Challenges Confronting Chieftaincy and Sustainable Development in Effutu Traditional Area

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Abstract:
The study aimed to investigate how the chieftaincy system has effectively facilitated grassroots development in promoting socio-economic development in the challenges confronting chieftaincy and sustainable development in Effutu Traditional Area. The study employed the theory of functionalism as its theoretical framework to explain the functions that chiefs play in society using the chieftaincy institution as a system with interrelated parts. The study employed an interpretivism research philosophy, a qualitative research approach, and a descriptive case study design. Primary data was generated from fifteen (15) participants with the aid of an interview-guide and focus group discussion. The purposive and accidental sampling techniques were used to select the respondents. The narrative approach was used for the analysis. The Aboakyir festival is a major income earner for the development of the Effutu Traditional Area.

Given that the poor state of chieftaincy has led to low patronage, the economy and status of Effutu will suffer. In addition, there is some sort of general insecurity, non-cooperation, social stigma on the people of Effutu, disorganization of the cultural life of Effutu, and a slow pace of local development in Effutu. In order to promote sustainable development in Effutu Traditional Area, the analysis showed that all disputants in the Effutu chieftaincy conflict should be invited to a mediation table by the national house of chiefs and the regional house of chiefs which should be facilitated by the National Peace Council and Central Regional Peace Council. Participation should be extended to other external interest groups and persons to build an all-inclusive sustainable peace in the Effutu. The study recommends that measures such as rightful and lawful succession to the throne should be ensured. There should be education on civic responsibility and proper law enforcement. Government institutions should be debarred from interfering in matters of chieftaincy.

Keywords: Chieftaincy, development, Effutu traditional area, cultural development

1. Introduction

The leadership of chiefs and kings all over the centralized and non-centralized states was quickly realized and, after an initial period of vaccination, was designed so that chiefs were incorporated into colonial administration. Consequently, the functions of chiefs changed considerably during the period of colonial rule. To incorporate chiefs effectively into colonial administration, the British colonial government in the Gold Coast introduced the indirect rule system after its pilot study in Northern Nigeria. By this system, the British ruled the people of the Gold Coast indirectly through their chiefs. The indirect system, alas, limited the sphere of political activities of chiefs to only cultural and social matters (Addo Darkwa III, 2014).

The postcolonial era of Ghana, like the colonial government before, also recognized the chiefs' role in mobilizing their subjects. They, therefore, copied the example of the colonial government and sought to control chiefs through legislation. For example, the first chieftaincy Act of the independent parliament of Ghana stipulated that government recognition be required to validate the enstoolment and destoolment of chiefs. This ensured the total loyalty of the chiefs who did not wish to fall prey to the government. Abotchie (2006) offers, 'During the era of the late president, Kwame Nkrumah regime, reportedly threatened that if the local chiefs did not accommodate the ideological bent of the day, many of them would run away and leave their sandals'. Hopefully, political leaders of the day avoided confrontation with the chieftaincy institution but integrated the institution meaningfully into Ghanaian society by creating a cabinet-level ministry.

However, Sackeyfio-Lenoch (2014) suggests that all chiefs continue to be anxious to be in the good books of all governments to attract development projects into their areas and that traditional leaders may act as intermediaries between their people and the government ministries. This was collaborated by Ray, and Eizlini (2011), who further argued that traditional leaders might add their legitimacy to the government Chiefs who can mobilize their people for development. In addition, chiefs can articulate their sense of public morality and can influence public opinion. In this line, Otumfuo Osei Tutu opined, 'I charged that the practice whereby traditional rulers were left out of the planning and

management of projects at the community level was wrong and indicated that it was not in the interest of communities for government to sideline traditional leaders when it came to the management of projects' (Daily Graphic, Nov. 9, 2005. p. 48). Chieftaincy structures have a long history across the African continent. They are also a highly varied one in which change and flexibility have been as fundamental as maintaining traditional customs and practices in ensuring their continued importance. During the colonial period, many chiefs were co-opted by European administrations and suffered a subsequent loss of legitimacy in the eyes of their own people. In contrast, others continued to represent their communities' needs as effectively as they might be managed. In some instances, colonial powers created chieftaincy structures where they did not previously exist to create local hierarchies through which they could exert power simply by controlling the man at the top (Oduro-Awisi, 2013).

According to Oneil (2017), manipulation of lines of succession to maneuver compliant candidates into positions of power was also commonplace. Colonialism was thus often traumatic for the institution of chieftaincy. In several countries, particularly in Francophone Africa, chiefs were deposed altogether with the introduction of constitutions in the post-independence era. However, elsewhere the long history of chieftaincy structures, which predated the colonial period, meant chiefs still resonated with people as the embodiment of culture. Perhaps just as importantly, they had often become established as a mechanism through which communities could seek access to the resources that might enable their future development. Aside from the complementary roles played by our chiefs and the chieftaincy institution, their actions and inactions have led to the underdevelopment of Ghana in one way or the other. Paramount includes the incessant conflict they wage against each other, which undermines the development of the central government. The Dagbon community has experienced deep pain, humiliation, and sarcasm in the past few years following the gruesome, maniacal, savage acts that took place in Yendi on Wednesday, Mar. 27, 2002, and resulted in the infamous decapitation of the Ya Naa (Naa), Yakubu Andani II. The aftermath of the decapitation of the Ya Naa (the overlord of Dagbon) has resulted in the death of hundreds of thousands of people. This is a great strain on development (Tonah, 2012). The chiefs and people of Effutu have had their fair share of conflicting encounters, which have affected their developmental efforts over the years.

1.1. Statement of the Problem

Chieftaincy is one of the oldest and most cherished of Ghana's traditional institutions, which interpret our indigenous system of governance as it has evolved through the centuries. Through cultural activities like festivals, chiefs are seen as development agents. However, this colorful and vibrant part of our culture is fraught with long-standing chieftaincy disputes in many parts of the country (Prah & Yeboah, 2011). According to Bortsie (2006), the two main Asafo groups in Effutu, seen as vanguard organizations, have also been deeply involved in the chieftaincy disputes in the area. Views and opinions of people all the time differ from that of others. Again, when people with different backgrounds, values, education, and lifestyles live or work together, the likelihood of disagreeing on some issues is high. Disagreement may sometimes be based on who, what, where, when, why, and how something happened. Therefore, there is no community or society that does not go through disputes at some point. Disputes may occur when two or more people disagree over something or issue and try to use force, violent behavior, or other means to resolve the matter. Areas where disputes normally occur in the institution of Chieftaincy are:

- Succession to a vacant stool,
- Greed or self-interest for power,
- When people's beliefs clash,
- When Chiefs do not heed the advice of elders,
- When Chiefs breach any of the taboos of the land, and
- Struggle over land between families and towns

Knierzinger (2011) asserted that the power and authority inherent in chieftaincy had become a source of socio-economic development and conflict. However, the formal political institution in Ghana, through the enactment of several laws to regulate the chieftaincy institution over the years, has evolved to remain significant by projecting itself as the custodian of cherished local values amidst rapid social change. One reality is the important role of chieftaincy in bringing about socio-economic development despite the challenges confronting chieftaincy institutions.

1.2. Purpose of the Study

The study focused on investigating challenges confronting chieftaincy and sustainable development in Effutu Traditional Area and the way forward.

1.3. Objectives of the Study

The study sought to achieve the following objectives.
- To examine challenges confronting chieftaincy and sustainable development in Effutu Traditional Area.
- Find out strategies that can promote chieftaincy and development in Effutu Traditional Area.

1.4. Research Questions

The following research questions guided the study:
- What are the challenges confronting chieftaincy and sustainable development in the Effutu Traditional Area?
- What strategies can best promote chieftaincy and development in Effutu Traditional Area?

1.5. Significance of the Study

Chieftaincy as an institution has played a major significant role in the political, socio-economic, and religious life of Ghana's people. The findings of this study will educate the chieftaincy institution:

- To contribute to the democratization process.
- To implement good governance toward socio-economic development,
- To oppose the abolishment of the chieftaincy institution,
- To showcase the significant contributions the chieftaincy institutions are making towards the development of their respective communities and
- To make the community understand the role of the chieftaincy institution and the challenges with particular reference to the Effutu traditional area and beyond

This study will provide in-depth information that would be useful to development partners to ally with traditional authorities in their bid to work towards the needed development of the area and other traditional areas. Effutu Traditional Area was selected because such a study has never been done in the traditional area, even though similar studies have been conducted in other traditional areas within the country.

2. Literature Review

2.1. The Effutu Traditional Council

According to Bortsie (2014), the Efftu state has a body of councilors who constitute the Effutu Traditional Council. Membership of the council is made up of the Omanhene (Paramount chief), Tufuhene (second in command), the divisional chiefs, sub-chiefs, chiefs of the fishing community and representatives of the various religious bodies, and the two Asafo Abaatan (leaders of the two Asafo groups) as wells as co-opted members. It is this council that administers the Efffutu state. It sees the people's welfare in their social, political, economic, and religious functions and problems. They act as the mouthpiece of the people, liaising between the central government and the Effutu community in initiating government policies and development programs. The council is made up of committees in charge of various responsibilities. Currently, the Omanhene (Neenyi Ghartey VII) is the president of the Effutu traditional council.

2.2. The Political Structure of the Effutus

Bortsie (2014) further concurs that, like the political system of any other ethnic group, the people of Effutu have a local political system, the Omanhene (paramount chief) as the head. He is referred to as the 'Mother', while the Tufuhene, the second in command, is the father of the Effutu state. The Tufuhene heads the two Asafo companies (Dentsifo and Tuafo).

The Omadefey (Omanhene) has a council of elders made up of the Tufuhene, the divisional and sub-chiefs who are, by traditional right, appointed by the people to administer the 'Oman' (state) by virtue of the occupation of the ancestral stools. The following are the divisional chiefs and their roles in the Effutu traditional state/Area (Bortsie, 2014).

Chiefs	Roles
Tufuhene	Head and commander-in-chief of the Asafo.
Adontehene	Chief of the vanguard.
Nyimfahene	Right-wing
Benkumhene	Left-wing
Twafohene	Scouts/advance wing
Nkyidomhene	Rear- guard
Akwamuhene	Investigator

Table 1

There are also sub-chiefs or Adzekro of villages or areas such as Ansaful, Nsuekyere, Ateitu, Osubonpanyin, Gyaahadze, Gyangyanadze, Sankor, Ndaama, Muniano, Alata kukwaso, and few others.

2.3. Effutu Divisional/Sub-Chiefs

Neenyi Gyankumah VI	Adontehen
Neenyi Takyie IV	Nyimfahen
Neenyi Gyan III	Benkumhen
Neenyi Anobil VI	Twafohen
Neenyi Tawia Ababio V	Kyedomhen
Neenyi Otubua Siripi II	Tufuhen
Neenyi Kwesi Enuah II	Akwamuhen
Neenyi Gyaaben III	Gyaasehen
Neenyi Bentum II	Ankobeahen
Neenyi Amankosam Katawer III	Odzekro, Effutu Bombir
Neenyi Kojo Beedu V	Odzekro, Effutu Kojo Beedu
Neenyi Kwesi Ansah II	Odzekro, Effutu Ansaful
Neenyi Amponsah Atta IV	Odzekro, Effutu Atakyedo
Neenyi Gariba Salaga IV	Zarikin Zongo

Neenyi Obosu II	Odzekro, Effutu Ateitu
Neenyi Kojo Akpade III	Odzekro, Effutu Akosua
Neenyi Kojo Tetteh II	Odzekro, Effutu Sankor
Neenyi Egyeefi Ackom II	Odzekro, Effutu Osbonpanyin
Neenyi Heittey III	Odzekro, Effutu Gyaahadze
Neenyi Oboamah I	Odzekro, Effutu Warababa
Neenyi Ackom V	Odzekro, Effutu Gyangyanadze

Table 2

2.4. The Culture of the Effutu State

According to the English dictionary, culture is the attitude and behavior that are characteristics of a particular social group or organization. The people of Effutu have a rich culture which they pass on from generation to generation. They pass on their culture in a well-disciplined manner. It usually takes the form of myths, history, stories, riddles, proverbs, art, and crafts. This cultural heritage in the area, compared with that of all other Ghanaians and Africans in general, includes believing in the existence of the Supreme Being and lesser divinities, witchcraft, Asuman, and magical arts. Firmly held are the concepts of birth, life, death, reincarnation, ancestors, funerals, and festivals. Other elements of their culture include etiquette and moral values, marriage, taboos, drumming, music, dancing, etc. Respect for people, justice, and a few others are their hallmarks. They detest vice, impurity, profanity, and injustice. They are a peace-loving people until the misunderstanding between the two Royal clans regarding the succession of the paramount stool.

They use songs to deter other people from disgraceful conduct. These songs are sung in condemnation of people guilty of stealing, immorality, suicide, and other social vices. They are very sociable people, and this can be portrayed in their everyday life, especially through singing, dancing, drumming, etc. For the people of Effutu, their cultural heritage, ethnical life, and religious beliefs and practices are all interwoven to compose and constitute the very basis of life. Therefore, it is difficult to draw a line of demarcation between where life ends or emerges into the field where their religious life begins (Bortsie, 2014).

2.5. Chieftaincy and Development in Effutu State

The chiefs and people of Winneba have had their fair share of conflicting encounters, which have affected their developmental efforts over the years. The two main Asafo groups in Winneba, seen as vanguard organizations, have also been deeply involved in the chieftaincy disputes in the area. Views and opinions of people all the time differ from those of others. Again, when people with different backgrounds, values, education, and lifestyles live or work together, the likelihood of disagreeing on some issues is high. Disagreement may sometimes be based on who, what, where, when, why, and how something happened (Bortsie, 2006).

Therefore, there is no community or society that does not go through disputes at some point in time. Disputes may occur when two or more people disagree over something or issue and try to use force, violent behavior, or other means to resolve the matter. Areas where disputes normally occur in the institution of Chieftaincy are:

- Succession to a vacant stool,
- Greed or self-interest for power,
- When people's beliefs clash,
- When chiefs do not heed the advice of elders,
- When Chiefs breach any of the taboos of the land, and
- Struggle over land between families and towns (Bortsie, 2006)

In Effutu traditional area, all the disputants claim that they have the sole singular honor and right to select both the Queen Mother and paramount chief from their family lineage. The conflict is long-standing between the two royal families, the Ghartey's and the Ayirebi-Acquah's, over the right to succession of the royal stool. This has triggered off a prolonged chieftainship dispute at Simpa. This chieftaincy dispute has triggered misunderstanding that has led to the breakdown of marriages, the wrongful selling of stool lands, unexpected and mysterious deaths, etc. (Bortsie, 2006). This situation has affected the socio-economic development of the Simpa community to date.

3. Methodology

The study employed an interpretivism research philosophy, a qualitative research approach, and a descriptive case study design. The target population consists of persons from the Effutu Traditional Council members, the general public, and political activists in the community. Primary data was generated from fifteen (15) purposively selected participants with the aid of an interview-guide and focus group discussion. The purposive and accidental sampling techniques were used to select the respondents. The narrative approach was used for the analysis.

4. Results and Discussion

4.1. Challenges Confronting Effutu Traditional Authorities in Ensuring Sustainable Development

This section looks at the data on the challenges confronting Effutu Traditional authorities in ensuring sustainable development in the area.

Commenting on it, one of the community members said:

There is low patronage of the Aboakyir festival, which is affecting development. There is also general insecurity, and a lack of respect for the present chief, which has affected local development.

A native of the community concurred that:

Another challenge is a social stigma on the people of Effutu, which has a negative impact on the Aboakyir festival. Now the festival that used to bring development is losing its popularity, as there has been a conflict over the years during the celebration of the festival. So how can we develop?

One member of the Effutu Youth Group observed that:

There is disorganization in the cultural life of the people of Effutu. Most festival activities are disorganized. The festival no longer attracts many people because of the disturbances they create during the festivities. It is making it difficult to sustain development in the community.

Drawing from elements of narrative analysis of the views expressed by the participants, it is clear that these comments are fundamental. The Aboakyir festival is a major income earner for the development of the Effutu Traditional Area. However, given that the poor state of chieftaincy has led to low patronage, the economy and status of Effutu will suffer.

The comments highlight fundamental concerns. Both are present in the Effutu case. As the comments highlight, stigmatization takes various forms. The situation has scared people away from patronizing the Aboakyir festival. The work of Ahiave (2013) shows that stigmatization takes the form of people labeling those involved in the conflict as wicked, killers, and dangerous people. It makes people afraid to visit the conflict area for fear of being killed. In the case of Effutu, the comment by the member of the Youth Group indicates that social and cultural life has been disorganized. Over that, the festival is a major occasion where cultural display happens, how patronage meant that the festival itself had lost value. This status as an opportunity for cultural display has been lost.

An elder in the community added that:

Traditional authorities have to spend huge sums of money on securing the services of the police and the military during the festival celebration. The dispute has impeded the development of tourism in Effutu.

A member of the Ghartey family expressed that:

People no longer respect the chief and the council of elders; there is non-cooperation. It has made both the natives and foreigners look down on traditional authority in the area. It has slowed the pace of local development.

These comments are concerning.

First, that money for national development is spent to secure life and forepart became of perceived violence as such development is skilled.

Second is the concern that chieftaincy has lost its pride of place, given that it has become a source of conflict.

In that sense, the traditional authority of chiefs has been lost. The respect and dignity of the chiefs are compromised. These fundamental issues are threats to chieftaincy.

A member of the Ayerebi-Acquah family stated that:

Another challenge is how the powers of the current chief have been weakened. This has also made people call Winneba names which is a shame to the town.

Closely linked to the aforementioned challenge are:

- The reduction in income and
- The lack of the expected respect for the paramount chief

These challenges have impeded tourist activities during the festive period since the foreigners do not come as they hitherto do. Similarly, Oduro-Awisi (2013) claimed that there is always an inverse relationship between areas prone to conflicts and the level of development in that particular region as resources are being exploited to fight cases. The information collected shows that Effutu Traditional Area is of no exception.

A visit to the Otuano family also indicated that there is a split in the ruling royal family, and this is causing the current conflict. The split is between the Omanhene (Saayo) and the Abusuapanyin (Amanfo), or the head of the family. The split has made the people of the Amanfo faction vow to always boycott any festivals presided over by Neenyi Ghartey VII.

Even though the Amanfo are in the same family as the Saayo, they have failed to recognize Neenyi Ghartey VII as the Omanhene because, to them, his installation was not done in accordance with the proper Effutu customary rites and usage. He is therefore considered customarily unclean and a source of ill omen to the people (Bortsie, 2014).

The Abusuapayin of the Otuano family has alleged that the Omanhene has ignored the existing Effutu Traditional Council to 'constitute a parallel traditional council in direct breach of the 1992 Constitution and Chieftaincy Act, 370 of 1971'. Owing to the differences, when the people of Amanfo sent the deer they caught to the Abosomba, where the actual rituals on Aboakyir are done, the Saayo group sent their catch to 'an unknown place'.

Constant chaos characterizes the celebration of the Aboakyir festival, with the feuding chiefs at the nerves of each other. For instance, the 2013 festival was characterized by stone throwing, verbal attacks, sporadic gunshots, and violent demonstrations, leading to people sustaining various injuries and destroying economic and educational properties.

Due to the constant chaos that characterized the celebration in the past, the Regional Security Council (REGSEC), in collaboration with the District Security Council (DISEC) and the Winneba Peace Initiative (WPI), prevented the two feuding chiefs from attending the durbar of chiefs.

The REGSEC each year deploys over 250 armed security personnel from the Police, Ghana National Fire Service, Ghana Prison Services, and Ghana Immigration officers to ensure peace and order during each year's celebration, especially at the durbar of chiefs.

The heavy security presence ends up wading off participants, both indigenes, and foreigners alike, from attending the festival. The heavy security presence also has adverse effects on the area's economic activities. It deters tourists from

patronizing the souvenirs and wares displayed on stands by local people during the festival. Furthermore, due to the protracted and deep-seated nature of the conflict, external investors are scared of establishing economic businesses in the Effutu area.

In the 2017 edition of the Aboakyir celebration, the REGSEC deployed over 300 security guards, which allowed the Paramount Chief Neenyi Ghartey VII to attend the durbar of chiefs. However, the 2018 edition of the Aboakyir celebration was severely threatened by some youth groups preparing themselves to prevent the Paramount Chief, Neenyi Ghartey VII, from attending the climax of the celebration of the durbar of chiefs and people of Effutu Traditional Area. As a result, the security forces may not entertain it. This is likely to lead to heightened tension and confrontation, resulting in clashes between the security forces on the one hand and the youth groups on the other hand.

4.2. Strategies to Promote Sustainable Development in Effutu Traditional Area

This theme was aimed at finding strategies to promote sustainable development in Effutu Traditional Area. Therefore, the respondents were expected to express their views on the issues.

A member of the Ayerebi-Acquah family was of the view that:

In order to ensure sustainable development in Effutu Traditional Area, There should be education on civic responsibility and proper/adequate law enforcement. Government institutions should be debarred from interfering in matters of chieftaincy.

An opinion leader expressed that:

In order to ensure sustainable development in Effutu Traditional Area, all disputants in the Effutu Chieftaincy Conflict should be invited to a Mediation table, which should be facilitated by the Central Regional Peace Council (CRPC). Participation should be extended to other external interest groups and persons to build an all-inclusive sustainable peace in the Effutu.

A community member added that:

I am of the view that the government, through the national house of chiefs and other stakeholders, should endeavor to settle amicably the Effutu Chieftaincy dispute with immediate effect. When this happens, we shall witness proper development in Effutu.

A member of the Ghartey family commented that:

'If we want to bring development to Effutu traditional area, the government should institute, resource, and empower a committee to resolve the cultural aspect of the chieftaincy conflict. The peace process should also incorporate other organizations such as the National Peace Council, the Christian Council, and other civil societies. The work of these organizations will help bring sustainable peace and development in the area, which will consequently improve the life of the people. Though they are aware of the situation, they have not attempted to curb the situation. In my view, I think they should always be prompted.

These assertions suggest that there should be adequate education on civic responsibility to promote development. In addition, governmental institutions should be debarred from interfering in matters of chieftaincy. Disputants in the Effutu Chieftaincy Conflict should be invited by the Central Regional Peace Council (CRPC) and liaise with them while stakeholders empower a committee to resolve the issue.

A study of some documents showed that the Effutu chieftaincy dispute was first settled by the Judicial Committee of the Central Regional House of Chiefs under the chairmanship of Odefour Boanponsem on Jun. 30, 1977. The council, in their judgment, made it explicit that the Otuano Royal House is the house that has the capacity and right to enstool and destool the paramount Chief of Effutu (anonymous, 2013).

In 2013, Nana Kow Mensah-King brought the matter before the Agona Swedru High Court to have the 1977 judgment set aside on the grounds that his Tumpa Anona family was not heard on the case that went before the Judicial Committee of the Central Regional House of Chiefs. The court, presided over by Justice Anthony K. Yeboah, held onto the ruling of the Judicial Committee of the Central Regional House of Chiefs and insisted that the Otuano Royal House is the house that has the capacity and right to enstool and destool the paramount Chief of Effutu (anonymous, 2013).

The plaintiffs seem not satisfied with the ruling of the court. Another appeal was filed at the Supreme Court. On Jul. 21, 2015, the Supreme Court ruled in favor of the Otuano Royal House as the house with the capacity and right to enstool and destool the paramount Chief of Effutu. Again, a fine of 10,000 Ghana cedis was imposed on the plaintiff (Smith-Asante, 2015).

The recommendations given by these respondents are therefore listed below:

- The people of Effutu should be given peace education on the need to refrain from conflicts and disputes
- Security agencies at Effutu should put any indigene involved in chieftaincy conflict behind bars
- Intensive education
- Government institutions should be debarred from interfering in matters of chieftaincy

These suggest that when the above assertions are empowered within the Effutu Municipality, it will help settle chieftaincy issues in the area. This corresponds with Agyeman-Duah's (1997) view that:

All the people should have the right to know when and under what circumstances all families with the right to ascend a stool or skin and those with a similar right can ascend the stool or skin.

This information could also be computerized (to include family trees) and be made accessible to the public. It was made known to the respondents that the traditional district council had initially tried on several occasions to invite the two factions to smoke a peace pipe, but all to no avail. Furthermore, some respondents were in favor of the fact that oral history on the occupancy to the throne should be documented. This will help the younger ones to understand the tradition and know the next of kin.

In support of this, a community member spelt out:

When the history behind the throne is made known and appreciated by the elder in the two families, they will eventually transfer it from generation to generation, which in turn will make them aware of the person to occupy the throne.

When this is adopted, it will bring peace, development, and stability to issues pertaining to the succession to the throne. Moreover, when the public is made known to the oral history on the occupancy to the throne by documentation, it will help them support any newly inherited chief and queen mother in Effutu Traditional Area. In the same way, this is again in line with Agyeman-Duah (1997), who cited two main proposals for managing chieftaincy conflicts.

Firstly, the record and publication of royal lineage: All families with the right to ascend a stool or skin should be recorded for public knowledge, as well as those individuals with a similar right, and at what time and under what circumstances they can ascend the stool or skin. This information could also be computerized (to include family trees) and made accessible to the public. With such a mechanism in place, pretenders can easily be identified and exposed by the public. Furthermore, the mere possession of wealth or political clout could no longer confer a semblance of legitimacy on what is clearly illegitimate.

Also, some respondents suggested that if a matter is sent to court for arbitration, all parties should accept the ruling of the outcome. In buttressing this assertion, an opinion leader pointed out that:

When the matter is left in the hands of the court of law to judge the situation as to who is to become the chief, if any of the families, who dares to do otherwise, is charged guilty and penalized. It serves as a warning to other members that want to repeat the act.

To mitigate this conflict, the government must see to it that the ruling of the judiciary on the issue is implemented to the latter. In this regard, anyone who would resort to the use of violence should be made to face the full raff of the law.

As indicated in the literature review, Awedoba (2009) highlighted the place of Regional Houses of Chiefs (RHCs) in resolving regional chieftaincy conflicts. All Regional House of Chiefs is composed of Paramount Chiefs. The houses elect presidents from among their members and are assisted by registrars in running their businesses. A number of chieftaincy disputes have been sent to the Regional House of Chiefs for redress. While some have been settled, others are still pending. Their decision may carry much weight and enjoy considerable respect. However, he observes that given the proximity, traditional and historical ties of the chiefdoms, not all cases of the Houses are acceptable to the contestants. Consequently, some cases sent to the RHCs have had to travel all the way to the National House of Chiefs and, or the superior courts of Ghana. At the apex of state-tradition institutions in Ghana is the National House of Chiefs (NHC), which is charged with managing chieftaincy issues – including the resolution of disputes in the institution itself and in allied domains.

5. Conclusion

The Aboakyir festival is a major income earner for the development of the Effutu Traditional Area. Given that the poor state of chieftaincy has led to low patronage, the economy and status of Effutu will suffer. There is some sort of general insecurity, non-cooperation, social stigma on the people of Effutu, disorganization of the cultural life of Effutu, and a slow pace of local development in Effutu. In order to promote sustainable development in Effutu Traditional Area, the analysis showed that all disputants in the Effutu chieftaincy conflict should be invited to a mediation table by the national house of chiefs and the regional house of chiefs which should be facilitated by the National Peace Council and Central Regional Peace Council. Participation should be extended to other external interest groups and persons to build an all-inclusive sustainable peace in the Effutu. There should be education on civic responsibility and proper law enforcement. Government institutions should be debarred from interfering in matters of chieftaincy.

6. Recommendations

The study recommends that measures such as:

- Rightful and lawful succession to the throne should be ensured,
- All disputants in the Effutu chieftaincy conflict should be invited to a mediation table by the national house of chiefs and the regional house of chiefs which should be facilitated by the National Peace Council and Central Regional Peace Council, and
- Participation should be extended to other external interest groups and persons to build an all-inclusive sustainable peace in the Effutu

Regular sensitization meetings and community education should be organized within the communities in the Effutu Municipality to sensitize stakeholders about the value of community engagement ensuring peaceful resolution of the dispute. This can be done in the community and at social gatherings such as a church, durbar, or through the use of community information service and other radio stations.

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