions such as the influence of a person and external factors. This view was equally held by Stagner (1967) that conflict is a situation in which two or more individuals' desire goals which they perceive as being obtainable by one or the other but not both. Oladosu, Ashimi, Rashidat and Abiodun (2014) defined conflict as differences between and among individual. Oladosu et al. (2014) opined that the differences in most cases are created by the conflict and that includes values, goals, and ideas. Conflict is pervasive, persistent, and ubiquitous. Conflict is a universal experience of all life forms. Organisms are bound in multiple conflict-conditions and coalitions, with their own dynamic and their own logic. Galtung (1965) made a very important contribution to the concept of conflict by comparing conflict to a system. According to him an action-system is said to be in conflict if the system has two or more incompatible goal states. In the case of one actor, the conflict is called a dilemma, or intra-individual conflict, consisting of incompatible motivational or behavioral tendencies.

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Corwin and Edelfelt (1977) brought to attention, the overwhelming positive contribution of conflict to humanity or to social environment. Conflict is different for humans than for other animals; conflicts in human society can be or is goal related. It is generally believed that there is something that everyone is trying to achieve through conflict, and there are different possible ways of reaching that goal. The existence of the possibility of different paths opens up opportunities for negotiation and different types and levels of conflict. Having delved into the problematic nature of human society Corwin and Edelfelt (1977) believed that conflict is acceptable and good enough since authority is problematic. Corwin and Edelfelt (1977) concluded that conflict can improve human organizations by forcing change and compromise. Conflict challenges the status quo, the existing situations and practices and creates discomfort and therefore forces radical changes to be made (Fleetwood, 1987).

Many scholars including Tillett and French (1991), Sandole (1993), Burton (1990), Floger (1993), Lemarchand (1999) and Awedoba (2009) observed that conflict occurs as a result of the natural competition between two or more parties over scarce resources, power and prestige. Under these circumstances parties in conflict may believe that they have incompatible goals, and their aim is to neutralize, gain advantage over, injure or destroy another. The unequal accumulation of wealth, control over scare resources and the innate desire of some people to gain control over economic, political and social systems as well as the means of production account for many of the intra and inter-system conflicts in the society today. As conflicts occur, society becomes saddled with ways to adequately respond and manage the outcomes. This review is useful to help understand the varied conceptions that are given to conflict.

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2.2 Types of Conflict

Researchers have categorized conflicts into many types. This is because the term 'conflict' has been used in different ways, referring to different forms of conflicts; racial, ethnic, religious, political and gender or types of conflict; within an individual, between individuals, within a group and between groups as well as places where conflicts occur (Hartwick & Barki, 2002). There is consensus on the part of scholars that 'conflict' is synonymous with individual or group disagreements, disputes, quarrels, physical fights and confrontations (Salleh & Adulpakdee, 2012; Shahmohammadi, 2014).

2.2.1 Interpersonal conflict

Nature has not made two different individuals the same as each person has unique characteristics. This means that individuals are not identical, constant or consistent. When two individuals are kept together, each with their own unique qualities, needs and skills, conflict may ensue if their attributes are not meshed together in a coordinated way. Interaction between individuals with different attitudes, values and needs can generate or produce conflict situation (Luthans, 2008). Inter-personal type of conflict occurs between two or more individuals or people. When two individuals compete for the same limited resources in the form of a job or positions the result is conflict (Rao & Narayana, 1987). Mcshane and Glinow (2008) shared explained further that the most commonly cited reasons for inter-personal conflict are personality differences, perceptions, clashes of values and interests, power and status differences and scarce resources.

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According to Salleh and Adulpakdee (2012), interpersonal conflict may arise when wants, needs and beliefs between two or more parties or groups fail to coincide. Wright and Noe (1996) put that inter-personal conflict does not only occur due to difference in values, goals or needs of individuals but are also likely to arise within groups that are heterogeneous. Heterogeneity is not only in the sense of representing the diversity of the workforce but also when representing different functions as in the case of cross-functional team. Kinard (1988) explained the real truth of the causes of inter-personal conflict. Kinard (1988) indicate that inter-personal conflict involves confrontation or rivalries between individuals or individuals and groups. Kinard (1988) posited that inter-personal conflict occurs whenever group members resist conforming to group norms in an effort to promote his or her own selfish interest.

Nnadi (1997) notion agrees with Kinard's who argue that a group can go against an individual when such an individual attempts to promote personal interest at the expense of other members of the group or breaks the group's norms and rules. Other forms inter personal conflict could occur is when other people or employees of the same level feel threatened and vulnerable by an individual's achievement. Griffin (1999) stresses that conflict between two or more individuals is almost likely to occur in any given organization due to the great difference in perception, aspirations, goals, attitudes, ideas etc. among its members. Griffin (1999) further indicated that interpersonal conflict results when two people cannot simply get along, dislike one another or better still distrust one another. Again, Griffin (1999) highlighted that interpersonal conflict arises when people have different beliefs or perceptions about their working environment. Griffin also hinted that conflict comes when there is excess competitiveness among individuals. Example is where two persons vie for the same job; they may resort to

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unhealthy rivalry in a bid to gain advantage over the other. This may obviously lead to disagreement.

While Meek, Heit and Page (2005) state that interpersonal conflict occurs between two or more persons, Larson and Mildred (2002) refer to interpersonal conflict as clashes that involve two or more individuals who perceive each other as being in opposition to preferred outcomes (goals) and or behavior. Similarly, Rahim (2002) indicates that interpersonal conflict is a situation in which one or both individuals in a relationship are experiencing difficulty in working or living with each other. Orlich and Callaham (2001) observed that in interpersonal conflict the values of different individuals or groups openly clash. The review is useful to understand whether the Kokwado chieftaincy conflict is a clash between two individuals.

2.2.2 Intra personal conflict

Conflict is endemic to all social life. It is an inevitable part of living because it is related to situations of scarce resources, division of functions, power relations and role-differentiation (Mullins 2005). Every individual exhibits some level of conflict within himself or herself. Intra-personal conflict is a type of conflict that occurs within an individual. Lamb (2008) stated that intra-personal conflict is an implosion in an individual shaped by the state of mind. Nelson and Quick (2000) identified several types of intra-personal conflict, some of which are: inter-role, intra- role as well as person-role conflicts. Nelson and Quick (2000) explained that inter-role conflict occurs when a person experiences conflict among multiple roles in his life. The commonest inter-role conflict that many individuals or workers experience is work or home conflict, in which their role as workers clashes with their role as parents. Nelson and Quick (2000) further observed that intrapersonal conflict occurs when a person's

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behavior result in positive and negative outcomes or incompatible outcomes. It often arises when a person receives conflicting messages from role senders as to how to perform a certain specific role.

Nelson and Quick (2000) indicate that person-role conflict arises when an individual in a particular role is expected to perform an activity that goes against or clash with his or her personal values. Kinard (1988) also pointed out that conflict within an individual often results from conflicting needs and frustrating situations. The individual going through such tend to find it difficult to get a suitable antidote to the situation. Also, intra-personal conflict occurs when an individual identifies his or her needs and wants but remain oblivion of the ways and means of achieving such a goal or aim, or when a situation prevents them from behaving according to how they perceive their roles. Kinard (1988) identified another cause of intra-personal conflict as role ambiguity. This type of intra-personal conflict occurs when role demands are not clearly communicated or when incompatible demands are placed on an individual by two different groups of people.

Larson and Mildred (2002) pointed that intrapersonal conflict occurs within a person and that one can experience it with respect to the amount of resources one has by hearing internal voices that disagree. Orlich and Callaham (2001) explain that the individual tries to reconcile conflict within his or her own value structure. Thus, Draft (1997) observes that conflict may not only take a toll on one's physical body, but it often occupies one's thoughts and causes a great deal of emotion. Larson and Mildred (2002) agree that intrapersonal conflict occurs when a person's behavior result in positive and negative outcomes or incompatible outcomes.

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2.2.3 Inter-group conflict

Larson and Mildred (2000) argued that inter-group conflict occurs between two or more groups. According to Larson and Mildred (2000), inter-group conflicts arise as the result of opposition and clashes that arise between groups of people. Intra-group conflict is defined as a process emerging from perceived incompatibilities or differences among group members (Frank De Wit et al. 2012). As long as groups exist and perform their assigned tasks, conflict inevitably will arise. Wilmot and Hocker (1998) indicated that such conflicts are highly intense and costly to the group involved. It arises as the result of the following situations: (1) group members in disagreement over the use of scarce resources and therefore think that such resources are inadequate to satisfy their needs and wants; (2) different views in connection to how different sectors or units of the work environment should be managed; (3) and different interest and goals as well as lack of clarity of responsibilities. Wilmet and Hocker (1998) concluded that during the process of socialization, individual members of the society are compelled to acquire the skills and the knowledge of the society to the total neglect and detriment to their personal interest. Wilmet and Hocker (1998) added that individuals endeavor to conforming to society's acceptable norms and values to the detriment of satisfying their own drives and desires. This process, according to them, can lead to internal conflicts that could easily be directed against other people.

Griffin (1999) mentioned that conflict exists between two or more organizational groups. Inter-group conflict arises when members of one group have different aspirations and perceptions about an issue as opposed to that of the members of the other group. Inter-group conflict may also be caused by increased interdependence of work by groups. Mankoe (2002) agreed that inter group conflict is when opposition and clashes arise between two or more groups. It often occurs in labor union – management

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relations. Such conflicts are sometimes highly intense and costly to the groups involved. Under extreme conditions of competition and conflict, the group develops attitudes and relationships toward each other that are characterized by distrust a focus on self – interest, a failure to listen. According to Griffin (1999), competition for scarce resource also leads to inter-group conflict.

2.2.4 Intra-group conflict

This type of conflict emerges between people who identify themselves as belonging to the same group. Larson and Mildred (2002) explain that intra-group conflict is a clash among some or all of a group's members which often affect the group's progress and effectiveness. Wilmot and Hocker (1998) indicate that such conflicts are highly intense and costly to the group involved. Inter group conflict can; therefore, occur between two or more schools. It is worth remembering that conflict that emerges in oneself, in marriages, in the family, in the community, in an organization or country can be grouped under one or more of the types mentioned. It is also important to note that conflict can arise between people who have the same goals but disagree on the means by which the goals can be achieved. Conflict that occurs within a person can have either a convert effect on the imitations of the fellow or an overt effect which he or she involves other people in the conflict. Conflict should therefore not only be studied by itself as psychologist do but conflict resolution should be given keen consideration in social situations and its study should be a concern for all.

2.3 Conflict and development

One of the most overwhelming social cancer or evil in the modern world which has thwarted and reversed the developmental agenda of many nations is the phenomenon of conflict. Aside the numerous deaths that undoubtedly occur, other unpleasant

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negative effects of conflicts include displacement of large proportion of the populations in the neighbouring countries, economic dislocations as well as capital flight. Other consequences include destruction of the health system as well as the total destruction of the environment and its resources. In the words of Collier (2003), civil war is development in reverse.

2.3.1 The concept of development

Development in human society is a broad and multi-faceted concept. Todaro (2006) submitted that development is not purely an economic phenomenon but rather a multi-dimensional process involving re-organization and re-orientation of entire economic and social system. That is a process of improving the quality of all human lives. Todaro argued further that development aims at increasing availability and improvements in the distribution of food, shelter, education, health, and protection among others through the relevant growth processes. Also, development aims at the improvements in levels of living, including income, jobs, and education by creating conditions conducive to the growth through the establishment of social, political and economic systems and institutions which promote human dignity and respect. It also includes expansions in the range of economic and social choices available to individuals and nations e.g. varieties of goods and services. Rodney (1973) indicated that development begins from the individual's level. To Rodney (1973), development should be understood from the level of an individual and at that level, development implies increased skill and capacity to be able to progress in all aspects of life, greater freedom, creativity, self-discipline, responsibility and material well-being. Rodney (1973) observed that some of these are virtually moral categories and are difficult to assess since a lot depends on the age in which one lives, one's class origins, and one's personal code of what is right and what is wrong. Rodney viewed that individuals level of development undoubtedly is linked

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to the state of the society which plays a vital role to determine the extent to which an individual can develop. At the level of social groups, development is equated to an increasing capacity to regulate both internal and external relationships.

Burkey (1993) expressed similar views that the concept of development should encompass social, economic, political and human development. According to Burkey (1993), development is a process by which an individual develops self-respect and becomes self-confident cooperative and tolerant to others through becoming aware of their shortcoming as well as their potentials for positive change. This takes place through working with others, acquiring new knowledge and active participation in the economic, social, and political development of their communities. This means that development is a process through which people become aware of their capabilities, acquire knowledge and work in a collective to meet their abstract needs. These include self-respect, self-confidence and self-reliance and they also become collective in a social, political and economic interaction for positive change in their society. Thus people work together to develop themselves (Swanepoel & De Beer, 2006). Development should be seen as a progress towards complex goals such as the elimination of poverty, the provision of employment, the reduction of inequality and the guarantee of human rights. The responding effect is that any growth in economic and political development should be seen manifesting in the social life of the people.

The growth in the economic sector such as increase in Gross Domestic Product (GDP) may bring materials gains to the people; however, development should be measured in the high standard of the people and seen in the enrichment and quality of the everyday living of the people in a developed society. Abuiyada (2018) affirmed that development does not refer to one particular perspective on social, political and economic betterment.

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Instead, it is a hybrid term for a myriad of strategies adopted for socio-economic and environment transformation from current states to desired ones. Thus, economic growth became synonymous with progress and a higher level of civilization, and seen as a natural process which could be nourished through the application of correct and timely inputs. It is therefore inappropriate and meaningless for any developmental strategy to results into healthy or increase in economic growth or stable political environment without its corresponding high quality in the life of the majority or all the people. High growth performance without people participation is clearly economic growth without development (Todaro & Smith, 2006).

Johannes (2011) stressed the importance of empowerment as a developmental tool. Jonsson (2007) defines empowerment as the expansion in people's ability to make strategic life choices in a context where this ability was previously denied to them. In this direction, empowerment becomes the engine of growth to create the opportunity for people to become core agents of development in addition to benefiting from the advantages of empowerment. Empowerment should be integrated along with growth and equity considerations for development to be effective. It appears that the real truth about what development actually meant is that development is the conditions for realization of the human personality. Its evaluation must therefore take into account three linked criteria where there has been a reduction in (1) poverty, (2) unemployment, (3) inequality.

According to Pearson (2000), development is a process of change particularly structural in nature towards the enhancement of the individual's scope of self-fulfillment and the people's socio-economic wellbeing. In Pearson (2000) view development goes beyond one particular perspective on social, political and, economic advancement of the people

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concerned. Development should be seen as a progressive improvement towards complex goals such as the elimination of poverty, the provision of employment, the reduction of inequality and the guarantee of human rights and provision of basic security. Development as a concept has been defined differently over the years as evident in phrases like economic development, human development, alternative development, under development among others. UNDP (1987) defines its concept of human development as follows; the process of widening people's choices and the level of wellbeing they achieved are at the core of the notion of human development. Such choices are neither finite nor static. But regardless of the level of development, three essential choices for people include to live a long and healthy life, to acquire knowledge and to have access to the resources needed for a decent standard of lives (UNDP, 1987, p. 13-14). Ogundowole (1988) argues that development is a multi-dimensional process, which involves the organization and re-organization of the economic and socio-political system of a nation, reflecting on the impact of internal and external ideologies and the concomitant effect on any development programme on the people. This review is significant to help to understand and appreciate the kind and extent of development that have been implicated by the Kokwado chieftaincy conflict.

2.4 Promoting Socio-Economic Development in Ghana through Chieftaincy

Given the remarks made above on the concept of development; the issue that now requires further elaboration here is the potential contribution of African chiefs to development. The potential role of traditional leaders could be either positive and beneficial or negative for development. However, what is perceived to be positive in one context can be the opposite in another or at a different point in time. This is so because not only do situations change, leadership roles too are subject to change. Before the inception of the modern political system, that is the local government system, the

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chief and the traditional council revolved around the basic theme of defending, protecting and providing for the needs of the people and the society at large. The chief occupies the apex position and also takes final decision followed by the Tindana who is the custodian of the Land. Nyendu (2011) however, did not indicate clearly the specific and tangible roles the chiefs engage in and how collaborative they were with the government and other development partners in the past. Historically, the colonial masters used chiefs to get to the people for developmental projects (Busia, 1968; Boafo-Arthur, 2006).

The colonial government relied on the chiefs to mobilise and collect revenues for all developmental projects. After independence, the state continued in a similar manner, to make use of chiefs and their leadership to ensure development at the local level and at the national level. In modern times, politics of Ghana took the framework of a presidential representative democracy, whereby the president of Ghana is both the head of state and the head of government. Ultimately, the role of chiefs and traditional leaders in the modern African context cannot be fully appreciated if there is no understanding of the concept of development. However, it can be argued that chieftaincy and the traditional political institutions have something to offer modern society and can be regarded as a source for development. They provide a fund of idea on traditional political culture, which modern societies can benefit from. Similarly, President John Agyekum Kuffour said the chieftaincy institution, was indispensable in Ghana's socio-economic development (GNA, 2005). He said the institution was a vital link between the Government and the citizenry, adding that the nation was developing the necessary networking to consolidate the peaceful co-existence being enjoyed in the country (GNA, 2005).

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President Kuffour explained that, the chieftaincy institution offered Ghanaians reference to their roots and their role in national development because without such reference the citizenry would not know their identity and contribution to national development (GNA, 2005). He further stated that ethnic groups and the regions in Ghana had been blessed with well-informed traditional rulers, who were well educated and aware of the technological development in the globe that could be adopted for the efficient and effective development of their areas (GNA, 2005). According to Danquah (2004), the title "Nana" given to chiefs describes the essential parental function of the chief as both the ideal father and mother who must take care of the people like the departed ancestors (Nananom). For example, the role of a chief as a judge is based on the parental duty of ensuring peace and harmony in the home. The chief therefore as a representative of the ancestors and a parent, is under obligation to ensure peace and justice. The chief is expected to be compassionate and fair to reflect the moral idea of the ancestors who are the real rulers of the society (Akrong, 1991).

The same parental presupposition of chieftaincy rule provides us with both the perspectives and the values that regulate the political roles and functions of the chief as the political head and chief executive of the nation. The management aspect of the political role of the chief as the chief executive of the nation includes the maintenance and development understood in the wider sense of moral, spiritual, cultural and conditions for growth of the people which reflect the good will of the ancestors towards the people. In this sense, the rituals that ensure the moral, social and environmental integrity of the nation are proper duties and obligations of the nation and the priest that mediate between the people and the ancestors. The military roles of the chief as the leader of his people imply the parental responsibility to provide protection and security as enshrined in the social contract between the chief and the people in the oath he swears

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to them. This protective function of the chief is consistent with the oath which chiefs swear to their people to serve, defend and protect the people at all times. The protective function of the chief is usually expressed in appellations and honorific titles of the chief that show his power and might. The chief in his capacity as the living representative of the ancestors must jealously guard the moral values that regulate the life of the society with appropriate punishments and sanctions that will enforce the moral law and deter law-breakers.

Therefore, any time the chief who is expected to be the custodian of the moral values and ideals of the society breaks the moral law and undermines the values of the society, he ipso facto abdicated his role as a representative of the ancestors and therefore cannot legally and morally continues to be a chief. This is the reason why chiefs are expected to exhibit the noble qualities of the ancestors. The chief must be gentle, kind, hospitable, generous, caring and well behaved, to reflect the character and the qualities of the ancestors. Significantly, these qualities qualify one to become an ancestor in the Akan society (Akrong 1991). The environment as our immediate and distant surrounding directly or indirectly influences us. These may be physical such as air, water, light, soil, forest, minerals, or biological such as plants and animals. These surroundings play vital life supporting roles without which life would not be possible for humans. The quest for economic and social development has resulted in serious degradation of the physical environment. The persistent and excessive exploitation of the earth's physical and biological resources is leading to wide scale disturbance of the environment. This runs contrary to sustainable development, defined by the Brundtland commission as "development that meets the needs of the present without compromising the ability of future generations to meet their needs" (WCED, 1987, p. 7).

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Chieftaincy represents the main authority in traditional and community settings. It is the center around which socio-economic lives of the people revolve. Danquah, (2004) and Alhassan, (2001) explained that chiefs perform various roles including custody of land (a basic resource for survival) for the people and guiding the manner in which such resources are managed. Any attempt, therefore to achieve sustainability should include institution of chieftaincy. This is because the institution serves as the pivot around which human and natural resource can be mobilized for the good of society. Indeed the chieftaincy institutions clearly protect and sustain the natural environment as indicated by Danquah (1968) and Alhassan (2001). However, the literature fails to show the mechanism chiefs put in place to protect and maintain the environment. The role of chiefs needs when it comes to resource management. Functions such as legislative (making the rules that govern conduct) executive (making the decision on day to running of communities) judicial (interpreting rules and laws and giving judgment in arbitration) and spiritual sanctions and their application for resource management purpose in communities are performed by chiefs. In the normal course of environmental management, chiefs in consultation with their elders make the rules governing the exploitation of resource. By working in consultation with chiefs, important international and national rules can be introduced in local communities to govern the use of their resources. For example, important rules such as the prohibition on fishing around some periods share a common objective with the tenets of sustainable development at national and international levels. Chiefs are the first to know when there is water pollution, bush fires, environmental degradation from use of chemical, or conflict involving the use of natural resources such as forests.

Repetto and Gills (1989) remarked that the tragedy of the commons in Ghana: “Ghana’s forests used to be secured when tribal heads had authority over their lands. With the

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takeover of lands by governments, the chiefs are no longer obliged to protect the forest and this resulted in mass destructions of forest in Ghana." This literature attests to the fact that natural resources are being managed properly under traditional authorities and their communities. Abotchie (2006) noted that in Africa especially the post-colonial states, traditional institutions remain important and are deeply rooted and resistant to change. The chieftaincy has adapted to colonial systems of administration in the past and has been engaged by successive governments over the years and in a range of ways. Chiefs have been innovative in their efforts to adapt and thrive, making their own legacies ambiguous.

In Ghanaian traditional society, chiefs performed a number of functions such as being leaders and defenders of their people, as chief priests who execute religious function within their locality, as foci of identity, as symbol of honour, as well as unifiers and the only custodians of skin or stool lands (Mahama, 2002; Prah & Yeboah, 2011). Brempong (2006) also stated that, Ghana in the postcolonial era has witnessed successive governments working hand in hand with chiefs. In this vein, chiefs serve as co-coordinators of developmental effort, channel of communication between their local communities and other communities as well as the central government. The above literature from both authors placed chiefs and the chieftaincy institutions as major stakeholders when it comes to development. This is seen through the collaborative efforts between the chiefs and the government during colonialism and post colonialism. In executing these tasks, chiefs are seen as the embodiment of hopes, fears beliefs, and aspirations of their subjects (Abotchie, 2006; Mahama, 2002; Prah & Yeboah, 2011). Chiefs have credibility or legitimacy with their subjects as they are able to mobilize their people for development. Traditional rulers are able to influence public opinion and they are also able to articulate their sense of public morality. Hence, where chiefs are

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well represented they have the possibility of exerting significant influence on the people. Owusu-Sarpong (2003) cited in Ray and Eizlini, (2013) indicate that chiefs are active intermediaries and development brokers.

Traditional leaders given their status within the community are likely to transmit important social issues that can contribute to the development of the country (Ray & Eizlini, 2013). If policy makers overlook culture, history, and social context during policy formulation and implementation, huge amounts of resources and effort can be wasted on poorly conceived initiatives. It is for this reason that contemporary development initiatives place emphasis on community participation. The colonial and post-colonial State cannot be exonerated as the culprit for turning chieftaincy institution into intermediate administrative institution, and co-opting chiefs as facilitators of despotic control of its citizens respectively. Nevertheless the institution of chieftaincy constitutes crucial resources that could potentially facilitate access to rural communities for public services and promote democratic governance (ECA, 2007). A number of studies have affirmed the resilience, relevance and legitimacy of traditional institutions in the socio-economic, cultural and political lives of Ghana particularly in the rural areas (Dano, n.d). Traditional authorities are powerful leaders alongside the state in Ghana.

According to Abotchie (2006), Chiefs are highly respected to the extent that they are stereotyped as divine among major ethnic groups in Ghana such as the Dagomba, the Mamprusi and the Gonja. Chiefs do not only command considerable respect amongst their subjects, they also control considerable amount of resources including livestock, minerals, land, water trees of economic value, and the labour of their subjects. The control of the above resources explains why chieftaincy succession becomes

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acrimonious among both the rural and the urban population across the nation (Tonah, 2012). The institution of chieftaincy is the bedrock of Ghanaian society; and for that matter the politicians cannot afford to undermine its credibility without aggressive political and social repercussions. Indeed 80% of Ghanaians claim allegiance to one chief or another (Johannes, 2011; Owusu-Mensah, 2014).

The 1992 Constitution of the Fourth Republic affirms the relevance of the institution of chieftaincy (Crook, 2010; Dawda & Dapilah, 2013) with Article 270(1) stating that the institution of Chieftaincy, together with its traditional councils as established by customary law and usage, is hereby guaranteed. The Constitution of Ghana recognizes the Chieftaincy institution within its statutory democratic governance. The institution of Chieftaincy has therefore been the bedrock of Ghanaian society over the years. The recognition of chieftaincy institution emanates from the role played during the three stages of political history of Ghana (pre-colonial, colonial and post-colonial) (Owusu-Mensah, 2014). The institution of chieftaincy in the pre-colonial era was the main system of administration with judicial, religious, legislative, executive, and military responsibilities all combined. These responsibilities were also replicated at all levels of the traditional administration structure (i.e. at the village level and up to the paramount chief (Acheampong, 2010; Owusu-Mensah, 2014).

The Indirect Rule system enabled the British imperialists to effectively and efficiently control all sectors of society without deploying a large number of colonial officials (Adjaye & Misawa, 2006). During post-colonial period to the contemporary times, especially in modern African democracies, the importance of chiefs is complex and multifaceted. Chiefs have worked hand in hand with central and local government actors to bring development to their people in the areas of good governance or democracy, infrastructural development, revenue mobilisation, dispute resolution, and

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the management of natural resources. In terms of Good governance or democracy, the Chieftaincy institution has been an important arm of local governance since colonial times (Aikins, 2011). The establishment of the institution of chieftaincy together with its traditional councils was expected to result in effective and efficient governance, empowerment of local communities, and proper accountability. Local governance was expected to lead to the active involvement of the people at the grass root level, because the government, through its agents, would act at the local levels with traditional leaders such as chiefs being intermediaries between the local people and the government agents (Dawda & Dapilah, 2013). This arrangement expected chiefs to provide support and advice to local government actors so that the living conditions of the people they represent are improved. Consequently, the local government system is a form of collaboration between the government agents and the chiefs and their subjects. In addition, the decentralization system enables local government agents to partner with chiefs so as to secure the support of their people for the implementation of development projects and programmes. Hence, traditional leaders are expected to partner with local government agents on policy decisions (Aikins, 2011; Dawda & Dapilah, 2013).

This is to ensure that government policies are effectively implemented from the local level up to the top. Consultation and decision making are germane processes by which the District Assembly (government agent) satisfies its existence in terms of promoting the general well-being of the local areas, democratic decision making, and exercising its deliberative functions. The absolute responsibility for making decisions rests with the local government agents and traditional leaders through such platform that may provide an opportunity for all the actors involved (Dawda & Dapilah, 2013). With infrastructural development, land is very important for the establishment of such projects including educational, health infrastructure and boreholes. Chiefs play an

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important role in the release of land for any development purpose. In Ghana, chiefs control eighty percent of the land with only ten percent reserved for government public development (Odotei & Awedoba, 2006; Bob-Milliar, 2009; Belden, 2010; Aikins, 2011; Campion & Acheampong, 2014). Land is an important asset on which all other projects depend and the assistance given by chiefs to make the acquisition of land easier makes their contribution to infrastructural development very important (Aikins, 2011; Dawda & Dapilah, 2013).

Chiefs and their elders also play a significant role in serving as links between their communities and other development partners. Chiefs link their communities up with other communities and serve as important channels of communication to development partners such as NGOs that operate in the areas of health, educational infrastructural provision among others. Furthermore, chiefs are seen to be contributing in the area of mobilising communal labour for the construction of projects that are demand driven. For instance, chiefs have assisted the various District Assemblies in a number of communities to erect electricity poles in their communities under the Self-help Rural Electrification Project (SHEP) (Dawda & Dapilah, 2013). In the area of revenue mobilization, chiefs recognised that all development projects depend on resources and most of them could be acquired using financial resources. Traditional authorities are also seen to be contributing to development in the area of revenue mobilisation through their partnership with the district sub-structures such as the area councils and unit committees. Chiefs are intimately associated with the local people and they know the culture, needs and aspiration of their subjects. Chiefs are also instrumental in mobilizing local people for development-oriented projects (Aikins, 2011). They play an advocacy role in letting their subjects understand the importance of paying rates and taxes (Ahiave, 2013; Dawda & Dapilah, 2013).

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Traditional leaders in Ghana often hold periodic meetings with unit committee members and revenue collectors to understand their difficulties in the area of revenue collection. Traditional authorities are therefore mobilising agents in their respective communities and villages. Chiefs are involved in two major fundraising aspects: school infrastructure and educational endowment funds (Ray & Eizlini, 2004). School infrastructure comprise providing land to build schools, raising funds to purchase building supplies or donating building supplies, and raising funds to purchase schools supplies including desks or computers (Ray & Eizlini, 2004). On the other hand educational endowment funds also comprise raising funds to purchase school supplies for students such as school bags, books, pens, and most importantly raising funds to provide scholarships for students whose parents cannot afford to send their wards to school (Ray & Eizlini, 2004).

A pre-eminent example of chiefs in this regard is Otumfuo Osei Tutu II. Since his coronation or enstoolment as Asantehene a decade and half ago, he has initiated a number of development projects geared towards eradicating underdevelopment and poverty in Ghana. Notable among these projects was the establishment of the Otumfuo Educational Fund (OTEFund) in 2000 (Ray & Eizlini, 2013; Bob-Milliar, 2009). The goal of the fund is to assist needy students and other deprived educational institutions in Ghana, particularly in Asanteman. The OTEFund is accessible to all, despite one ethnic background. This and many other initiatives demonstrate not only the malleability and fluidity of the institution of chieftaincy in Ghana, but now they have a large say in development initiatives through international donors both large and small. Hence, chiefs have retained their status as traditional leaders (Bob-Milliar, 2009). Chiefs therefore dispose of enormous capacities for development at the local level

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(Dawda & Dapilah, 2013). Traditional leaders are engaged in the resolution and management of disputes in consultation with the district security council. Frivolous issues of theft, fighting and land disputes are settled at the chief's palace since many communities do not have a police station. Dispute resolution would have been impossible without the active involvement of chiefs in all parts of Ghana (Kangsangbata & Kendie, 2009). This is very important since development cannot take place in an area where there is no peace, a peaceful atmosphere is guaranteed by the chiefs and their elders through their dispute resolution and management mechanisms (Dawda & Dapilah, 2013).

With the management of natural resources, chiefs are the custodians of the resources within their various communities. In places where resources are in abundance, particularly most of the southern stools in Ghana, chiefs exploit the resources for the general good of their communities (Bob-Milliar, 2009). Historically, wildlife has been an important resource either economically or socially among the people of Ghana. Recognising the importance and value of wildlife, chiefs in partnership with the District Assemblies have established systems to control and regulate access to wildlife resources. These control and regulatory measures include the establishment of common practices and bye-laws to protect specific animal and plant species such as economic trees (the shea tree, timber and the dawadawa tree) which grow in the wild. Furthermore, many tree and animal species are also conserved and preserved at certain times of the year to give some respite to the resources and allow for recreation (Dawda & Dapilah, 2013). For instance, the Okyehene (chief of Akim Abuakwa) has instituted many anti deforestation measures, which are geared towards protecting the forested areas of Okyeman and beyond (Bob-Milliar, 2009). Moreover, northern chiefs have demarcated a large parcel of land as Game Reserve (Mole national park) where farming

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and hunting is prohibited and is being controlled by the Game and Wild life Division (Dauda & Dapilah, 2013).

2.5 Effects of conflicts on economic development

Economic development occurs when a country accomplishes long term high rates of economic acceleration and when this growth is accompanied by a wider economic transformation that benefit the poor leading to high standard of living of all people. This requires a wide-ranging growth environment, to ensure to use of resources and institutions to create favourable economic and political environment for private investment to bring stable and robust growth. This ensures that growth occurs in sectors that can generate quality employment and totally transform the economy (DFID, 2014). Any form of conflict, either violent or protracted disrupts and distorts the functioning of economic growth and stability. Collier and Hoeffler (2007) observed that the impact of conflict on economic growth has witnessed a reduction in per capita income of G.D.P to an annual rate of 2.2 percent during civil wars, compared to times of peace.

Gates et al. (2012) produced a number of stimulations to project the extent to which conflict sinks G.D.P per capita income of many nations. Polachek and Sevastianova (2010) also shared similar sentiments about the effect of conflict on growth. According to him, effects of conflict on economic growth are greater for high-intensity conflict measured by fatalities for non-democracies and low-income countries. This further explain the fact that conflict causes damage to economic growth more significantly in the short term and that such economies struggle to recover from the adverse effects in the medium to long term. Imai and Weinstein (2000) observed that wide-spread civil wars cost five times more than narrowly fought internal conflicts.

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There are low income levels in a conflict ridden society. The risk of civil war in low-income countries is higher in those countries than other societies without conflict. Miguel et al. (2004) offered similar explanation that economic growth has a strong negative relation to civil conflict. Collier (2003) painted a gloomy picture of the situation as he described it as 'conflict trap' since the situation becomes a vicious circle of conflict and poverty. According to the Collier (2003), poverty appears to have manifested itself in the economic and social life of the people as it fuels conflict and in turn, conflict is sustained and end up aggravating poverty and high level of despondency. The duration and intensity of every conflict determines the extent to which the growth and stability is affected and this can take different forms and levels. That is, regardless of the intensity of conflict its negative severity on the economic growth of the country concerned cannot be underestimated. It has been shown that even low-intensity conflicts impede economic growth, therefore severe civil or interstate war is likely to lead to a complete breakdown of economic activity. Collier (2003) stressed that during conflict, economic actors face higher direct costs as they are forced to increase their spending on security, forced contributions, transport and health and are also confronted with the loss of assets and human resources. That is not all, other indirect costs that occur include; loss of business opportunities, increased country's credit risk, and macro-economic instability that has reflected in a devalued currency and inflation.

The situation becomes compounded and complex and leaves much to be desired as the uncertainty surrounding post conflict period continue to scare foreign direct investors. Such economies become less attractive and more costly, less efficient and insecure, leading to drastic heavy fall investment activities. Economic Growth and Conflict Assessment (2006) pointed shortfall in growth performance in Sri Lanka is due to the

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conflict which has diverted resources away from productive activities and essential public service, while adding uncertainty to the investment climate. This leads in turn to low or negative growth rates and eventually to a breakdown of business cycles. The private sector is not left out to bear the brunt of the cascading negative effects of conflicts. To very large extent the private sector is disintegrated and diminishes, as many employees are either not available to be employed due to the conflict or the sector do not have the financial muscle to employ and pay (Mills & Fan 2006). Equally affected are the smaller domestic enterprises which are particularly affected by increasing transaction costs as social capital decreases during conflict periods. Further, expending resources on economic activities such as construction and repairing of roads and providing credit facilities to support agricultural production to accelerate sound economic programmes, governments instead divert resources by recruiting more soldiers and buys weapons and ammunition to either win the conflict or provide security for the people.

2.6 The effects of conflict on education

The value of education to humanity cannot be over emphasized. That is to say that all individuals have a right to education. According to Cornwall and Musembi (2004), education is a human right should be accorded to all human beings irrespective of one's gender, ethnic, and religious affiliations. It is as the result of its relevance to human progress and development that it occupies the central position in achieving the Millennium Development Goals (MDGs) and Education for All (EFA) intended to securing basic education for all children around the globe. Kalem (2003) further brought to attention the relevance of education when he reminded us of the Darka World Education Forum Framework for Action held in the year 2000 that highlighted the significance of education. In his work Kalem (2003) provided enough evidence that

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education is important from early childhood to adulthood and that every major stakeholder should be included in preparing a comprehensive national plan for education for all. However, various world educational fora held discovered that one of the major obstacles preventing the attainment of Education for All (EFA) was conflicts in many countries (World Bank, 2003).

Conflict naturally changes the lives of children such that even if they are not murdered many of them were kidnapped or raped, and therefore are left with emotional scars and deep psychological trauma (Nathan, 2000). Obviously, many children have witnessed persecution and massacre of their loved ones and other members of the society where conflict occurs. These experiences reduce their attention span in the learning process, as many of them have difficulty in concentrating and memorizing concepts. It is also evidently clear that they also become over anxious, bad-tempered and fearful. In a 2007 report of UNICEF, about 80 percent of the world conflicts fought in Asia and Africa leaves more than 27 million children and youth without access to formal education. Children suffer from at least one form of trauma, the most common of which are distraction, hostility, emotional instability, sorrow, withdrawal, difficulty sleeping, nightmares, and depression. Other psychological challenges children go through as the result of conflict include irritability, aggression, isolation, symptoms of posttraumatic stress disorder, and paranoia nervousness, anxious arousal; loss of ability to concentrate, passivity, loss of spontaneity, and sorrow and suicidal tendencies (Guy, 2009, Rashid, 2012; Flink et al., 2013).

For instance, a Non-Governmental Organization, Save the Children (2013) reported that in the year 2011, 28.5 million primary school children were out of school in conflict endemic countries. The overwhelming number of children living in conflict-affected

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countries now make up a larger proportion of the primary-age children who are denied education has increased from 42 percent in 2008 to 50 percent in 2011 globally (Save the children, 2013). Shemyakina (2011) gave a useful insight into the impact parents play in educational activities and attainment of their children. According to Shemyakina (2011), in a conflict environment many parents entertain the fear that children may be attacked on their way to school or even be abducted to become child soldiers and therefore may not encourage and support their children to attend schools. In situations where conflict is rife, the school or centres of learning may be targeted and bomded hence parents' reluctance to release their children to leave home and acquire educational skills (Shemyakina, 2011; De Castro et al, 2012). For instance, during the war in Tajikistan, a significant number of parents were reluctant to allow their daughters to attend class for fear of them being persecuted by soldiers on their way to school. The educational infrastructures also receive their first share of conflict. A considerable damage and destruction is visited on these social facilities due to bombing, fires and combat (UNESCO, 2013). The learning environment and centres are always not spared at all. Schools, colleges and universities become the residence of armed groups and teaching and learning material as well as other facilities to enhance smooth academic work are destroyed or looted (Dimitry, 2012).

Many schools or learning environments are destroyed with the objective of preventing other rebel groups or young adults from grouping or regrouping there to carry out an attack. In another development studies have shown that those places are also used as centres of recruitment and re-education in favour of the armed group occupying the centre (Shemyakina, 2011; UNESCO, 2010). The United Nations has observed that schools had been used as barracks, weapon storage facilities, command/detention centres, interrogation facilities and attack positions. It is equally sad to see school walls

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being used for propaganda purposes (Shemyakina, 2011). UNESCO (2010) reported a horrifying picture of educational professionals including professors, teachers, researchers and other workers in the educational system taken hostage or kidnapped by rebel groups or government force from schools and tortured or beaten to death. The report also published that teachers and students suffer tremendously during conflict situations where many of them were murdered in broad day light in the course of their career. Save the children (2013) reported that 22 teachers were killed in Columbia in 10 departments in 2010 whiles as much as 222 teachers and other educational personnel were also murdered in Syria.

The report further suggested that due to the privileged position of the educated professionals as people who transmit knowledge and their access to the most vulnerable members of the population make them easy targets for armed groups. Further, armed groups and the military target these educated elites because they think that they support and embrace political ideology of the government and therefore become their enemy. In view of this situation, teachers and other educational professionals fear of going to work leading to reduced stable and increased teacher-pupil ratio in places where conflict grips the community. The absence of stability in the educational sector increases the difficulty of responding to the educational needs of children and even reduces the possibility of access to education. In Mali, following widespread attacks on schools, more than 1,500 schools in the North of the country needed to be repaired, new equipment and removal of weapons which were left behind by the combatants. The conflict has disrupted the education of more than 700,000 children (Save the children, 2013).

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The situation is not different from the war that ravaged Syria where an estimated 3,900 schools had been destroyed or occupied for purposes other than education and are now rendered unusable for education purposes. The combined effects of conflict have jeopardized the education of 2.5 million school children and young people. The harm the West African terrorist group Boko Haram has inflicted on the educational system in Nigeria is worth mentioning. "Western Education is forbidden" is the translation from the Hausa Language of the name of the terrorist group Boko Haram. According to UNOCHA (2015), the activities of the group have had tremendous high negative effects on the educational system. The operations of the group disrupted access to education and social services, especially for young people who are supposed to acquire knowledge and liberate their people from abject poverty. The group has successfully damaged and destroyed educational facilities with the mindset that western education is forbidden. Teachers were threatened and in some cases killed, schools were transformed into shelters for Internally Displaced People (PD). Schools that were in operation across some states were overcrowded and unable to meet the needs of the host population (UNOCHA (2015). The estimated total impact of the conflict on the education sector of the North East is around US$ 273 million (World Bank, 2016).

2.7 Effects of conflicts on health and wellbeing of the people

According to the World Health Organization (2020), health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. However, one of the major factors that threatened and challenged the human civilization and the health system of the people is violent conflicts. Populations affected by armed conflict experience severe public health consequences such as population displacement, food scarcity, and the collapse of basic health services, which together often give rise to complex humanitarian emergencies. Obviously, there is a direct

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impact of conflict on the health of the population as well as indirect impact. In many conflict situations, a lot of people are caught between the warring factions and lost their life through that. Some of these people become victims and are shot dead in the course of open confrontation of the opponents. In addition, a good number of innocent citizens also become victims of torture and brutality and suffer a life-long life injury that affects their health permanently. The Sierra Leonean civil war is a fresh case in the minds of scholars in which the Revolution United Front (RUF) rebels chopped off the arms and legs of innocent civilians as a protest to prevent them from using their thump to vote in any future general elections. This heinous crime rendered these people permanently disabled.

Spinella, Borgman and Azarow (2008) expressed grave concern about a broad range of injuries and illnesses that are directly visited on children especially during conflict situations. They hinted that such injuries have negative impact on the internal organ and the health system of the children with a long term negative implications. For example, it was documented that head injury is the most frequent form of injury among children treated in military combat facilities. It was also discovered that the weapon used in conflict zones contains substances that are dangerous to the health of children and others (Guha-Sapir, Rodriguez-Llanes, Hicks, Donneau, Coutts, & Lillywhite, 2015). In connection to direct health implications of conflict and violent activities, an unimaginable destruction and damage is caused to health facilities and infrastructure. The heavy artillery used in bombardment and shelling lead to breakdown of healthcare and sanitation services. This situation exacerbates already sub-standard health delivery system of many countries engulfed in conflicts.

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As the public health infrastructure is destroyed, so also is access to life-saving health and medical care services become inadequate. Health personnel become increasingly unavailable to the general public to offer their services thereby jeopardizing the health status of the people. This is because their services are needed directly to attend to the military on the field or have escape from the country to avoid been killed. Further, outbreak of conflicts becomes a fertile ground for the outbreak of infectious and communicable diseases to spread quickly especially in areas where inspection or control systems have broken down or inadequate. Children who are at risk of such diseases in conflict endemic areas are less likely to receive vaccinations against such diseases. In other words exposure to armed conflict is associated with a higher burden of infectious, communicable, and non-communicable diseases in children. The outbreak of polio in Nigeria was mainly due to the inability of the health system to prevent its outbreak (Charchuk, Paul, Claude, Houston & Hawkes, 2016).

The number of people who are physically tortured and abused in conflict zones causes a lot of health problems later in life. Many of these victims are females who are sexually abused, taken as slaves and used as combatants suffer from extensive mental damage that harm personal development, with long term consequences. The amalgamation of displacement, war, shortage of food and medicine can result in increases in death rates. Pregnant women and nursing mothers who are captives in rebel camps require special attention, just as children living with disabilities but could not have access to health facilities due to hostile environment of conflict. The burden of conflict related deaths and injuries contribute extensively to the worldwide health challenges. One would have expected a corresponding increase in health facilities to reduce conflict related diseases however, the provision of such facilities remain a challenge.

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2.8 The institution of chieftaincy in Ghana

The 1992 Fourth Republican Constitution of Ghana, Article 277 defines a Chief as a person, who, hailing from the appropriate family and lineage has been validly nominated, elected or selected, and enstooled, enskined or installed as a chief or queen-mother in accordance with the relevant customary law and usage. This definition highlights four important features. First, the definition comprises both Kings and paramount chiefs. It does not take into account the different traditional authority that existed prior to colonialism. More importantly, it blurs the hierarchical lines of the structure of the institution as seen in centralized systems such as the Akans. Therefore, unless otherwise stated (for the purpose of analysis and differentiation), the terms Kings, paramount chiefs, traditional rulers and chiefs are used interchangeably in this research to mean the same thing as defined in the 1992 Constitution. Secondly, the definition highlights the importance of emanating or hailing from the appropriate family and lineage in order to legitimately become a chief.

In many instances, there are multiple lineages/families to a stool or a skin, as is the case with the Kokoado community. In such a situation, the kingmakers institute a system of rotation among the lineages/families (Ahorsu & Gebe, 2011). Third, a chiefly candidate has to go through the appropriate processes of selection and installation in accordance with the customs and traditions of the people (Ray, 2003, p. 244). Finally, the definition of a chief as contained in the 1992 Constitution is gender neutral (i.e. it covers both male and female occupants). Subsequently, the term chieftaincy, derived from the word chief, refers to the office and the institution of which the chief is the principal operator and stakeholder. Chieftaincy may, thus, comprise among other things the personnel holding offices such as chiefs, queen-mothers, counselors and staff; rituals, symbols, customs, laws, practice and process of electing or selecting and installing chiefs in

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Ghana as well as the legitimacy and powers conferred on them in accordance with the 1992 Constitution of Ghana.

Ahiave, (2013) defined a chief as "a person who comes from one of the ruling families and recognized by the central government." In the same Kwame, (2012) also noted that a chief is an individual elected or selected in line with the custom and recognized by the central government to possess authority and perform duties derived from tradition or assigned by the government within a specified locality. An essential element of these definitions is the that, both authors placed emphasis on selection based on the tradition of the community or ruling families and recognition by government. This link between tradition and government is necessary as it can foster harmonious relationship between government and chieftaincy institution. This linkage between tradition and government is clearly demonstrated during colonialism as in the case of indirect rule adopted by the British government.

Chiefs are generally referred to as those monarchs, other nobles holding offices, heads of extended families, and office holders of decentralized polities whose offices are rooted in the pre-colonial period (Ray & Eizlini, 2011, p. 36). The 1992 constitution of Ghana defines a chief as a person, who, hailing from the appropriate family and lineage, has been validly nominated, elected or selected and enstooled, enskinned or installed as a chief or queen mother in accordance with the relevant customary law and usage (Article 277). The definition therefore comprises both kings and paramount chiefs. Unless otherwise stated (for the purpose of analysis and differentiation), the terms kings, paramount chiefs and chiefs are used interchangeably in this research to mean the same thing as defined in the 1992 constitution. The vast authority, power and functions of a chief seem to portray him as a dictator and an all-powerful being likening

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him to the Hobbesian Leviathan‘. However, there is considerable evidence to suggest that this is not the case. There are checks and balances on the powers and authority of the chief. One of such notable checks is the institution of the queen mother. As Arhin (2000, p. 8) rightly notes, not only was the queen mother a refuge for a fugitive from the chief‘s court, but she was also the most effective adviser and she had the right to administer to him even a public admonition. Other important institutions that check the chief are the council of elders and the Asafo. In the administration of justice or implementation of policies and programs, for example, chiefs consult the council of elders for their opinions.

Busia (1951, p. 15) notes that the chief had to keep strictly the injunction that he was to act only on the advice of his elders. Besides, the many incantations read to him on the day of his swearing-in that spells out the dos and don‘ts of the high office of a chief is an important check on the chief. Failure of the chief to adhere to the advice of the queen mother, council of elders, the Asafo and any breach of the incantations read to him may result in his removal from office. Moreover, the fear of reprisals from both the gods and ancestors puts the chief in check, as any abuse, it is believed, brings with it calamities and punishment in several forms. This is not to suggest that chiefs do not abuse their powers. Like any other human institution, there are chiefs who abuse or undermine the system.

According to Awedoba (2009), the traditional political authority commonly referred to as chieftaincy derives its power and authority from the personality known as chief. The ability of the chief to hold and maintain the office as the principal operator and a key stakeholder as a well-established institution with recognized legitimate authority makes him an enviable traditional institution in Ghana. Chieftaincy may comprise among

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other things: the personnel holding offices such as chiefs, queen-mothers, counsellors and staff, rituals, symbol and other paraphernalia that go with the institution. The institution of chieftaincy has been identified as one of the most historic and enduring establishment not only in Ghana but also in many other African countries. From the pre-colonial through to the colonial and post-colonial periods, the chieftaincy institution has displayed and performed the various function such as executive, legislative and economic and religious functions to keep their people together so as to live in peace and tranquility. Other functions the chiefs performed in the country include military role; that is to lead their subjects to war and defend, protect and also to capture more lands for their people as a way of extending their territories (Abotchie, 2006).

The chieftaincy as an institution was the main system of governance and the only institutions responsible for settling disputes between and among the people. The chieftaincy institutions remain an extraordinary recognized establishment to the people of Ghana. According to Tonah (2012) the journey of chieftaincy started in the traditional societies by a small group of privileged individuals who claimed to have hailed from patrilineal or matrilineal descendants and was regarded as the founding members of that community or ethnic group. The privileged individuals who constitute a small group of royals are expected to avail themselves for the leadership to be chosen to the desire and expectation of most residents. Tonah asserted teased that it is the desire and aim of every royal to become a chief and eventually become the paramount chief or the kingship position.

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2.9 The Constitutional basis of Chieftaincy Rule in Ghana under the Fourth Republic

The place of chieftaincy has been guaranteed in the five Constitutions that Ghana has had since independence, namely, the 1957, 1960, 1969, 1979 and 1992 Constitutions. In addition to these, governments have passed a number of Acts and Decrees to guarantee and ensure the sanctity of the Chieftaincy institution. Between 1961 and 1966, the Nkrumah government enacted the Chieftaincy Act, 1961 (Act 81); The Chieftaincy (Amendment) Act, 1963 (Act 185); The Chieftaincy (Amendment) Act, 1963 (Act 216) and The Chieftaincy (Amendment) Act, 1964 (Act 243). The National Liberation Council passed the following decrees: The Chieftaincy (Amendment) Decree, 1966 (N.L.C.D. 112); The Chieftaincy (Amendment) Decree, 1967 (N.L.C.D. 128); The Chieftaincy (Amendment) (No. 2) Decree, 1967 (N.L.C.D. 136) and The Chieftaincy (Amendment) (No. 3) Decree, 1967 (N.L.C.D. 203). It also passed The Chieftaincy (Amendment) (No. 4) Decree, 1967 (N.L.C.D. 205); The Chieftaincy (Amendment) (No. 5) Decree, 1967 (N.L.C.D. 208); The Chieftaincy (Amendment) Decree, 1968 (N.L.C.D. 227); The Chieftaincy (Amendment) (No. 2) Decree, 1968 (N.L.C.D. 287); and The Chieftaincy (Amendment) (No. 3) Decree, 1968 (N.L.C.D. 312). Some of these Acts and laws are discussed in subsequent chapters. In September 1971, the then Prime Minister K. A. Busia‘s Progress Party government passed the Chieftaincy Act, Act 370 to amend the statute law on chieftaincy to ensure its conformity with the provisions of the 1969 Constitution and make other provisions relating to chieftaincy.

It also created a National House of Chiefs, which has been included in the 1979 and 45 1992 Constitutions. This Chieftaincy Act, Act 370 was subsequently amended by Chieftaincy (Amendment) Decree, 1973 (NRCD 166)2; Chieftaincy (Amendment)

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(No.2) Decree, 1973 (NRCD 226)3; Chieftaincy (Amendment) Law, 1982 (PNDCL 25)1; Chieftaincy (Amendment) Law, 1993 (PNDCL 307)4. In 2008, the Kufuor government reviewed Act 370 and enacted Act 759. The aim was to harmonize the various amendments into a single Act to conform to the provisions of the 1992 Constitution of Ghana. Chapter 22 of the 1992 Constitution therefore guarantees the institution of chieftaincy, together with its traditional councils as established by customary law and usage‖ (p. 153). Consequently, Article 270 bars Parliament from enacting any law(s), which (a) confers on any person or authority the right to accord or withdraw recognition to or from a chief for any purpose whatsoever; and (b) in any way detracts or derogates from the honour and dignity of the institution of chieftaincy (p. 153).

Ironically, none of the five (5) constitutions treats the chieftaincy institution as part of the governance architecture of the state. The 1992 Constitution only guarantees the existence of the institution, conceding the fact that the basis of its existence lies in customary law, which predates the Constitution. As a result, the Constitution confines the institution to customary matters related to its standing in society. The disqualification of chiefs from engaging in partisan politics is, therefore, an indirect way of excluding them from the country‘s governance structure and processes except in strictly customary matters.

2.9.1 Structure of the Chieftaincy Institution under the 1992 Constitution and Chieftaincy Act, 2008 (Act 759)

The 1992 Constitution (Article 271) and the Chieftaincy Act, 2008 (Act 759) establishes a Houses of Chiefs system, which consists of three levels, namely, (i) the National House of Chiefs (NHC); (ii) Regional House of Chiefs (RHC); and (iii)

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Traditional Councils (TC). The NHC consists of five paramount chiefs elected by each of the ten (10) RHC. As provided for in the Constitution, where in a region there are fewer than five paramount chiefs, the RHC is mandated to elect such number of divisional chiefs to make up the required representation of chiefs for the region. The functions of the NHC include: (a) to advise any person or authority charged with any responsibility for any matter relating to or affecting chieftaincy; (b) to undertake the progressive study, interpretation and codification of customary law with a view to evolving, in appropriate cases, a unified system of rules of customary law, and compiling the customary laws and lines of succession applicable to each stool or skin; (c) to undertake an evaluation of traditional customs and usages with a view to eliminating those customs and usages that are outmoded and socially harmful (Act 759, p. 6) In addition to these, the NHC has appellate jurisdiction in any cause or matter that affects chieftaincy, which has been determined by the RHC and an appeal can be made to the Supreme Court (SC). This appellate jurisdiction is exercised by its Judicial Committee (JC), which consists of five persons appointed by the House and assisted by a lawyer of not less than ten years standing appointed by the NHC on the recommendation of the Attorney-General (Article 273, p. 154).

The RHC, on the other hand, consists of such members as Parliament may determine by law. Its functions are complementary to those of the NHC. Specifically, the Constitution enjoins the RHC to: (a) hear and determine appeals from the traditional councils within the region in respect of nomination, election, selection, installation or deposition of a person as a chief; (b) have original jurisdiction in all matters relating to a paramount stool or skin or the occupant of a paramount stool or skin, including a queen mother to a paramount stool or skin; (c) undertake a study and make such general recommendations as are appropriate for the resolution or expeditious disposition of

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chieftaincy disputes in the region; (d) undertake the compilation of the customary laws and lines of succession applicable to each stool or skin in the region. The Traditional Council consists of a paramount chief and divisional chiefs. Its main function is to determine, in accordance with the appropriate customary law and usage, of the validity of the nomination, election, selection, installation or deposition of a person as a chief. In other words, it performs functions similar to those of the NHC and RHC at the paramountcy level. The functions of the NHC are onerous especially when they deal with issues such as succession disputes and outmoded and socially harmful customs and usages, which have been the bane of traditional authorities. More importantly, the NHC, by the provisions of the 1992 Constitution and Act 759, is a court, bringing before it its own cases and sitting as judges on 48 these same cases. This is the reason why many of the chieftaincy disputes before it remain unsettled. In addition, the inadequate funds allocated to the Houses of Chiefs; and delays in the release of these funds affect the day administration of these houses of chiefs (A. K. Essien, personal communication, February 25, 2016).

2.10 Chieftaincy conflicts in Ghana

The chieftaincy institution in Ghana has witnessed numerous challenges in terms of conflicts. Conflict within the hitherto cherished traditional institutions recently has dented its image and reputation. Even though the country is internationally recognized as relatively peaceful, the dotted cases of chieftaincy conflicts across the country have given the country a bad name. The Northern part of the country in particular is noted for chieftaincy skirmishes especially for societies that were a-cephalous, even though the same could be said about similar occurrences in other parts of the nation. According to Noagah (2016), the chieftaincy conflict in the Northern Ghana is interwoven with other equally relevant issues that have attracted the attention of scholars include inter

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and intra ethnic conflict that mainly revolve round the quest for traditional power. An estimated figure of 232 reported cases of chieftaincy related cases were reported throughout the country (Ministry of Chieftaincy and Culture, 2010). This means that chieftaincy related conflicts have become bane on the socio-economic development of the country as a whole.

Prominent among the violent ones that have degenerated into violent clashes leading to death of innocent individuals include Dagbon, Bimbilla, Ga Mantse succession dispute, the Anlo chieftaincy conflict, the Tuobodom chieftaincy conflict and the Yendi chieftaincy succession conflict, Winneba and Gushiegu (Boafo-Arthur 2006). These conflicts have caused deaths and destruction of properties, displacement of populations and dislocation of economic activities of the people. The Dagbon chieftaincy crisis for instance attracted the international reportage and attention to Ghana. This is basically because of the passion and emotions that have characterized the institution of chieftaincy in that particular part of the country. The conflict between the Kusasis and the Mamprusis in the Bawku Traditional Area is also worth mentioning. It is one of the oldest chieftaincy crises recorded in the country. Bukari and Guuroh (2013) observed that it is a deep-seated and long standing identity- based conflict; a conflict engulfed with traditional political power between the two ethnic groups. It is observed that hardly would "enskinment" to the highest office of traditional authority would not result into struggle and turns violent in Bawku. This is as the result of the fact that in Bawku when the rules of succession become unclear and people try to circumvent the laid down rules and regulations governing the institution. This is attributed to the machinations of political activist and successive national governments to manipulate the process to suit their political parochial interest. This is coupled with an entrenched

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position taken by the two groups which has made matters worse to finding solutions to the conflict (Prah & Yeboah 2011; Boafo-Arthur, 2002; Tsikata & Seini, 2004).

2.11 The Kokwado chieftaincy conflict

The issues revolving around the chieftaincy crisis in the Kokwado community in the Komenda Eguafo Edina Abrem (KEEA) Municipality in the Central Region is not different from all other chieftaincy disputes in other parts of the country. A look at the genesis of the conflict indicates that the causes are similar to others such as the Dagbon, Bimbilla, Ga Mantse and Winnaba succession dispute where two families claim ownership to the same royal stool and the symbol of traditional authority. Due to the existence of no research that assessed the nature of the Kokwado chieftaincy conflict, the mechanisms that have been employed so far to resolve the conflict and the development implications, it is difficult to find documentation on the Kokwado chieftaincy conflict. This study was thus aimed to bridge this knowledge gap by exploring the nature of the Kokwado chieftaincy conflict, the mechanisms employed to resolve it and the development implications of the conflict.

2.12 Theoretical Framework

Conflict as a phenomenon is important to human existence and natural part of daily lives of the people (Viletta, Bankovs & Kay, 2012). The many conflicts that take place in society may be the result of several factors. For the fact that it is difficult to point to a single course as the source of orderliness in society, so also it is difficult to point to a single source for the emergence and escalation of conflict whether violent or otherwise (Ademola, 2008). A theory is an idea or belief about something arrived though assumption. It is also regarded as a set of facts, propositions or principles analyzed in their relation to one another and used to explain phenomena (Encarta, 2009). It is a

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foundation for human action and that causes and effects of human behaviour should have conceptual underpinnings. A theory also has an explanatory, predictive and problem solving value and not just an intellectual exercise that simply seeks to provide a new set of categories of paradigms. The study was underpinned by the frustration-aggressive theory**.**

2.12.1 The frustration- aggression theory

In the work of Berkowitz (1962) the frustration- aggression theory appears to be the most common explanation for violent behaviour in the form of conflict resulting from the inability to fulfill needs. Their research was the expansion and the modification of the earlier work done by Dollard in 1931 to explain the reason behind aggressive behavour in human society. In an attempt to explain aggression, researchers pointed to the differences between what people feel they want or deserve or what they actually get. Where expectations do not meet attainments the tendency is for the people to confront those they hold responsible for frustrating their ambitions. In this regard they direct their anger and frustration in the form of aggression towards the perceived enemy.

Gurr (1970) described such situation as the greater the discrepancy, however marginal between what is sought and what seems attainable, the greater will be the chances that anger and violence will result. Scholars further argued that at the level of individual and that of society, the continuous repeated experience of frustrations that people go through is a recipe for an explosion of aggression and violence (Ademola, 2006; Gurr, 1970). Collier and Hoeffler (2000) argue that "grievance begets conflict, which begets grievance, which begets further conflict" (p. 1). Often, they direct the fight towards those people they believe to benefitting at their expense. At the societal level such

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frustrations is characterized by harsh economic conditions such as recession, absence of opportunity to exploit economic resources as well as systemic discrimination against a minority or certain group. The main explanation to the theory is that the expression of anger or aggressive behaviour is not a natural reaction or instincts but that it is the outcome of frustrations and that in situations where the legitimate desires of an individual is denied either directly or indirectly due to the way the society is structured, the feeling of disappointment may lead such a person to express his anger through violence means and that will be directed to those individuals he holds responsible and are directly related to them (Ademola 2006). This theory is relevant to help explain how the Kokwado chieftaincy conflict could have resulted out of some people being frustrated in their attempt to sit on the Kokwado stool.

Criticisms of frustration-aggression theory

In the minds of Frustration-Aggression scholars, aggression is the end result of frustration. However, that assertion falls short of the fact that it does not give adequate explanation to the various types of criminal violence that have plagued many societies. This is because very often a frustrated individual cannot express or extend his aggression against the sources of frustration to satisfactorily comfort himself. The fact remains that the nature of human society is such that in certain situations the sources of frustration may not be clear and definite to the extent that the individual may not exactly identify who to attack as the source of frustration in equal measure. In another development, the object or the individual identified as the source of frustration may be more powerful, domineering and dictatorial to the extent that attacking to avenge may be more dangerous. In this case the individual knowing well that his strength may not match with the source of frustration and also been aware of any attempt to attack may further exacerbate his situation may choose to stay away from attack.

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Interestingly, the problem of the theory was further examined and again fell short to explain the fact that when state of affairs or conditions prevent a direct attack on the cause of frustrations the individual may become more aggressive and may visit his aggression on an innocent person. Consequently, the Frustration-Aggression theory is heavily criticized on the grounds that it is not always that an aggression is directed to exactly the source of frustration but directed to the wrong person who may become a victim of circumstances. The problems with the theory was further examined, and was further criticized on the grounds that, (1) there is nothing to prove that there is that kind of innate relationship between frustration and aggression and that anytime there is frustration it must be followed by aggression. In addition, individual can control themselves to prevent conflict in the face of frustration. (2) Individual can exhibit a diversity of responses to frustration but not only aggression and that aggression can be learnt by individuals in every human society.

2.13 Conceptual framework

According to Ravich and Carl (2016), conceptual frameworks are generative frameworks that reflect the thinking of the entire research process. Mostly, diagrams are created to clearly define the constructs or variables of the research topic and their relationships are shown by the use of arrows. The conceptual framework assists the researcher in identifying and constructing their worldview on the phenomenon to be investigated (Grant & Osanloo, 2014). It is the simplest way through which a researcher presents his/her asserted remedies to the problem s/he has defined (Liehr & Smith, 1999; Akintoye, 2015). For this thesis my conceptual framework is based on the human needs theory that human beings by nature have an excess of needs which they struggle

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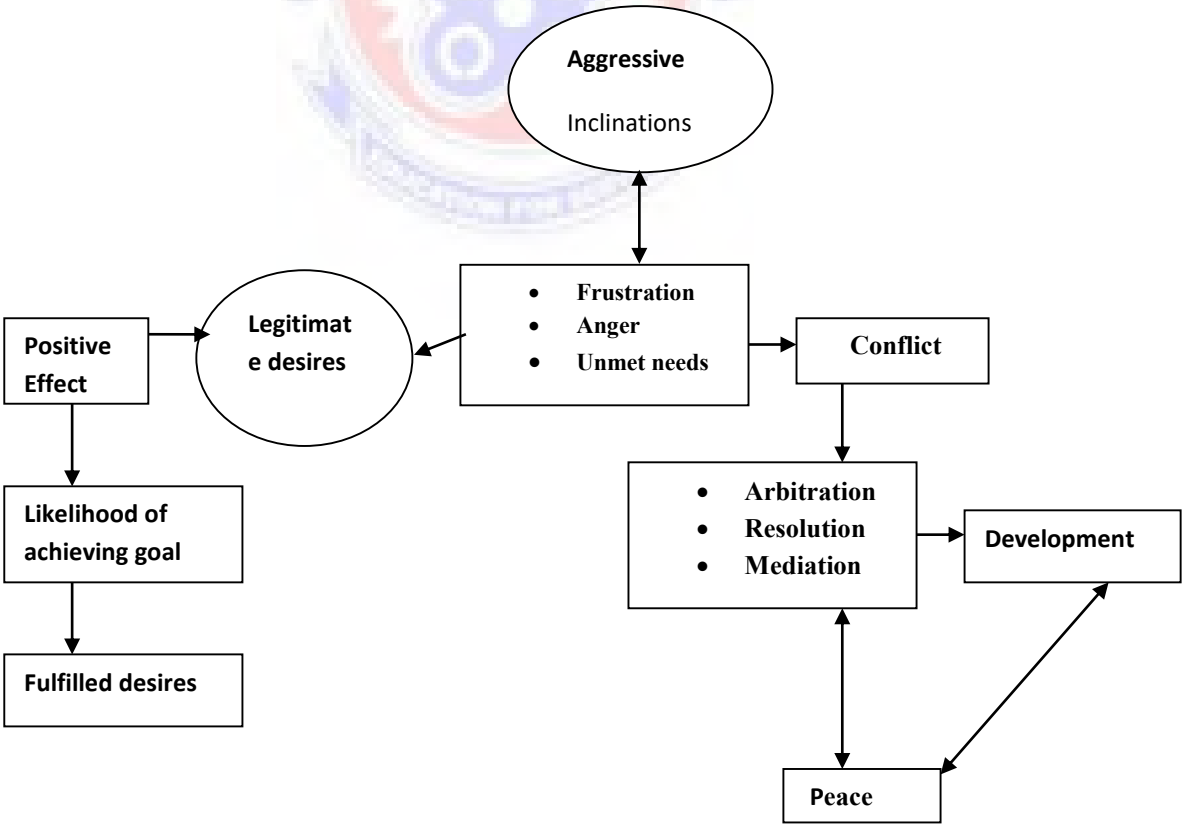
to accomplish and that any impediment to the attainment of these needs can lead to violence or conflicts.

According to the framework, legitimate desire constitutes the foundation for aggression, thereby leading to the development in conflict. When legitimate desires are not met, it leads to frustration and anger which ultimately triggers conflict. Conflict does not seem to be the end result. Resolution in the form of arbitration can bring the parties together to promote peace with a resultant development. Consequently, when legitimate desires are met, it yields positive effects. This leads to likelihood of an individual achieving his goals. This means that achieving goals will definitely lead to fulfilled desires and this constitutes or provides a fertile ground for socio-economic development.

Figure 2.1: Conceptual framework



Source: Author's Construct (2020)

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2.14 Summary of Literature Review

From the above, it can be argued that the institution of chieftaincy in Ghana has always been a double-edged sword. As Boafo-Arthur (2003: 134) rightly notes the chief is a political and social power center in the area he rules and ipso facto microcosm of authority who at times rivals the central government in legitimacy, recognition, and loyalty by subjects. As a result, it is the power and authority inherent in chieftaincy has become a source of socio-economic development as well as conflict as in the case of Kokoado community. Although the formal political institution in Ghana through the enactment of several laws to regulate the chieftaincy institution over the years, it has evolved to remain significant by projecting itself as the custodian of cherished local values amidst rapid social change. One reality is the important role of chieftaincy in bringing about socio-economic development despite the challenges confronting chieftaincy institutions.

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CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter describes the methodology that was employed to conduct the study. The purpose of the study was to examine the development implications of the chieftaincy conflict in Kokwado community in the Central region of Ghana. This chapter discusses among others, the philosophical paradigm, the research approach, the research design, the population and sample of the study as well as the sample techniques which were used. It also describes the research instruments, data collection techniques and the procedures used in processing and analyzing data collected from the field. Again, the chapter discusses the ethical considerations of the study.

3.1 Philosophical paradigm of the study

Creswell (2013) explains research philosophy as involving the usage of abstract ideas and beliefs to inform a particular research. Creswell further contends that every researcher when undertaking his/her study brings with him/her some beliefs and assumptions, which could be based on the knowledge and realities the researcher encounters through his education, or advice offered by advisors and scholarly communities that the researcher finds himself. Most research works overlook philosophical paradigms. However it is very essential that research paradigms are specified and made known. This is because research philosophies do not only impact the practice of the research, research philosophies also provide an extensive framework within which a particular study can be positioned. Four types of philosophies exist namely: Positivism, Interpretivism, Realism and Pragmatism (Creswell, 2013; Saunders et al 2012). This study considers the Interpretivism research philosophy.

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Kaplan and Maxwell (2005) have asserted that the Interpretivist research philosophy as a research paradigm tries to explore the reality and understand the social phenomenon through various social constructions. Babbie (2005) also explains the Interpretivist research philosophy as a research paradigm that tries to explain a wider principle through observation and discovering patterns of aspect of the social world. According to Epstein (2012), the choice of Interpretivism enabled this study focus more on the details of the situations at hand, and the subjective meanings behind various actions and inaction of people.

3.2 Research approach

According to Boateng (2014), researchers are free to choose between qualitative, quantitative and mixed method for their study. This indicates that there are three different kinds of research methods available for a researcher to choose for a problem under study. Undoubtedly, the selected method should be appropriate for the design of the study.The study adopted qualitative research approach. Qualitative research deals with the exploratory field visits focusing on in-depth understanding of the social world through detail examination of participants' perceptions and how they subjectively make sense of their contextual experiences (Bryman, 2004). The aim of qualitative research is to collect naturally occurring data by entering the life world of the participants (Flick, 2006; Silverman, 2010). In such research, the researcher becomes immersed in the everyday life of the setting chosen for the study, and seeks participants' perspectives and meanings through ongoing interaction (Creswell, 2013; Cohen, Manion & Morison, 2011). Qualitative research design, involves explaining 'things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them' (Hammond, M. & Wellington, 2013, p. 2). In other words, Qualitative method of research involves the use of non-numerical data collection

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techniques like interviews, focus group discussion and observation, together with other data analysis procedures such as data categorization and content analysis (Saunders et al., 2012). Qualitative research design therefore help a researcher to acquire the convoluted details about phenomena such as the feelings, thought processes, and even the emotions that are often challenging if not impossible to come by when one uses quantitative methods (Rallis & Rossman, 2011). One of the major limitations of the qualitative methods is that the data is limited to a small sample of the population.

3.3 The research design

The research design that was adopted for the study was a descriptive case study. This is because case study is a descriptive qualitative methodology that is used as a tool to study something specific in a complex phenomenon. According to Kusi (2012), a case study is a form of qualitative research which is widely used by researchers in social sciences. The purpose for employing this method is to investigate developmental challenges that have confronted the community as the result of the protracted chieftaincy conflict at the time of the study and to explore the nature and the severity of the chieftaincy conflicts in the Kokoado community. Strategically, the researcher decided to use this kind of research design considering the desire to acquire first hand information from the respondents so as to formulate rational and sound conclusions and make recommendations for the topic under study. Further, as case studies aimed to understand the case in-depth, and in its natural setting, the researcher used this method to investigate the effects of the conflict on the socio- economic development of the community. Punch (2005) argued that case study has a holistic focus, aiming to preserve and understand the wholeness and unity of the case. In addition, a descriptive case study design provides systematic account that is accurate and precise. Such events are described in a simple manner and the number of times such events occur. Descriptive

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case study design further deals with facts, opinions, attitudes and perceptions in their natural environment as they occur (Sproull, 1988). Beside, data is collected by way of a descriptive design, represent field conditions and answer questions analytically as the representation of the phenomenon. This is because descriptive case study involves describing, recording, analyzing and interpreting situations as they are presented (Kumekpor, 2002).

3.4 Study area

Kokwado is one of the communities within Komenda, Edina Eguafo Abrim Municipality (KEEA) in the Central Region which has Elmina as the Municipal capital**.** Kokwado is located in the KEEA Municipality which is perched between longitude 1˚ 20' West and 1˚ 40' West and latitude 5˚ 05' North and 15˚ North (Ghana Statistical Service, 2014). The community is bounded on the south by the Municipal capital; Elmina, to the East by Komenda, to the North by Dompease and to the West by Kissi all of which are located within the KEEA municipality. The majority of the people of Kokwado are economically active – engaged in a form of services and trade as their occupation. Agriculture is the main occupation of the people of Kokwado of which majority of the household are involved in crop farming. Majority of the farmers are peasant farmers who rely on the traditional methods of farming at the same time keep few domestic animals such as goats, fowls, and sheep amongst others. The climate of the Kokwado forms part of the irregular coastal zone of Ghana. It experiences a lower level of rainfall in the region as compared with the interior locations. Kokwado experiences generally high temperatures as in the case of other places. As such the variability in climate and vegetation is influenced more by rainfall than temperature. The Kokwado as a community has some unique cultural festivals, notable among them, is Mpuntu festival as well as the Bakatue festival as their traditional festival for the

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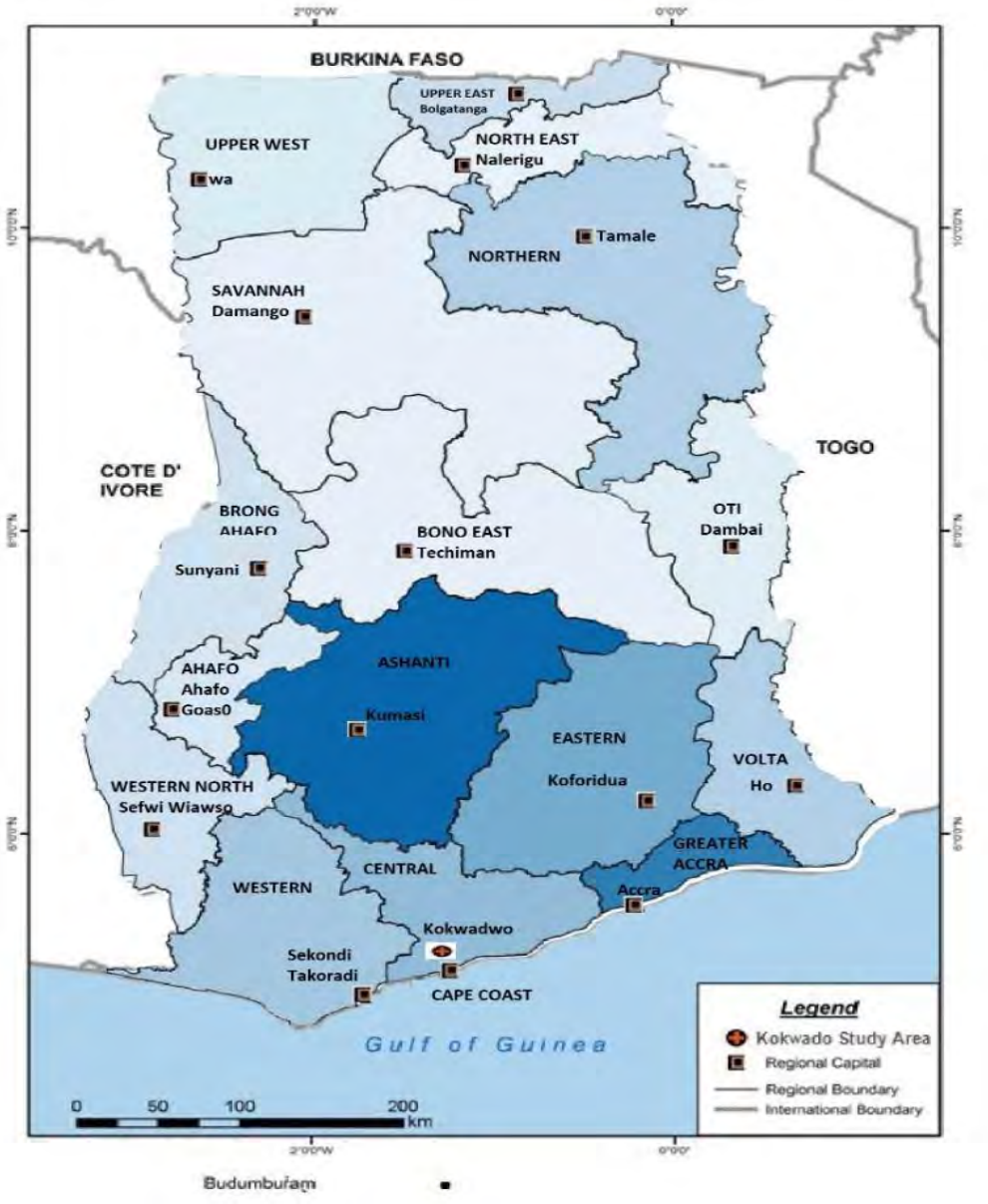
entire municipality. These festivals attract large number of visitors from home and abroad, including tourists from the entire country. The progress of any society hinges on the affordability, accessibility, quality and capacity of the educational system. Education provides the capacities, tools and means for future employment and local economic development. According to the 2010 Population and Housing Census, more than have of the total population of the inhabitants are educated (literates) who can read and write and can also speak English.

Fig 3.1: Map of Ghana



Source: Ghana Statistical Service, 2014

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3.4.1 The selection of Kokwado as a case study

According to Flyvbjerg (2006), a case study research method can be defined as the in-depth study of one or a few events or cases in order to understand the phenomenon being investigated. A case study aims to understand the case in-depth, and in its natural setting, recognizing its complexity and its context. It also has a holistic focus, aiming to preserve and understand the wholeness and unity of the case (Punch, 2005). Case study probes deeply and analyses intensively the complex phenomena that constitutes the life of the units with the view of establishing generalizations about the wider population to that unit belongs (Kumekpor, 2002). The choice of Kokwado as a case stems from the fact that Kokwado is one of the traditional authorities that once occupied a high position within the echelon of the Central Regional House of Chiefs and therefore attracts an attention when chieftaincy conflict relegated the institution to the extent that it no longer has a legitimate traditional authority to represent the community. This makes the community symbolically and spiritually absent among its traditional colleagues. Chiefs remain the epitome of all traditional activities and it is through the institution that the history and the cultural heritage of the people are recognized since chiefs symbolize the culture and tradition of the society. However, the continuation of the conflict has stalled every other socio- cultural practice that portrays the customs, values, traditions, their belief systems and all other cultural activities within the community.

Further, what makes Kokwado worth a case to study is the fact that the peace and tranquility that existed among the people before the conflict has also eluded them due to the fact that there is a complete absence of a traditional authority to spiritually and physically unite the people for a common goal. Evidently, the Kokwado society has

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not witnessed any major developmental projects that will propel the economic sustainability of the inhabitants. The fact that people in other communities within the KEEA continue to hold chieftaincy institution in high esteem and support its activities to flourish and champion the developmental agenda of those communities while Kokoado community lingers behind makes the conflict a case to study.

3.5 Study population

For this particular study, the target population will consist of Traditional Council members, the general public, religious leaders, and political activist in the community. Among the traditional leaders who formed part of the study was the Chairman of the Central Regional House of Chiefs, the highest traditional leader in the region who remains an intermediary between the governments the traditional leaders. The traditional leaders are the embodiment and symbol of traditional authority and remain pivotal to the socio-economic development of the community. This is because they are the first to contact by any investor to the community and have to grant permission to such people to have access to land for investment. The political leaders together with the office of the KEEA are equally very relevant to the study because they remain a major stakeholder in determining the pace of development and also play a role in the affairs of chieftaincy matters in the area. In a similar vein, the views of the leaders of various religious denominations are also relevant to the study since any dispute in connection with chieftaincy will affect positively or negatively their religious activities in the community. Also, religious leaders can play a role in peace building processes to ensure unity and peaceful co-existence between the various feuding parties.

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3.6 Sources of data

The data for the study were primary in nature. Primary data were collected from the traditional council members, the opinion leaders, the regent, the chairman of the central regional house of chiefs, the district chief executive of KEEA and the members of the general public of the Kokoado community.

3.7 Sample and sampling technique

According to Mugenda and Mugenda (2003), a sample is a subject of a particular population selected for purpose of study to make conclusions about the population. In a similar vein Sarandakos (2005) also documented that sampling is the process of choosing the units of the target population which are to be included in the study. Cohen and Manion (1994) opined that in sampling, the researcher endeavours to collect information from a smaller group or subset of the population in such a way that the knowledge gained is representative of the total population under study. Generally the purposive sampling procedure was employed. The nature of the research topic demands that the researcher opt for purposive sampling procedure which was the best option for all categories of the target population. The target population of the study was made of different categories of people namely, the traditional authorities, the general public, the religious leaders as well as personnel from political institutions within the municipality who play different roles in the life of the people of Kokwado. Further, when it comes to chieftaincy related issues these people are directly or indirectly involved and any crisis emanating from the chieftaincy will directly affect their activities or operations. The study purposively sampled those that were actively involved in matters of chieftaincy in the Kokwado community. This included the regent who assume the position of the paramount chief (1), four members of the Traditional Council who are

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all very important to the study because they form part and parcel of the chieftaincy activities within the community, all four clan heads who also play traditional roles within the Kokwado community as well as the five Unit Committee members who also play the roles of opinion leaders. Other key informants that was purposively selected and interviewed included the Chairman of the Central House of Chiefs (1), the only Assembly Man of the community (1) and the District Chief Executive for KEEA (1). Their inputs were needed in the study because they were major developmental agents in the community and also works together with traditional authorities to ensure peaceful co-existence and therefore any incident that mar the cordial relationship of the people directly affect their vision for the community. In other words they remain key informants to the course of the research. The selection criteria were that: one must be an elderly person, must have lived through the conflict and willing to participate in the study.

In order to sample the views of the general public on the topic under study, the researcher further employed the accidental sampling technique to select members of the general public of the community to solicit their views on the subject under study. According to Ackoff (1953), accidental or convenience sampling is a means of selecting study units merely of the fact that they are often readily and easily available. This type of sampling technique very often helps to overcome a number of unnecessary challenges and limitations associated with research as it is the least time consuming and the most convenient. In order to achieve this aim, the researcher strategically positioned herself at the entrance of the only community centre where majority of people visit. A total of 10 residents were accidentally selected and interviewed each day for three days. In all, a total of 26 respondents were chosen for the study.

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Table 3.1: Composition of the sample

Sample	Number
Regent	1
Chiefs (clan heads)	4
Traditional Council members	4
Assemblyman	1
Members of the general public	10
Members of the Unit Committee	4
Chairman of Central Region House of Chiefs	1
District Chief Executive	1
Total	**26**

Source: Field work, 2020

3.8 Bio-information of participants

3.8.1 Personal characteristics of respondents

In order to understand the individual features of the respondents and how those features may affect their responses to the issues raised, it is imperative to describe the various features of the research participants. As such the respondents of the research were described based on their age group, gender, religion and marital status. The respondents selected for the study comprised of both males and females. The total number of female respondents understudy was 9. Out of this number, 2 were between the ages of 20 and 29. Three of the females who took part in the study were between the ages of 40 and 49 years and the remaining 4 participants were 50 years and above. On the part of male participants, the total number of respondents for the study was 17. Out of this number, 3 were between the ages of 20 and 29 and only 1 was between the ages of 30 and 39 years. Further, only 2 participants were between the ages of 40 and 49 and finally 11 were 50 years and above.

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Table 3.2: Age and sex distribution of the respondents

Age group	Gender		
	Male	**Female**	**Total**
20 - 29	3	2	5
30 - 39	1	0	1
40 - 49	2	3	5
50 - & above	11	4	15
Total	17	10	**26**

Source: Field work, 2020

It is important to note that the study was dominated by the elderly or the aged who formed the majority of the participants. The idea behind this was that in taking their age into consideration they have been around and witnessed the genesis of the conflict and therefore can explicitly give eye witness information to the issue understudy. Also, taking the topic understudy into consideration, the elderly needed to be fairly represented since they also understand the customs and traditions of the people better so as to give accurate accounts of events.

3.8.2 The religious and marital status

The responses revealed that a total of 3 participants were single who were also Christians. The data again showed that a total of 14 participants were married, with 9 being Christians and 2 were Muslims. Again the information gathered showed that out of the total of 6 participants who were divorced, 4 were Christians, whiles 2 were also traditionalist. Finally the study revealed that, 4 participants were widows.

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Table 3.3: Religious and marital status

	Religion			
Marital status	**Christian**	**Islamic**	**Traditional religion**	**Total**
Single	3	0	0	3
Married	9	2	3	14
Divorced	4	0	2	6
Widowed	3	0	0	3
Total	**19**	**2**	**5**	**26**

Source: Field work, 2020

3.9 Research instruments

According to Ary and Razavieh (2002) instrumentation is a process used to solicit information on a research. This study used interview guide and focus group discussion to collect the data. The interview guide was semi-structured. Questions on the interview guide and asked during the focus group discussions sessions addressed the research questions of the study.

3.10 Data collection procedure

Data was collected through interviews and focus group discussion. I had the focus group discussion with only the Traditional Council members while the rest of the respondents were interviewed. The researcher obtained an introduction letter from her department – Centre for Conflict, Human Rights and Peace Studies, University of Education, Winneba. I showed the introduction letter to the respondents as a proof of the research being an academic exercise. The researcher discussed the interview and group discussion process and the questions with her supervisor. The researcher also acknowledged the relevant gatekeepers in the Kokwado community before proceeding to collect the data. The interviews were open-ended. According to McMillan and Schumacher (1993), an interview involves of a direct verbal interaction between the

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interviewer and the subject. Research interview is a two-person conversation initiated by the interviewer for the specific purpose of obtaining research relevant information (Leedy, 2000). All the participants answered the questions on the interview guide. Respondents were probed where the occasion calls for it. Specifically, all the issues were based on the nature and the severity of the chieftaincy conflict on the life of the people in the community. Questions were directed to find out the extent to which the dispute has affected the social and economic life of the people in the community. Women in particular have become equal partners in development and therefore questions were designed to solicit information in respect to the degree to which the conflict has impacted negatively the empowerment of women in the community. Strategically, the interview guide was used to allow freedom of expression; feelings and thoughts on the issue under study. This helped the researcher to solicit views from the respondents independently without any influence.

Focus group discussion was also used to gather information from the traditional council members and the unit committee members. The use of this method created an opportunity for the members to discuss issues concerning how the over-aged conflict in the community has affected socio-economic development of the people. According to Krueger and Casey (2000) and Morgan et al. (2008), focus group discussion, as a qualitative research method, is comparatively easier to conduct since all the target participants and the researcher are readily available in one location at the same time. Focus group is frequently used as a qualitative approach to gain an in-depth understanding of social issues (Wibeck, 2011). Focus group aims to obtain data from a purposely selected group of individuals rather than from a statistically representative sample of a broader population (Mfune, 2013). The most compelling reason for using focus group discussion is the need to generate discussion or debate about a research

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topic that requires collective views and the meanings that lie behind those views including their experiences and beliefs (Harisha & Padmavathy, 2013). Discussions were based on the nature of the conflict as well as efforts made to resolve the conflict. Interviews and group discussions were carried out at research participants' chosen location and time. While interviews lasted between eighteen and forty-five minutes, focus group discussions lasted between forty-two minutes and one hour five minutes.

3.11 Data analysis

According to Sarantakos (2005), analysis is the ordering and breaking down of data into constituent parts and the performing of statistical calculations with the raw data to provide answers to questions initiating the research. Data analysis is a process that involves inspecting, cleaning, coding and transforming data to change it into information that can be useful to serve its purpose (Babbie 2011). The data obtained from the study was transcribed. The data was then coded and patterns emerging from them were drawn to form themes. The themes were now used to present and discuss the results of the study. The researcher described the results using the themes generated. To enrich the quality of analysis, the researcher at certain points quoted verbatim (word for word) of some of the responses of the respondents. These data are not abstracted into a numerical representation; they maintain congruence with the form in which they were collected (Gayle, 2001).

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3.12 Ethical Consideration

Yin (2011) posits that study of a contemporary phenomenon in its real-life context obligates the researcher to follow ethical practices of the highest standard. As such, confidentiality, anonymity, informed consent and power relation were keenly adhered to. Confidentiality involves protecting the privacy and trust of participants to enable them to freely share their experiences with the researcher while taking steps not to disclose to others when harm/abuse/fraud is made known to the researcher. Kirk (2007) asserts that it is good practice to inform participants about the limits of confidentiality and about how and when such limits come into play so as to honor and keep their responses private. In view of that, it was ensured that the respondent's responses were used only for the purpose of this study. Anonymity is where real names of research participants and research sites are not disclosed in reports in order to protect their identity and prevent any potential harm. The research instrument was designed not to invade the privacy of the participants or criticize by them. As such, no field for names of respondents were included in the study.

Regarding informed consent, a letter of introduction from the Centre for Conflict, Human Rights and Peace Studies (CHRAPS) of University of Education, Winneba in order to contact all necessary authorities for the conduct of the study. Permission was further obtained from the Kokwado Traditional authorities before the research commenced. The researcher clearly explained the objectives for this study to the participants. Anonymity, confidentiality and right of withdrawal without any consequence were carefully explained to each participant. In analyzing the data, I was cautious that I did not impose my views. I presented the interview data using verbatim quotes so that the participants' perspectives and original words are brought into focus. In the process of data interpretation I remained faithful to the commitments of research

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ethics to ensure that the presentation of the data did not constitute any risk to particular respondent because the data could not be traced back to any of the participants in any way.

3.13 Positionality

I am a student by identity. My choice of research approach and methodologies is informed in by the nature of my research questions. I live in the region (Central region) where the study is being conducted although not an indigene. I have no royal affiliation neither do I have royal ambitions in life. As such, I cannot conclude that I am an 'insider' in this research. Meanwhile, I was mindful of some preconceived knowledge that I might harbour that could influence my biases. I deconstructed my preconceived beliefs and regularly take a pause during data collection to reflect on and question my own actions. Going to a community with hierarchies, I made sure that I recognized and respect all ordering in the community. I sought permission from the gatekeepers of Kokwado. All structures in the community were respected. My choice of multi-groups participants was due to the complex nature of the issue that I investigated and to ensure that the result of this study is a product of aggregated views of actors. I was also mindful that I might constitute an intruder in the community since I am not from Kokwado or their ethnic descent. As a woman I knew I could be met with some unwillingness to share some information with me, since Chieftaincy issues are mostly male discourses. I am aware of the possibility of resistance to release some information for the course of the research, which participants might think are not meant for the hearing of women. Thus, I trained some male research assistants to help in data collection. Meanwhile, as I indicated earlier, I was aware of the gendered relations or issues that might be provoked. I was equally aware that I will be collecting data from an unfamiliar environment. No organization is funding this research. My thesis was self-funded.

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CHAPTER FOUR

RESULTS AND DISCUSSION

4.0 Introduction

This chapter deals with the presentation, analysis and discussion of the results of the study. The purpose of the study was to examine the development implications of the chieftaincy conflict in the community of Kokwado. The study was guided by the following research questions: What is the nature of the chieftaincy conflict in the Kokwado community? What measures have been adopted to resolve the conflict since it started? What are the development implications of the chieftaincy conflict in Kokwado? The research is a qualitative case study. A total of 26 purposively sampled respondents participated in the study. All interviews and focus group discussions were recorded with a MP3 device. Transcriptions of the data were made, codes were assigned to the data and emerging patterns were drawn to form themes. The themes generated from the data formed the basis for the presentation and discussion of the results of the study in this chapter. Therefore, the analysis of the results of the study was thematic. Meanwhile, the discussion of the results indicates how the findings confirm or refute the literature.

4.1 Field experience

The researcher had a challenging yet nice experience during the data collection. The researcher contacted a gatekeeper of the Kokwado community and discussed the purpose of the research with him. After being given the clearance by the gatekeeper to conduct my research I proceeded to identify and select the respondents of the study. No respondent contacted in the study declined to participate in the research. All the respondents also agreed to the recording of the discussions. It was interesting to know that ever since the conflict started in Kokwado, there has not been any kind of research

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undertaken to investigate why the conflict still lingers. The respondents were highly elated to know that finally a research is being carried on the conflict situation in the Kokwado community which may lead to finding lasting solution to the conflict. Participants were hopeful that the researcher will serve as mouth piece to highlight the effect of the conflict on the socio-economic development of the community. This alone was a huge motivation to the researcher. Meanwhile, it was very challenging to convince the respondents at the initial stages of the study that the study is purely an academic investigation and not meant to tarnish the image of any of the feuding parties in the conflict or find fault with anybody not playing their roles. Also, the researcher travelled to and from Kokwado on several occasions before she could reach consensus on the time and the date to hold interviews and the discussions with the respondents. The difficulty in getting all of them at same time for focus group discussion was very daunting and an extra cost to the researcher. Yet, in the end all the 26 respondents participated in the study and shared their views and experiences on the nature of the Kokwado chieftaincy conflict; the mechanisms that have been adopted so far to resolve the conflict; and the development implications of the conflict.

FINDINGS

4.2 Nature and the severity of the conflict

In order to understand the nature of the chieftaincy conflict in Kokwado, the study asked the research respondents what the cause(s) of the conflict is/are, who the parties are, who their allies are, and what their interest(s) is/are.

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4.2.1 Cause of the conflict

4.2.1.1 Division and disagreement over succession

The Kokwado chieftaincy conflict erupted as a result of misunderstanding and disagreement within the royal family on how succession to the Kokwado stool should be done. It is a conflict among members of the same royal family in Kokwado. It is not a conflict between two royal families. The study found out that there were division within the royal family even at the time that the then Chief, Nana Kwansa, was still alive. According to some of the respondents, some members of the royal family were not in support of his (Nana Kwansa) leadership.

Thus when he died, some members of the royal family wanted the chieftaincy to rotate within the royal family while others were against the rotation. Respondents indicated that the Opanyin Quainyin sect and Opanyin Kojo Tawia sect are the two divisions within the royal family. Each section of the divide wanted to produce the chief of the Kokwado community. The insistence of those who want the chieftaincy to rotate and the resistance of those who do not want it to rotate resulted in the conflict. An elder explained in the interview that:

> *The Kokwado chieftaincy conflict originated from the demise of the Old king without any proper inheritance arrangement. The conflict even started before the demise. The people of the community most especially some members of the royal family were somehow not in support of the then chief. Nana Kwansa (the old chief) died in 1998 and was buried in 2000 because of misunderstanding which ensued between members of his family. There was division between members of the same family which has been there till present day. The division was all in the name of rotation. Within the royal family, members argued it should be rotated among the children.* **(Field Data, 2020)**

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Another elder indicated in the interview:

> *...the dispute is the lack of consensus on who should be enstooled. It is purely an issue of misunderstanding.* **(Field Data, 2020)**

Thus, the results show that there is no proper arrangement on succession to the Kokwado stool. This created a loophole where every member of the royal appears to wanting to be the chief of Kokwado. As some respondents indicated, when Nana Kwansa died, others wanted the chieftaincy to move to different child of the royal family but some wanted it to still be with the family of the late chief and this resulted in the divisions and generated the conflict. There was thus hatred among members of the royal family.

Contrary to Ademola (2008) argument that it is difficult to point to a single source for the emergence and escalation of conflict whether violent or otherwise, this study realized that the chieftaincy conflict in the Kokwado community was caused by a single factor: division and disagreement within the royal family over who should succeed the last chief who died in the late 1990s. While some members of the royal family wanted the chieftaincy to rotate among the children, others were against rotation. There was thus disagreement within the royal family on the mode of succession to the stool or throne of Kokwado. Salleh and Adulpakdee (2012) and Shahmohammadi (2014) argued that conflicts are disagreements. The results also affirmed the literature that conflict result when interest clash due to the pursuance of opposing goals (Oyeniyi, 2011). The disagreement between the two royal divisions resulted in heated argument and banters within the royal family over who should sit on the stool. According to Adomi and Anie (2005), conflict tends to occur when two individuals who are pursuing different goals interact. Thus, succession to the traditional authority of Kokwado became the source of the conflict in the community. Research has argued that one huge

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source of misunderstanding and disagreement is ascension to traditional power which gives authority to an individual over an area (Tonah, 2012). The findings also support the literature that the causes of conflicts in Africa include among others, the struggle for traditional power (Awedoba, 2009; Kendie, 2010).

Each royal division in the conflict seems to be interested in the traditional power of Kokwado because they want have the power of control over everything in the community including the people. Each side feels that allowing the other to sit on the stool would make them to be under their control and ordering. There was competition over the stool of Kokwado which gives power and control over the land and everything inside it. Research has widely observed that conflict occur when people compete over power and prestige (Tillett & French, 1991; Sandole, 1993; Burton, 1990; Floger, 1993; Lemarchand, 1999; Awedoba, 2009). Both royal factions then saw the other as frustrating their efforts to sit on the stool of Kokwado and this resulted in the conflict. The frustration-aggression theory explains that aggression and violence result when people are frustrated from attaining their goal and such aggression is usually vented on those they believed as the cause of their inability to attain the goal (Gurr, 1970; Ademola, 2006). The findings thus lend support to the frustration-aggression theory that aggressive behaviours are cultivated when people are frustrated from attaining their goal. Thus, as Collier and Hoefller (2000) argued the attempt to exclude or marginalize some people from sitting on the Kokwado stool made them aggrieved and aggressive towards those they perceive as trying to exclude them. The Kokwado chieftaincy conflict was not caused by threatened identity or motivated by economic gains; it arose out of frustrations over succession to stool of Kokwado. Both factions sought to be in charge of the affairs of the community by sitting on the stool of Kokwado. Succession to the throne of Kokwado was thus the source of the conflict. This affirmed Abubakari

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(2008), Anamzoya and Tonah (2012), Tsikata and Seini (2004) and Jonnson (2007) argument that majority of conflicts in Ghana are cases of succession or chieftaincy disputes. Therefore, chieftaincy conflicts are part and parcel of the social life of Ghanaians. They however, become undesirable when they become protracted and destructive.

4.2.2 The Conflict Actors

The study also sought to unearth the actors in the conflict. The study found the main people whose interest and needs were at stake in the conflict are the two royal factions – Opanyin Quainyin sect and Opanyin Kojo Tawia sect. According to respondents they are the only people who are engaged in the conflict. One of the chiefs explained in the interview that:

> *There are no different actors involved. The chieftaincy conflict is within the royal family (Ebiradze Akyemadze). The actors are the two divisions within the same family. The two divisions are Opanyin Quainyin sect and Opanyin Kojo Tawia sect.* **(Field Data, 2020)**

Thus, the Opanyin Quainyin and Opanyin Kojo Tawia families are the main actors in the conflict. Respondents did not indicate that there are external forces or vested interest in the Kokwado chieftaincy conflict. However, my interaction with respondents revealed that residents of Kokwado are highly worried that the conflict had progressed all these years without any solution. Meanwhile, the study discovered that there were other intervening actors in the conflict. Some institutions or persons were drawn in to resolve the conflict. For example, the Court played a role in the conflict as both factions have resorted to it to contest the other over the throne of Kokwado. The study revealed that anytime judgment is given by the Court on the issue, the verdict is never accepted by the losing party. The Traditional Council of Komenda has also been involved in a resolution attempt. The study found that on some occasions, the conflict was referred

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to them to resolve. However, it appears their efforts did not ensure a resolution and this led to the case being sent to Court. Elders of the community also tried to deal with the conflict although their efforts were abortive. By playing these roles in the conflict, they have become actors in the conflict.

4.2.3 Interest in the conflict

Respondents indicated in the interviews and focus group discussion that the interest of the two royal factions in the conflict is the stool of Kokwado. According to respondents, every faction was interested in the stool of Kokwado and nothing else. Thus for respondents, the only interest in the conflict is about who sits on the stool of Kokwado. For example, a chief explained in the interview that:

> *There is nothing that they are fighting for aside the stool. They are all aware that once the stool is taken all other things will be under their feet and that there is only one interest and that is the stool.* **(Field Data, 2020)**

A unit committee member also indicated in the focus group discussion that:

> *The two sides in the royal family want the chieftaincy…all of them want it, so that is the case. All they want is the stool. This side wants the stool and that side also wants it.* **(Field Data, 2020)**

Each faction feels that if the other faction sits on the stool, they will be their subjects and under their control. None of the factions wants to be under the control of the other. Both are interested in sitting on the stool of Kokwado and controlling the affairs of the community.

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4.2.4 Allies in the Conflict

The study found that there were no indications of allies in the conflict. According to respondents, no one was/is allying with the two royal factions in the conflict. For respondents, the two royal factions are the only people involved in the conflict. Thus, the study revealed that there are no third parties who are supporting one faction or the other. For instance, some respondents stated:

> *No no no, there is no one supporting this or that faction. They are the only people fighting over the throne. Yes!* **(Field Data, 2020)**

> *No! They are the only ones. I don't know of anybody supporting what they are doing. We want peace in the community.* **(Field Data, 2020)**

Although, in conflict situations, conflict parties tend to form or attract allies, the study unearthed that there are no allies in the Kokwado chieftaincy conflict. The study revealed that community members are against the conflict.

> *We as a community wish for peace to prevail in Kokwado.* **(Field Data, 2020)**

Community members see the conflict as disturbing the peace of the community. As such, no one seems to be supporting any of the parties in the conflict.

The study found that there were few actors in the conflict. The Opanyin Quainyin faction and Opanyin Kojo Tawia faction were the main actors in the conflict. They are the two royal divides who are fighting each other or quarreling over who should sit on the stool of Kokwado. They are the people whose interests are mostly at stake in the conflict. Aside the royal divisions, the resolution role played by the court and traditional council and elders of the community have also made them actors in the conflict. Both the court and the traditional council were employed to resolve the conflict however their verdicts have never been accepted or adhered to by the parties in the conflict. The

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people of Kokwado are also actors because the conflict has put their interest and needs at stake. As members of the community and by opposing the conflict, they have become actors in the conflict. The study discovered that there are no allies in the conflict, neither are there conflict profiteers. Although some groups manipulate conflict situations to their own advantage direct and indirect transformations, the study did not find that certain elements are manipulating the conflict to their own advantage. No respondent indicated that some people or groups are taking advantage of the conflict to attain their selfish gains or desires. While the Opanyin Quainyin faction and Opanyin Kojo Tawia faction seems to be only interested in the chieftaincy or stool of Kokwado, eleders and members of the community are opposed to the conflictual relationship between the two royal divisions. Rather, they are interested in ensuring peace and a resolution of the conflict so that the community can have a substantive chief to facilitate and spearhead the development of the area.

4.2.5 Non-violent nature of the conflict

Respondents were of the view that the conflict has been there for many years, although kept away from outsiders. Despite the fact that the conflict has been with the people of Kokwado for a considerable number of years, respondents indicated that it has not degenerated into full scale violence. The respondents consensually agreed that ever since the misunderstanding arose between the feuding families they have not witnessed any form of violence and that there is no loss of life, destruction of properties and displacement of the inhabitants of Kokwado. Meanwhile, there has always been heated argument and banter between the two royal divisions. The study found that the conflict is basically cold in nature and that it is purely about misunderstanding about who should ascend the throne. For example, a unit committee member stated:

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> *I have lived all my life in Kokwado and I have not seen anything like violence and open fight in the community; this chieftaincy dispute is non-violent in nature. It is within the same royal family and the bewildering aspect of the dispute is that the two sects act like there is nothing between them. For the past twelve years when I got to know the existence of the conflict I have not seen anything like open confrontation or fight between the two sects; it has basically been argument regarding the rightful heir to the Kokwado throne so I would say that the dispute is devoid of violence.* **(Field Data, 2020)**

Evidence from the field, thus, supports the idea that the Kokwado chieftaincy conflict is non-violent in nature. Indeed, the two royal factions, as respondents indicated, decided not to openly confront or fight each other. This assertion was supported by the regent of the community that even though the chieftaincy conflict has lingered on for so long a time it is difficult for any visitor to the community to notice that. In his words he stated:

> *Currently, there is a cordial relationship between the feuding families and if one stands from afar he or she will not even notice that there is misunderstanding between the two sects. The two sects have been organizing funerals together, spearheaded communal labour and they together welcome government officials to such business in the absence of the Omankrado. Communal labour still go on, moreover the dispute has not affected the celebration of our 'Mpuntu' festival.* **(Field Data, 2020)**

Respondents were however disturbed that the conflict continues to linger on and has become protracted with its attendant challenges. The conflict is thus not severe.

There has not been any open confrontation, destruction of properties or fighting between the two factions. It appears violence was absent because it is an in-house or family conflict. The conflict is within the same royal family. Perhaps, the reason why violence has not been recorded throughout the conflict period may be because the conflict is within the same family. The findings thus supports the literature that chieftaincy succession disputes tend to be violent when the rival claimants are from different gates (clans) since the entire members of the clans are involved (Tonah, 2012).

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The conflict has not been severe although prolonged. There were no intense fighting, use of arms and destructions in the community.

4.2.6 Prolonged nature of conflict

The Kokwado chieftaincy conflict is more than two decades old. As indicated earlier, misunderstanding and divisions began to occur among members of the royal family over the succession to the stool around the 1990s. Respondents stated that the conflict has been there for long. According to respondents, since the start of the conflict elders of the community have tried to resolve but they could not and the conflict continued. Many people in the community are thus worried about the prolong nature of the conflict. A respondent indicated, for example that:

> *…this dispute has been hanging for a long time and elders of the community are highly disturbed; peace is a catalyst for development and because we want it, elders have gone miles to make it happen but it is still there.* **(Field Data, 2020)**

According to an elder in the interview:

> *The Kokwado chieftaincy conflict originated from the demise of the Old king…Nana Kwansa (the old chief) died in 1998…***(Field Data, 2020)**

Some respondents are of the view that the conflict is prolonged because of lack of consensus between the two royal factions on who should sit on the stool or throne of Kokwado. For example, a respondent highlighted:

> *The only thing that has prolonged the dispute is the lack of consensus on who should be enstooled. It is purely an issue of misunderstanding.* **(Field Data, 2020)**

Thus, although the community members seems to want an end to the conflict and peace to return to Kokwado, the two royal factions' continuous contestation of each other over the succession to the throne of Kokwado is making the conflict to prolong. Each

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division seems committed to contesting the other over the throne of Kokwado, hence the protracted nature of the conflict.

The chieftaincy conflict in Kokwado appears protracted after several years of attempts to resolve it failed. Since the conflict started in the 1990s, various attempts have been made to resolve it but all have been abortive. The conflict is over two decades. The conflict has thus become prolonged and protracted. Both factions seem not to be interested in a resolution of the conflict. They have rejected or refused to accept or adhere to verdicts on the issue on several occasions. Both have taken entrenched positions in the conflict and this is making it difficult for the conflict to be resolved. Despite the prolonged nature of the conflict none of the factions seems interested in accepting any peace recommendation. Ahorsu and Gebe (2011) argued that protracted conflicts exhibit the characteristics of their longevity, difficult to resolve and volatility. Many people in the Kokwado community are concerned about how the protracted nature of the conflict is depriving them of the needed infrastructure and development. Azar (2016) argued that when a conflict becomes protracted it gradually degrades infrastructure, services, living conditions and human dignity. The cumulative effect is distinctively felt across the various sectors of development such as education, health care, food security, law and order amongst others. Coleman (2000) noted that the nature of protracted conflict involves immediate direct suffering such as abandonment of the people, deprivation of basic necessities, and more indirect suffering due to the cumulative deterioration of basic services of life.

4.3 Measures adopted to resolve the conflict

The study also aimed to determine the measures or mechanisms that have been adopted so far to handle the conflict. The study unearthed that there were traditional and modern (Court) mechanisms adopted to resolve the conflict. However, none of them was able

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to ensure lasting solution to the stool conflict within the royal family of Kokwado community.

4.3.1 Komenda Traditional Council and Community leaders

The study discovered that the conflict was subjected to traditional means of resolving misunderstandings between and among people. According to respondents, the resolution of the conflict was attempted by the Komenda Traditional Council and elders of the community on many occasions. Thus, the study revealed that resolution attempts to the conflict have been many. Both feuding parties have been invited by the traditional council for a resolution of the matter to be secured. As such, the traditional means was one of the mechanisms adopted to manage the conflict so far since it erupted. A traditional council member stated:

> *There have been several attempts to resolve the conflict amicably. In the first place, the two sects were invited by the community leaders in a bid to broach discussion on the way to peace. Secondly, the dispute has been taken to the Komenda Traditional Council. I have been present at these meetings at least five occasions in my capacity as an opinion leader of the community.* **(Field Data, 2020)**

However, as discovered by the study, it appears the feuding parties' interest in the stool of kokwado was making it difficult for them to accept the verdict of the traditional council. Even when the elders of the community tried to resolve the issue using a neutral ground, the parties still were not ready to accept the verdict. Another traditional council member stated:

> *It looks like one sect is not ready to accept any ruling because all they want is the throne and nothing else; Leaders in the community even invited a chief from another town to help expedite matters but to no avail so I will not say that the whole community has been indifferent to the issue. We as a community have made it plain to the feuding parties to make understanding prevail and present to us our next chief.* **(Field Data, 2020)**

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Both factions appear to have taken entrenched positions. None is ready to accept a verdict that is in favour of the other. Therefore, the use of elder and traditional council were the traditional means adopted to deal with the conflict, however their verdicts were not accepted. Then the case was taken to court (to be presented next), which represents a different method of resolving disputes. The study found that although a neutral ground is always selected for such deliberations, parties in the conflict still tend refuse the recommendations. None of them seems to want to listen to the other or collaborate for lasting peace to be brought to the community. Each side seems to feel what they want or say is or should be what should be worked with. They seem not to respect the views and concerns of the other. Bodtker and Jameson (2001) stated that one of the essential elements of conflict resolution is that the parties in the conflict need to respect and appreciate each other's needs and perspectives. Yet, that seems to be missing in the interaction between the factions in the conflict. Each side appeared to have vowed to disagree to anything that the other says or to contest the other.

Therefore, conflict resolution is not only about recognizing and respecting the views one understands and agrees with but it is also about respecting and understanding the rights and opinions one disagrees with. This is a fundamental principle in resolving conflict. Conflict resolution should be based on the understanding that people must be allowed to exercise their rights and also under obligation to take part in constructive decisions that affect their lives. As such conflict resolution stresses that people are most likely to achieve their own goals and have rewarding relationships when they co-operate. The Kokwado conflict resolution is difficult partly because the conflict parties appear not to be willing to cooperate and compromise. As such, Hughes (2001) argued that individuals in conflict must consider each other as partners or allies with a common goal to finding solution to a common problem rather than enemies who must at all cost

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be defeated and annihilated. Until the two royal divisions in Kokwado decide to come together as partners to find a common solution to the succession dispute, they will continue to contest each other and Kokwado would be denied the needed development.

4.3.2 Court mechanism

The study found that after the traditional means were employed, the succession to the stool of Kokwado was contested in court (a modern way of dealing with disputes). The study discovered that there were a number of court cases and appeals with verdicts given in favour of one faction or the other at different times. Some respondents are of the view that the conflict was prolonged by the courts, given the delays that are usually characterized by the court system. For example, a respondent indicated:

> *The case has been in court for a long time. The court is part of all the efforts to bring an everlasting solution to the conflict but to avail. Anytime there is a ruling, the disadvantaged party would seek for appeal. This has made the case a standstill. There have been three rulings on it, one in favour of Opanyin Quainyin sect and two in favour of Opanyin Kojo Tawia sect. All these rulings have been boycotted.* **(Field Data, 2020)**

Thus the results show that court rulings have never been accepted throughout the conflict. Any party who is at the losing end of a court ruling tends to appeal again and this made the case to travel for long. The court system was one of the mechanisms that the kokwado chieftaincy conflict was subjected to, in an effort to secure lasting solution. Parties to the conflict did not adhere to any of the rulings of the courts or the verdict of the traditional authority in Komenda. Both the local level and the national level efforts at ensuring a resolution to the conflict have been abortive. When the study discovered that parties in the conflict are not trying to abide by verdicts and roadmap to peace, respondents were asked why that is happening. The regent explained in the interview that:

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> *Those measures from the local to the national level have not helped because no party wants to concede defeat. The Omanhene's effort for example, in resolving the conflict has not been appreciable enough to warrant peace and tranquility. Beyond that, the elders and opinion leaders in the community have met the feuding parties on several occasions but a consensus has not been achieved so far*. **(Field Data, 2020)**

The unwillingness of both divisions not to accept a verdict that is not in their favour is responsible for the inability of the traditional methods and court system to resolve the conflict. Thus, for some respondents, the effective management of the conflict depends on how parties are encouraged to be tolerant and respectful towards the other and their views or concerns. Some respondents are of the view that conflict parties should not be aggressive in their interactions but rather dialogue. However, at that point, who becomes the chief of Kokwado was now contested in court. This method of resolution is a win-lose affair. The court system is characterized by winner takes all. Thus anyone who loses the case will not be the chief of Kokwado. That is, one faction will benefit at the expense of the other. Research argued that conflict solutions that end up with one party's needs met at the expense of the needs of the other party is neither just nor likely to last for a long time (Bodtker & Jameson, 2001; Kazan & Ergin, 1999). It is therefore necessary that solutions are just and fair. In conflict, justice can be of two kinds: procedural and substantive. Procedural justice means that the procedure for dealing with conflict is fair and conflict resolution techniques are very useful in ensuring procedure justice; that is all the parties affected by the conflict are present. Substantive justice amounts to ensuring that the solutions produced are fair (World Bank, 2005).

The contestation of the issue in court has contributed to the prolonged nature of the conflict, given the delays associated with the courts. Yet, the study unearthed that parties continued to contest each other in the courts instead of resorting to the traditional means of resolution since it bothers on tradition. It was discovered that court verdicts

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has never been accepted by the losing party and that parties who lose the case tend to appeal again thereby making the case to prolong. There were several court cases with verdicts being declared in favour of one faction or the other at different occasions. It is remarkable that the conflict parties have chosen to contest each other or to address the issue non-violently through the courts. Thus, Galtung (1996) highlighted that conflict resolution is a recipe that promotes the use of non-violence techniques wherever possible. Meanwhile, members of the community are worried that if the conflict is not handled well now, that an explosion could be witnessed. Therefore, Burton (1987) stated that an important feature of conflict management is an attempt to manage the status quo to avoid escalation of the conflict into conflagrations.

4.4 Developmental implications of the conflict

The study was also aimed at examining the development implications of the Kokwado chieftaincy conflict. Respondents were whether and how the conflict has affected the socio-political, economic, and cultural lives of the community of Kokwado. Generally, the results show that the conflict has affected the various spheres of life of the community variedly.

4.4.1 Economic implications

Another area of concern was to examine the implication of the conflict on the economic development of the community. The researcher was particularly interested in this aspect of the study because of the vital roles chiefs in the local communities play to ensure economic development of their communities. The respondents were emphatic that the conflict which has led to the absence of a chief has brought untold economic hardship on the people of Kokwado. Respondents indicated that economic development has been halted and investors have been driven away because of the incident. Some respondents

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stated that investors seem not to be interested in coming into the Kokwado community to invest for fear of losing their investment in the event of a full blown conflict.

Also, the absence of a chief to represent the community at Traditional Council warrants payment of fines, which are evenly shared by members of the community, could deprive the community of the need economic development. This, according to respondents, puts financial pressure on them. Some respondents have indicated how the conflict has affected their road networks. According to respondents, roads that were being worked on have been left unattended to since the death of Nana Kwansah in the late 1990s. Thus, respondents lamented that their road networks are deplorable and this does not facilitate economic activities in the community. An opinion leader remarked:

> *I cannot fight alone as an assemblyman for the development of our community; in fact, our inability to install a chief has affected the economic progress of the place. If I am to tell it all I don't think time will permit me; let me begin with our road; one thing is that they started tarring the road some years back when Nana Kwansah (the old chief) was alive. Since his demise the road has been left like that and it looks as if nobody cares.* **(Field Data, 2020)**

Another respondent expressed frustration about how the conflict has affected their road network:

> *The road leading to other towns and the express road which should have been tarred by now is still in bad state because of the absence of a chief to lobby for them. It appears that the Kokwado chieftaincy dispute has affected the economic life of the people to a very great extent.* **(Field Data, 2020)**

The chieftaincy conflict as indicated by respondents, have far-reaching implications on the economic lives of the people in Kokwado. Respondents further bemoaned how the absence of a chief has denied the community the ability to attract development projects from government. Also, respondents indicated that chiefs lobby for projects to their communities and their people but that due to the absence of a chief in Kokwado arising from the conflict, the community is deprived of such projects. Some respondents are

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concerned about how that has affected the employment of the youth in the community. For, instance, a respondent stated:

> *Even though the chief as an individual cannot provide the financial support for development projects for his people, his presence would have been a source of attraction to the central government and the municipality. We see a lot of traditional leaders in other communities do that where they lobby strongly for projects to their people and this is a source of employment to the local people.* **(Field Data, 2020)**

Although the conflict has not led to the destruction of social infrastructure such as schools, and health facilities, it has deprived the community of such facilities and infrastructure which supports economic growth. The development of Kokwado community appears to have stalled because there is no substantive chief. Land to be released for development must come from the chief, who is traditionally the custodian of the stool lands in the community. However, due to the absence of a substantive chief, respondents stated that it becomes difficult to even release land for projects, and that makes it difficult to get the needed development in the community. Thus, the study revealed that the community of Kokwado has not witnessed any significant developmental projects over the past two decades.

Respondents also indicated that because the conflict has resulted in their roads not being tarred, that the deplorable road networks have made it difficult for trade and movement of goods and services to and from the Kokwado community. According to some respondents, people struggle to move to other places or towns to buy things or access health care. Many people travel to other places to access health care because the conflict has deprived them the opportunity to have their own health facility. Respondents added the deplorable roads has made matters worse and put pregnant women more at risk since they have to use such roads to go for antenatal care and delivery. A community member lamented:

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> *Our farmers suffer the most. Traders in the community go through hell always because of the same road issue. Pregnant women cannot be left in oblivion; they would have to walk for miles for ANC services because they are at risk when they board a car and this poses a serious setback.* **(Field Data, 2020)**

It was discovered that the people of Kokwado are mainly peasant farmers who heavily depend on small scale farming activities for their survival. The study discovered also that many of these farmers cultivate crops such as maize, cassava, plantain, among others to earn their living. Thus, respondents indicated that deplorable roads are major disincentive to farmers' economic advancement and to alleviate poverty. The study found that acquisition of land within the community for large scale agricultural activities has reduced. According to some respondents, this has affected the ability to employ the teaming youth of the community.

The participants lamented that despite the vast and fertile land that could have been leased out to investors to the benefit of the inhabitants, it continued to lay fallow and wasting away. Respondents blamed it on the absence of substantive traditional authority who could have served as a linkage between the people and the State authorities to lobby for such assistance to be extended to the community. Further, respondents lamented that even though many of their neighbouring communities all have senior high schools, their community is left out and they blamed it on the absence of a substantive traditional leader indicating that they can testify that those communities benefited from the efforts of their leaders. Respondents indicated that the establishment of senior high school in the community would have been an opportunity for the empowerment of women in the community and improve development. Many of the youth are thus without employment and this leaves them more vulnerable. It is argued that conflict leads to the breakdown of economic systems rendering productive youth idle and redundant thereby heightening their vulnerability (Wood, 2003).

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The findings support Tunde and Adeniyi (2012) argument that road transport plays an important role in agricultural development. This is because a good transportation system is a major means of conveying agricultural produce from the farms to the markets centres especially, to the urban areas that depend heavily on food supply from the rural areas. Paul et al. (2009) summarized the relevance of roads transport to economic development of every nation when they pointed out that the impacts of road infrastructure on agricultural output and productivity are particularly important in Sub-Saharan Africa for three reasons. First, the agricultural sector accounts for a large share of gross domestic product (GDP) in most Sub-Saharan countries (Paul et al., 2009). Second, poverty is concentrated in rural areas (Paul et al., 2009). Finally, the relatively low levels of road infrastructure and long average travel time's result in high transaction costs for sales of agricultural inputs and outputs, and this limits agricultural productivity and growth (Paul et al., 2009). Investors seem not interested in coming into the community again for fear of losing their investment in the event of a full blown conflict. The economic sphere of the community of Kokwado appears to be breaking down.

The conflict has led to the absence of a substantive chief. This is making it difficult for the community to get or attract government's attention and to lobby for projects. All over Ghana, traditional leaders lobby for projects to the communities. Awuah-Nyamekye (2009) stressed that chiefs as agents of development in their respective communities, cannot be overemphasized. Thus, the presence of a chief in Kokwado would have enabled the community to have strong lobbying power for projects and infrastructure which would create jobs and boost employment. However, the absence of a chief arising from the conflict has denied the people and community of Kokwado the needed development.

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This explains why development seems to be stalled in the Kokwado community due to the absence of a substantive chief. As the authority that gives out land for development, the continuous contestation over who should be the chief means that it will be difficult to released land for development even if development projects are brought to the community. The end result will be that the community and the people will be denied the development they need to flourish.

4.4.2 Social implications

Some respondents indicated that the chieftaincy dispute has not actually affected the relationship patterns of the people. There is social cohesion among the people in the community. The intriguing part of the conflict is that both factions do things together. According to respondents, the people in the community work together as if nothing is happening in the town. There is good relationship within the community of Kokwado. Respondents indicated that people still relate well and do things in common. Some participants stated:

> *It is difficult for any first time visitor to the community to know that there is a chieftaincy conflict here. There is a cordial relationship between and among all people here.* **(Field Data, 2020)**

> *Look, apart from the two families are continue to misunderstand each the community enjoys peaceful atmosphere and this is demonstrated in the annual festival we all come together to celebrate as one people.* **(Field Data, 2020)**

It was revealed that the people of Kokwado still enjoy their social life together as one people even though the conflict still persists. According to respondents, social activities such as funeral celebrations and naming ceremonies continue to dominate their happy moments. Respondents indicated that because of the cordial relationship among members of the community some people may find it difficult to detect that a chieftaincy

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conflict exist among them. The study discovered that the feuding families still congregate together to celebrate the demise of a family member, hold marriage ceremonies among other social activities together.

Therefore, it can be argued that, socially, the conflict has not negatively affected the cordial relationship the people shared over the years. Members of the community and the parties in the conflict still relate well. The two factions still celebrate social occasions such marriage and naming ceremonies and other festivities together. The conflict is such that until you are told, as a stranger, you would not know that there is a conflict within the royal family of Kokwado. Both parties still greet each other and attend events and occasions organized by the other. They still gather together make merry. Relationship patterns have not been broken. There is still a sense of bonding, family and community in Kokwado. People seem not to regard the other as enemy. The findings upheld the literature that conflict results are not always negative (Robinson, 1972; Jacquel, 2007; Simmel, 1955). Therefore, unlike other chieftaincy conflicts in Ghana that have spoiled relationships, the Kokwado chieftaincy conflict has not resulted in bad relationship between the parties in the conflict or among the members of the community. People still relate well even in the presence of a conflict. This perhaps, explains why there has not been any open confrontation, violence and destructions since the conflict started.

4.4.3 Cultural implications

The study revealed that the conflict has not negatively affected the cultural life and the tradition of the people Kokwado. According to respondents, the people of Kokwado still celebrate their cultural and traditional activities and occasion together and smoothly without any disturbance or confrontation. Respondents indicated that the conflict is within the royal family and as such does not affect their way of life as a community.

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Thus, respondents in both the interviews and group discussion shared that they still celebrate their festivals and other traditional activities smoothly despite the conflictual relationship within the royal family of the Kokwado community. Some respondents expressed unhappiness in the conflict denying them of a Chief but indicated that they still observe their way of life without troubles over the years. A respondent stated in one of the focus group discussion that:

> *It is not that am happy that we the people of Kokwado do not have a chief but the truth is that the absence of a chief in the community has not affected our cultural life at all; the elders have taken charge of the celebration of the 'Mputu Afahye' with the consent of the Omankrado and for the past ten years we have been celebrating it without any disturbances whatsoever*. **(Field Data, 2020)**

That is, the various social cultural practices which bind and unite the people of Kokwado together were still in practice. Respondents highlighted that the chieftaincy dispute has not negatively affected the cultural life of the people of Kokwado. Unlike chieftaincy disputes in other places which hinder cultural development, it appears the Kokwado chieftaincy dispute has not affected or slowed the cultural development of the community. A traditional council member expressed:

> *The "Mpuntu" festival is being celebrated annually and the elders spearhead other customary practices. The culture and the traditions of the people of Kokwado were in full swing with the customary practices in full display. During the cerebrations, every aspect of the traditional life of the people is displayed in the face of the conflict.* **(Field Data, 2020)**

The long held culture and tradition of the people of Kokwado have not been negatively affected by the misunderstanding within the royal family in the community. The people of Kokwado are still going about their way of life smoothly and uninterrupted. The study found that all cultural and traditional activities and occasions are still being observed together as a community. The Mputu festival of the Kokwado people continues to be celebrated smoothly despite quarrel within the royal family. The conflict

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over who should sit on the throne of Kokwado has not affected the ability of the community to celebrate or observe their yearly festival which was handed down to them by their forefathers. Both factions take part in the celebration of the Mputu festival every year since the start of the conflict. Noteworthy, because of the misunderstanding in the royal family, the study found that the elders of the community are the ones who have taken charge of ensuring effective organization and observance or celebration of the community's festivities including the traditional festival of Kokwado. During such occasions, both factions gather together with members of the community to celebrate and make merry and thank their forefathers for guiding them throughout the year. Therefore, although the parties in the conflict continue to contest each other over who should sit on the stool of Kokwado, the way of life of the people Kokwado is still being observed without any interruption or disturbance. The conflict has not negatively affected the cultural life of the community and the people.

4.4.4 Health implications

On the matter of health care delivery in the community the respondents portrayed a gloomy picture. Respondents indicated that the people of Kokwado could not boast of a single Community-based Health Planning and Services (CHPS) compound to provide basic health care to the community. According to respondents, the nearest health care facility is the University of Cape Coast hospital which is quite far away and in cases of emergency victims lives are always at risk. Respondents attributed the lack of health facility to the chieftaincy conflict and the absence of a substantive chief to lobby for such projects in the Kokwado community. For example, a respondent indicated in one of the focus group discussions that:

> *Because we don't have a chief to lobby for projects to the community, we don't have even a CHIPS compound. We still go to the University hospital when we are sick. So imagine if*

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> *someone is in a critical condition in the night, what will happen? So it's a big problem.* **(Field Data, 2020)**

Also, a member of the community interviewed indicated:

> *Madam, let me tell you, we don't have a health facility in the community and the chief who is supposed to help us get some of these things is not also there. So how can me or even the assemblyman lobby for projects like a health post. You know, we don't have weight, they will not listen to us…* **(Field Data, 2020)**

As indicated earlier, pregnant women face greater risk due to the deplorable nature of the roads too. Respondents said that pregnant women travel for miles to access antenatal care services as well as delivery services. An elder in the community indicated that:

> *Me, my worry is how pregnant women suffer on the roads. You see, they go to check themselves I don't know whether it is every week or two weeks. Even me I am a man but when I enter a car and go to somewhere and come my body always pain me but it looks like they don't care about our community. I can't say the conflict is not part of the reasons why we experiencing some of these things…* **(Field Data, 2020)**

Another respondent stated:

> *Pregnant women cannot be left in oblivion; they would have to walk for miles for ANC services because they are at risk when they board a car…* **(Field Data, 2020)**

According to some participants, some pregnant women sometimes end up losing their pregnancy or experiencing complications because some find it difficult to be moving for miles to access antenatal care services. The conflict appears to have had some negative effect on the health life of the community. The study found that due to the absence of a chief to lobby for projects, the Kokwado community is without a health facility. People in the community have to move for miles to other places to access healthcare services. The study discovered that the only nearest health facility is the University of Cape Coast hospital, which majority of people in the community resort to for their health needs. Members of the community lamented and are worried about the absence of a health facility in the community and attributed it to the absence of a

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substantive chief to lobby for such. Community members are more at risks in times of emergency, especially in the night, given the bad nature of the road networks in the area. Pregnant women have cited as those who face serious challenges moving or in some cases walking for miles to the nearest health facility for their routine antenatal care services. Due to the deplorable road networks and absence of a health facility in Kokwado, which has been attributed to the conflict, some pregnant women end not going for antenatal care and this sometimes result in loss pregnancy or complications during childbirth. Yet, access to comprehensive, quality health care services is important for promoting and maintaining good health, preventing and managing diseases, reducing unnecessary disability and premature death, and achieving health equity for all.

4.5 Summary

This chapter presented the findings of the study. The chapter also discussed the findings of the study. On the whole, the study discovered that the Kokwado chieftaincy conflict is a rivalry between two families of the same royal clan who were divided over the rightful ownership of the throne. There were no third party or external influence to the conflict as it happens in many other conflicts that plagued many societies. Kokwado community chieftaincy dispute has been recurrent over the years and has become source of concern to the people of Kokwado. Several attempts were made at both the local level and at the national level to resolve the conflict amicably but the feuding family members remain adamant to allow peace to prevail. Thus, the chieftaincy dispute has as resulted into slow pace of local development in Kokwado.

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CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter highlights the summary of the study, the conclusions and recommendations. It also discusses the limitations of the study and makes suggestion for further research.

5.1 Summary

5.1.1 Objectives of the study

The study set out to achieve three objectives. They were to:

i. explore the nature of the Kokwado chieftaincy conflict
ii. determine the measures adopted to resolve the Kokwado chieftaincy conflict so far since it started
iii. examine the development implications of the Kokwado chieftaincy conflict.

5.1.2 Research procedure

The study was a qualitative case study. The purpose of the study was aimed at examining the development implications of the chieftaincy conflict in the community of Kokoado. Purposive sampling method was used to select 26 respondents for the study. Data was collected through interviews and focus group discussion. Analysis of the data was thematic.

5.1.3 Major findings

The key findings include the following:

i. The cause of the chieftaincy conflict in Kokwado was a result of misunderstanding between two families of the same royal clan who were divided over the rightful ownership of the throne as the traditional authority.

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This problem did not start immediately after the demise of the last chief but was there even when he occupied the throne as the paramount chief of the community. The conflict is thus rooted in division, misunderstanding and disagreement over succession to the stool of kokwado.

ii. There were no third party or external influence to the conflict as it happens in many other societies that are plagued with conflicts. It is purely an internal disagreement between two families of the same clan who could not come to terms on succession to the stool of Kokwado.

iii. The conflict is protracted. The protracted nature of the conflict is a source of worry to the inhabitants of Kokwado. They wished the conflict had not persisted so long so that they could also have a substantive traditional leader who could champion the affairs of the community by lobbying for developmental projects.

iv. Though the conflict has persisted all these years, it has not degenerated into any form of violence which might have led to displacement of people, loss of life and property. The main factor that have prolonged the conflict to that extent is the fact that the two main feuding parties who claimed ownership to the same stool have failed to understand each other and therefore could not implement the terms of agreement and bury the hatchet that would allow peace to prevail.

v. Several attempts were made at both the local level and at the national level to resolve the conflict amicably but the feuding family members remain adamant to allow peace to prevail. At the local level, traditional procedure such as the use of elders of the community and the traditional council were employed to resolve the conflict. Modern mechanism for resolving conflicts such the courts were also employed but the conflict still remains unresolved. Parties, especially

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those at the losing end, have never accepted any verdict of the courts. There were several court cases and both parties won at different times.

vi. The conflict had negative impact on the economic and health life of the people. The absence of a legitimate traditional authority to champion economic investment into the community added to the economic woes and poverty of the people. The conflict has led to the abandonment of tarring of road networks and this has affected agricultural production and trade in the community. Attraction of investors is now low.

vii. The socio-cultural activities of the community have not been affected in anyway by the protracted nature of the conflict. People still enjoy those social and cultural activities that bind them together as one family and one people.

5.2 Conclusions

i. The disagreement among the family members of the royal clan over succession to chieftaincy caused the conflict in the Kokwado community. It was the only factor that caused the over two decade conflict in the Kokwado community. Thus, not all conflicts are caused by many factors.

ii. The chieftaincy conflict has aggravated some of the problems of the Kokwado community. The continuous existence of the chieftaincy conflict has become a bane to economic development of the people. There has not been any direct investment into the local economic life of the people of Kokwado. The community lacks the kind of leadership in terms of traditional authority to bring the community to the national and international spotlight to attract the attention of investors.

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iii. The Kokwado chieftaincy conflict is not violent in nature. There has not been any confrontation or destructions since the conflict started. Therefore, not all conflicts are disastrous.

iv. Unlike the economic activities of the community that has not witnessed any significant improvement as the result of the conflict, the inter-personal relation between and among the inhabitants has not been affected. The conflict has not affected the socio-cultural life of the people. This means that it is not all conflicts that destroy the social fabric of the people.

v. The inability to implement the various court decisions is another cause of worry. One would have expected the parties to the conflict to respect the decision of the court in order to bring a lasting solution to the problem. Since chieftaincy dispute is one of the most vigorous form of social interaction and evokes deep passions and strong emotional sentiments among the people, the legal system would have been the best channel or procedure to find the everlasting solution to such challenges.

5.3 Recommendations

Based on the findings of the study, the following recommendations have been made:

i. In order for peace to prevail in Kokwado, it is important for the feuding parties to make concession in the form of compromises. Compromise, as a basic negotiation process is where the feuding parties give up something that they want in order to get something else they want more. The Central Regional and National Houses of chiefs should make the parties to understand that they cannot win all that they want without losing any of those wants. Thus, conflict parties must be ready to make concessions in order to reach an agreement that is acceptable to both parties. For the fact that the conflict has become so

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protracted and the parties so entrenched in their positions in respect to the title to the stool, it is important to make negotiations in this direction.

ii. Several efforts and energy, both from the traditional level to national level have been spent to bringing about a lasting peaceful resolution to the conflict within Kokwado community; however, the conflict remains unresolved. It is therefore imperative on the part of the state through the Central Regional House of Chiefs to facilitate dialogue (mediation) between the two feuding families. They should be made aware that if they continue to remain intransigent to their positions of not giving peace a chance, sanctions will apply.

iii. Though the conflict has not degenerated into conflagrations, the protracted nature of it demands that the Civil Society Organisation (CSOs) especially those into human rights and welfare of the vulnerable, such as women and children, are brought on board to sensitise and create more awareness on the dangers of the conflict on their life. However, they must remain impartial and firm in all their negotiations and deliberations.

iv. The numerous chieftaincy conflicts within the country are major cause of concern and therefore call for national campaign on the effects of chieftaincy disputes on the security of the state and the national economy. This should be seen and regarded as a conscious effort to promote peace both at the national level and the community level.

v. Conflict affects the security of the state and the security of every citizen is a major concern to every government. To be able to provide the security that all citizens need, the government should resource and empower the security agents to ensure that there is peace within every community in the country. Indeed,

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problem solving in the context of conflict in an attempt to bring peace is a shared responsibility in order to find a mutually acceptable solution.

vi. Also, since the feuding parties have boycotted the previously agreed proposals and recommendations by the various intervening parties and systems, the search for solutions based on the interest of the parties through free exchange of information, working together to identify their differences and brainstorming to search for alternatives is the way forward and therefore should be encouraged. In addition, collective evaluations of other alternatives should also be pursued by intervening parties to enable the parties reach mutually acceptable solutions to the problem.

vii. Finally, the institution of House of Chiefs is made up of a host of prominent and intellectual persons with wide range of traditional legislative and advisory functions. The House should take a step further by collaborating with Kofi Annan Peace Keeping and Training Centre and other similar institutions, to incorporate its activities with training programmes, seminars and worshops for its members to identify early warning signals of potential conflicts and develop mechanisms for conflict prevention. This will go a long way to prevent unnecessary conflicts that have engulfed the once admired chieftaincy institution in Ghana.

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5.4 Limitations of the study

The study was confronted with a number challenges. Some respondents were suspicious as to why the researcher wanted information related to chieftaincy conflict in the community of Kokwado. Such people were hesitant in participating in the study. It was equally very challenging convincing respondents at the first meeting that the study is purely an academic investigation and not meant to tarnish the image of any of the feuding parties in the conflict or find fault with anybody not playing their roles. However, they were cooperative when I gave them my introductory letter. Also, the researcher had to travel to and from the community on several occasions before she could reach consensus on the time and the date to hold interviews and discussions with the respondents. There was difficulty in getting all respondents at same time especially for focus group discussion.

5.5 Suggestion for further research

The researcher conducted the study in the community of Kokwado in the Central Region of Ghana. It is being suggested that a similar study could be carried out in other parts of the country where chieftaincy conflict exist to determine how the findings interact with such conflict cases.

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APPENDICES

APPENDIX A: INTERVIEW GUIDE

Introduction

My name is **Alberta Kpeleku,** a student of the University of Education, Winneba. I am conducting a study on the chieftaincy conflict in the Kokwado community and how the conflict has affected the progress of the community.

Reasons for the study

I want to discuss with you issues concerning the nature and the effects of the conflict on the economic development of the Kokwado community. I will also be interested in the efforts that have been made in an attempt to resolve the conflict between the families entangled in the conflict. This discussion will be tape recorded after which a transcription will be made. Information gathered from you will be combined with those of other participants so that information provided by you will not be identified with your name. **I will be happy if I have your verbal consent to continue. Please you are free to withdraw the data at any stage or to add additional information later.**

(A) **Bio Data**

1. Status in the community: […….]
2. Sex: Male [ ] Female [ ]
3. Age: 10-19 [ ] 20-29 [ ] 30-39 [ ] 40 and above [ ]
4. Marital status: Never married [ ] Married [ ]
5. Religion: Christianity [ ] Traditional [ ] Islam [ ] others
6. Are you a citizen of Kokwado? [ ] Yes [ ] No

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Nature of the chieftaincy conflicts

a. What is the origin of the conflict in the Kokwado traditional area?

b. Who are the actors involved in the conflict?

c. What are the interests of the various actors involved?

d. What are their needs?

e. How long have the people of Kokwado experienced the conflict?

f. What form does the conflict take?

g. What are the factors that have made the Kokwado chieftaincy conflict intractable?

Measures adopted to resolve the chieftaincy conflict

a. What were some of the previous attempts to resolve the Kokwado conflict?
b. How have these mechanisms been applied to the conflict in an attempt to resolve it?
c. Why have those measures not resolved the Kokwado conflict?
d. How do the people of Kokwado community feel about the inability of the system to resolve the conflict?
e. What can be done to ensure the different actors engage more positively in the conflict?

Developmental challenges associated with the conflict

a. How is the conflict affecting the cultural life of people in the Kokwado traditional area?
b. What are the economic effects on the Kokwado traditional area?
c. What are the effects on social life (relationship patterns) among the indigenes of the Kokwado traditional area?
d. What are the health implications of the conflict?