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NON-GOVERNMENTAL ORGANIZATIONS AND CONFLICT MANAGEMENT
IN YENDI, NORTHERN REGION, GHANA

ABUBAKARI SHANI

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GOVERNMENTAL ORGANIZATION MANAGEMENTS AND RURAL
DEVELOPMENT

DECEMBER 2015
DECLARATIONS

Candidate’s Declaration

I hereby declare that this dissertation is the result of my own original work and that no part or whole of it has been presented for another degree in this university or elsewhere, I am therefore, solely responsible for any errors and omissions in this work.

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Supervisor’s Declaration

I hereby declare that the preparation and presentation of the dissertation was supervised in accordance with the guidelines on supervision of dissertation laid down by the University for Development Studies.

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Signature: ........................................ Date: 08-12-2015
ABSTRACT

Yendi and its environs have been considered as conflict zones due to the volatile nature of the corridor. An overview of conflict management efforts have shown that, a number of NGOs, including Bang-gu-manga Integrated Rural Development Society (BIRDS), Ghana Developing Community Association (GDCA), Yendi Peace Centre (YPC) and Youth Empowerment for Life (YEfL) among others, have contributed in diverse ways towards the management of conflict in Yendi. However, for more than a decade of conflict management by NGOs, there has not been any empirical study to find out the role of NGOs in conflict management in Yendi. This dissertation therefore, sought to find out the role NGOs played, impact and alternative measures available to resolve the conflict in Yendi. The study uses qualitative analysis of the data collected from the field. Sampling technique were purposive and simple random sampling and data instruments were self-administered questionnaire, interview schedule and in-depth interview. The data was analyzed using both the Statistical Package for the Social Sciences (SPSS) and manual. The study revealed that the role played by NGOs in the management of conflict included humanitarian interventions and sensitization on peace building. The study also revealed that the impact of NGOs activities on the people in conflict management included creation of jobs, and preaches on peace during Muslims Friday prayer sermons. Alternative measures included the performance of the funeral of the late Ya Na and the involvement of kings and queens in conflict management activities to resolve the conflict. The study recommends that, NGOs should synchronize their approaches of conflict management in their operations, focus on livelihood programmes that engage residents and build trust.
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DEDICATION

This dissertation work is dedicated to the Almighty Allah.
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CHAPTER ONE

INTRODUCTION

1.0 Background to the Study

All over the world, the quest for sustainable peace and security continue to bother the minds of all stakeholders including international organizations, government, security agencies, non-governmental organizations and communities. According to Bujra (2002), conflict means a violent and armed confrontation and struggle between groups, between a state and one or more other states. In such confrontations and struggle, some of those involved are injured and others killed. Such conflicts can last any time from six months to over twenty years. According to Millar (2011), a conflict may originate from the family level and explode to the entire society. Conflict is part of a normal society and it is usual for conflicts to occur but the major problem is how conflicts are managed such that they do not become injurious to society.

Conflict causes human misery, destroy communities and infrastructure and can cripple economic prospects (World Bank, 2011). Elsewhere, religious differences, competition for control over oil and water resources, governance and self-determination issues are identified as the main causes of conflict (Harmonizing the Objectives of People’s Efforts Project, 2002).

Ghana is relatively peaceful within the African continent although it has witnessed intermittent military interventions since independence. For three decades now, she has enjoyed relative peace and has been building on
its democratic governance in the last two decades. Although, relatively peaceful, the country is equally bedeviled with ethnic, religious and chieftaincy conflicts in some parts of the country. These ethnic, religious and chieftaincy clashes challenge the peaceful nature of the country. In an address by the chairman of the National Peace Council (NPC) in September 2013, pointed out that between 1980 and 2002 there were more than 200 internal conflicts throughout the country that tense mostly around issues of natural resources, chieftaincy, religious, ethnic/identity conflict etc. According to Aikens (2011), the Ministry of Chieftaincy and Culture had a record of 232 reported chieftaincy dispute filed at the research office as of May 2010.

The Northern Region which is one of the administrative regions of the country has not been without conflicts. According to Brukum (2006), there have been twenty two intra-ethnic or inter-ethnic conflicts in Northern Region since 1980. Brukum further stated that, major tribes involved in the inter-ethnic conflicts in Northern Region include among others, the Gonjas, the Vagala, the Nawuris, the Nchumurus, the Nanumbas, the Konkombas, the Mamprusis and the Kusasis. On the other hand, the Dagombas, Gonjas and the Konkombas were the major tribes involved in the intra and inter-ethnic conflicts. He further indicated that, the most devastating intra-ethnic conflict was the one fought by the Dagombas in March 2002 at Yendi during which Ya Na Yakubu II, the overlord of Dagbon, lost his life.
This conflict has had severe repercussions on the development of Yendi as it resulted in the loss of lives, destruction of homes and properties, businesses, livestock and also puts a burden on the national budget. Till date, the town is still considered by many as unsafe for investment due to the conflict.

It is sad to note that, Yendi is still on a time bomb threatening to explode unless serious measures are put in place to permanently address the conflict. This is particularly true because the feuding factions continue to live together in the same town. Under such a situation, there is a security dilemma which can haunt both parties and that alone is enough to send them to war even without any genuine cause.

This has increased conflict management efforts by government and NGOs in the area in order to bring a lasting solution to the conflict. NGOs in particular, are noted for their invaluable roles played across the spectrum of conflict management and peace-building in the area. Consistent with this, Sulemana (2009) documented that, NGOs did tremendously well in bringing peace to the region through the formation of the inter NGO consortium. He added that the consortium was able to achieve this by bringing the various combatants to workshops and a series of meeting in Kumasi, assisting especially women to go into income generation activities with funds from the consortium and also helping combatants to resettle in their new localities.
1.1 Problem Statement

Yendi and its environs have been considered as conflict zones due to the volatile nature of the corridor. In the last three decades the North-Eastern corridor which includes Bawku and Yendi has been a theatre of several bloody conflicts. Prominent among them is the famous Guinea Fowl War which affected seven administrative districts and involved the burning and destruction of three hundred and eighteen (318) separate villages, and resulted in the displacement of one hundred and sixty thousand (160,000) people. In addition, about 5,000 to 10,000 people were killed and crops and livestock were also destroyed (Sulemana, 2009).

A more recent and seemingly unending intra-ethnic conflict which continues to re-emerge over the years is the Dagbon skin conflict with Yendi as the epicenter. This conflict began in 1954 between the Andani and Abudu gates of Dagbon when the Gbonlana (regent) Abudulai, a member of Abudu family, was selected by a select committee to succeed his father which culminated in the sharp division among Dagombas, especially residents of Yendi (Ahorsu & Gebe, 2011). For the purpose of peace, a number of international organizations, civil society organization and non-governmental organizations have made attempts to resolve the conflict.

Also, attempts to resolve the conflict by the government continued after independence by the then President of the Republic of Ghana Dr Kwame Nkrumah who setup the Justice Opoku-Afari Commission to investigate the chieftaincy crisis in Dagbon (Ahorsu & Gebe, 2011). This effort of managing
the crisis continued in subsequent regimes till it reoccurred in the year 2002, resulting in the death of the overlord of Dagbon and thirty others in Yendi.

The 2002 reoccurrence reignited conflict management efforts again including attempts from government, Civil Society Organizations (CSOs), Non-Governmental Organization (NGOs), Inter-Governmental Organizations (IGOs), youth groups and leaders of other traditional areas. Despite these efforts, the town is still volatile as skirmishes and threats of attacks are often recorded. This brings to question the strategies used by conflict managers towards ensuring lasting peace in Yendi.

An overview of conflict management efforts have shown that, a number of institutional stakeholders, including Bang-gu-manga Integrated Rural Development Society (BIRDS), Ghana Developing Community Association (GDCA), West Africa Network for Peace Building (WANEP), Yendi Peace Centre (YPC), Youth Empowerment for Life (YEfL), Assemblies of God Relief and Development Services Ghana (AGREDS-Ghana), and United Nations Development Programme (UNDP) on Joint Human Security Programme among others, have contributed in diverse ways for the management of the Yendi conflict that possibly could have led to the resolution of the conflict in Dagbon. Despite the fact that there is no empirical information to the best of the researcher’s knowledge on the contributions and impact of their intervention. Hence, the study sought to bridge the gap by examining the role and impact of NGOs in conflict management in Yendi.
1.3 Main Research Question

The main research question is what are the contributions of NGOs to conflict management in the Yendi Municipality?

1.3.1 Specific Research Questions

The specific research questions of the study are:
1. What role has NGOs played towards the management of conflict in Yendi?
2. What impact has been made by these NGOs in the management of the Yendi Conflict?
3. What alternative measures are available to support the promotion and sustenance of peace in Yendi?

1.4 Main Research Objective

The main research objective was to investigate the contributions of NGOs to conflict management in Yendi Municipality.

1.4.1 Specific Research Objectives

The specific research objectives are:
1. To examine the role played by NGOs towards the management of conflict in Yendi
2. To assess whether there has been any impact made by these NGOs in the management of the Yendi Conflict
3. To identify alternative measures available to support stakeholders in promoting and sustaining peace in Yendi.

1.5 Justification of the Study

There have been a number of conflicts in the Northern Region precisely the Eastern corridor over the last sixty years. The most recent conflict however is the intra-ethnic conflict among the Dagombas in Yendi over chieftaincy succession which resulted in the murder of the overlord of Dagbon and forty others on March 27, 2002. As a result, both government and non-governmental institutions have made efforts to bring to an end the crisis through judicial means, commissions of inquiries, mediations, poverty reduction strategies and dialogue sessions.

From academic viewpoint, the research work could serve as a reference material. Further, the findings and recommendations emerged from the study could serve as spring board to generate interest for further research into the management of chieftaincy conflicts including that of Yendi.

1.6 Scope of the Study

This study was carried out in the Northern Region of Ghana in the month of May 2014. The data used for the analysis were collected from the Yendi Municipal Assembly, Civil Society Organizations (CSO), NGOs, Traditional Authorities, Assembly Persons, Youth groups and other residents in Yendi.
The study is limited to only Yendi Municipality. There are several reasons for selecting Yendi Municipality over other areas as the study area. Firstly, there are currently two unsettled territorial and chieftaincy conflicts in the Municipality. These are the Dagomba-Konkomba conflict and the Dagbon chieftaincy conflict. These conflicts are of a protracted nature and involve recognition and power issues. As was elaborated from literature, NGOs are believed to be of particular importance for peace-building in such conflicts, as much work needs to be done at the grassroots level.

Second, national interest in the Yendi conflict has been substantial since the killing of the overlord of Dagbon in 2002. Government, CSO/NGOs, media, and security agencies consider the municipality worthy of special concern. Several NGOs are today involved in conflict resolution activities in Yendi. However, the impact of these organisations on the conflicts overtime appears unevaluated.

Finally, there are practical reasons for selecting Yendi as the location for the field research. The researcher is also a native of Yendi and speaks the native language.

1.7 Organization of the Study

This dissertation is made of five (5) chapters: Chapter One focuses on introduction, background of the study, problem statement, research questions and objectives of the study, justification/relevance, scope of the study and organization of the study. Chapter Two reviews related literature which included background issues in line with the objectives. Chapter Three is
focus on the study of Methodology, profile of community, scope and limitation. Chapter Four focuses on data analysis and presentation of findings and discussions in relation to the study objectives. The final and fifth chapter is the summary of the findings, conclusions and recommendations of the study.
CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews relevant literature to the study. It explains important concepts of the study and associated theoretical issues. The chapter looks at the concept of conflicts, Non-Governmental Organizations (NGOs), conflict management and resolution and some empirical literature on the role of NGOs in conflict management and resolution.

2.1 Conflict theory

A theory according to Sutherland, (1976) as cited in Wacker, (1998) an ordered set of assertions about a generic behaviour or structure assumed to hold throughout a significantly broad range of specific instances. Trevino (2015) stated that concepts are the building block of theory and that theory is an attempt to articulate the relationship between concepts. He further stated that conflict theory focuses on dissent, coercion, and antagonism in society. It has its roots in the 19th century, particularly in the idea of Karl Marx (1818-1883). Conflict theory seeks to scientifically explain the general contours of conflict in society: how conflict starts and varies, and the effects it brings. The central concerns of conflict theory are the unequal distribution of scarce resources and power. What these resources are might be different for each theorist, but conflict theorists usually work with Weber’s three systems of stratification: class, status, and power (Allan, 2006).
Marx's contribution on the theory of conflict stated that, the more unequal the distribution of scarce resources in a system, the greater will be the conflict of interest between dominant and subordinate segments in a system. Marx added that, the more subordinate segments become aware of their true collective interests, the more likely they are to question the legitimacy of the unequal distribution of scarce resources (Turner, 1975). He further stated, the degree of inequality in the distribution of scarce resources, most notably power, as determining the objective conflict of interests between those with, and those without, power. This proposition follows directly from Marx's assumption that in all social structures, the unequal distribution of power inevitably creates a conflict of interests between those with, and those without, power. This proposition follows directly from Marx's assumption that in all social structures, the unequal distribution of power inevitably creates a conflict of interests between super ordinates holding power and subordinates lacking power.

According to Dehrendolf conflict theory, conflict is regular and perpetual because of inevitability of power/authority differential in human society. He stated that, social system--be it a small group, a clique, a formal organization, community, or an entire society--is characterized by institutional patterns of roles displaying power differentials in which some positions (ruling) have the authority to dominate others (ruled). The ruling cluster of roles has an interest in preserving the status quo, and the ruled cluster has an interest in redistributing power. Hence conflict. He further said
the contest for authority/power between the ruling and the ruled cause polarization between the two groups that leads to conflict and produce change in social systems in the form of redistributed authority. In turn, the redistribution of authority/power produces institutionalization of a new cluster of ruling and ruled roles that, under certain conditions, polarize into two interest groups that initiate another contest for authority/power producing conflict (Adu-Febiri, 2012).

It therefore, suggests that conflict management and resolution mechanisms should be employed to effectively deal with conflict. According to Rahim (2001), conflict management involves designing effective strategies to minimize the dysfunctions of conflict and enhancing the constructive functions of conflict in order to enhance learning and effective organization. According to Babbit, (2011), “conflict resolution is about ideas, theories, and methods that can improve our understanding of conflict and our collective practice of reduction in violence and enhancement of political processes for harmonizing interest”. Theory and research are drawn not only from political science but also from Social Psychology, Sociology, Economics, and Law. This has resulted in the field sitting somewhat uncomfortably alongside traditional international relations theory because its insights are filtered through many differing analytic lenses.
2.1.1 The Concept of Conflict

The word ‘conflict’ carries negative connotations. It is often thought of as the opposite of co-operation and peace, and is most commonly associated with violence, the threat of violence or disruptive (nonviolent) disputes. This view of conflict as negative according to Bercovitch, (1997) is not entirely correct. This is because in non-violent settings conflicts can often be seen as a force for positive social change, its presence being a visible demonstration of society adapting to a new political, economic or physical environment.

Conflict according to Marx (1937) cited in Halliru (2012), is a perennial and an ingredient towards the actualisations of individual and group objective. Marx cited that, “the history of all existing society is the history of class struggle” meaning that, whether feudal agricultural society, ancient agricultural society or the modern capitalist society, conflict is inevitable because of stratum. Robbins (1998) on the other hand, defines conflict as a process that begins when one party perceives that another party has negatively affected, or will negatively affect something that the first party cares about. Conflict may also be considered as a struggle or contest between people with opposing needs, ideas, beliefs, values, or goals. The British Defence Doctrine however defines conflict “as a human struggle manifested as a clash of wills between two opposing leaders or leadership group (Onumajuru, 2005)
Of all the above attempts to define conflict, the definition by the British Defence Doctrine best suits this study. The study therefore identifies with the definition of the British Defence Doctrine that clash of wills between two opposing leaders or leadership groups are the major cause of conflicts in Yendi which has so far not being fully resolved.

In summary, conflict is inevitable in social life. Common knowledge as well as empirical data on conflict attests that conflict does not occur in a vacuum or without cause. The causes of conflict are attributed to economic, political, cultural and/or social rewards when there is a clash of goal (interest or values).

2.1.2 Ethnicity and Ethnic Conflicts

Before talking about ethnic conflict, it is necessary to define ethnicity. There is little consensus in literature regarding the terminology and basic concepts about ethnicity. “Ethnic group”, “ethnic community”, “ethnic minority”, or sometimes “identity groups” are used by different authors in different ways. According to Gardener & Connolly (2005), ethnic group is a collectivity within a larger population having real or putative common ancestry, memories of a shared past, and a cultural focus upon one or more symbolic elements which define the group identity, such as kinship, religion, language, shared territory, nationality or physical appearance. Members of an ethnic group are conscious of belonging to an ethnic group.
Horowitz (1985) cited in Varshney (2007), states that ethnicity as a term designates a sense of collective belongings, which could be based on common descent, language, history, culture, race or religion (or some combination of these). Varshney, argued that, separating religion from its characteristics is semantic quibble. It however becomes critical when ethnicity and religion clash (East and West Pakistan before 1971, Kashmiri Hindus and Muslims, Irish Protestants and Catholics, black and white American Christians, Ga Tradition Council and Christian Churches).

The term ethnicity also refers to a group of people with a common socio/cultural identity such as: language, common worldview, religion and common cultural traits. It is used interchangeably with the term tribe (Boaten, 1999).

The arguments suggest that, the term ethnicity from the authors depicts ‘belongingness’ to a particular group with common traces. This viewpoint is not different from the ethnic groups in the Northern Ghana. These ethnic groups prior to colonial rule, had two distinct systems of traditional rule exited in northern Ghana-the highly centralized systems of the Dagombas, Gonjas, Nanumbas, Walas and Mamprusi, referred to as the “invaders tribes” (Strides & Ifeka 1971:83 cited in Pul, 2003), on the one hand, and the decentralized systems of the majority of ethnic groups in the north, including the Talensis, Dagaara, Nawuri, Sissale, Birifors, Konkombas etc (Pul, 2003).

Ethnic conflicts by Nugent and Lentz (2000) definition are conflicts between ethnic groups within a multi-ethnic state, which have been going on
for some time, which may appear to be unsolvable to the parties caught up in
them. According to Brown (1998), cited in Saleh (2013), an ethnic conflict is
a dispute about important political, economic, cultural, or territorial issues
between two or more ethnic communities. Saleh stated that, discriminative
policies towards minority groups are more likely to face ethnic conflict.
These ethnic policies may include social oppression, purposive measures
designed to create economic inequality, political marginalisation and
discrimination in terms of employment opportunity. Saleh in conclusion
stated the existence of ethnically distinct groups under a single state
represents a potential societal insecurity and ethnic conflicts.

Sulemana (2009), views ethnic conflict as the anti-thesis of peace,
stability and sustainable development and hence the need for inquiry into the
causes and management of conflict using non-violent means. Many ethnic
conflicts result in a significant loss of life, a serious denial of basic human
rights and considerable material destruction, some escalating into inter-ethnic
or internal war. For instance, the guinea fowl conflict between the
Dagbombas, the Nanumbas, the Gonjas and the Konkombas resulted burning
and destruction of three hundred and eighteen (318) separate villages, the
displacement of one hundred and sixty thousand (160,000) people and about
5000 to 10000 were killed and crops and livestock were also destroyed.

Sulemana (2009), stated in his proposition of ethnic conflict thus,
etnicity is the major cause of conflict in the Northern Region. Conflicts
increasingly present themselves as ethnic conflicts with ethnic identity serving
as a rallying point or the mobilisation agent for the manifestation of conflict. Therefore, the management of ethnicity and it related issues should be a central part of the process to resolving these conflicts.

Ethnic conflict could be inter-ethnic or intra-ethnic conflict. Inter-ethnic conflict refers to conflict between two or more ethnic groups whilst intra-ethnic conflict refers to conflict among the same ethnic group. According to Kendie, Osei-Kufour & Boakye (2014), the key conflict causal factor in Northern Region was basically ethnic in nature and were informed by issues such as succession of skins, land ownership, superiority and inferiority complexes, pride and discrimination against perceived ethnic minorities. For instance, the case of Yendi, we have both inter-ethnic and intra-ethnic conflict. Intra-ethnic conflict prevailing in Yendi is the conflict between the Andani and the Abudu over chieftaincy issues whilst the inter-ethnic conflict prevailing in Yendi is the conflict between the Dagombas and the Konkombas.

2.1.3 Background to Chieftaincy Conflicts in Dagbon

The homeland of the Dagomba is called Dagbon and covers about 20,000 km² in area, with Yendi as its traditional capital. The sovereignty of the Dagomba is vested in the person of the Ya-Na, resident in Yendi. He is the commander of the Dagomba army; he is the highest judiciary authority; he appointed chiefs and elders, who conducted the administration of the state. The Ya-Na is the lineage head of the dynasty, head of the royal patriclan, and
a figure surrounded by rituals of avoidance and defence (Staniland, 1975). The emergence of the Yani (Yendi) skin gates is the birthplace of the current crisis and the struggles in Dagbon. From the era of Naa Gbewaa, the Nam (chieftaincy title) remained the preserve of Yanabihi (the sons of Yana) and it was common for aspirants to use brutal machinations to ascend the skins of Yani. Brother rose against brother in war to reach the ultimate destination of all Yanabihi. The last of the Yanabihi to ascend the skins of Yani by use of force and murder was Ya Naa Yakubu I.

The events following the death of Ya Naa Mahama III, performance of his final funeral rites, and enskinning his successor probably marks the beginning of modern day chieftaincy constitutional crisis in Dagbon. They reignited the bitter “Andani Yili – Abudu Yili” struggle that had hitherto plagued the Kingdom.

The most resent Dagbon conflict was in Yendi that resulted to the death of the Ya Naa Yakubu Andani II who ruled Dagbon from 1974 until March 27, 2002 when he was murdered together with over thirty people in the Gbewaa Palace in Yendi in a clash between Abudu Yili (gate) and Andani Yili (gate).

2.1.4 The Dagbon Chieftaincy Conflict

The Dagomba people of the Dagbon kingdom are the single largest ethnic group in Northern Ghana. The capital city of the kingdom is Yendi, where the Ya-Naa who is the traditional head of the people resides. The
Dagbon chieftaincy conflict started in the pre-colonial period in Ghana’s history but became a major crisis in the postcolonial period.

The main issue in the Dagbon crisis is the rotation of chieftaincy power between two ruling gates of the Dagbon royal family. The rivalry between the two ruling gates started in the nineteenth century following the death of Ya-Na Yakubu. He was succeeded by his son Abdullahi and then another son, Andani. Trouble started in 1899 when Andani died. The problem had to do with whether Andani should be succeeded by his own son or the son of his brother, Albulalah (Albert, 2006).

This conflict is compounded by another major problem: there is no agreement over who has the right to select a successor, and which particular practice or ritual in the installation ceremony makes one a Ya-Naa (Tsikata and Seini 2004) in Aseidu, (2008).

The Dagbon chieftaincy dispute is a good example of the passions that chieftaincy issues can inflame in Ghana, and to the extent to which these matters have become politicised. In the Dagbon case, a traditional matter has become the main subject of local politics as well as an issue of national politics (Dzodzi and Seini, 2004).

The Dagbambas are strongly attached to the institution of chieftaincy, which partly accounts for the intensity with which conflicts over chieftaincy are carried out. Conflicts tend to revolve around questions of succession, since the rules for succession tend to be rather flexible and allow for a number of candidates. Part of the current dispute (known variously as the
Dagbon conflict or the Yendi chieftaincy affairs) hinges on whether or not it is a rule of tradition that succession to the throne should alternate between two rival sections of the royal family (Dzodzi, and Seini, 2004)

MacGaffey (2006) provides extensive information on the Dagbon chieftaincy dispute. He notes that the “ongoing dynastic dispute in the kingdom of Dagbon in northern Ghana, which led to the killing of the king in 2002, remains unresolved and perhaps irresolvable.

Albert (2006) reports that the latest in the violent encounters between the Andani and Abudu ruling houses in Dagbon occurred in Yendi from March 25-27, 2002 and resulted in the death of the Ya-NaYakuba Andani II and thirty other people. The Ghana Government declared a state of emergency in the Dagbon area which helped to restore peace. It was followed with military reinforcement, setting up commission of enquiry and mediation team for the factions. These efforts still leave the place a fragile peace.

2.1.5 Conflict Management and Conflict Resolution

Although very few people go looking for conflict, more often than not, conflict results because of misunderstanding and miscommunication between people with regard to their needs, ideas, beliefs, goals, or values. Conflict might escalate and lead to non-productive results, or conflict can be beneficially resolved and lead to quality final products. Therefore, it is imperative that efforts are made by nations, region or group to prevent
violent conflicts, and when they do occur, appropriate measures must be put in place to manage and resolve them.

Conflict resolution, conflict transformation and conflict management are often used without distinction referring to the same approaches to conflicts (Reimann 2004). Nevertheless, few authors have tried to distinguish between conflict resolution and conflict management.

For instance, according to Onumajuru (2005) conflict resolution is concerned with addressing the fundamental causes of conflicts and aim to produce solutions which are mutually acceptable to all parties. He added that, resolution of conflict implies that the deep-rooted sources of conflict are addressed, changing behaviors so they are no longer violent, attitudes so they are no longer hostile, and structures so they are no longer exploitative. Wallensteen (2002) is of the view that, conflict resolution refers to the resolution of the underlying incompatibilities in a conflict and mutual acceptance of each party’s existence. Conflict resolution methods include among others mediation through a third party intervention, negotiation, alternative dispute resolution, collaboration, arbitration and conciliation (Noargah, 2013).

However, according to Best (2006) as cited in Noargah, (2013) the appropriate method to use in conflict resolution depends on the nature and type of conflict involved. With regards to the Yendi conflicts all the above mention methods have been used by both government and NGOs with the aim of resolving the conflict.
Conflict management on the other hand, is the principle that all conflicts cannot necessarily be resolved, but learning how to manage conflicts can decrease the odds of non-productive escalation. Conflict management therefore refers to measures that limit, mitigate and/or contain a conflict without necessary resolving it (Swanström & Weissmann, 2005). According to Kwasi and Toffour (2010) cited in Diedong and Naaikuur (2012), conflict management is an attempt to regulate a conflict by acting to help prevent or end violence. It is a process of reducing the negative and destructive capacity through a number of measures, and by working with and through the partners involved in conflict.

However, there is a debate within the field of peace-building between conflict resolution and conflict management. As Lederach statement is cited in Galer, (2011) for example, downgrades conflict resolution in comparison with conflict management on the grounds that conflict management is content-centred rather than relationship-centred, aims at immediate agreement rather than long-term process, and is committed only to de-escalation rather than also including escalation to pursue constructive change. Leung & Tjosvold (1998) cited in (Swanström & Weissmann, 2005) holds the similar view and argue that it is more about relationships and that blind justice could terminate long-term relationships.

Zartman (2000) is of the view that both conflict resolution aspect (negotiation) and conflict management aspect is needed to arrive at a positive result. He argues that they are both ends of the same continuum. Thus, one
procurement and possession of offensive weapons in the catchment area, called for restraint on the part of all parties, and deployed a large contingent of military and police forces in addition to the military detachment already stationed in Yendi. The curfew was renewed on a monthly basis and was completely lifted in 2010 under the NDC government (Ahorse & Gebe, 2011).

According to Tonah (2012) in March 2002, there were reports in Ghanaian media that the two factions were preparing for war. On March 23, 2002, the government acting upon the recommendation of the Northern Regional Security Council, imposed a curfew on Yendi (the traditional capital) and cancelled the celebration of the Bugum Festival. This was a management strategy that could have averted what happened on the March 25, 2002.

Aseidu (August, 2008) in a report examining the state's capacity in the management of the Dagbon crisis in Ghana; stated that, the President on April 25, 2002, with a Constitutional Instrument No. C.I. 36, 2002 which set up the Wuaku commission, mandated to investigate the event in Yendi leading to regicide. The commission was expected to identify the perpetrators and to make appropriate recommendation to the President of the Republic of Ghana (Republic of Ghana, 2002a) the commission which began sitting on May 29, 2002 submitted its report to the President on November 6, 2002.

In a similar move to manage the crisis, Harriet, Tika, and Anin (2013) in a journal stated that, the government set up a three-member committee of Eminent kings including the Asantehene, Nayiri and Yagbonwura to organise
and facilitate peace and reconciliation talks between the Abudus and Andanis. Among other things, the committee has facilitated the drawing of a road map to peace in Dagbon traditional area.

This notwithstanding, Civil Society Organisations (CSOs), including Faith-based Groups, NGOs, specialised UN agencies and individuals on their own initiatives and in collaboration with the state have played diverse but important roles in mitigating the adverse effects of the Dagbon crisis. CSOs have used humanitarian interventions to assuage the suffering of victims. They organised trainings for opinion leaders and chiefs in conflict resolution and restoration of justice (Ahorse & Gebe, 2011).

Though violence has by and large been contained, there is uneasy calm prevailing there. The government has put in resources, in terms of cash, material and security personnel to keep the peace there while looking for a lasting solution to the succession problems of the area.

Eleven years after the death of the Ya Na, suspicion, and mistrust continue to dog the peace process and so not much has been achieved even with the involvement of the three eminent chiefs invited by the government to use traditional conflict management and resolution methods to find a way out. These show the efforts governments have made to contain the situation in the Dagbon traditional area.
2.2 The Concept of Non-Government Organisation (NGO)

There is no generally accepted definition of Non-Governmental Organisation (NGO) and the term carries different connotations in different circumstances (Fischer, 2006). Nevertheless, there are some fundamental features. From the view of Willetts (2001), clearly an NGO must be independent from the direct control of any government. In addition, an NGO will not be constituted as a political party; it will be non-profit making and it will not be a criminal group, in particular it will be non-violent. These characteristics apply in general usage, because they match the conditions for recognition by the United Nations.

However, the boundaries can sometimes be blurred: some NGOs may in practice be closely identified with a political party; many NGOs generate income from commercial activities, notably consultancy contracts or sales of publications; and a small number of NGOs may be associated with violent political protests. Nevertheless, an NGO is never constituted as a government bureaucracy, a party, a company, a criminal organization or a guerrilla group (Söderström, 2008).

Also, using the scope of action as a cataloguing criterion, NGOs are considered as any organization dedicated to alleviating human suffering, promoting education, health care, economic development, environmental protection, and which monitors compliance with Human Rights and resolution of conflicts (Aall, Miltenberger and Weiss, 2005). In fact, NGOs work to support and protect sectors of society neglected by
governments or official institutions. Therefore, some of the NGOs working in Yendi to bring development and peace include BIRDS, GDCA, Catholic Diocese of Yendi, WANEP, and United Nations Agencies.

2.2.1 History and Evolution of Non-Governmental Organisations

Historically, the beginning of national NGOs started from antiquity (Uzuegbunam, 2012). He further reported that, International non-governmental organizations have a history dating back to at least 1839 and estimated that by year 1914, there were 1,083 NGOs. That International NGOs were important in the anti-slavery movement and the movement for women's suffrage, and reached a peak at the time of the World Disarmament Conference.

However, the term, "non-governmental organization" or NGO, came into currency in 1945 because of the need for the UN to differentiate in its Charter between participation rights for intergovernmental specialised agencies and those for international private organizations (Riquito, 2001). At the UN, virtually all types of private bodies can be recognized as NGOs. They only have to be independent from government control, not seeking to challenge governments either as a political party or by a narrow focus on human rights, non-profit-making and noncriminal. Organisations of this nature were not known as NGOs before the UN was formed. Aall 2000, points out that, even when 132 international NGOs decided to co-operate with each other in 1910, they did so
under the label, the Union of International Associations. The then League of Nations officially referred to its relationship with this association as "a liaison with private organizations", while many of these bodies at that time called themselves international institutes, international unions or simply international organizations.

In 1945, the UN stated under Article 71, "non-governmental organizations" could have "suitable arrangements for consultation". Thus, "NGOs" became a technical UN jargon. The term, NGO, from then passed into popular usage, particularly from the early 1970s onwards. Many diverse types of bodies are now described as being NGOs (Riquito, 2001).

The importance of NGOs at the international level has intensified over the past 20 years, including in what is commonly known as conflict resolution. They have become major partners in the international response to humanitarian emergencies, abuse and violations of human rights, and in the efforts to rebuild and reconcile societies affected by conflicts or natural disasters that prevent normal functioning.

2.2.2 Types of Non-Governmental Organisations

In the literature on Non-Governmental Organizations, Salamon (1987, 1994) in Nesbit (2003), distinguishes between operational and non-operational organizations. Operational organizations include member-serving organizations that provide services to members of the organization and public benefit/social service organizations that provide services to other
beneficiaries who are not members. The non-operational organizations engage in activities such as research, advocacy, lobbying and fund-raising. Salamon in Nesbit also includes a separate category for religious organizations. Salamon distinction is seen the projects implemented by these NGOs. WANEP an advocacy organisation sensitised the people in Yendi by the early warning signals of conflict. Also, UNDP Joint Human Security Programme was into both operations as they offer relief items to residents and non-operations in the area of sensitisation of the dangers of conflict and the need to co-exist.

Fowler and Bratton (1996), Gary (1996) in Nesbit (2003) have categorised NGOs into four types. The first type is community-based organizations which refer to small, intimate organizations run by the members and relying on locally generated resources. The second type is service or intermediary NGOs, which are organizations with paid staff that provide social services to some beneficiaries (these can be individuals or community-based organizations). The third type is intermediary NGOs that are involved in policy and advocacy. The fourth type of NGO is those NGOs that are international relief and development organizations with large, professional staffs, huge budgets and offices in many countries.

Another helpful distinction is given by Carroll (1992) in Nesbit (2003). Carrol argues that intermediary NGOs are a special subset of the family of NGOs. He identifies two kinds of intermediary NGOs—Grassroots Support Organizations (GSOs) and Membership Support Organizations
(MSOs). GSOs are organizations that provide services to grassroots organizations and individuals. These GSOs often serve as links, or intermediaries, between individuals and organizations at the grassroots level and higher-level government agencies or donors. An MSO is very similar to a GSO except that its members are grassroots organizations and the MSO provides services directly to these organizations.

From the review, it is understood that NGOs are basically the operational and non-operational in the sense that the services of both can be done by the community-based organisations, the intermediary organisation, the Grassroot Support Organisation, Membership Support Organisation and as well the religious organisations. The more recent Dagbon conflict witness the role played by some religious organisation like AGREDS with support from Diakonia, a Swedish-based development partner, the Transformative Conflict and Non-violent Peace Education Project (TRANSCEOPEP) aimed at contributing to conflict mitigation and setting the stage for sustainable community development through capacity building and conflict transformation initiatives at Yendi District and the Tamale Metropolis of the Northern Region. This religious NGO do organise capacity building in conflict transformation and peace building for the Yendi and Tamale District Security Council (DISEC), Northern Regional Security Council (REGSEC), the Northern Regional Peace Advisory Council (NORPAC), chiefs, women and youth groups in eight (8) identified communities in the two districts. Also, public education in conflict prevention and peace building initiatives
through constructive engagements and interactions among divided communities.

2.2.3 NGOs and Conflict Management

According to Khanday (2015), NGOs have tried to employ certain innovative techniques to get rid of violence and secure the future of the people. In a survey conducted in countries of south Asia, the NGO’s are relying on education as a means for the prevention of conflict and maintaining stable conditions in a country. Education changes the human mind, behaviour and conduct. It said, it will be better to educate the people of Jammu and Kashmir about the actual reasons of conflict in Jammu and Kashmir. Now-a-days NGOs visit different schools to ensure adequate presence of children in schools. It is because of education that the longstanding betrayal and hatred can be erased from the hearts of people. Another useful technique by NGOs is the promotion or restoration of peace in the valley was through tourism. It should be encourage in Jammu and Kashmir because tourism undoubtedly provides Economic opportunities to the local people especially youth which fall prey to conflict easily.

NGO can employ either an ad hoc strategy in dealing with conflict on a case-by-case basis, or a more systemic and comprehensive method. The methods an NGO uses are either hands-on, such as direct service provision, or more hands-off like advocacy, policy work and lobbying. For instance, the nature of conflict in Yendi witnesses both methods. WANEP which is an
advocacy NGO trained the youth, traditional authorities, and women groups the early warning signal of conflict and strategies of conflict management. United Nations Human Security Programme sensitised the youth on the dangers of conflict, how it affects development as well as offer aid to residents such as animals for rearing and seedling for farming. This is aimed at engaging the people in the area.

Few empirical studies in Ghana have shown that NGOs played significant role in managing and resolving conflicts in some part of the country. For instance Noargah (2013) reports that a number of NGOs since 2001 have made effort at mediating to end conflicts through peace building processes and conflict resolution mechanism. These efforts included the Bawku Peace Agreement reached between the stakeholders in the conflict at Damango Peace Agreement which was spearheaded by a consortium of NGOs mediating in the conflict including Action Aid Ghana, The West African Network for Peace building (WANEP), Advocacy Peace Group-IBIS (West Africa), the Catholic Relief Service (CRS), The Christian Council Of Ghana and the Bawku East Women Development Association (BEWDA).

Sulemana (2009) also in a study on understanding the causes and impacts of conflicts in the Northern Region, revealed that NGOs did tremendously well in bringing peace to the region through the formation of the inter NGO consortium. This network was able to achieve this by bringing the various combatants to workshop and a series of meeting in Kumasi, assisting especially women to go into income generation activities with funds
from the consortium and also helping combatants to resettle in their new localities. Since 2002 a number of NGOs who work to resolve and bring lasting peace in Yendi included BIRDS, WANEP, UN-HSP, GDCA and Catholic Mission.

2.3 Conclusion

From the review discussed above, it highlighted the concept of conflict, the effort governments so far taken to manage the conflict, and the historical link regarding Dagbon chieftaincy conflict. It is revealed that NGOs actually play a major role in conflict management and resolution. Also base on the above review, some of the methods use for conflict resolution and management include among others mediation through third party intervention, alternative dispute resolution, collaboration, arbitration and conciliation. The present study seeks to add to literature by looking at the contribution of NGOs to conflict management in Yendi.
CHAPTER THREE
METHODOLOGY

3.0 Introduction

This chapter presents the methodology employed in carrying out this study. It covers the research design adopted, data sources, sampling techniques, sample sizes, data collection methods and instruments, data analysis and presentation.

3.1 Study Design

This study adopted the case study approach to achieve its objectives. This approach is more suitable in understanding individuals and communities in their natural setting. The approach involves a direct contact with the situation being studied as well as the respondents. The impact of NGOs strategies on the people in conflict management and resolution is quite undeveloped field of research and impacts have been acknowledged to be intrinsically difficult to assess. The purpose of the field study is therefore, to investigate the impact of the use of NGO strategies in conflict management and resolution on the people of Yendi. Such a study is not possible to carry out without consulting the actors on the ground, who participate and feel the impact of the conflict.

Since the study involved basic social issues data was qualitatively analysed. The qualitative analysis involves details of the issue, verbal
description of characteristics, cases, and settings. This explained the findings of the study with clarity.

3.2 Profile of Yendi Municipality

The Yendi Municipality is located in the eastern corridor of the Northern Region of the Republic of Ghana and lies between Latitude $90^0$ and $350^0$ North, $00^0$ and $300^0$ West and $00^0 – 150^0$ East. The Greenwich Meridian thus passes through the Municipality. The Municipality shares boundaries with Saboba/Chereponi and Zabzugu/Tatale to the East, Nanumba North and East Gonja to the South, Tamale Metropolis and Savelugu/Nanton to the West and Gushegu and Karaga districts to the North. The municipality is ranked sixth (6th) in the Region in terms of surface area with a landmass of 5350sqkm.

Yendi Municipality, according to the 2010 Population and Housing Census has a total population of 199,592. In terms of sex, there are 99,569 male and 100,023 made up of female. The township (Yendi) where the study is conducted has a total population of 51,339 with female constituting 26035 and the male 25304.

Over 80 percent of the people depend on agriculture for their livelihood. Out of the total land area of 535,000 hectares, arable land constitutes 481,000 hectares out of which only 15 percent is under cultivation. This corridor is considered the most volatile area in the Northern
Region. Conflicts in the area usually occur during the dry season, when the people are idle without active farming activities.

Other economic activities include smock weaving, agro-processing (Shea butter and groundnut oil extraction), meat processing, fish mongering, wholesale and retail of general goods, transportation and services. These activities are however on small or medium scales (district profile – ghanadistricts.com). Figure 3.1, presents a sketch map of Ghana showing the position of Yendi Municipality.

Figure 3.1: A sketch map of Ghana showing the location of Yendi Municipality
3.2.1 The Social Structure of Dagbon

According to Mahama (2004), by Dagomba oral traditions, the ordinary “Dagbamba” of Mamprugu, Dagbon of Nanung were already occupying the territories they occupy today when Na Gbewa, the great ancestor of the Nayiri (Ruler of Mamprugu), Ya-Na (Ruler of Dagbon), Bimbila Na (Ruler of Nanung), arrived at Pusiga in the Upper East Region of Ghana. It ought to be emphasized that the people who inhabited the territories of the Nayiri, Ya-Na, and Bimbila Na at the time Na Gbewa arrived in Ghana were called Dagbamba, a word anglicised as Dagomba. It should also be stated that the name of these inhabitants of Mamprugu, Dagbon and Nanung is not just a historical fact, but indeed a linguistic cultural reality of our time. The inhabitants of the three sister states do not only speak the same language and possess similar cultures but they still sometimes, if not always refer to themselves as Dagbamba.

According to Tonah (2012), Dagbon is a centralized, hierarchical state under the leadership of the Ya Na. The state consists of several levels of authority (mainly at the kingship, paramountcy, division and settlement levels) with leaders, chosen from members of the royal group, administering the various levels. The Ya Na also appoints royal members to administer various settlements under his direct authority.

Staniland, (1975), Dagomba traced their descent through patrilineal system of kinship. Households are part of the wider patrilineal unit with maximal lineage of individuals tracing descent from a single common
ancestor. Also, Awedoba, (2006), stated that, the rules of chiefly succession draw attention to the patrilineal ethos of the society. Dagbamba peoples recognize patrilineal descent. Royal and princely statuses are based on descent. But the system is also flexible enough to allow individuals the freedom to associate and ally themselves to relatives on the mother side and even to claim titles based on maternal relations. Awedoba further stated property rights and succession to traditional positions would be based largely on paternal ties. Sons succeed fathers or failing sons siblings succeed and inherit property.

Mahama (2004), further stated that, the Dagomba society itself is divided into identifiable social classes. These classes are Nabihi (persons of the royal blood), Kpamba (the nobility), Worizohanima, (the equestrian order), the elders who were formerly eunuchs Namogola, Afanima (the muslims), kambonsi or sapashinnima (the worrior class), baansi (the eulogist and drummers), Wanzama (the barbers), Tindamba (the fetish priest), Tarimba or Dagbandabaa (the commoners), Nakohenima (the Butchers), machelnima (the blacksmiths). The apex of the social class is the Ya-Na the king of the traditional authority.
The diagram below depicts the existing traditional hierarchical structure of the Dagbon kingdom.

**YA-NAA**
The ultimate traditional ruler or overlord of the Dagbon kingdom

**Karaga Lana**
Progressive gate skin to Ya-Na and can advance to become Ya-Na

**Mion Lana**
Progressive gate skin to Ya-Na and can advance to become Ya-Na

**Savelugu Naa**
Progressive gate skin to Ya-Na and can advance to become Ya-Na

**Other Chiefdoms**
Divisional Chiefs

**Other Smaller Chiefdoms**
Sub-Divisional Chiefs

**Small Village Chiefs**
Sub-Chiefs

**Subjects**

**Other Chiefdoms**
Divisional Chiefs

**Other Smaller Chiefdoms**
Sub-Divisional Chiefs

**Small Village Chiefs**
Sub-Chiefs

**Subjects**

**Other Chiefdoms**
Divisional Chiefs

**Other Smaller Chiefdoms**
Sub-Divisional Chiefs

**Small Village Chiefs**
Sub-Chiefs

**Subjects**

Figure 3.2: The Structure of the Dagbon kingdom

According to Aseidu (2008), the paramount chief of the Dagombas is called Ya-Naa. Under him are three principal divisional chiefs – Karaga Lana, Mion Lana, and
Savelugu Naa - anyone of whom is capable of ascending to the higher Yani [Ya-Naa] skin. According to Mahama (2004), the Ya-Na is the head of state council who preside over and direct the affairs of the council. He stated further that, membership of the council is made up of two types of office holders: paramount and divisional chiefs and elders. These include, Karaga Lana, Mion Lana, and Savelugu Naa and other chiefdoms. These office holders serve as both advisory council elders and judicial council of elders.

The administrative set up of Divisional and Sub-divisional areas is a microcosm of the administrative machinery Yendi. Every Paramount or Divisional, or Sub-divisional chief, has an Executive, a Judicial and Advisory councils (Mahama, 2004). The Elders play similar roles under their chiefs. At the village level, headmen have similar systems though they are not as elaborate as one finds at the upper echelon of the society (Mahama, 2004).

A Dagomba village typically consists of quite closely grouped circular compounds, with the chief’s domed hut standing above the rest. The village/Town is divided into wards (fona. Sing fong) each being identified by its head or a specialist group dominating it. There may be a chief quarter; Nayilifong, Imam Quarter; Limamfong, butchers quarter; Nakohagufong (Staniland, 1975).

Land was controlled by earth priests (Tindana) each of whom had authority over a particular area. With the conquest in the fifteenth century, the right to dispose of land was claimed as the prerogative of the Ya-Na and it was in principle delegated to the divisional and village chiefs. The village chiefs, politically, an agent of the paramount and the divisional chief and the
majority of the functions are administrative and judicial. The Tindana as a fetish priests continued to perform sacrifices and to care for the shrines recognized as those of the spirit of the land. The right of control is vested in the Ya-Na (Staniland 1975).

The social structure of Dagomba was also sustained by religious sanctions which reportedly were particularly in regard to right of seniority in the lineage of all matters affecting the dignity of the ancestors (Staniland 1975). According to Awedoba (2006), most of the Dagombas are Moslems; but their attitudes to Islam tend to be flexible and in some respects eclectic. The celebration of festivals like the Damba (the Prophet's birthday), Kpini (guinea fowl festival) and Bugum (fire festival) among others are important events in the traditional Dagomba calendar.

3.2.2 Modern Governance Structure in Yendi Municipality

Similar to other administrative districts in Ghana, the Municipality is governed by the President of the Republic Ghana through an appointee; the Municipal Chief Executive (MCE) who is under the Ministry of Local Government and Rural Development.

The Municipal Assembly cooperation with appropriate national and local security agencies is responsible for the maintenance of security and public safety in the District (Friedrich-Ebert-Stiftung Ghana, November 2010). The Municipality has a stakeholder group called the Municipal Security Committee (MUSEC) which is in-charge of preventing and
managing conflicts for that matter security issues. This committee is composed of the Municipal Chief Executive (MCE) as the chair, the Municipal Police Commander, the Municipal Crime Officer, the Municipal Representatives of internal intelligence agency, the Customs, Excise and Preventive service Officer, Immigration Service Officer, and the Fire Officer in charge of the district as well as two other persons nominated by the MMDCE. This committee at the MMDAs provides early warning to government of the existence and likelihood of any security threat when it arises in any jurisdiction (Friedrich-Ebert-Stiftung Ghana, November 2010). The committee has mandate to make recommendations to central government as to what to do to ensure peace in the area.

Other bodies involved in the management of conflicts are CSOs, NGOs, Traditional Authorities, and Youth Groups (Guide to District Assemblies in Ghana). Despite all these strategies put in place by the government, the town is still not without conflicts.

3.3 Target Population

The sample population involved NGOs and CSOs because they work for the individuals and the society’s rights and freedom which mandate them to work in conflict regions in the world. They do that to support the vulnerable in society. In addition, assembly persons who assisted to mobilise the people as well as disseminate information and knowledge gain from these institutions are also included. Moreover, traditional authorities who are
victims and are always interacting with the NGOs involved in conflict management, representatives of youth groups and household representatives who were aware of the activities of NGOs in conflict management and resolution activities were interviewed.

3.4 Sample Size

The sample comprised of the representatives of Yendi Municipal Assembly, Yendi Peace Council, NGOs (5), Traditional Authorities (2), Assembly persons (6), youth groups (20) and household (110). These persons were selected from various households on grounds that they had the opportunity of benefiting directly or indirectly from the interventions of these NGOs which complement government efforts in managing the crisis in Dagbon.

3.5 Sampling Technique

A sampling technique can either lend itself to a qualitative or quantitative study. In the selection of any of this sampling technique, it is largely dependent on the population type, that is, homogeneous or heterogeneous population. Considering the sources of data for this study as outlined in the foregoing section, both probability and non-probability sampling techniques were used to select the respondents.

Under the non-probability sampling technique, Purposive sampling was used for the selection of respondents from the institutions of state (the
Municipal Assembly), and the private institutions which included the NGOs and CSO, Traditional Authorities and the Assembly persons (who were engaged by UNDP Human Security project). These respondents were selected because they have in-depth knowledge in the activities of NGOs regarding the management of conflict in Yendi.

In the case of the probability sampling technique, a simple random sampling technique was used to select respondents from the youth groups and households in the conflict management and resolution activities.

The Assembly was chosen because it oversees the security of the area and put strategies in place for the management of the conflict. Five NGOs and CSO were purposely selected because of the projects each implemented in a bid to manage the conflict in Yendi. The Assembly persons were selected from six electoral areas; Nayilifong North, Gagbeni, Kumfong, Zohi, Balogu and Nayilifong South. The selection was an opportunity they had to jointly implement UNDP Human Security project.

Other respondents were selected from youth groups and households using simple random technique to solicit their views on the activities of NGOs on conflict management and resolution on the people of Yendi.

3.6 Sources of data

Two categories of data source were used for this study. These were primary and secondary data source. Secondary data was reviewed from
documents including reports of NGOs (GDCA) and other organizations involved in the Yendi conflict and its management.

Primary data was also gathered from NGOs such as WANEP, BIRDS, YEfL, GDCA and YPC which were involved in conflict management in Yendi, the Planning Officer at Municipal Assembly, some leaders of the two gates specifically Wallana for Andani and Gunpali-Naa for Abudu, selected Community Based Organisations (CBOs), some key informant (Guntingli Naa, and Abukari Andani), representatives of youth groups and household representatives.

3.7 Data Collection Methods

The main data collection methods used for the study were questionnaire and interview. These data collection instruments were designed in-line with the objectives of the study since varying information was required from different respondents. These data collection instrument contained both open-ended and close-ended questions.

Self-administered type of questionnaire was used to collect data from the Municipal Assembly, NGOs and CSO. Interview schedule was used to gather data from household respondents and representatives of youth groups. In-depth interview was used to elicit data from traditional authorities.

By using any of the methods for the data collection, it gives room for flexibility and convenience and also allows respondents to have a bit of influence on the direction of the data collection process. Some of the
respondents in the study population do have formal education therefore the use of interviews. Self-administered questionnaire were administered to persons with formal education and were completed by the respondents “unaided” or with minimum guidance.

Four field assistants were trained to assist in the collection of the data. This was followed by pre-testing of the data collection instruments in order to identify and fill in gaps to ensure the relevance, accuracy, and consistency of the instruments. These data collection instruments were administered mainly in English and onwards translated in Dagbani depending on the convenience of the respondent.

3.8 Data Analysis and Presentation

The collected data were collated, streamlined and edited and further analyzed with computer applications such as Statistical Package for the Social Scientist (SPSS) version 16 on the bio-data which was coded. The other qualitative questions which could not be coded were manually analyzed. A presentation of analysed data was done using tables and charts to increase clarity and understanding of study outcomes.
CHAPTER FOUR
DATA ANALYSIS AND PRESENTATION

4.0 Introduction

This chapter presents and discusses the results of the study. The chapter is divided into four major sections. Section 4.1 presents an overview on the demographic characteristics of the surveyed respondents who were interviewed for the study. Section 4.2 presents the views of respondents on the role played by NGOs in conflict management in Yendi. In section 4.3, the impact of NGOs activities in conflict management and resolution on the people was discussed whereas section 4.4 presents respondents views on alternative measures available to support the promotion and sustenance of peace in Yendi.

4.1 Demographic Characteristics of Respondents

The respondents who were considered for the survey included representatives of selected NGOs, Civil Society Organization, Yendi Municipal Assembly, and Traditional Authorities. Also, Assembly persons, representatives of households and youth groups were considered as respondents. The demographic characteristics such as sex, age, educational level and religion of the respondents were considered for all the respondents interviewed.
4.1.1 Sex of Respondents

The sex of respondents interviewed had men with 68.3 percent and women were also 31.7 percent respectively as indicated in the Table 4.1.

Table 4.1: Sex of respondents

<table>
<thead>
<tr>
<th>Sex</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>94</td>
<td>68.1</td>
</tr>
<tr>
<td>Female</td>
<td>44</td>
<td>31.9</td>
</tr>
<tr>
<td>Total</td>
<td>138</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Source: Field Survey, (2014)

The data on sex of respondents depict male dominance which suggests a low representation of females in the study.
4.1.2 Age of Respondents

The age of respondents was investigated and the results are presented in Table 4.2.

**Table 4.2: Age of respondents**

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>20-25</td>
<td>26</td>
<td>19.0</td>
</tr>
<tr>
<td>26-30</td>
<td>37</td>
<td>27.0</td>
</tr>
<tr>
<td>31-35</td>
<td>18</td>
<td>13.0</td>
</tr>
<tr>
<td>36-40</td>
<td>15</td>
<td>10.0</td>
</tr>
<tr>
<td>41-45</td>
<td>10</td>
<td>7.0</td>
</tr>
<tr>
<td>46-50</td>
<td>9</td>
<td>7.0</td>
</tr>
<tr>
<td>51-55</td>
<td>5</td>
<td>4.0</td>
</tr>
<tr>
<td>56-60</td>
<td>4</td>
<td>3.0</td>
</tr>
<tr>
<td>61-65</td>
<td>3</td>
<td>2.0</td>
</tr>
<tr>
<td>66+</td>
<td>11</td>
<td>8.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>138</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Source: Field Survey, (2014)

As indicated in table 4.2, the ages of respondents' ranges from a minimum of 20 years to a maximum of 66 years and above. The least age interviewed during the study was between 20 and 25 ages group. The predominant age group by respondents was between 26 and 30 years. They were 37 respondents representing 27 percent. The age group that follows the
highest was between 20 and 25 years, which have 26 respondents representing 19 percent. The National youth Policy of Ghana defines “youth” as persons who are within the age bracket of fifteen (15) and thirty five (35). It suggests that majority of respondents were youth.

4.1.3 Educational status of respondents

The survey also considered the educational levels of respondents. The levels considered were primary/Junior High School (JHS)/Middle School, Senior High School (SHS), Tertiary and illiterate (not having formal education) and the results are presented in Table 4.3.

**Table 4.3: Educational level of respondents**

<table>
<thead>
<tr>
<th>Educational Levels</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary/JHS/Middle School</td>
<td>31</td>
<td>23.0</td>
</tr>
<tr>
<td>Senior High School (SHS)</td>
<td>29</td>
<td>21.0</td>
</tr>
<tr>
<td>Tertiary</td>
<td>35</td>
<td>25.0</td>
</tr>
<tr>
<td>Informal Education</td>
<td>43</td>
<td>31.0</td>
</tr>
<tr>
<td>Total</td>
<td>138</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Source: Field Survey, (2014)
The data gathered indicated that 43 of the respondents constituting 31 percent did not have formal education. The distribution shows that those with the informal education numbered the highest during the survey.

4.1.4 Religious status of respondents

The results show that, each respondent belongs to one of the three main religions in Ghana (as indicated in the Table 4.4)

Table 4.4: Religious status of respondents

<table>
<thead>
<tr>
<th>Religion</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muslim</td>
<td>120</td>
<td>87.0</td>
</tr>
<tr>
<td>Christianity</td>
<td>13</td>
<td>9.0</td>
</tr>
<tr>
<td>Traditionalist</td>
<td>5</td>
<td>4.0</td>
</tr>
<tr>
<td>Total</td>
<td>138</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Source: Field Survey, (2014)

Table 4.4 indicates that, muslims constitute the majority (87%) of the respondents, followed by 9.0 percent Christians and four percent traditionalists. It suggests that managing conflict through Muslims Friday sermon have the tendency to cover a larger proportion of the Muslim population due to the number of Muslims patronizing congregational prayers. Peace messages can be communicated during the worship period.
4.1.5 Non-Governmental Organizations (NGOs)

In all, representatives of five (5) NGOs were interviewed. These were the Bang-gu-manga Integrated Rural Development Society (BIRDS), Ghana Developing Community Association (GDCA), Catholic Development Unit (CDU), Youth Empowerment for Life (YEfL) and West Africa Network for Peace Building (WANEP). Also considered for interview was Yendi Peace Council. All the NGOs are local organizations except WANEP. These NGOs have been engaged in managing the Dagbon chieftaincy conflict and other conflicts. They have all been engaged in conflict management and resolution process for more than ten (10) years except for YEfL which has just recently joined them with an experience of three years in conflict management. Apart from YEfL which obtains its funding from membership dues, the rest of the four source their funding from donors. A representative of the Yendi Peace Council (YPC) was interviewed. According to the YPC, they raise their funds in support of their activities by sending proposals to donors, philanthropist and the government to get sponsorship.

4.2 NGOs and conflict management in Yendi

This aspect of the discussion focuses on the impact made by NGOs on the people (in Yendi) on conflict management and resolution

4.2.1 NGOs engagement/role in conflict management
The views of respondents on the selected NGOs were sought on the role of NGOs in conflict management by seeking to know the level of awareness of these NGOs in the study area (Yendi).

Figure 4.1 presents the responses of respondents on the awareness of BIRDS during the conflict management.

![Pie chart showing awareness of BIRDS](image)

**Figure 4.1:** Respondents who know of BIRDS

Source: Field survey, (2014)

The field data revealed that, respondents representing 91 percent were aware of Bang-gu-manga Integrated Rural Development Society (BIRDS) and 9 percent of the respondents were unaware of BIRDS activities in the area. BIRDS is a local NGO and sourcing fund through project funding and Internally Generated Funds (IGF). It has been in conflict management for about 10 to 15 years and has been in the management of Yendi conflict for over 10 years.

According to the Executive Director of BIRDS, it has played an active role in managing the conflict in Yendi through the following activities: organizing annual ride for peace, organizing peace seminars, sermons at religious gatherings and focus group discussions among the youth and
opinion leaders’ of both gates. The target for these activities included the youth groups, assembly persons/unit committees, Muslims at Friday prayers, students and traditional authorities. The Executive Director remarked: “there is high levels of co-operation among the residents resulting in improved interpersonal interaction among the people of the feuding gates in the aftermath of the violent conflict in 2002, reduction in the level of violent in general, and reduction in chieftaincy related violent during elections”. It revealed from the data that all the respondents’ attest to the fact that BIRDS works in the municipality on conflict. The popularity gained was the ride for peace project, and regular sermons in the various masjid (mosques).

BIRDS acknowledges the presents of other NGOs which partner it in most of the activities for the purpose of managing the conflict. For instance, FOSDA was reported to have supported BIRDS for their activity on ride for peace and WANEP supported the peace seminars in the Municipality.

The Figure 4.2 presents the responses of respondents on the awareness of YEfL during the conflict management.

![Figure 4.2: Respondents awareness of YEfL](image)

Source, Field survey, (2014)
YEfL is also another local based NGO which has been involved in Yendi conflict management for three years now. Its main source of funding is from membership dues. The survey revealed that, 89 percent of the respondents were aware of Youth Empowerment for Life (YEfL) especially the youth and 11 percent were unaware of YEfL activities.

The role played by YEfL as indicated during our interaction included the organization of dialogue sessions for feuding gates to sit and deliberate on issues, open forums, drama and peer to peer education on the consequences of conflict. The target people included political groups/clubs, youth groups and students. YEfL reported a high level of co-operation during the implementation of the activities. These interventions have drawn the attention of the people to the fact that conflict is not all about destruction and looting of properties but dialogue is the way forward. The youth and traditional authority have all acknowledged the working of the organisation.

YEfL admitted that there were other NGOs that support in the management of the conflict. For instance, it admits that WANEP during the period or aftermath of the conflict organized workshops to engage the community by training them on early warning signals on conflict, Catholic Center for Peace supported the peace dialogue sessions and BIRDS which supported in the organization of peace drama for the people to see and emulate.
The Figure 4.3 presents the responses of respondents on the awareness of GDCA during the conflict management.

![Figure 4.3: Respondents on the awareness of GDCA](chart)

Source: Field survey, (2014)

GDCA is also another local NGO involved in conflict management in Yendi. GDCA however receives funds from the Danish Government. GDCA has experience in the field of conflict management for about 10-15 years and has been involved in managing Yendi conflict for over ten years.

At least 90 percent of the respondents are aware of the presence of Ghana Developing Communities Associations (GDCA) while 10 percent of the respondents are unaware of the activities of GDCA.

The data collected pointed out that, GDCA led the formation of peace clubs, tolerance platform, the provision of security agencies and training on conflict early warning signal. The people targeted for these interventions included community members, traditional authorities, security agencies, peace clubs and politicians. From the data, 92 percent respondents agreed that GDCA works in Yendi to foster peace in the area.
WANEP is a national NGO whose source of funding is donor based. WANEP has an experience in conflict management for a period of fifteen to twenty years (15-20) and has been involved in managing Yendi conflict for more than ten (10) years now.

The Figure 4.4 presents the responses of respondents on the awareness of WANEP during the conflict management.

![Figure 4.4: Respondents awareness of WANEP](image)

Source: field survey, (2014)

The findings revealed that 98 percent of respondents were aware of West Africa Network for Peacebuilding (WANEP) and 2 percent were unaware of WANEP activities.

The major activities conducted by WANEP in the management of the Dagbon conflict included: mediations, dialogue, negotiations, consultative meetings and training on early warning signal of conflict for the residents. The target groups were men, women, youth of both gates in Dagbon chieftaincy divide and traditional authority. WANEP data reveals that other
NGOs such as GDCA, Women in Peacebuilding Movement (WIPBM), Tamale Peace Center and Yendi Peace Center were also involved in managing the conflict. These organizations are reported to co-ordinate well with WANEP to calm tension and manage the chieftaincy crisis in Dagbon. WANEP work was acknowledged by all respondents.

The Figure 4.5 presents the responses of respondents on the awareness of YCP during the conflict management.

![Figure 4.5: Respondents awareness of YPC](image)

Source: Field survey, (2014)

YPC is funded by the Catholic Diocese of Yendi sending proposals for the finances of their activities. YPC has experience in conflict management since its establishment. They have worked in the field of conflict management between eleven to twenty years. Also, 98 percent are aware of Yendi Peace Council (YPC) and 2 percent are unaware of YPC activities in managing the Dagbon conflict.

YPC has been involved in Dagbon conflict management for over ten (10) years. The people they targeted include youth, women, opinion leaders...
and traditional rulers. YPC role played in conflict management included among others negotiations, mediations, and dialogue sessions.

The positive outcomes resulting from their interventions were: YPC has succeeded in bringing the feuding gates together through the mediation effort. The feuding gates are now able to sit with each other on matters that are meant to resolve the conflict. YPC established a center to lodge complains in any event of violent. It has also established the Dagbon Peace Initiative (DPI) made up of both feuding gates for collective decision through the mediation of the conflict.

YPC does co-ordinate with other NGOs such as WANEP, the National Peace Council and Regional Peace Council for the management and resolution of the conflict. It is worth noting that during the interaction with the traditional rulers for instance Kuga Naa who in Dagbon custom responsible for settlement of disputes remarks “The Catholic Diocese of Yendi Peace Council is playing a great role in the management and resolution of the conflict” Gumpali Lana, a sub-chief, an elite and one of the representative of the Abudu gate in the mediation process also acknowledged the work done by BIRDS. Gumpali-Lana said “BIRDS and Catholic Diocese have been making great effort to resolve this conflict by supporting the training of conflict management and resolution workshops at Damongo” “I was a participant at Damongo. It was lovely. Then, he brought out from where he sits the materials they were given at the workshop. These materials which are handouts contain conflict management and resolution strategies.
Wal-Lana for the Andani gate on his part acknowledges the great role played by YPC during this period. Notwithstanding this, 73 percent of the youth wing and 82 percent of residents have acknowledged the impartial role played by YPC in the management and resolution process.

Other institutions interviewed included the Yendi Municipal Assembly. According to the Assistant Planning Officer who spoke on behalf of the Assembly said a number of NGOs such as BIRDS, WANEP, GDCA, YEfL and UN- Human Security Programme (UN-HSP) have all worked closely in the management and resolution of Dagbon conflict. According to him, the role played by NGOs in conflict management and resolution include the sensitization of youth groups on the need for peace building, humanitarian interventions like food items, provision of seedlings to support farmers, the provision of sheep and goats to engage the idle hands. These activities were all geared towards managing the conflict while trying to resolve the underlying cause.

Other individuals interviewed included six elected assembly persons who were chosen from these electoral area; Nayilifong North, Gagbeni, Kumfong, Zohi, Balogu and Nayilifong South. They have all indicated that they are aware of the activities of NGOs in conflict management in the area. A possible explanation for their involvement is because of the sensitive position the assembly persons occupy in the society. Activities mentioned by Assembly persons as role played by NGOs included among other things peace building through campaigns, organization of workshop for target groups,
humanitarian aid/interventions, and sensitization workshops with opinion leaders, chiefs of the feuding factions, women groups, youth groups and civil society organizations.

In this study, 20 youth groups were interviewed. Major role identified by youth groups as role played by NGOs in conflict management included training of youth groups on early warning signs, organization of peace talks and the creation of tolerance platform for dialogue among feuding factions.

For this study, two sub-chiefs made up of Gumpali-Lana for the Abudu gate and Wal-Lana for the Andani gate were both interviewed. The views expressed by these two personalities represent the gates involved in the Dagbon chieftaincy conflict. Form the data collected, both attested to the role played by NGOs in conflict management.

According to chief Wal-Lana for the Andani family, the role played by NGOs in conflict management included among others the formation of the Dagbon Peace Initiative (DPI) and the creation of consultative body to lead the peace process in Dagbon. The chief Gumpali-Lana for the Abudu family on the other hand maintains that, peace building and consultative forums were the role played by NGOs in conflict management and resolution.
Figure 4.6 presents the responses of respondents on the awareness of NGOs in the community.

![Pie Chart](chart.png)

**Figure 4.6: Awareness of NGOs role played in Yendi**  
Source: Field survey, (2014)

The data revealed that, respondents made up of youth groups, opinion leaders, traditional authority, assemblymen and members of the community constituting 96 percent out of the 138 persons did indicated that they were aware of the presence of NGOs in the management of Dagbon conflict whilst the rest (4%) responded to the contrary. This indicates that many of the respondents were aware of NGOs activities in conflict management and resolution process.
The figure 4.7 presents the responses of respondents on the activities of NGOs in the community.

![Pie Chart]

Figure 4.7: The activities of NGOs in Yendi

Source: Field survey, (2014)

When asked of the role NGOs played in conflict management and resolution, 56 percent said they provide them with humanitarian aid/interventions in the form of food items, seedling to support farmers, sheep and goats to engage the idle hands. These activities were all geared towards managing the conflict while trying to resolve the underlying cause. It was revealed during the survey that, 18 percent reported that they offered them training workshops on early warning signal of conflict. This is to prevent further escalation of the conflict, and 26 percent reported that the NGOs provide both Humanitarian aid/interventions and training workshops in the municipality.
4.3 Impact of NGOs Activities on the People

This section discusses the responses of respondents on the activities of NGOs in the Municipality and its impacts on the people with regards to conflict management and resolutions.

Figure 4.8 discusses the responses of respondents on the existence on the activities of NGOs in the Municipality working towards the management and resolutions of conflict in Yendi.

Figure 4.8: The existence of the activities of NGOs

Source: Field survey, (2014)

The data revealed that the presents of NGOs is felt due to the activities the NGOs have done over the years. It revealed that 96 percent respondents seen and felt the activities of the NGOs in the Municipality and (4%) said the contrary. The data suggests that the activities of the NGOs was seen and felt in the Municipality.
Figure 4.9 discusses the responses of respondents on the impact of NGOs activities on the people in Yendi.

![Pie chart showing response percentages]

Figure 4.9: Impact of NGOs activities on conflict management on the people.

Source: Field survey, (2014)

The impact of NGOs activities as indicated from the data generally reduces violence, creation of jobs for some of the idle hands and bringing feuding gates to interact. Precisely on what the NGOs have in the lives of the people in Yendi are stated;

WANEP made effort in bringing prominent chiefs of the two gates who previously could not sit together to dialogue on the problem. This has been acknowledged during an interaction with the traditional authorities. According to YEFL, it has succeeded in educating the youth on the channel to address the concerns when there is disagreement over an issue. From the data collected, it revealed that YPC was able to improved communication between Andani and Abudu gates who hitherto were not meeting each other. GDCA
said, it has been able to build the citizens confidence in law enforcement agencies. BIRDS pointed out that, it has been able to achieve high level of peaceful cooperation among the youth in Yendi through annual ride for peace and seminars. BIRDS also succeeded in reducing land related violence in the municipality and increased peace messages in religious sermons during Friday prayers in the Municipality.

The Assistant Planning Officer for Yendi Municipal Assembly in an interview maintained that, NGOs have complemented their efforts by educating the youth on the channel to follow when there is disagreement, building the community confidence in law enforcement agencies such as the police, Bureau of National Investigations (BNI) and the military, the offering of humanitarian interventions for the idle hands who can easily be lured to cause mayhem, succeeded in reducing land related violence in the municipality and increased peace messages in religious sermons during Friday prayers in the Municipality. In view of the work done by these NGOs the Municipal Assembly attested to the contributions made by these NGOs towards the management and resolution of the Yendi conflict.

The views shared by the six Assembly persons; Nayilifong North, Gagbeni, Kumfong, Zohi, Balogu and Nayilifong South on the impact of NGOs regarding conflict management on the people were identified to be both positive and negative. The positive impacts mentioned by the six assembly persons included; NGOs effort brought together factions who were initially not interacting with each other to interact, engages people with jobs
and therefore reduces the time they have to engage in conflict, it ensures the promotion of peace resulting in calming tension in the area. The negative impacts on the other hand, Balogu Assembly person stated miscommunication due to inadequate knowledge on Yendi conflict by facilitators, Gagbeni Assembly person said, NGOs interventions do not last longer because it is donor funded as compared to government and Kumfong Assembly person said, the manner participants are selected, that is, using the same group of persons for workshops/training programs geared towards spreading the peace message have not contributed much in the dissemination of conflict management and resolution messages.

According to the chief Gumpali-Lana from the Abudu gate, NGOs such as BIRDS have succeeded in allowing some kind of communication between some members of the two feuding gates which hitherto was not observed. The chief Wal-Lana from the Andani gate on the other hand maintains that, NGOs have succeeded in getting the two parties sit together to deliberate on key issues that are geared towards finding lasting solution to the conflict. The information presented above by both the Andani gate and Abudu gate on the impact of NGOs on conflict management and resolution were similar. These views expressed both attest to the fact that the work done by NGOs is much appreciated and should continue for lasting solution.

The data revealed that, household representatives and youth groups responded that NGOs have been able to engage residence with jobs that has helped shift their attentions from conflict related activities hence reducing
conflicts. One respondent remarked “NGOs should continue to offer us assistance that will engage us. It is poverty that causes most of these violent in this area”. Also, NGOs have been able to bring together feuding gates that were initially not interacting to do so. The respondents representing 4 percent could not tell the impact made by the NGOs on the people since the intervention was presumed to be influenced by the assembly persons of their electoral areas.

In conclusion, the data point to the fact that NGOs have done their part on the people of Yendi in terms of conflict management and resolution.

4.4 Alternative Measures Available to Support NGOs in Peace Promotion in Yendi

This section presents the views by respondents on the alternative measures which could support in the conflict management and resolution objective by NGOs in Yendi.

From the study, respondents constituting the youth, the households and Assemblypersons who have had the opportunity of benefitting from the activities of the NGOs stated that, the need to create jobs in the community by government and donors. The continues sensitization of community members on the need to live in peace and as well cooperate for the funerals of the late chiefs to be performed as an alternative that can help improve and sustain peace effort in Yendi.
In the opinion of the assembly person for Gagbeni, there should be the opportunity for the people involved in conflict to deliberate on their own issues, that is, kingsmen and queenmothers must be engage in conflict management and resolution processes and jokingly said after our interaction "why some political leaders should chose to visit one faction of the chieftaincy divide? Until those issues are addressed Yendi will not have peace". What he meant was that politicians should not associate themselves with gates (faction) in the matter of Yendi chieftaincy divide.

Kumfong, Zohi, Nayilifong North and South Assembly persons suggested that, an alternative livelihood programs need to be introduced such that youth can have something doing during the off farming season, job creation, win-win situation in conflict resolution and the Balogu Assemblyperson suggested the enskinment of a new Yaa Naa. During the interaction, all the Assemblypersons had wished the place is peaceful but was worried that, the idleness of most of the youth in the community does easily lure them into violence. An entrench positions taken by both gates of the chieftaincy divide, and the absence of substantive Overlord in the place is a cause of violence.

It implies that, when the residents get jobs doing it will reduce the possibility of the conflict occurrence in the area. Again, community sensitization on the impact of conflict, when the people acquired the understanding of the associated negative effects of conflict in the community they will abstain from engaging themselves in conflict. Also, when they help
to perform the funerals of the two chiefs it will reduce or eliminate conflict in the community. It is, however, worth noting that residents are much concerned about jobs. Therefore, when jobs are created it will help reduce if not eliminate the tendency of conflict.

According to the chief of Abudu gate, the de-politicization of the chieftaincy thereby allowing the rule of law to operate could manage and resolve the conflicts. The government should find solution to conflicts when they break out immediately. The factions should soften the positions they took as a result of the conflict that hit the community. The Abudu gate further laments “If both gates could agree to go by the roadmap produced by the Eminent Chiefs mediating the resolution process peace would have returned to Yendi and Dagbon at large”. These measures will help improve and sustained the conflict management and resolution processes.

The Andani Chief on the other hand said, the involvement of the queen mothers and princess in conflict management and resolution is one alternative and the de-politicization of the chieftaincy conflict can improve upon conflict management and resolution processes.

The Kuga Naa view was that “Kalinima”, that is, the real traditional persons could facilitate the resolution effort. During our conversation, he refers to some people as “outsiders” and explained that, they are people who do not know much of the custom and tradition of Dagombas. Kuga Naa also said, “money makers” and “politicians have taken political advantage to canvass for votes” this he explained that some people use the conflict issues
for livelihood and continue to fuel the conflict with all sort of lies. Consistent with the statement, Kendie, Kufour & Boakye (2014) stated “there was also the existence of conflict entrepreneurs who, for the personal gain they made from the conflicts, tended to stoke the fires by inflaming passions and perpetuating the strike. Such persons were particularly found in Yendi and Bawku conflicts”. Again, politicians used the situation for political gains and that derail the peace process in Yendi. Tonah (2012) as well to found that conflicts has been highly politicized because chiefs, royals and the educated elites in Dagbon have a tradition of being involved in national politics and often used their influence in government to attain high traditional office. Also, Kendie, Kufour & Boakye stated that “the cause of conflict is the behaviour of politicians. The two gates (Abudus and Andanis) have aligned themselves to New Patriotic Party (NPP) and National Democratic Congress (NDC) respectively. This has further deepened the whole issue of the Dagbon chieftaincy crisis.

Alternative measures from NGOs suggested, according to BIRDS, interaction between the feuding gates should be enhanced and also there should be reduction in the influence of “outsiders” on both the feuding gates. BIRDS alternative measure is consistent with the Kuga Nana’s outsiders who introduce complexity of the custom and tradition of Dagbon. GDCA maintains that the enhanced use of dialogue in resolving conflicts and collaboration with security agencies in law enforcement dispassionately is very important in an attempt to improve conflict management and resolution
efforts in the community. YPC maintains that dialogue, mediation and peace building activities can help improve upon conflict resolution methods. According to YEFL equipping the youth with income generation activities, education and enforcement of existing laws as well as empowerment of institutions responsible for managing and resolving conflicts are some of the measures that can help manage and resolve the conflict.

The Assistant Planning Officer for the Yendi Municipal Assembly on the other hand in his alternative suggestion stated that, the continuous involvement of NGOs in conflict resolution meetings like MUSEC meetings and the coordination of NGOs conflict management and resolution activities by government will help improve their performance in conflict management and resolution activities in the country and to be precise Yendi. Measuring the performance of NGOs in the field of conflict management, supporting their activities will contribute to conflict reduction.

4.3 Conclusion

In sum, the researcher examined the contribution of NGOs in three sections; the role played by NGOs, the impact of NGOs activities and the alternative measure to support peace promotion. It presented the data from the field and analysis of those data. The data been analyzed reflected the views of these persons: the Assistant Planning Officer, the Six Assembly persons, and chiefs of the feuding parties, NGOs opinion leaders and community members of the six electoral areas emanating from the objectives.
It revealed that the role played by these NGOs in managing conflict among others include; mediations, dialogue, sensitization on the need for peace, bringing factions together for talks, assist the parties in initiating a body called Dagbon Peace Initiative and how to report cases to the law enforcement bodies. Impact made by NGOs in managing Dagbon conflict and alternative measure to manage and resolve the conflict were successfully bringing the factions together, build confidence in the citizens regarding the law enforcement agencies, Muslims Friday sermons spread the message of peace in the community since it is moslem dominated. The alternative measures that came from the field were empowerment through job creation, performance of the funerals of the two chiefs, education and sensitization, de-politicization of chieftaincy institution, livelihood projects and involvement of the real Abudus and Andanis families.
CHAPTER FIVE
SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1 Summary of findings

The objectives of the study were to find out the role of NGOs in conflict management, the impact of NGOs in conflict management and alternative measures available to support stakeholders in promoting peace in Yendi.

From the study, it has been revealed by the different categories of respondents as indicated in the chapter on data presentation and analysis that the roles played by NGOs in the management of the Yendi conflict include the following:

NGOs have provided humanitarian aids/intervention to engage residents in income generation activities such as the provision of seedlings to farmers to increase their farm sizes and yield;

Advocacy NGOs periodically organized training workshops on early warning signals, management activities to enhance interpersonal relationship that create platform to use dialogue and other resolution strategies for amicable settlement of the conflict;

NGOs have been Organizing meetings/workshop for youth groups, opinion leaders, chiefs, women groups and civil society organizations as a means of sensitizing the public on the need for peace building and conflict resolution;
It has revealed that NGOs helped in the formation of Dagbon Peace Initiative that binds them as one family member made up of both feuding factions and the formation of consultative meetings with a consultant to lead the Dagbon peace process;

The data points out that, NGOs have organized peace seminars and annual ride for peace that involved the larger segment of our population to cement peace initiatives.

It also revealed from the data that some NGOs have organized mediation talks for feuding gates, youth group, and traditional leaders and women groups in the management processes;

The study also revealed that the impacts made by NGOs on conflict management that will eventually patch the difference leading to the resolution included:

Engaging some residents in the community in jobs and hence able to reduce the amount of time they have to engage in conflict related activities and rather made them focus on the income generating activities;

The management effort enables NGOs to bring together factions who were initially not interacting to interact at a common platform for the resolution of their differences;

It was also revealed that building citizen confidence in law enforcement was an added impact made by these institutions of NGOs in the field of conflict management and resolution;
It was revealed that, there was an increased peace messages through religious sermons during Friday prayers.

Alternative measures available to support stakeholders in peace promotion in Yendi were revealed to be as follows,

Both gates in the dispute wish the funeral of the late kings are performed and onward enskimentment of a substantive Ya Naa for the people of Dagbon kingdom.

The continuous involvement of NGOs in conflict resolution meetings like MUSEC and the coordination of NGOs conflict management and resolution activities to the public.

The measures sort to manage and resolve Dagbon crisis is to enhanced interaction between the feuding gates of Dagbon, come out with their own solutions and resolve among themselves not fight over the impasse.

The reduction of influence by well to do persons and the interference of politicians and government in the conflict could help manage the situation.

Enhance the use of dialogue among feuding factions and effective collaboration of all stakeholders including NGOs and security agencies.

5.2 Conclusions

The dissertation objective was to investigate the contribution of NGOs focused on role, impact and alternative measures. In that regards, it has established that NGOs contributed in humanitarian intervention that is to engage residents in income generation activities, and trained on early
warning signals in conflict areas. NGOs have also organized workshops for youth groups, households and chiefs on conflict management and resolution. They (NGOs) led the formation Dagbon Peace Initiative and able to bring the feuding gates together for mediations. It has also build citizens confidents in the law enforcement agencies and the continued peace messages in religious sermons. Alternative measure suggested are the performance of the funerals of late Ya Nas, the use of dialogue, reduction in political interferences and feuding gate dialogue for their own solution and solve it among themselves.

In this regards, the decades of NGOs involvement in conflict in Yendi requires investigation in the work of the NGOs and that has given birth to this dissertation which will serve as reference material. Further academic research can be done using the findings and recommendations emanating from the study.

5.3 Recommendations

The study recommends among other things that:

NGOs should support in income generation that will improve the living standard of the people in the area. This will engage the community in order that they will not involve in any activity that lead to crisis or conflicts.

Prince and Princess should be involved in the conflict management and resolution activities rather than their representative or loyalist for gates in dispute. It is belief that some of the things said are not coming from the parties in the dispute.
Parties in the dispute should come together and resolve the issue of who should be the next Ya Na.

NGOs involved in conflict management and resolution in Yendi must synchronize the activities for effective management and resolution of the conflict. It has, however, been realized that each of these methods has its own advantages and disadvantage. There is therefore the need for NGOs to come together and put their conflict management and resolution methods together so as to achieve a better result.

Also, there is the need for NGOs to focus and increase their efforts in the creation of jobs in Yendi for the people in general and the youth in particular.

NGOs should involve the feuding parties in their deliberations for appropriate references of the traditional matters during conflict management and resolution efforts. This is because, it is these people that the discussion meant to benefit and for that matter they must be accepted and understood by them for the implementation of activities for onwards success.

Feuding parties should use the traditional conflict resolution approach to influence the mediation process to resolve the conflict.

The youth in the community must embark on advocacy programmes so that feuding gates have dialogue among themselves on the way forward for resolution. The creation of distance between the feuding gate amounts to insecurity in the area.
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Appendices

Appendix 1, Interview Guide for the feuding gates

UNIVERSITY FOR DEVELOPMENT STUDIES INSTITUTE FOR CONTINUING EDUCATION AND INTERDISCIPLINARY RESEARCH (ICEIR)

This research is to assist in the study entitled "THE CONTRIBUTION OF NON GOVERNMENTAL ORGANISATIONS (NGOs) IN CONFLICT MANAGEMENT: A CASE STUDY OF YENDI." This study is a requirement for the award of MA Degree in NGO Management and Rural Development, at the University for Development Studies, Tamale. The finding of this research is solely for academic purpose. Respondents are therefore assured of confidentiality regarding any information given in this research. Your responses are therefore needed to help me complete the study.

INTERVIEW GUIDE FOR THE FEUDING GATES

Respondent Background

Name of Gate...................................................................................................................

Name of Respondent...........................................................................................................

iii. Position of Respondent in the Gate............................................................................

iv. How long have you been in this position? .........................................................

v. Sex of Respondents......................................................................................................

vi. Telephone contact........................................................................................................

vii Educational levels

{ } Primary/JHS/Middle { } SHS { } Tertiary { } illiterate
viii Age of Respondents
{} 20-25 {} 26-30 {} 31-35 {} 36-40 {} 41-45 {} 46-50 {} 51-55 {} 56-60
{} 61-65 {} 66+
ix Religion of respondents
{} moslem {} christain {} traditional worship

Respondent Profile in Conflict Management

Have you been involved in managing the Dagbong conflict?
(Yes) (No)
If yes, how long have you been involved? .................................................
What are some of the activities you participated in?
...................................................................................................................
Who are the organizers of these activities?
...................................................................................................................

Role of NGOs

Are you aware of any NGOs in the resolution process?
(Yes) (No)
Who are the NGOs?
...................................................................................................................

6 a What are some of the activities of these NGOs in the process?
...................................................................................................................

Impact of NGO activities

6. What are the positive impacts of the activities of the NGOs?
...................................................................................................................
What are the negative impacts of the activities of the NGOs?
...................................................................................................................
Way Forward

7. What are the challenges facing the conflict resolution process?

Is there the hope of reconciling the feuding factions within the next 5 years?

(Yes)  (No)

8. What steps can be taken to enhance the resolution of the conflict?
Appendix 2, Questionnaire for civil society organisations

UNIVERSITY FOR DEVELOPMENT STUDIES INSTITUTE FOR
CONTINUING EDUCATION AND INTERDISCIPLINARY RESEARCH
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QUESTIONNAIRE FOR CIVIL SOCIETY ORGANISATIONS

Respondent Background

i Name of CSO.................................................................

ii Name of Respondent..................................................

iii Sex.................................................................

iv Position ......................................................

v Ethnicity..........................................................

vi Telephone contact................................................

vii Educational levels

94
Primary/JHS/Middle \{\}SHS \{\} Tertiary \{\} illiterate

viii Age of Respondents
\{\} 20-25 \{\} 26-30 \{\} 31-35 \{\} 36-40 \{\} 41-45 \{\} 46-50 \{\} 51-55 \{\} 56-60
\{\} 61-65 \{\} 66+

ix Religion of respondents
\{\} moslem \{\} christain \{\} traditional worship

Profile of Responding Youth Group

1. When was the Youth Group established? .............................................

2. What motivated the establishment of the Youth Group?

.................................................................

3. What are some of the activities carried out towards resolving the conflict?

.................................................................

Who are your target groups and individuals?

.................................................................

Role of NGOs

1. Do you engage in conflict resolution activities with partner organizations, e.g. Municipal Assembly and NGOs?

(Yes) \hspace{1cm} (No)

5. What are some of these activities?

.................................................................

Are you aware of any NGOs involved in resolving the conflict?

(Yes) \hspace{1cm} (No)

6. What are some of the activities of these NGOs in the process?
Impact of NGO activities

7. What are the positive impacts of the activities of the NGOs?

What are the negative impacts of the activities of the NGOs?

Way Forward

What are the challenges facing the conflict resolution process?

Is there the hope of reconciling the feuding factions within the next 5 years?

(Yes)  (No)

What steps can be taken to enhance the resolution of the conflict?
How effective have these NGOs been in the process (cite examples if any)

What are the challenges facing the conflict resolution process?

Can the parties be reconciled within the next five years?

(Yes) (No)

How in your opinion can the involvement of NGOs be enhanced in the process?
Appendix 4, Questionnaire for NGOs

UNIVERSITY FOR DEVELOPMENT STUDIES INSTITUTE FOR
CONTINUING EDUCATION AND INTERDISCIPLINARY RESEARCH
(ICEIR)

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MANAGEMENT: A CASE STUDY OF YENDI." This study is a requirement
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is solely for academic purpose. Respondents are therefore assured of
confidentiality regarding any information given in this research. Your
responses are therefore needed to help me complete the study.

QUESTIONNAIRE FOR NGOS

Respondent Background

Name of NGO...........................................................................................................
Name of Respondent..................................................................................................
Position .................................................................................................................
4. How long have you been working in this Municipality? .........................
5. Ethnicity .............................................................................................................
6. Telephone contact ..........................................................................................

7. Profile of Respondent
Educational levels

{ } Primary/JHS/Middle { } SHS { } Tertiary { } illiterate

Age of Respondents
Religion of respondents

{ } moslem { } christain { } traditional worship

Profile of Responding NGO

1. Are you an international or local NGO?
   (Local) (International)

2. How are you sourcing for funds for your activities?

3. How long is the experience of your outfit in conflict management and resolution?
   (1–10yrs) (11–20yrs) (21–30yrs) (31–40yrs) (41+yrs)

4. How long have you been involved in managing and resolving the Dagbong chieftaincy conflict?
   (1–3yrs) (4–6yrs) (7–9yrs) (10 and more yrs)

Role of NGOs

5. What are the major conflict management and resolution activities you use in managing and resolving this conflict?
   i............................................... ii............................................... 
   iii......................................... iv............................................... 
   v......................................... vi............................................... 

9. Who are the target groups and individuals in these activities?

What is the level of co-operation from the target groups and individuals?
How effective are your interventions in managing and resolving the conflict? (cite examples, if any)

Are you aware of other NGOs involved in the process?

(Yes) (No)

b. If yes, who are they?

i. .................................................. ii. ..........................................................

iii. ................................................ iv. ..........................................................

v. ................................................ vi. ..........................................................

0. Do you co-ordinate with them?

(Yes) (No)

1. If yes, please give examples.

<table>
<thead>
<tr>
<th>Activity</th>
<th>Partner NGO</th>
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</table>

Impact of NGOs

2. What are the achievements of your NGO in managing and resolving the conflict?

13. What negative impacts have you made in the process?

14. How long will you continue in the resolution of this conflict? ..............

Way Forward
Appendix 5, Interview Schedule for Household Representatives

UNIVERSITY FOR DEVELOPMENT STUDIES INSTITUTE FOR
CONTINUING EDUCATION AND INTERDISCIPLINARY RESEARCH
(ICEIR)

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confidentiality regarding any information given in this research. Your
responses are therefore needed to help me complete the study.

INTERVIEW SCHEDULE FOR HOUSEHOLD REPRESENTATIVES

Respondent Background

1. Name of Respondent..........................................................................................................
2. Sex of Respondents.................................
3. Position/Role in Community ..........................................................

4. How long have you been living in this community.........................

5. Ethnicity...............................................................................................................................
6. Telephone contact.............................................................................................................

7. Educational levels

{ } Primary/JHS/Middle { } SHS { } Tertiary { } illiterate

8. Age of Respondents
9. Religion of respondents

- moslem
- christian
- traditional worship

Respondent Profile in Conflict Management

1. How long have you been participating in resolving this conflict?

2. On what basis/role do you participate in conflict resolution activities?

3. What are some of the activities you participated in?

   Who are the organizers of these activities?

Role of NGOs

4. Are you aware of any NGOs in the resolution process?
   (Yes) (No)

5. Who are the NGOs?

6. What are some of the activities of these NGOs in the process?

Impact of NGO activities

15. What are the positive impacts of the activities of the NGOs?

16. What are the negative impacts of the activities of the NGOs?

Way Forward

16. What are the challenges facing the conflict resolution process?

   Is there the hope of reconciling the feuding factions within the next 5 years?
   (Yes) (No)

105
17. What steps can be taken to enhance the resolution of the conflict?
Appendix 6, Interview Schedule for the Youth Groups

UNIVERSITY FOR DEVELOPMENT STUDIES INSTITUTE FOR CONTINUING EDUCATION AND INTERDISCIPLINARY RESEARCH (ICEIR)

This research is to assist in the study entitled “THE CONTRIBUTION OF NON GOVERNMENTAL ORGANISATIONS (NGOs) IN CONFLICT MANAGEMENT: A CASE STUDY OF YENDI.” This study is a requirement for the award of MA Degree in NGO Management and Rural Development, at the University for Development Studies, Tamale. The finding of this research is solely for academic purpose. Respondents are therefore assured of confidentiality regarding any information given in this research. Your responses are therefore needed to help me complete the study.

INTERVIEW SCHEDULE FOR THE YOUTH GROUPS

Respondent Background

Name of Youth Group.................................................................................................
Name of Respondent.................................................................................................
Sex of Respondents.................................................................................................
iv. Position ...........................................................................................
v. Ethnicity ..............................................................................................
vi. Telephone contact ...........................................................................
vii. Educational levels

{ } Primary/JHS/Middle { } SHS { } Tertiary { } illiterate

viii Age of Respondents

{ } 20-25 { } 26-30 { } 31-35 { } 36-40 { } 41-45 { } 46-50 { } 51-55{ } 56-60
{ } 61-65 { } 66+

107
iv Religion of respondents

{} moslem {} christain {} traditional worship

Profile of Responding CSO

17. When was the CSO established? .................................................................
18. What motivated the establishment of the CSO?
.................................................................................................................................

9. What are some of the activities you carry out towards resolving the conflict?
.................................................................................................................................
Who are your target groups and individuals?
.................................................................................................................................

Role of NGOs

). Do you engage in conflict resolution activities with partner organizations, e.g. Municipal Assembly and NGOs?
(Yes) (No)

1. What are some of these activities?
.................................................................................................................................
Are you aware of any NGOs involved in resolving the conflict?
(Yes) (No)

2. What are some of the activities of these NGOs in the process?
.................................................................................................................................

Impact of NGO activities

1. What are the positive impacts of the activities of the NGOs?
.................................................................................................................................
What are the negative impacts of the activities of the NGOs?
.................................................................................................................................

Way Forward

24. What are the challenges facing the conflict resolution process?
.................................................................................................................................
Is there the hope of reconciling the feuding factions within the next 5 year?
(Yes) (No)
25. What steps can be taken to enhance the resolution of the conflict?
.................................................................................................................................
(Yes)  
9. What steps can be taken to enhance the resolution of the conflict?  
(No)
iv Religion of respondents

{} moslem {} christain {} traditional worship

Profile of Responding CSO

17. When was the CSO established? .............................................
18. What motivated the establishment of the CSO? .............................................
9. What are some of the activities you carry out towards resolving the conflict?
Who are your target groups and individuals?

Role of NGOs

Do you engage in conflict resolution activities with partner organizations, e.g. Municipal Assembly and NGOs?
(Yes) (No)

What are some of these activities?

Are you aware of any NGOs involved in resolving the conflict?
(Yes) (No)

What are some of the activities of these NGOs in the process?

Impact of NGO activities

What are the positive impacts of the activities of the NGOs?
What are the negative impacts of the activities of the NGOs?

Way Forward

24. What are the challenges facing the conflict resolution process?
Is there the hope of reconciling the feuding factions within the next 5 year?
(Yes) (No)
25. What steps can be taken to enhance the resolution of the conflict?
Appendix 7 Interview Guide for the Traditional Authorities

UNIVERSITY FOR DEVELOPMENT STUDIES INSTITUTE FOR CONTINUING EDUCATION AND INTERDISCIPLINARY RESEARCH (ICEIR)

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INTERVIEW GUIDE FOR THE TRADITIONAL AUTHORITIES

Respondent Background

i. Name of Respondent

Sex of Respondents

iv. Title of Skin

v. How long have you been occupying this skin?

vi. Telephone contact

Educational levels

{ } Primary/JHS/Middle { } SHS { } Tertiary { } illiterate

vii. Age of Respondents

{ } 20-25 { } 26-30 { } 31-35 { } 36-40 { } 41-45 { } 46-50 { } 51-55 { } 56-60 { } 61-65 { } 66+
viii. Religion of respondents

{} moslem {} christain {} traditional worship

Respondent Profile in Conflict Management

1. What is your jurisdiction/Role in Dagbong?

Have you been involved in managing the Dagbong conflict?
(Yes) (No)

If yes, how long have been involved?

What are some of the activities you participated in?

Who are the organizers of these activities?

Role of NGOs

Are you aware of any NGOs in the resolution process?
(Yes) (No)

Who are the NGOs?

What are some of the activities of these NGOs in the process?

Impact of NGO activities

What are the positive impacts of the activities of the NGOs?

What are the negative impacts of the activities of the NGOs?

Way Forward

8. What are the challenges facing the conflict resolution process?

9. Is there the hope of reconciling the feuding factions within the next 5 year?
9. What steps can be taken to enhance the resolution of the conflict?