

UNIVERSITY OF EDUCATION, WINNEBA

**INDIGENOUS KNOWLEDGE SYSTEMS OF CONFLICT RESOLUTION: AN
EXAMINATION OF THE SITUATION IN MANKOADZE IN THE CENTRAL
REGION OF GHANA**



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UNIVERSITY OF EDUCATION, WINNEBA

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EXAMINATION OF THE SITUATION IN MANKOADZE IN THE CENTRAL
REGION OF GHANA**



**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

MARCH, 2024

DECLARATION

Student's Declaration

I, Samuel Fynn Mensah, hereby declare that this thesis is my work and all secondary data employed in the study are acknowledged accordingly. No part of this thesis has therefore been presented in any form to any institution for the award of any other degree.

Signature:

Date:

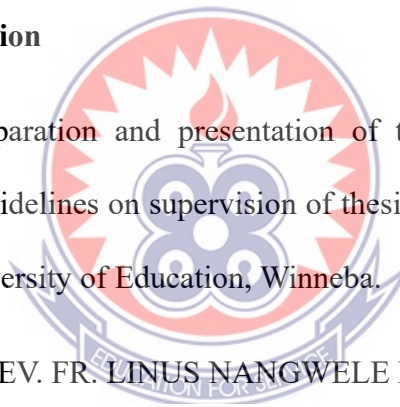
Supervisor's Declaration

I certify that the preparation and presentation of this thesis were supervised in accordance with the guidelines on supervision of thesis as laid down by the School of Graduate Studies, University of Education, Winneba.

Name of Supervisor: REV. FR. LINUS NANGWELE PhD

Signature:

Date:



DEDICATION

I dedicate this work to my mother Rebecca Fynn.



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I would like to express my profound appreciation and heartfelt gratitude to my supervisor, Rev. Fr. Linus Nangwele PhD, for the continual and tireless support, expert advice and guidance that he offered to me through interactions, corrections, discussions and constructive criticisms and suggestions during the entire period of the research. I am thankful to Mr. Isacc Appiah whose continued support aided me financially throughout the study. I am equally thankful to all the lecturers and staff of the Centre for Conflict, Human Rights and Peace Studies, for the various support, tutoring and advice given to me throughout the study of the programme. I am also thankful to Miss Patience Nukepzah of the Department of Theatre Arts Uew, for her continual support during the entire period of the study. I also wish to express my greatest gratitude to Mr. Josphe Appiah, Christopher Fynn, Doris Fynn, Isacc Gyimah Boateng and Dsp. Gabriel Kyei-Yeboah for their financial support and encouragement during the study. Equally, I would like to thank my parents, Rebecca Fynn and Josphe Appiah, for their prayers and advice. I am also grateful to the good people of Mankoadze in the Central region of Ghana for granting me the audience to conduct the study in their community. To the participants of the study, I am thankful for your time, patience and cooperation throughout the interview section.

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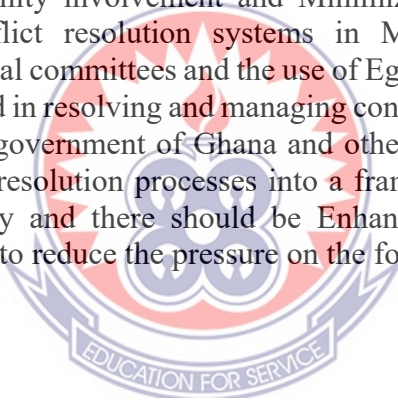
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ABSTRACT

The history of indigenous knowledge systems in solving and managing Conflicts in Mankoadze in the Central Region of Ghana dates to the pre-colonial era where chiefs, elders and community leaders met to resolve local conflicts and disputes using their own indigenous knowledge mechanisms. The purpose of this research was to investigate the use of indigenous knowledge systems used in conflict resolution in Mankoadze in the Central Region of Ghana. The study utilized a qualitative methodology which was informed by the interpretivism philosophy. A total of twelve (12) participants were selected for the study. They were identified through purposive sampling to ensure that their views reflect the research objectives and that of the community. Data were analysed using thematic content analysis. The research gathered that participants generally acknowledge the importance of the role played by traditional leaders in resolving and managing conflicts. The findings also showed that participants understand conflict resolution as a processes or steps taken to resolve or settle misunderstandings and disagreements between two or more people or parties with the view of ensuring peaceful co-existence between the opposing parties. The study unearthed that inter-group conflict, inter-personal conflicts, resources conflict, social conflict, marital conflict and chieftaincy disputes. were the common types of conflict in Mankoadze in the Central Region of Ghana. The study also revealed that Cultural understanding, Community involvement and Minimizing cost were the benefits of using indigenous conflict resolution systems in Mankoadze. Adzewaaba court, Constitution of traditional committees and the use of Egyesimanko were the indigenous knowledge systems used in resolving and managing conflict in the study area. The study recommended that the government of Ghana and other stakeholder should document all indigenous conflict resolution processes into a framework so it can be applicable any part of the country and there should be Enhancement in indigenous conflict resolution participation to reduce the pressure on the formal process.



CHAPTER ONE INTRODUCTION

1.1 Background of the Study

Indigenous peoples across the world have over time preserved distinctive understandings that govern relationships among humans, non-humans, and other species in particular ecosystems. These understandings are anchored in cultural experience. Indigenous traditions most often include insightful explanations that emphasize the minute details and origin tales referencing the physical features of the surroundings, both natural and manufactured, descriptions of the creatures that live there, explanations of the relationships between these creatures, and traditional beliefs that govern how people interact with their surroundings. Indigenous knowledge is a network of beliefs, traditions, and knowledges that have been developed over time to maintain, explain, and contextualize Indigenous interactions with their culture and environment.

Conflicts of many kinds arise in diverse groups throughout the Africa continent, just like they do in any other human community. The reactions to these conflicts have been as diverse as the impacted groups. To foster peaceful cohabitation in society, there has been a discernible upward trend in recent years in the acknowledgement of the value of indigenous techniques to resolve conflicts. In every human community, various kinds of conflict manifest including interpersonal conflict, structural conflict, and relationship conflict (Coser, 1956)) gave a more comprehensive definition of conflict, suggesting that it is a fight for values or claims to status, power, and scarce resources in which the warring parties want not only to acquire the desired values but also to neutralize, harm, or eliminate their competitors. Quincy Wright (1990) defined conflict as opposition among social entities directed against one another. He distinguished competition and

defined it as opposition among social entities independently striving for something of which the resources are inadequate to satisfy all. Competitors may not be aware of one another, while they are parties to a conflict. Conflicts can turn violent, and in the worst circumstances, they can cause death and destruction. This does not imply that all conflicts will inevitably result in violence. Conflict is viewed as beneficial when parties engage in discourse to further their perceived interests or goals. There have been violent conflicts between the United States of America and the Soviet Union and their respective allies which have caused a lot of destruction to human lives and states and individual properties. Countries such as Cambodia, El Salvador, Haiti, Bosnia, and the Democratic Republic of Timor-Leste have experienced decades of deadly conflicts that have resulted in the loss of lives, destruction of property, refugee inflows, and insecurity.

Abdullahi (2009) and Anyanwu (2002) observed that the world has witnessed several wars and conflicts that led to the unnecessary destruction of lives and property, the crumbling of weak states, local and international insecurity, and a vicious cycle of underdevelopment, instability, and aggression. These include the two World Wars (1914-1918 and 1939-1945), the Korean War (1950-1953), Vietnam War (1959-1975), Iran Iraq War (1980-1988), the Gulf War (1996), the Kosovo conflict (1998-1999) and the Middle East conflicts. The conditions for conflict appear to have found a fertile ground in post-cold war Africa (Best, 2006). The continent of Africa has witnessed armed and violent conflicts that have undermined the attainment of development, security, and democratic consolidation. Africa is often perceived and described as the poorest and most conflict-prone region in the world. As a result of its continued instability, Africa's scarce resources are often channelled to respond to insecurity and

for conflict resolution activities. This detracts from providing attention to the provision of essential services (Aning & Lartey, 2010).

According to Reyes (2007), Africa has been a frequent victim of deadly conflicts, and these conflicts have delayed the continent's development undermine the standard of living of its citizens and left a deep scar in its collective memory. Conflicts in countries such as Angola, Mozambique, Liberia, Sierra Leone, Rwanda, the Democratic Republic of Congo, and La Cote d'Ivoire have caused the loss of millions of lives, the displacement of people, and the influx of refugees in neighbouring countries (Reyes, 2007).

The responses to these conflicts have been as varied as the communities affected. In contemporary times, there has been a noticeable upward trend in the recognition of the role of indigenous approaches to resolving high-tempo, mid-tempo, and low-tempo conflicts, all to promote pleasant coexistence in society. While the approaches to conflict resolution available within indigenous communities are not monolithic, underlying the approaches is the principle that peace is not only about the ending of hostilities or settling of a conflict, but more about restoring relationships (Malan, 1997; Komuhangi, 2006). This principle is rooted in the indigenous and traditional approaches to conflict prevention, resolution, and peacebuilding which have been excluded from dominant conflict resolution processes (Olowu, 2018). Traditional conflict resolution processes are part of a well-structured, time-proven social system geared towards reconciliation, maintenance, and improvement of social relationships. The methods, processes, and regulations are deeply rooted in the customs and traditions of the people of Africa. Western thinking has become so overwhelmingly predominant in today's world that it appears as the universal model, whereas other ways of thinking

are merely perceived as ‘the other’ of or different from, the Western approach (Volker, 2007).

Traditional processes are informal and thus, less intimidating. Those who use them are more at ease in a familiar environment. The role of chiefs, elders, family heads, and others is not only to resolve conflicts but also to anticipate and stop/or intercept conflicts. Group relationships and rights are as important as individual ones as the emphasis is on restoring relationships and reconciling groups (Choudree, 1999).

The colonization of Africa brought many changes to African traditional models of justice to the extent that resolving conflicts using indigenous systems has become a problem that needs to be researched (Ndiaye, 2012). Conflict resolution, according to Sanson and Bretherton (2007), is a collection of strategies that can be employed to satisfy the needs of all parties involved in a conflict, including those for security, identity, self-determination, and quality of life. Dereje (2010) described conflict resolution as the suppression of conflict that has already erupted through the search for a solution that would lower the levels of violence and prevent it from intensifying, either formally or using indigenous conflict resolution mechanisms. To restore the social status that was damaged by the dispute, it is necessary to employ this process for conflict resolution. Along with the concept, indigenous dispute resolution has also become swift and affordable (Fred, 2005). The creation and restoration of damaged relationships with God, the spirits, ancestors, family, and neighbours are part of the spiritual dimension of conflict resolution (Kealotswe & Mbiti, 1991). This is essential in repairing other interpersonal relationships. In this context, rituals are crucial to the process of reunification. They assist in connecting individuals to the past, current and foreseeable.

Indigenous approaches to conflict resolution have not been adequately addressed by academic research, despite the significance of the systems to prevent conflict and to strengthen social relationships. Sometimes they widely ignore or overlook the fact that empirical data from several cases of conflict transformation show the importance of indigenous mechanism practice (Julie, 2007).

African indigenous conflict resolution is complex incorporated into customary law and reflects norms and beliefs of the people. To resolve disputes, a council of elders, consisting of both men and women is used (Kariuki, 2015). In Rwanda, the Gacaca is used to settle disputes as family elders lead the procedure from grassy stools. The Tswana language is also used in Botswana to handle disputes by the customary court, which consists of the chief and paramount chief at the village and regional levels with their elders. Similar organizations exist in South Africa and Kenya (Mac Ginty 2014).

1.2 Statement of the Problem

The history of indigenous systems in solving disputes and peaceful coexistence in Ghana dates to the pre-colonial era when elders and community leaders met to resolve local conflicts and disputes using their own indigenous knowledge mechanisms (Mahama & Longi, 2013). According to Marsella (2005), Indigenous conflict resolution systems hold significant importance for various reasons, often rooted in the cultural and historical context of indigenous communities. In the view of Wahab (2018), these significances are deeply rooted in the cultural traditions and values of specific communities allowing for local control and ownership of the conflict resolution process. Battiste (2016) is also of the view that, Indigenous knowledge systems are repositories of knowledge and wisdom and helps preserve and transmit cultural practices, oral traditions, and customary laws from generation to the next.

Over the past years, the issue of indigenous conflicts resolution systems have been studied much and the focus has been on traditional conflict resolution, its nature, strengths and challenges. Awedoba (2009) and Boege (2006) explained traditional systems: usage in peace building. Bingpong and Buta (2013) focused on indigenous institutions used in resolving conflicts. Brock-Utne (2006) and Nwolise (2005) found some mechanisms for resolving traditional conflicts in their study. However, Boege (2006) noted that traditional social entities such as extended families, lineages, clans, ‘tribes’ religious brotherhoods and ethno linguistic groups become parties to conflicts, introducing their own agendas into the overall conflict setting. Therefore, the approaches to these conflicts will need traditional/indigenous methods in resolving them. According to Haftom (2011), a formal dispute resolution mechanism is not participatory, unlike other indigenous dispute resolution methods. The inaccessibility of courts to the rural poor dwellers exposes them to unbearable costs, particularly expenses for lawyers and transportation.

Evidently, literature from Hippolyt (2003), Brukum (2007), Awedoba (2009), Kangsangbata (2009), Kendie (2010), and Bukari et al. (2017), have mainly focused on the conflict actors, causes of conflicts, their effects on livelihood and have failed to address the common types of conflicts resolution systems used in resolving conflicts in some remote towns among ethnic groups across the central region of Ghana.

This study, therefore, through qualitative methodology seeks to examine the common types of conflicts in Mankoadze as it investigates the benefits of these conflicts to the community and the challenges associated with the use of indigenous conflicts resolution mechanisms in the town. This thesis aims at investigating the benefits of indigenous knowledge systems in conflict resolution and the associated challenges.

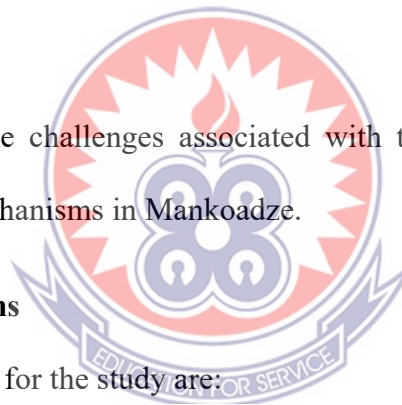
1.3 Purpose of the Study

This study seeks to investigate indigenous knowledge systems used in conflict resolution systems and in Mankoadze.

1.4 Objectives of the Study

The research objectives of the study are:

1. To Identify the common types of conflict in Mankoadze;
2. To Examine indigenous conflict resolution systems have been used in conflict resolution in Mankoadze;
3. To investigate the benefits of Indigenous Conflict Resolution Systems to the community;
4. To Examine the challenges associated with the use of Indigenous Conflict Resolution mechanisms in Mankoadze.



1.5 Research Questions

The research questions for the study are:

1. What are the common types of conflict in Mankoadze community?
2. How is indigenous knowledge used in conflict resolution in Mankoadze?
3. What are the benefits of Indigenous Conflict Resolution Systems in Mankoadze?
4. What are the challenges associated with the use of Indigenous Conflict Resolution systems in Mankoadze?

1.6 Significance of the Study

Many studies conducted in Ghana and West Africa on indigenous conflict management Bingpong and Buta (2013) Brock-Utne (2006), Nwolise (2005) Boege (2006) have focused on its nature, strengths, and challenges other also focus on its usage in peacebuilding. There seems to be a vacuum since no work has been done to establish how the people of Mankoadze uses it indigenous knowledge system in conflict management. This research is therefore intended to fill that gap. The study is significant primarily to the chiefs and the people of the Mankoadze Traditional Area. The research findings will help in developing an appropriate conflict resolution mechanism to resolve other conflicts in the country and elsewhere. In the area of methodology, the researcher used interviews and a pure qualitative research approach to give voice to how these indigenous systems of conflict management works. It will also serve as an accessible material for academic researchers, students, practitioners in conflict, peace, and development who will delve in to find more about the use of indigenous knowledge in conflict management. It will be beneficial to stakeholders and opinion leaders in developing strategies to manage any future conflicts. It will contribute to knowledge and serve as a reference to other academic and developmental minded researchers.

1.7 Delimitation of the Study

Delimitations are the characteristics selected by the researcher to define the boundaries of the study. They involve what to be included and those not to be included in the study (Dusick, 2011). The study was limited to Mankoadze in the Gomoa East District in the Central Region of Ghana. The study confined itself to indigenous knowledge systems in conflict management in Mankoadze only. The justification for selecting Mankoadze that, Mankoadze is a compelling choice for a study on indigenous conflict resolution systems in Ghana for several reasons. Thus Mankadze, as a traditional community, has

a deep-rooted cultural heritage that often includes unique and effective conflict resolution mechanisms. These mechanisms have been passed down through generations, reflecting the community's values, norms, and experiences. Indigenous conflict resolution systems are typically community-based, relying on local knowledge, customs, and social structures. Mankadze, being a relatively small community, is more likely to maintain a strong sense of community and a reliance on traditional practices. However, By studying and documenting Mankadze's indigenous conflict resolution system, researchers can contribute to the preservation of this valuable cultural heritage. This can help ensure that these traditions continue to be passed down to future generations. Lastly, Mankadze's rich cultural heritage, community-based approach, relevance to contemporary issues, and potential for preserving cultural heritage make it an excellent choice for a study on indigenous conflict resolution systems in Ghana.

1.8 Organization of the Study

The research was divided into five sections. The study's introduction is covered in the first chapter. It addressed the study's background, the problem statement, the purpose of the study, the study's significance and delimitations. Chapter two deals with review of literature related to the study. It discussed related materials in respect of the meaning of indigenous knowledge systems, types of conflicts, causes of conflict, the system theory, and Indigenous Conflict Resolution mechanisms. Chapter three is devoted into the methodology of the study. It describes the research philosophical underpinnings, research design, research setting, population of the study, sample and sampling technique used, the instruments for data collection and data collection procedure. The chapter closes with chapter data analysis plan. Chapter four includes research results and discussion and is devoted to a discussion of findings of the study. Chapter five

presents the summary, conclusions, recommendations, and suggestions for further research.



CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter reviews the relevant research on the topic under study. It specifically looks at theories, concepts, and opinions from professionals in the field of conflict and conflict management. It attempts to contextualize how the Mankoadze people employ their indigenous knowledge systems in conflict management.

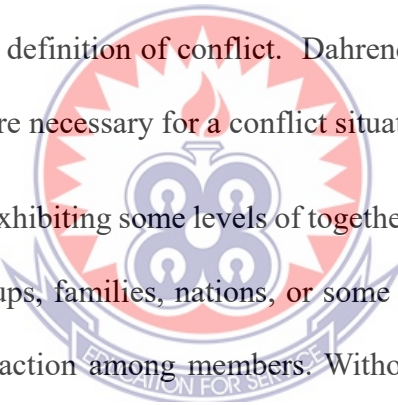
2.2 Conflict

Conflict is an integral part of life. It is inevitable because teams are made up of people and no two people are alike (Lewicki, 2016). When people come together, they bring with them diverse ways of seeing things. When these differences show up, people can feel threatened, and conflict emerges. Interestingly, these same differences can bring excitement and creativity, as well as stress and frustration. Conflict is a struggle for values or claims to status, authority, and limited resources where the goals of the contending parties include gaining desired values as well as neutralizing, hurting, or destroying their opponents (Coser, 1956). Conflict may become violent and in extreme cases, lead to destruction and bloodshed. This does not necessarily mean that all conflicts are bound to lead to violence. Conflict is regarded as productive when parties employ discussion to resolve their differences to further their alleged interests or goals. The study of conflict in Africa has not always been mindful of the need to consider the interaction of local and international factors in the evolution of conflicts between and within African Nations. Over manifestations of conflict are seldom unremitting, even in relations between rival cultures (Robert, 1981).

Conflict is a particular relationship between states or rival factions within a state which implies subjective hostilities or tension manifested in subversive economic or

military hostilities (Quincy, 1971). Position on conflict was that there is nothing wrong with conflict, it is a critical mechanism by which goals and aspirations of individuals and groups are articulated; it is a channel for a definition of creative solutions to human problems and a means of creative solution to human problems and development of a collective identity (Albert, 2001, p.3)

Gunn (2002) conceptualised conflict as any inescapable part of human nature involving a misunderstanding or disagreement that causes a problem or struggle to achieve goals between people, groups, or nations. Darling and Walker (2001) consider conflict as a situation in which two or more individuals operating within a unit appear to be incompatible. The above conceptualizations are a clear indication that there is no consensus on a specific definition of conflict. Dahrendorf (1989), however identifies four conditions which are necessary for a conflict situation to occur. These are:

- 
- (a) A set of individuals exhibiting some levels of togetherness in an organization. These could be voluntary groups, families, nations, or some other collection of individuals.
 - (b) Some level of interaction among members. Without contact and communication there can be no conflict. The contact may merely be propaganda about other people, culture, or group since it need not be personal.
 - (c) Different levels of positions to be occupied by group members, implying a hierarchy of relationship. All individuals cannot occupy the same position at the same time.
 - (d) the presence of scarcity of needed resources and a general dissatisfaction among members about how these resources are being distributed. Conflict thus could be described as an act of disagreeing implying that in any conflict situation people or parties think and feel differently from each other.

According to Mitchell (1988), conflict has three inter-related components namely: conflict situation, conflict behaviour and conflict attitude. This is illustrated in Figure 1.

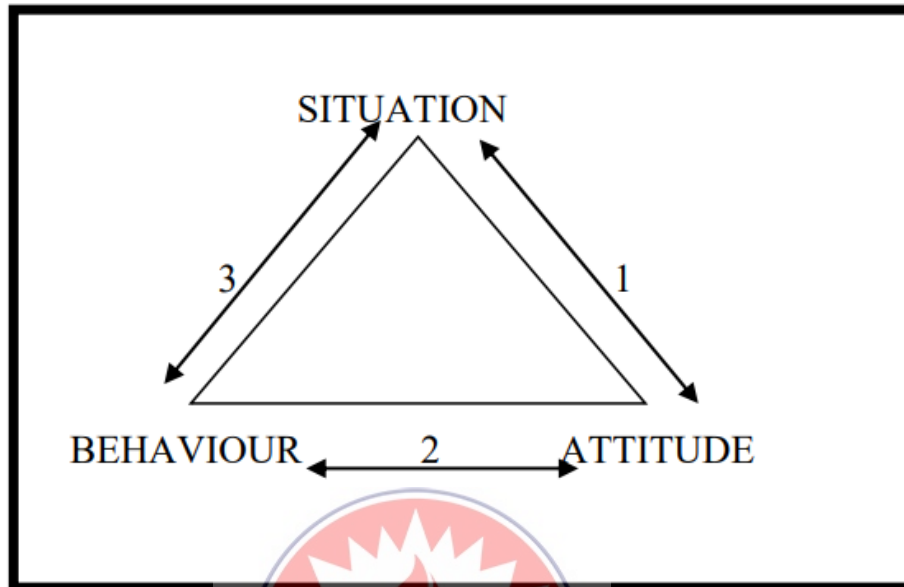


Figure 1: Mitchell's Conflict Model. Source: Chris Mitchell (1988)

Mitchell argues that conflict situation is about the incompatible goals of parties and mostly the realisation by the parties that they are deprived of achieving such goals, they become frustrated hence the tendency of generating conflict. Mitchell again argues that conflict attitude has to do with the perceptions of parties. When parties perceive that they are being denied of what is due them, a negative attitude of, for instance, frustration or competition is reinforced. Conflict behaviour is the specific actions of parties directed against other parties, to stop them from achieving their goals. Thus, the attitudes of conflict parties translate into their behaviour, and these cause the conflict. If these attitudes are negative the accompanying behaviour will be negative leading to a possible confrontational conflict situation. All these three reinforce each other and cause conflict. Mitchell's conflict model was created for political and military conflicts

but is also applicable to the changes in perception of conflicts that communities have experienced. However, Mitchell's model depicted in figure 1 is complicated by the fact that conflicts often occur in mixed-motive relationships where the parties involved, both have cooperative and competitive goals. According to Tjosvold and Leung (1998), Mitchell's model seems to have neglected this pluralistic or multifaceted dimension to the relationship. The competitive element creates conflict, and the cooperative element creates incentives to negotiate an agreement Walton and McKersie, (1965). Conflicts tend to occur even when the involved parties have highly compatible goals (Deutsch, 1973). This can be explained by including frustration, obstruction, and interference in the definition.

Wallenstein (2002) defined conflict as a situation in which two or more parties strive to acquire the same scarce resources at the same time. Scholars generally agree that there is the needs to be more than one party to have a conflict, and that time factor is important. Wallenstein (2002, p.17) has pointed out that resources are not only economic in nature, and that the terminology might miss conflicts involving economic orientation, human security, environment, historical issues, etc. A conflict is, moreover, in many cases based on perceptions, rather than on attitudes or behaviour as it has generally been defined. When discussing the concept of conflict, perception should be included as a central concept since the conflict and the opponent's intentions often are defined according to subjective perceptions. There could be an abundance of space for agreement in a conflict, but if the parties perceive the conflict as being impossible to resolve or the opponent to be untrustworthy this might not help in managing the conflict (Swanström & Weissmann, 2005). Thus, conflict in this work is conceived as situation where two or more parties clash over a set of incompatible demands interact and identity leading to strained relationship.

2.3 Types of Conflict

Conflicts could happen within an organization or between people or any group of individuals. They are unavoidable due to the interdependence of humans as well as the impossibility of simultaneously satisfying everyone's demands and desires. Kreitner and Kinicki (2001) probed the nature and organizational implications of four basic types of conflict as; personality conflict, value conflict, intergroup conflict, and cross-cultural conflict.

2.3.1 Personality Conflict

A person's personality is the collection of consistent traits and qualities that make her or her an original individual. According to Gardenswart and Rowe (1994), every person has his or her own style of social interaction. They continued by saying that our personality, or what other people could refer to as our style, "depends in part on whether we are perceived as charming, irritating, fascinating, nondescript, and approachable or intimidating. Kreitner and Kinicki (2001) defined personality conflict as interpersonal opposition based on personal dislike and or disagreement. With the many possible combinations of personality traits, it seems clear why personality conflicts are inevitable. They serve as a breeding place for aggression and violence in institutions. Workplace incivility is the seeds of personality conflict. Quite like physical pain, acute personality conflicts often begin with insignificant discomfort.

In sum personality conflicts occur when two (or more) people find themselves in disagreement, not over a particular issue or incident, but due to a fundamental incompatibility in their personalities, their approaches to things, or their lifestyle.

2.3.2 Value Conflict

According to Rokeach (1973), a value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence. Rokeach noted that an individual's value system is "an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance" (p.5). People in their early teens can set their values well for a lifelong behaviour pattern. One's value, however, can be reshaped during adulthood by life-altering events like marriage failure, death of a loved one, surviving a serious ailment, and raising a family. There are value-related studies by Schwartz and Bilsky (1990), (Martinsons and Martinsons (1996), Maio and Olson, (1998) Meglino and Ravlin (1998), King and Napa (1998). These studies support Rokeach's contention that differing value systems go a long way towards explaining individual differences in behaviour. They contended that value-behaviour connections have been documented for a wide variety of behaviours, ranging from weight loss to shopping selections, to political party affiliation, to religious involvement and choice of college major. Value conflict, according to Kreitner and Kinicki (2004) could erupt when opposition is based on interpersonal differences in instrumental and terminal values.

Value conflicts are about the way things ought to be, not the way they are now. The parties are operating under completely different assumptions and using different vocabulary, focused on concepts that may appear irrelevant to one another. According to Rokeach (1973), instrumental values are alternative behaviours or means by which one could achieve desired ends. Examples are ambition, honesty, interdependence, love, and obedience. Terminal values on the other hand are personally preferred end-states, such as, accomplishment, happiness, pleasure, salvation, and wisdom. Kreitner and

Kinicki (2001) attested to three kinds of value conflict: intrapersonal value conflict, interpersonal value conflict, and individual- organization value conflict. This is to say that sources of conflict vary respectively from inside the person, between people, and between the person and the organization.

2.3.3 Intrapersonal Value Conflict

Intrapersonal Value Conflict involves internal priorities. According to Kreitner and Kinicki (2001), inner conflict and resultant stress typically and experienced when highly ranked instrumental and terminal values pull the individual in different directions. An example is when one values being ambitious (instrumental value) and ending up happy (terminal value). Schnake (1987) on the other hand, said intrapersonal conflict occurs within an individual. He illustrated with a supervisor who might give an order to an employee to do something that the employee considers to be morally wrong. The employee is faced with conflict between wanting to do as the supervisor says, and doing something he or she believes to be wrong. Such conflict occurs because of goal conflict. Goal conflict, according to Schnake (1987 p.257), results when “an individual wants to accomplish two or more mutually exclusive goals, meaning that nature of these goals is such that to achieve one of them is to preclude the achievement of others”. Goal conflict could equally arise in the opposite situation. Both may be unpleasant, but a choice must be made. Nevertheless, intrapersonal conflict is the part of human life, at all points humans face intrapersonal conflicts between should and wants. Conflict arises when any kind of decision needs to be taken, be it important or unimportant. Simple decisions like buying a car or complex decisions like marriage or money. Every time a decision needs to be taken, should and want weigh on us, based on which we take decision.

According to Kreitner and Kinicki (2001), interpersonal value conflict parallels personality conflict. Just as people have unique styles that may or may not interlock, they equally welcome unique combinations of instrumental and terminal values that inevitably spark disagreement. According to Wright and Noe (1996), interpersonal conflict is between two or more individuals who hold positions at diverse levels within the organisational system with differing values, goals or needs. Interpersonal conflicts involve what are commonly called “personally clashes,” that is when one person’s style of behaviour continually irritates the other persons. This conflict may arise because of personality differences, competition over resources, differences in basic beliefs and values, or incompatible goals. This is buttressed by Schnake’s (1987) assertion that the differences in the goals that individuals want to accomplish sometimes create a source of conflict. This means when individuals in an organisation have incompatible goals, the probability for conflict is high. Schnake (1987) identifies three basic types of intrapersonal conflict namely, approach, avoidance, and approach-avoidance. Approach-approach conflict is when an individual is faced with a choice between two or more mutually exclusive alternatives, all of which are desirable. Upon graduation from the library school for example, one may be faced with a decision between two extremely attractive jobs. One of the jobs may offer a higher salary while the other promises to be more challenging and interesting. One may be attracted to both jobs but cannot, obviously, accept both and is battled with a matter of choice. Avoidance-avoidance conflict results when an individual is faced with choosing between two or more undesirable alternatives. Employees are quite often faced with either performing an undesirable activity or facing some form of punishment. Neither of the two is desirable, yet one must be chosen. For instance, a staff could be asked to accept a transfer from a more lucrative section of the library to an area which is identified to be

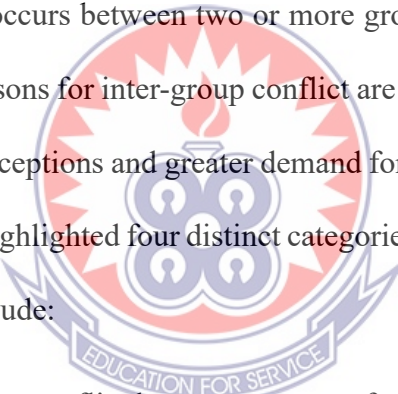
less lucrative or have his or her employment terminated. Approach-avoidance conflict: results when an individual is faced with single alternative, which has both desirable and undesirable effects. For example, you may be offered a new job with splendid accommodation at a time when accommodation is desperately needed. However, this new job may also require that you report to work at 7:00 am; an aspect of the job you may not enjoy.

According to Wright and Noe (1996), parents routinely experience this type of conflict between their dual roles as parents, and employees. Finally, the approach-avoidance conflict is also a choice among set of options that have good or bad outcomes. Stoner (1978) pointed out that more often, such conflicts are role-related pressures, such as between superiors and subordinates, or from the way colleagues personalise conflict between groups. If members fail to overlook one's weakness and recognise his strengths, such a relationship can degenerate into distrust and active dislike. Schnake saw age, as an example of a constant source of interpersonal conflict. He explains further that people who differ widely in age very often entertain equally dissimilar beliefs and values. Such differences are what tend to create suspicion or lack of trust among younger and older people.

Schnakes (1987) intimated that intra group conflict occurs within groups. It takes place among members of a single work group and most of the group members are likely to be affected by this type of conflict. It is one that is most likely to affect the performance of the group and the extent to which members cooperate with one another. Guetzkow and Gyr (1954), identified two forms of intra group conflict. These are substantive conflict and affective conflict. Substantive conflict refers to conflict over the content of objectives or the tasks. Disagreement about what should be set as a group's goal or about the way the task is to be performed could be considered substantive conflict. This

type of intra group conflict is sometimes easier to resolve since it is concerned with more objective issues. Affective conflict, on the other hand, refers to conflict resulting primarily from personality clashes or issues unrelated to the group's tasks. It however creates a more difficult stage to resolve conflict since it centres on more subjective and emotional issue. Barker and et al (2001) prefer to term it "procedural conflict" because it is most likely to affect the performance of the group and the degree to which members cooperate with one another especially during meeting proceedings.

Shani and Lau, (2000) refer to intergroup conflict as clashes and opposition between two teams or groups in an organisation. Wright and Noe (1996) indicated that it is a type of conflict which occurs between two or more groups with differences in values, goals, or needs. The reasons for inter-group conflict are interdependence, differences in goals, differences in perceptions and greater demand for specialists. Hellriegel, Slocum and Woodman (1998) highlighted four distinct categories of inter group conflicts within organisations. They include:

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- i. Vertical conflict – conflict between groups of employees at various levels. For instance, conflict between senior and junior staff, and between senior staff and senior members of library.
 - ii. Horizontal conflict - conflict between groups of employees at the same level. For instance, between junior and junior staff, senior and senior staff and among senior members.
 - iii. Line-staff control – conflict between support teams and teams responsible for creating services.
 - iv. Diversity based conflict -conflict between groups due to the nature of diversity such as age, gender, race, religion, and ethnicity.

Shani and Lau (2000) intimated that inter group conflict can be better understood by first considering conflict within the individual. In the socialization process, individuals learn the conforming behaviours of society at the expense of freely satisfying their own drives and desires. This process can spark off internal conflicts that could easily be directed against other people. The second aspect of socialization process where the individual develops a self-identity, which can be thought of as an integration of all the groups he or she has been a member of and has admired.

2.4 Causes of conflict

The causes of conflict between individuals and a group of individuals could be many. Some of the sources of conflict include limited resources, role ambiguity, communication. obstacles, goals incompatibility, economic cause, private interest or motivation, political corruption, ethnicity, power, the mechanisms to solve conflict, social cohesion, local factors, and peace building triangle (Stoner, 1978; Schnake 1987; Kreitner, 1998). Conflict may stem from a variety of causes and understanding them is the first step in dealing with it effectively.

2.4.1 Limited Resources

One of the most common and enduring causes of conflict is competition among groups for limited resources (Schnake, 1987, Horowitz & Bordens, 1995). Competition involves two or more groups striving for the same goal. During competition, often, the attainment of a goal by one group means the frustration of the other group's goals. Out of the dangerous mix of fulfilment of one group's goals at the expense of the other group comes intensified hostility and conflict. Stoner (1978) also pointed out that the potential for conflict exists because the vital resources are limited. If every unit in a community had access to unlimited amount of resources, then the problem of how to

share these resources would hardly arise. These resources must be shared and that, the likelihood of some groups getting less than they want or need is high. Lack of co-operation can result as groups fight for the greatest possible share of available resources.

2.4.2 Role Ambiguity

Schnake (1987) referred to role ambiguity as the extent to which individuals and groups within an organization understand what is expected of them. They may not have clear understanding of their responsibility or of the constraints upon them. He reiterates that role ambiguity can produce conflicts between groups or individuals because both may want to assume responsibility for the same thing or because they may both want to avoid it. Kreitner (1998) termed it ambiguous or overlapping authority. The author explained it as unclear job boundaries which often create competition for resources and control. Stoner (1978) also view it as ambiguously defined work responsibilities and unclear goals. One unit head for example may try to expand the role of his or her subunit. Such an expansion will invariably cause a defensive resistance from the other units involved. If members of diverse groups know little about each other's job, they may unwittingly make unreasonable demands on each other, thereby triggering conflict. Pierre and Peppers (1976) wrote that role sources are those that arise out of the varying perceptions of people about the expected behaviours of themselves and others. They pointed out that most of these stems from the status and position levels of people within an organization. According to Nnadi (1997), unclear job description and roles tend to become a problem because group members are unsure of what their job responsibilities are.

2.4.3 Communication Obstacles

Schnake (1987) saw the absence of frequent communication between groups or individuals representing different structural levels as a factor which produces conflict. The writer stated further that when individuals or groups lack information about other individuals or groups, misconception, and distrust, typically become precursors of conflict. Kreitner (1998) supported this view by arguing that because communication is a complex process beset by many barriers, these barriers often provoke conflict and went on to state that it is easy to understand another person or group of people if two-way communication is hampered in some way. This makes the battle for clear communication never to end. Stoner (1978) saw communication break downs as a common cause of inter group conflict, and cited how the same phrase may have different meanings to diverse groups thereby creating conflict. Undefined use of that phrase may lead to harmful misunderstandings. The absence of frequent communication between groups or individuals representing different structural levels or groups was referred to as communication obstacles by Schnake (1987). It has been pointed out that, when individuals or group lack information about other individuals or groups, there develops misconceptions and distrust. This means that actions and motives of other groups become suspicious, and this may distort communication.

2.4.4 Goals incompatibility

According to McShane and Glinow (2004), goals incompatibility occurs when people or work units have goals that interfere with each other. Financial rewards for goal accomplishment further entrench the perceived conflict because employees are more motivated to pursue their own goals. Wright and Noe (1996) observed that in some cases, conflict occurs because the unites, social groups within the community fails to

set goals and reward groups in ways that encourage cooperation. Where each unit's goal of improving its productivity eclipses the goal of cooperating to meet the community's needs, the potential for conflict increases. Goal differences also cause intergroup conflicts when groups must compete for scarce resources.

2.4.5 Economic cause

One of the basic and long-term causes of conflict has been the shattering of economic achievement. The combination of many things like debt, poor flows of capital towards a given nation from abroad and inefficient aid for different programmes often leads to conflict (Adeleye, 2012). According to Frances (2002), four economic suggestions propagated to explain conflict based on factors related to collection or group inspiration, private interest, failure of the theory of social contract, and degraded environment.

2.4.6 Cultural and Belief Systems in Conflict

Cultural and belief systems play a significant role in shaping conflict dynamics. Different communities often possess distinct cultural frameworks that dictate their perceptions of justice, conflict resolution, and resource management (Morris, 2023). In the context of Mankoadze, local belief systems may influence the ways in which conflicts are understood and addressed. Traditional norms often clash with modern legal frameworks, creating a complex landscape for conflict resolution (Agyeman, 2019). Understanding these cultural underpinnings is essential for developing effective conflict resolution strategies that resonate with local communities.

2.4.7 Chieftaincy Conflict

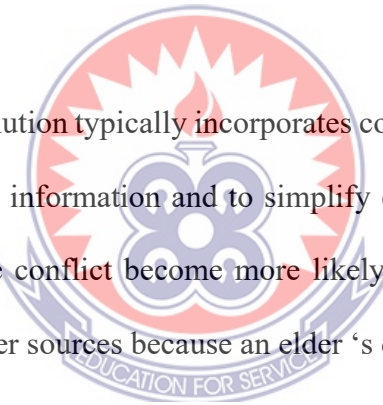
Chieftaincy conflicts are prevalent in Ghana, often linked to disputes over traditional authority and land ownership (Kwadzo, 2022). These conflicts can destabilize

communities and hinder development, as competing factions may mobilize ethnic identities to strengthen their claims (Amenumey, 2021). The role of chieftaincy in conflict resolution is critical, as traditional leaders often serve as mediators. However, their authority can be challenged by political dynamics and competing claims, complicating the resolution process (Kwame, 2023). The interplay of ethnicity, cultural beliefs, and chieftaincy conflicts underscores the importance of indigenous knowledge systems in conflict resolution in Mankoadze. Indigenous approaches often incorporate local values, beliefs, and practices that are more accepted by the community than formal legal mechanisms (Baffoe, 2022). These systems can facilitate dialogue and reconciliation, leveraging cultural heritage to resolve disputes. For instance, traditional conflict resolution practices, such as community gatherings led by chiefs, can provide a platform for addressing grievances in ways that are culturally appropriate and effective (Owusu, 2023).

2.5 Indigenous Conflict Resolution Systems

According to Pkalya, Adan and Masinde (2004), traditional social entities such as chiefs, elders of the community, extended families, lineages, clans, tribes, religious brotherhood, local institutions, and ethno- linguistic groups remain important in the resolution process of conflicts. Volker and Boege (2007) defined the term indigenous as a practice that have developed separately in the context of traditional societal structures in particular place and have been practiced in that context over a substantial period. Indigenous conflict resolution means local communities settle disputes in the absence of state or formal justice system. It depends on a common cultural and ethical code that produces binding rules on its members (Barfield 2004). Communities use this system to resolve disputes, evaluate actions for admire or blame, and to impose sanctions against violators of locally accepted norms and values. Addressing the deep-

rooted structural causes of violent conflict in a comprehensive manner is the key approach to peace construction (UN, 2010). If people live in the form of group or society, there are conflicts arising from differences of interests, prejudice, needs and ambitions. Therefore, indigenous conflict resolution approach adopted to prevent or resolve such difference of interests determines its resolution. In other words, when a conflict happens, the crucial point should be the effective adoption of the necessary principle of the resolution. Indigenous mechanisms are grass root approaches to solve conflicts by the society. The most essential elements involving in this mechanism include the tradition of forgiveness, respect for elders because of their symbolic authority to enforce decisions and transfer of resource as compensation (Zartman, 2000).



Indigenous conflict resolution typically incorporates consensus-building based on open discussions to exchange information and to simplify concerns. Individuals or groups who are involved to the conflict become more likely to accept guidance from these mediators than from other sources because an elder 's decision does not entail any loss of face and the decision also highly supported by the society (USAID, 2005). Indigenous conflict resolution mechanisms use local actors and traditional community-based judicial and legal decision-making mechanisms to manage and resolve conflicts among individuals and within or between societies. Indigenous conflict resolution system implies that local instruments that aim to resolve conflicts without resorting to state-run judicial systems, police, or other external structures. Local or indigenous conflict resolution mechanisms can lead to ad hoc practical agreements which keep broader societal relations constructive, creating conducive environments where nomads be able to graze together, peoples whether in rural or urban area live together, and

individuals who are involved in trade activity can deal together even if military men remain un-reconciled (Lowry, 1995).

The indigenous method for resolving disputes fosters the future relationship between parties to a dispute. The re-establishment of social relationships or the coming together of society in general and disputing parties in particular requires the use of this conflict resolution technique. As there are several societies and communities, each with its own history, culture, and traditions, there are a wide variety of indigenous techniques to resolving conflicts. Scholarly study and political activity have not up until now effectively addressed indigenous methods of conflict settlement (Maloney, 2013).

Family relationships and community networking are regularly upheld, preserved, and strengthened throughout Africa. Priority is given to mend the connections when there is a disagreement between the parties. The restoration of justice, righting wrongs, and mending of damaged or broken relationships are the immediate goals of such conflict resolution. Another goal is to guarantee that all parties are fully reintegrated into their societies and that a cooperative attitude is adopted.

2.5.1 Traditional Institutions and dispute management

Traditional institutions fall under informal institutions and have various types and levels, thus leaders and traditions. The leaders include such instruments of political organization and socialization such as chiefs, clan leaders, kings, clan or chief assemblies, accountability structures, and systems of dispensing justice. The traditions also encompass a society's whole belief system. Every tradition worldwide is closely knitted by some sort of rules and regulations governing the people. Traditional institutions refer to the leadership structures within the community (chiefs, queen mothers, tindanas the traditional land-owners elders, clan heads, etc) and their

functional roles which ensure that the norms and values of the community are respected. It also includes practices such as the rituals and rites of the people, the funerals, the dowry system, festivals, and the shrines or places of worship of the people.

The phrase "traditional institutions" also refers to "all those forms of social and political authority which have their historical origin in the pre-colonial states and societies, and which were incorporated by British colonial rule into what is now Ghana" (Crook, 2005, p.11). Although indigenous in origin, the term has changed in many ways during the colonial and post-colonial periods, Traditional institutions are living institutions, not museum pieces. In Northern Ghana among the urune people, the Tindanas and (Magazias) all form part of traditional authority who work hand in hand with the chief for effective governance even though their roles are different. Traditional institutions therefore are those institutions whose actions, roles, participants, and results are accepted by a community as concordant with tradition. These institutions derive their legitimacy from tradition (Guri, 2003).

Traditional institutions exist to enhance peaceful co-existence in the community. The guiding principles for their operations lie in the cultural norms of the people. Remarking on traditional institutions, Kidane (2000) states that, one common feature of this institution is the consensual nature of decision- making, settlement of differences and in such a consensual system of decision making involves narrowing differences through negotiations rather than through adversarial procedures that produce winners and losers, Traditional norms and values are part and parcel of traditional institutions. They include the belief in consensus, dialogue, inclusion, reciprocity, fairness, and trust (Guri, 2003). These norms and values create a platform for peaceful co-existence among community members. It should be noted that, chaos, anarchy and violence are some characteristics of any society without a form of rules governing the behaviour of

its people. These rules often facilitate cooperation in local self-help initiatives. Traditions are therefore said to be customs or beliefs, norms and values that are long established action or pattern of behaviour in a community or a group of people, often one that has been handed down from generation to generation. Tradition is said to be "any cultural product that was created or pursued, in whole or in part, by past generations and that, having been accepted and preserved, in whole or in part, by successive generations and has been maintained to the present (Gyekye, 2008). For any tradition, two key characteristics should be considered. Thus, it must have a cultural basis and should have been handed over from one generation to another. In view of the above, it is clear that, traditional institutions live to ensure that, the rules governing society are adhered to thereby preventing misunderstandings in society. Any violation of these rules has its own consequences.

2.6 Overview of traditional leadership and conflict

For an orderly society where people will have to either state their grievances, suggestions or otherwise, to higher authorities, there is the need for head. A leader is described as one who is either elected by a group of people or appointed by a higher authority to lead. Leadership exists in government and non-government institutions including traditional institutions. Traditional leadership means the customary institutions or structures, or customary systems or procedures of governance, recognized, utilized, or practiced by traditional communities. A traditional leader means any person who, in terms of customary law of the traditional community concerned, holds a traditional leadership position, and is recognized by members of the community.

Akrong (2006) asserts that traditional leadership is based on clan social organization which links the highest lineage to clan political leadership. The concept of leadership in traditional society is based on the idea that leaders are bearers and custodians of

sacred tradition that gives them the authority and legitimacy to rule. Leadership which resides in the spiritual dimension is the source from which leadership derives its authority, legitimacy, functions and roles. According to Bonye and Millar (2004), the authority of the leader in traditional society is based on the idea that the leader mediates between the community and the divine, and indeed leadership is legitimized by its relationship with the spiritual realm. This includes conflict resolution and settlement of disputes among community members.

In the past, leadership was based on a set of well-articulated norms and mechanisms. The diverse functions were exercised with specific functionaries whose role was respected by ancient custom. Sometimes these were elders or communal groups or judicial institutions or state or drummers, each entity performed its assigned role in accordance with customary law. Leadership today is seen as amalgamated values of tradition and modernity. The norms and mechanisms in areas where they still exist are frail and in other places, globalization has overshadowed the norms and mechanisms, Millar (2003) indicates that, most traditional communities have a variety of traditional leaders, specialist and spirit mediums, who play important roles in village life. These leaders may differ by name according to the community.

Disputes in the traditional set up are managed by each of the above depending on the gravity of the dispute, In the Gurune speaking communities, minor disagreements are handled by the family heads Lund, (2006) but when the case involves voornen, the most elderly women in the family settle it (Bonye and Miilar, 2004). There are some misunderstandings that go beyond the head of the family to the clan head when there is no amicable solution at the family head level, it then goes to the chief who is the final arbiter. In cases that involve theft, the earth priest (tindana) settles the matter (Rattray, 1969). He invokes the earth god and asks for intervention on the issue, since the earth

god is the custodian of all things on the earth (land) he should distinguish between the truth and lies. It is therefore believed among the Gurunsi that, the liar will lose his life within a few days.

According to House et al (2004) In Yukl (2006), "leadership is the ability of an individual to influence, motivate, and enable others to contribute towards the effectiveness of the organization". Another definition by Rauch and Behling (2002) states that, leadership is the process of influencing the activities of an organized group towards goal achievement. The fundamental issue underlining the views in the above definitions is the fact that a leader is one who affects and encourages members of the entire group that he leads with the aim of attaining a set goal for the group. There are therefore different types of leaders who use different styles to lead people. Depending on each person's background, leadership styles differ. Loiseau (2005) enumerates leadership styles to include the autocratic, democratic, laissez faire, charismatic and bureaucratic leaders among others. For this research, the bureaucratic, democratic and laissez faire styles will be adopted and explained. The bureaucratic leader is one who believes and follows laid down structured procedures of the organization or group, this type of leader has no space to explore new ideas or ways to unite people. The democratic leader on the contrary is a listening leader, The general views of the whole group are considered and studied but the leader takes full responsibility of decisions made. In the laissez faire leadership style, the leader mostly lacks supervision skills. There is therefore no control over issues.

In all the leadership styles mentioned above, traditional leaders may fall in one of them. Leadership among the Akan and the Gurune people is male dominant; even though there are female leaders. The roles of the female leaders mostly are geared towards ensuring peace at the household level while that of the men include not only the

household but the family and the community at large. These roles manifest in conflict situations where most women prefer men handling misunderstandings to their fellow women. The post-colonial state perceived the traditional authorities as collaborating with the colonial oppressor and for that and other reasons, not to be given any major role in the new nation state. This has given rise to the relegation of traditional authorities to the status of mere custodians of the traditions and customs of their subjects. The 1992 Constitution categorically bars them from engaging active party politics (Republic of Ghana, Constitution 1992). Between 1982 and 1992 the powers and space available to traditional institutions eroded further, with the creation of People's Defence Committees under the government's decentralization programme (Millar and Bonye, 2004).

2.7 Traditional institutions/leadership and dispute prevention

The term 'Traditional Authorities' in this research is referred to the leadership structures of indigenous people. These include the chief, tindana, clan heads, family heads, sectional heads, women leaders (magazia) soothsayers, rainmakers, and other leaders in the community.



2.7.1 The chief

Arhin (1985) asserts that, a chief is "a person elected in accordance with customary usage and recognition by the government to wield authority and perform functions derived from tradition or assigned by the central government within specified areas". According to Ghana's constitutional provision, a chief is "a person who hailing from 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" (Constitution of Ghana 1992, Article 277).

In defining the roles of the chief among the Gurune people Longi (2010) wrote that indicated that, the chief has an oversight responsibility of settling disputes, supervising developments and the collection of levies and taxes on behalf of the Government. It should be noted that in most of the people in the. Upper East Region including the Gurune speaking areas, women chiefs were and are still absent. However, the first wife of the chief in some cases acted as the *magazia*. The *tindana* on the other hand, oversee all land matters, acting as the spiritual head of the people. The linking the community members with their ancestors. The colonial and post-independence eras had profound impact on traditional institutions particular chieftaincy. The colonial system ostensibly enhanced chieftaincy through the system of indirect rule particularly in Ghana. The chief was and is still regarded as the political leader who plays the functions of legislation, executive, judiciary and spiritual.

In communities where traditional values are still respected and upheld, any stranger coming into the community must first report his presence and consequently his intentions to the chief before any other thing can be done. Chieftaincy remains an important institution of traditional governance in Ghana. The principal actors in this institution are vested with both traditional and political powers of which they use to administer their duties and bring sanity in their communities (Odotei and Awedoba, (2006). The judicial function of the chief cannot be undermined as he passes judgment in cases of arbitration which is closer to the people and faster than the formal judicial institutions, when there is conflict (Menchu, 2007).

In Ghana, chiefs who meddle themselves in politics end up dividing community members. Those who oppose the political stand of the chief may not agree with him in other areas. According to Bluwey (2001), chiefly power as a political power or the right of traditional rulers to make and enforce decision in their own right is clearly outside

the framework of the 1992 constitution", This means that, the role of the chief is limited and decisions regarding developments are taken in consultation with other secular functionaries such as the unit committees and town and district assembly. The political inclination of chiefs also affects conflicts. This comes to play where the chief takes sides especially favouring his party members.

The "Policy Brief" journal by the Centre for Indigenous Knowledge and Organizational Development (COMPAS, 2001) stated that whereas chiefs, feel they have the mandate to control land and other natural resources in their traditional areas, some District Assemblies (DA) as political wings compete with them over these resources and this is a potential source of conflict, Another instance is conflict over the taxes that accrue from the markets in the various traditional areas where the DA appropriate the resources without reference to the development needs of the area. Observation in some communities indicated that the traditional chiefs and elders consulted their communities to nominate candidates whom they presented as their choice for the elections. They had their own criteria for selecting a candidate which was based on performance, personality and contribution towards the community's development.

2.8 Indigenous approaches to conflict resolution among some selected ethnic groups in Africa

In traditional African societies, enforcing laws was the responsibility of the courts, traditional police, and law enforcement officials. People in disagreement frequently turn to neighbourhood mediators and elders for help because they can be trusted to settle disputes quickly in their own tongue and according to accepted norms.

2.8.1 Yoruba in Nigeria

Indigenous law among the Yoruba peoples primarily originates from customs and traditions. Literacy was fundamentally linked to verbal creativity and memory as much as the written word. Although the Yoruba legal traditions were mostly oral in nature, they were preserved and survived through performance to make them vivid and understandable. The Yoruba people relied on the wisdom and traditional knowledge of their ancestors, who were always dramatized, for their sources of adjudication because the traditional culture provided an environment favourable for lasting performance. Olaoba (2001) affirmed that in traditional societies, the elders (old age or seniority) are the driving force behind order or decorum. The Yoruba people's culture is a powerful source of knowledge and wisdom (Olaoba, 2001). In the past, cases of fighting between teenagers or young people were given an impromptu resolution by the bystanders, who typically secured the restoration of peace and harmony. In Africa, there are various stages or levels of conflict resolution, including interpersonal or family conflict resolution, extended family conflict resolution, and village or town conflict settlement (chief in council). The political subdivisions of the community are represented by these tiers. A Bale oversees the smallest unit, known as Idile (Nuclear family). The next group is the Ebi, an extended family led by Mogaji, who is typically the most important or oldest member of the Ebi. All individuals with blood relations are extended relatives. The last layer of the units is the quarter, which is led by a Baale (the chief-of-ward/quarter, while the head of household, which includes the man's personal family of wife or wives and children) (Albert et al., 1995).

Bale has handled cases involving street fights involving his kids, foster kids, or dependents as well as disputes between co-wives, siblings and sisters, truants, and cases involving co-wives. Little disputes can be resolved right away by reprimanding the

troublemakers and comforting the offended parties. The aggrieved party must be visited by the bale, even if it is just to express gratitude for agreeing to a peaceful conclusion. Bale has a responsibility to gather his family and warn them to stop causing any more disturbance.

The highest traditional institution for resolving conflicts in Yoruba territory was the Chief-in-Council (Igbimo Ilu). Before the arrival of the British, the council had the authority to sentence any accused person to death. The highest court was the king's court. The Ogboni court appeared to be the final court of appeal among Egba and Ijebu, even though it was also the final court to which an appeal could be lodged (Oguntomisin, 2004). Unless the chief requests her permission to stand up, a lady is generally required to be on her knees and to extend the ceremonial pleasantries. A man must begin by bowing, which is the customary approach to welcome someone. Every conclusion drawn is acceptable. In Yoruba land's ancient judicial system, the mediators in civil matters do not frequently impose fines or provide damages. Restoring peace by settling disagreements amicably is the primary goal. In the ancient legal system, harmony restoration is therefore of utmost importance. But occasionally, mediators impose minor fines as a deterrence to specific antisocial behaviour. Kola nuts or regional gins, both of which have ritual importance, may be required in exchange for this. As a manner of commemorating the end of the fight, some of the kola nuts are broken and distributed to everyone to consume. The beverage is also distributed to everyone for tasting. In the absence of gin or palm wine, regular drinking water can be utilized. In some traditional contexts, the gods, and ancestors of the parties to the disagreement are given release by the pouring of palm wine or gin. The period of the reconciliation is strengthened by these measures. The traditional society of the Igbo people will be discussed next.

2.8.2 Igbo in Nigeria

The family, Amala (council of elders), Okpara system (eldest male), Umuanna (clan), Umuada (female born in a town but married out), age grades, assembly of the people, Ohanaeze (assembly of the people and the king), hunters' Association, and agbara are some of the traditional Igbo institutions for resolving disputes (local deities or oracles). The ones found in other traditional African societies are like these. Olorunsola (1975) however, claimed that the Ibos were composed of approximately 200 autonomous territorial groups divided into villages before the arrival of the Europeans. These communities' internal structure was based on patrilineal clans and lineages. Although these organizations had a degree of autonomy in terms of governmental procedures, they had close social ties. (Olorunsola, 1975).

The resolution of the UmureboUmokuzu and Umuleri-Aguleri land dispute by conventional means is conducted in this study. Ala ihu okpaula or ala mkpoku is the name of the plot of land, which is situated between the Umenebo and Umuokuzu clans of Obokwu village in Obinze, which is in the Owerri West local government area of Imo State, Eastern Nigeria. Many attempts at peace to settle this land conflict were unsuccessful. Even the village elders of Obokwu made numerous fruitless attempts at third-party mediation. The Aguleri and Umuleri people had been living peacefully side by side in Otuocha for decades before the centre of division and chaos formed. This is the tragic aspect of the struggle since 1933. Before the traditional tactic was used, the land conflict had gone through political, military, bureaucratic, and court strategies with no end in sight or hope of peace (Nwolise, 2005). However, the Aguleri-Umuleri-Umuoba Annam battle was settled peacefully thanks to a customary procedure that included swearing allegiance, signing a peace contract that said, "No more fighting," and performing a ritual purification known as Ikomue. Aguleri and Umuleri were the

only communities present for the first traditional oath, which was performed on January 25, 2000. Other villages later joined to prevent future fighting and instability in the Omambala region. To be sworn to in front of the gods and everyone present, all those communities arrived with their respective leaders and local deities (oracles). Every member of the participating communities took an oath, which states that there would be no more violence or bloodshed between the five communities and that the contracting parties accept peace. This pledge is legally binding on all participants. The present deities and the ancestors, who serve as the source of moral sanctions and peacekeepers in the presence of god, will punish those who violate this pledge. It eased tension in the region that had been ripped apart by war and prepared the way for their processes that brought about peace. Peacefully, the conventional approach to conflict resolution was used Making of agreements for sanity and rigor by traditional leaders and intellectuals under the direction of Igwe Nzekwesi.

2.8.3 Pondo in South Africa

The traditional community in South Africa uses a variety of systems to resolve disputes, including Redi, Pondo, Tiswana, and others. The western paradigm, which was intended to switch up and perplex the plaintiff, was completely at odds with the Pondo society's approach to party reconciliation (Bennet, 1993) One of the popular methods of resolving disputes among the Pondo tribes is the institution of Mat Association (Kuchertz, 1960). Mat associations are comparable to hospitality groups, which Hammond-Tooke has mentioned in his study of the Mpondomise Hammoned-Tooke (1975); through mat associations, the distribution of meals and drinks at social gatherings is organized. But when two such groups are involved, the cases are first reviewed at the Izithebet level, where the members of the two hospitality organizations would gather and try to resolve the issue among themselves. Izithebets are unable to

compel obedience; the power to compel obedience was preserved to the court of leaders in the event. The ability to enforce obedience was left for the court of leaders if Izithebets were unable to do so. If the person is still unhappy after that, the issue will always be brought up with the warheads and the chief. This is accompanied by a proposal to form a different mat association, which effectively breaks away from the one led by the leader whose actions are the focus of the complaints. The chief is publicly informed of the displeasure in a diplomatic manner (Rucherts, 1990). The chief's court conducts formal proceedings; the focus is no longer on negotiation and compromise but rather on the relationship between evidence that has been proven and the penalties imposed by a headman's court. The only thing separating the higher court (Mat association) from the lower court (court of chief), which operates under the same presumption, is mutual trust.

2.8.4 The case of the Barolong people in South Africa

Zartman (2005) underscored the viability of African indigenous approaches to conflict resolution when he posited that: Traditional societies in Africa and elsewhere are reputed to hold secrets of peace-making locked in their ways, formed from centuries of custom before the disruption of colonization. In places and practices that modernization has passed by, these traditions are often claimed to still be in use, keeping the heart of society in harmony while imported overlays such as states and currencies are collapsing in conflict around them. Some of these smacks of the „noble savage“ of romantic literature, and other aspects may merely be the invention of a current conflict management fad that ignores the pervasiveness and creativity of conflict. But some of Africa's reputation in conflict management has historic and even contemporary footnotes. Generally, the conflict resolution methods deducible from traditional African communities include mediation; adjudication; diplomacy, among others (Ben-Mensah,

2004; Ajayi & Buhari, 2014). Mediation ranks as the most popular dispute settling tool in traditional Africa. The administrators of mediation are usually lineage title holders, hereditary elders, priests, traditional warrior chiefs or noble personas who are known for their wisdom, skills, and trustworthiness in their official spheres or private relations. These persons, who are regarded as the watchers over the community, enjoy excellent reputation within their communities and have the capability to persuade individuals who have been summoned to attend hearings. It often happens that lineage heads or influential individuals who have excelled in the art of negotiation, persuasion, conciliation, and advice are often invited to mediate conflicts outside of their own kindred or communities.

Mediation normally avoids explicit parade of power, win-lose mindset, social blemishes, and acrimony that are normally associated with adjudication. Disputants seek mediation generally because it is considered inexpensive, flexible, and adaptable. As a conflict resolution method, mediation helps to achieve a settlement through negotiation, conciliation, persuasion, inducement, and compromise. It was therefore rational and usual for the people to pursue mediation because disputants usually looked for a more congenial and less adversarial conflict settlement to continue to live together amicably (Ben-Mensah, 2004).

Adjudication is a more elaborate process than mediation. It typically proceeds through stages and routinely involves exhaustive cross examination and assembling of witnesses and, where necessary, exhibits would be tendered in as evidence. Africans in general prefer mediation to adjudication, primarily because the former is not only less time-consuming and cheaper; it also avoids winner-loser conclusions, which makes post settlement conciliation more difficult. Also, cases that were submitted for adjudication normally include those that had either failed to be resolved by mediation

or arbitration or were constitutionally defined as criminal (Ben-Mensah, 2004; Ajayi & Buhari, 2014).

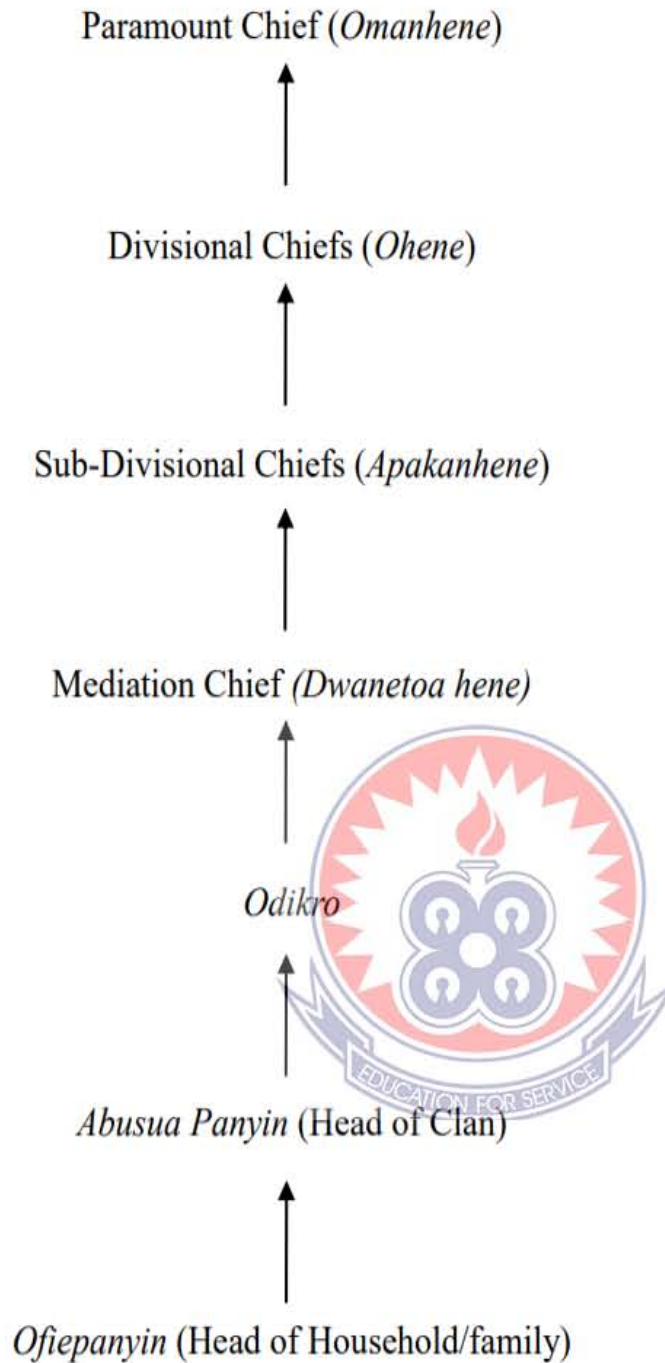
Traditional African societies and communities also dealt with the challenges of maintaining peaceful relationships with their neighbouring ethnic groups through diplomacy. A failure of diplomacy would lead to war or the resumption and or escalation of a conflict. Central to the diplomatic efforts were clan elders, or, in the case of centralised political systems, delegates of the reigning monarch. These diplomats, often classified as chiefs, emissaries, courtiers or elders, were like mediators; individuals who had acquired exceptional skills in the use of language and had distinguished themselves in the art of negotiation, persuasion, and conciliation (Osamba, 2001; Conteh-Morgan, 2005; Okoro, 2010).

Broadly speaking, therefore, African indigenous conflict resolution systems characteristically focus on agreements through deliberations, negotiations and reflections to ascertain facts and clear up problems (Behre, 2012). Conflicting parties are therefore more prone to accepting direction from their traditional mediators than from outsiders because an elder's verdict does not cause shame and is supported by communal norms. The outcome is, ideally, a sense of harmony, mutual participation and obligation as well as interchange among conflicting sides. The Barolong people who form the fulcrum of this exposition typify the foregoing assessment. A long list of works exists on the glowing attributes and practical outcomes resulting from the Barolong approach to conflict resolution (Ngcongco, 1979; Ntsoane, 2003; Ramoroka, 2009; Croucamp & Roberts, 2011). Ramoroka (2009) study on the elements of indigenous approaches to conflict resolution among the Barolong people of the North-West Province of South Africa: (a) commitment to dialogue; (b) repeating dialogue as often as may be necessary; (c) healing frayed relationships; (d) references to the

substructures of the affected communities; and (e) respect for the person and dignity of all individuals involved in a dispute.

2.8.5 Akans in Ghana

The traditional method of resolving disputes involves an organized political, judicial process. Regarding socioeconomic advancement and the administration of justice in the contemporary political system, traditional leaders play a crucial role in local and grassroots communities. This is a component of the populace's cultural heritage. Traditional leadership institutions serve crucial roles in fostering and maintaining social cohesiveness, peace, and order in civilizations (Department of Justice and Constitutional Development, 2008 p.30). The process of resolving disputes involves numerous actors in the Akan context. The chieftaincy (chief) is the main institution for resolving disputes at the regional and local level of the state (towns/regions). The supreme chief (Omanhene), divisional chiefs (Ohene), and village chiefs are the Akans' representatives in traditional government (odikro - meaning the owner of the village). Villages are made up of numerous family units, clans, or lineages. An elder from the family leads each clan or family group (abusua panyin). This is distinct from the head of household (ofiepanyin).



Source: Kendie and Guri (2006)

Figure 2: Process of Conflict Resolution among the Akans in Ghana.

The elders talk about a problem to find a resolution when there is a dispute. If they are unsuccessful, the problem is escalated until it reaches the chief. It is important to

highlight that the indigenous and western approaches to dispute resolution coexist and struggle with one another for dominance and allegiance (Kendie & Guri, 2006). There are well-established traditional leadership and consultative structures and methods for resolving issues at the community level. The chief, his elders, the queen mother, and the linguist make up the traditional court, which serves as the Akans' primary seat of power. All the members of the division are represented by the elders. The Akans support democratic government based on coalition formation, open discourse, consensus building, and consultation. The traditional authority's makeup also exemplifies the Akan idea of participatory democracy (Okrah, 2003). The traditional method of resolving disputes is predicated on the idea that whatever judgment is made should strengthen the bond between the parties and that it should be wise and realistic (Okrah, 2003). The chief, his elders, or mediators chosen by either party may resolve disputes directly. According to Okrah (2003), the procedure entails the following: Arbitration, to have their cases heard by the chief's courts, the parties must do this in writing. Conflicts involving land and other properties are included in this. As the chief is the custodian of the land and its boundaries, all land cases are referred to his court. All cases that are brought before the chief's court for resolution but are not withdrawn for mediation go through the official procedure. Dwanetoa translated as "going to a mediator to intervene on your behalf. There is a chief for mediation because it is thought to be so vital (dwanetoa hene). In this situation, the mediator approaches the complainant and makes a case for the wrongdoer. It is a conflict-reduction method that suggests conflict avoidance (Okrah, 2003, p.2).

One side may accept culpability in this case and make a mitigating argument. The mediator would argue on the offender's behalf. In another situation, one can ask for the use of something like land or other property through a mediator, averting a circumstance

that might otherwise result in conflict. In cases where mediation is used, local mediators are sought out because Mediators are respected members of the community who have a history of integrity. To reach a resolution, the elders and mediators may apply pressure, persuasion, recommendations, ideas, and pertinent norms and rules (Brock–Utne, 2001). A peace-loving third party who volunteers to step in as a mediator can stop a conflict that is brewing or that has just begun before it worsens. For "settlement at home," a matter that is scheduled for hearing in the chief's court may be withdrawn. The case may be referred by the chief on his own initiative to the clan leaders or elders for resolution. Alternately, a third party may request that the matter be withdrawn to be settled at home. The mediators agree to take on the duty of resolving the conflict outside of the conventional court and reporting back to the chief.

2.8.6 Gacaca of Rwanda

The Gacaca court is a system of community justice inspired by Rwandan tradition where gacaca can be loosely translated to mean "justice amongst the grass". This traditional communal justice was adapted in 2001 to fit the needs of Rwanda in the wake of the 1994 Rwandan genocide where an estimated 800,000 people were killed, tortured, and raped. To address the fact that there were thousands of accused still awaiting trial in the national court system, and to bring about justice and reconciliation at the grassroots level, the Rwandan government in 2001 re-established the traditional community court system called "Gacaca" (D'Saouza, 2011).

In the Gacaca system, communities at the local level elected judges to hear the trials of genocide suspects accused of all crimes except planning of genocide. The courts gave lower sentences if the person was repentant and sought reconciliation with the community. Often, confessing prisoners returned home without further penalty or

received community service orders. More than 12,000 community-based courts tried more than 1.2 million cases throughout the country. The Gacaca trials also served to promote reconciliation by providing a means for victims to learn the truth about the death of their family members and relatives. They also gave perpetrators the opportunity to confess their crimes, show remorse, and ask for forgiveness in front of their community. The Gacaca courts officially closed on 4th May 2012. Many Rwandans agree that it has shed light on what happened in their local communities during the genocide even if not all of the truth was revealed (Brouneus, 2008). Notwithstanding, there were some criticisms against the gacaca court. The “truths” shared were contested, the interpretations of justice disputed, and the reconciliation unattained (Retting, 2008).

2.8.7 Mato Oput of Uganda

One of the mechanisms for forgiveness and reconciliation among the Acholi of Uganda is the Mato Oput (Afako, 2002). Mato Oput, which means drinking the bitter herb, is both a process and ritual ceremony that aims at restoring relationships between clans that would have been affected by either an intentional murder or accidental killing. It helps to bring together the two conflicting parties with the aim of promoting forgiveness and restoration rather than revenge. The Acholi conduct the Mato Oput ceremony because they believe that after the ceremony, the hearts of the offender and the offended will be free from holding any grudge. Common characteristics include the slaughtering of a sheep (provided by the offender) and a goat (provided by the victim's relatives), the two animals are cut into halves and then exchanged by the two clans. This is followed by the drinking of the bitter herb by both clans to wash away bitterness (Afako, 2002; Ochola, 2007; Onyango, 2001). The drinking of the bitter herb means that the two conflicting parties accept the bitterness of the past and promise never to

taste such bitterness again. It is believed by many Acholi that Mato Oput can bring true healing in a way that a formal justice system cannot. Although the Mato Oput plays a significant role in the reintegration, the traditional approach to justice is inadequate in dealing with cases that involve the violation of International Humanitarian Law (Ochola, 2007; Onyango, 2001).

Indigenous conflict management mechanisms in managing localized or community-based conflicts cannot be overemphasized. Just like the strengths associated with the Gacaca, Mato Oput, Gadaa, and Guuit, Boege (2006) asserts that indigenous mechanisms provide for inclusion and participation. Parties to a conflict are enjoined to adopt an integrative (win-win) approach, with each having the opportunity to present its case without recourse to counsel as found in adversarial systems. This consequently makes the approach affordable and cheaper. Menkhause (2000) in the same vein notes that indigenous mechanisms tend to be process-oriented and not product-oriented.

Indigenous conflict management mechanisms are usually better attuned to the needs of local communities (Kwesi, 2013). This is because they use the inquisitorial and restorative approaches to conflict management instead of the adversarial and winner-looser approach of litigation (Isike & Uzodike, 2011; Kah, 2011; Kwesi, 2013). In destabilised states where conflict management institutions like the police, law courts, and civil society are absent, indigenous conflict management institutions provide the best alternative since they are found in all societies (Kah, 2011).

Despite this relevance, indigenous conflict management mechanisms have been associated with a few problems. Indigenous conflict management mechanisms are limited to space; that is, they are confined to a relatively small community context: clan, village, or neighbouring communities (Bercovitch, 2004). The customary laws applied

may evolve from such small societies and may not be applicable to other societies (Zartman, 2005). They have also been challenged as only applicable to and useful in managing simple disputes: matrimonial disputes, intra-family quarrels, land disputes, among others, which are not as complex or threatening as conflicts of national proportions (Osaghae, 2000). A major argument against indigenous mechanisms is that they violate universal standards of human rights and democracy, reflect issues of discrimination against women, and lack a voice for children (Boege, 2006). These are the state initiated and directed, the state initiated but not led, and private entity-initiated interventions. The interventions are also classified into three broad subdivisions: military force, legal processes and, negotiation/education. The state-initiated interventions include military/ police engagement to stop the hostilities and, afterward, stationed personnel at the conflict zones to keep peace through curfews, patrols, and disarming of the people (Kendie et al., 2014). Sarpong-Anane (2014) asserts that some traditional mechanisms address the symptoms rather than the root causes of the conflicts. By inflicting physical and material penalties, reconciliation becomes impossible or short-lived. Against this backdrop, scholars like Sen (2006), Adjei and Adebayo (2014), Fabiola (2014), Primm (2014) and Sarpong-Anane (2014) have argued for a complementarity between the western-centred and indigenous mechanisms to offset each other's limitations and strengths in addressing conflicts.

2.9 Indigenous Conflict Resolution Process

Indigenous conflict resolution is one of the most prominent methods of conflict resolution in many countries especially in developing nations. A study conducted by Eshetu and Getu (2009) describes that indigenous conflict resolution process is qualitatively distinct from judicial process. It is a process where conflicts are managed with the assistance of a neutral third party and the neutral third party is depending on

parties' own choice. After choosing the neutral third parties based on the willingness of the conflicting parties, conflict parties have starting to discuss on the issue that leads them to involved into conflict (Volker, 2007). After discussing on different issues, facts must be established, and the truth must be exposed. Once a consensus regarding the facts and the truth has been achieved, perpetrators can declare their illegal behaviours say sorry and ask for forgiveness, and victims can understand and accept the apologies and forgive.

Eventually, these processes lead to the exchange of material and goods as compensation, be it blood money (paid in compensation to the family of someone who has been killed) or other payments; depending on the culture and norms of society and these might be cattle, goats, pigs (Volker, 2007). The advantage of this exchange lies in the makeover of exchanging things with others for mutual benefit. Compensation obtains the place of violence or violence is replaced by compensation, conflicts are settled by compensation of a symbolically comparable amount, which then is acknowledged to have restored order to the community. That acknowledgment has two-pronged acceptance by the distressed party depends on acceptance that is punishment by the attacker (Zartman, 2000). The conflicting parties frankly engage in discussions on conflict extinction and in the search for a solution that would bring mutual benefit. During the process to solve the conflict, a third party can be invited to lead the process; in any case the process to solve the dispute is public, and the participation of individuals or groups in the process and the approval of its results is voluntary.

The process to settle conflict through indigenous means is led by traditional kings, chiefs, priests, sheikhs 'healers, big men, elders (being a social elder, not a biological category (Volker, 2007). These authorities are highly honoured for their knowledge of custom, tradition, the history of the communities and the relationships of the conflicting

parties. They are rich in experiences of conflict resolution, their skills in interpreting symbols of reconciliation and their ability as orators and their social capital as leaders of the communities authorize them to negotiate a resolution to the conflict that is acceptable to all the society. Since conflict solution is depending up on voluntary consent and agreement, everybody must agree to a solution, including the god and the spirits of the ancestors. Indigenous conflict transformation is thus, a consensus-based (Zartman, 2000). Celebrating ceremonies are of great symbolic and practical importance to strengthen social relationship of the community (Eshetu & Getu, 2009). There are several types of activities that included under the celebrating of the ceremony such as exchanging of assets, prayers and sacrificing to god of the spirits of their ancestors and habitual activities such as breaking spear and arrows, drinking and eating jointly, playing and dancing mutually or consuming certain drugs (Volker, 2007).

2.10 Indigenous law

The indigenous legal systems of diverse groups in Africa are referred to by several terms, including customary law, native law, custom and traditional law. One could claim that tradition is the source of customary law (see also Article 11(3) of Ghana's Constitution from 1992). Custom is a group of people's accepted, standard views and behaviours within a given society or community. The people recognize and apply these widely accepted beliefs and practices to govern their daily lives even though they may not officially be part of any codified body of legislation. Customary law in this context refers to unwritten regional laws. Due to the implication that there is no distinction between law and custom, traditional law is incompatible with codification and written records. However, not all customary law is custom (Goldschmidt, 1981; Allott, 1960). One case that comes to mind is India, which has a written customary law. Secondly, not all traditions may be suitable or acceptable as the foundation for custody legislation.

Examples include the Trokosi ritual and female genital mutilation in some regions of Ghana.

Article 55 of Ghana's Courts Act, 1993 (Act 459) specifies specific rules on the application of customary law in courts to prevent such unfavourable norms or customs from becoming customary law. "Any question as to existence or content of a rule of customary law is a question of law and not a question of fact," the article says among other things. In other words, just because a community has a certain custom for a prolonged period does not necessarily mean that it is acceptable. It could imply that the law takes precedence when custom and law are directly at odds. So, it is in opinion of the court to decide which customs are acceptable or not. Customary law in Ghana refers to both the unwritten local law organizations that exist in distinct communities and those that are formally compiled, written down, and employed in formal courts. This scenario causes uncertainty in terminology and confusion. According to Goldschmidt (1981) there is a lack of agreement on the appropriate phrase as well as an issue with language when choosing a proper term for these normative systems. This challenge is made more challenging by the fact that each phrase, as mentioned, has a hidden meaning of its own. However, there are instances where the meaning is unrelated to or fails to adequately convey the idea it is trying to convey. For Goldschmidt, there is an additional challenge because the choice of a specific term could be interpreted as an implicit value judgment of Europeans toward African institutions; this is especially true if it is denied that African law might have the same features of a developed legal system as European legal systems. For instance, it is uncommon to speak of "Dutch custody law" systems when discussing a body of law that was not impacted by Roman or French law (Goldschmidt, 1981; Mensah-Brown, 1975). Contend that the distinction between

the indigenous law of African cultures and the comparatively fresh body of imported law of the contemporary state.

The temptation is to use Eugene Ehrlich's idea of "living law" (Ehrlich, 1936, p. 493) to describe these constantly shifting types of legal systems in Africa because there is a lack of suitable vocabulary. The phrase distinguishes between what attorneys really perform and what the law requires them to do (Ziegert, 1998, p.5). Indicating that norms are always social norms and as a result are the outcomes of social connections, Ehrlich situates law within social life in a second sense. Because they are one of the rules of conduct just like any other rule, it is crucial to avoid treating legal norms as though they are on a higher plane than social norms. As a result, all legal transactions are social transactions, that is, they reproduce social structure. Not all operations, meanwhile, are legitimate operations (Ziegert, 1998, p.5). The main thrust of Ehrlich's thesis appears to be that social life in general and the law are both composed of the same substances. It is necessary to consider social actions in general to describe, interpret, and explain law (Ziegert, 1998, p.5-6). However, the idea of "living law," among other things, appears to suggest that a normative order comes before controversy (and "formal legislation") (Ziegert, 1998 and Ehrlich, 2017) idea of "living law" has the advantage of linking law with social life as its source, but the description sounds overly inclusive. As an illustration, it does not distinguish between official and informal law. All laws are laws of behaviour in his eyes. Furthermore, for Christians, the idea of a "living law" may have biblical overtones. For instance, according to several Bible authors, like St. Paul, Christians' faith in Jesus is the "living law," which is not written in stone but rather in their hearts (Roman 8: 2-4; Gal 2: 16; Jer 31: -33). As a result, it is obvious that the concept has additional layers of meaning that make it unclear. Given the challenge of using the appropriate terminology, unlike to the unwritten local legal order of the Anlo

and the Asante in Ghana as "indigenous law," "indigenous principles," or "indigenous norms." Also, I use the terms "customary law" or "native law" to refer to indigenous law that has been formally incorporated into Ghana's state legal system. The indigenous law of the Anlo and the Asante is a type of legal framework that is undeveloped and ad hoc but is nonetheless acknowledged by the traditional communities from which it develops and is utilized to control judicial interactions. In contrast to the state's stable customary legal system, it refers to non-static or constantly changing forms of ordering. Such a representation acknowledges the shifting nature of the legal system as the rule of a particular culture at a particular moment (Gold-schmidt, 1998). Although codified customary law has been elevated to the level of state law, the term as employed in this thesis is separate from that.

Since it identifies what the average Ghanaian recognizes as law in addition to state law and serves to guide his or her social life, the term "indigenous law" in this case is a concept or norm helpful in the study environment. It is a "semiautonomous social field" in this sense (Moore, 1973). Indigenous law is "vulnerable to norms and choices and other influences originating from the greater world by which it is surrounded" because it is a semiautonomous social sector (Moore, 1973, p.720). This viewpoint is supported by Tamanaha's non-essentialist definition of law, which states that it is whatever people recognise and treat as law through their social practices (Tamanaha, 2003).

2.11 Advantage of Indigenous Conflict Resolution Systems

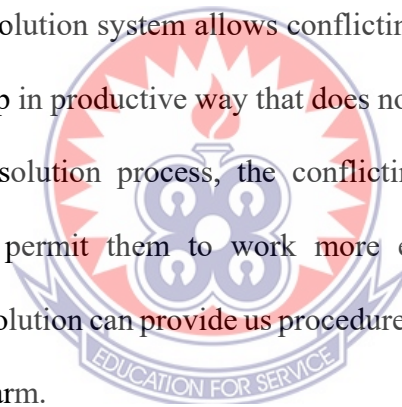
The main purpose of practicing indigenous conflict resolution mechanism is to restore peace and social synchronization within the community by make sure that disputants and their respective followers are reconciled (Elechi, 2004, Birgit (2001) similarly elaborates that indigenous conflict resolution is important to ensure the full

incorporation of parties into their societies again, and to take on the atmosphere of working cooperatively.

2.11.1 Restoring social relationship

Indigenous conflict resolution system cultivates the relationship of conflicting parties towards the future. This conflict resolution method is necessary for the re-establishment social relationship or bringing together of the society in general and conflicting parties in particular (Volker, 2007). This suggest that many people use indigenous mechanism of conflict resolution with the view of not necessarily punishes but rather to help restore good relations ship of the conflicting parties.

Indigenous conflict resolution system allows conflicting parties to work cooperatively by minimizing their gap in productive way that does not demolish their relationship. In indigenous conflict resolution process, the conflicting parties could help to learn information that will permit them to work more efficiently to their future life. Indigenous conflict resolution can provide us procedures that can resolve disagreements successfully without harm.



2.11.2 Minimizing cost

Indigenous method of conflict resolution have the advantage of decreasing of cost and time involved in solving conflict as opposed to formal conflict resolution systems. The formal conflict resolution mechanism entails a lot of costs including court charge, filling cost, expenditure for lawyers, and other costs. Additionally indigenous mechanism consumes lower cost, and the process takes greater speed that if it requires the permission, and commitment of the parties involved in the process (Bendeman, 2007). Contrary to the above idea, conflict resolution through formal legal services is seen as costly, unreachable, slow, and not consistent in delivering law (Loode, nd)

2.11.3 Free from political influence

Indigenous conflict resolution offers independent, unbiased, fair, and efficient access to justice (Helgesen, 2008). Local elders who lead the process of resolving conflict through indigenous mechanism are impartial and free from government control. Indigenous conflict resolution is culture specific and reliable with tried and experienced methods that have restored social relations in the past. It advances a greater wisdom of unity by permitting many community members to witness and to participate in the process of making decisions. It often generates community focused results that impact positively on the entire social relationship. The agreement reached between individuals, groups, and societies is normally indisputable and must be put into practice for the purpose of satisfying the entire community.

A major advantage of indigenous conflict resolution is that it originates from the community itself and makes it simple and easy to realize (Srivastava, 2004). Indigenous conflict resolution is less complex. Any disagreement that takes more than a year to resolve in a formal justice system could be resolved in much less time by indigenous or local institutions (Helgesen, 2008). Indigenous communities or many people who have been far from the centre of a given nation, have little experience of contemporary or formal systems of conflict resolution. In contrast to many, people are well conscious of their own indigenous laws and principles of conflict resolution. These communities look up to their indigenous institutions for the management of justice (Srivastava, 2004).

2.12 Challenges associated with the use of Indigenous Conflict Resolution Systems

Even though indigenous conflict resolution has its own socio-economic advantage to individuals, groups, societies, and communities, it has faced many challenges from

different directions. The main challenges that affect indigenous conflict resolution method are lack of clear legal mandates, limited financial support from different national and international governments and limited capacity for oversight of system performance. These undermine the effectiveness of the method to improve access to justice for the society especially, in developing countries (Michel, 2010). Similarly, Ewa (2006) wrote that the justice sector reform is quickly expanding in different areas through the fund of different international organizations. However, informal justice systems still largely abandoned by UNDP and most multi-lateral and bi lateral development backing organizations.

According to Ewa (2006), this is surprising as the poor and other marginalized or disadvantaged people are irregular users of the formal justice system and UNDP 's specific role lies in guaranteed access to justice for those who are poor and disadvantaged marginalized groups. UNDP 's support to the formal justice sector has almost two folded over the past six years, from the report of fifty-three countries programming on human rights or the justice sector in 2000 to 95 in 2005. Inversely, support to informal justice systems has increased a little, remains minimal in contrast to formal justice systems. In 2005, eighty countries reported support to the formal justice system, but only seven countries reported support to informal justice systems and eight reported supports to some type of alternative dispute resolution (Ewa, 2006).

Indigenous conflict resolution does not put an end to hostility in the long term. Long lasting pacification of the conflicting parties as it is given in the circumstance of the formal system with its monopoly over the lawful use of violence is not practicable in the indigenous conflict resolution (Volker, 2007). Exchanging of women between conflict parties or gift of girls as payment or compensation agreed by local leaders to solve the conflict is an unsupportable practice by human right principles (Volker, 2007).

Indigenous approaches to conflict resolution have a limited area of applicability. The practical application is restricted to a small community situation or to small group of family, clan, village, or neighbouring communities (Boege, 2006).

Indigenous approaches to conflict resolution and their result sometimes are open to abuse. Predisposed approaches on the part of elders, chiefs and other participants are sometimes simply motivated by personal greed are often legitimized with reference to custom. With reference to developing countries, the significance and practical implementation of indigenous strategies have been very much disenabled by the politicization, corruption and abuse of traditional structures, especially traditional leadership, which have progressively negatively affected conflict management built around them in the eyes of many and minimized confidence in their efficiency (Volker, 2007). Indigenous conflict resolution and other traditional practices of conflict resolution in various parts of the world have been harshly destabilized by the impact of the modernizing powers of capitalism such as the alarming expansion of urbanization, privatization, and other contemporary practices. Therefore, it will be hard or even impossible to implement indigenous approaches to conflict resolution in these areas where modernization is expanding drastically. There are several instances of traditional leaders misusing their position of authority for their own gain and at the expense of the less powerful members of traditional communities. As traditional authority was used as pawns by the colonial masters, misconduct first emerged during colonial times. This tendency persisted in the post-colonial era and is still present in weak or failed statehood today.

Osaghae (2002) claims that the politicization, corruption, and abuse of traditional structures, especially traditional rulership, have steadily reduced confidence in the efficacy of conflict management built around traditional strategies and greatly

undermined their relevance and applicability. He wrote their reverence and respect that this institution once commanded in Africa have been diminished, as has the ability of traditional rulers to settle disputes. This agrees to Osaghae (2002) phenomenon dates to colonial times and involves the co-optation of traditional rulers as agents of the state and their manipulation to serve partisan ends. A perversion of tradition is imminent if the contemporary roles of politician, businessperson, or warlord are combined with the traditional duties of elders, chiefs, or big men. This, of course, undermines the credibility of traditional authorities and casts doubt on traditional methods in the eyes of community members, weakening traditional methods. Yet unregulated and uncontrolled kinds of violence flourish in circumstances where traditional techniques no longer work and contemporary state-based or civil society approaches no longer work either.

2.13 Theoretical Framework

2.13.1 Systems Theory

According to the Fifth Discipline Field Book DoubleDay (1994, p 90), a system is "a perceived whole whose elements 'hang together' because they continually affect each other over time and operate toward a common purpose. The pattern of interactions among crucial system components is referred to as systemic structure. This concept is comparable to that of Costantino and Merchant, who place an emphasis on "the whole and the interaction of the parts, not the parts themselves. The field of systems theory has its roots in the work of many different researchers and scholars from a variety of disciplines. However, one of the most influential figures in the development of systems theory was Ludwig von Bertalanffy, an Austrian biologist who first proposed the idea of a general systems theory in the 1930s and 1940s. According to Bertalanffy, (1994) a general systems theory would provide a framework for understanding the common

principles that underlie complex systems in all fields of science, including biology, psychology, sociology, and others. His work laid the foundation for many subsequent developments in the field of systems theory. System Theory also analysing the conflicts from the individuals' perspective but then looking at everyone within that system to come to a resolution or solution. It focuses on how certain actions from one individual can result in reactions from another individual. These actions are analysed to see what decisions were made within the system to cause the chain reaction. System theory is a framework that seeks to understand the interrelationships between various components of a system and how they interact with each other.

The nature of systems thinking makes it particularly effective for the analysis of challenging, recurrent, or intractable conflicts which resolution is elusive, which entail complex concerns and the requirement for various actors to coordinate and see the "big picture," not just their part in it.

Many conflict analysis frameworks are "static," offering merely a snapshot of a scenario, frequently in pieces, without demonstrating feedback or cross-factor interactions throughout time (Davis, 2011). Correspondingly, in dealing with conflict resolution through indigenous approach, system theory provides a useful lens through which to understand how conflicts arise and how they can be resolved. At its core, system theory posits that a system is made up of various interconnected parts, and that any change to one part of the system will have a ripple effect throughout the entire system. In the context of conflict resolution, this means that any attempt to resolve a conflict must consider the numerous factors that contribute to the conflict and how they interact with each other. One of the key insights of system theory is that conflicts are often the result of underlying systemic issues. For example, a conflict between two individuals in a workplace may be the result of larger organizational issues such as poor

communication, unclear roles and responsibilities, or a lack of resources. By understanding the larger system in which the conflict is occurring, the theory will help understand how the various system work interdependently in resolving the conflict in Mankoadze in the Central Region of Ghana. Conflict resolution practitioners can identify the root causes of the conflict and develop strategies to address them. Another important aspect of system theory is the notion of feedback loops. In any system, there are feedback loops that either reinforce or mitigate the effects of certain behaviours.

However, this means that certain actions taken to resolve a conflict may have unintended consequences that either exacerbate or alleviate the conflict. By understanding these feedback loops, conflict resolution practitioners can develop more effective strategies for resolving conflicts. Finally, system theory emphasizes the importance of collaboration and cooperation in resolving conflicts. In any system, the various components must work together to achieve a common goal. In the context of conflict resolution, this means that all parties involved in the conflict must work together to find a mutually acceptable solution. By promoting collaboration and cooperation, conflict resolution practitioners can help build trust and create a more sustainable resolution to the conflict. In conclusion, system theory provides a valuable framework for understanding the complex interrelationships that contribute to conflicts and how they can be resolved. By taking a systemic approach to conflict resolution, practitioners can identify the root causes of conflicts, understand the feedback loops that contribute to them, and promote collaboration and cooperation among all parties involved. This can lead to more effective and sustainable solutions to conflicts.

2.14 Empirical Reviews

This section reviews the empirical studies that are associated with this study. The empirical studies would provide rich and deep contextual data to help understand the phenomenon of conflicts and conflict management mechanisms in Africa and in Ghana. In all, six empirical studies were reviewed; these include Sackey's (2010); Yonas's (2012); Kendie et al.'s (2012); Bukari's (2013); Primm's (2014); and Kungu et al.'s (2015). Sackey (2010) investigated the justice system in land conflict management in Kinondoni Municipality, Tanzania. The study examined the different justice systems available for resolving land conflicts and analysed why disputants prefer a particular system. The study was based on a case study approach. A combination of qualitative and quantitative methods including interviews, households' survey, observation, and literature survey was used to collect and analyse data on the type of conflicts and how these conflicts were resolved. Data were sought from relevant government agencies, tribunals, and Non-governmental Organizations. The units of analysis were the behaviour of disputants as well as the mechanisms that were employed in land conflict management. Finally, the interpretative and statistical analyses were done on the data collected.

The study found that many land disputes were not resolved or settled because of over-reliance on formal mechanisms; rather, they evolved into other types of conflicts. Besides, the study revealed that disputants preferred using informal justice systems to establish "best practice" systems because of their flexibility for negotiations. However, disputants were somehow coerced to use the formal systems because their preferred systems are not recognised by law. The study concluded that there is the need for alternative justice systems with flexible mechanisms to adapt to the preferences of the modern and dynamic societies.

Similarly, a study by Yonas (2012) assessed the Mezard indigenous conflict resolution mechanism in rural Alamata woreda Tigray region of Ethiopia. The study also explored the sustainability of the institution, its enforceability, strengths and weaknesses, and role in maintaining peace and stability in the area. The study was qualitative in nature and employed the case study design as well. A total sample size of 24 participants was purposively selected for the study. Its composition was indigenous judges and court leaders. Unstructured interviews and focus group discussions were the main data collection methods. Data were analysed using content analysis.

The study found that the sustainability of the institution is faced with formidable challenges; this is mainly because of its less attention on transferring the practice to the young generation and some forces of modernisation. With regard to enforceability, the decisions passed by the institution are found to be highly accepted by the community of the study area. In order to integrate the Mezard indigenous conflict resolution mechanism with the formal court, legalising their role and defining their jurisdiction was so important. The study concluded that advancing affirmative action, increasing the income of women by creating new job opportunities, giving chance to the youth to decide on their matters continually, and generating funds from the community can help the sustainability of the Mezard institution of conflict resolution.

The findings of both Sackey (2010) and Yonas (2012) concurred as they all highlight the relevance of indigenous institutions or mechanisms in conflict management. The two studies also found some challenges associated with the use of these indigenous mechanisms in conflict management. However, the two studies did not indicate the contextual issues (actors, origin, nature, etc.) of the conflicts and whether they had any influence on the effectiveness of the indigenous methods. Also,

the studies did not indicate what types of conflicts these indigenous mechanisms were suitable for and at what times they should be employed.

Kendie et al. (2012) studied the dynamics of conflicts to enable a mapping of the trouble spots in Ghana. In the first phase of their research, the main objective was to map conflict zones in Northern Ghana. The structural, transformative, and psycho-cultural theories of conflict underpinned the study. The study adopted a multi-layered method in collecting and analysing data. After acquiring data from secondary sources in the state-owned media, a mop-up activity was conducted to validate the data from the Regional Peace Council (and District Peace Councils where they exist), the regional and district security committees, religious bodies, and chiefs. In-depth interviews and survey instruments were used to elicit the relevant information from the sampled stakeholders and key actors. The study found that the underlying causes had deep historical roots stemming from the colonial policy of putting acephalous societies under the centralised states. Other major causes include succession to skins and political differences. The study revealed that mediation efforts in the Northern Region can be best described as yielding short-term calm but not guaranteeing long-lasting and sustainable peace. All the interventions (especially the military ones) tend to achieve short-term stability but fail to eradicate the root cause of the conflict. Although indigenous ways of resolving conflicts exist in the various societies, many of the conflicts were in the courts, principally because the indigenous mechanisms were not allowed to work. The study suggested that government should take steps to codify customs, practices, and usages in all the areas including who is or can become chief, kingmaker or tendanba (earthpriests or landowners) and their respective roles.

Unlike Sackey (2010) and Yonas (2012), Kendie et al. (2012) analysed the contextual issues of the conflicts in Northern Ghana taking into consideration the types of

conflicts, the origins of the conflicts, the actors involved, and the nature of the conflicts. However, little was done on the mechanisms employed in relations to who the interveners were, the times of the interventions, and the general analysis of the stakeholders who need to be involved in any management process.

Bukari (2013) examined the mechanisms used by both government and CSOs/NGOs to resolve the ethnic conflict in the Bawku Traditional Area of the Upper East Region of Ghana. The study highlights the effectiveness and challenges of these mechanisms. The theory that underpinned this study was the protracted social conflict (PSC) theory. The study adopted mixed methods in both data collection and analysis. That is both quantitative and qualitative methods. A descriptive case study approach was used for the study.

A total of 220 respondents were used for the study. While the simple random sampling technique was used to select 110 residents, the study purposively sampled the remaining 110 participants comprising chiefs, community leaders, youth leaders, women groups, the Bawku Municipal Chief Executive (MCE), members of parliament, the security agencies, assembly members and heads of CSOs. The main instruments used for the data collection were interview schedules, interview guides and focus group discussions. Data were analysed using interviews of respondents through descriptive statistics (frequencies and percentages) and content analysis of transcribed interviews and documents on the conflict.

The study found that the mechanisms used by government in the management of the conflict were peacekeeping which involved deploying security agencies (police and the Rapid Deployment Force) to the area and the imposition of curfews. There was, also, the use of arbitrations through the house of chiefs and the formal court systems. Other

mechanisms were mediation efforts through Civil Society Organisations and Non-governmental Organisations. Bukari found that although these mechanisms-maintained law and order, 80 percent of respondents believed that the mechanisms used have not been effective in managing the conflict since they were temporary, ad-hoc, had no early warning systems and did not provide permanent solutions to the conflict.

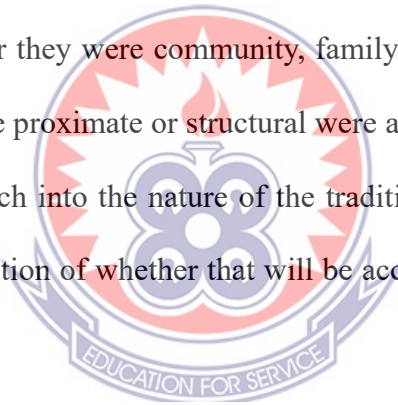
The study concluded that the use of the court system (arbitration and adjudication) tends to polarize the area further and does not bring a resolution to the conflict. It is important to adopt traditional approaches which are acceptable and culture-sensitive to all the tribes. There is, also, the need for a proper stakeholder analysis of actual parties in the conflict towards engaging them in the negotiation and mediation processes. Finally, the study unearthed power sharing as a possible way forward to managing the protracted conflict.

Primm (2014) examined Swazi National Courts in order to understand how traditional indigenous conflict management strategies can successfully intersect with the Western legal philosophy. The study adopted the mixed research design and was multi-layered in nature. A thorough literature analysis was conducted in the Swaziland library while interviews with various court personnel, observation of Swazi National court cases, and a survey of 100 local Swazis in five different regions was carried out. Purposive and simple random sampling techniques were used whereas interviews and observation were the main data collection methods. Content analysis and descriptive statistics were used to analyse the data.

The study found that the Swazi National Court (SNC) benefits the entire judicial structure of Swaziland. SNCs help alleviate the crippling backlog of cases in Swaziland's western-style Magistrate court. Swazi citizens view the SNCs as

favourable because these courts are particularly accessible due to their low cost and decentralised locations. The study found some criticisms against the SNC. The court was cited for lacking fairness due to a bias against accused persons. The court president was also criticized as being unknowledgeable in human right protection or due process. The study concluded that although there were some criticisms against the SNCs, they were seen as legitimate and effective within the communities they serve.

Bukari (2013) and Primm's (2014) studies highlight the weaknesses of the western-centred conflict management mechanisms. In both cases, the western methods have proven to be ineffective in managing local people's conflicts which have traditional underpinnings. Primm (2014), however, did not bring to light the nature of conflicts the SNCs handled. Whether they were community, family or clan-based and whether the origins of conflicts were proximate or structural were all not clarified. Bukari's (2013) study did not delve much into the nature of the traditional or indigenous approaches advocated for. The question of whether that will be acceptable to all parties is another issue for discussion.



Kungu et al. (2015) sought to analyse the Abakuria indigenous systems of conflict management used in managing intra-ethnic conflicts in Kanye. The study employed the mixed method approach and used descriptive survey, ethnography and explanatory research designs. A sample size of 638 respondents was drawn using purposive sampling, stratified sampling, and snowballing techniques from a target population of members of the indigenous conflict management systems, members of provincial administration, local and international Non-governmental Organisations, Community Based Organisations, Faith Based Organisations, community policing members, members of the peace committees, civic leaders, District security team, warriors and community members/victims of the conflict.

The data were collected using questionnaires, in-depth interviews and focus group discussion. Quantitative data generated from the study were analysed descriptively while qualitative data were analysed following the five steps of thematic data analysis: transcription, open coding, axial coding, selecting codes and forming of themes. The study found that there were five key institutions of managing conflicts between the Abakuria clans, which were Inchama, Avaragoli, Iritongo, Sungusungu, and Ihama. The main role played by these arms in conflict management includes protecting the community against evil spirits, administering oaths, ex-communicating errant members, imposing fines, holding reconciliatory meetings and making traditional rules.

The study also found that the activities undertaken by members of these same institutions led to conflicts. Kungu et al (2015). found that oaths were administered by using a vessel that was a human skull. In addition, preparation of oaths was done using human body parts such as breasts, private parts, and at some point, human blood. This served as a recipe for conflicts between clans and other communities. They concluded that the dual role of the institutions could be the reason for the persistent and recurring nature of the conflict between the Abakuria clans. Kungu et al.'s (2015) study, just like Primm's (2014), Yonas' (2012) and Sackey's (2010), failed to deal with the contextual issues of the conflicts and the management mechanisms employed.

2.14. 1 Lessons Learnt

It emerged from the various empirical studies that the qualitative and mixed method research designs were mostly employed in studying issues of conflict and conflict management. These methods came in handy because of the quality of data needed for analysis of issues of conflict. It became evident that the case study design was used mostly in line with the qualitative research design. This design allowed for in-depth

examination of the conflict management mechanisms. The review showed that purposive sampling technique was mostly employed when adopting the qualitative method. It was normally applied to select key informants: traditional authorities, court personnel, CSOs, NGOs, members of House of Chiefs, and security personnel. The methods of data collection were predominantly interviews (in-depth) and focus group discussions with the interview guide and the focus group discussion guide as the corresponding instruments. The use of the two methods enabled triangulation in data collection to facilitate comparison and ensure validity. The content analysis was predominantly employed to analyse data in all the reviews.

2.15 Summary of Literature

The literature revealed definitions on conflicts, causes and types of conflicts, system, approaches to conflict resolution among some selected ethnic groups in Africa, conflicts resolution process, advantages of indigenous conflicts resolution system and challenges associated with the use of indigenous conflict resolution system that have been used by some educational institutions in resolving and managing conflicts in communities in Ghana and Sub-Saharan Africa. Also, the literature reviewed provided evidence that conflict is inevitable every human inhabitant. Almost all the literature in Ghana and Sub-Saharan Africa indigenous knowledge system on conflict resolution and management in Ghana focused mostly, its usage on conflict resolution at mostly the northern part of Ghana without paying much attention to the challenges in the application, central part of the country particular central region of Ghana. This study, therefore, fills these gaps.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter describes the methods employed in collecting empirical data and the method of analysis for the study. The various issues considered under this chapter are the philosophical underpinning, research design, research approach, the study population and sample, research setting, sampling technique, instrumentation, data collection procedure and ethical considerations.

3.2 Research Philosophy

The philosophical assumption that underpins the research is Interpretivism or interpretive research paradigm. According to Guba and Lincoln (1994), a paradigm is a set of beliefs that symbolises a certain worldview. A mental model or a framework of ideas or beliefs through which one understands reality is another way to define a paradigm. A paradigm describes the philosophical perspective of the researcher, which determines the ontology, epistemology, and methodology to be applied. It represents the underlying assumptions that shape the researcher's perception of reality. Tuli (2010) asserts that a researcher's perspective on a phenomenon and the approach they should employ is determined by their paradigm. Accordingly, a paradigm denotes a framework, pattern, or system of theories, principles, and presumptions that are common to both science and academia (Olsen, Lodwick, and Dunlop, 1992).

The interpretivist paradigm is founded on the assumption that people's perceptions, ideas, thinking, and the meanings that are significant to them can be understood through researching their cultures (Boas, 1995). In this sense, the methods used to comprehend human and social sciences cannot be compared to those used in physical sciences, because humans translate their surroundings and behave based on

that interpretation (Hammersley, 2013). Reeves and Hedberg (2003, p 32) note that “interpretivist” paradigm stresses the need to put analysis in context. Interpretivist also adopts a relativist ontology in which an event may have several interpretations rather than a fact that can be determined via a particular method to gain a deeper understanding of the events and discover the complex issues and the phenomenon in the specific context the situation is embedded where the researchers can see what has happened and how it happened (Creswell, 2007).

The interpretive paradigm is concerned with understanding the world as it is from the subjective experiences of individuals. Hammersley (2015) contends that the interpretive paradigm is the best philosophical assumption to be used to explain social realities since it allows people to interpret phenomena from their diverse contexts and experiences. The study was underpinned by the interpretive research paradigm since the main aim of the study was to collect information from participants by exploring their understanding of indigenous knowledge systems in conflict resolution, the common types of conflict, advantages in its usage and the challenges associated when participants employed in conflict management in Mankoadze in the Central Region of Ghana. As an interpretivist researcher, one should understand that there could be more than one interpretation of the findings derived from the data, so it is the responsibility of researchers to find ways to see and understand the diverse nature of experiencing the issues and the situation in the cultural settings (Hammersley, 2013). Tuli (2010) contends that interpretivist paradigm can take the approach of methodologies from narrative study. Moreover, researchers can probe an interviewee’s thoughts, values, prejudices, perceptions, emotions, and perspectives by utilizing the key approach of interactive interviews, which allows researchers to analyse and set off matters that we cannot observe (Wellington & Szczerbinki, 2007).

Many theorists and scholars criticized interpretivism paradigm for its subjective notions, beliefs, and perspectives of participants (Yanow, 2006). Yanow (2006) discusses that the perspective of self is strong for interpretivists that sometimes they overlook how people's perceptions are powerful and how they are influenced by this power when they interpret their subjective ideas. Observation and interpretation serve as the foundation for interpretive rhetoric; observation is gathering information about an occurrence, while interpretation entails giving that information meaning by forming conclusions or determining whether it fits with some abstract pattern (Creswell, 2014).

3.3 Research Approach

To answer the research question of this study, the researcher employed qualitative approach which aimed to investigate indigenous knowledge used in conflict resolution and peace building in Mankoadze. Creswell, (2012) defines qualitative research as a means for exploring and understanding the meaning individuals or groups ascribe to a social human problem. Crossman (2020) also argues that qualitative research is a type of social science research that collects and works with non-numerical data and that seeks to interpret meaning from these data that help understand social life through the study of targeted populations or places. The justification for using a qualitative approach is that it provided an in-depth and rich information on the issue under investigation. On the other hand, Kothari (2004) explains that the qualitative research approach focuses on people's life experiences, behaviours and emotions and involves a subjective evaluation of a social problem or behaviour using flexible non-numerical data techniques such as in-depth one-on-one interviews, focus group interviews, observations, review of documents, etc. The qualitative research approach was used since the researcher probed the subjective experiences and thoughts of participants for first-hand information on how the people of Mankoadze use their indigenous

knowledge systems in managing conflicts. This approach was relevant in the study because it permit the researcher to grasp human experience by asking questions that were difficult to express in numbers.

Qualitative inquiry involves employing multiple data gathering methods, especially participant interviews, and uses an inductive approach to data analysis, extracting its concepts from the mass of detail which constitutes the data base. The strength of qualitative approaches, according to Weinreich (2009), is that they generate rich, detailed data that leave the participants' perspective intact and provide a context for the phenomenon being studied.

3.4 Research Design

According to Leedy (1997), a research design is a blueprint for a study that provides the overarching framework for data collection. It is described as a strategy for choosing participants, research locations, and data collection techniques to address the research topic (MacMillan and Schumacher, 2001). They also suggest that a good study design aims to produce outcomes that are deemed reliable. According to Durrheim (2004), research design is a framework for strategic action that connects the research questions to the implementation of the research strategy. To determine the indigenous knowledge systems used in Mankoadze for conflict management, the study used a descriptive research design. Descriptive research focuses on the relationships that exist, the beliefs and points of view that are held, ongoing processes, effects that are being felt, and emerging trends (Cohen & Manion, 1994; Creswell, 2000). Normally, the emphasis is on words rather than numbers while gathering and analysing data (Bryman & Bell, 2007).

Because the study aimed to depict actual experiences that cannot be quantified but must instead be portrayed in words, qualitative research techniques were used. Walliman (2006) emphasized that useful information that cannot be expressed in numbers, such as the description of an observed situation, the historical listing of events, an account of the various viewpoints people has on a subject, the functions of organizations, and the description of living conditions in a community, must instead be expressed in words. This calls for the use of qualitative research. Koul (2003) asserts that research design outlines several choices that must be made in relation to data gathering. Therefore, the design serves as a framework for data gathering, measurement, and analysis. According to Fink (2001), research design includes all the steps and procedures needed to contact the respondents. The goal of a descriptive survey is to naturally observe, describe, and record many elements of a scenario. This layout makes it possible to get a lot of responses from a variety of people. A descriptive survey design involves asking several individuals the same set of questions either by mail, telephone or in person. Creswell (2000) and Koul (2003) point out the merits of the descriptive survey. They assert that it provides a more accurate picture of events and seeks to explain people's perception and behaviour on the bases of data gathered at a point in time. Creswell (2000) cites other advantages of the descriptive survey to include the economy of the design and rapid turnaround in data collection.

Payne & Payne, 2004) contend that it is challenging to make sure that the questions that must be answered are straightforward and truthful when employing the descriptive survey. This derives from the fact that survey findings might differ greatly. Since they touch on intimate concerns, it could also give results that are unreliable because many people could not be honest. Another issue with the descriptive design, according to Fraenkel and Warren (2000), is obtaining enough questions answered and

returned to allow for significant analysis. This design was considered appropriate for conducting the study because they touch on the history of the people of Mankoadze, and their indigenous knowledge systems used in conflict management.

3.5 Research Setting

Mankoadze is traditionally known as ‘Manko’ which was derived from the name of the leader who led the Gomoas and the Fantes of the Guan ethnic stock from the Northern part of Ghana to the present location. Mankoadze is in Gomoa West District, of the Central Region of Ghana, which is bounded in the north by Onyadze, south by the Gulf of Guinea east and west by Bewadze, Abrekum and Apam respectively with the total population of 16,453 people according to the 2020 census. According to the 2020 Ghana statistics report, Of the employed population, about 46 percent are engaged as skilled agricultural, forestry and fishery workers, 16 percent in service and sales, 21.6 percent in craft and related trade, and 10.9 percent are engaged as managers, professionals, and technicians. Topographically, Mankoadze has gentle sloping land from south to the north. Surrounded by hills in the forest areas especially in the northern part of the town and low land at the coastal plains in the south. Most of the hills are capped with rich rocks, and Kaolin. Gold is also suspected to be embedded within these rocks. The rocks found in the district are suitable for both building and constructional purposes and can therefore be exploited to the benefit of the district.

Mankoadze lies within the semi-wet equatorial region with mean annual rainfall between 1500mm to about 2000mm. It also experiences two raining seasons: the major one from March to July and the minor one from August to October with occasional minor deviation. During the rainy season there is brief interruption of the sunshine by thick cloud covers, which increases the temperature of the environment. The community on the average experiences an annual temperature of 290 Celsius. Tuesdays

and Fridays are sacred days when no fishing and farming activities are carried out. On such day's communal works are done in the various communities like mending of fishing nets. The people of the area have various religious beliefs with the major ones being Christians, Muslims, and traditional worshippers.

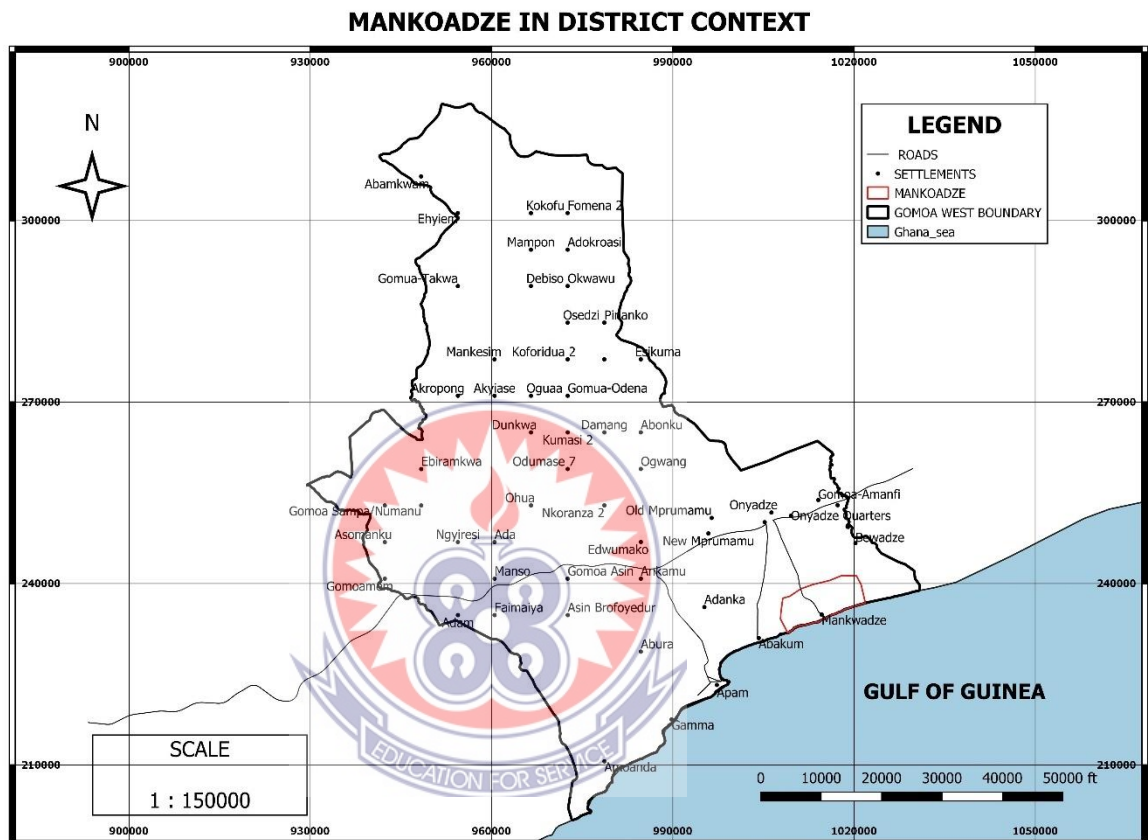


Figure 3: Map of Mankoadze

Source: Physical Planning Department, Winneba (2023).

3.6 Study Population

Polite and Hungler (1999) defined population as the entire aggregation of cases that meet a designated set of criteria. The population of a study is the aggregate of all the cases which one wishes to generate (Kay, 1997). Yogesh (2007) explained that a population is any group of individuals who have one or more characteristics in common that are of interest to the researcher. The chiefs and people of Mankoadze Traditional

Area were the study's target audience. According to Fink (2001), a population is any grouping of a specific type of human or non-human organism. Fink (2001) asserts that the criteria for a unit's inclusion in a survey are based on the traits of respondents who are qualified to take part in the survey. The population is also defined by Polit and Hungler (1999) as the collection of all items, subjects, or individuals who meet a given set of requirements.

3.7 Sample Size and Sampling Technique

The research employed non-probability sampling techniques in selecting the participants. This implies the use of non-random means of selecting participants. A sample size of twelve participants was drawn from the population using the purposive sampling method. According to Patton (2015), purposive sampling involves carefully choosing examples for study that have a wealth of information and which, according to their characteristics and content, would provide light on the research topics under consideration. A researcher selects the viewpoints they wish to analyse before looking for study participants who encompass the full range of those ideas to generate a purposive sampling. The sample size, therefore, consists of 12 which includes chiefs (2), elders (2), family heads (2) and community members (6). In purposive sampling, the units of the sample are selected not by random procedure, but they are intentionally picked for study because of their social characteristics (Kumekpor, 2002). The adoption of the technique was because the study sought to describe a phenomenon. Kumar (1999) notes that the primary consideration in purposive sampling is the judgement of the researcher as to who can provide the best information to achieve the objectives of the study and if the interest of the researcher is to construct a historical reality, describe a phenomenon or develop something about which only little is known. Moreover, Creswell (2005) claims that choosing more interviewees will provide superficial

viewpoints, particularly for qualitative research. The ability of a researcher to offer an in-depth picture decline with the inclusion of each new person or location.

3.8 Data Collection Procedure

For this study, interview guide and focus group discussion guide were used as the major instruments for the data collection. Seale, Giampietro, Gubrium and Silverman (2004) define an interview as a social encounter where speakers collaborate in producing retrospective and prospective accounts or versions of their past or future actions, experiences, feelings, and thoughts. The use of the interview guide helps in gaining a thorough appreciation of the problem. The participants also can sufficiently express themselves and addressed the issues at stake. The technique also gave the participants the chance to critique the questions very well and provided appropriate responses. The focus group discussion guide allowed the researcher to take account of several viewpoints at a time and observed the outcomes of open and dynamic discussion among focus group members. According to Rabiee (2004, p.655), a focus group is “a technique involving the use of in-depth group interviews in which participants are selected because they are a purposive, although not necessarily representative sampling of a specific population, this group being focused on a given topic.

Lewis (2000) defines a focus group interview as a carefully planned discussion designed to obtain perceptions in a defined area of interest in a permissive, non-threatening environment. According to Lewis (2000), this type of interview yields both a more diversified array of responses and afford a more extended basis for designing systematic research into the situation at hand. The focus group interview can be used for a variety of reasons or to achieve a myriad of objectives in research. However, Jamieson and Williams (2003) argue that the philosophical underpinning of the focus group methodology is based on the premise that attitudes and perceptions are not

developed in isolation but through interaction with other people. Based on this view, a focus group, according to Stewart and Shamdasani (1990), should ideally consist of 5 to 12 homogenous participants. The focus groups should not be too small to allow the domination of one or two members over the others and should not be too large and end up being unmanageable. The size of the group should not deny the participation of other members due to the constraints of time (Harvey-Jordan & Long, 2002 p.20)

3.9 Data Analysis Procedure

All the one-on-one interviews with the twelve (12) participants of the study were audio recorded with the researcher's smartphone which has a secure password lock. Thus, no other person has access to the data apart from the researcher. Data analysis is the process of reviewing data utilising analytical and logical reasoning to investigate each component of the data presented. (Fraenkel and Wallen, 2006). In analysing the data obtained, the researcher transcribed the audio responses of each participant into password-protected Word documents and made use of the field notes taken during the data collection process. In this study, the researcher used thematic analysis to analyse the data. The transcribed data were read to identify the common themes which run through after which comparison of the emerging themes were matched against one another which covered the research questions and objectives set for the study. A coding frame, which describes the relationship and the link among the codes with frequency was generated based on the research questions and objectives of the study. Themes were then formed based on the emerging themes or patterns from the coded data. In a much more appropriate and practical manner, the emerging themes were then arranged based on the research questions and objectives of the study and were analysed thematically. The findings of the study were shown and discussed based on emerging themes that were identified in the data. The findings, thus, show the understanding of some common

types of conflict, indigenous knowledge systems mechanisms that were used by the chiefs and elders of Mankoadze in the Central Region of Ghana.

The findings of the study offer deep insight to promote networking and knowledge-sharing among traditional leaders, encouraging them to exchange ideas and insights on common issues, enhancement in indigenous conflict resolution participation to reduce the pressure on the formal process and the government of Ghana and other stakeholder should document all indigenous conflict resolution process into a framework so it can be applicable any part of the country.

3.10 Trustworthiness

To ensure the reliability of the research, the study's conduct considered the criteria of credibility, dependability, confirmability, and transferability. Guba (1981) defined the credibility criterion in research as the degree of plausibility, reliability, or authenticity of the data and data analysis. To assure validity, the study was conducted with an eye toward ethics and professionalism. The study and data collection procedures were carefully carried out to ensure a similar outcome even if another researcher conducts the study under the same socio-cultural conditions, all other factors being held constant. Thus, this was done to ensure the reliability of the research findings. Guba (1981) again clarifies that this criterion refers to the ability of observing the same outcome or conclusion under similar conditions. Guba contends that while the interpretivist researcher may not be able to replicate the same results, they will be able to draw inferences that are influenced by their own construction of meaning because they deal with human behaviour, which is by its very nature continuously variable, contextual, and open to multiple interpretations of reality. The researcher's abilities and skills to ensure that the findings emerge from the data acquired and evaluated for the research

are what determine the dependability of such inferences and interpretation (Kinunja & Kuyini, 2017).

The researcher, however, addressed the investigation objectivity to avoid any biases and preconception and to ensure confirmability of the findings. This ensured that, throughout the whole data collection and analysis process, the respondents' views and unique experiences were given preference over the researcher's priority. According to Lincoln and Guba (1985), the transferability criterion reflects the researcher's efforts to give readers if their findings enough background information about their research to enable readers to apply the findings to their own cases or situations. In this study, thick description was used where the exact wording of the respondents was quoted verbatim in the analysis of the findings, critical distance (preventing researcher bias) from the phenomenon under study was also maintained.

3.11 Ethical Considerations

The study was guided by the ethical considerations of voluntary participation, informed consent, confidentiality, anonymity, respect for participants, and plagiarism. Clough and Nutbrown (2002 p.84) comment that to understand, researchers must be more than technically competent. They must enter chattered intimacies, open themselves to their subject feeling worlds, whether these worlds are congenial to them or repulsive. They must confront the duality of represented and experienced selves simultaneously, both conflicted and real. Letters introducing the researcher and outlining the significance of the findings were carried by the researcher. Before conducting one-on-one interviews with any participants, their informed consent was requested. Participants in the study who chose to participate voluntarily were included. Participants were told that their names would not be required during data collection to ensure confidentiality. The researcher was the only one who had access to the data were gathered or acquired. The

researcher made sure the respondents understood the purpose of the study and that their rights were upheld before beginning the interviews. To record the interview and record detailed information while listening and prompting, consent from the respondents was also requested.

3.12 Positionality

Scharp and Thomas (2019) argued that scholars who engage in critical social science research should assess how their positions and experiences might contribute to their interpretations of people's lived experiences. To them, as in all research, it is helpful to understand our positionality and, therefore, our lens on the data. With this in mind, one can disclose his/her position and dynamics that surround a phenomenon under study. Even though the researcher hails from the Central Region of Ghana, he has not attended any school or lived in Mankoadze. Thus, the researcher entered the study as an outsider and a student researcher to independently explore the use of indigenous knowledge systems in conflict management in Mankoadze, the common types of conflicts and the indigenous mechanisms that are used by chiefs, family heads, clans, elders and community indigens in managing conflicts. The research was conducted purposely for academic reasons and not have any hidden motives. My research was self-funded, no organization or government agency funded this research. However, the research information gathered came from the experiences, viewpoints, and perspectives of the participants.

CHAPTER FOUR

FINDINGS AND DISCUSSION

4.1 Introduction

The purpose of the study was to investigate indigenous knowledge systems used in conflict resolution in Mankoadze of Central Region, Ghana. The study was guided by four research objectives namely; the common types of conflict experienced in Mankoadze community. indigenous knowledge used in conflict resolution in Mankoadze; the benefits of Indigenous Conflict Resolution Systems in Mankoadze and the challenges associated with the use of Indigenous Conflict Resolution systems in Mankoadze. Data were collected through interviews and analysed thematically. A total of 12 participants (including 2 chiefs, 2 family heads, 6 community members and 2 elders) were purposively selected. Participants in the study were label by the following pseudonyms: SM, MO, AB, PC, JY, AA and KAO, KAT for the chiefs, NB, JF for the elders and FO and FT for the family heads, respectively. The use of the pseudonyms guaranteed participant's confidentiality and anonymity. In presenting the findings in this chapter, the study points out areas where the research findings interact with the literature.

4.1 Findings

4.1.1 Types of Conflicts in Mankoadze

The research sought to identify types of conflict from the views of all participants in Mankoadze. Therefore, this section attempts to answer the question “What are the common types of conflict in Mankoadze community? Common causes of conflict in Mankoadze showed that chieftaincy disputes play a key role. The community with a greater number of the youth unemployed which is a contributing factor in conflict such as fight over farmlands, power over rulership, religious issues, Property claim, Rape,

Marriage and engagement dispute, Theft, marital issues among others which is disturbing peace buildings process in the community. Based on the response obtained from the study, the common types of conflicts in Mankoadze includes inter-group conflict, inter-personal conflicts, resources conflict, social conflict, marital conflict, and chieftaincy disputes.

4.1.1.1 Inter-Group Conflict

Data analysed empirically shows that many of the inter-group conflict starts from the point of simple disagreement that exist between two or more groups and their respective members in Mankoadze. There are many fishing groups in the community who are competing for limited resources in terms of pre-mixed fuel, space, and leadership position in their respective associations. This tends to trigger misunderstandings among the groups. Some of the participants indicated the following:

inter-group conflict occurs when there is a misunderstanding between two or more groups of people including families, schools, gangs, religious group, or nations. [Participant SM, Field Interviews, 2023]

...per my opinion inter-group conflict happens when two parties are fighting over limited resources. Example during the distribution of premixed fuel, some group of fishermen will get, and others will not get. [Participant JY, Field Interviews, 2023]

...okay my point of view about inter-group conflict is it occurs among group of people with a varied set of goals or interest. [Participant PC, Field Interviews, 2023]

From the comments there is some kind of similarity of views and understanding that inter group conflict occurs when there is a competition or struggle between at least two interdependent parties who perceive incompatible goals, scarce resources, and interference from the other party in achieving their goals. Thus, it can be argued that

based on their views or understanding of inter-group conflict inter-group conflict is disagreement or confrontation between two or more groups and their members in achieving their goals. The opposing interests and capabilities over limited resources among fishing groups in Mankoadze gives room for inter-group conflict. This supports the view of Wright, (1990) and Noe (1996) who indicated that inter-group conflicts are a type of conflict which occurs between two or more groups with differences in values, goals or needs. The reasons for inter-group conflict are interdependence, differences in goals, differences in perceptions and greater demand for specialists. Mankoadze cannot be that peaceful if such conflicts persist there.

4.1.1.2 Resources Conflict

From the interviews, other participants' views or understanding on resource conflicts in Mankoadze was explored. Participants indicated the following:

...to my understanding Resource conflicts is disagreements and disputes over access to, control over and use of natural resources. [Participant AB, Field Interviews, 2023]

...I think when there is competition over material goods, economic benefits, property, or power. [Participant PC, Field Interviews, 2023]

Resource conflicts occur when the members in the community do not benefit from the natural resources available. [Participant AA, Field Interviews, 2023]

...the selling of lands and mining of terrazzo without the share of the mankoadze community. This is my clear understanding of what resources conflict being.

Participant JY, Field Interviews, 2023]

The comments of some participants suggest that their understanding of resource conflict is the struggle over resource available in Mankoadze. Participants also indicate that mankoadze natural resources includes lands, sea, forest reserve, terrazzo and salt. The struggle over who has the right to sell lands and mining of terrazzo has left room for

conflict for a decade. As Schnake (1987) argued that one of the most common and enduring causes of conflict is competition among groups for limited resources. One of the participants in the interviews revealed that resource conflict exists because resources in the community are limited. If the community had access to unlimited amount of resources, then the problem of how to share these resources would hardly arise as implied by Stoner (1978). According to some of the participants, when limited resources are not shared equally, resource conflicts erupt. Some participant stated:

As head of one of the most respected families here, my memory serves me right on a land issue that caused chaos in this community. I had to intervene before the issue was resolved. There was a misunderstanding between who was to sell the land. [Participant MO, Field Interviews, 2023]

..... my grandfather owns that piece of land and after his death it was passed down to me and that is what my family and I survive on by farming on it. Two years ago they sold the land without any word to us or compensation. I now depend on working on someone's land before I can survive. We have involved the chiefs yet without resolution. Now the case is at the Winneba District Court, and it has been four years of up and downs [Participant JY, Field Interviews, 2023]

I will say that the land up the hills there belong to us, and I do not know what is happening in this community because I do not understand why two different families will fight over this. I have been summoned countless of time at the chief palace over this issue. [Participant AB, Field Interviews, 2023]

...but the cases have been major on individual levels; two people's claim over a land title. I quite remember a situation like that in 2012 where three people were contesting claim over the ownership of a particular land. Although there was a boundary related issue with one of the contesting parties. [Participant AA, Field Interviews, 2023]

double sales, and lack of family history. There are many but I mean these are the few I can talk about. When it comes to conflict in resources here. [Participant MO, Field Interviews, 2023]

It is funny how someone we know in this community as a photographer, is now a contractor and a land surveyor, Funny! [Participant PC, Field Interviews, 2023]

The comments suggest that land as a natural resource is another source of conflict in Mankoadze in the Central region of Ghana. According to some of the participants the struggle between the ownership of land has led to violent conflict in the Mankoadze that goes beyond the traditional rulers and the western approach. As Wehrmann (2008) emphasizes the legal consequences of such disputes and why disputes must be settled using several avenues and procedures. In the interviews, the participants acknowledged that some lands have been unlawfully taken away from them without any compensations. Further, the data reveal that cause of resources conflict in Mankoadze is lands which happens as result of multiple sales, force or illegal encroachment, nature of land administration system, improper land documentations, ignorance, conspiracy, and some technicalities relating specifically to quack surveyors. This affirms to the literature by Quisumbing et al., (2001) that conflicts amongst community or family members over land ownership is a major problem in many traditional societies in Ghana where land is the major form of asset for livelihoods of many rural, poor people.

4.1.1.3 Social Conflict

In understanding the types of conflict in Mankoadze, it emerged during the interviews that social conflict starts as a simple disagreement between two or more individuals or families and later turn into a conflict involving the larger community. Some participants indicated:

...we must live in harmony as humans, in fact we need to be each other's keepers as the bible teaches us. As a brother in need, I loan another brother when he was in tough time but when the time was due repaying the loan, it turned into a fight. [Participant FO, Field Interviews, 2023]

I do pig farming in this community; I could recount the number times my pigs have been stolen. I know the suspect and have made several complains but no

solution so had to confronts the person and that is the wound on my forehead here. [Participant AA, Field Interviews, 2023]

My little girl came back from school in tears one afternoon, after interrogating her she told one guy over the seaside have forced himself on her! The rest was history. [Participant AB, Field Interviews, 2023]

The premixed fuel in this community is shared base on your political affiliation which has created tension between all the fishing groups. These groups fight among themselves whenever they meet. [Participant MO, Field Interviews, 2023]

The data reveal that unresolved issues create tension among Mankoadze indigenes, some of these cases include debt, theft and rape which affect the social cohesion in the community. To this, parties could go to the extent of neutralizing, injuring, or eliminating their rivals in claiming justice for themselves. It is evident that, social conflicts persist in Mankoadze because there is no balance between the opinions of both parties, and when not handle well it spread throughout the community. However, the discussions here support the literature that social conflict is the disagreements, tension, and struggles that arise between individuals or groups within a society. It occurs when there are differences in interests, values, beliefs, or goals, leading to clashes and disputes Coser (1956). Social conflict can encompass a wide range of issues, such as political ideologies, economic inequality, racial or ethnic tensions, gender disparities, religious conflicts, or social injustice. This can argue that, when individuals perceive that their rights, needs, or aspirations are being neglected or violated, they may feel compelled to take a stand and fight for what they believe is right.

4.1.1.4 Chieftaincy Disputes

Comments of some participants suggest that Chieftaincy disputes is among the type of conflict in Mankoadze. Chieftaincy could be defined as the office and the institution of

which the chief is the principal operator and stakeholder. It comprises among other things: the personnel holding offices such as chiefs, queen mothers, counsellors, and staff; rituals, symbol, and other paraphernalia (Awedoba, 2010). Chieftaincy disputes have been a recurring issue in many societies, particularly those with traditional leadership structures. The participants understand that chieftaincy disputes have been in existence in Mankoadze since there is contention over the rightful claim to a chieftaincy position. According to them the major causes of the chieftaincy disputes in Mankoadze includes succession process, traditions, family lineage land and properties. Some participants stated:

...after the demise of Kweku Adu viii in 1995, there has not been peace considering the rightful successor to the Mankoadze throne. [Participant NB, Field Interviews, 2023]

The case was at hearing at National House of Chief in Kumasi in the Ashant Region of Ghana in 2010, after several years of negotiations, the verdict was Kweku Adu family has to ascend the throne, but the Twidan family disagreed and went for appeal at the Supreme court of Ghana. [Participant JF, Field Interviews, 2023]

Kweku Adu IX was sworn at the paramount chief at Adwumako Traditional Council. But I say we the Annay3k) Family will never recognize him as a chief. Because he has money and shares or what? [Participant JF, Field Interviews, 2023]

...the causes of this chieftaincy disputes are due to power and greed for mankoadze lands and properties. [Participant FO, Field Interviews, 2023]

We practice the maternal lineage system of family and not patrilineal lineage so how is it possible for someone who is from patrilineal lineage rule us? [Participant JF, Field Interviews, 2023]

The emerging comments picture from the ascending to the throne in Mankoadze is a type of the conflict. From the study, it emerged that legitimate successor to the

Mankoadze throne between Twidan family and Ananay3k) family after the demise of Nana kweku Adu VIII has been one of the main causes of the chieftaincy conflict. Some participants noted that the traditions of the Mankoadze people, including how a successor is chosen and the chief's enstoolment process, have been significant contributors to the conflict. Another tradition leading to chieftaincy disputes is the family lineage thus the Twidan family argued that the candidate of Ananay3k) family, was not eligible due to his patrilineal lineage. This is because the Mankoadze people are maternal. On the other hand, Ananay3k) claimed that the Twidan were not royals in the true sense of the word but historically were travellers who were integrated into the Mankoadze. Hence both families have been battling with rightful succession of the throne. The discussions here support the literature that in Ghana, the struggle to become a Chief may turn violent when the historical, political, economic, and social circumstances around the establishment of the chieftaincy institution in a traditional state become contested, when the rules of succession become unclear (Agana ,2008). Larbi (2009) further argued that the appointment of non-royals to stools/skins in the country has provided the grounds for chieftaincy conflicts. He observes that some of these people are foreigners who are recognized because of their immense contribution to the state in terms of infrastructural development. Nevertheless, some participants comment that poverty within the community contributes to the chieftaincy conflicts. Some participants suggested that the influence of money and control of stool lands had also been the cause of the chieftaincy conflict in Mankoadze.

4.1.2 Use of Indigenous Knowledge In Conflict Resolution In Mankoadze

The second objective of the research examined how indigenous knowledge is used in conflict resolution in Mankoadze. Participants were asked if there are indigenous approaches in the study area which is used in resolving conflict. The study was equally

interested in how indigenous knowledge systems were used in Mankoadze in resolving conflicts. The interviews revealed various indigenous systems in resolving conflicts. These includes chief and elders: the Adzwaaba court: Constitution of traditional committees and the use of Egyesimanko.

4.1.2.1 Chief and Elders' Court

The chief and elders court are one of the indigenous knowledge systems used in Mankoadze in the study locality. The study unearthed that in resolving conflict, The Chief plays a vital role in maintaining peace and harmony within the Community. Depending on the nature and intensity of the conflict, a meeting of Chief and his elders is convened within five days with notice to both parties involved the conflict inviting them to a meeting at the chief palace where some members of the community are selected to observe the process. The chief and his elders would serve as a forum for all parties involved to voice their grievances and concerns. Some participants stated the following:

.... the chief and elders invite both parties involved in the conflict and starts the resolution process with a prayer inviting the presence of the gods of the land. After the process, the case is then settled to suit each party's needs. [Participant KAO, Field Interviews, 2023]

I was compensated after I sent my case to the chief and his elders court, and it saved me a lot. [Participant KAT, Field Interviews, 2023]

...If any of the party is not in favour with verdict by the chief and the elders, he/she then appeals the entire process to the chief priest and a ritual is performed to seek opinion of the gods. We trust the chief priest because we consider him as the supreme of the community. [Participant FO, Field Interviews, 2023]

The comments suggest that the court consist of the Chief, elders and the chief priest and some selected community members. The chief and elders court are responsible for

high-level cases involving larger groups of people in the Community. However, the interviews revealed that the Court was not used to mediate the Mankoadze chieftaincy conflict because the chief was a party to the conflict. Further, the study reveals that after the hearings from both sides, the council of elders passes a judgment, which is binding on all parties. The disputant that is pronounced guilty is fined a goat, a bottle of Schnapp be paid to the chief and his elders. If the conflict involves some damage to the opponent, one will further pay a certain amount as compensation to the opponent for the damages caused. In addition, both parties are sent to the shrine to make vows of not repeating the cause of the incident. This perception supports the view that Traditional leadership institutions serve crucial roles in fostering and maintaining social cohesiveness, peace, and order in civilizations (Department of Justice and Constitutional Development, 2008 p.30). The findings support Awedoba (2010) argument that many disputes that have customary component are best handled by chiefs. Also, Mabama (2010) is of the view that methods for conflict resolution depends on the type of conflict. According to Bonye and Millar (2004), the authority of the leader in traditional society is based on the idea that the leader mediates between the community and the divine, and indeed leadership is legitimized by its relationship with the spiritual realm. This includes conflict resolution and settlement of disputes among community members. The results of this study also confirm the study of Kidane (2000) which state that, one common feature of this traditions is the consensual nature of decision- making, settlement of differences and in such a consensual system of decision making involves narrowing differences through negotiations rather than through adversarial procedures that produce winners and losers, Traditional norms and values are part and parcel of traditional institutions. They include the belief in consensus, dialogue, inclusion, reciprocity, fairness, and trust (Guri, 2003). Akrong (2006) also asserted that traditional leadership is based on clan

social organization which links the highest lineage to clan political leadership. The concept of leadership in traditional society is based on the idea that leaders are bearers and custodians of sacred tradition that gives them the authority and legitimacy to rule.

One participant also added that:

...Chiefs and other traditional leaders are in charge in this process, and it is important to know that, without the chief and chief priest this court cannot hold.
[Participant KAT, Field Interviews, 2023]

According to some participant, the tradition is that the chiefs and chief priest have to be present at the hearings, without their presence the process cannot hold irrespective. In any case, one of them cannot hold the hearings, reasons are that they are respected figures who have a deep understanding of local customs, traditions, and values. Also, they have extensive knowledge of the community's history, which helps them assess the root causes of conflicts and find appropriate solutions. Data analysed indicate that in dealing with conflict resolution through indigenous approach in Mankoadze. The system theory provides a useful lens through which to understand how conflicts arise and how they can be resolved. The theory interrogates how the resolution process happens. At its core, the theory posits that a system is made up of various interconnected parts, and that any change to one part of the system will have a ripple effect throughout the entire system. Thus, without the presences of the chief priest and the chief in this process, the entire resolution cannot hold. In the context of conflict resolution Mankoadze, it is important to consider the numerous factors that contribute to the conflict and how they interact with each other in addressing any conflict. The approach derives its legitimacy from the 1992 constitution of Ghana which guarantees the institution of chieftaincy, together with its traditional of councils as established by customary law and usage (Article 270), and the chieftaincy Act, 2008 (Act 759) that empowers the chief with his elders to arbitrate on disputes (section 30).

4.1.2.2 The Adzewaaba Court as Conflict Resolution Mechanism

The need to know how Adzewaaba court systems in the area under study was provided by the participants. The study found that there is a traditional group of women in Mankoadze in the Central Region of Ghana who serves as court system in resolving conflict. Some participants indicated in the interviews that the Adzewaaba court is a local way of resolving conflicts which was passed down from their ancestors and it was highly effective as of date. Some of the participants shared as follow:

...what I can say is that the Adzewaaba court systems handles many conflicts that range from theft, debt, marriage disputes, property inheritance, witchcraft disputes and many others that intrude the community. Our main aim is not to strongly punish our own people but rather to build a peaceful environment for living and effective communication among people as to integrate the community into positive peace. The Adezwaaba court system therefore imparts cultural norms for appropriate behavioural change through songs, drama proverbs, storytelling and rituals that brings harmony in the community. [Participant NB, Field Interviews, 2023]

.... see, in cities the judicial courts are being used to handle conflicts. Married couples who want their marriage to sustain life and staying in marriage are using the Adzewaaba court system to restore their marriage relationships. [Participant FT, Field Interviews, 2023]

Our customary values play a vital role in the process of handing conflicts. Aside the chief and elders, the adzewaaba courts system is well known long traditional way which enables women in the community fully participate in bringing peace in Mankoadze. [Participant NB, Field Interviews, 2023]

we gather under a big tree which we believe is a sign of protections from our ancestors, afterwards we pour libation to invite their presence as we proceed in the presence of the entire community who they serve as jury in the process. [Participant KAT, Field Interviews, 2023]

The comments suggest that Adzewaaba court system is an open structure, operated under a tree where people bring their case for redress. According to some participants, the primary focus Adzewaaba courts is to mend broken relationships, restore and strengthening positive relations among community members. The unique nature of the

process is the use of music to express their grievances. Machakanja (2011) indicated, the use of endogenous systems can be positive as traditional relationships and structures hold more customary support than those imposed from outside. The participants claimed that the openness nature of the process signifies the democratic principle in the community, in this it is open for everyone who wishes to listen or participate in the proceedings. This supports Menkhaus (2000), MacGinty (2014) Beall and Mduduzi (2009), and Boege et al.'s (2009) views that indigenous mechanisms have a feature of inclusive participatory approach at all levels such as martial conflicts, chieftaincy disputes and inter group conflicts. The interviews revealed that all disputes within the community should be settled peacefully through the Adzewaaba court. They believe that the Adzewaaba consists of specified guidelines and rules on how to handle dispute cases which have been passed down to them by their ancestors. In a case where the courts fine someone, Participants stated that the fine and compensation payment related to degree of injury to the part of the body purported to have been harmed. In finger injuries for example, the Adzewaaba court considers damage caused to the little finger, pointing finger, and ring finger as serious. This is because the first is considered the most peaceful, the second viewed as important for indicating locations, and the third regarded essential for marriage. From the comments it affirms to what Mbiti (1991) Mahama and Longi, 2013) stated that, traditional conflict resolution focuses on creating and restoring the impaired relationship with God, the spirits, ancestors, family, and neighbours as the case might be and it is a healing process.

4.1.2.3 Constitution of Traditional Committees

The study found that as part of the Mankoadze tradition, in times of problems in the use of the already existing structures in managing conflicts, with regards to the objective of ensuring fairness of processes and sustainable results in the approach, the chief and his council constitute a traditional committee which consists of three family heads or clans and two chiefs within the Adwumako traditional area who have no direct interest in the conflict to undertake mediation. This ensures the neutrality of the third party to the conflict. Some participant indicated that before the committee commences the process, they present a bottle of schnapps and a goat to the chief priest to be used as ritual to seek the god's wisdom in the process. The parties involved in the conflict will accept the recommendations of the committee whether favourable or unfavourable.

Some participants shared as follow:

...We had to face the committee for serious issues. The chief had a mission outside, so we were scheduled to face the traditional committee which we did. Even though the issues were resolved but I am still not convinced with the outcome, because I feel like my land has been reclaimed to someone else but with respect to the committee, I had to leave it. [Participant AA, Field Interviews, 2023]

...The respect of the committee cannot be undermined because of the third party in the resolution process. In 2013, my eldest son was involved in a violent conflict. After the interventions of the committee we were fine an amount of 100Ghc, goat and four creates of soft drinks. The committee also recommended that both families should visit the victim every sunrise and sunset to strengthen the peace created between both families. [Participant MO, Field Interviews, 2023]

...I can tell you from experience that the traditional committee in conflict resolution is one of the best approaches we have in Mankoadze. We have been using this system in resolving conflicts of all kinds, however, I think the introduction of the third party in the process makes it unique from the other approaches we have in the community. [Participant NB, Field Interviews, 2023]

...Firstly, we looked at the nature of the conflict, normally we recommend violent conflicts and some lands disputes in the community to the traditional committee. Also, when a native breaks any taboos and refuse the penalty in existence. So, it depends on

the case and which of the mechanism to use in resolving them... [Participant NB, Field Interviews, 2023]

The comments suggest that the selection of a resolution mechanism such as the traditional committee system is dependent on the nature of the conflict, thus the intensity of the issue. However, if the intensity of a conflict situation is low, then other mechanisms such as Adzewaaba would be applied. The Constitution of Traditional Committees mechanism is one of the sure means of getting sustainable outcomes in managing conflicts in contemporary times. The certainty and the neutrality of the third party, the transparency, accountability in the processes and procedures, affordability, accessibility and promote nature in delivering results make the traditional committee mechanism in Mankoadze a favourable means of addressing conflict.

4.1.2.4 The use of Egyesimanko

Egyesimanko is Fante name to the main gods out of the 99 gods in the community. Egyesimanko means the father of Mankoadze. The Egyesimanko and others are used in resolving some settlements of conflict in Mankoadze. Conflicts that have spiritual dimensions involving incantations, curses, witchcraft, and oath-taking among others, are sent to the traditional and spiritual leaders including the custodians of deities and soothsayers. For example, one party may invoke a curse by using the name of a smaller god or a deity to harm another person for perceived wrongdoing. Once the victim party realises through divination that he or she has been cursed, the accused is requested to reverse or nullify that curse by performing the necessary rituals at the appropriate quarters and going through the necessary traditional processes. A participants recounted:

...If someone ruin curses on anyone using any other smaller gods in the community or outside the community, the accused person is invited by the chief priest immediate to

Egyesimanko shrine to explain what might have transpired between both parties. After the analysis into the matter, they are both requested to provide some items which include: two goats, two bottles of schappe, 100ghc, white cloths and two bottles of soft drinks to be used in settling the issues and revoke the curses [Participant FO, Field Interviews, 2023]

...my terrazzo was stolen by someone I took the case to Egyesimanko and within that day someone came to confess to me about the stolen terrazzo.

So personally, I think the involvement of Egyesimanko works perfect in resolving issues. [Participant KAT, Field Interviews, 2023]

...in dealing with spiritual issues like curses, force accusations and witchcraft and among others, Egyesimanko is the approach we explore in resolving conflict of such nature. Because we believe that, they intervene for us in the spiritual realm [Participant NB, Field Interviews, 2023]

The comments suggest that the use of Egyesimanko serves as intermediaries between the ultimate god and humanity. It was also indicated by some participant the priest takes time to consult the spirit world, explains the supernatural aspect of events, and makes issues associated with a conflict convincing, intelligible and therefore acceptable to the parties. The priest pronounces judgement and prescribes the sacrifices and items needed to atone for wrongdoing and the anger of the ancestors. The priest of the Egyesimanko serves as mediators between conflicting individuals and the ancestral spirits. The interviews also revealed the fear of anger of the Egyesimanko ensures acceptability of the outcomes which plays a key role in resolving conflicts in Mankoadze. This corresponds with the views expressed by Bob-Manuel (2000), Brock-Utne (2001), Bercovitch, Kremenjuk, and Zartman (2009), Ogunesan (2014) and Okere (2013) that this indigenous conflict management mechanism is cooperative and does not give opportunity for the accused to deny charges because of the fear of the native gods.

4.1.3 Benefits of Indigenous Conflict Resolution Systems in Mankoadze

Objective three of this study ascertained the benefits of indigenous conflict resolution systems in Mankoadze. Indigenous knowledge systems in conflict resolution offer

unique perspectives, rooted in cultural traditions and community values. Participants agreed that chiefs, elders, gods and Adzewaaba have playing significant role in providing advice for the community to minimize local conflicts. Participants expressed that they are always advised conflicting parties to solve their conflict issues through local elders. Other participants from the data analysed have the perception that sending issues to the higher court always declare winners and losers. Others perceived that decision passed by court or formal conflict resolution systems is not good for social relationship as it leads to revenge. This idea is related with that of Volker 's (2007) argument in which indigenous conflict resolution system and the local elders play prominent role in consolidating the relationship of the society. The data gained from participants through focus group discussion and interviews indicate that local elders have great capacity and ability in peace building process and consolidating social relationship of the society by increasing social harmony, addressing common problems of the society. The study discovered the following: Cultural understanding, Community involvement and Minimizing cost, as benefits of using indigenous conflict resolution systems in Mankoadze.

4.1.3.1 Cultural Understanding

The study found that the Indigenous knowledge systems in conflict resolution in Mankoadze offer unique perspectives which is rooted in cultural traditions and community values. Participants stated that due to their understanding of their traditions it makes it easier to understand without any questions. Some participants shared the following:

In resolving our own issues here, we trust the process and respects our traditions as well. The knowledge from our chief and his elders surpasses that of everyone because he is the owner of the land, with the support of Egyesimanko gives us that sense of belongness. [Participant JY, Field Interviews, 2023]

What is passed down to us from our ancestors cannot be forgotten due to modernization. Our elders say: “traditions are meant to be obeyed and not to be explain. I have understood how things work through this process, I do not think I will understand any other cultural better than what we have here. What other approaches to conflict can be compared to any of what we have here? Tell me!!! [Participant FT, Field Interviews, 2023]

The comments suggest that in using indigenous knowledge, conflict resolution processes in Mankoadze establishes the importance of local wisdom and practices in addressing conflicts. By incorporating indigenous knowledge and traditions, conflict resolution processes become more inclusive, participatory, and sustainable. This affirms Zuuru and Benson (2020) ascertain that traditional conflicts resolution involves using indigenous institutions, knowledge, and ideas to deal with conflicts.

4.1.3.2 Community Involvement

Using indigenous knowledge in resolving conflicts in Mankoadze, the participants emphasized on community involvement and ownership of the process. Indigenous knowledge systems often prioritize collective decision-making and community participation. This approach ensures that all stakeholders have a voice in the resolution process, creating a sense of ownership and empowerment. By involving the community, conflicts can be addressed holistically, considering the social, economic, and environmental dimensions that may contribute to the conflict. When community members are actively involved in making decisions and implementing conflict resolution strategies rooted in their own traditions and social networks, there is a higher chance of long-term sustainability and respect. Local institutions aligned with traditional values and clan systems have a unique ability to identify resolution opportunities that may not be apparent to external arbitrators or judges. Some participants were of the view that:

...when it comes to indigenous methods of conflict resolution these are simple and open in nature. The process to give the indigenes opportunity to express their opinion. We however, believe that the gods are part of the process. [Participant FT, Field Interviews, 2023]

...The Adzewaaba court system for instance is participatory in nature in that the process is open to all. To me it is the best approach in addressing conflicts and we support it because it is from us. We all respect and support even if it has negative side. [Participant JY, Field Interviews, 2023]

4.1.3.3 Minimizing Cost

The data reveals by some participants indicated that they cannot afford to hire a lawyer or pay for any other legal fees but their approaches in resolving conflicts require one quarter of what the formal process requires. The interviews revealed that the cost involved in transportation and delay in court proceedings make it unattractive to them. Hence, making Adzewaaba court, traditional committee, chiefs, and elders courts and Egyesimanko the best options to fall on in resolving conflict in Mankoadze. Contrary to the above idea, conflict resolution through formal legal services is seen as costly, unreachable, slow, and not consistent in delivering law (Loode, n.d.). Some participants indicated the following:

...to my knowledge on conflict resolution approaches, our indigenous approaches are far cheaper unlike the formal process. I remember in 2017, I had a case in Winneba district Court, and I had to sell most of my properties before I was able to afford a lawyer. It was an experience I do not wish for anyone here but rather I will recommend Adewaabaa court or any other because the process is faster with filling of case. [Participant KAT, Field Interviews, 2023]

The costs involve in resolving a conflict at Egyesimanko include eggs, schappe and sometimes animals for sacrifices require by the gods which do not exceed two goat. With these items I do not see myself opting for any formal judicial process. never! [Participant PC, Field Interviews, 2023]

The comments suggest that various expenditures are incurred in using the formal conflict resolution mechanism like; court charge, filing cost, expenditure for lawyers, and other costs unlike the indigenous mechanism in Mankoadze. Indigenous conflict resolution is less complex; it is fast and relatively less costly than formal courts of law proceedings. Any disagreement that takes more than a year to resolve in a formal justice system is resolved in relatively much less time by indigenous or local institutions (Helgesen, 2008). Also, indigenous mechanism consumes lower cost, and the process takes greater speed, the reason for this is solving conflicts through this mechanism normally requires the permission, and commitment of the parties involved in the process (Bendeman, 2007).

4.1.4 Challenges Associated with the use of Indigenous Conflict Resolution Systems in Mankoadze.

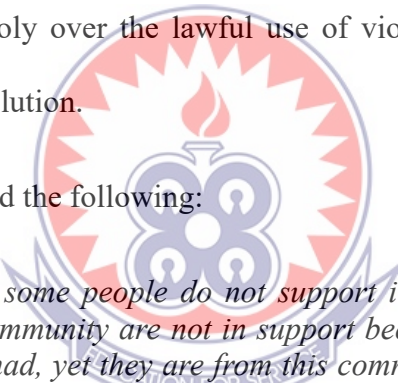
In this section, the study determined the challenges associated with the use of indigenous resolution systems in Mankoadze. The participants were asked about some challenges associated with any of the approaches in managing or resolving conflict, despite their numerous benefits, it has encountered several challenges from various sources. Emerging themes from the interviews were: lack of support and loss of the culture of respect for elders, fear of victimization and enmity by the members of victim's family and lack of motivation and effective enforcement,

4.1.4.1 Lack of Support and Loss of the Culture of Respect for Elders

The study found that lack of support can be a significant challenge when it comes to using indigenous knowledge systems in conflict resolution. Indigenous methods often require community involvement, cultural understanding, and recognition of traditional practices. Participants stated the support from some community members makes the process difficult due to modernization. In the use of indigenous knowledge systems in

conflict Management in Mankoadze, there is lack of institutional support, resources, and understanding of the value of indigenous approaches. Some people who have been away for long see the approach as outdated and unreligious. This hinders the effective implementation and sustainability of these systems. Some community members due to their personal interest in some conflicts tend to oppose the process. It is important to address this challenge by promoting awareness, providing resources, and fostering collaboration between indigenous communities and formal conflict resolution mechanisms. As Volker (2007) stated indigenous conflict resolution has its own weaknesses. It does not put an end to hostility in the long term. An everlasting pacification of the conflicting parties as it is given in the circumstance of the formal system with its monopoly over the lawful use of violence is not practicable in the indigenous conflict resolution.

Some participants shared the following:



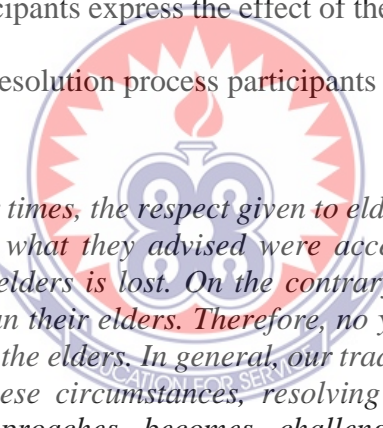
It is sad to say some people do not support it, I remember some influential people in the community are not in support because of foreign background of education they had, yet they are from this community. But I believe if we rally our support to the entire process, it will save us a lot of money and restore the peace we want. Well, I sometimes blame it on the fact that we are a small community. [Participant JY, Field Interviews, 2023]

...we have nowhere else to send our conflict related issues except the chiefs, family heads, Egyesimanko and adzewaaba court. We believe this was the way of our ancestors that is why it is passed down to us. The process can be extended if it gets the support and encouragement from us, but we do not!!! [Participant NB, Field Interviews, 2023]

...some people in the community perceive these approaches in managing conflict as barbaric and evil. As a result, they do not encourage the younger ones to partake and that has been my fear for years, because this is a small community and with time, we will soon join our ancestors. Who will take over when we are no more? [Participant AB, Field Interviews, 2023]

The comments suggest that the indigenous approaches to conflict resolution have a limited area of applicability. According to Volker (2007) practical application is restricted to the small community, small group of family members, clans, village, or neighbouring communities. The interviews also revealed that, indigenous conflict resolution system lacks support in Mankoadze due to lack of knowledge on the process by some people who might be away for long. It was revealed that some influential personalities perceive the proceedings are not worth their support due to culture shock.

Additionally, I realized in the interviews that the loss of the culture of respect for elders and other traditions is challenging indigenous conflict resolution systems in Mankoadze. Some participants express the effect of the loss of norms and traditions on the indigenous conflict resolution process participants stated:



In earlier times, the respect given to elderly people was high. What they said and what they advised were acceptable. Nowadays, the respect given to elders is lost. On the contrary, youth believe that they know better than their elders. Therefore, no young person could listen to the advice of the elders. In general, our traditions and norms are fading off. Under these circumstances, resolving conflicts between relatives by some approaches becomes challenging. [Participant FT, Field Interviews, 2023]

The comments from some participants suggest that that the young generation have lost respects totally and some are not well governed the norms of their community including their various way of conflict resolution mechanisms. According to a participant, young people perceived that they were better than their fathers and ancestors in terms of knowledge and information and thus, they do not believe in our olden ways of doing things. Other participants expressed their discontent with the modern education system, which does not instruct children enough about respecting their own culture, including their indigenous conflict resolution systems.

4.1.4.2 Fear of Victimization and Enmity by the Members of Victim's Family

Data analysed revealed that among the Mankoadze people, there has been a common occurrence of fear among victims and their families regarding victimization and enmity. It has been reported that in some cases, the groups of elders responsible for the conflict resolution process have been attacked the victims or their family members. This unfortunate situation is exacerbated by corruption among some victims, which leads to mistrust of the elders within the community. One participant suggested that conducting an intensive awareness campaign on addressing this among community members they ought to organize community durbar to the entire community which could help overcome this challenge during the application of the process. A family head affirms it this by saying:

Sometimes our lives are in danger when they know some of us involved in settling their case, even though the gods are with us, we must find a way to do away with this fear. [Participant JF, Field Interviews, 2023]

My wife and children face all kinds of verbal abuse in their daily activities, they try to use my family to harm me. Why should that happen? [Participant FT, Field Interviews, 2023]

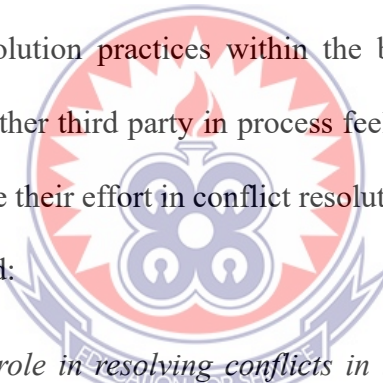
We do not trust some of them because of their corrupt practices, it put them on a suspect that is why I had to confront him personally which resulted in another fine from the chief. [Participant AB, Field Interviews, 2023]

The comments suggest that Individual interests on the part of elders, chiefs and other participants are sometimes simply motivated by personal greed which often puts some of them in danger. This corresponds with Volker (2007) that, the significance and practical implementation of indigenous strategies have been very much disenabled by the politicization, corruption especially traditional leadership, which have progressively

negatively affected conflict management built around them in the eyes of many and minimized confidence in their efficiency.

4.1.4.3 Lack of Motivation and Effective Enforcement

The interviews also revealed that lack of effective enforcement strategies in Mankoadze has made indigenous conflict resolution less relevant for the wider community. As one elder mentioned, elders do not have the power to compel uninterested individuals to participate in the resolution process. Additionally, indigenous conflict resolution has been downgraded and weakened within the formal justice system, leading to their lack of recognition and awareness, as described by another participant. It is therefore important to address these issues and work towards integrating and strengthening indigenous conflict resolution practices within the broader justice framework. The community elders and other third party in process feel that some structures should be put in place to appreciate their effort in conflict resolution, yet nothing comes out of it, as a participants descried:



We play a vital role in resolving conflicts in this community to the extent of putting our lives in danger. However, there is not any form of motivation or incentive from the government of Ghana. Unlike the way they recognize the Judges in the court, we equally play the same role to contribute to a peaceful nation. [Participant KAO, Field Interviews, 2023]

...Some structures should be set up in this community to help monitor our work. We should be equipped with some logistics which will help us. There should be a regional rep from Ghana judicial board to document our proceedings as well... [Participant FO, Field Interviews, 2023]

The comment suggests that some relevant participation from some elders and family heads involved in the process do not feel motivated to engage in the conflict resolution process, they may choose not to participate or may not put in their full effort. Because of monetary support and governmental involvement, some participants feel this hinders

the effectiveness of the resolution approach as it requires active engagement and motivation from all angles.

4.2 Summary

The chapter presented the results of the study. The chapter also discussed the findings of the study and highlighted how they interact with the literature and theories of the study. The discussion reveals that the understanding of conflict and how indigenous knowledge in conflict resolution were categorized under the following themes based on the understanding of the participants about indigenous conflict resolution systems in Mankoadze: The Adzewaaba court; Constitution of traditional committees and the use of Egyesimanko. The discussion also reveals that there were many types of conflicts in Mankoadze in the Central Region of Ghana. some common types of conflicts in Mankoadze includes inter-group conflict, inter-personal conflicts; resources conflict; social conflict; marital conflict and chieftaincy disputes. The study also sought to investigate the benefits of indigenous conflict resolution system in Mankoadze. The study revealed that; cultural understanding; community involvement and minimizing cost as benefits of using indigenous conflict resolution systems in Mankoadze. The discussion finally reveals challenges associated with the application of indigenous knowledge system in conflict resolution in Mankoadze.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter presents the summary of the findings and conclusion of the study. Further, recommendations were made based on the findings of the study. The chapter ends by presenting what served as limitations to the study.

5.1 Summary

5.1.1 Research objectives

The study was guided by four objectives. They included to:

- i. to Identify the common types of conflict in Mankoadze.
- ii. to Examine how indigenous conflict resolution systems have been used in conflict resolution in Mankoadze.
- iii. to investigate the benefits of Indigenous conflict resolution systems to the community.
- iv. to Examine the challenges associated with the use of indigenous conflict resolution mechanisms in Mankoadze.

5.1.2 Research procedure

The study was based on the interpretivism philosophy. The research was undertaken to investigate how indigenous knowledge system is used in conflict resolution in Mankoadze in the Central Region of Ghana. A qualitative research approach was used to undertake the study. Participants were sampled using purposive sampling technique. A total of 12 participants were sampled. Data were collected with interviews and analysed thematically. Participants' confidentiality, anonymity and consent were all guaranteed and upheld in the study.

5.1.3 Major findings

Research question 1: What are the common types of conflict in Mankoadze community?

The common types of conflicts were explored in Mankoadze. The study reveals that participants expressed different views about conflict and types. Thus, their understanding on types of conflict were categorized based on the emerging and common themes includes inter-group conflict; inter-personal conflicts; resources conflict; marital conflict and chieftaincy disputes.

Research question 2: How is indigenous knowledge used in conflict resolution in Mankoadze?

Indigenous knowledge systems used in conflicts resolution in Mankoadze were observed to be immediate and meaningful, accessible, and affordable. Some of these indigenous conflicts resolution systems applied in Mankoadze were categorized based on the emerging themes which include chief and elders: the Adzewaaba court: constitution of traditional committees and the use of Egyesimanko. The processes and procedure involved were well attuned to local needs as they produced quick justice to the people. Indigenous conflict resolution systems in Mankoadze focused is to mend broken relationships, restore and strengthening positive relations among community members. The chief and his elders would serve as a forum for all parties involved to voice their grievances and concerns. Outcomes were meant to heal wounds as the guilty parties were made to pay some compensation to those they offended. The fear of the native gods plays a vital role in the conflict resolution process.

Research question 3: What are the benefits of Indigenous Conflict Resolution Systems in Mankoadze?

There were some benefits in the use of indigenous knowledge system in conflict resolution in Mankoadze in the Central Region of Ghana. Some of the benefits were categorized based on the emerging themes which include cultural understanding, community involvement and minimizing cos. The usage of indigenous conflict resolution systems in Mankoadze helps to save money and time and most importantly not to disrupt their social relationship.

Research question 4: What are the challenges associated with the use of Indigenous Conflict Resolution systems in Mankoadze?

The study noted that various indigenous knowledge systems that were used by chiefs and elders in the resolution of conflicts successfully yielded positive outcomes. Notwithstanding there are few challenges they encountered in the resolution processes. Some challenges were categorized based on the emerging themes which include Lack of support and Loss of the culture of respect for elders, fear of victimization and enmity by the members of victim's family and lack of motivation and effective enforcement in Mankoadze in the central region of Ghana. loss of the culture of respect for elders and other traditions is intriguing indigenous conflict resolution process in Mankoadze.

5.2 Implications

This work has several implications. The implications are categorized into two main areas: theoretical and practical implications.

The study demonstrates that in applying indigenous knowledge systems in conflict resolution, there are diverse approaches. Thus, individuals or community, adopt different mechanism in managing or resolving conflict. In any community various kinds

of conflicts and how it is resolved. In using indigenous knowledge system in conflicts resolution, analysing the conflicts from the individuals' perspective plays a crucial role. However, it is of important to look at everyone within that system to come to a resolution or solution. Understanding the common principles of the individual's biology, psychology and sociology helps. Research argues that a system is "a perceived whole whose elements 'hang together' because they continually affect each other over time and operate toward a common purpose (DoubleDay 1994, p 90). A system approach helps analysts in fostering comprehensibility and comprehensiveness simultaneously. The system theory imposes a set of filters to force analysts to focus on key insights. First, it distinguishes between detail and dynamic complexity, and rather than try to depict all the variables that are present in the system. It tries to capture the system's structural interrelationships and dynamics (USAID, 2003).

The system theory encourages an interdisciplinary approach, considering multiple disciplines and perspectives to understand a system. In the context of indigenous knowledge systems in Mankoadze, approach helped in integrating diverse knowledge from different actors in resolving conflicts, including chief and elders: the Adzewaaba court: Constitution of traditional committees and the use of Egyesimanko. It recognizes that conflict resolution is not limited to a single approach but requires a broader understanding of the interconnectedness of various factors. As argued by Millar (2004), the authority of the leader in traditional society is based on the idea that the leader mediates between the community and the divine, and indeed leadership is legitimized by its relationship with the spiritual realm.

The role of indigenous knowledge systems in conflict resolution in Mankoadze in the Central Region was successful due to the respect and interdependent of each of the approaches, the chief recognizes the authority of the third party in the process. Mbiti,

(1991) and Mahama, (2010) stated that, traditional conflict resolution focuses on creating and restoring the impaired relationship with God, the spirits, ancestors, family, and neighbours as the case might be and it is a healing process. Indigenous conflict resolution mechanism can provide us procedures that can resolve disagreements successfully without harming relationships. In indigenous conflict resolution process, the conflicting parties could rather help to learn information that will permit them to work more efficiently to their future life (Volker, 2007).

The study emphasizes the importance of understanding the context in which a system operates. In the case of indigenous knowledge systems application in Mankoadze, cultural, historical, and socio-political contexts helped shaped practices. It highlights the need to avoid essentializing indigenous knowledge systems and instead appreciating their diversity and context-specific nature.

Indigenous conflict resolution systems cultivate the relationship of conflicting parties towards the future. These conflict resolution methods is necessary for the re-establishment of social relationship or bringing together of the society in general and conflicting parties in particular. Indigenous conflict resolution systems allow conflicting parties to work cooperatively by minimizing their gap in productive way that does not demolish their relationship (Volker, 2007).

Overall, using the system theory in the context of indigenous knowledge systems on conflict resolution provided a theoretical framework that acknowledges the complexity, interconnectedness, and adaptability of these systems. Indigenous knowledge systems application in Mankoadze helped in understanding the underlying dynamics and context-specific nature of indigenous conflict resolution practices by understanding the type of conflicts and the kind of indigenous approach to use by depending on the already

existing method and contributes to the peaceful coexistence among the community members.

The study also demonstrates that indigenous knowledge systems used in conflict resolution in Mankoadze dates to the pre-colonial era where elders and community leaders met to resolve local conflicts and disputes using their own indigenous mechanisms. The chiefs and elders of Mankoadze used chief and elders: the Adzwaaba court, constitution of traditional committees and the use of Egyesimanko to resolve and manage conflict in the community. Bonye and Millar (2004) argues that authority of the leader in traditional society is based on the idea that the leader mediates between the community and the divine, and indeed leadership is legitimized by its relationship with the spiritual realm. Indigenous mechanisms in conflict management are observed to be immediate and meaningful to all people concerned. In all the mechanisms, indigenous language or dialects understood by all parties are used. Processes and procedure are well attuned to local needs as they produce quick justice to the community. In this regard, accessibility and affordability come to bare. Considering the amount of money involved and the time taken to complete a process, it is relatively cheaper to use indigenous mechanisms to manage conflicts. This supports the views of Kah (2011), Isike and Uzodike (2011), Kwesi (2013) and Adjei and Adebayo (2014) on the advantages of indigenous conflict management mechanisms. With indigenous mechanisms in Mankoadze, parties to a conflict are enjoined to adopt an integrative (win-win) approach with each having the opportunity to present their case without recourse to a counsel.

5.3 Conclusion

The study has indicated that indigenous knowledge system in conflict resolution refers to the traditional steps or approach to manage or resolve misunderstandings and disagreements between two or more people or parties with the view of ensuring peaceful co-existence between the opposing parties. It emerged in the research that: inter-group conflict, inter-personal conflicts, resources conflict, marital conflict, and chieftaincy disputes were the common types of conflicts in Mankoadze. The study showed that when the chiefs, family heads or clans, priest and some indigenes selected in Mankoadze are faced with any types of the conflicts identified in the study they used varied conflict resolution mechanisms such as chief and elders: the Adzwaaba court, constitution of traditional committees and the use of Egyesimanko. The research found out that the indigens generally acknowledge the importance of the role played by traditional leaders in resolving conflicts and disputes.

5.4 Recommendations

The following recommendations were made based on the findings of the study:

- I. To Strengthen indigenous conflict resolution systems, conflict practitioners should promote awareness and education to increase awareness of the benefits and effectiveness of indigenous conflict resolution systems among community members, particularly younger generations. advocate for the recognition and integration of indigenous conflict resolution systems into formal legal frameworks and policies to ensure their long-term sustainability and cultural preservation in Ghana.
- II. Conflict practitioners and other stakeholder should advocate for greater support and recognition of indigenous conflict resolution systems from government and other relevant institutions and explore ways to strengthen enforcement

mechanisms associated with indigenous conflict resolution systems, ensuring that decisions and agreements are respected.

- III. There should be Integrating indigenous and modern approaches by foster collaboration between traditional leaders and government officials to develop hybrid approaches that combine the strengths of both systems and ensure that any integration efforts are culturally sensitive and respect the values and traditions of the community.

5.5 Limitations of the Study

The study was focused on exploring indigenous knowledge systems used in conflict resolution and peace building in Mankoadze in the Central region of Ghana. Communication with some community members during the data collection process was difficult due to my inability to speak their local language. Thus, I relied on a third party to help me obtain the necessary information from them. The study also adopted a qualitative approach. Due to that a small number of research participants (12) were sampled to take part in the study. Due to the bad nature of the road to the community it was difficult to get there on time as scheduled with some respondents, which led to missing appointments with them sometimes.

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APPENDIX
UNIVERSITY OF EDUCATION, WINNEBA
SCHOOL OF GRADUATE STUDIES
FACULTY OF SOCIAL SCIENCES EDUCATION
CENTER FOR HUMAN RIGHTS, CONFLICT AND PEACE STUDIES
INTERVIEW GUIDE FOR PARTICIPANTS

Introduction

My name is Samuel Fynn Mensah. I am a student of Human Rights, Conflict and Peace Studies in University of Education Winneba. The aim of this interview guide is to collect data about indigenous knowledge systems in conflict management in Mankoadze. This is to ensure fulfillment of the partial requirement for the award of an MPhil in human rights, conflicts and peace studies. The information you provide will have a great value for the success of this research. I confirm you to that all the data will be used for academic purpose and will be analyzed anonymously and you are not exposed to any harm because of the information you give. I highly appreciate if you could kindly cooperate in providing the necessary information. Thank you!!

1. What type of conflicts do you experience in the mankoadze community?
 - a. Do you experience resources conflicts such as struggle over land? If you do, tell me about it. How does it happen?
 - b. Is inter-group conflict one of the common types of conflict that occurs in your community? If it is, then tell me about it. How does it occur?
 - c. Is inter-personal conflict of the common types of conflicts in your community? Tell me about it. How does it happen?
 - d. Is property conflict common in your community? If it is, then tell me about how it occurs?

2. a what native mechanisms do you use in resolving conflict in your community? mention them to me.
 - b. How are these indigenous or native mechanisms you mentioned in (a) used in resolving conflicts in your community?

3. what are the benefits of the use of indigenous mechanisms in resolving conflicts in your community? In other words, tell me the advantages of the use of indigenous mechanisms in resolving conflict in your community.

4. what challenges are faced when indigenous mechanisms are used in resolving conflicts in your community? In other words, tell me the difficulties that are faced in the use of indigenous conflicts resolution mechanisms in your community.



Focus Group Discussion

1. What type of conflicts do you experience in the mankoadze community?
 - e. Do you experience resources conflicts such as struggle over land? If you do, tell me about it. How does it happen?
 - f. Is inter-group conflict one of the common types of conflict that occurs in your community? If it is, then tell me about it. How does it occur?
 - g. Is inter-personal conflict one of the common types of conflicts in your community? Tell me about it. How does it happen?
 - h. Is property conflict common in your community? If it is, then tell me about how it occurs?

2. a. What native mechanisms do you use in resolving conflict in your community? mention them to me.
 - c. How are these indigenous or native mechanisms you mentioned in (a) used in resolving conflicts in your community?

3. What are the benefits of the use of indigenous mechanisms in resolving conflicts in your community? In other words, tell me the advantages of the use of indigenous mechanisms in resolving conflict in your community.

4. What challenges are faced when indigenous mechanisms are used in resolving conflicts in your community? In other words, tell me the difficulties that are faced in the use of indigenous conflicts resolution mechanisms in your community.