THE INTERNATIONAL JOURNAL OF HUMANITIES & SOCIAL STUDIES

Chieftaincy Disputes and Its Effects on Women and Children: A Case Study at Bawku Municipality, Ghana

John Onzaberigu Nachinaab
Graduate Research Assistant, Department of Sociology and Social Work,
Kwame Nkrumah University of Science and Technology, Kumasi, Ghana
Dr. Francess Dufie Azumah
Lecturer, Department of Sociology and Social Work, Kwame Nkrumah University of Science and
Technology- Kwame Nkrumah University of Science and Technology, Kumasi, Ghana

Abstract:
Chieftaincy disputes have multiple, long- and short-term impacts on women and children. The affects are felt at various spatial levels, within the immediate area of dispute, and often in neighbouring areas and national level as state resources are committed to solving disputes. This study sought from victims of the Bawku Chieftaincy disputes regarding the aftermath effects and coping strategies of women and children who suffered from chieftaincy disputes as well as suggestions from women on how to evade future chieftaincy conflict. The study involved a sampled of two hundred fifty-five (255) respondents who were chosen from various households in Bawku Municipality who were victims of the disputes. The study adopted snowballing sampling technique to select the sample size. The study found that the past chieftaincy disputes in the study area had affected both women and children in a larger extent. The study revealed that chieftaincy disputed had led to broken homes, single parenting, loss of life and properties among women and children. It was also revealed that the aftermath effects of chieftaincy disputes on women and children included; increase crime against women, lack of support after the conflict, and most children had drop-out of school after the conflict. The study further noted that the women and children adopted several strategies to cope with after the conflict. Some of the coping strategies the study established were that, women had to find support from extended family members, friends and manage their families on their own. The children on the other hand had to leave school to engage in active economic activities to support their mothers. The study finally established that some measures could be adopted to avoid future chieftaincy disputes in the area. The study concluded that education on the aftermath effects of chieftaincy disputes on women and children could help avoid future conflict. It was also concluded that there should be promotion of peace and security to prevent the occurrences of future chieftaincy and that disputes should be settled as cordially as possible to prevent further disputes and also succession rules should be followed strictly by authorities.

Keywords: Conflict, chieftaincy disputes, women, children, poverty

1. Background to the Study

Chieftaincy is one of the most enduring traditional institutions of Ghana and has displayed remarkable resilience from pre-colonial through colonial and post-colonial times. Chiefs combined executive, legislative, judicial, military, economic and religious roles (Abotchie, 2006). Chieftaincy is indeed important to the people of Ghana. This position is guaranteed under the Fourth Republican Constitution (1992). Article 270 (1) of the 1992 constitution states, ''the institution of chieftaincy, together with its traditional councils as established by customary law and usage, is hereby guaranteed.'' Traditional authority, or popularly known as the chieftaincy institution occupies an important role in the administration of traditional societies in Africa. Despite the controversies that arise as to its relevance as a framework of political organization and of action, it is of interest to all sides. States call on chiefs as intermediaries in their relationship with the people (electoral mobilization, tax collection, law and order among others). Consequently, chiefs develop their own strategies and have their own dynamics through which they become agents on the national and local arena.

Traditional institutions have always existed in Ghanaian societies since time immemorial. There is empirical evidence that in Ghana at least 90% of ordinary Ghanaians, both rural and urban (Linder, 2007) believe and depend on traditional authority system for organizing their lives despite modern state structures. The traditional authority system still remains the defacto governance system as the state and its institutions have still not penetrated into the bulk of the population yet. This has been confirmed by empirical research which indicates that formal state institutions may be more repressive and less responsive than "traditional chief".

In the past, an important role of a chief was to lead his people to war to defend, protect and extend their territories. The Chieftaincy institution was the highest indigenous governance authority within centralized pre-colonial state systems in Ghana. It was the embodiment of both political and religious authority (Abotchie, 2006). The situation was different in some less centralized societies especially in some parts of the northern parts of the country, where authority was not based on "chiefdoms" (Nukunya, 1992). The nature of warfare for the chief in contemporary times has changed. The enemy is now poverty, hunger, disease, squalor, illiteracy, crime, and injustice, and environmental degradation, depletion of resources, greed, covetousness, ignorance and disputes. These are the challenges of the new millennium (Boafo-Arthur, 2001).

The constitution of Ghana defines a chief in article 277 as "chief means a person, who, hailing from the appropriate family and lineage has been validly nominated, elected or selected and enstooled, enskinned or installed as a chief or queen mother in accordance with the relevant customary law and usage. Chieftaincy as an important social institution which is supposed to bind the people together is fraught with numerous disputes these days. Chieftaincy disputes are the misunderstanding, that occurs between two or more fractions on the enstoolment or enskinment of a chief or the misunderstanding between an incumbent chief and some of his subjects (Tonah, 2007).

2. Statement of Problem

Disputes are seen as a serious problem in our Ghanaian community and the world at large. According to Nukunya (1992) predominant types of disputes in Ghana are so-called "Chieftaincy Disputes", which are centered on the chieftaincy institution. Relatively, the institution has survived the impositions of both the colonial and the post-colonial regimes that have included them within the boundaries of the modern states (Nukunya, 1992).

Historical circumstances and migration (especially of people from centralized to less centralized areas) affected the status of traditional authority systems in Ghana. The major transforming influences on the chieftaincy system from the nineteenth century included the modernization projects of European imperialism and transient British colonial political imperatives: colonial rule, Christianity, missionary and colonial education (Busia 1968, Boafo-Arthur, 2002).

The attempt of the colonial state to co-opt indigenous authority produced tensions and disputes, but it was the African ruled postcolonial state that posed the greatest threat to the very existence the chieftaincy institution. By independence the outlines of the modern states were formed. The boundaries demarcated by the respective European powers generally encapsulated disparate indigenous polities. Currently there are about 193 officially recognized chieftaincy-based "traditional states" within the boundaries of Ghana (Osei-Tutu, 2005; 138). Clearly, this co-existence of the modern state (based on the centralized presidency, parliament, as well as other national, regional and local government institutions) and the traditional states (based on the chieftaincy institution) produces its own tensions.

Clearly then, chieftaincy disputes in the Gold Coast could be attributed to the new political, social and economic transformation under British colonialism. Inuz Sutton puts the case succinctly: "indeed "Native Affairs" in the Gold Coast was almost by definition chieftaincy disputes" (1984; 41). Others have claimed a direct linkage: "Communal disputes in Ghana have been traced to the colonial policy of indirect rule and the practice of elevating favoured chiefs without sensitivity to the multi-ethnic character of various territories" (Tsikata and Seini, 2004, 3). The important point to make though is that tensions associated with colonization and the making of the colonial state produced disputes within indigenous societies in many parts of colonial Africa from the second half of the nineteenth century (Tonah, 2007).

In Bawku, the struggle to become a "Chief" may turn violent. Women and children are the worst affect after chieftaincy disputes in the Bawku Municipality. Bawku Chieftaincy disputes economic and social consequences on women and children. The Bawku disputes had always arise when the rules of succession become unclear; when successive national governments and political parties support one group against the other in a bid to serve their own parochial political interest; and when there are small and light weapons available to the factions in the dispute (Boafo-Arthur, 2002). However, though chieftaincy disputes are largely localized (as the disputes occur within the boundaries of the traditional state), and the associated violence hardly spills over into neighbouring traditional communities affecting women and children in many ways (Tsikata and Seini, 2004).

The baffling question remains as to the effects, consequences the coping strategies of women and children, and what should be done to evade future disputes in the Bawku Municipality. It is against this background that the researcher seeks to determine the root cause and its effects on life, property and suggest ways of bringing peaceful resolution and settlement in the disputes in Bawku in the Upper East Region in Ghana.

3. Objectives of the Study

The general objective of the study was to examine the effects of chieftaincy disputes on women and children in the Bawku Municipality.

3.1. The Specific Objectives Are
1. To ascertain aftermath effects of chieftaincy disputes on women and children in Bawku Municipality.
2. To examine the aftermath coping strategies of women and children who suffered from chieftaincy disputes.
3. To find out suggestions from women on how to evade future chieftaincy conflict in the Bawku Municipality.

4. Theoretical Review and Brief Literature Review

The study adopted the Economic Theory of Grievance developed by Collier and Hoeffler (1998)

The economic theories of dispute assumes that parties in the dispute are rational economic players, that is, they are maximizing agents who are driven by the urge to maximize power in order to have access to the economic rewards of victory (Ballentine & Sherman, 2002). The economic theories of conflict are made up of two main theoretical schools, the "Classical Greed School" and the "Greed and Grievance School". In their initial formulation of the "Greed Thesis", Collier and Hoeffer (1998) argue that objective political grievances have no direct link to the onset of dispute, for them it is rather the possibility of "looting", that lead people to resort to violence (cited in Ballentine and Sherman, 2002; 2). Other proponents of this "Classical Greed School" provide other variants of the Theory. Hirshleifer (1994) for instance has opined that people are guided by the idea of trade-off. For him people choose between production and appropriation, where the opportunity cost for appropriation is lower than that for production, violence will ensue (Cited in Cramer, 2002; 1847). For Azam (2001), though dispute and violence are dangerous activities, if their pay -off outweighs calculated risk, people will choose them (Cramer, 2002). Violence is therefore seen as a rational economic activity- a form of entrepreneurship (Bakonyi and Stuvøy, 2005).

The "greed theory" has been criticized for its emphasis on solely economic factors to the exclusion of the traditional causes of conflict. The critics argue that violence is complex and can hardly be explained by a single theory (El jack, 2003; 89: Flores, 2004:3).

Blatant economic inequalities can also make countries vulnerable to civil rebellion. Where people see that their economic woes are a direct result of a few elites sharing the bulk of the resources, it would be expected that such people would easily join in on a rebellion (Ballentine & Sherman, 2002). This is more so in countries where such inequalities coincide with religious, tribal or ethnic divisions. Inequality increases the discrepancy between people's value expectation and their value capacities (Boone, 2003). Other factors recognized by Collier and other greed and grievance theorists, which make countries vulnerable to civil rebellion, include a history of violence, geography, ethnic composition, and diaspora remittances (Collier et al, 2001).

4.1. Relationship between Dispute and Development

The two concepts are closely related and mutually reinforcing. On the positive side, the absence of disputes can ensure the security of both the state and individuals. Also, under conditions of peace and security people and states can direct their efforts and resources towards improving human life (Hunt, 2008). Conversely, disputes creates insecurity, stretches the resources of the state, retards self-improving human activity, and leads to underdevelopment and poverty (Molotlegi, 2002). To put it more elaborately, both dispute and development have to do with the satisfaction of needs (human or non-human): development being the ability to meet such needs and dispute the effort to satisfy the needs of different parties (Kilson, 1996). Therefore where the ability to meet needs is expanded (development) little effort would be used to satisfy individual needs. In times of dispute, competing groups and individuals use their energies unproductively to contain their opponents, rather than use them productively to improve life (Hunt, 2008).

Yet, the absence of disputes means that there is security in the society. Security will bring about development in a society in the sense that being a public good, the imperative to maintain security competes with other public goods (as education, health and infrastructure) for public funds (World Bank Report, 2006). Chieftaincy disputes, as several studies have shown, beget insecurity, which is characterized by a breakdown of law and order, increase in crime rate and impunity (Richani, 2007). Expenditures on security are therefore an essential component of the development process and becomes a drain on local and national resources at the expense of development and peoples' wellbeing.

Thus in the absence of any real threats to security, expenditures on security can be reduced significantly, allowing national and local governments to channel more resources to other public goods to improve the quality of life of people (Hunt, 2008).

4.2. Causes of Chieftaincy Disputes

There are a number of different causes of chieftaincy disputes; however, these can largely be classified under a limited number of headings, namely land disputes, politics, religious and cultural differences and the distribution and use of resources. Most chieftaincy disputes are caused by a combination of factors and it is very difficult, in most cases, to highlight dominant and less dominant causes (Abotchie, 2006).

Different scholars hold different views about the causes of disputes. For instance, Malthus, the eminent economist says that reduced supply of the means of subsistence is the root cause of disputes. According to him, dispute is caused by the increase of population in geometrical progression and the food supply in arithmetical progression (Bakonyi & Stuvøy, 2005). Most chieftaincy disputes in Africa are caused by ineffective leadership. Burns (2002) points out that most of the time, leaders act in what he calls a "transactional manner". They try to cut deals or make decisions that will help them out in the reasonably short term. There is no better example of that than the politicians in established democracies who are constantly paying the most attention to the polls and their chances of getting reelected (Burns, 2002). This often leads to supporting the "comfortable, established" ways of thinking, which support the status quo and continue the inequalities, injustice, and emotions, which perpetuate disputes, rather than ameliorate or transform them (Burns, 2002). It takes bold leadership to address the causes of disputes in a meaningful way, to reduce enmity and pave the way toward more constructive relationships (Bakonyi & Stuvøy, 2005).

4.3. Effects of Disputes on Economic Activities

Chieftaincy disputes have multiple, long- and short-term impacts on development, environment and human well-being. The affects are felt at various spatial levels, within the immediate area of dispute, and often in neighbouring areas (Collier, 2000). Dispute undercuts or destroys environmental, physical, human and social capital, diminishing available opportunities for sustainable development.

Chieftaincy dispute impacts on human well-being, reducing quality of life, the capabilities of people to live the kinds of lives they value, and the real choices they have. It results in the loss of lives, livelihoods and opportunity, as well as of human dignity and fundamental human rights (Galtung, 1996).

Dispute can affect the level of development in a country in a number of ways. Firstly, dispute is likely to disrupt the distribution of food and other resources to the population (Englebert, 2000). It is argued that the main cause of the 1984 famine in Ethiopia was not drought or overpopulation, but the fact that the food could not be distributed to the people due to the sheer size of the country and the scale of the war which was going on at the time(ibid). Secondly, many services, such as schools, are devastated by dispute which can cause literacy rates to fall - an indicator which is often seen as the key to more widespread development. Also, dispute can cause an imbalance in the population structure, because men of economic age are those most likely to be involved in the fighting (Galtung, 1996).

Chieftaincy dispute is the most vigorous form of social interaction and evokes the deepest passions and strongest emotions. It disrupts social unity. It is a costly way of settling discontentment in society. The results of intergroup dispute are largely negative in that such a struggle lowers the morale and weakens the solidarity of the group. Chieftaincy dispute causes social disorder, chaos and confusion (World Bank Report, 2006). War as a form of dispute may destroy the lives and properties of countless individuals. It may bring incalculable damage and immeasur-able suffering to a number of people. Human history is monumental evidence in this regard. The modern mode of warfare which can destroy millions of people and vast amount of properties within a few minutes has brought new fears and anxieties for the mankind (Senyonjo, 2004). Dispute does a lot of psychological and moral damage also. It spoils the mental peace of man. Disputes may even make the people to become inhuman. Lovers of dispute have scant respect for human and moral values (Englebert, 2000). Due to the chieftaincy disputes, productivity decreases and men and machines become idle.

5. Research Methods

The study is based on the social survey design where data was collected from 255 respondents mainly women and children selected through snowballing sampling technique. The snowballing sampling technique was used to select the respondents. The snowballing technique was used to initially identify the women and children whom in one way or the other were victims of the Bawku chieftaincy disputes. The study involved only women and children in the study area. These categories of respondents were the target population for the study because the study sought to examine the effects of chieftaincy disputes on this category of people within the study area. The primary data was collected through the use of questionnaire. The data was analysed using quantitative approach. The Statistical Package for Social Scientists (SPSS) was used to organize the data. Descriptive statistics tools were employed to present the data.

6. Results of the Study

The study sought to ascertain the aftermath effects of chieftaincy disputes on women and children in the Bawku Municipality, examine the aftermath coping strategies of women and children who suffered from chieftaincy disputes and to find out suggestions from women on how to evade future chieftaincy conflict.

Concerning the aftermath effects of chieftaincy disputes, the study revealed that majority of the respondents agreed that chieftaincy can lead to single parenting. This means that the aftermath effect of chieftaincy dispute is single parenting which have several implications on the surviving mother and the children. It was also established that out of the total sampled population, over half of the population agreed that disputes lead to broken home. This implied that the Bawku chieftaincy disputes led to broken homes among the respondents' families.

The study found that most respondents indicated that chieftaincy disputes had led to poverty among families in the study area.The Bawku chieftaincy disputes have resulted into poverty among families. The study found that majority of the respondents agreed that Bawku chieftaincy disputes have resulted into poverty among families.

The study further established that majority of the respondents agreed that chieftaincy disputes in the area have resulted into loss of properties. The study established that majority of the respondents agreed that chieftaincy disputes in the area have resulted into loss of properties. This implied that chieftaincy disputes in the area have resulted into loss of properties within the area. It was also established that disputes have brought low development in the area. The study found that majority of the respondents argued that disputes drives away development partners. Table 1 depicts some of effects of chieftaincy disputes in the area.

Responses	Frequency	Percent
Poverty	89	34.9
Broken home	37	14.5
Crime	80	31.3
Loss of properties	49	19.3
Total	255	100.0

Table 1: Effects of Chieftaincy Disputes in the study area
Source: Researcher's Field work, 2017

From the field survey, it was disclosed that chieftaincy conflict has led to an increase in crime against women and children. This implied that the Bawku chieftaincy disputes have led to an increase in crime against women and children. From the field survey, the study found that some of the aftermath effects of chieftaincy disputes on women included; loss of lives, which makes some women

became widows after the conflict, increasing poverty among women who are bread winners of their families due to the loss of their husbands and properties and increase crime against women including rape.

The study further established that some of the aftermath effects of chieftaincy disputes on children include; increase in school drop-out, violence and crime against children and streetism and lack of parenting from both parents. The details id presented in table 2

Responses	Before conflict		After conflict	
	Frequency	Percent	Frequency	Percent
Yes	64	85.3	31	41.3
No	11	14.7	44	58.7
Total	75	100.0	75	100.0

Table 2: Number of respondents (children) who are in school before and after the conflict
Source: Researcher's Field work, 2017

The study further sought from the children concerning the number of children that were still in school after the disputes. The study found that only 40% of the respondents were still schooling after the conflict and 60% of the respondents were not in school after the conflict.

Majority of the respondents were not in school after the conflict. This implied that most of the respondents left school or drop-out of school after the conflict. It also means that the disputes have resulted into school drop-out in the area. The study established that respondents drop-out of school because; some of them lost their parents during the conflict, that they do not anyone to take care of their school needs and that the school environment was not safe for them after the conflict.The study found that most of the respondents' extended family members provide them with food. However, a good number of the respondents indicated that it was their fathers who provide them with food after the conflict.

The study found that 40% has been getting support from their father after the conflict, 15% of them have been support by their mothers and 45%have been supported by extended family members. Most of the respondents indicated they have support from the extended family after the conflict. This means that women who are affected during conflict mostly do not get support from their parents but rather from extended family members. The data in figure 1 illustrates the person most victims of chieftaincy had their support from after conflict.
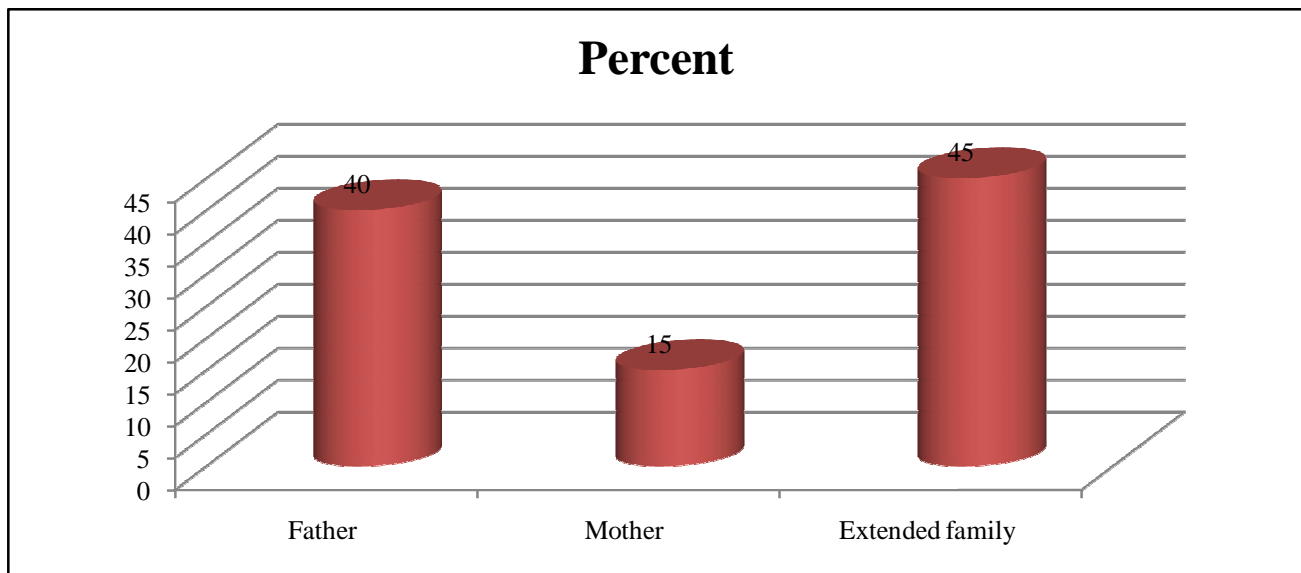

Figure 1: The person that provide respondents with food after the conflict
Source: Researcher's Field work, 2017

As to whether removal of political interference in chieftaincy issues could reduce chieftaincy conflict or not, the study found that majority of the respondents 65.5% stated that in order to avoid future chieftaincy disputes, political interference must be removed in chieftaincy affairs. It was also revealed that majority of the respondents agreed that rules of enskinment and succession of chiefs should be duly adhered to in order to avoid future chieftaincy disputes in the study area.

The study again found that majority of the respondent agreed that education on the effects of chieftaincy disputes on women and children can help avoid future disputes in the study area. This implied the people in the study should be education on the effects of chieftaincy disputes on women and children to avoid future disputes in the area. Also, majority of the respondents argued that effective leadership could help avoid future conflict in the area. This implied that poor and bad leadership were among the factors that lead to chieftaincy disputes. Leaders should therefore do their better to perform their duties orderly and justly to avoid future conflict in the study area.

Responses	Frequency	Percent
Leaders should help to promote peace and security to prevent the occurrences of future chieftaincy	63	24.7
Disputes should be settled as cordially as possible to prevent further disputes	75	29.4
Succession rules must be followed strictly	117	45.9
Total	255	100.0

Table 3: Measures to avoid future chieftaincy disputes
Source: Researcher's Field work, 2017

The study established that future disputes in the Bawku Municipality could be avoided if; the leaders within the area help to promote peace and security to prevent the occurrences of future chieftaincy, disputes are settled as cordially as possible to prevent further disputes and when succession rules are followed strictly by authorities.

7. Discussion of Results

Chieftaincy disputes have multiple, long- and short-term impacts on development, environment and human well-being. The affects are felt at various spatial levels, within the immediate area of dispute, and often in neighbouring areas (Collier, 2000). Dispute undercuts or destroys environmental, physical, human and social capital, diminishing available opportunities for sustainable development. Chieftaincy dispute impacts on human well-being, reducing quality of life, the capabilities of people to live the kinds of lives they value, and the real choices they have. It results in the loss of lives, livelihoods and opportunity, as well as of human dignity and fundamental human rights (Galtung, 1996).

From the field survey, the study found that majority of the respondents agreed that chieftaincy can lead to single parenting. This means that the aftermath effect of chieftaincy dispute is single parenting which have several implications on the surviving mother and the children. This study finding confirmed the views of Englebert, (2000), that disputed and chieftaincy conflict can lead to loss of life especially the men which can results into single parenting.

Out of the total sampled population, over half of the population agreed that disputes lead to broken home. This implied that the Bawku chieftaincy disputes led to broken homes among the respondents' families. This confirmed the views of Collier, (2000), that chieftaincy disputes result into broken home as some families are always displace during conflict.

From the field survey, the study revealed that majority of the respondents indicated that chieftaincy disputes have led to increasing school drop-out in the area. This implied that chieftaincy disputes have led to increasing school drop-out in the area. This confirmed that views of Galtung, (2006), that most school going children find it difficult going to school in conflict zones; most especially in Africa. The study found that majority of the respondents agreed that Bawku chieftaincy disputes have resulted into poverty among families. This implied that chieftaincy disputes result poverty within the affected area. This finding is in line with World Bank Report, (2006) that the poorest communities in developing counties are disputes zones.

The study established that majority of the respondents agreed that chieftaincy disputes in the area have resulted into loss of properties. This implied that chieftaincy disputes in the area have resulted into loss of properties within the area. The study results was in line with the study conducted by Englebert, (2000) that most conflict and chieftaincy disputes end with loss of lives and properties of war victims.

The study found that majority of the respondents argued that disputes drives away development partners. This implied that one negatice effect of the Bawku Chieftaincy disputes in the area is that it drives aways potential investors and development partners aways from the area. This study results confirmed the views of   Vanasselt 2003) that "Chieftaincy disputes constitute a major assault on the peace and tranquility. Consequently, disputes can lead the collapse of public institutions or the inability of these institutions to cope thereby driver aways foreign development partners aways.From the field survey, it was disclosed that chieftaincy conflict has led to an increase in crime against women and children. This implied that the Bawku chieftaincy disputes have led to an increase in crime against women and children. This confirmed the findings by Luckham (2001) that chieftaincy disputes have led to war crime against women and children. This study finding confirmed the views of Luckham and (2001) that the economic impacts of disputes, however, are seldom confined to the country of dispute. Countries bordering dispute zones may need to increase security expenditure in military and non-military sectors. Additionally, they may incur new costs in relation to refugees and losses from deteriorating regional trade, loss of lives and properties.

The study established that some of the aftermath effects of chieftaincy disputes on children include; increase in school drop-out, violence and crime against children and streetism and lack of parenting from both parents. This study finding confirmed the views of Englebert, (2000) that disputes have negative effects on children even after the end of the disputes and in situation where their children the parents. Majority of the respondents were not in school after the conflict. This implied that most of the respondents left school or drop-out of school after the conflict. It also means that the disputes have resulted into school drop-out in the area. This confirmed the views of Abotchie, (2006) that most children in the Northern part of Ghana drop-out of school due to chieftaincy disputes. Majority of the respondent agreed that education on the effects of chieftaincy disputes on women and children can help avoid future disputes in the study area. This implied the people in the study should be education on the effects of chieftaincy disputes on women and children to avoid future disputes in the area. This confirmed the views of Linder, (2007) that educating people in conflict zone on the effects of conflict on the women and children can be a measure to avoid future disputes.

8. Conclusion

The study concluded that chieftaincy disputes in the study area had affected both women and children in a larger extent. The study concluded that chieftaincy disputed had led to broken homes, single parenting, loss of life and properties among women and children. It was also concluded that the aftermath effects of chieftaincy disputes on women and children included; increase crime against women, lack of support after the conflict, and most children had drop-out of school after the conflict. The study finally concluded that some measures could be adopted to avoid future chieftaincy disputes in the area. The study concluded that education on the aftermath effects of chieftaincy disputes on women and children could help avoid future conflict. It was also concluded that there should be promotion of peace and security to prevent the occurrences of future chieftaincy and that disputes should be settled as cordially as possible to prevent further disputes and also succession rules should be followed strictly by authorities.

9. Recommendations

Based on the study findings, the researcher posed the following recommendations; firstly, the researcher recommendation political leaders should not interfere into chieftaincy disputes nor be involved in chieftaincy matters such as enskinment. The decision for who to become a chief should be a matter to be decided by the community members. Government and political leaders should be involved in chieftaincy affairs.

The researcher future recommended that there should be education on the effects of disputes on children and women. The community leaders should always have the children and women at heart when issues such disputes are about to start. The leaders within should educated their people about chieftaincy disputes and should encourage community members to avoid disputes.

The researcher future recommended that there should be national campaigns on chieftaincy disputes. The government should make all conscious effort to promote peace both at the national level and the community level. The security forces could be strengthened to ensure that there is peace within every community in the country.

The leaders in the Bawku Municipality should also rule with fairness and justice. There should be justice with the chiefs and leaders are to settle disputes among community members to avoid conflict. The chiefs should not make the members feel cheated. The leaders should the women and children at heart in their dealing to avoid conflict.

The researcher again recommended that there should be succession rules for establishing new chiefs and the rules should be strictly followed. There should be broking of tradition and rules in succession of chiefs.

The researcher future recommended that family members should offer support to women and children who are affected by chieftaincy disputes. There should be provision of food, clothing, and shelter for women and children who are victims of disputes. If the immediate family members cannot help victims, the community as a whole could come together to offer assistance to conflict victims.

The researcher future recommended that children who drop-out of school due to the chieftaincy should be take back to school. The researcher recommended that the extended family members and community should offer support to children who drop-out of school due to disputes.

The researcher future recommended that the government should provide enabling environment where there is peace and security for children in conflict area to go to school. Children should not drop-out of school due to conflict. Hence, the government should provide security to children in area where there is conflict to enable children continue with schooling.

There should be measures by government to stop war crime against women. This could be done by the government providing adequate security in conflict area a s soon as possible in times of disputes.

10. References

i. Abotchie, C. 2006. Has the Position of the Chief Become Anachronistic in Contemporary Ghanaian Politics? In Odotei, I. K. and Awedoba, A. K. eds. Chieftaincy in Ghana: Culture, Governance and Development). Accra, Institute of African Studies. pp.169-181

ii. Arhin, K.(2002), Transformations in Traditional Rule in Ghana, 1951-1996. Accra: Sedco.

iii. Arhin, K. (2003), The Political Systems of Ghana, Legon: Institute of African Studies, Chieftaincy Project.

iv. Awedoba, A.K. and Odotei, I. (2006). Chieftaincy in Ghana. Culture, Governance and Development. SubSaharan Publishers, Accra.

v. Bakonyi, J and Stuvøy, K (2005): "Violence and Social Order Beyond the State: Somalia and Angola" Page 359-383 in Review of African Political Economy No. 104(5)

vi. Ballentine, K and Sherman, J (2002): The Political Economy of Armed Conflict: Beyond Greed and Grievance, London: Lynne Rienner Publishers, Inc.

vii. Best, S.G. 2006. Conflict Analysis. In: Best, S. G. 2006. eds. Introduction to Peace and Conflict Studies in West Africa: A Reader. Ibadan, Spectrum Books

viii. Boafo-Arthur, Kwame (2002): "Chieftaincy and Politics in Ghana since 1982", West African Review Vol. 3, No. 1

ix. Bonbande, E (2007): "Conflict, Civil Society Organizations and Community Peace Building Practices in Northern Ghana" Pages 196-228 in Tonah, Steve (2007): Ethnicity, Conflicts and Consensus in Ghana, Accra, Woeli Publishing Services

x. Boone, Catherine. (2003) "Decentralization as Political Strategy in West Africa." Comparative Political Studies 36, no. 4.pp.215-225

xi. Brempong, A. 2001. Transformations in Traditional Rule in Ghana (1951–1996). Sedco Publishing Limited, Accra

xii. Brempong, N. A. 2006. Chieftaincy, an Overview. In, Odotei, I. K. and Awedoba, A. K. eds. Chieftaincy in Ghana: Culture, Governance and Development (p.40). Institute of African Studies.

xiii. Brukum, N.J.K. (2007): "Chieftaincy and Ethnic Conflicts in the Northern Region of Ghana", 1980-2002. Pages 98-115 in Tonah, Steve (2007): Ethnicity, Conflicts and Consensus in Ghana, Accra, Woeli Publishing Services

xiv. Busia, K. A. (1951), The Position of the Chief in the Modern Political System of Ashanti. Oxford: Oxford University Press.

xv. Busia, K.A. (1968): The Position of the Chief in the Political System of Ashanti. London: Frank Cass & Co. Ltd

xvi. Collier, P. and Hoeffler, A. E. (1998). On the Economic Causes of Civil War, Oxford Economic Papers, 50:563-73

xvii. Collier, Paul (2000): "Economic Causes of Civil Conflict and their Implication for policy" [online]-URL: http://www.worldbank.org/research/conflict/papers/civilconflict.pdf

xviii. Englebert, Pierre, (2000). State legitimacy and Development in Africa. Boulder, Colorado: Lynne Rienner-Publishers.

xix. Faleti, S.A (2006). Conflict Analysis. In Best, S. G. 2006. eds. Introduction to Peace and Conflict Studies in West Africa: A Reader. Ibadan, Spectrum Books

xx. Galtung, Johan (1996): Peace by Peaceful Means: Peace and Conflict, Development and Civilization. London, Sage Publication

xxi. Ghana, Republic of Ghana (1992) Constitution of the Republic of Ghana, 1992, Ghana Publishing Corporation: Tema.

xxii. Hunt, Katie (2008): "Violence Threatens Kenya's Economy". BBC News[online]-URL: http://news.bbc.co.uk/2/hi/business/7168060.stm

xxiii. I.K Odotei and A.K. Awedoba, eds. Chieftaincy in Ghana: Culture Governance and Development, Legon: Sub-Saharan Publishers,2006), 17-19.

xxiv. I.K. Odotei and A.K Awedoba eds. Chieftaincy in Ghana: Culture Governance and Development, Legon: Sub- Saharan Publishers, 2006.p .11

xxv. K.A Busia, The Position of the chief in the Modern Political System of Ashanti. London: Frank Cass & Co., 1968), p.,15.

xxvi. Kilson, M., (1996). Political Change in a West African State: a Study of the Modernisation Process in Sierra Leone. Cambridge, Mass.: Harvard University Press.

xxvii. Molotlegi, Leruo, (2002). Hereditary Rule in the Age of Democracy. Paper Presented at Brown University, MacMillan Hall, 31st October, 2002

xxviii. Ntsebeza, Luugisile, (2005). Democracy Compromised: Chiefs and the Politics of the Land in South Africa. Leiden and Boston: Brill.

xxix. Nukunya, G. (1992): Tradition and Change in Ghana: An introduction to Sociology. Accra, Ghana Universities Press

xxx. Nukunya, G. (1992): Tradition and Change in Ghana: An introduction to Sociology. Accra, Ghana Universities Press

xxxi. Rathbone, R. (2000) Nkrumah and the Chiefs. The Politics of Chieftaincy in Ghana 1951–60. Oxford: James Currey

xxxii. Schmid, U. (2001) Legal Pluralism as a source of conflict in multi-ethnic societies: The case of Ghana. Journal of Legal Pluralism46: 1–48.

xxxiii. Senyonjo, Joseph, (2004). Traditional Institutions and Land. Accessed fromhttp://www.federo.com/Pages/TraditionalInstitutionsandland.htm on 26th October, 2013.

xxxiv. Sutton, Inuz (1984): "Law, Chieftaincy and Conflict in Colonial Ghana: The Ada Case", African Affairs Vol.83, No. 330. pp 41-62

xxxv. Tonah, Steve (2007): Ethnicity, Conflicts and Consensus in Ghana, Accra, Woeli Publishing Services

xxxvi. Toonen, Emmy (1999): "Ghana: Mediating a Way out of Complex Ethnic Conflicts". [online]-URL: http://www.conflictprevention.net/page.php?id=40 (Accessed: February 13, 2014).

xxxvii. Tsikata, D. and Seini, W. (2004). Identities, Inequalities and Conflict in Ghana. CRISE Working Paper No. 5, University of Oxford, Oxford. http://www.crise.ox.ac.uk/pubs/workingpaper5.pdf (Accessed: January 23, 2014).

xxxviii. World Bank Report (2006): "Community-Driven Development in the Context of Conflict-Affected Countries: Challenges and Opportunities". Report No. 36425-GLB.