

UNIVERSITY OF EDUCATION, WINNEBA



**ROLE OF TRUST-BUILDING IN THE RESOLUTION OF THE
EFFUTU CHIEFTAINCY CONFLICT**

JENNIFER ANDOH-APPIAH

MASTER OF PHILOSOPHY

2024

UNIVERSITY OF EDUCATION, WINNEBA



**ROLE OF TRUST-BUILDING IN THE RESOLUTION OF THE EFFUTU
CHIEFTAINCY CONFLICT**

**JENNIFER ANDOH-APPIAH
(8230230008)**

**A thesis submitted to the School of Graduate Studies in
partial fulfilment of the requirements for the award of the
degree of Master of Philosophy
(Human Rights, Conflict and Peace Studies)**

**CENTRE FOR CONFLICT, HUMAN RIGHTS AND PEACE STUDIES
FACULTY OF SOCIAL SCIENCE EDUCATION
UNIVERSITY OF EDUCATION, WINNEBA**

NOVEMBER, 2024

DECLARATION

Student's Declaration

I, Jennifer Andoh-Appiah declare that this thesis, except for quotations and references contained in published works which have all been identified and duly acknowledged, is entirely my original work, and it has not been submitted, either in part or whole, for another degree elsewhere.

Signature:

Date:

Supervisor's Declaration

I declare that the preparation and presentation of this work were supervised following the guidelines for supervision of the thesis as laid down by the University of Education, Winneba.

Name of Supervisor:

Signature:

Date:

DEDICATION

This work is dedicated to my lovely parents: Rev. Canon James Andoh-Appiah and Mrs. Jacqueline Andoh-Appiah.

ACKNOWLEDGEMENTS

Many thanks to the Almighty God through whose grace has made everything possible, may His name be praised. I would like to express my deepest gratitude to Mr. Cletus Ngaaso, my supervisor, for his invaluable guidance, and unwavering support throughout this journey. The insightful feedback and constructive criticism have been instrumental in shaping this study. I am deeply grateful for his dedication and commitment to ensuring the success of my work.

I extend my heartfelt thanks to Rev. Fr. Linus Nangwele (PhD), whose unwavering support has been a source of strength and inspiration. His spiritual guidance, moral encouragement, and constant presence have kept me grounded and motivated during challenging times. I am truly blessed to have had him throughout this academic journey.

I also wish to acknowledge Prof. Vincent Adzahlie-Mensah, whose motivation and belief in my abilities have fuelled my determination to persevere. To Mr Charles Smith, you have been calm in chaos, my strength when I felt weak, my biggest cheerleader through it all. Thank you for the late-night pep talks and constant reminders that I could do this.

To my family, who have been my pillars of support, I owe a profound debt of gratitude. Their love, understanding, and sacrifices have provided me with the foundation to pursue this endeavour. Their unwavering belief in me has given me the strength to overcome every obstacle along the way. I am also grateful to the chiefs and people of the Effutu traditional area in Winneba for granting me the audience to conduct the study in their community. To the participants of the study, I am thankful.

TABLE OF CONTENTS

Contents	Page
DECLARATION	iii
DEDICATION	iv
ACKNOWLEDGEMENTS	v
TABLE OF CONTENTS	vi
LIST OF TABLE	ix
LIST OF FIGURES	x
LIST OF ABBREVIATIONS	xi
ABSTRACT	xii
 CHAPTER ONE: INTRODUCTION	 1
1.1 Background of the Study	1
1.2 Statement of the Problem	7
1.3 Purpose of the Study	10
1.4 Research Objectives	10
1.5 Research Questions	10
1.6 Delimitation of the Study	10
1.7 Significance of the Study	11
1.8 Operational Definition of Terms	12
1.9 Organization of the Study	12
 CHAPTER TWO: LITERATURE REVIEW	 13
2.0 Introduction	13
2.1 Theoretical Framework	13
2.2 Conflict	17
2.3 Chieftaincy Institution	27
2.4 Chieftaincy Conflict	32

2.5	Conflict Resolution	36
2.6	Trust Building	43
2.7	Empirical Review	60
2.8	Conceptual Framework	62
CHAPTER THREE: METHODOLOGY		64
3.0	Introduction	64
3.1	Research Philosophy	64
3.2	Research Approach	66
3.3	Research Design	66
3.4	Study Area	67
3.5	Population	69
3.6	Sample and Sampling Technique	70
3.7	Source of Data	71
3.8	Research Instrument	71
3.9	Data Collection Procedure	72
3.10	Data Analysis	74
3.11	Trustworthiness	75
3.12	Ethical Issues/Considerations	76
3.13	Positionality	77
CHAPTER FOUR: FINDINGS AND DISCUSSION		79
4.0	Introduction	79
4.1	Challenges to Trust-building	79
4.2	Ways Trust can be built between Conflicting Parties	99
4.3	Role of Trust-building in Conflict Resolution	110
4.4	Summary	118

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATION	120
5.0 Introduction	120
5.1 Summary	120
5.2 Implications	123
5.3 Conclusion	127
5.4 Recommendations	129
5.5 Limitations	130
5.6 Suggestions for Further Studies	132
REFERENCES	133
APPENDICES	145
APPENDIX A: Interview Guide	145
APPENDIX B: Introductory Letter	147

LIST OF TABLES

Table	Page
1: Composition of Sample	71

LIST OF FIGURES

Figure	Page
1: Conceptual Framework	63
2: Municipal Map of Effutu	69

LIST OF ABBREVIATIONS

ADR	Alternate Dispute Resolution
CBT	Competence-Based Trust
DISEC	District Security Council
GBC	Ghana Broadcasting Cooperation
IGT-Model	Inter-Group Trust Model
MP	Member of Parliament
NDC	National Democratic Congress
NGOs	Non-Governmental Organisations
NPP	New Patriotic Party
REGSEC	Regional Security Council
WPI	Winneba Peace Initiative

ABSTRACT

This study examined the critical role building trust has played in finding a lasting solution to the Effutu Chieftaincy dispute, which is a conflict with its roots in history, socio-politics, and culture. The challenges, strategies, and potential gains of building trust between feuding parties were inspected based on an interpretive research philosophy with a qualitative, exploratory case study design. A total of 10 key informants responded to the study. Data were gathered through in-depth interviews and analysed using thematic template analysis. The study recognised the major challenges to building trust, which included such issues as historical grievances, power imbalances, and ineffective communication. These issues were found to further mistrust and act as a barrier to conflict resolution. Additionally, it identified key strategies for overcoming them, including transparent communication, inclusive decision-making, and neutral third-party mediation. The findings showed that, against all odds, some trust-building measures could reduce tensions and propel negotiations toward a path of long-term peace and development in the Effutu community. Theoretically, this research on addressing the root causes of mistrust only emphasised the relational and restorative justice approaches. For practical purposes, the study had myriad views to prove valuable for any conflict resolution practitioner working on the duty of open communication, independent mediation, and community engagement. The policy implication of the research is very clear: institutional mechanisms that sustain the building of trust, through transparency and accountability with fairness in the process of conflict resolution, are of importance. The research therefore brings very articulately that at the heart of conflict resolution lies trust, mainly in a traditional chieftaincy dispute resolution context. The findings give valuable lessons that could be replicated in similar conflict management within other communities for sustaining trust-based peace and reconciliation.

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Conflict is a complex and multidimensional phenomenon that frequently results from disparities in interests, values, or opinions and is an inevitable part of human interactions. Conflict occurs when two or more parties pursue incompatible interests or goals through actions that the parties try to undo or damage each other (Bukari, 2016). According to Bukari (2016), the parties may be individuals, groups, or countries. The parties' interests can differ over access to resources, the control of political or traditional power, and their identity and values or ideology. The realisation of these needs and interests by people can lead to conflict. The pursuit of incompatible interests and needs by groups or individuals could lead them to engage in conflict that can be violent. Maintaining peace and social harmony might happen on a personal, interpersonal, group, or international level. Conflict has become part of human nature, and parties involved have to agree on the resolution of the conflict. Conflicts are a ubiquitous part of social life (Taylor, 2014). While disagreements can be disruptive and polarising, they can also offer chances for development and constructive change when handled correctly.

Trust building plays a critical role in conflict resolution. Communication and trust are closely related because they establish an environment of empathy and understanding between opposing parties. Trusting relationships empower partners to communicate more honestly, eliminating miscommunications and erroneous beliefs that frequently intensify disagreements (Kramer, 1999). Boafo-Arthur (2006) noted that one of Ghana's oldest traditional institutions with a proven history is the chieftaincy institution, despite

previous attempts from colonial rulers and post-independent administrations to deprive chiefs of their role in Ghanaian culture. Boafo-Arthur (2006) also indicated that chieftaincy has been the most resilient Ghanaian tradition to have survived blatant interference and destruction from both colonial and post-colonial governments. The chieftaincy institution has remained resilient and has become an integral part of the country's governance system, recognised in various constitutions of Ghana since the 1951 Constitution to the present 1992 Constitution (Bukari, Osei-Kufour & Bukari, 2021). The chieftaincy is still fundamental to Ghanaian customs and continues to serve as a source of leadership for a large number of Ghanaians.

Chiefs are known as the custodians of beliefs and values in society responsible for the quest for peace and security, as well as the development of their areas (Kleist, 2011). In recent times, many communities in Ghana have been faced with chieftaincy disputes. Gati and Tal (2008) posit that chieftaincy conflicts are often associated with ethnicity, which plays a significant role and sometimes becomes the primary factor in these internal conflicts.

Conflict resolution refers to the process aimed at eliminating sources of conflict. Conflict resolution refers to a broad range of methods and approaches for dealing with conflict from negotiation to diplomacy, mediation to arbitration, facilitation to adjudication, conciliation to conflict prevention, conflict management to conflict transformation, and restorative justice to peacekeeping (Wani, 2011). Chieftaincy systems and the roles of elders in conflict resolution are fundamental to maintaining social order and cohesion within African communities. These systems are grounded in communal living, where social ties, values, and norms play a critical role in dispute resolution. While facing challenges from modernisation and colonial influences, the

resilience of these chieftaincy systems emphasises their continued relevance and effectiveness in fostering social harmony and justice within societies. The chieftaincy institution exists not only in Ghana but in other African countries as well. In Botswana, the chieftaincy system, known as "bogosi," plays a vital role in governance, cultural preservation, and economic development. Chiefs (dikgosi) mediate disputes, preside over customary courts, and initiate development projects. Their authority and respect within the community contribute to the country's social cohesion and stability (Osei-Hwedie & Rankopo, 2012). This system highlights the integration of traditional leadership with modern governance structures, contributing significantly to Botswana's overall development and harmony.

The role of traditional leaders in South Africa has evolved, especially post-apartheid. Chiefs now work alongside elected officials, playing a role in rural governance and development. However, tensions often arise over land rights and resource management (Ntsebeza, 2005). It highlights the cooperation between chiefs and elected officials in rural governance and development, as well as the conflicts that often emerge over land rights and resource management. Many scholars who write on chieftaincy in Ghana argue that, unlike other African countries like Uganda, chieftaincy in Ghana has remained resilient and strong amid robust challenges and has never collapsed despite blatant attempts to destroy it (Brempong, 2006; Nukunya, 2003; Owusu Mensah, 2013).

In Ghana, the chieftaincy institution is deeply embedded in the national identity. The National House of Chiefs is a formal body that integrates traditional leaders into the country's governance system, addressing issues related to land disputes, cultural preservation, and local administration (Ray & Eizlini, 2004). Interestingly, the entrenchment of democratic rule and the expansion of state powers since the return to

civilian rule in 1992 have not lessened the importance of the chieftaincy institution in most parts of Ghana (Tonah, 2012). This assertion by Tonah suggests that chiefs continue to play significant roles in local governance, conflict resolution, and cultural preservation. Their influence and authority have persisted alongside formal state structures, highlighting the enduring relevance of traditional leadership in Ghanaian society.

Chieftaincy disputes are conflicts that arise under traditional leadership structures and are typically focused on issues like succession, power, and property ownership. Conflict has a tendency to become a part of human existence, and whether it is accepted or avoided depends on the individual or society. Its course is certain, but it should come to a peaceful conclusion.

The use of trust-building in conflict resolution can be crucial in resolving chieftaincy issues, which are frequently complicated and emotionally charged. Chieftaincy disputes in Ghana may begin as rivalry among members of the same family or two royal families and Effutu is not immune to that. The Effutu people, who reside in the Central Region of Ghana, have been embroiled in a long-standing chieftaincy dispute that has often led to violence and tension within the community. The Effutu chieftaincy dispute shares key characteristics with many chieftaincy disputes in Ghana, particularly its focus on succession and the legitimacy of the selection of the king. Although the selection and the installation of chiefs for every traditional area are always based on the customs of that area, candidates for the position of the chief must first come from the royal family whose lineage by custom has the right to be chiefs and have been chiefs before. The onus to select a person rests upon the kingmakers. Whilst there may be disputes regarding the legitimacy of candidates to the occupancy of a stool or skin, disputes

could also arise over the legitimacy of the kingmakers. The kingmakers are people whose backgrounds are deeply rooted in the traditions of the area. They (kingmakers) also inherit their powers to select and install chiefs from their lineage who were once involved in that. The complicating matters between the Gyateh (Ghartey) and the Ayrebi Acquah within the Effutu royal family, which have habitually erupted in violence, over which line is the legitimate heir, have caused a lot of developmental stagnation (Taylor, 2009). This conflict was caused by a matrilineal succession that took place rather than a patrilineal succession many years ago. Since the conflict keeps coming again, it appears that there is no efficient way to handle or settle these protracted disputes.

The Effutu community has been negatively impacted by the protracted and unresolved chieftaincy issue. Conflicts over resources and privileges have emerged as a result of the splits, which have caused social cohesion to weaken. The community has become even more marginalised as a result of the lack of trust among the many players, which has hampered the implementation of development programs and initiatives. A lasting solution has eluded attempts to resolve the conflict in numerous ways, including government initiatives and judicial procedures. As a result of years of mistrust and hostility, the disputing parties have become very firmly set in their perspectives, and mediation efforts are frequently viewed with suspicion.

Trust building is crucial to ending the Effutu chieftaincy dispute because it can facilitate reconciliation, heal rifts between the disputing parties, and lay the groundwork for long-lasting peace. According to Mayer, Davis, and Schoorman (1995), a party's desire to be open to the other party's activities because they anticipate the other will do a specific action is crucial to the trustor, regardless of the other party's capacity for oversight or

control. Creating transparent channels of communication, attending to the complaints of all parties, and addressing grievances are all necessary to develop trust. In order to effectively create trust, it is also necessary to involve community leaders, traditional authorities, and other relevant parties who can help with communication and mediation efforts.

The goal of this study is to examine how trust operates among key stakeholders involved in the Effutu chieftaincy conflict, with particular attention to the nature of trust relationships within the community, between rival traditional authorities, and between the community and state institutions. The study explores how trust is formed, eroded, and negotiated in the context of prolonged chieftaincy disputes.

Specifically, the study investigates the dynamics of trust-building and mistrust, including the social, historical, political, and institutional factors that influence trust relations among community members, traditional leaders, and local authorities. It also examines the challenges that hinder trust-building, such as entrenched loyalties, historical grievances, perceived bias of institutions, communication breakdowns, and power asymmetries within the chieftaincy system.

Furthermore, the study analyses the mechanisms and processes through which trust-building initiatives function, focusing on the strategies employed, stakeholder interactions, and the conditions under which these initiatives either succeed or fail in fostering cooperation and dialogue. By drawing on the lived experiences of multiple stakeholders, the study provides an in-depth understanding of how trust-building efforts shape conflict resolution processes within the Effutu chieftaincy dispute.

1.2 Statement of the Problem

Researchers have grown increasingly concerned as a result of the rise in chieftaincy-related disputes that have been recorded in several regions of Ghana. These conflicts are neither a recent phenomenon nor are they restricted to a specific Ghanaian traditional region. Bombande (2007) nonetheless contends that northern Ghana is the location of the majority of violent chieftaincy clashes. There have been various attempts to resolve these problems but none have been successful. As a result, research on chieftaincy conflicts focuses mostly on northern Ghana at the expense of other regions, particularly the Central Region. Nonetheless, chieftaincy conflicts have arisen in some capacity almost everywhere in traditional communities (Prah & Yeboah, 2011). There are still numerous chieftaincy cases pending in courts across the country.

A cultural element that reflects people's way of life is the celebration of festivals. It is a strong mechanism that fuels our fight for progress and development and brings us all together. Most writers hold the view that the rampant chieftaincy disputes in Effutu have hamper development and peace in the community (for example: disunity among the indigenes, chaos and the gradual diminishing of their main cultural festival ‘Aboakyer’) and for that reason the institution has no relevance in modern day life’s. “the Effutu traditional council has lost its relevance for not putting in much effort in resolving the chieftaincy dispute which is affecting the celebration of the Aboakyer festival and the development of the area” Sarpong (2019).

As the Aboakyer festival is celebrated in the Effutu Traditional Area, the chief and elders are obligated to perform rituals in adoration of their gods and to ask for their protection and blessing for the upcoming year. This is when the chieftaincy issue often comes to light and the conflict, which could persist for many generations, has divided

the people of Effutu. Constant chaos characterises the celebration of the Aboakyer festival with the feuding chiefs at the nerves of each other. For instance, the 2013 festival was characterized by stone throwing, verbal attacks, sporadic gunshots and violent demonstrations, leading to people sustaining various degrees of injuries and the destruction of economic and educational properties. Due to the constant chaos that characterizes the celebration in the past, the Regional Security Council (REGSEC) in collaboration with the District Security Council (DISEC) and the Winneba Peace Initiative (WPI) have prevented the two feuding chiefs from attending the durbar of chiefs. The REGSEC each year deploys over 250 armed security personnel from the Police, Ghana National Fire Service, Ghana Prison Services and Ghana Immigration officers to ensure peace and order during each year's celebration especially at the durbar of chiefs. The Effutu chieftaincy dispute is a complex issue that has been ongoing for a considerable amount of time. At the heart of this conflict is the question of who has the legitimate right to occupy the stool of the Effutu paramountcy. It is a deeply entrenched issue that has caused tension and division among the people in Winneba.

The selection of chiefs is done through consensus-building, and the chief rules through the constitution (rules set by the society) of his people (Casely Hayford, 1903; Danquah, 1961; Rattray, 1929; Sarbah, 1906). In the Effutu traditional area, some kingmakers are responsible for enstooling the chief. The procedures or rules for the selection and enstoolment of the chiefs had happened to change, that is the matrilineal and patrilineal switch of inheritance, and therefore has been the major cause of the conflict. It is a deeply entrenched and emotional issue that has caused tension and division among the people of the Effutu traditional area. The destruction of some properties has also been prompted by the conflict, in which the majority of the youth have participated. The two '*asafo*' factions that are now active in the Effutu municipality have been crucial to the

conflict that re-ignites during the festival. Attempts have been made by governments and stakeholders to resolve it without any success. While there is a seeming relative calm in the Effutu community at present, the fundamental problems have not been resolved; thus, there is still a chance for confrontation.

Deep-seated tensions and divisions persist among the factions involved in the Effutu chieftaincy dispute, with the conflict largely sustained by a persistent lack of trust between the two main factions. This mistrust limits commitment to dialogue and cooperation, while weak interpersonal relationships, characterised by low levels of interaction and minimal meaningful engagement, hinder the development of mutual understanding. These relational challenges consistently undermine negotiation and mediation efforts, making trust-building a critical component of sustainable conflict resolution.

Despite the application of various conflict resolution mechanisms, the dispute remains unresolved, largely due to entrenched mistrust among the conflicting parties. While existing scholarship recognises trust-building as essential to effective conflict resolution, much of the focus has been on formal mechanisms rather than the relational processes that enable them to succeed. This study therefore examines the factors that have prevented trust-building within the Effutu chieftaincy conflict and explores how strengthening trust among the factions can enhance the effectiveness of conflict resolution efforts.

1.3 Purpose of the Study

The purpose of this research was to understand how trust building can help in promoting conflict resolution in the Effutu Chieftaincy dispute.

1.4 Research Objectives

The objectives of this research are to:

1. explore the challenges to trust building between the conflict parties in the Effutu chieftaincy dispute.
2. analyse how trust can be built between the conflict parties in the Effutu chieftaincy dispute.
3. examine how trust building can help in the resolution of the Effutu chieftaincy dispute.

1.5 Research Questions

The research questions are:

1. What are the challenges to trust building between the conflict parties in the Effutu chieftaincy dispute?
2. How can trust be built between the conflict parties in the Effutu chieftaincy dispute?
3. How can trust building help in the resolution of the Effutu chieftaincy dispute?

1.6 Delimitation of the Study

The study will be focused on the Effutu chieftaincy conflict and the role of trust building in its conflict resolution. During such disputes, there are recorded incidences of human rights violations and social and political dimensions of the conflict. My research however will particularly focus on the role of trust-building in the dispute and its resolution. The target population for the research is the paramount chief, other sub-

chiefs and some leaders of the asafo groups in the Effutu Municipality. Geographically, this study will be confined to Winneba and the chieftaincy dispute which is usually visible during the celebration of the annual Aboakyer Festival and other cultural programs in which the chief performs rituals.

1.7 Significance of the Study

Conflict resolution in Ghana has taken centre stage in the recent decade, with initiatives aimed at building alternate, acceptable, and successful procedures for resolving the various conflicts, therefore this study's significance will contribute to the campaign for the adoption of appropriate conflict resolution techniques. It provides insights into the dynamics of trust building use in conflict resolution in a specific cultural context. This understanding can help researchers and practitioners design effective conflict resolution strategies that take into account the cultural and linguistic factors specific to the Effutu community.

The study can contribute to the development of theories on conflict resolution and the role of trust-building in shaping perceptions and attitudes that can either escalate or de-escalate conflict in the Effutu community. The study will also be useful to academic scholars, students, and practitioners working in peace and development, as it contributes to the current literature on conflicts and chieftaincy disputes in Africa. It will add to knowledge and serve as a resource for other academic and developmental scholars. The study can help promote a deeper understanding of the complexities of trust dynamics and employing trust-building strategies is vital for achieving successful and lasting conflict resolution.

1.8 Operational Definition of Terms

Conflict: Disagreement or clash between two or more parties who have opposing interests, needs, goals, values, or beliefs.

Chieftaincy: this refers to traditional system of government commonly in many African countries.

Trust-building: Trust-building is a process of establishing and strengthening trust among individuals, groups, or communities who have a history of conflict or mistrust.

Effutu: The people or natives of Winneba.

Asafo group: A traditional military organization found in some coastal communities in Ghana.

1.9 Organization of the Study

This work is sub-divided into five chapters. Chapter One focuses on the introductory part of the research. The chapter gives the background of the study, the statement of the problem, and the purpose of the study. It also states the objectives and research questions of the study, the significance of the study, and an explanation of key terms. Chapter Two reviews the literature that is relevant to the study. The literature review discovers the concepts and theories of the study. The methodology of this research was discussed in chapter three. The chapter discusses the research approach, research design, population, sampling and sampling procedure, research methods, instrument for data collection, data collection procedure and data analysis. Chapter Four captures the results of the study and discussion. Then Chapter Five provides a summary of the study. This chapter summarizes the findings, makes conclusions from a findings of the study and considers recommendations and suggestions based on the findings.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews the related literature on the study. It examines theories, concepts and opinions of experts in the field of conflict and conflict resolution. It concludes by attempting to situate in context the Effutu chieftaincy dispute and the role of trust building in helping to resolve the conflict over the years.

2.1 Theoretical Framework

The study will employ the Inter-Group Trust Model (IGT-Model) to explain the role of trust-building in the resolution of the chieftaincy conflict. While the Intergroup Trust Model explains the dimensions and components of trust between groups in conflict resolution, Lewicki and Bunker's Relational Trust Framework complements this study by explaining how trust develops progressively over time. Lewicki and Bunker's (1996) Relational Trust Framework explains trust as a gradual, developmental process in relationships. Trust evolves through three stages: calculus-based trust, where cooperation is driven by fear of punishment or expectation of reward; knowledge-based trust, which develops through repeated interaction and predictability of behaviour; and identification-based trust, the deepest level, grounded in shared values, mutual understanding, and emotional bonds. The framework is therefore employed to deepen the analysis of trust-building processes in the Effutu chieftaincy dispute.

2.1.1 Inter-group Trust Model (IGT-Model)

The Intergroup Trust Model, propounded by Kappmeier et al. (2016) seeks to understand group trust. What can be done concerning the Effutu chieftaincy dispute is basically a good understanding in the light of the Intergroup Trust Model by applying

trust, and how its deficit may become germane to the resolution of that conflict. In the context of the Effutu chieftaincy dispute, where different factions fight for control over the chieftaincy, the application could go a long way in fostering of trust among the parties involved. It proposes that trust can be created by going through progressive developmental stages: first contact, positive intergroup contact, and positive relationships. Communication channels, cooperation between the different factions, and positive interaction will establish trust among the groups in relation to the dispute in the Effutu chieftaincy. The Effutu chieftaincy dispute has been quite a tricky fight involving different factions fighting for the chieftaincy title. An in-depth grasp of the complexity of the conflict in the Effutu community demands the grasping of the historical antecedents, actors, and larger implications. Worsening sentiments among disputing parties in the chieftaincy dispute makes it hard for a conflict solution. Each party has a candidate they want proclaimed as the chief, and so they struggle for the influence that comes with control of power, lay claims to the utilization of and access to indigenous resources.

In regard to the IGT-Model, it confirms that trust has five major components that assist researchers in exploring the associations between intergroup trust and other apposite reconciliation elements. The components are competence-based trust, integrity-based trust, compassion-based trust, compatibility-based trust and security-based trust. The Intergroup Trust Model lends sophisticated ways of tracking and influencing trust-building initiative activities. Competence-based trust reflects belief that the other person is competent in that they have the knowledge and abilities to perform their work properly. This includes having belief in the ability to perform a job or task competently and effectively. Competence-based trust is predicated on a person's competency level and capability of finishing a job effectively. CBT can be very instrumental in bringing

an end to this dispute of the Effutu chieftaincy dispute. The factions involved can work together to look for ideas on mutual ground and agree. In this line, searching for a lasting solution based on their competence might help them to come up with a healthful solution; this promotes respect and teamwork that will yield a more positive way of resolving the conflict.

The integrity-based trust expresses an individual's perceived honesty, dependability, and ethical behaviour. As defined by Kappmeier et al. (2016), integrity-based trust applies to the belief that the other group has a moral code that controls its intents and behaviour, it is honest, and is not motivated by self-interest. It involves the conviction that the subject will behave with honour, uphold the moral standards, and keep the word. This form of trust often is often developed over time due to its nature of being consistent in honesty, openness, and morality. Integrity-based trust may help lay a basis of credibility and reliability in the Effutu chieftaincy conflict, and further cause increased loyalty, satisfaction, and positive cooperation. The conflicting parties' may endeavour to demonstrate that they are of goodwill in terms of honesty, open, and morality over the conflict-solving process. This will encourage the exchange of thoughts, team working, and respect among people concerned, and build trust based on integrity.

Compassion-based trust refers to the belief that the opposing party in the conflict really cares about the wants and worries of one's own group. At best, engaging a group perceived to have no compassion for one's own is very hard. The understanding of the help would be with compassion-based trust among the people of the Effutu chieftaincy conflict, considering their level of showing empathy and concern for the people towards others. They will be in a position to develop compassion-based trust, which enables the

development of better and more meaningful relationships that will deliver either emotional support, aid, or demonstration of real concern for others' well-being. Compatibility-based trust is based on the perception of similarity or shared values, beliefs, and interests with another person. Compatibility-based trust would involve a general notion of the other group having some sort of communality with one's own group. It can be based on common language, culture, or customs, but also on emotional accessibility and the idea that groups can relate to one another. Compatibility-based trust may also involve the establishment of common ground and values between the parties in the Effutu chieftaincy dispute. The parties could work together toward a definition of mutually beneficial goals, such as furthering the growth of the Effutu community, preserving cultural heritage, or improving opportunities for healthcare and education. By focusing on these shared interests, the parties will be better placed to generate compatibility-based trust that can help in creating an understanding of cooperation.

Kappmeier et al. (2016) assert that security-based trust concerns the issue of whether one's own group feels the other group to be threatening, which includes both physical threats, such as armed attack, and psychological threats, such as erasure from existence. The security-based trust in an Effutu chieftaincy dispute would mean each party builds trust and confidence in the security measures and systems that will be put in place for the security and protection of the parties and their properties. This would, therefore, imply trusting that stakeholders will hold fast to peace, order, and security while the dispute is being resolved. This could be ensuring the availability of enough security details, coming up with ways to handle disputes, and making clear procedures that will handle any other security issues which may arise afterwards. With a security-based trust now established between all parties, they will be free and confident about the process,

ensuring the most peaceful and successful resolution of the Effutu chieftaincy dispute. Showing competence, integrity, compassion, compatibility, and security will help build an area of trustworthiness and reliability that heightens loyalty, satisfaction, and collaboration.

The relevance of using IGT-Model in this study will help trigger the dialogue between the conflicting groups involved, open up effective communication channels to enhance understanding and transparency, and prove their capacity level of competence in handling issues amongst themselves as witnessed in one of the components of the IGT-Model. This will also encourage them to feel themselves part of this great Effutu community, which has common objectives and interests. It demonstrates the values of unity and compassion. Through fostering activities that reinforce healthy interaction, community events, and other activities undertaken as a group, it will set up their security level as an outcome of the trust the groups have in each other. Members are provided with magnificent opportunities to engage in reproductive dialogue and establish healthy relationships.

Therefore, applying the principles of the Intergroup Trust Model regarding the chieftaincy dispute at Effutu will help stakeholders maintain a climate of trust, cooperation, and collaboration for different groups involved in helping resolve these conflicts, promoting unity, and fostering sustainable peace within the community of Effutu.

2.2 Conflict

Conflicts result from misunderstandings, a clash of interests, viewpoints, or even philosophical concepts. The basis of conflict might be personal, racial, class, political, or even international, and it always exists in society. Researchers cannot agree even on

a specific definition of conflict. It has been defined differently by numerous authors. Bouldberring (1962) conceptualises conflict broadly, emphasising the role of perceived incompatible goals between individuals or groups. His theory contributes to the understanding of conflict not just as a social phenomenon but as an inevitable and sometimes necessary part of societal and organisational change. Conflict often arises when two people or groups have opposing interests, viewpoints, or goals. It entails a confrontation in which each party tries to advance and establish its own point of view, goals, or ambitions, frequently at the expense of other parties concerned. Conflict can appear in many different ways, including interpersonal conflicts between people, intergroup conflicts, or even larger-scale conflicts between nations or groups.

Chung and Megginson (1981), define conflict as the struggle between incompatible or opposing needs, wishes, ideas, interests, or people; it arises when individuals or groups encounter goals that both parties cannot obtain satisfactorily. Steers and Black (1994) define conflict as the process by which individuals or groups react to other entities that have frustrated or are about to frustrate their plans, goals, beliefs, or activities. Steers and Black (1994) argue that conflict happens when various parties' interests, needs, or values are thought to be incompatible. It can happen at many different levels, including interpersonal, intergroup, and international. Conflict occurs when two or more parties pursue conflicting goals or interests through activities that the parties try to undo or damage each other (Lund, 1996).

Coser (1956) opines that conflict is a struggle between opponents over values and claims to scarce status, power and resources, in which the opponents aim to neutralise, injure or eliminate their rivals. Conflict, according to Coser (1956) is the result of a fight between people or organizations for control over scarce resources, authority, or

social status. To protect their own interests, the parties participating in the battle seek to neutralize, injure, or exterminate their adversaries. Coser's definition of conflict can be related to the Effutu chieftaincy dispute. Within the framework of the Effutu chieftaincy system, conflicting claims to leadership, authority, and resources are at play. As a result, tensions and fights over power and status ignites between various factions or individuals seeking dominance and recognition. Conflict can be defined as "a perceived divergence of interest, or a belief that the parties' current aspirations cannot be achieved simultaneously" (Pruitt & Kim, 2004). Conflict arises when individuals or parties perceive that their interests, needs, or goals are incompatible or in opposition to each other. This perception of differences in interests can lead to tension and disagreement which is of the belief that the parties involved cannot pursue their current goals or aspirations at the same time. This suggests a clash in objectives or priorities that hinders mutual progress or cooperation.

Galtung (1996) opines that "conflict is a triadic construct" and manifests or unfolds as goals, behaviour and attitude interact. According to Galtung (1996), conflict can be defined as a complicated occurrence that involves the interaction of the parties' aims, behaviours, and attitudes. The aforementioned description emphasizes that conflicts encompass not just conflicting interests or behaviours, but also the fundamental motivations behind the acts of individuals or groups, the ways in which they behave to achieve these motivations, and the attitudes they maintain between them. One can learn more about the dynamics and character of disputes by comprehending how these components interact and influence one another. Sulemana (2009) argues conflict is a disagreement between individuals or groups that leads to violence.

Sulemana's (2009) definition of conflict as "a disagreement between individuals or groups that leads to violence" suggests that conflict develops when parties have divergent viewpoints or goals and escalates to the point where verbal or physical aggressiveness breaks out. This concept highlights the connection between disagreement and violent conflict resolution, emphasizing how unresolved conflicts can grow and lead to aggressive or dangerous acts. Conflict is defined as the process in which the interests of an individual (or group) are harmed or negatively affected by the other (Gunu, 2014). According to Gunu's (2014) definition, conflict arises when one party's objectives or well-being are jeopardized or negatively impacted by the activities or interests of another party. This definition emphasizes the idea that disputes frequently result from a conflict of interest or when one party's actions harm or obstruct the interests of another, creating tension and discord between the parties.

This concept includes a wide range of problems and disputes and handles inappropriate stakeholder concerns. Conflict is inevitable in an organization especially when a party feels their rights, entitlements and privileges are trampled (Saldert et al., 2020). According to Saldert et al. (2020), disputes can occur when people or groups feel their rights are being disregarded or violated. Disagreements over perceived injustices can arise when resources are scarce. Proactively addressing these complaints is essential to preserving a positive work atmosphere because unresolved disputes can damage team spirit, morale, and overall organizational efficacy. According to Deutsch (2006), Conflict is a situation in which two or more people, groups, or nations face each other as adversaries in their pursuit of goals that they perceive to be incompatible.

According to Bercovitch (1990), conflict is a situation that generates incompatible goals or values among different parties. Conflict is said to emerge when different parties have conflicting goals or ideologies, according to Bercovitch's (1990) definition. By this description, conflicts can arise from hard-to-reconcile differences in values, aims, or interests, which can cause friction and arguments between the parties. Conflicts can arise and intensify due to conflicting goals or ideals, as people try to further or defend their own interests, frequently at the expense of others. With the pursuit of one party's aims directly undermining or contradicting the objectives of another party, this definition emphasizes the fundamental character of conflict as a clash of interests or objectives between individuals, groups, organizations, or nations. According to Druckman, 2005, conflict is a condition wherein two parties or more perceive incompatibility in their goals leading to a struggle over resources or values. The definition by Druckman conceives conflict as a competitive situation where parties are competing for resources or clashing over differing values. The definition brings out the idea that the driving force behind any kind of conflict is competition and struggle to dominate or control.

Conflict is a situation where the pursuit of incompatible goals by two or more parties results in a perceived or actual obstruction of their objectives" (Miall et al., 1999). This definition puts much emphasis on perception and reality in situations of conflict. It acknowledges the fact that the cause of conflict includes perceived threats or obstacles to the attainment of objectives, apart from mere actual obstruction. This, therefore, widens the concept of conflict to be both objective and subjective in nature. Wallensteen (2002) views that conflict entails "a situation where two or more actors, which may be states or individuals, have incompatible goals or interests and where there is a struggle for control or influence." The definition of conflict by Wallensteen is

usually used in international relations and political science. This definition highlights very well that, indeed, conflict is a struggle for power, control, or influence, and that the incompatibility of goals of involved actors can lead to open confrontations. This definition would most aptly apply if one were considering conflicts at a larger scale—say, between nations or large organizations.

Hocker and Wilmot (1995) describes conflict as a process that occurs when individuals or groups perceive that their goals are incompatible or when they experience a struggle over resources, values, or power. In defining conflict, Hocker and Wilmot drew out the dynamism of the working definition by classifying conflict as a dynamic process but not a state. In their definition, it points out the continuous ways in which individuals or groups get involved in conflict as they move towards competing goals, values, and power. This perspective is process-oriented and appreciates the development of conflict over time.

2.2.1 Types of Conflict

Conflict can manifest in various forms: Interpersonal conflict involves a clash between individuals' perceived needs, interests, or emotions. It can range from mild disagreements to intense disputes, impacting relationships and interactions. According to Folger & Poole (1986), Interpersonal conflict is a conflict between individuals, often arising from personal differences or misunderstandings. Folger & Poole (1986) argued that when interpersonal conflict arises, it usually involves direct conversation and contact between two or more individuals. It's a type of disagreement that happens in interpersonal relationships, like those between romantic partners, friends, family, and co-workers. These distinctions may give rise to arguments, conflicts, or collisions of ideas that intensify the conflict. Interpersonal disputes can also be stoked by

miscommunication, misunderstandings, or incorrect expectations. Disparities in perception or communication breakdowns can lead to misunderstandings that intensify disputes and impede attempts at reconciliation.

Intragroup conflict is conflict within a group or team, stemming from disagreements over goals or procedures (Jehn, 1995). Intragroup conflict can be triggered by conflicting objectives, priorities, or approaches within the group. Differences in opinions regarding the group's goals, tasks, roles, responsibilities, decision-making processes, or methods of operation can lead to friction and discord among group members. This type of conflict refers to tensions, disagreements, or disputes that emerge among members of the same group or team. Instead of being between different groups or parties, intragroup conflict occurs within the boundaries of a single group. Schnakes (1987) suggested that intragroup conflict is conflict that occurs within a group. According to Schnakes, intragroup conflict is characterised as conflict that takes place within a group. This type of conflict specifically pertains to disagreements, tensions, or disputes that arise among members who belong to the same group or team.

Intergroup conflict is a conflict between different groups or organisations, often involving competition over resources or power (Sherif, 1966). Intergroup conflict emerges from perceived or actual differences in interests, goals, values, or identities between groups. It often involves a sense of "us versus them" mentality and can escalate due to competition or perceived threats (Sherif, 1966).

Deutsch (1973) described intergroup conflict as "a situation in which conflicting goals exist between groups, which may lead to overt acts of hostility and aggression". This definition gives an understanding of the dynamics and potential outcomes of group-level conflicts. Deutsch's analysis encompasses various aspects of conflict, including

its nature, types, and the conditions that determine whether a conflict will be resolved constructively or destructively.

According to Stephan and Stephan (2000), intergroup conflict is defined as "tensions and antagonisms that arise from perceived incompatibilities in goals, beliefs, values, or interests between groups". This definition emphasises the sources of conflict that can arise when groups perceive differences that challenge their objectives or core principles. Understanding intergroup conflict as tensions stemming from perceived incompatibilities highlights the role of group dynamics, perceptions, and intergroup relations in shaping conflicts between distinct social entities. Addressing such conflicts often requires interventions that promote understanding, communication, and reconciliation to mitigate the sources of discord between groups.

Galtung (1969) viewed intergroup conflict in terms of "social structures and inequalities that result in harm to individuals or groups, perpetuating tensions and hostility." Galtung viewed intergroup conflict through the lens of social structures and inequalities that lead to harm for individuals or groups. According to Galtung, these social disparities perpetuate tensions and hostility between different groups, contributing to the continuation and escalation of conflicts. By emphasizing the role of social structures and inequalities in intergroup conflicts, Galtung's perspective underscores the broader societal factors that influence and sustain conflicts between groups. Understanding and addressing these underlying issues are essential for effectively managing intergroup conflicts and promoting peacebuilding efforts.

2.2.2 Causes and Effects of Conflict

Causes of Conflict

Scholars have identified several factors that contribute to the emergence and persistence of conflict. One major cause is a communication breakdown. Putnam and Poole (1987) argue that misinterpretation of messages and ineffective communication channels often generate conflict. When communication fails, misunderstandings, confusion, and suspicion arise due to differences in perception, errors in encoding and decoding messages, or the absence of reliable communication structures. Such breakdowns heighten tensions and weaken mutual understanding among parties, thereby fuelling conflict.

Another significant cause of conflict is competition over scarce resources. Scarce resources refer to resources that are limited in supply but highly demanded. Friedman (1971) explains that competition over limited resources such as money, time, land, or materials frequently leads to conflict. Similarly, Kreitner (1998) notes that resources include food, personnel, authority, power, and valuable information, implying that anything of value within an institutional or social setting can become a source of contention. In the Ghanaian context, Agyei-Mensah (2017) observes that disputes over land ownership, boundaries, and usage rights are common triggers of conflict, particularly between families and communities.

Power imbalance also plays a critical role in sustaining conflict. In many cases, conflict persists because one party possesses greater power and uses it to dominate or marginalize the other. This dynamic is evident in the Effutu chieftaincy conflict, where perceived power asymmetries between the Ghartey and Ayerebi Acquah families have contributed to prolonged tensions and rivalry.

Additionally, conflicting objectives and incompatible values serve as key causes of conflict. Deutsch (1973) argues that conflict arises when parties pursue goals that are incompatible or hold values that fundamentally differ. When groups define success, legitimacy, or authority differently, these divergent perspectives often result in tension and open confrontation.

Effects of Conflict

Prolonged conflict has far-reaching social, political, and relational consequences. One major effect is the erosion of trust and social cohesion. Persistent disputes deepen suspicion, reinforce stereotypes, and weaken interpersonal and intergroup relationships, making cooperation and dialogue increasingly difficult within affected communities.

Conflict also leads to heightened hostility and polarisation. Parties involved may become entrenched in rigid positions, leading to antagonism, intolerance, and refusal to engage in meaningful communication. This polarization often perpetuates cycles of retaliation and resistance, further entrenching the conflict.

Another significant effect is the disruption of governance and development. In chieftaincy conflicts such as that of Effutu, leadership disputes undermine traditional authority structures, weaken local governance, and hinder community development initiatives. Resources that could be used for social and economic development are instead diverted into managing disputes and maintaining security.

Furthermore, prolonged conflict negatively affects peace and stability, creating an environment of fear and uncertainty. The breakdown of relationships and institutional legitimacy limits the effectiveness of conflict resolution mechanisms and complicates peacebuilding efforts.

2.3 Chieftaincy Institution

Chieftaincy is one of the few institutions that have survived through all the three political phases of Ghana's history: pre-colonial, colonial and postcolonial times. Chieftaincy refers to the customary system of governance where chiefs are usually hereditary and also have authority over some community, ethnic group, or region. It is an institution that is well established in the cultures and societies in Africa and has several roles within them, such as the political governance of communities, resolution of disputes, preservation of culture, and mediation in conflicts.

In the definition of a chief, the 1992 Constitution of Ghana in Article 277 states that:

'Chief' means a person, who, hailing from the appropriate family and lineage, has been validly nominated, elected or selected and enstooled, enskinned or installed as a chief or queen mother in accordance with the relevant customary law and usage. (Republic of Ghana, 1992).

Chieftaincy, a traditional form of leadership, is a cornerstone in many societies, especially in Africa and Asia. According to Ray and Reddy (2003), chieftaincy is "an indigenous institution of governance that embodies the historical, cultural, and social identity of a people". Chieftaincy refers to the system of traditional leadership in which chiefs serve as the heads of their communities, exercising authority over land, culture, and social matters. Understanding chieftaincy in this context underscores its significance beyond governance, emphasizing its role in preserving and transmitting the identity, values, and traditions of a particular community. Chieftaincy often plays a vital role in maintaining social cohesion, resolving disputes, and upholding cultural practices within a society. In Ghana, the chieftaincy institution is regarded to be the custodian of history and traditional ways. It is also the custodian of the indigenous traditions, customs, and society of Ghana and as well occupies the vacuum created by Ghana's modern political structures in terms of customary arbitration and law and enforcement at the communal level (Owusu Mensah, 2013).

Chieftaincy is often hereditary, where leadership roles are passed down through familial lines. This system of hereditary leadership ensures continuity and stability within the community (Afigbo, 1981). Chieftaincy is described as a "form of hereditary leadership where chiefs are vested with authority and responsibilities over their communities, primarily through lineage and inheritance" (Afigbo, 1981). This definition highlights chieftaincy as a system of traditional leadership where chiefs inherit their positions based on family lineage, carrying authority and duties within their communities. Chiefs act as custodians of tradition, culture, and customary laws, playing a crucial role in preserving the heritage and customs of their people. Oomen (2005) notes that chieftaincy involves "the guardianship of cultural and historical values, with chiefs serving as the custodians of tradition and customary practices". By portraying chiefs as custodians of tradition and customary practices, Oomen underscores the significance of chieftaincy in maintaining and transmitting cultural knowledge, values, and customs from generation to generation. Chiefs often play essential roles in ceremonies, rituals, and community events that are integral to the cultural identity and cohesion of a society.

In modern contexts, chiefs often serve as intermediaries between their communities and the formal government. They facilitate communication and implementation of government policies at the local level. Ray and Eizlini (2004) describe chieftaincy as "an intermediary institution that bridges traditional governance and modern state structures, facilitating dialogue and cooperation between local communities and national governments". This characterization highlights the role of chieftaincy as a bridge between traditional governance systems and contemporary state structures. Chiefs also function as arbiters or peacemakers of disputes within their communities, using customary laws to resolve conflicts. According to Kopytoff (1987), chieftaincy

involves "the role of chiefs as judges and mediators, who apply customary laws and practices to settle disputes and maintain social harmony".

Identifying chiefs as judges and mediators who apply customary laws and practices, Kopytoff highlights the important role of chiefs in resolving disputes, upholding traditional norms, and promoting social cohesion and harmony. Chiefs often play a vital role in conflict resolution, justice administration, and maintaining order within their communities based on customary laws and practices. Logan (2019) explains chieftaincy as a "resilient" form of traditional authority that persists despite the establishment of modern democratic governance systems in Africa. She posits that chiefs continue to benefit from a legacy of popular support for their cultural legitimacy and meet needs within communities that modern state institutions are unable or unwilling to address. Ubink (2008: 2020) emphasizes much the institution of chieftaincy as a "legally plural" structure, whereby the traditional leaders operate either within or beside the formal legal and governance frameworks.

Chiefs are indeed powerful, at least on issues of local governance and land administration, making African political systems at least hybrid. In these systems, traditional leaders are authoritative and maintaining their legally based traditions and cultural norms paralleling or supplementing state-formal legal orders. Accordingly, this recognizes and accommodates the influence and role of traditional leadership within the broader legal and governance context of society. Ayee and Crook (2020) describe the chieftaincy institution as "a dynamic, adaptable system of traditional authority, integral to local governance and land administration, especially in African countries where chiefs continue to exert influence over community development and decentralization processes." The definition provided by Ayee and Crook to the

institution of chieftaincy refers to a dynamic system that is flexible and an integral part of the institution of local governance and land administration, especially in African countries. This position is further underscored by findings that chiefs still continue to wield much influence at the community level with respect to community development and decentralisation processes. Chieftaincy is not just a relic of the past but has been evolving and adapting to modern governance structures, retaining pivotal roles in community leadership, land management, and as an intermediary between the formal authorities and the broader population.

2.3.1 Role and Significance of Chieftaincy

Cultural Preservation

Chiefs often serve as custodians of cultural heritage and traditions, preserving the customs, languages, and practices of their people. They perform ceremonial roles and oversee traditional rituals and festivals (Busia, 1968). Chiefs are key custodians of cultural heritage, preserving customs, languages, and practices of their community. They play a crucial role in passing down this rich heritage to future generations. Chiefs also perform ceremonial roles, overseeing traditional rituals and festivals within their communities. These duties involve leading significant cultural events, ceremonies, and rituals that are integral to the community's social, spiritual, and historical fabric. The description provided by Busia (1968) emphasizes the significant cultural, ceremonial, and custodial responsibilities that chiefs hold within their communities. Their roles extend beyond governance to encompass the preservation and promotion of cultural heritage and the facilitation of important rituals and ceremonies.

Social Cohesion

Chieftaincy systems help maintain social order and cohesion within communities. Chiefs mediate conflicts, provide guidance, and ensure that societal norms and values are upheld (Osei-Hwedie & Rankopo, 2012). Chieftaincy leadership and mediation help promote harmony, resolve disputes, and reinforce the cultural fabric of the community. Chieftaincy systems and its roles in conflict resolution and social cohesion within communities are deeply rooted in the traditions and have been instrumental in maintaining social order and harmony. These systems are based on communal living, where social ties, values, norms, and beliefs play a crucial role in dispute resolution and the preservation of societal norms.

Political Authority

Chiefs can wield significant political power, influencing local governance and decision-making processes. In some countries, they have formal roles within the governmental framework, acting as intermediaries between the state and local communities (Ray & Reddy, 2003). Chiefs play a pivotal role in local governance and decision-making processes, acting as intermediaries between the state and local communities. Their influence extends beyond ceremonial duties to encompass significant political power, particularly in decentralised local governance frameworks. This role is deeply embedded in the fabric of many African societies, where chiefs are seen as both the politico-military and religious heads, wielding considerable authority and respect within their communities. In West Africa, however, as a result of the British policy of indirect rule (using traditional institutions to sustain domination), the institution of chieftaincy has survived. The institution of chieftaincy in Ghana, for example, has undergone a lot of political influence, especially under the first President Kwame Nkrumah and the military regime of Jerry John Rawlings (Odotei & Awedoba, 2006).

Economic Influence

Chiefs often control access to land and other resources, playing a crucial role in local economic activities. Their decisions can impact agricultural practices, land use, and resource management (Berry, 1993). Chiefs' control over land and other resources is a significant aspect of their role in local economic activities, especially in the context of agricultural practices, land use, and resource management. This control is deeply entrenched in the traditional governance structures of many African societies, including Ghana, where chiefs have historically played a crucial role in land administration and governance. Many traditional authorities have, for instance, helped in putting up markets and ensuring their functionality for economic activities in their localities. Sometimes, traditional rulers initiate development projects and secure the support of both internal and external development agents for the execution of these projects (Dokurugu, 2011).

2.4 Chieftaincy Conflict

In many communities around the world, a traditional system of government is known as the chieftaincy institution. It is a form of governance that has roots in history, culture, and customs that are frequently connected to indigenous or traditional societies. Chiefs are entrusted with guiding and advocating for their communities, and the chieftaincy institution encompasses their position and power. The chieftaincy institution is one of the oldest traditional institutions in Ghana according to history. Despite previous attempts by colonial rulers and post-independent administrations to circumvent the institution and reduce and strip chiefs of their importance in Ghanaian culture, the institution has remained robust (Boafo-Arthur, 2006).

Chieftaincy conflicts are seen as manifestations of broader political and economic struggles. Chiefs often control valuable resources, and conflicts over succession or jurisdiction can be linked to competition for these resources. Boafo-Arthur (2003) further states that the economic interests tied to chieftaincy positions can intensify disputes, as stakeholders vie for control over land and other assets.

Chieftaincy conflict is a significant issue in many societies, particularly in regions where traditional leadership structures coexist with modern state governance. These conflicts can arise from various factors, including succession disputes, political interference, economic interests, and cultural changes. According to Ray & Reddy (2003), chieftaincy conflict refers to disputes and tensions within traditional leadership systems, typically involving struggles over succession, authority, and control of resources. These conflicts can arise due to challenges in leadership transitions, disputes over power dynamics, or competition for control over valuable resources within the community. Understanding and addressing chieftaincy conflicts are essential for maintaining stability and harmony within traditional governance structures.

There have been several conflicts that have plagued the chieftaincy system in Ghana of which the majority of these conflicts are associated with land disputes and succession to the throne. Media reports indicate that Ghana has experienced approximately 352 chieftaincy conflicts nationwide (Ghana Business News, 2017). Bukari (2016) explained that chieftaincy succession conflicts revolve around the quest for traditional political power between two individuals who both claim legitimate royal rights to be enskinned/enstooled as a chief. According to Bukari (2016), almost no region in Ghana is free of chieftaincy disputes and some of these conflicts occasionally flare up into violence with deaths and destruction of property. The Dagbon, Bimbilla, Bawku,

Winneba, and Ga conflicts are all due to chieftaincy – disputing claims to traditional political power.

Chieftaincy conflict is a dispute that arises from the struggle for power and legitimacy among different factions within the traditional leadership system (Ampofo, 2017). Ampofo (2017) argues that the conflicts are often fuelled by political interference, economic interests, and ethnic rivalries. These conflicts can be rooted in historical rivalries, contested succession lines, or disagreements over the boundaries of chieftaincy authority and often involve various stakeholders, including traditional leaders, political figures, and community members, leading to social and political instability. Historical factors play a significant role in these chieftaincy conflicts. Rathbone (2000) notes that colonial interventions in Ghana significantly altered traditional chieftaincy structures, leading to enduring disputes over legitimacy and authority. These changes imposed by colonial rule and administrative structures disrupted existing systems and created new sources of conflict.

Chieftaincy conflicts refer to disputes that arise from the traditional institution of chieftaincy in African societies, which often involve competing claims to leadership and authority over land, resources, and people (Biney, 2015). Chieftaincy conflicts in African societies, particularly in Ghana, are deeply rooted disputes that arise within the traditional institution of chieftaincy. These conflicts often stem from competing claims to leadership, authority, land, resources, and people. The institution of chieftaincy holds significant cultural, social, and economic importance, providing traditional leadership, adjudication, social cohesion, and economic promotion among various ethnic groups. However, disputes within this system can lead to severe consequences, including violence, economic instability, and social disruption. For instance, in Ghana,

chieftaincy conflicts have been a significant source of ethnic tensions and violence. Tonah (2012) highlights that "chieftaincy disputes are often a reflection of broader social, economic, and political struggles within the community". These conflicts can undermine local governance, disrupt social harmony, and hinder development efforts. Chieftaincy conflicts are characterized by disputes over succession, jurisdiction, legitimacy, and control of resources, which often result in violence, displacement, and social instability (Anarfi & Kwankye, 2015).

According to Anarfi and Kwankye, chieftaincy conflicts result in violence which results in destruction, hence hinders social growth of the members of the community. Chieftaincy conflicts often reflect deeper social divisions and can serve as proxies for broader ethnic and communal disputes. Lund (2003) argues that these conflicts often reflect deeper social divisions and can serve as proxies for broader ethnic and communal disputes. This underscores the complex nature of chieftaincy conflicts, where underlying social tensions are manifested through disputes over traditional leadership. Traditional leaders play an important role in maintaining ethnic identity and social growth, and conflicts within the chieftaincy can worsen ethnic tension.

The institution of chieftaincy is the bedrock of Ghanaian society; and for that matter the politicians cannot afford to undermine its credibility without aggressive political and social repercussions. Indeed 80% of Ghanaians claim allegiance to one chief or another (Johannes, 2011; Owusu-Mensah, 2014). Therefore, Ghanaians consider chieftaincy as the repository of the tradition and history of the country. In addition, the institution of chieftaincy is considered as the bond between the dead, the living and the yet unborn. Furthermore, the institution occupies the void created, by the modern partisan political structures, in terms of enforcement of laws at the local level and

dispute resolution (Owusu-Mensah, 2014). The institution of Chieftaincy has therefore been the bedrock of Ghanaian society over the years. Owusu-Mensah further states that the recognition of chieftaincy institution emanates from the role played during the three stages of political history of Ghana (pre-colonial, colonial and post-colonial). In fact, the histories of Ghanaian chieftaincies show how various societies have continuously maintained such institutions for thousands of years. Hence, the relevance of the institution of chieftaincy lies in the deeper meaning it presents to the ordinary Ghanaian, whose culture has traditional leaders at its apex.

2.5 Conflict Resolution

Conflict resolution refers to a broad range of procedures and techniques used to resolve, mitigate, or eliminate the causes and effects of disputes between people, groups, or countries. Finding mutually acceptable solutions, encouraging understanding, and repairing or improving relationships between the persons involved are the basic goals of conflict resolution.

Conflict resolution is where the conflicting parties enter into an agreement that solves their central incompatibilities, accept each other's continued existence as parties and cease all violent action against each other. (Wallenstein, 2002). Finding a peaceful and amicable conclusion to a disagreement or conflict between contending parties is the primary aim of conflict resolution. Depending on the parties involved and the nature of the issue, there are many different ways to resolve disputes. Diplomacy, negotiation, arbitration, discussion, mediation, or a mix of these strategies may be used. The ultimate goal is to encourage communication, collaboration, and long-term peace between the parties involved in a conflict.

Conflict resolution is a multi-dimensional process involving a broad spectrum of actors, activities, processes, and resources (Adzahlie-Mensah & Benson, 2018). It goes beyond simply resolving surface-level issues and digs into the conflict's fundamental origins and dynamics. It's critical to understand that conflict resolution isn't a one-size-fits-all method. Each conflict is distinct, and successful settlement frequently necessitates adapting the procedure to the particular environment and parties involved. Lederach (1995) explains that conflict resolution is aimed at examining the exact root cause(s) of the conflict and identifying creative solutions that the parties in conflict may have missed to recognize in their interaction. By addressing the core issues and exploring new perspectives, conflict resolution processes aim to facilitate meaningful dialogue, promote understanding, and foster the discovery of mutually beneficial outcomes for all parties involved. Burton (1990) indicates that, although conflict resolution aims to move the violent conflict toward a solution that may be acceptable to all conflicting parties, it does not necessarily seek to avoid future problems in social life or to remove the resentment that existed.

Wani (2011) opines that conflict resolution refers to a range of processes aimed at easing or eliminating sources of conflict. He further argues that conflict resolution is an umbrella term for a whole variety of methods and approaches for dealing with conflict: from negotiation to diplomacy, from mediation to arbitration, from facilitation to adjudication, from conciliation to conflict prevention, from conflict management to conflict transformation, from restorative justice to peacekeeping. Deutsch (2006) defines conflict resolution as "the creative and constructive handling of conflict, where the aim is not only to resolve the immediate dispute but also to transform relationships and prevent future conflicts." Deutsch's approach highlights the importance of long-term peacebuilding through cooperative processes. Mayer (2000) defines conflict

resolution as a process of solving a conflict by offering both sides of the conflict their needs, and adequately addressing their interest so they feel satisfied with the answer and the solution to the conflict. Mayer reiterates that solving a conflict does not just mean meeting a middle ground or an agreement. It involves working on the basic needs and interests that drive the conflict. Resolution should be broad enough in a way that each party feels that at least their fundamental concerns have been noted and adjusted. This approach suggests the in-depth need of understanding and satisfying the implied, often unexpressed, needs of the parties involved in the conflict.

Fisher and Ury (1981) view conflict resolution as a process of "principled negotiation" in which parties negotiate to satisfy mutual interests rather than arguing on competitive positions, thus making the outcome a win-win situation. Theirs, as discussed in "Getting to Yes," shifts the focus away from entrenched positions-that is, specific demands or outcomes-and toward the underlying interests of each party; that is, why those outcomes really matter. It encourages collaborative problem-solving for the satisfaction of both parties. That is separating the people from the problem, focusing on interests rather than positions, inventing options for mutual gain and working towards objective criteria for the agreement. Ramsbotham et al. (2011) describe conflict resolution as a set of processes that resolve conflicts by use of non-violent techniques and puts an emphasis on changing the nature of conflicts. These scholars extend the purview of conflict resolution to conflict transformation-a concept that concerns itself not only with the resolution of specific incompatibilities but rather with their alteration along with the structures and relationships that breed strife. Their approach stresses "long-term peacebuilding" through the resolution of root causes, repairing of relationships, and creation of structures where future conflict would be averted. This definition goes

beyond the narrow scope of short-term solution and short-duration, to take cognizance of the overall social environment in which the conflicts occur.

Conflict resolution is a holistic process that involves managing, resolving, and transforming conflicts by addressing underlying structural and relational issues (Jeong, 2000). Jeong sees conflict resolution in a more elaborate way, not just as managing, settling, and transforming conflicts but through the handling of underlying structural and relational issues. Jeong's (2000) approach is comprehensive in challenging both the immediate and root causes of conflict. He posits that successful conflict resolution has to go down to the root causes of such issues as economic disparities, power imbalance, and cultural differences and work them out in a way that relationships are transformed. This holistic view suggests that the resolution of conflicts lies not just in halting violence of some sort or struggling toward a settlement, but in creating lasting changes that do not lead to a re-emergence of conflict. Zartman (1989) on the other hand discusses conflict resolution in terms of the concept of the "mutually hurting stalemate," where conflicting parties realize they cannot achieve their goals through continued conflict, prompting them to seek negotiation. Zartman's theory points out that conflicts reach a level of interest where neither of the fighting parties can make any progress, or when the cost of fighting the conflict exceeds its potential benefits. In this stage, parties would have developed more willingness to negotiate and try to find the way out. The notion of "ripeness" of conflict expresses the point at which parties' preparedness for resolution comes to a point. Zartman insists that it is all a matter of timing and making opportunities for negotiations when the conditions are ripe.

Curle (1971) describes conflict resolution as a transformative process that not only seeks to end disputes but also to empower individuals and communities, enabling them to resolve future conflicts peacefully. Curle does not define conflict resolution as merely settling disputes between people. He feels that for conflict resolution to be effective, it must also teach and empower the ones involved. That is to say, it enables people and communities to acquire competence and assurance to deal with future conflicts. The very common means towards empowerment reflected in Curle's works is education, since he believed that education would empower a person to know their needs and those of others involved in the conflict, thereby following a more constructive process. He can be termed an exponent of the approach rooted in social transformation, whereby the resolution of conflict forms a part of broader societal change toward greater equality and justice.

Galtung (1969) defines conflict resolution as a process that goes beyond merely settling disputes to address structural violence and create positive peace. Galtung contrasts negative peace, being the absence of direct violence, with positive peace, which is the presence of social justice and equality. His approach to conflict transformation is directed towards the transformation of the very structures that reproduce violence and inequality; hence, it tackles the roots of conflict itself. By concentrating on structural violence, poverty, discrimination, repression, Galtung, as it defines conflict resolution, has efforts that reduce this injustice and constructs a society from which lasting peace can be engendered. It provided the basis for peace studies as a subject and brought up the idea of the positive peace concept, which holds peace not only as the absence of war but as the presence of justice. Azar (1990) in his theory of Protracted Social Conflicts (PSC), defines conflict resolution as the process of addressing the fundamental human needs (such as security, identity, and participation) that are often at

the root of long-lasting conflicts. Azar argues that many conflicts, especially in developing countries, stem from the denial of basic human needs. First are the needs of recognition of identity, security, social and political participation, and access to resources. For Azar, such needs have to be taken care of in resolving conflict, which cannot be solely accomplished by only taking care of immediate disputes or issues at the surface. Unless these basic human needs are met, any agreement is bound to be of a temporary nature only, and the conflict will continue or reappear.

Conflict resolution is a complex process in which differences and disputes are handled constructively, tensions are reduced, and the incompatibility is transformed into a peaceful relationship (Kriesberg, 2007). He specifies that resolution of a conflict bears a continuing task, not a one-time thing, comprised of different stages that include prevention, escalation, de-escalation, and reconciliation. According to Kriesberg, constructive resolution of a conflict seeks for an acceptable solution among parties to the dispute and those affecting causes. His framework also puts forward the importance of short-term management of the conflict and long-term change of relationships. Dudouet (2006) reflects one aspect of conflict resolution as driven by nonviolent struggle and dialogue. The supposition of her definition of conflict resolution is that violence does not work or serve any purpose in the settlement process. She then suggests nonviolent struggle-that is, protest and advocacy-as the actions to pursue in the challenge of injustice and in the making of claims while drawing attention to the claims without escalating violence. For Dudouet, inclusive dialogue simply means creating spaces wherein the stakeholders, more so the marginalized, get to participate in making decisions. This approach guarantees comprehensive and sustainable resolutions by attending to the concerns of all parties.

Avruch (1998) in his work on cross-cultural conflict resolution, defines the process as one that must be culturally sensitive. He thus puts forward that practices of conflict resolution should take into account the cultural contexts of each party and adapt their methods to these different cultural norms and values. His work demonstrates a need for establishing that conflict resolution is really not a one-size-fits-all process. Cultures vary in perceiving and handling conflicts. For example, some would put collective well-being over individual rights, while others may value more highly the formalities of negotiation. Avruch (1998) insists that these differences in culture need to be understood and the methods of resolution adjusted respectively. Thus, the methodology is sure to be respectful and effective within the cultural setting of the parties in dispute.

According to Mitchell (1981), defines conflict resolution as a situation where the conflicting parties find a solution to their differences that is mutually acceptable and durable. This definition means arriving at a solution to end the conflict such that the solution can be sustained over time. The definition offered by Mitchell revolves around finding a mutually acceptable and long-lasting solution. He says that conflict resolution is more than just a 'ceasefire' agreement, but something which can sustain itself over a period. For that to happen, it requires the will of each party to genuinely agree to the terms set out before it and be willing to uphold said agreement, sometimes even dealing with deeper issues that caused the conflict in the first place. Conflict resolution is a process that transform how the parties interact, by Francis (2002); this takes into consideration the cause of the conflict and enhances positive relationships. Francis has focused on the transformation of relationships in regard to conflict resolution. From her definition, it is noted that the process has to result in positive alterations to how the parties relate with each other. Francis argues that the origin of the conflict, such as

misunderstandings, grievances, or imbalances of power, can only be dealt with through dialogue and collaboration to build trust and sustainable peace.

Tidwell (1998) defines the process of resolving disputes to address parties' needs, interests, and concerns at odds with each other as being called conflict resolution. He furthers it by stating that creative and flexible problem-solving, at times, may be required to find solutions that are going to suit all parties in the conflict. Tidwell calls for a review of the basic needs, interests, as well as concerns of each party in the dispute. This thus means moving away from the strict focus on positions and instead seek options along with the parties and look for a creative solution that will equally satisfy everybody's needs. Tidwell focuses on the practical achievement of results which would be useful for all parties. According to Scimecca (1991), conflict resolution is a process of pacific settlement of disputes by using some non-violent means such as negotiation, mediation, etc. While defining conflict resolution, Scimecca lays much emphasis on non-violent means for resolving the conflict, especially by negotiation and mediation. He states that third-party intervention can help the conflicting parties in reaching an agreement. The facilitation on the part of a third party, often a mediator or arbitrator, comes about to assist in dialogue, clarify the issues, and guide the parties toward a mutually accepted solution. Scimecca's definition shows that conflicts can be controlled and settled without using force, provided there is constructive engagement and communication.

2.6 Trust Building

Trust-building is a process through which individuals, groups, organizations, or nations work to establish and strengthen mutual trust and confidence in their relationships. Trust is a complex psychological state that involves a willingness to be vulnerable based

on positive beliefs or expectations about another person's intentions, behaviour, or reliability (Rousseau et al., 1998). When you trust someone, you feel they will act in accordance with your expectations and that they will not take advantage of your vulnerabilities. Trust typically grows over time when people observe consistent and trustworthy behaviour in others. Individuals feel more comfortable and secure, allowing for more open dialogue and cooperation when trust is established.

Lewicki, McAllister and Bies (1998) describe trust as an individual's belief in, and willingness to act on the basis of the words, actions, and decisions of another. The readiness to rely on someone's words, actions, and judgments is also a sign of trust, which goes beyond simply being willing to tolerate vulnerability. When you trust someone, you can be sure that they will keep their word, communicate honestly, and make decisions that are consistent with your expectations.

Trust building refers to the process of establishing and nurturing trust between individuals or entities. Building trust involves demonstrating reliability, honesty, integrity, and consistency in your actions and words. Building trust is a key component of conflict resolution because it paves the way for transparent communication, mutual understanding, and cooperation between the parties. Conflict resolution can be difficult without trust, and the possibility of it escalating is still very high.

Trust building is a bilateral process that requires mutual commitment and effort, especially when attempting to de-escalate conflict (Lewicki & Tomlinson, 2003). Nonetheless, Lewicki and Tomlinson further argue that there are several ways people can take independent action to start or promote the trust-building process and this can be done by either taking precautions to lessen the likelihood that the other party will act

dishonestly or by monitoring one's own behaviour to make sure it is viewed as trustworthy evidence.

According to the Cambridge Dictionary, trust building is the activity of developing trust between people so that they can work more effectively. Trust-building is the process of establishing credibility and reliability in interpersonal relationships (Solomon & Flores, 2001). Developing strong and meaningful interpersonal relationships requires a foundation of trust which involves the process of fostering interpersonal trust and credibility. The connection is made to feel safe, open, and confident when there is trust. Building trust takes intentional participation from both parties in interpersonal relationships which entails being transparent, exercising empathy, and respecting limits. Through pleasant experiences and regular behaviours, trust is progressively built over time rather than all at once. Establishing trust lays the groundwork for stronger connections, successful teamwork, and reciprocal support in interpersonal relationships. It promotes loyalty and understanding between parties, improves communication, and makes problem-solving easier.

Trust-building is the process of developing trust through consistent behaviour, integrity and the belief that others will act in a trustworthy manner (Mayer et al., 1995). Being dependable and predictable over an extended period of time through consistent behaviour inspires confidence in others. Integrity is essential to developing trust since it encompasses honesty, openness, and moral behaviour. It entails acting sincerely in relationships and upholding moral standards. Building trust is predicated on the conviction that people would behave in a trustworthy manner, which is predicated on judgments of skill, goodness, and honesty. People are more inclined to trust someone

when they think they have their best interests at heart and will behave morally and competently.

Trust-building is a dynamic process involving the gradual development of confidence in another person's intentions, honesty, and reliability through consistent interactions (Solomon, 1999). Trust-building entails constant encounters and experiences that help individuals and groups come to trust one another. This description according to Solomon (1999) is consistent with a broader view of trust-building in a variety of circumstances, such as partnerships in business and efforts to resolve disputes. In order to build trust, which is a crucial element of good and fruitful relationships, it frequently takes time and many instances of positive interaction.

Trust building involves the development of a sense of predictability, reliability, and dependability in a relationship, through consistent behaviour and communication." (Dirks & Ferrin, 2002). Building trust among the conflict parties in the Effutu chieftaincy dispute in this situation would involve developing a sense of predictability, reliability, and dependability in the actions and communication of the parties involved. This could be achieved through consistent behaviour and communication that demonstrates a commitment to resolving the dispute in a fair and respectful manner.

In order to promote communication and negotiation between parties in conflict, trust-building initiatives frequently employ mediators or other outside interventions. Fisher et al., (1991) argue that a skilled mediator may promote collaborative problem-solving, close perception gaps, and assist in rebuilding damaged trust, resulting in more satisfying and long-lasting settlements. In a situation where trust is broken as a result of a disagreement, a trained mediator is essential to helping the parties involved in the conflict re-establish that trust. By fostering an environment of trust and safety, the

mediator makes sure that all conflicting parties are heard, respected, and understood. The mediator uses a variety of strategies to build rapport and restore broken trust, including active listening, empathy, and reframing. The mediator aids in rebuilding trust and developing a spirit of goodwill and collaboration by facilitating constructive communication and encouraging parties to recognise and address prior complaints.

2.6.1 Challenges of Trust-building

Trust-building among the parties to the Effutu chieftaincy issue, just like any other conflict, is both a demanding and challenging exercise. It is a cumbersome, demanding exercise, which if not undertaken with due diligence, it may be time-consuming and painstaking process characterized by hard work, investment, and good communication. The following challenges are particularly pertinent to the conflict over the Effutu chieftaincy.

2.6.1.1 Historical Grievances

Many conflicts are fuelled by historical grievances and unresolved traumas. Addressing past injustices and finding a way to reconcile historical narratives is essential for building trust (Bar-Tal, 2013). Conflicts over chieftaincy frequently stem from long-standing grudges, which can make it difficult to establish confidence. The problem of chieftaincy conflicts, which keeps this process of establishing confidence nearly impossible, is that chieftaincy conflicts always remain a contestation over the past. These claims may arise from grudges that are not recent and may be due either to grievances arising over reality or imagination, previous confrontation, or disputes over customary practices. It takes commitment on the part of each to forgive the past and work toward reconciling and moving beyond such historical offences.

2.6.1.2 Power Dynamics

Lederach (2005) states that when there is a significant power imbalance between conflict parties, the weaker side may fear exploitation and manipulation, making it difficult to trust the stronger side's intentions. Power struggles between various factions within the community frequently play a role in chieftaincy disputes. Due to each party's potential reluctance to cede control or accept compromises, these power dynamics can make it difficult to establish trust. For trust to be established, it is essential to address power disparities and make sure that all parties feel heard and represented. Power disparity has to be addressed for trust to be in place, where all involved parties are heard and represented. Power imbalances are further complicated through the fact that the powerful are often unwilling to give up any power – they perceive the development of trust as being inimical to their authority. Therefore challenging this power is not simply about re-allocating power but in generating an understanding of fairness and mutual respect that creates the bedrock upon which trust can flourish.

2.6.1.3 Lack of effective communication

Misconceptions or a lack of free-flowing information may stop trust-building initiatives. The good communication channels need to be built so that the parties at conflict can communicate their concerns, needs, and objectives. Impartial third parties can be used to mediate or facilitate a discussion to set a positive environment. The psychological barriers to communication are equally important. Moreover, during conflict, anger, fear, and suspicion usually run high, to the extent that there is very little possibility of being able to speak freely and openly. People and groups can dig in, deaf to other views, and insensitive to the fears and threats of the other side. This 'psychological distance' tends to create a gulf that is hard to bridge in terms of communication (Goleman, 2006).

Moreover, selective perception and confirmation bias, that is, the perception and remembering of information that confirms one's past beliefs are likely to distort it even more. According to Bar-Tal (2013), in a protracted conflict where each of the parties perceives the other as hostile and untrustworthy, such cognitive biases are very potent. The result is that even neutral or conciliatory gestures can be misinterpreted as insincere or manipulative. This also leaves room for rumors and misinformation, thus further confusing ways and means for trust-building. Information vacuums in conflict-affected areas let rumors circulate, increase tension, and deepen conflict. In general, trust-building efforts undergo substantial damage from false information because it usually ends in harassment and violence; false information is usually hospitable to speculation and is known to nurture hostility and aggressiveness (Wardle & Derakhshan, 2017). This is of particular concern in the modern, digital age, where tools such as social media allow an individual to spread misinformation and rumors at far higher speeds than other tools allow.

2.6.1.4 Interference from external actors

Leaders involved in conflicts may face challenges in making concessions or building trust due to domestic political constraints and public opinion that may perceive compromise as a weakness (Kriesberg, 2007). In chieftaincy disputes, external forces like politicians or interest groups might take advantage of the disagreement for their own gains. Through narrative manipulation or exacerbated divisions, these outside forces might make efforts to develop trust even more difficult. The need to establish a place where disputing parties can interact without excessive outside intrusion is paramount. These external actors often have their own agendas, which may not align with the needs or interests of the parties involved in the conflict. External interference

can exacerbate tensions, as parties may feel that their autonomy is being undermined or that they are being used as pawns in larger geopolitical games (Zartman, 2000).

In chieftaincy conflicts for example, external political forces may try to influence the decision of disputes in order to get political mileage or control over certain resources. This can further distrust among the parties, who may begin to look at one another with a suspicious eye, having doubts about being manipulated by external interests. Moreover, the depth that an outsider would need to understand the local context may be lacking, hence bringing solutions into the conflict that are not sustainable or that have improved the conflict inadvertently (Kaldor, 2007). External forces may introduce new dynamics into the conflict, such as financing or militarily supporting one of the parties to the actors, therefore shifting the power balance and further complicating the building of trust. Quite the reverse, careful management of the influence coming from 'outside' is necessary for successful trust-building processes, so that any form of external support is aligned with local population needs and does not come at the price of sharpening existing tensions (Autesserre, 2010).

2.6.2 Ways of Trust-Building

Trust-building is central to conflict resolution, particularly in protracted intergroup conflicts such as the Effutu chieftaincy dispute. Within the Intergroup Trust (IGT) Model, trust is understood as a multidimensional construct shaped by how groups perceive one another across key dimensions such as integrity, competence, compassion, compatibility, and security. Trust-building, therefore, is not a single event but a gradual process involving sustained interactions, behavioural consistency, and positive intergroup experiences.

2.6.2.1 Honesty and Transparency (Integrity Dimension)

Within the IGT Model, integrity refers to perceptions of honesty, fairness, and moral conduct of the other group. Honesty and transparency are therefore fundamental to trust-building. Reina and Reina (2006) argue that honesty creates a safe environment for open communication, allowing parties to express concerns without fear of manipulation or reprisal. In intergroup conflicts, transparency in intentions, decisions, and actions reduces suspicion and counters negative stereotypes that often fuel mistrust.

Bennis et al. (2008) further note that transparency eliminates doubt and ambiguity by enabling parties to understand the rationale behind decisions. In the context of the Effutu chieftaincy conflict, transparency from traditional leaders and mediators can help reduce perceptions of bias and unfairness, thereby strengthening intergroup perceptions of integrity. Admitting mistakes and taking responsibility, as highlighted by Groysberg and Slind (2012), also enhances credibility and signals moral accountability, an essential element for rebuilding trust between rival factions.

2.6.2.2 Effective Communication (Security and Compassion Dimensions)

Effective communication aligns with the security and compassion dimensions of the IGT Model. Security refers to the extent to which groups feel safe from harm or exploitation, while benevolence reflects perceptions that the other group has good intentions. Active listening, as emphasized by Covey (1989), communicates respect and empathy, signalling to the other group that their perspectives and emotions are valued.

Clear and consistent communication also reduces uncertainty, which is a major source of intergroup anxiety. Clampitt (2005) notes that clarity in communication minimizes ambiguity and misinterpretation. Regular communication, as observed by Rogers (2012), reinforces compatibility and reassures groups that they are informed and

included in ongoing processes. In intergroup conflicts, these practices contribute to psychological safety and foster a perception of goodwill, both of which are essential for trust-building.

2.6.2.3 Building Personal Connections (Compassion Dimensions)

The IGT Model recognises that trust is strengthened when groups perceive one another as relatable and humane rather than distant or hostile. Building personal connections enhances the compassion dimension of trust by allowing individuals to see the intentions and motivations of the other group beyond rigid group identities. Kouzes and Posner (2003) argue that leaders who engage others at both personal and relational levels foster higher levels of trust and cooperation.

Approachability, as highlighted by Lencioni (2002), encourages openness and reduces fear of judgement. When individuals from opposing factions interact informally and respectfully, it weakens rigid “us versus them” boundaries and promotes mutual understanding. Recognition and celebration of achievements, as noted by Heathfield (2018), further reinforce positive intergroup perceptions by demonstrating appreciation and respect. Such relational engagements are critical for transforming adversarial relationships into cooperative ones within chieftaincy disputes.

2.6.2.4 Showing Gratitude and Recognition (Compassion Dimension)

Gratitude and recognition contribute directly to the compassion dimension of the IGT Model. Emmons and McCullough (2003) argue that expressions of gratitude strengthen relationships by fostering mutual appreciation and positive emotions. In intergroup settings, acknowledging efforts even when outcomes are imperfect, signals respect and goodwill.

Fredrickson (2004) emphasizes that recognising effort rather than focusing solely on results encourages trust and emotional resilience. In conflict contexts, this helps shift attention from blame to shared responsibility, thereby reducing hostility. A culture of appreciation reinforces positive intergroup interactions and encourages continued engagement, which is vital for sustained trust-building.

2.6.2.5 Reliability and Consistency (Compatibility and Competence Dimensions)

Reliability and consistency align with the compatibility and competence dimensions of the IGT Model. Trust is strengthened when groups perceive others as dependable and capable of honouring commitments. Whitener et al. (1998) assert that fulfilling promises reinforces perceptions of trustworthiness because actions align with expectations. Punctuality and consistency in behaviour further reinforce compatibility, reducing uncertainty in intergroup relations. According to Dirks and Ferrin (2002), consistent actions and decision-making foster stability and confidence, which are essential for long-term trust. In the Effutu chieftaincy conflict, consistent adherence to agreed processes by traditional authorities and mediators can enhance perceptions of fairness and competence, thereby strengthening intergroup trust.

2.6.3 Importance of Trust-building

Trust-building is important in a wide range of contexts, from personal relationships to business partnerships to international diplomacy (Stephan & Stephan, 2000; Brewer & Miller, 1996; Mayer et al., 1995). Trust is the foundation of any healthy relationship, and without it, conflicts can arise, misunderstandings can occur, and cooperation can be difficult to achieve.

2.6.3.1 Overcome Negative Stereotypes and Biases

Building trust can assist in challenging and dispelling negative stereotypes and biases amongst parties in disputes when they exist. When trust is absent, people often rely on stereotypes and biases to make judgments about others, which can lead to misunderstandings, hostility, and perpetuation of conflict but as trust grows, parties may start to doubt their presumptions and show more interest in learning about the viewpoints and experiences of the other side.

It can enhance intergroup anxiety and diminish willingness to participate in intergroup contact when people have unfavourable stereotypes or biases about members of other groups (Stephan & Stephan, 2000). This creates a cycle where mistrust and division are reinforced. However, developing trust can dismantle barriers and promote a feeling of common humanity, lowering preconceptions that impede peaceful conflict resolution. Therefore, it might be possible to lessen these unfavourable stereotypes and biases and encourage more favourable sentiments toward the opposing group by fostering trust between opposing parties. Attesting to this view, Pettigrew and Tropp (2006), through their study, found that intergroup contact can effectively lower prejudice in the presence of trust-building initiatives. Their meta-analytic study proved trust in intergroup settings diminishes bias and creates a kind attitude towards outgroups. This highlights the power of trust not only in improving relationships but also in addressing the underlying cognitive and emotional barriers that contribute to conflict.

2.6.3.2 Encouraging Cooperation and Collaboration

Building trust can also encourage collaboration between parties who are at odds with one another. According to Brewer & Miller (1996), groups are more likely to work together and form favourable opinions of one another when they have similar objectives

and shared interests. When there is trust between the parties, they are more likely to work together to solve problems, look for common ground, and pursue win-win solutions. Finding shared objectives and interests can help disputing parties become more trusting of one another, which fosters cooperation and encourages joint efforts to resolve disputes amicably.

Trust plays a monumental role in increasing cooperation and teamwork because it forms a basis for mutual respect and collective responsibility. A sense of trust in one another within a team dramatically changes the way of working together, given that the environment would support cooperation and accomplishment of yield at podium priority. Therefore, the need for supervision or even micromanaging would be little in a team where trust lies amongst its members. According to Dirks and Ferrin (2002), trust reduces the need for monitoring and allows team members to work more autonomously, leading to higher levels of cooperation and collaboration. When trust is present, people are more likely to rely on one another, share responsibilities, and work towards common goals. This means when team members trust each other, they have the confidence to believe that their fellow colleagues will do what they need to do, which means there will not be a need for too much monitoring. This lack of monitoring not only saves time and other resources but rather gives the power and ownership for doing things to the people. A team has higher chances of succeeding in its endeavours toward performance when people feel trusted with managing the work, become motivated, creative, and proactive.

According to De Jong et al. (2016), trust in teams has a very significant influence on the coordination of activities, reduction in conflicts, and enhancing the general performance of the team. In cases where there is trust, the environment will be safe for

people to express their views and concerns, hence leading to better decision-making and eventually increasing innovativeness.

2.6.3.3 Enhancing Credibility and Reliability

Credibility and dependability have a strong relationship with trust. Consistency, maintaining promises, and following through on pledges are key to developing trust. The credibility and efficiency of dispute resolution procedures are increased when parties feel that each other to be trustworthy. This is because they are more likely to believe that each other has their best interests at heart and will follow through on their commitments. Relationships can benefit from developing a sense of reliability and consistency. Increased trust and a sense of security in the connection might result from perceptions of people and institutions as trustworthy and dependable sources. Enhancing credibility and reliability is crucial in the early phases of relationship development, according to Mayer et al. (1995), as first impressions can have a long-lasting effect on views of trustworthiness. Mayer et al. (1995) add that perceptions of a group's competence, consideration for stakeholders, and integrity in upholding moral principles are the foundations of trust. These elements emphasize the significance of competence, dependability, and ethical behaviour in creating trust, which makes them strongly tied to the concepts of credibility and reliability. In general, establishing a sense of dependability and consistency in relationships can be facilitated by improving credibility and reliability, which is a crucial component of trust-building.

2.6.3.4 Reduces Stress and Increases Well-being

Trust is an important factor toward reducing stress and enhancing well-being in most relationships, be they personal or professional. When individuals trust each other, they feel secure and less vulnerable to potential harm or betrayal. That sense of security

reduces the need for vigilance or constant worry and, in practice, lowers the stress level. On the contrary, if there is a lack of trust, one is bound to suffer from anxiety, fear, uncertainty, and mental and emotional pressure. According to McAllister et al. (2020) trust in relationship not only reduces psychological pressure but also gives a sense of security. If people feel secure then only they will open up, communicate without barriers, and bond with one another more strongly. This is important to promote mental and emotional well-being. It allows them to focus on their tasks and relationships without any added burden of stress or suspicion so that a more positive and productive atmosphere may be put up.

Another experimental study is conducted by Kosfeld et al. (2005) and confirms the fact that trust can initiate the release of oxytocin-an essential hormone relating to social binding, and it has a stress-reducing effect. Likening trust with the property of causing such a physiological feedback for relaxation and well-being is important. Oxytocin is sometimes called the "trust hormone" because it is so crucial in helping to create positive social interaction. It allows the feeling of safety and connectedness, and that in itself means a decrease in stress and anxiety about relationships. This further emphasizes how trust is a key factor in maintaining mental and emotional health. In essence, trust builds a foundation for security and stability as an element necessity in the reduction of stress and the fostering of overall well-being, it is what allows a person to relax, be themselves, and really function with others around to the best of one's ability.

2.6.3.5 Facilitates Conflict Resolution

Trust undoubtedly plays a very major role in letting the conflict get resolved. If people have trust, then they will more likely communicate frankly and approach the conflict with the intention to find mutually beneficial solutions. Trust fosters an atmosphere in which everyone feels safe to freely express their concerns without fear of retribution or further conflict. According to Dirks and Ferrin (2020), trust minimizes defensiveness and increases the willingness to collaborate in times of conflict. As such, such conflicts can be better and more quickly resolved. Besides that, it is easier to maintain relations after a certain conflict if the parties have trust. This allows them to move on without resentment and to communicate in trying to resolve the underlying issues rather than the surface symptoms of the problem. Beyond Dirks and Ferrin's contributions, the ideas of Lewicki et al. (1998) also focus on how trust makes a difference in managing conflicts. They say that trust de-escalates the conflict by increasing understanding and reducing the perceived threat coming from the other party. When there is trust, then the propensity to make assumptions of positive intentions increases, which can more easily resolve the conflict constructively.

2.6.3.6 Increases Commitment and Engagement

Trust cultivates loyalty and commitment. When people trust their fellow men in an organization or their leaders, they may be relied upon to be more committed and involved in their very own work or in the community. Following that point, a person may become even more committed to the goals of his or her organization or group in question. Trust sets up some relationship that people will be motivated to work for the betterment of the organization or group because they feel safe and have nothing to fear from those people they are working with. Costa et al. (2018) shows that trust positively influences employee engagement, leading to higher levels of productivity and job

satisfaction. This is because trust creates a supportive environment where individuals feel valued and respected. Engagement refers to an individual's enthusiasm and emotional commitment to his work or community roles.

Trust is a potent driver of engagement. If people can trust their surrounding environment, they tend to show more initiative, collaborate with higher efficiency, or exert extra effort, thus leading to more productivity, creativity, and job satisfaction. It results in a positive and fostered work environment. It is an environment in which one feels respected, valued, and understood. One would more readily share ideas, take risks, and gain credit without the risk of being undermined or judged. In this way, open communication and collaboration are further supported, and subsequent engagement follows as a result. As trust develops, therefore, it promotes further such behaviours that help to create a culture of transparency and mutual support. This creates a self-reinforcing loop in which greater trust provokes greater engagement, which again reinforces greater trust. Consequently, these dynamics over time will result in stronger, easier-to-navigate organizational and community cultures in the service of hitting common goals. Another supportive study by Whitener et al., (1998) stresses the fact that the development of a committed and engaged workforce is based on trust-building behaviours, like demonstrating competence, integrity, and benevolence. These trustworthy actions by leaders and peers fortify bonds that keep the team strong and, therefore, lead to higher engagement and loyalty. Basically, trust builds a base where one can feel safe and motivated to work, hence leading to increased commitment and engagement.

2.7 Empirical Review

Empirical studies across different conflict settings demonstrate that trust plays a decisive role in determining the success or failure of conflict resolution processes, particularly in protracted communal and chieftaincy conflicts. Bukari and Schareika (2015), in their study of chieftaincy conflicts in Northern Ghana, found that persistent mistrust among rival factions significantly undermined mediation and negotiation efforts. Their findings revealed that although formal conflict resolution mechanisms such as mediation committees and judicial interventions were frequently employed, these mechanisms were largely ineffective where parties perceived mediators as biased or institutions as partisan. This supports the view that without trust in both actors and processes, conflict resolution initiatives struggle to yield lasting outcomes, an issue similarly evident in the Effutu chieftaincy conflict.

Adzahlie-Mensah and Benson (2018), examining traditional conflict resolution mechanisms in Ghana, observed that trust between disputing parties and traditional authorities was central to the legitimacy and acceptance of peace outcomes. Their study showed that where trust had eroded due to historical grievances and power asymmetries, parties were reluctant to comply with settlements. This finding aligns with the Effutu case, where long-standing rivalries and perceived dominance of one faction have weakened intergroup trust and prolonged the dispute.

In a study on intergroup relations and peacebuilding, Kappmeier (2016) empirically demonstrated that intergroup trust is multidimensional and influenced by perceptions of integrity, compassion, and compatibility. The study found that trust-building initiatives were more successful when they addressed relational concerns such as fairness, transparency, and consistent behavior rather than relying solely on formal

agreements. This insight is particularly relevant to the Effutu chieftaincy conflict, where repeated agreements have failed to produce peace due to unresolved trust deficits between factions.

Lederach (1997), drawing from empirical peacebuilding experiences in divided societies, emphasized that sustainable peace is rooted in the rebuilding of relationships, not merely the cessation of violence or resolution of legal claims. His findings indicate that trust-building at the community level through dialogue, repeated interaction, and inclusive participation creates the social foundation necessary for reconciliation. This perspective resonates strongly with the Effutu situation, where weak interpersonal and intergroup relationships continue to undermine peace efforts.

Deutsch (2006), through experimental and field-based studies on cooperation and competition, established that mistrust intensifies competitive behaviour and reduces willingness to engage in collaborative problem-solving. His findings suggest that in environments characterized by low trust, parties are more likely to interpret actions negatively, reinforcing cycles of suspicion and antagonism. This dynamic mirrors the Effutu chieftaincy conflict, where mistrust has fostered resistance to dialogue and reinforced factional divisions.

Despite the growing body of empirical work on chieftaincy conflicts and trust, few studies have explicitly examined trust-building as a central analytical lens within the Effutu chieftaincy conflict. Existing studies tend to focus on institutional mechanisms, legal processes, or traditional mediation, with limited attention to how trust dynamics among factions, traditional leaders, and community members shape conflict resolution outcomes. This gap underscores the need for a context-specific empirical investigation into trust-building processes within the Effutu community.

2.8 Conceptual Framework

The long-standing dispute or unresolved issues from the past has contributed to tensions and conflicts within the Effutu chieftaincy system. The dispute over the rightful successor to the chieftaincy position which is the root cause of the conflict has created divisions and power struggles among different factions within the community. The conceptual framework for this study examines the role of trust-building in resolving the Effutu chieftaincy conflict. The framework integrates the relationship between the research purpose, challenges, strategies and expected outcomes to provide a structural approach to understanding how trust influences conflict resolution.

The research is centred on exploring how trust-building can be a pivotal strategy in resolving the Effutu chieftaincy conflict. This focus underscores the importance of fostering trust as a means of overcoming deep-seated mistrust and promoting peaceful conflict resolution. The study identifies several challenges that hinder trust-building in the Effutu chieftaincy conflict like historical conflicts, power imbalance, ineffective communication and also failed resolution. These challenges highlight the complexity of the Effutu chieftaincy conflict and the need for a nuanced approach to trust-building. To overcome these challenges, the study proposes open communication, third-party mediation, transparency initiatives, education and awareness as some strategies which are designed to rebuild trust incrementally addressing both the root cause and the symptoms. The ultimate goal of these trust-building efforts is to achieve lasting peace and development in the Effutu community. By addressing the challenges and implementing effective trust-building strategies, the study anticipates a reduction in tensions, a decline in violence, and an increased willingness among the parties to negotiate. This outcome not only aims for the resolution of the current dispute but also sets a foundation for future harmony and progress within the community. This

conceptual framework illustrates the interconnectedness of the challenges, strategies, and outcomes related to trust-building in the Effutu chieftaincy dispute. It provides a roadmap for both understanding the conflict's dynamics and implementing effective conflict resolution strategies. The framework highlights that trust-building is not only a strategy but also a necessary foundation for achieving long-term peace and development in the community.

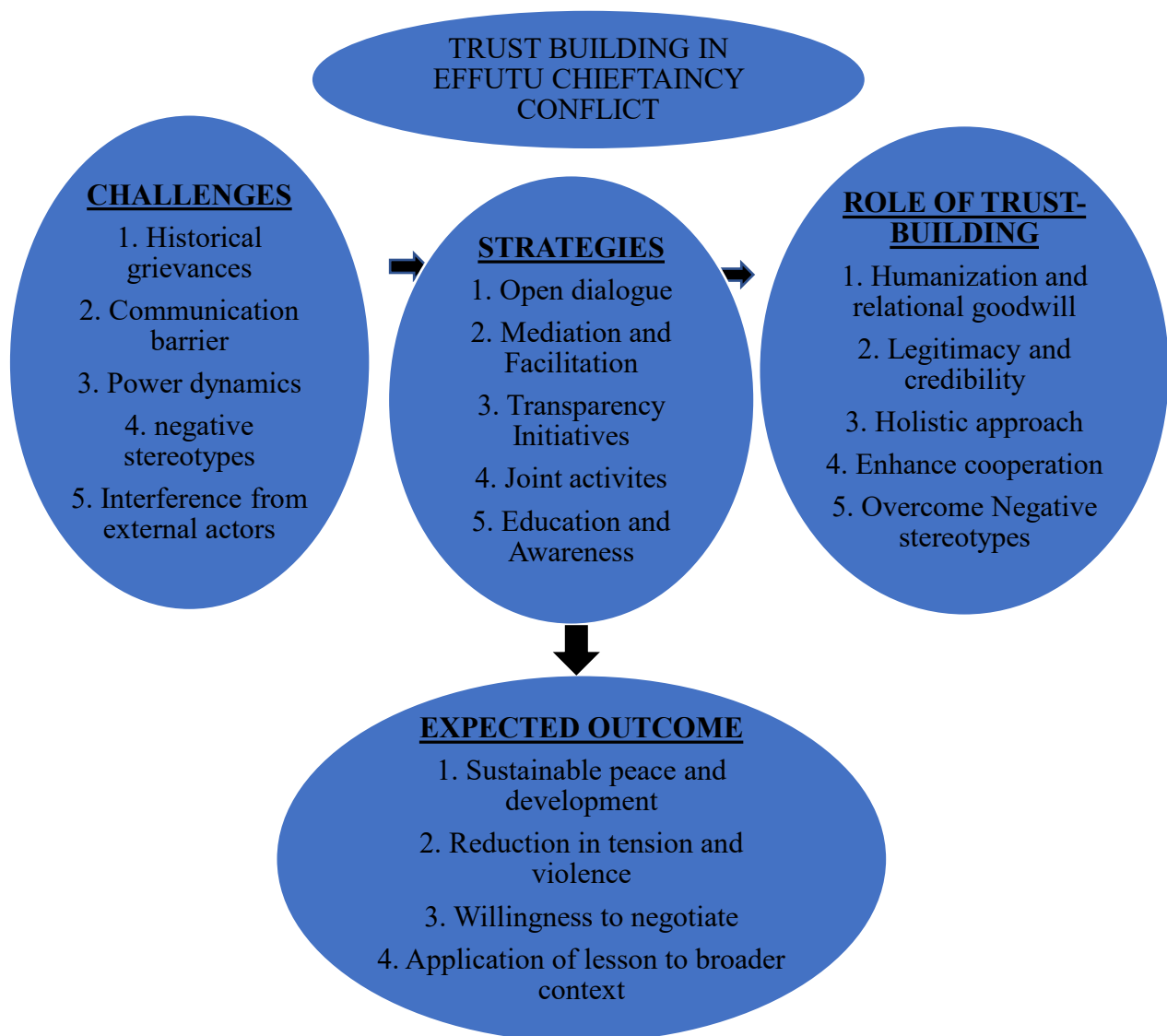


Figure 1: Conceptual Framework

Source: Author's Own Construct, 2024

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter describes the methods that are employed in the study. The study discusses the philosophical paradigms, research approach, research design, population and sample of the study as well as the sampling techniques used. It also describes the research instruments, data collection techniques and the procedures to be used in processing and analysing data collected from the field. It highlights my positionality in the study.

3.1 Research Philosophy

The research underpinned the interpretative paradigm. This philosophy holds that individuals try to seek an understanding of the world in which they live and work (Creswell, 2014). Interpretivism is a social science paradigm asserting that reality is subjective, emphasizing understanding phenomena from the perspective of individuals. This paradigm holds the view that behaviour should be understood from the participants' perspectives and, thus must be subjective and not predicted or controlled (Adzahlie-Mensah et al., 2017; Smith, 1993; Alharahshel & Pius, 2020). Interpretivism, rooted in the belief that reality is socially constructed, aligns with the goal of this research to explore the lived experiences, perceptions, and meanings that the various stakeholders in the Effutu chieftaincy conflict attach to the dispute. Interpretivists assume that access to reality happens through social constructions such as language, consciousness, shared meanings, and instruments (Myers, 2008).

Adopting the interpretivist paradigm allowed for a more personal and empathetic engagement with the conflict. As an interpretivist researcher, I sought to immerse myself in the cultural and social contexts of the Effutu people, recognizing that their perceptions of the conflict are shaped by their unique experiences, histories, and relationships. This paradigm encouraged me to view the conflict not just as an external observer but as someone who understands the emotional and cultural significance of the chieftaincy dispute to the community. By engaging with participants through semi-structured interviews and observation, I was able to delve deeper into their narratives, uncovering the underlying emotions, fears, and hopes that drive their actions and attitudes. This approach resonates with the interpretivist belief that meaning is co-constructed between the researcher and the participants (Creswell & Poth, 2018). My role was not merely to collect data but to engage in a dialogue with the participants, allowing their voices to shape the direction and outcome of the research.

While interpretivism offers a rich and nuanced understanding of the Effutu chieftaincy conflict, it is essential to acknowledge the contributions of other research paradigms. Positivism, for example, takes a more objective approach, seeking to uncover generalizable laws through the application of scientific methods. A positivist researcher might focus on quantifying the number of disputes, analysing patterns, and identifying cause-and-effect relationships. While this approach can provide valuable statistical data, it may overlook the deeper, subjective meanings that individuals attach to the conflict (Bryman, 2016).

On the other hand, critical theory would approach the Effutu chieftaincy conflict from the perspective of power dynamics and social inequalities. A critical theorist might focus on how historical injustices, political manipulation, and external influences have

perpetuated the conflict and marginalised certain groups within the community (Kincheloe & McLaren, 2011). While this paradigm highlights important issues of power and oppression, it may sometimes overlook the individual agency and personal experiences that are central to the interpretive approach. While other research paradigms offer valuable insights, interpretivism's emphasis on co-constructed meaning and personal engagement made it the ideal lens through which to view this deeply rooted and emotionally charged conflict.

3.2 Research Approach

This study will adopt the qualitative research approach. The qualitative research approach will help to understand and interpret social phenomena, human behaviour, and subjective experiences. It is a method of inquiry that seeks to provide in-depth insights into how and why a particular subject rather than quantifying numerical data. Qualitative research deals with exploratory field visits focusing on an in-depth understanding of the social world through a detailed examination of participants' perceptions and how they subjectively make sense of their contextual experiences (Bryman, 2012). The qualitative research approach entails the use of non-numerical data collection techniques such as interviews, focus group discussions, and observation, as well as additional data processing procedures such as data classification and content analysis (Saunders et al., 2012).

3.3 Research Design

The research design adopted for the study will be an exploratory case study. A case study is an in-depth examination of a specific research problem as opposed to a broad statistical survey or thorough comparative investigation, which is sometimes used to narrow down a very broad field of research into one or few easily researchable cases

(Adzahlie-Mensah et al., 2017). An exploratory case study is used to gain a deeper understanding of a new or little-understood phenomenon. This involves an in-depth investigation of a single case (or a small number of cases) to uncover new insights, generate ideas, and potentially develop hypotheses for further research.

The primary purpose of the exploratory research design is to familiarize with basic details, settings and concerns. It also aims at the generation of new ideas and assumptions, the development of tentative theories or hypotheses and determining whether a study is feasible in the future.

Exploratory research is adaptable, which enables researchers to modify their strategy in response to new information. When the study questions are vague, it is frequently employed. Exploratory research often relies on qualitative methods such as interviews, focus groups, observations, and case studies to gather in-depth insights and perspectives. The researcher can gather information on the historical context, the parties involved, their interactions, and any barriers to trust development. The purpose of employing this method is to help investigate how trust-building can be an effective tool in resolving the chieftaincy conflict in the Effutu municipality. The purpose of employing this method is to help investigate how trust-building can be an effective tool in resolving the chieftaincy conflict in the Effutu municipality. I will utilize this method to investigate the difficulties and significance of trust-building in conflict resolution because case studies strive to grasp the intricacies of a case.

3.4 Study Area

The Effutu Municipality, located in the Central Region of Ghana, serves as the administrative and cultural centre of the Effutu Traditional Area. It is bordered to the north by Agona Municipal, to the south by the Gulf of Guinea, to the east by Gomoa

District, and to the west by the Gomoa District. Winneba, the municipal capital, covers an area of 417.3 square kilometres (163 sq. miles) and is also the focal town of the Effutu chieftaincy conflict. The municipality comprises several communities, including Gyahadze, Kokoben, Penkye, and Nsuekyir, all of which fall under the jurisdiction of the Effutu Municipal Assembly.

At the centre of the conflict is the Effutu Traditional Council, the official institution responsible for overseeing chieftaincy matters in the municipality. The council, composed of senior chiefs and elders, is charged with stool succession, dispute adjudication, and maintaining customary law. The socio-cultural and institutional context of the municipality including its population structure, administrative divisions, and presence of educational and tertiary institutions provides the backdrop against which these conflicts unfold. Understanding the actors, their motivations, and the role of the Effutu Traditional Council is therefore critical for analysing the dynamics of trust and the potential for conflict resolution within the community.

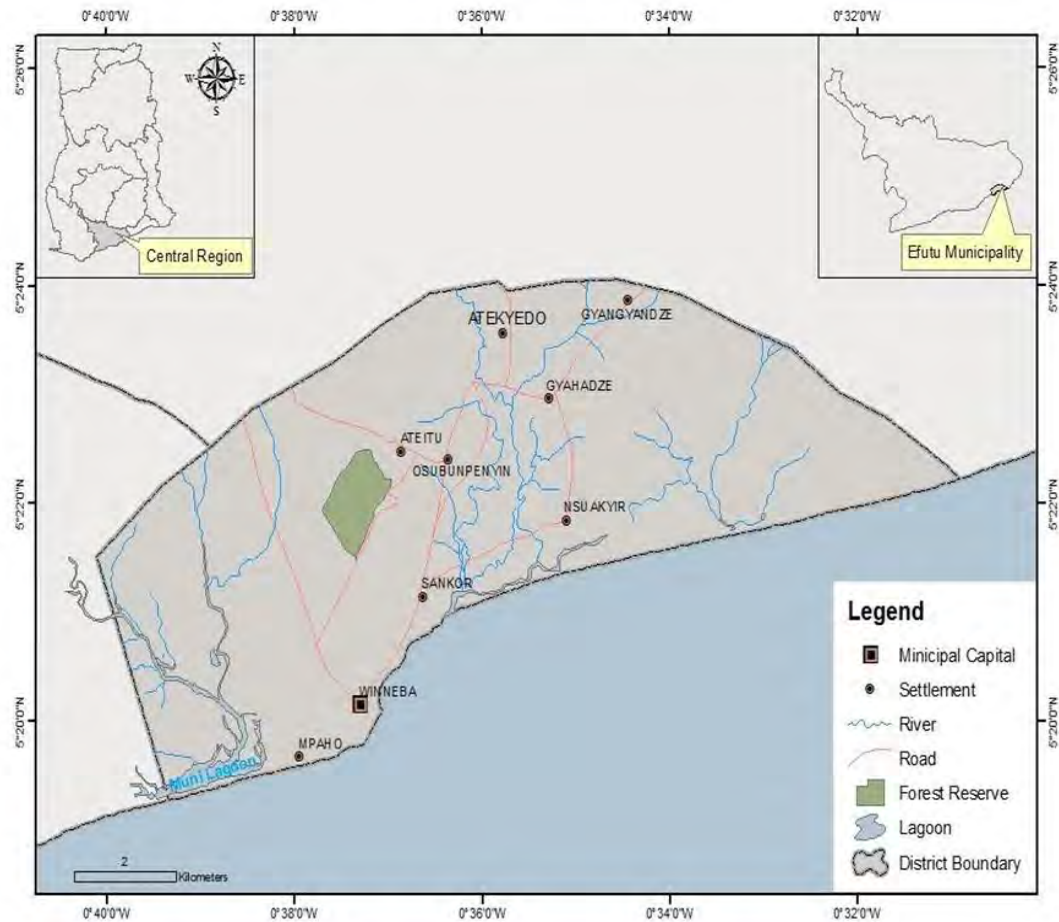


Figure 2: Municipal Map of Effutu

Source: Ghana Statistical Service, 2014

3.5 Population

The population of a study is the collection of all possible individual objects or measurements of interest (Kusi, 2012). Additionally, Creswell (2014) emphasizes that a well-defined population helps in designing the study and determining the sample size needed to achieve reliable and valid results (Creswell, 2014). A well-defined population ensures that the research objectives are clear and that the findings can be generalized to the intended group. The target population for this study included members from the Effutu Traditional Council and the people of the Winneba.

3.6 Sample and Sampling Technique

Mugenda and Mugenda (2009) define a sample as a subset of a population selected to make inferences about that population. Similarly, Cohen, Manion and Morrison (2007) explain that sampling involves selecting a smaller group from a population in a manner that enables the researcher to generate representative and meaningful insights.

This qualitative study collected data from 10 participants within the Effutu Municipality. Participants were drawn from categories relevant to chieftaincy governance and conflict dynamics, including traditional authorities, Asafo groups, non-ethnic residents, and other community members with knowledge of the Effutu chieftaincy dispute. These categories were selected because of their direct or indirect involvement in chieftaincy-related issues and their experiential understanding of trust-building processes within the community.

Participants were selected using purposive sampling, a technique that allows the researcher to deliberately select information-rich cases based on the research objectives (Babbie, 2010; Patton, 2002). This approach was appropriate because not all residents of the Effutu Municipality possess sufficient knowledge or experience regarding the chieftaincy conflict. The focus was therefore on individuals with demonstrable involvement or insight into the dispute and its resolution processes.

The sample size was guided by the principle of data saturation, where additional interviews no longer generate new themes or insights. Guest, Bunce and Johnson (2006) argue that saturation in qualitative studies is often achieved within a range of six to twelve participants, particularly in focused studies involving relatively homogeneous groups. Creswell and Poth (2018) similarly notes that small, carefully selected samples are sufficient for generating in-depth understanding in qualitative inquiry. In this regard,

the ten participants engaged in this study were adequate to address the research questions and achieve analytical depth.

The composition of the sample within the study area is presented in Table 1, which outlines the categories and number of respondents involved in the study. This composition ensured balanced representation of key stakeholder groups relevant to the Effutu chieftaincy dispute and enhanced the credibility of the findings.

Table 1: Composition of Sample

Sample	Number of Respondents
Traditional leaders (Royal gates)	2
Non-ethnic Resident	2
Members of Asafo Groups (Tuafo & Dentsefo)	6
Total	10

Source: Researcher's desk, 2024.

3.7 Source of Data

The data for the study was collected both primary sources. The primary source of data was collected from the traditional council members and the members of the general public of the Effutu community.

3.8 Research Instrument

Research instruments are tools used to solicit information from research participants (Bryman, 2012). The researcher used interviews as an instrument to gather data for this study. Interviews were conducted using semi-structured interviews which were open-ended questions but allowed follow-up questions from participants. The interview questions were framed in the interview guide to specifically address the study's key

research questions (see Appendix A). Walliman (2006) reported that interviews involved a one-on-one discussion on the topic which provides greater detail and depth than the standard survey, allowing insights into how individuals understand and narrate aspects of their lives.

Specifically, all the issues were based on the role of trust-building in the resolution of the Effutu chieftaincy conflict. Questions were directed to find out the extent to which the challenges of trust-building have affected the resolution of the chieftaincy conflict. Strategically, the interview guide was used to allow freedom of expression; feelings and thoughts on the issue under study. This helped the researcher to solicit views from the participants independently without any influence.

I equally observed the community and explored the participants' perspectives through their interactions, use of language, behaviour, facial expressions and how they conducted themselves during my one-on-one interview with the participants.

3.9 Data Collection Procedure

The study interviewed participants to gain insights into the role of trust-building in the resolution of the Effutu chieftaincy conflict. As proof of my studentship and my research being purely academic, I had an introduction letter from the Centre for Conflict, Human Rights and Peace Studies, University of Education, Winneba which I presented to my research participants.

The letter of introduction and a copy of the interview guide were presented to one of the key leaders in the traditional council. The leader after going through the introductory letter and interview guide told me he would inform the key people of the factions and get back to me. I was contacted by the leader and arrangements were made on how and

where the interview would be conducted. The leader also introduced me to the key persons of the factions in the conflict to interact with them, indicating that they were the people who could give me correct information about the conflict. The informed consent of my research participants was verbally sought before commencing data collection.

I began the interviews as soon as participants consented to participate in the research. With the participants' consent, a mobile phone was used to record all discussions throughout the interviews to avoid data loss during the interview sessions. All the participants consented to the tape recording of the discussions. The researcher conducted individual interviews with key stakeholders involved in the leadership conflict. This included leaders, elders, and community members directly involved in trust-building efforts. The researcher used open-ended questions to encourage participants to share their experiences, perceptions, and stories related to trust in conflict contexts and therefore ensured that the interviews were semi-structured, allowing flexibility to explore emerging topics while maintaining focus on research questions. The researcher considered conducting repeated interviews with some of the participants to explore their perspectives and track how beliefs develop over time.

The study before the commencement of the interview, observed how an important event which is the festival is organized and participated in since it is during the festival that the conflict or tension is mostly seen and felt. During the festival, I realized one faction was first to catch the deer and the first group to catch the deer must present it to the paramount chief to step on it to signify a win but it was not so as expected. The group with the first catch did not present to the chief and that made it known that there was a conflict on the ground since that group felt the chief was not supposed to be the

paramount chief of the community. The study observed “what is being said, how it is being said and the tone of conversation among participants” (Adzahlie-Mensah et al., 2017).

This method allowed to collection of rich, context-specific information about the perceptions and experiences of key stakeholders, including leaders, elders, community members, and other relevant actors.

3.10 Data Analysis

Creswell (2013) defines data analysis as the systematic process of examining, cleaning, organizing, and interpreting data to uncover hidden patterns, relationships, and trends that inform research findings and support decision-making. It highlights the ultimate goal of data analysis, which is to reveal hidden patterns, relationships, and trends in data, and use this information to inform research findings. Research and support informed decision-making. In other words, data analysis is a process that involves inspecting, cleaning, coding and transforming data to change it into information that can be useful to serve its purpose (Babbie, 2011).

A thematic analysis was used in the Effutu chieftaincy dispute and the role of trust-building in the resolution of conflict to identify key themes related to trust, challenges, and resolution efforts. The data obtained from this study was transcribed, edited, and categorized in various documents and the analysis involved narrating; summarizing and interpreting. Narratives meanings were mainly used to describe the phenomena under study. To enrich the quality of the analysis, the researcher at certain points quoted verbatim (word for word) the responses from some of the respondents. It also involved creating a data coding system. Coding involves systematically labelling and categorizing segments of data based on their content. In this study, the developed theme

of the data code was related to trust-building. Therefore, the theme had to capture key aspects of the role of trust-building in resolving the chieftaincy dispute. These data are not abstracted into a numerical representation; they maintain congruence with the form in which they were collected (Kothari, 2008). In reviewing the themes from the code, the researcher returned to the data set and compared the themes against it.

3.11 Trustworthiness

According to Lincoln and Guba (1985), trustworthiness in qualitative research is determined by the criteria of credibility, transferability, dependability, and confirmability. To ensure trustworthiness in this thesis, the study made sure the data collected are credible, dependable, confirmable and transferable. Credibility refers to the confidence in the truth of the research findings. It is achieved through strategies such as prolonged engagement, persistent observation, triangulation, peer debriefing, and member checking (Lincoln & Guba, 1985; Shenton, 2004). In addressing the issue of credibility to ensure the findings are accurate, the study used triangulation (using multiple data methods which are interviews and observation) to obtain the data for the study. Triangulation is a key strategy to enhance the credibility of qualitative research (Denzin, 1978).

Also, the use of purposive sampling to select the research participants was a way to ensure trustworthiness in the study. The selected participants possess significant information about the conflict and thus information they provide on the Effutu chieftaincy conflict can be dependable. “Dependability involves the stability of data over time and conditions. It is addressed through processes such as the audit trail, which involves detailed documentation of all research steps and decisions (Lincoln & Guba, 1985; Koch, 2006). I ensured the study and the data were confirmable and transferable,

hence was neutral throughout the data collection process. The same interview questions were administered to all research participants as they appeared in the interview guide. Also, the same electronic recorder was used to record the interviews with all the participants. “A study's transferability which can be enhanced by giving thorough descriptions of the participants and context refers to how well its findings can be applied to different situations or circumstances. Confirmability is attained by reflexivity, triangulation, and reflective journaling and guarantees that conclusions are modified by respondents rather than researcher bias or interest (Lincoln & Guba, 1985; Patton, 1999; Bitsch, 2005). Therefore, the study maintained the issues of trustworthiness.

3.12 Ethical Issues/Considerations

Adzahlie Mensah et al. (2017) argued that informed consent is a crucial ethical rule in qualitative research, requiring individuals to voluntarily give their consent before participating. This consent is obtained through full disclosure of the research plan, understanding of the information, consent, and the ability to withdraw at any time.

According to the APA (2010), ethical research demands honesty and transparency regarding methods, conflicts of interest, and findings. Researchers are expected to accurately represent their data and avoid any form of deception or data manipulation, as emphasized in the ethical guidelines. As such, informed consent, confidentiality, and anonymity were strictly upheld. For participants to freely share their experiences with the researcher and for the researcher to take appropriate action when he or she becomes aware of injury, abuse, or fraud, confidentiality was maintained.

Regarding informed consent, a letter of introduction from the Centre of Conflict, Human Rights and Peace Studies (CHRAPS) of the University of Education, Winneba was sought to contact all necessary authorities for the conduct of the study. The study ensured the participants were fully informed about the study and their rights. The research instrument was created so as not to infringe or condemn the participants' privacy. There was not a field in the study for respondents' names as a result therefore protected participants' identities and personal information. Given this, it made sure that the responses from the respondents were solely utilized for this study. The study reported findings honestly and transparently, avoiding fabrication or manipulation of data.

3.13 Positionality

Having lived in the Effutu Municipality for over two decades, I possess a strong familiarity with the social, cultural and historical context of the community. This long-term residence afforded me an insider's sensitivity to local norms, values and power relations, which facilitated access to participants and helped in navigating cultural protocols surrounding chieftaincy matters. Such familiarity was particularly important in a context where trust and social legitimacy shape participants' willingness to share experiences.

However, within the specific context of the Effutu chieftaincy dispute, my positionality was both insider and outsider, and shifted throughout the research process. While I am a member of the Effutu community, I am not directly affiliated with either faction in the dispute and do not occupy any traditional or political position within the chieftaincy institution. This relative distance positioned me as an outsider to the conflict, enabling participants to engage with me without perceiving me as aligned to any side.

Guided by an interpretivist paradigm, this study does not claim researcher neutrality or objectivity in the positivist sense. Instead, it recognises that knowledge is socially constructed and co-produced through interaction between the researcher and participants. My role was therefore interpretive rather than neutral, as meanings around trust-building, reconciliation and conflict resolution emerged through dialogue, reflection and shared understanding with participants.

To enhance the credibility of the study, I adopted a reflexive stance, continually examining how my background, assumptions and interactions shaped data generation and interpretation. This involved careful listening, probing participants' meanings, and allowing their narratives to guide the analytical process rather than imposing predefined interpretations. By acknowledging my positionality and its influence on the research, the study maintains transparency and methodological integrity while remaining consistent with interpretivist epistemological assumptions.

CHAPTER FOUR

FINDINGS AND DISCUSSION

4.0 Introduction

This study was undertaken to understand the Effutu chieftaincy conflict, in terms of the challenges to trust-building, ways trust can be built and the role of trust-building in the resolution of the conflict. The process of analysing the data involved two stages. The first stage was where the data from the interviews was transcribed. The second stage presented the analysed transcription in tune with the research questions which are; what are the challenges to trust-building between the conflict parties in the Effutu chieftaincy conflict? How can trust be built between the conflict parties in the Effutu chieftaincy conflict? How can trust-building help in the resolution of the Effutu chieftaincy conflict? Therefore, this chapter presents the findings from the data gathered from participants in this study through interviews.

4.1 Challenges to Trust-building

Investigating the challenges of trust-building in the Effutu chieftaincy conflict, I had almost similar information on the history of the chieftaincy conflict on the Effutu land. Participants were asked in their view the cause of the conflict and efforts aimed at reconciling the factions involved in the conflict. The participants were asked which institutions or groups had initiated the reconciliation process and realized there had not been any that had yielded a positive result.

4.1.1 Historical Context and Mistrust

The question, how has historical context influenced the current level of mistrust between the parties involved, was asked during the interview and participants gave their various responses. A common response I had was that the Effutu chieftaincy conflict, which involves the Ghartey and Ayirebi-Acquah royal families, is a result of Effutu being a Guan community and therefore a patrilineal society. However, there has been some misinformation about the history of the community. This has faced significant challenges in building trust between the conflicting parties since some people don't want to accept the truth. This traces it down to the history of the succession on the land when I explored the causes of the conflict.

Commenting on this issue during the interview session, a traditional leader asserted that:

The historical antecedent of the Winneba chieftaincy conflict is between[sic] one royal house, which is one Otuno royal house. This has caused a misunderstanding between the Ayirebi Acquah and the Ghartey family. Where[sic] the Ayirebi Acquah royal family wants a succession plan to be on the matrilineal side, forgetting that Winneba (Effutu) is a guan state, therefore a patrilineal society, meaning a succession is by the male. That is, from father to son, father to brother, and not to niece or nephew. This confusion has muddied the waters and if truth must be known, it is to consider Effutu as a guan state like Accra. The hidden truth on the history of Effutu being a guan state and therefore a patrilineal society has brought the level of mistrust among parties involved in the conflict in this community. The difficulty in this conflict and what has aggravated the problem is the location of Winneba. Winneba is surrounded by the Akan tribe who practice matrilineal type of succession and this had made it easy for people to get it all wrong. The biggest challenge that is causing mistrust in terms of history is the lack of knowledge or education in the state Effutu belongs to which is the guan state and therefore succession is on the patrilineal.
(Traditional leader, 2024)

The above comment reveals that the Winneba chieftaincy conflict is based on a historical dispute within the Otuno royal house, that is the Ayirebi-Acquah family which has created disagreements with the Ghartey family. The Ayirebi Acquah family

demands matrilineal inheritance in a patrilineal society among the Efutu people of Winneba based on their quest for succession. This has fueled the dispute over the inheritance system and has implications for the chieftaincy structure. The historical background of Effutu and its matrilineal bequest framework makes matters even worse. One of the major problems causing difficulty in solving this conflict is tied to a lack of proper understanding of Effutu at large, its historical background, and more especially its patrilineal succession system.

Another opinion leader who doubles as head of ADR answered to the same question:

The history behind this conflict or the Effutu chieftaincy issue is a generational thing since the inception of the Winneba township itself but what has brought the genesis of the whole thing is our traditional system based on inheritance. Inheritance be it paternal or maternal system. The Otumfuo faction says because Winneba is a Guan state, we are Gvans in principle and so our inheritance should be paternal. At the time, with Fante's influence and all those things some faction, the Ayirebi Acquah family had also adopted the maternal system of inheritance. That has been the bone of contention, rather than giving us a headache. The basis of the whole thing, the paternal or maternal system, of inheritance is the core principle of our chieftaincy issue which has brought the level of mistrust among people now.
(Traditional leader, 2024)

The narration above from one of the interviewees proves that strong feelings over succession have generated deep mutual distrust between the two camps. Building trust is now difficult due to the historicity of this conflict, dating back at least to the 19th century, if not further. This is typical of intractable conflicts, especially where historic narratives are in dispute. Zartman (2008) postulates that the resolution in such deeply held positions, which result from contested meanings assigned to history, is challenging since the attachments are deeply founded on the notion of either party that their historical view justifies their claim. From the question, how has historical context

influenced the current level of mistrust between the parties involved, an elder answered that:

Trust-building has become difficult because people have taken entrenched positions and this trouble has a long history. Around the 1970s, the majority of people supported the matrilineal system of succession, where most of the sub-chiefs had been installed from the matrilineal side of things. So naturally, when Nenyi Gharthey V indicated that once a sub-chief died, the successor would have to come from the patrilineal side, he was confronted with this headache because the majority of the sub-chiefs belonged to the matrilineal. So right from the onset, you have a situation where a large majority of the people supported the faction that espoused the matrilineal succession, and that made it difficult. It continued until for some time, people who got educated learned that, no, the truth is that the Effutu's are guans and therefore patrilineal. They had adopted matrilineal successions somewhere 300 years after they settled here. So the fact that you are in the majority does not mean you are on the right path. When you have a majority in a situation facing a minority, the tendency is that those in the majority are right but that does not mean the majority is right in this context. So for me by the 1960s or 70s, before Gharthey died, he was confronted with this issue even though the story started in the 1850s. (Elder, 2024)

One youth in the community disclosed that:

Well, we all know that the people of Winneba are Guans which is a patrilineal state, and inherit our father's side. But, looking at things, we had a king called Kow Sackey (Ayirebi Acquah) from a matrilineal society who moved all the sub-chiefs to the mother's side. This brought up chaos and mistrust. Later, when Kow Sackey died, we had to go back to King Gharthey. And when King Gharthey also came, we had to send all those sub-chiefs still to father's side. And this brought this misunderstanding between chieftaincy. That's how it started. And right now, looking at things, how to resolve this issue, it's a little bit challenging. We have to engage the youth one-on-one so that they will know the history of Winneba. Because of Kow Sackey, some of them were told the wrong history. So, they have to know the actual history that we are Guans, we inherit our fathers. (Youth leader, 2024)

One community member disclosed that:

The conflict is here because of the Ghartey and the Ayirebi-Acquah families. The argument is that the actors can be distinguished as the Ayirebi-Acquah and the Ghartey families. They all want to rule the Effutu traditional area. This is a patrilineal state and must be respected as such but people are failing to recognize that. They are fighting for the throne and their interest is power and money. Ghartey and Ayirebi-Acquah families are the main cause of the conflict. Others include the Asafo company, family/clan heads of families, government institutions in Winneba, and businessmen in town.
(Community member, 2024)

Noagah (2009) stated that attempts to have traditional power, which permits a person to exert authority over a territory, become a major source of confusion and conflict. In other instances, miscommunication results from a disagreement about the process of selection and installation, or from the validity of one of the chosen candidates to succeed or hold the position. The comments from various participants suggest the Winneba chieftaincy conflict is not just a family matter, but one that pits cultural and historical identities against each other. The core issue and mistrust caused by differing succession traditions lie in the failure to recognize and uphold the traditional patrilineal succession of the Effutu, leading to a broader communal discord. The chieftaincy dispute at stake is driven by a myriad of interests, most of them multi-partisan. The Ghartey Royal Family and Ayirebi-Acquah Royal Family are part of the chieftaincy dispute about the late Effutu paramount stool succession.

Rivalry between two Asafo enterprises and political meddling from political parties were also added to this issue. General public participation in the festival of Aboakyer has decreased since they had the conflict. Whereas in the past, some giant corporations used to sponsor advertisements and provide resources to assist the festival; nowadays, they have stopped it. An influential member of the Simpa Otuano Royal family, who is a native of Effutu, has said in discussions that the chieftaincy problem at Effutu started during the colonial era. He asserts that there is only one entrance for a chief's throne in

the Effutu Traditional Council. He had argued that the Otumano Royal Family was the only family that could overthrow and crown leaders in the Effutu Traditional Council. Further, he made it clear that the rights of inheritance were in the male children of the chiefs, the family patrilineal.

The phenomenon of shifting succession systems is not an exceptional one that seems unique to Winneba. In many cases in Ghana, the proximity of many different ethnic groups with diverse traditions most often results in syncretic cultural practices, among which the institution of chieftaincy and its succession are no exceptions. Specifically, Tonah (2012) related these differences, especially between matrilineal and patrilineal inheritance systems, to have been fuelling chieftaincy squabbles when the local leaders attempt to reconcile the two. Also, in line with Lund (2008), the legitimacy of traditional leadership can even be compromised by the backdrop of disputes over historical claims, elicited by changes in customs governing succession.

Awedoba, (2009) and Kendie, (2010) shared similar sentiments that the causes of conflicts in Africa can be attributed to competition over valuable resources as the people struggle for power (both political and traditional), ethnic identity, land, and deep-rooted historical, socio-economic and cultural elements as the consequences of the manipulations of colonialism and neo-colonialism.

For the conflict to be resolved, it will necessitate greater sensitization and respect for the historical foundations of Effutu as a Guan state with a patrilineal system of succession in addition to deliberate measures geared at rendering perceptible both sides influenced by neighbouring Akan customs. The acknowledgement and respect for these traditional practices are how the community will start to heal from the harm caused generations prior, finding resolutions together that honour who they are as a people.

The evidence referred to was the historical understanding and realization of Effutu as a patrilineal structured society, which is important in resolving this conflict permanently towards unity that will eventually make both clans recognise this simple ancestral meaning. The above comments suggest that the level of mistrust is a result of historical events that have dwelled in the hearts of the members of the royal families and have transcended unto the youth based on the generational transfer. The youth have been known also as actors in chieftaincy and other conflicts in Ghana and elsewhere. However, the comment supports that the royal families are the main cause of the chieftaincy conflict. Thus, the resolution of this conflict is considered to be very important in the education of youth and clarification of the historical narrative of the Effutu people. This resonates with the broader literature on the resolution of chieftaincy conflicts and peacebuilding.

4.1.2 Communication Barriers

The use of communication channels is crucial to trust in the resolution of chieftaincy disputes. Good and clear communication increases transparency, reduces misinterpretation and makes for the involvement of all stakeholders better. Channels for communicating to the traditional authority and other members of a village, as well as external mediators (such as face-to-face dialogues or mass media/ digital platforms), are critical flows through which people can articulate their grievances, make bargains and share information in chieftaincy disputes. They build credibility, explain what is intended and help keep the process open. The two things that can rebuild trust to the extent it is eroded, and then never really recover again are clear communication channels open dialogue cultural sensitivity Conversely, the inability to communicate well or failure to involve stakeholders only makes disputes worse and adds more criticism while doing nothing for peace-making and this is the case of Effutu chieftaincy

conflict. There has been poor communication and misinformation among conflicting parties, therefore increasing the tension in the community.

Participants were asked about how communication channels impact trust-building efforts in resolving conflict and this section presents and describes their views.

An opinion member commented that:

One will be a source of communication, one source will be the king and the king-makers. In those days, we did not have social media or even radio stations. There was only one radio station. I came to meet one radio station in Winneba. That was the state broadcaster, GBC. So, most of the communication we had, originated from the chief and then the king-makers, and the same from the other side. Now, everyone making communication about the issue would paint a picture that favours his side. So, given the level of illiteracy, I guess people could not easily meet in between the lines. We have a situation where people would return from the court and even though they had lost the case, they would hoist a white flag telling people that they had won. People were not so critical. So, the moment we find ourselves in a situation, an asymmetrical situation, where people do not read between the lines, they easily swallow a line hook and sinker, whatever they were told. It became very frustrating because they would keep being where they were despite what they had been told. So, communication became difficult. It should have helped once people were educated or awareness was created, one would have expected that people would have understood. But, as I have said, the level of education at that time was low. The sources of information flow were very, very minimal, apart from the chief who would always speak through the linguist or the gong-gong beater. In that case, there is an asymmetric because it is the chief who is in power, who will cause the gong-gong to be beaten. If you are not in power, like right now, Nenyi Ghartey is in power, I mean Ghartey VII, I guess what will happen is, these days we don't use gong-gong. But, when I was growing up in the 60s, it was only the ruling monarch who could command the use of the gong-gong. So, how did people process what they had been told? It comes back to my original thesis that, when people do not have much access to information, when people have already taken entrenched positions, it becomes difficult for them to be dissuaded from their original positions. So I believe the channel of communication concerning the chieftaincy conflict has caused more trust issues in the community at large. (Elder, 2024)

From the interview, it was noted in the context of the ongoing interactions between the two Asafo groups in Winneba, that there appears to be little discretion in their activities, with each side readily becoming aware of the

other's discussions. This transparency is often attributed to the increasing presence of individuals who do not have deep roots in the local community. These issues are seen as disruptive to the traditional structure, which historically follows a patrilineal system where ancestral ties are of great importance and where the influx of outsiders is perceived as a source of tension. An elderly woman had this to say:

In actual sense, none of the two Asafo groups keep secrets or shut their mouths concerning their dealings. When the Tuafo group (Asafo No. 1) meets to discuss issues concerning their group, Dentsifo (Asafo No. 2) becomes aware of it and the same applies to the Dentsefo too, these are a result of foreigners who are now leading the Asafo groups especially Dentsifo Asafo, most of their members are not from here, their fathers are not from here, but in Winneba here we practice patrilineal system. The indigenes of Tuafo when you ask them will show you their fathers' house in Winneba here. The foreigners are causing problems all the time, their fathers are not from Winneba. (Community member, 2024)

A view from one of the youths indicated:

We initially used to have a Winneba youth association. But now it's no more all because of trust. In this current era, they are saying the voice of the youth is the voice of the nation but whatever we discuss as youths, it doesn't stay within us and goes out. By the time we make a decision, then the other party is also here. There are a lot of attempts that we, the Winneba youth, attempted to remove this man from power. What happens? The other faction will go about informing their group what happened. In 2014, when I was a fresh university student, we decided to have a clean-up exercise. When you looked around at that time, there were bushes around, and you know the impact of stagnant water and so on, it breeds mosquitoes which can cause sickness. So we sent a letter to some of the institutions in Winneba and some individuals who believe they can help us. Then the Omanhen, Nenyi Ghartey, also had a copy. So two days after the clean-up exercise, we went to him for confirmation that Nana, we came to you the last time and gave you a letter, so we are here for feedback. He told us once we are here, he is obliged to arrest us. I didn't go alone but with my close pal who is now a current assemblyman for the people of Ndama. The man said that he could let them arrest us because he said, we had planned to vote against him. You see the mistrust came through communication. We were surprised how he got that information because of our meeting and the discussion that took place among members of Winneba Youth. So, if the meeting that we had about that person, the person that got that

information, who went and told him what they discussed? And that ends what they call the chapter of Winneba Youth Association since no one can be trusted. (Youth leader, 2024)

The reflections from participants regarding communication in the Effutu chieftaincy dispute underscore the complex dynamics that arise when traditional communication channels intersect with modern expectations of transparency and trust. These narratives highlight the pivotal role of communication in fueling trust or mistrust within the community.

Historically, the communication that existed within the community was largely in the hands of the chief and king-makers who were believed to possess a tight grip on channels of information. As put across by a participant, this was certainly not a two-way interaction process as only the privileged—most of the time being the ruling monarch would command public speaking rights, oftentimes through the gong-gong beater. This monopoly thus set an extrication of sources of power and the population. As Van Kessel (2001) suggests, in the pre-modern scenario, such channels of communication helped the chiefs exercise control and consolidate authority. Yet, prevented by the low-literate contexts they were in from other sources of information, which information was at a very prima facie level of acceptance without any critical engagement, the firm established its acceptance, making it difficult to use dialogue to sift facts out of entrenched position logjams in conflicts. The dependence on a sole source of communication led to greater distrust, given opposing factions would relay information that could favour their interests.

Mistrust between the camps of the Asafo, that is Tuafo, and Dentsifo, is a further example of how failures in communication created tension. The participants' remarks about the Dentsefo being led by a foreigner indicate here an underlying identity and

belonging issue. This therefore links back to the work of Tonah (2012), which claims ethnic tensions and leadership struggles become entwined with perceptions of external influence that divide local groups. The fact that these groups cannot hold themselves together—especially when sensitive information leaks out, speaks to a deeper level of trust breakdown. This distrust is deepened by the existence of external actors who are not bound by the same history or family connections to the community, thereby accusing them of treachery and furthering splits. The dissolution of the Winneba Youth Association epitomizes how mistrust can infiltrate even attempts to organize collective action for community welfare. According to a participant's account, the clean-up activity they had organized at the time suggests just how deep the mistrust had become. People who had gone out to serve the community were being misinterpreted as politically motivated, with threats of arrest issued. The experience of the youth reflects an observation by Ninsin (1996) that, chieftaincy disputes may contribute to a reduction in trust within the civil society organizations since factional allegiances undermined united goals. Eventually, the collapse of the youth association reflected more about the tenuous nature of trust in a community where communication is often viewed with suspicion.

The participants' reflections illustrate how communication in this chieftaincy context could enhance trust problems. Limited information, coupled with an imbalance in power between chiefs and the people, and infiltration by external actors into traditional groups, has presented a communication field that is full of mistrust. These dynamics, as exemplified by the case of Tonah's (2012) analysis of ethnic and chieftaincy conflicts in Ghana, further exacerbate divides in society and make trust hard to build, even between people with similar aspirations. The experiences show that wider and more

transparent channels of communication would have been needed, especially in situations like these, where the traditional forms of authority still had a strong influence.

4.1.3 External Influences

External instrumentalism plays a far too important role in otherwise complex and delicate processes of trust building, especially when the matters pertain to highly touchy issues like Chieftaincy conflicts. These actors, including governments themselves, NGOs or international mediators, and the external community represent unique resources, expertise, and agendas for the process. On the one hand, external players can help to build trust if they are neutral participate on equal terms (as in impartial mediation), intermediaries through dialogue facilitation or conflict management of any kind; and outsiders with an interest for example by providing technical assistance or logistical support. Their participation adds legitimacy to the process and ensures that all voices are heard and represented fairly. On the other side of this coin, external players can also act as trust killers if all their efforts are perceived to be biased towards another group or used for economic gain, undermining new routes toward life that may not generate any gains at first. Ill-informed interference from the outside can even worsen divisions and destroy a hill town culture that urban planners could do much to preserve, for example. At the same time, outside players who assume sides or try to force external solutions instead of facilitating a meaningful dialogue between major stakeholders can exacerbate divisions and make their healing last even longer. Hence, the intervention of third parties must be managed carefully to harness their engagement in a manner that complements rather than undermines trust-building efforts. What role do external influences play in either fostering or hindering trust-building initiatives between the conflicting parties was asked during the interview and some participants came out with their views. One participant indicated:

...The chieftaincy issues in Winneba, which recently enjoyed peace and unity due to the hard work of our current MP, were caused by former President Rawlings. He came to enstooled Ayirebi Acquah as a chief in Winneba meanwhile he was not part of the people who had the right to become chief. The politicians are also part of this chieftaincy problem in Winneba, when Mike Hammah came to make it worse, he provided stones for the youth to throw. Mike Hammah is from Winneba here, this problem was caused by the NDC government. (Community member, 2024)

A comment from one of the interviewees stated that the court has played a significant role in this chieftaincy dispute, consistently ruling that the Otuano family is the rightful royal house. Despite these decisions, the narrative often shifts when people return to the community, with some refusing to acknowledge the court's findings. While the Otuano family has largely remained quiet, focusing on unity and the progress of the town, others seem to thrive on the discord, ignoring legal rulings even those from the highest courts. Though dissatisfaction may exist, it is essential to respect these rulings for the sake of peace and progress. A participant shared:

The court is an example of an external player in this chieftaincy problem. That is there have been many rulings within the court systems that say that Otuano is the only royal house. But when people leave the courthouse and come to town, they turn the story around. Meanwhile, from my perspective, the Otuano people have almost always remained silent. They don't tell their story because, in their view, we are all one and need to build the town together. There's no need to fight each other so they remain quiet. But because of the blatant refusal to accept and to tell the truth, some people still enjoy the chaos in town. My view is that, granted, you are not satisfied, but the courts have ruled up to the Supreme Court. So you accept what the Supreme Court has said, even if you are still aggrieved so that we will move on. But some elements have determined never to accept those rulings, and that they will continue to frustrate the legal system. (Traditional leader, 2024)

A participant stated:

As a republic, traditional authorities no longer hold power, and they are now under the authority of national and local leaders. Traditional authorities have lost their influence. External players like ministers, the president, civil society, not even civil society, but maybe development partners. For example, a government of the US or Britain came and sat with people here, both factions and said, if you

are ready to reconcile your differences, we are going to set up this party. That would be an external influence. Similarly, Court decisions are also considered an external influence. However, the long-standing conflict has taken root and is ingrained in people's minds, preventing the expected peace dividend. In 2006-2009, a group of people including myself came together and attempted to reconcile the two factions, but we were not perceived as external entities because they felt we were ordinary community members. In a sense, either by way of central regional, local government officials, or some development partners from other countries. A civil society organization, maybe the National Peace Council, must offer something in return. The effectiveness of external influences depends on people's willingness to buy what is being sold to them. I think once there is a feud, the normal course is that there must be an external party perceived to be a neutral habitat. Like, since 1977, the regional house of chiefs, the entire president of the house of chiefs, made a ruling that the Otuano people should be the rightful household for chiefs, but the ruling has not subsided and has been upheld by all courts, including the Supreme Court due to people's disrespect to an external source. Otherwise, as rational beings, we expect such cases to be settled by external bodies but in other cases, such as Bawku, people are entrenched in their positions, making it difficult for them to give in. So, I will accept that external influences should have helped, but so far they've not helped even though they've made the effort. Despite attempts to resolve the issue, the people do not easily give in to external influences. (Elder, 2024)

In recent times, the handling of the ongoing chieftaincy dispute has raised concerns. Any ruling government's approach seems one-sided, and rather than seeing a neutral party intervening to facilitate resolution, the conflict remains entangled in legal proceedings. The matter is before the House of Chiefs, and while many hope for peace, the situation is further complicated by the involvement of political figures. Despite the case being in court, political interference has slowed progress, and the chiefs responsible for resolving the issue have yet to take decisive action. Comments from some participants indicated that:

...When this current government came, he said that he knows one group and not two. There is nothing like a neutral party stepping in to help us solve the problem but what we have seen is that all the time the leaders go to court on the case and they are saying that the case is at the regional house of chiefs so we are all hoping that peace will come but the person who has become a problem to us is the MP. The truth is if a case is in court, then we need not talk about it but to be

honest this chieftaincy issue has become political, it has gained political influence if not by now this case should have been dealt with in court as a result of that of the influence the chiefs who supposed to settle the case are telling us stories. The chief is also the cause of the problem, just last year they went to launch the Aboakyer meanwhile history tells us that it is the two Asafo groups that come together to plan for the Aboakyer and not the chief... (Youth member, 2024)

Another participant indicated:

I will not go far. These external forces are the MCE and the MP. Now, before he became an MP, then we had an MP Hon Mike Hammah. He knew the issue between Dentsifo, Tuafo, and the Ghartey. So for him to play a neutral role, he said, both chiefs, that is the Tuafo chief, that is Ghartey, and Dentsifo should sit aside to allow the youth to celebrate their festival. So during Mike Hammah's time, we had a peaceful and harmonious celebration. Now, whenever there's a change of government, there will be chaos in Winneba. Starting from President Kuffour, when he became the president of Ghana. From 2000 to 2004, there was chaos. Nenyi Ghartey at that time was an NDC activist. So the late former vice president of Ghana, Mr Arkaah was in support of Nenyi Ghartey. So they helped Ghartey to be what paramount chief. Now, from that time, when Mike Hammah became an MP, he lost, and then he came back again. From 2002 to 2004, he said that now the youth should continue to celebrate their festival but Nenyi Ghartey said no. He said to, Mike Hammah, you are an NDC activist and I'm also an NDC activist. So if you're working against me, then I'll switch to another camp. So Ghartey became an NPP and had favour from the former president at that time; things haven't been well since then... (Youth leader, 2024)

This session presents a range of views from the inequity participants in the Winneba chieftaincy dispute. This indicates politically and historically how complicated the comments are, rendering the conflict tedious to resolve. One of the participants mentioned that this problem was generated by the former President, Jerry Rawlings who enstooled Ayirebi Acquah, a person not validly recognized by the people for the chieftaincy position. A Participant criticized the political components further, including Mike Hammah, who, by his definition, fueled the tensions by financing resources for violent confrontations. The perspective corresponds with earlier analyses about the input of political influence in traditional disputes, especially where partisan interests interfere with local governance (Tonah, 2012). It also referred to how many had the role

of external influences, such as courts and international development partners in trying to solve the conflict. They observed that whereas several court decisions have all favoured the Otumano royal house, some factions refused to accept the decisions and thereby prolonged the conflict.

As underpinned by Bukari (2009), this refusal to abide by legal rulings, with unequivocal decisions of the courts that confirm the legitimacy of one of the parties, is an indication of the problem of reconciling traditional authority with formal state institutions in post-colonial Ghana. The key argument brought out is that the effectiveness of external peacebuilding players largely depends on the willingness of local actors to engage in the process. For instance, despite the involvement of such prominent people as Professor Hagan and even the National Peace Council, local factions remain unmovable. This reflects the broader challenge in conflict resolution, where external intervention may struggle to produce lasting results if local stakeholders are not fully committed (Noagah, 2009).

In such views, one finds a complex blend of traditional, political, and external dimensions in the chieftaincy dispute in Winneba. It is this continuous tension, despite repeated rulings by courts and peace efforts, that underlines the need for a deeper engagement at the local and national levels to instil trust and reconciliation.

4.1.4 Power Dynamics

Power and authority are the perceptions in disputes that are culturally rooted, as in the case of chieftaincy disputes. Power dynamics are deeply located in historical, social, and political contexts that more often than not find both parties to a conflict in misinterpretation of the idea of legitimate authority. This usually infuses an increase in distrust, perhaps because one group may feel side-tracked or disrespected by the other's

claim of power. In chieftaincy disputes, the perception of the legitimacy of a lineage, chief, or an external authority by one faction may be contrasted by another based on historical grievances, legal interpretations, and community sentiment. Perception seeds barriers to trust that betray compromise effort. Mediation efforts veering toward perceptions of one authority over the other only deepen mistrust and may stalemate negotiations. It is possible to resolve such conflicts by following a well-balanced approach and giving proper acknowledgement to different sources of power and authority to enhance mutual respect and openness. In the context of the Effutu chieftaincy conflict, such political interference has resulted in delays in resolving disputes and a breakdown in dialogue. As one community member expressed:

...the chiefs who are supposed to settle the case are telling us stories... **(Community member, 2024)**

This comment highlights the scepticism surrounding the integrity of the chiefs and their ability to lead the peace process impartially.

Another participant expressed:

When the current government came, he said that he knows one group and not two. This has already made us not trust those in authority since we are siding with one person instead of helping us resolve our differences. This has hindered the development process in the community. Apart from the government's project, there is nothing the chief can boast of getting for the community and this has caused more harm than good. **(Community member, 2024)**

There is a concern that chieftaincy has lost its pride of place given that it has become a source of conflict. In that sense, the traditional authority of chiefs has been lost. The respect and dignity of the chiefs are compromised. These differing perceptions of authority not only create division but also weaken the potential for mediation and peaceful resolution which is a threat to chieftaincy.

A member of the Ghartey family expressed that:

People no longer give respect to the chief and the council of elders, there is non-cooperation. It has made both the natives and foreigners look down on traditional authority in the area. It has a slow pace of local development. (Youth member, 2024)

A member of the Ayerebi-Acquah family also stated that:

Another challenge is how the powers of the current chief have been weakened. This has also made people call Winneba names which is a shame to the town. (Youth member, 2024)

Fairness and representation in the context of the chieftaincy dispute in Effutu are critical variables under power dynamics, which influence the process of rebuilding trust. Trust can only emerge if both parties feel that the process towards resolving the conflict is non-discriminatory and that their interests are represented appropriately. When a process is perceived as biased or exclusionary, it creates mistrust that makes dialogue and the will to peaceful resolution very difficult. By perceived fairness, one means that all parties feel decisions are made neutrally, with no bias toward any one of the contending sides. This, too, is an important factor for facilitating satisfaction in chieftaincy disputes, where historic injustices, ethnic group affiliation, and social class membership shape perceptions of fairness. If the dispute resolution process seems to be weighted towards one faction or leader, other parties will feel slighted, and whatever trust might exist crumbles. Representation also is important, as all parties should feel represented and heard. In the case of the chieftaincy conflict in Effutu, representation ranges from the various royal families and leaders of the community right through even external actors who might be interested in mediation. Where groups are underrepresented, it is wary of processes and outcomes being illegitimate or weighted in interests other than their own. Therefore, in that perspective, fairness and inclusion may be taken as critical in the building of trust in the resolution of the Effutu chieftaincy dispute. These elements go a long way in creating an atmosphere of mutual respect and

openness, hence inclusiveness intrinsic part of white-washing conflict and restoring peace.

Coupled with the view of the chieftaincy dispute resolution process by participants is frustration and a general distrust in chiefs and the government. Existing is a trust deficit in the traditional authorities, who are supposed to mediate and solve conflicts between communities. Furthermore, one of the participants indicated that the current government, upon intervention, manifested partiality by supporting one group against the other. The participant brings out the issue of lack of fairness in government involvement in the dispute. The partiality has, therefore, dismantled trust in authorities and has hindered the participants from believing in a fair resolution process. He indicated further that such distrust and lack of good leadership have led to underdevelopment in his community. They said that apart from government projects, no other gains or assistance from the chiefs had been derived for the community. This neglect had done more damage than good and had made the problems of the community more pronounced in their development pursuits.

According to Smith et al. (2018), the bedrock of processes for conflict resolution and community development is trust in traditional authorities and government institutions. A lack of transparency, impartiality, and will from leaders can undermine the efforts at building trust and hinder progress among communities plagued by chieftaincy disputes. The dispute over the Effutu chieftaincy is characterized by fractions of perceptions of trust and distrust shaped by history, cultural dynamics, and events that have taken place. In this regard, trust will involve beliefs that one's rights, interests, and values will be looked upon with respect by the other party. On the other hand, distrust involves suspicion and fear produced when these expectations have been broken consistently. It

would relate to equity, maintenance of customs, and fair representation when decisions are made. Trust breaks if these do not happen and the conflict builds up. Events or actions that cause loss of trust are one-sided installation of chiefs, for instance, without consultations or abdicating agreed procedures. These other causes include political interference or perceived favourable treatment by government agencies or mediators to further erode trust. The behavioural elements also entail misinformation being disseminated, inflammatory rhetoric, and acts of aggression. These certainly lead to distrust and cannot allow rebuilding even of a portion of confidence.

Therefore, the intergroup trust model presents a framework that elaborates on the dynamics of mistrust in the Effutu chieftaincy conflict. The model underlines the fact that trust is an important characteristic of conflict resolution established through shared communication, transparency, and respect. The Effutu conflict depicts how failures in these respects have served to widen the gulf between factions and embroil efforts toward resolution. This has nurtured a situation in which the traditional lines of communication, manipulated by chiefs and kingmakers, have favoured the powerful; thus, mistrust has been born. Lack of openness and the inability of the community to debate critical issues have crystallized entrenched positions that mediator action finds it rather difficult to surpass. Power differentials-for example, interference in the patrilineal system of succession by actors outside their environment-have unnecessarily enhanced mistrust and retarded reconciliation processes. The model further supports the acknowledgement of shared values and identity that, in this case, are not found within the Effutu conflict. Issues such as this can be resolved through better means of communication, respect for shared cultural practices, and a balancing of power relations that would go a long way toward solving this conflict and reinstating trust in the community of Effutu.

4.2 Ways Trust can be built between Conflicting Parties

In whatever form a conflict may assume, whether interpersonal, intergroup, or international, the vicious cycle of decreasing trust widens the circle of differences and diminishes the likelihood of the concerned parties finding amicable solutions to the situation at hand. In other words, the building of trust is central to transforming adversarial interactions into cooperative relationships. The creation of trust between the parties in conflict is key to their achieving peaceful resolution of disputes and the lasting of such peace. Trust is a substrate from which one can foster communication, cooperation, and compromise. Ways of trust-building place traditional institutions and practices at the heart of confidence-building processes between conflicting parties, such as the Effutu chieftaincy dispute. Traditional institutions enable processes of trust-building by enhancing communication, acting as forces of sanity, and ensuring cultural legitimization. Traditional leaders, therefore, such as chiefs and elders, and Asafo companies, are impartial in their mediation since they have been nurtured within local customs and values. They can further mediate in chieftaincy disputes by providing grounds where suspicion on either side is minimized. Here are some ways that this kind of trust can be built.

4.2.1 Improving Communication

Restoring trust in the Effutu chieftaincy dispute calls for a deliberate effort to solve the problems of establishing trust. The important first step in this process is to improve the communication between the parties in conflict. It may break the ice of misconceptions to open avenues for regular, clear, and timely dialogue, perhaps through intermediaries. This communication has to be candid, open and sustained to instil in the parties a sense that each is heard and valued. A youth engaged during the interview was asked: What

steps can be taken to improve communication between the conflicting parties in the Effutu chieftaincy dispute and below was the response.

With communication, we need to engage the youth more since they are mostly vibrant and at the forefront of conflict. The steps that can be taken to improve communication can be organising communal labour, youth forums, town meetings, etc. These are things that would involve the youth. Well, as you can see, during the Aboakyer festival, we do normal clean-up exercises and also play soccer as part of the fun. We engage both parties, Tuafo and Dentsifo. These things also bring peace and togetherness and help improve good communication between people. (Youth leader, 2024)

A respondent in the interview indicated as follows:

To improve communication, it's a question of consciousness. Like I told you. Where the truth was and now shifted to. When the consciousness illustrates that this is the actual truth. Then people begin to realize that no, we are making a mistake. Now, where the thing is we should go back to where it is. Secondly, the division in the asafo companies. We need to reunite the two asafos and let them realize the negative impact the conflict is having on Winneba. I'm sure they will join hands together and this can happen. There are people in the media following the happenings in Winneba because the issue has been fragmented, they think that they get it. There should be a proper communication channel that will clear the negative mindset of people. (Elder, 2024)

A concerned participant also shared the view that:

I can 100% even tell you that I've even, as an individual tried and personally met the Omahene on this issue, how best we can resolve that problem. I've directly or indirectly invited some prominent people to see how best we can sit down and resolve that. As such, I haven't had any response from them. (Traditional leader, 2024)

A participant stated:

Okay, I think it has to be one person at a time, one household at a time, one family block at a time. I think that even though the Supreme Court has also ruled that it is this family that should ascend to the throne, there are honest grievances on the ground among people. A few years ago, when you go to Senya, Senya was demarcated. The Dentsefo lived at one side of the town, and Tuafo lived at one side of the town, and there wasn't this intermarriage. They didn't do anything together. Fortunately for Winneba, we intermarry. And we live in the community amongst ourselves. So that kind of division is not obvious. So what I suspect we can do is that one person needs to reach out to the other. For example, if I'm at Tuafo and I have a Dentsefo friend,

I must take my time, and patiently educate them, because most people are operating in the realm of ignorance. So kindly educate them. Bring their minds to bear what the bare facts are. And as you do that, then I speak to my friend, who is a Dentsenyi, and then the next moment I speak to his brother or his sister, and pretty soon I'll be speaking to the whole family. And then I'll pull the whole family to come and meet another family, and together we share ideas. The second thing is that we must also know that we are all in this together. If there's a fire in Winneba, if there's a hurricane in Winneba, if there is some sort of serious war in Winneba, we will lose our land. So we should forge together. I mean, all hands are not the same. We will not all understand it at the same time, but by and by, one person at a time, one family at a time, one household at a time, we'll come to understand it. (Traditional leader, 2024)

The various perspectives on how to improve relations between and manage conflicts in Winneba show a diversified approach to unity and grievance handling. The involvement of the youth in community activities in the form of communal labour, fora, and town meetings serves as a grounding foundation. According to Baser and Morgan (2008), the participation of youths in communal activities not only strengthens social bonds but also enhances community resilience. The involvement of the Tuafo and Dentsifo groups in the Aboakyer festival through clean-up exercises and soccer games demonstrates how recreational and collective activities can be used in bridging the divide towards peace.

Improving communication by raising people's consciousness about the truth concurs with other theories of conflict resolution that see awareness and understanding holding central roles in the process of resolving disputes. For Lederach (1997), the transformational aspect of conflict resolution can be reached only by changing the level of consciousness and becoming conscious of the roots and dynamics of conflict. Consciousness can bring about a group realization of mistakes and foster reconciliation. This can also be done by bringing together divided groups, such as the Asafo companies, and defining what the conflict has done to the community. This is

particularly based on the ideas developed from conflict management research that identifies if the divisions can be faced and a collective identity built, then the basis for reducing tensions can be created (Galtung, 1996). Galtung (1996) notes that effective channels of communication would also be necessary to reduce negative perceptions and provide a clear passage of information to all parties involved.

The personal efforts toward conflict resolution, particularly direct engagement with community leaders and advocacy for dialogue, reflect a grassroots level of conflict resolution. This view also recognizes further rungs on Arnstein's (1969) ladder of citizen participation that elaborate on the individual involvement needed in addressing grievances and building trust. Gradualism in the approach—a slow process of teaching one person or one family at a time, and an understanding fostered—finds its roots in conflict resolution theory through theories of incremental change (Arnstein, 1969). The fact that intermarriage and integration into local communities have tempered visible ethnic divisions reflects social integration theories. Generally, intermarriage tends to reduce ethnic tensions in society by breaking barriers between different groups and fostering social cohesion, as observed by Horowitz in 1985. Thus, this will make it easier for these different segments of society to understand and work together with one another.

The comments reflect a mix of mobilizing youth, raising awareness, bridging divides, and using local, grassroots methods to generate trust and resolve conflict. All these approaches can be located within at least one of the theories or approaches to conflict resolution and social integration mentioned earlier. The emphasis here is on comprehensive and inclusive strategies for handling community disputes.

4.2.2 Third-Party Mediation

Third-party mediators are important in building trust. They could be facilitators whom parties have respect and view as impartial, stemming either from traditional leadership structures, government institutions, or international peacebuilding bodies. They will guide the parties toward effective discussions. It provides a forum for negotiation where parties feel that their concerns will be taken seriously by both without bias. Mediators may aid in diffusing tension by providing an objective insight. The question, of what role can third-party mediators play in fostering trust-building efforts in the chieftaincy dispute was asked. One of the leaders expressed in his view that:

In Winneba, who are the neutral parties? Society is so divided. So, it boils down to the same thing. The neutral parties are either state, class, regional, or district. As you put people in line, you offer them something. In those days, between 2006 and 2010, as an association called Winneba Peace Initiative (W.P.I), we tried to bring conflict parties together. Nenyi Gharthey appeared before us. When Aboakyer approached, some of us, myself included, mobilized money, and met the Asafo companies at the demonstration school near South Campus. We offered them money just to go and participate in Aboakyer. So there must always be something to be offered to the various parties. That is why I know whenever there has been reconciliation when people have to buy the cow to be slaughtered, there has been some groundwork behind the scenes. The leaders are spoken to. The leaders are made to face one another before we come out in public. Third parties in this instance must be people who are prepared to offer something in return for the issue at hand. People must agree to what is being offered. (Traditional leader, 2024)

A participant said that:

Power dynamics can create an imbalance that won't allow both parties to feel equally represented. A third-party facilitator helps in evening out power dynamics so that no one voice is overwhelmed by the power. This would allow a qualified mediator to help us come to a compromise and find places where we all can agree. When we start viewing the other side as peaceful partners rather than opponents, trust begins to grow. (Community member, 2024)

A view from one participant indicated that:

Mediators can create an environment where both sides are encouraged to communicate. In this conflict, misunderstandings and a lack of communication have only deepened the divide, so having a facilitator who can bridge that gap is essential and this will help the resolution of the Winneba chieftaincy issue yield positive results. (Traditional leader, 2024)

Another participant opined that:

The Winneba issue, right now, there is a little bit of political influence in these chieftaincy problems. What I can say is, if we can just remove this politics from the chieftaincy and get a neutral party, it can also help us. So, we need to remove this NDC and NPP from this chieftaincy. So that we will just go in for the issue at hand and shouldn't bring this politics into this chieftaincy. When this is done, it can also help us. (Youth member, 2024)

The opinions regarding how the Winneba chieftaincy dispute has to be resolved focus on the neutral third party, the influence of power dynamics, and political factors. Each is based on the views upheld in the premise of conflict resolution by definition, focusing on mediation and the influence of third parties. It suggests that there must be a third-party mediation about conflict by some neutral party, like state, class, regional, or district actors, quite substantially following the literature on conflict resolution.

According to Fisher and Ury (1981), neutral third parties or rather if need be a mediator can help to manage and solve disputes by the situations whereby the conflicting parties see an impartiality which assures equal representation of both sides. In the case of Winneba, organizations like the Winneba Peace Initiative (W.P.I.) tried to play this role by supporting dialogue and reconciliation between the Asafo companies through some interventions, such as resources to motivate participation in communal activities. Such arguments as gifting incentives, either material like cash or symbolic, such as a cow for a ceremony, would only gather competing parties together to reflect a pragmatism of conflict resolution. Incentivizing collaboration could work in peacebuilding, as

Lederach (1997) postulates that it has to be doable, and most specifically, it is needed to build relationships and to create opportunities that people on the opposite side of the fence might choose to engage positively. By offering incentives, mediators can motivate parties to engage in dialogue and participate in peace processes, even in highly divided contexts such as Winneba. The belief that power dynamics have to be levelled or neutral for mediation to be successful is placing too much burden on the process.

Mediators, like Bush and Folger (1994) have the neutral power to level the battlefield so that all voices are equal between the involved parties. In Winneba, for example, where the decision process involves factions with power imbalances, an experienced mediator can ensure that the power relationship between the factions is accommodated in such a way that no faction lords it over others. Certainly, such interventions can tend toward creating a more positive environment for compromise and collaboration. The book reiterates some of the ideas articulated in intergroup contact theory and emphasizes that viewing the other side as a "peaceful partner" could help in generating trust. "Meaningful, sustained contact of groups, under conditions of equality and cooperation, can reduce prejudice and build trust" of Allport, 1954, (cited by Hewstone et al., 2002). There is a change in perception from adversaries to partners, and this factor is very much related to reducing the impact of prejudice in the initial stages of conflict resolution. The concern about political influence in the Winneba chieftaincy dispute raises a critical issue common in most conflicts: the entanglement of politics with traditional authority. It has become systematically entrenched as political parties begin to participate in chieftaincy matters. The suggestion to remove political affiliations such as the NDC and NPP from the chieftaincy conflict is supported by the work of Horowitz (1985), who found that political interference in ethnic and traditional disputes often exacerbates tensions and makes resolution more difficult (Horowitz, 1985). It would

pave the way towards the resolution process, in which more concentration and impartiality could be placed.

Opinions by participants on how to resolve the Winneba chieftaincy dispute underline the importance of third parties who are perceived as impartial, incentivizing cooperation, finding a balance in power dynamics, nurturing partnership rather than opposition, and ridding traditional disputes of political influence. Established theories of conflict resolution and mediation that emphasize neutrality, building trust, and ridding traditional disputes of politics as prerequisites for sustainable peace are, therefore, supported.

4.2.3 Addressing Past Grievances

It's impossible to work on trust without dealing with historical grievances. In this regard, parties to the conflict must accept that wrongs have been committed and find ways of rectifying them. Without this step, the base on which trust is sought to be built will be non-existent. Healing processes, therefore, have to take off from public apologies and reparations to community ceremonies allowing grievances to be aired and acknowledged. Participants from the interview shared their views when asked about ways past grievances can be addressed to move towards reconciliation and trust-building and one of them stated:

For us to move forward, the historical injustices that our group has suffered need recognition. It is when our pain is recognized that we feel counted in what we say and that helps in beginning to rebuild trust. So I believe we need an open platform where we can discuss what has happened in the past without fear. By sharing our experiences, we not only release ourselves of some burden but also help the other side realize where we're coming from. (Traditional leader, 2024)

It can be beneficial to ease tensions and pave the way for forgiveness when people, families, or communities sincerely apologize for past wrongs. An ability to accept

blame and move forward is demonstrated by an apology. Whether it's through the return of land, payment of damages, or restoration of lost honour, reparations or other types of restitution may occasionally be required to remedy past wrongs. Justice and fairness are somewhat restored as a result of this. With regards to rendering an apology to ease tension, a participant had this to say:

As you can see an apology can go a long way. Both parties need to put pride aside and welcome each other as one people. When a party takes responsibility for their role in past conflicts, it shows they are serious about reconciliation and this is what I think we should do to help our town progress. It helps us begin to forgive and trust again. There needs to be some form of restoration for the wrongs that have been done. Whether it's the return of what was taken or compensation, tangibly addressing these grievances will show that the past is not being ignored. (Community member, 2024)

In addressing past worries, a participant expressed that:

As members of Winneba, we need to focus on building new ways of working together, where both sides will feel their interests are being considered. By creating these partnerships, we can move past the divisions of the past and start building trust. Education is key. When we learn about each other's histories and the challenges we've faced, it helps us empathize rather than judge. So when we understand the past, it makes it easier to work towards reconciliation. (Youth member, 2024)

The comments underline the importance of recognizing the injustices that one group has suffered in the past. It is framed as an important starting condition to rebuild trust. Adzahlie-Mensah, V. & Benson, O. (2018) discusses how education can be used to promote coexistence and mutual understanding in diverse communities, stressing the need for inclusive curriculum and storytelling as tools for peacebuilding. It thereby mirrors principles of conflict resolution more generally, where the recognition of harms in the past may validate the experiences of marginalized groups as a precondition for dialogue. In addition, very important is the idea of creating an "open platform" to talk about what happened in the past without fear. Open dialogue allows affected parties to share experiences, and as such, this relieves frustrations but also puts the opposing camp

in a good position that understand the woes of the other. This move is important in creating an avenue for empathy, mutual understanding, and eventually reconciliation.

Apologies are coupled with the willingness of each party to accept responsibility for actions taken in the past; this is portrayed as the best means to achieve reconciliation. Such an act makes the wrongdoers acknowledge their offence, hence being honest in seeking peace and reconciliation. This idea lines up with the principles of restorative justice: taking responsibility and making amends for past wrongs could build a foundation for forgiveness and future cooperation. The respondents' comments call for concrete acts of return or reparation for the storied injustices carried out on them to voice a complaint. This point underlines that mere acknowledgment is not good enough; concrete steps have to be taken toward repairing the damage done by historic injustice. Replacement can work as a pledge to move beyond gestures and symbolic acts toward real repair.

The focus shifts to building new ways of working together where both sides feel heard and their interests considered. This underscores that trust is built not only through the process of dialogue and apologies but also through a collaborative effort that spells out equity and shared goals. This is very critical in making sure that the reconciliation process translates to sustainable and inclusive outcomes. Education is highlighted as the key to reconciliation. It is through the sharing of experiences in history, struggle, and context that both sides can learn to empathize rather than judge or misunderstand. Education here does not mean only formal education but a continuous process of developing consciousness and learning. This has to be done at the ground level toward annihilating prejudices and building bridges across divides.

Traditional institutions and practices are essential in building trust between conflicting parties. Cultural practices and institutions, such as the Aboakyer festival and Penkye Otu, supplemented by the Regional House of Chiefs, provide avenues to build trust in the Effutu chieftaincy conflict. In turn, these cultural symbols and rituals also nurture communication and collective identity, forming avenues for reconciliation and formal mediation. Such traditional elements will help in creating a common area for dialogue; hence, they reinforce cooperation, heal past rancour, and rebuild long-lasting trust between groups in conflict. The Aboakyer festival is a cultural event that plays a vital role in encouraging trust and unity among the people of Effutu, especially the rival Asafo groups, the Tuafo and Dentsefo, because the conflict is clearly expressed at the festival. The symbolic events within the festival provide many avenues for conflict resolution and the building of trust. The collective participation in the festival elicits mutual respect and reconciliation since each group recognizes the position of the other. In the shared culture, there is an active reinforcement of the collective identity, which therefore softens hard-line positions and enables the community to concentrate on a set of shared goals and values. The offering of libations and thanksgiving to Penkye Otu fosters spiritual healing and the restoration of broken trusts between fighting factions in traditional peacebuilding rituals. Among the Effutu people, the god Penkye Otu enjoys a high degree of respect from both the Asafo groups and the community at large. His symbolic role in conflict resolution and restoring trust provides an apt neutral arena for reconciliation. Ritual sacrifice and blessings all show this cooperation and shared responsibility for the well-being of the community. The House of Chiefs at a regional level plays an important role in formal mediation by providing impartial adjudication and conflict resolution based on custom, tradition, and fairness. Their decisions are considered culturally legitimate and binding, therefore limiting the chances of further

disputes. These cultural practices enhance trust-building by offering the possibility of inclusive cultural practices that reduce mistrust and increase dialogue. The spiritual role of Penkye Otu and the adjudicative role of the Regional House of Chiefs provide trusted neutral figures for both parties, representing continuity, fairness, and spiritual authority.

4.3 Role of Trust-building in Conflict Resolution

In the domain of conflict resolution, trust is a stone on which sustainable peace may be established. The most brilliant agreement reached from negotiations cannot survive in the absence of trust. Suspicion and the residue of animosity will topple it. In that respect, trust-building within intricate disputes like the Effutu chieftaincy conflict is more than just negotiation; it is a means to galvanize the turning of adversarial relationships into cooperative ones. The cultivation of trust can help the parties set up an enabling environment for reconciliation, characterized by acknowledgement of their grievances and honouring commitments. This next theme shows how trust-building not only opens up pathways toward stronger relationships but also strengthens the credibility of the resolution process itself, securing any decisions it may arrive at as legitimate and binding for all parties. Inbuilt trust in conflict resolution makes sure peace is not just achieved but maintained as a foundation for long-term stability.

4.3.1 Relationship Building and Goodwill

Trust-building plays an indispensable role in creating opportunities for relationship-building and goodwill. It opens space for conflicting parties to view one another not as enemies, but as partners seeking a mutual resolution. By fostering these positive relationships, trust-building can reduce animosity and create a more collaborative environment where solutions can be reached. After asking some participants about how trust-building initiatives can create opportunities for building relationships and

fostering goodwill among the conflicting parties, some of them indicated to foster trust-building in conflict resolution, one needs to bring parties together to aid in the process.

A participant expressed that:

The moment you merely bring parties together; you succeed in reducing tension. So trust-building needs face-to-face interaction. That, for me, is one way of reducing tension. You might start with one-on-one, but after a while, when you succeed in bringing the people together, that, for me, is a huge step in reducing tension or conflict between parties. So merely getting the parties to agree that tomorrow you want to meet at such-and-such a place. If they attempt, hooray! That should be one huge step. Otherwise, I don't think I really can give some other information. (Elder, 2024)

Another participant said:

There is a saying that if we love ourselves or understand ourselves, we don't disagree on issues, peace brings development and once there is development people will get work to do and stop sitting under trees. People will go to work and stop fighting against each other and also when we love ourselves, we will not backbite one another. We will focus on whatever we are doing and it will bring peace and unity as a result of that togetherness will come, which will help us to fight for a common goal. When we get people who will help us to solve our problems, we will be happy. There are no elderly people in Winneba because the elderly people who have good names are no more. The people we have now couldn't take care of what their fathers gave to and they have nothing to give to their children so their lives are full of lies in order to get something and now they have failed to tell the truth as a result of that they have lost respect from the youth. (Youth member, 2024)

The views on conflict resolution and trust-building in Winneba recognize important aspects like face-to-face interaction, understanding, and the role of leadership in creating an enabling environment for peace and development. It has been supported very strongly by the literature that the coming together of the conflicting parties considerably reduces tension, and the mind-state, reopening the doors of dialogue interaction, means trust building informally taking place, face to face. Kelman (2005) argued that face-to-face contact between the parties in conflict is a necessary condition for humanizing the 'other' and lowering the psychological barriers that continue to fan

distrust. This, therefore, confirms the argument that getting the parties just to make contact in person is a very giant leap toward tension reduction. The creation of space for them to have a conversation helps in the slow build-up of trust, which then goes on to provide a foundation for a continued peaceful co-existence (Lederach, 2003).

The participant says that peace is developmental and eases social tensions, which development studies agree with. Peace and development are related; more peaceful societies will experience more economic growth and social stability. According to Galtung (2010), peace creates the conditions for development by lessening acts of violence and allowing for the productive use of resources. The point that "peace brings development" shows how relevant the peace-building activities are to the economic well-being of the community. Moreover, the chances of conflict are reduced when people are employed and are doing something productive. This agrees with the theory of relative deprivation, which holds that individuals feeling economically deprived have a greater propensity to involve themselves in conflict (Gurr, 1970). Therefore, opportunities for employment and peace have the effect of reducing the occurrence of conflict within communities.

It is in line with the social cohesion theories that the concept of common understanding and love does not give room for disagreements and therefore brings people together. According to Putnam (2007), where the level of trust, reciprocity and networks of civic engagement are high, a community will be peaceful and harmonious. If the focuses of the people are cooperation rather than conflict, then it fosters unity and allows following up on common goals. This confirms the participant's argument that it is through love and understanding, that people come together to actualize collective goals. On the other hand, the participant's critique of the current self-centred leadership and lack of respect

for the elderly on pretense underscores as well, the aspect of acceptable leadership in peacebuilding. Traditional leadership has historically played a key role in maintaining social order and resolving conflicts in many African societies. However, when leaders fail to uphold ethical standards, they lose the respect and trust necessary to mediate effectively (Boone, 2003). This strengthens the point of the presence of respected elders at Winneba, who will lend traditional wisdom and authority to the process of bringing about conflict resolution.

This situation underscores the need for leadership that is trustworthy so that it can act as a just and impartial arbiter in cases of disputes. As Lederach (1997) notes, the presence of respected and legitimate leaders is often crucial for the successful negotiation and resolution of conflicts. Based on how trust-building initiatives can create opportunities for good relationships, it brings unity when the person in the middle of the conflict is no longer available and a participant made it known that:

Oh, that one, it takes time. If you're asked to destroy something, it can be done quickly, but when you're asked to mend, it will take time. Communication is key, if we're able to, I'll give one more example of the Winneba Peace Initiative. We had a chat to conclude on this chieftaincy issue but it didn't go the way we anticipated it. It's all a gradual process. The only thing is, if you are to think of Winneba first, the welfare and the development of Winneba, I think everybody should have a good heart on this. But since they are not thinking about the interest and the development of Winneba, and how to get peace, they are self-centred people. And people believe in a divided enrolment system. If you have a proper separation, he can play a certain role. But if there is unity, his presence in the community will not be recognised or something like that. So that person will always insist that we remain the same thing. (Traditional leader, 2024)

A participant expressed a view that:

When we sit down together to talk, we begin to understand each other's concerns. It helps us realize that we have more in common than we thought. I know that these conversations are the first step toward building real relationships. (Elder, 2024)

This view captures the transformative power of dialogue for conflict resolution. As they sit and talk, opposing sides will begin to unmask common concerns and interests that eventually bring about understanding. Discussion is thus taken as the most important first step toward the formation of actual relationships. This means that openness in a frank sense serves as a means to overcome chasms toward reconciliation.

Trust-building initiatives often involve joint activities, such as community events, festivals, or projects that bring parties together in a neutral setting. These shared experiences help foster goodwill and strengthen interpersonal connections. In the context of the Winneba Aboakyer festival where deer hunting is a competition between the asafo companies, the competition can be more fun than causing tensions during the festive season which can create a peaceful relationship; it can last forever rather than a short time. One participant noted that:

When we work together on community projects, it will help us see each other as neighbours rather than enemies. It can be realizing that if we cooperate on these small things like engaging ourselves in community activities or projects, we might be able to work together on the bigger issues too. You can agree that during Aboakyer, people engage in some activities individually but once we come together, it will be for our betterment. (Youth leader, 2024)

This view highlights the unifying potential of collaborative community work. By engaging in shared projects, individuals who may view each other as enemies can begin to see one another as neighbours, fostering a sense of common purpose. The respondent suggests that cooperation on smaller community activities can build trust and pave the way for collaboration on more significant issues. The mention of Aboakyer, a culturally significant festival, underscores how collective participation in familiar traditions can be leveraged to strengthen bonds and promote unity for the collective good.

4.3.2 Legitimacy and Credibility

In the context of the Effutu chieftaincy dispute, trust-building also enhances the credibility and legitimacy of any agreements or decisions reached. When trust is established, parties are more likely to honour the commitments they make during negotiations. Conversely, without trust, agreements may be seen as temporary and not binding, leading to the risk of future conflicts. When trust is built, all parties are more likely to fully commit to and support the agreements reached. In what ways can trust-building enhance the credibility and legitimacy of any agreements or decisions reached during the resolution of the Effutu chieftaincy dispute was asked and some participants expressed their views as follows:

When we trust each other, we are more willing to stick to the agreements we make. It's not just about signing a document; it's about a genuine commitment to follow through. (Youth member, 2024)

Transparency fosters trust. When everyone knows that decisions are made openly and with everyone's interests in mind, the agreements we reach are viewed as more credible and fair. (Community member, 2024)

The participants' views indicate that trust functions as a foundational mechanism that transforms agreements from symbolic commitments into enforceable social obligations. By reducing uncertainty and reinforcing confidence in the intentions of other parties, trust encourages consistent compliance and long-term commitment to agreed decisions. Consequently, agreements reached in a trust-based environment are perceived as more credible and legitimate, lowering the likelihood of future contestation or relapse into conflict. This is a reflection of the opinion that trust is not a simple formality but a deeper relational attribute that determines behaviours and accountability. Transparency is noted as a crucial factor in trust building. When decision-making processes are open and inclusive, and when all stakeholders are aware of how decisions are made, it enhances the credibility and fairness of agreements. It is

believed that one key aspect of transparency in decision-making breeds trust in the process and outcome because interests are considered and decisions are made without any partiality. Transparent decision-making makes agreements look more credible and fair. To that extent, when people realize the reasons and understand that the decisions are actually based on a serious examination of all sides, such agreements tend to reinforce in the people's minds the legitimacy of what has been agreed on. This can increase the degree of buy-in and the commitment to follow through on what has been agreed upon.

The Effutu chieftaincy dispute has been a generational thing and the current conflicting parties are still holding on to the historical grievances. Trust building today can also help clear the tension and pave way for future since the present people in the community will ensure peace to be sustained. Some participants' said that:

Building trust today paves the way for future cooperation. Agreements made under a framework of mutual respect and trust set a positive example for how we handle disputes moving forward.
(Youth member, 2024)

Trust helps prevent conflicts and misunderstandings from escalating. When we trust each other, we're more likely to handle disagreements in a way that doesn't threaten the agreements we have made.
(Youth member, 2024)

This view highlights the foundational role of trust in fostering long-term cooperation and managing future disputes. By building trust now, parties create a framework of mutual respect that can guide how they handle conflicts and disagreements moving forward. Trust not only facilitates smoother resolutions but also helps prevent minor issues from escalating into larger conflicts, ensuring that agreements remain intact. This approach underscores that trust is not just a prerequisite for effective collaboration but also a crucial element in maintaining and reinforcing agreements over time.

4.3.3 Centralizing Trust-Building in the Resolution Process

To make trust-building central to the conflict resolution process, specific strategies and approaches should be employed. This includes integrating trust-building initiatives at every stage of negotiations, ensuring that it is a priority rather than an afterthought. Approaches such as joint community projects, shared decision-making processes, and inclusive dialogue sessions can help solidify trust and make it the cornerstone of the resolution process. The following are the views of participants:

Participating in community events together helps break down barriers. When we work side by side, we start to see each other as partners rather than enemies. (Youth leader, 2024)

Inclusive decision-making ensures that everyone has a voice. When we are part of the process, we are more likely to trust the outcomes and feel committed to upholding them. (Elder, 2024)

Apologies and forgiveness are powerful. When one side acknowledges past mistakes and seeks forgiveness, it opens the door for healing and rebuilding trust. (Traditional leader, 2024)

Based on the comments above, it can be argued that participating in community events together helps break down barriers and fosters a sense of partnership, a view in line with the theory of intergroup contact. Positive interaction can help break down prejudices and foster a sense of shared identity amongst members of different groups. Joint activities, such as attending community events, allow individuals to act cooperatively, thus transforming adversary relationships into collaborative ones. This process of working side by side facilitates the development of mutual understanding and trust (Pettigrew & Tropp, 2006).

It emphasizes that people will try to understand and are likely to commit to the outcome if they are involved in decision-making. Participatory governance theories posit that including diverse voices in decision-making heightens legitimacy and enhances a sense of ownership and accountability for the outcome (Fung & Wright, 2001). When people

feel that their opinions are valued and considered, they are more likely to support and uphold the decisions made, leading to more sustainable conflict resolution (Beierle, 2002).

Apologies are great tools of reconciliation in that they can handle some fundamental questions about misdeeds while committing to work on rebuilding relationships. For Worthington and Scherer (2004), forgiveness is about giving up resentment toward the sinner and creating an attitude to reconcile with him, which is very necessary for healing and rebuilding trust. Apologizing serves to accept guilt over past wrongs and is consequently able to re-establish trust in the face of accountability and willingness to atone for wrongdoing (Lazare, 2004). These approaches foster mutual understanding, openness, and collaboration, which are essential for building and maintaining trust among conflicting parties. Trust-building is both a challenge and an opportunity in the resolution of the Effutu chieftaincy dispute. While historical grievances, communication barriers, external influences, and power dynamics present significant hurdles, they can be overcome through targeted efforts to improve communication, involve neutral mediators, and address past grievances. Trust, when established, fosters goodwill, enhances the legitimacy of resolutions, and ultimately serves as the glue that binds conflicting parties towards a sustainable peace.

4.4 Summary

This chapter presented and discussed data obtained from the respondents through the administration of the research instruments according to the research questions for the study. The chieftaincy conflict among the people of the Effutu community in Winneba is about which faction is the rightful succession to the throne. The discussion reveals that the conflict was caused by historical grievances between matrilineal and patrilineal

differences. As a result, data and analysis of the challenges of the Effutu chieftaincy conflict, the strategies by which trust can be built between feuding parties, and how trust building will help in the resolution for peace to reign were made. The next chapter will cover a summary of findings, conclusions, and recommendations.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.0 Introduction

The previous chapter presented and discussed the results of the study. This chapter focuses on the summary of the main findings and presents the conclusions derived and recommendations based on the conclusions. The summary of findings is in line with the research questions which were designed to explore the challenges of trust-building between the conflict parties, how trust can be built and how it can help in the resolution process in the Effutu chieftaincy dispute. Subsequently, recommendations were proposed based on the key findings of the study. Then the chapter ends by presenting what served as limitations to the study.

5.1 Summary

5.1.1 Research Aim

This research explored the complex dynamics of the Effutu chieftaincy dispute, focusing on the critical role of trust-building in conflict resolution. Through a detailed analysis, the study has addressed the challenges, strategies, and potential benefits of fostering trust between the conflicting parties.

5.1.2 Research Procedure

The research was undertaken to understand the role of trust-building in the resolution of the Effutu chieftaincy conflict. The study employed an interpretivism research philosophy, a qualitative research approach and an exploratory case study design. Primary data was generated from 10 participants with the aid of a semi-structured interview guide. The purposive sampling technique was used to select the respondents. Analysis of the data was qualitative through thematic template analysis.

5.1.3 Major Findings

The following are the major findings of the study:

Research question 1: What are the challenges to trust building between the conflict parties in the Effutu chieftaincy dispute?

The research identifies several significant challenges to trust building in the Effutu chieftaincy dispute. The Effutu chieftaincy case is complex, with historical conflicts and power tussles at the root. Historical injustices with unsettled disputes have generated in all parties involved in the dispute a legacy of deep-seated mistrust and animosity, therefore dissolving the trust-building processes. Bias and prejudgments of previous conflicts are passed down through generations and can perpetuate the same conflict. Ineffective or limited communication channels between parties in conflict may lead to misunderstandings and misinterpretations that fuel mistrust and act as a barrier to the resolution of fundamental problems. The second challenge of negotiation is a power imbalance. If one side perceives unfairness, it will be difficult to build trust. Well-established power or vested interests can resist changes or compromises that will undermine their status and, in the process, hamper efforts at building mutual trust and collaborating on solutions. The impression of previously failed resolutions may be very strong, and skepticism about establishing another trust-building process is augmented. If there is a continuous failure to resolve the dispute efficiently, distrust will only deepen, and the willingness of the parties to become involved in trust-building efforts is lowered. The research highlights the need to address these underlying issues to create a conducive environment for trust building.

Research question 2: How can trust be built between the conflict parties in the Effutu chieftaincy dispute?

Initiating open and transparent communication channels is essential for fostering mutual understanding and addressing misconceptions. For resolving a dispute, structured dialogue sessions have to be established with open communication and the institution of mechanisms that entail continuous feedback. Skilled professional independent mediators who have earlier worked on chieftaincy and ethnic conflicts can offer an independent perspective and negotiate the process. Also, involving neutral third parties or mediators can provide an impartial perspective and facilitate fair negotiations. Third-party observers will ensure openness and accountability. Workshops may be conducted for facing common issues and developing solutions cooperatively. Cooperative projects, whether it be in community development or cultural events, may be set up as a platform on which to collaborate. Training in the skills of conflict resolution, negotiation tactics, and emotional intelligence may equip parties with the wherewithal to handle disputes constructively and establish trust. Liaison with the broader community can create an environment in which there is support, further reinforcing the desire to settle the dispute. The informal contact between the two principal parties may make it possible for them to function on a personal basis and lessen animosity. Reconciliation follows the acknowledgement of the historical grievances and apologies. This shall be followed by reparative measures, which address the cause of dispute, such as compensation or support to the community. These strategies relate to working together to solve the dispute and rebuild trust.

Research question 3: How can trust building help in the resolution of the Effutu chieftaincy dispute?

Trust-building is a crucial aspect of conflict resolution, particularly in deeply rooted and emotionally charged disputes like chieftaincy disputes. Relational goodwill can go a long way toward removing people from their entrenched positions and biases, providing fertile ground for meaningful conversation and humanization of stakeholders. This way, a lot of tension will be minimized, allowing less friction between parties and peace will be maintained. Emphasizing the aspect of legitimacy and credibility in the implementation of initiatives geared toward trust-building becomes the driving engine for the revitalization of dispute resolution. Mediators should strive to be fair, transparent, and honest in their dealings with conflicting parties. Mediators can win the trust of stakeholders in any negotiation process by making them realize the adopted process is genuine and by making them accept its outcome. Centralizing the trust-building process in the resolution ensures a holistic approach towards the resolution of conflicts. This approach would ensure that the symptoms of the conflict, as well as what underlies the issues that have led to mistrust, are addressed. This is a comprehensive and sustainable approach to the resolution of the Effutu chieftaincy dispute.

5.2 Implications

Theoretical Implication

The study, therefore, reiterates that building trust is at the core of any conflict resolution, more so in situations where deep historical tensions exist, especially those with historical roots like chieftaincy disputes. It agrees with Fisher et al. (1991), who alluded to the role of trust in negotiation and a need for people to separate from the problem to build mutual understanding. The findings also contribute to the theoretical framework of relational trust discussed by Lewicki and Bunker (1996) by underscoring how

historical hurts and botched attempts at resolution deteriorate trust over time. Indeed, the study contributes an added understanding of how historic injustices and asymmetrical power dynamics breed continued mistrust by underlining the fact that the resolution of conflicts requires that the root causes, not just symptoms, be addressed. This yields deeper insight into the role of power dynamics in trust-building, eloquently speaking to the concerns Deutsch (1973) brought to the fore about the negative implications of power imbalances on the processes of conflict resolution.

An important contribution of this study is its integration of the Inter-Group Trust Model, which offers a framework for understanding how trust is built and maintained between conflicting groups. According to the IGT-Model, trust is a dynamic process that evolves through interactions between groups and is influenced by factors such as perceived fairness, communication, and past experiences. This model is particularly relevant in the context of the Effutu chieftaincy dispute, where historical injustices and power imbalances have created deep-seated mistrust between the parties. The research underscores the need for structured, transparent, and inclusive processes to rebuild trust, which aligns with the principles of the Inter-Group Trust Model.

In that sense, the findings show that correction of power imbalance is very critical in any successful trust-building effort, which further deepens existing theories on power and conflict. The study proposes a relational approach to conflict resolution, wherein goodwill-building and humanization of parties to the dispute lead to more sustainable solutions. It contributes to the debate concerning the effectiveness of relational approaches in contrast with more transactional or purely legalistic approaches.

Practical Implication

On the practical front, it serves to guide conflict resolution practitioners who have similar disputes that bring out real underlying issues of mistrust through open communication, independent mediation, and community engagement. It echoes the emphasis on open communication, third-party mediation, and reconciliation made by Lederach (1997) for purposes of peacebuilding. The identification of specific strategies, such as structured dialogue sessions and cooperative community projects, does provide some practical insights for practitioners in chieftaincy and ethnic conflicts. One significant line from the findings is the role of the independent mediator, which reflects the issue of neutrality, a concept strongly supported by Zartman (2001). This study, therefore, underscores the truth that it is incumbent on mediators to be perceived by both parties to be impartial and credible if trust is to be built. To that end, this approach relates to a larger literature on conflict resolution, urging an integration between relational and procedural justice in attempts to rebuild trust (Tyler & Blader, 2003). Bringing these two facets of justice together interpersonal relationships and fair procedures should be successful in regaining trust among parties to a conflict. An integrated approach may, therefore, offer the tools necessary for more efficient resolution processes and the establishment of sustainable solutions.

Policy-related Implication

The study has policy implications for governments and traditional authorities involved in managing chieftaincy disputes. This underscores the need for institutional mechanisms that support trust-building efforts, such as policies that encourage transparency, accountability, and fairness in conflict resolution processes. This aligns with the recommendations of Tonah (2012), who emphasizes the need for inclusive and participatory approaches in managing chieftaincy conflicts in Ghana. This could inform

the development of policies and frameworks at both local and national levels. Policymakers may need to consider implementing measures that acknowledge and address historical grievances, such as reparative actions or formal apologies. This could help create a more conducive environment for resolving long-standing conflicts. Furthermore, the findings highlight the need for long-term policies that address historical grievances and provide reparative measures. This approach is consistent with the restorative justice principles advocated by Zehr (2002), which emphasize the importance of addressing the root causes of conflict to achieve lasting peace. By centralizing trust-building in conflict resolution, the study advocates for a holistic approach that addresses both the symptoms and root causes of conflicts. The study's findings suggest that such initiatives could lead to more durable and peaceful outcomes, as they address both the symptoms and root causes of the conflict. This echoes the work of Rothstein and Uslaner (2005), who argue that trust is essential for the functioning of institutions and the successful implementation of conflict resolution policies. This means trust plays a crucial role in fostering cooperation, building relationships, and ensuring the smooth operation of governance structures. Where people trust institutions and one another, more effective conflict resolution processes and better outcomes for society can be offered. This can inform policy decisions on how to design more comprehensive and sustainable conflict resolution programs.

The study implications are therefore wider far-reaching and informative to theory, practice, and policy related. Trust emerges in the resolution of the Effutu chieftaincy dispute of being central to transforming relationships and creating a basis for lasting peace. They offer invaluable lessons for conflict resolution practitioners, theorists, and policy makers, involved in managing similar disputes, especially in traditional or cultural settings. There is a need for a holistic approach to the way forward in conflict

resolution that identifies and addresses the symptoms and root causes of mistrust for a lasting dispute resolution.

5.3 Conclusion

This research has delved into the intricate dynamics of the Effutu chieftaincy dispute, emphasizing the pivotal role that trust-building plays in the resolution of such conflicts. The chieftaincy dispute in Effutu, much like many other traditional conflicts in Ghana, is deeply rooted in historical, socio-political, and cultural factors. This study has uncovered the complex interplay between these elements, shedding light on how they contribute to the ongoing tensions within the community. By focusing on trust-building as a critical strategy, this research has offered valuable insights into the challenges, strategies, and potential benefits of fostering trust between the conflicting parties.

It emerges from this research that one of the major findings is the deep mistrust characterizing the relationships between the feuding factions in the Effutu chieftaincy dispute. This mistrust is based not just on the immediate crisis but has grazed through historical grievances, political manipulations, and the hands of external actors. As this lack of trust has been proved in the research, therefore, the conflict keeps on exacerbating; nothing can lead to the proper negotiation or conflict resolution. The absence of trust creates a vicious circle of blame and accusation and the overall lack of an open and honest discussion process.

Having said that, this also pointed out that the challenge of trust is not an insurmountable problem. Any critical analysis of different approaches to gaining trust across various works reiterates the fact that, when a community is too divided, a way will be found to regain trust. Some of the main strategies are transparent communication, inclusive decision-making, and holding all liable. The great

involvement of neutral third parties, like traditional mediators or external peacebuilding organizations, was also stressed in the research. These players would contribute significantly towards closing the gap between the two warring parties, thus offering room for dialogue, and being useful in the long-term sustenance of trust-building efforts.

The study has also probed the possible gains trust-building would accumulate in the Effutu chieftaincy conflict. The findings suggest that building trust can lead to a decline in tensions, a reduction in violence, and an increase in the willingness of both parties to negotiate. Trust-building is, therefore, also able to clear lasting peace and stability, through the handling of the issues that feed conflict from the Effutu community. From that point, the community can have the power to rise above the divisive narratives that have come to define the conflict and start working for the common vision of not only peace but also development. In addition, the research points out that building trust has broader implications for conflict resolution in Ghana and beyond. The Effutu chieftaincy dispute is a microcosm of the struggle taking place in many other communities in Ghana that are beleaguered by similar conflicts. The lessons to be drawn from this case study can thus be applied in other contexts and present important information on how trust-building can be utilized as a tool in conflict resolution in the traditional context. Additionally, to the general discussion in conflict resolution, the research also forms a base for underlining trust as a basic foundation in peace-building efforts.

5.4 Recommendations

Following the findings and literature, I have come out with the following recommendations. The recommendations based on the findings from the study on the Effutu chieftaincy dispute underscore the pivotal role of trust-building in resolving deeply entrenched conflicts. To facilitate a sustainable resolution, several recommendations emerge based on these insights.

In the first place, open and transparent communication channels need to be put in place. Moderated dialogue sessions should be steered by an impartial third party not vested in the process and acceptable to all; this may easily overcome the existing misunderstandings and mistrust. The involvement of experienced mediators in such settings is ideally unfettered from power imbalances for reasons that, if the mediators have historical backgrounds in chieftaincy and ethnic conflicts, it could serve to ensure that the process remains fair and balanced. Therefore, it does not allow imbalances to derail or hamper the efforts of trust-building. However, if historical grievances are to be acknowledged and redress is taken, the parties then need to go through the elements of restorative justice with formal apologies and reparative measures, which could include compensation or community support projects. Treatment shall specifically address the roots that are the cause of the conflict and not merely treat the symptoms. Healing, through this recognition of historical injustices done against each other, will initiate the process of rebuilding trust.

Furthermore, community involvement in conflict resolution is very crucial. Local leaders, civil society organizations, and community members should be drawn in to be part and parcel of the peace-building process. Community projects undergoing development or those involving cultural activities to be done by the community

collectively will help the fighting parties work with a sense of purpose in unity and by doing so reduce animosity. Besides, skills training on conflict handling and emotional intelligence can empower leaders and community members in the ability to take charge of disputes.

Lastly, long-term policy interventions are necessary. Traditional authorities like the House of Chiefs as well as the Ministry of Chieftaincy should come up with policies that are a reflection of transparency and accountability, as well as those that bring out fairness in the process of conflict resolution. Such policies should, therefore, make provisions for tackling power imbalances, which have been identified as being the greatest hindrance to the trust-building exercise. If these measures are institutionalized, the efforts of building trust will help to prevent future conflicts and consequently ensure lasting peace for the Effutu community.

In all, it calls for comprehensive mechanisms in addressing the conflicts that include communication, reconciliation, involvement of the community, and policy reform. Implementation of this will bring a more peaceful and united Effutu as a whole and hence provide the model for other similar conflicts to learn from.

5.5 Limitations

Despite the valuable insights generated by this research, several limitations were encountered. The study's sample size was limited to ten participants, which, while appropriate for a qualitative study, may not fully capture the diversity of perspectives within the broader Effutu community. It is this small sample size that limits generalizing the findings to other chieftaincy disputes within Ghana or elsewhere.

Gaining access to key stakeholders in the Effutu chieftaincy dispute proved difficult. Some potential participants may have been unwilling to share their experiences due to the sensitive nature of the conflict or fear of backlash. The involvement of external players, such as political figures or other stakeholders with vested interests, reportedly makes trust-building challenging. However, this study did not delve deeply into the specific roles and impacts of these external influences. Given the sensitive nature of the chieftaincy dispute, issues of participant confidentiality and the potential for re-traumatization therefore arose as ethical concerns. While every effort was made to protect participants' identities and well-being, these concerns may have limited the depth of information shared by participants.

In other words, while the study provides valuable insights into the role of trust-building in the Effutu chieftaincy dispute, these limitations highlight the need for further research to address gaps and validate findings across different contexts and over longer periods.

5.6 Suggestions for Further Studies

For further studies, the following recommendations are made:

1. Future research could explore the role of gender in trust-building and conflict resolution within chieftaincy disputes. This would involve examining how women and men perceive trust-building differently and how gender dynamics influence the effectiveness of trust-building strategies.
2. How digital platforms and communication tools can be used to facilitate trust-building in chieftaincy disputes. This study would investigate the potential of social media, online forums, and other digital tools to enhance communication, transparency, and collaboration between conflicting parties.
3. Compare the dynamics of trust-building in chieftaincy disputes across different regions in Ghana. This would provide insights into the cultural, social, and political factors that influence trust-building and conflict resolution in various contexts. By exploring similarities and differences, such studies could identify best practices and context-specific strategies for resolving traditional conflicts.

REFERENCES

- Adzahlie-Mensah, V. & Benson, G. H. (2018). The process model of conflict resolution. *International Journal of Community and Cooperative Studies*, 6(3), 71-80.
- Adzahlie-Mensah, V. & Benson, O. (2018). *Learning to Live Together in Ghana: Bridging Cultural and Religious Divides*.
- Adzahlie-Mensah, V., & Benson, S. K. (2018). Traditional conflict resolution mechanisms and peacebuilding in Ghana. *African Journal on Conflict Resolution*, 18(2), 45–67.
- Adzahlie-Mensah, V., Agordah, E. F. & Gyamfuaa-Abrefa, M. (2017). *Understanding research*. University of Education Press.
- Afigbo, A. E. (1981). *Ropes of sand: Studies in Igbo history and culture*. Oxford University Press.
- Agyei-Mensah, B. (2017). Land ownership and conflicts in Ghana: Evidence from Land disputes in the Central Region. *Journal of Studies in Social Sciences*, 10(2), 143;
- Alharahsheh, H. H., & Pius, A. (2020). A review of key paradigms: Positivism VS interpretivism. *Global Academic Journal of Humanities and Social Sciences*.
- Allport, G. W. (1954). *The nature of prejudice*. Addison-Wesley.
- American Psychological Association. (2010). *Publication manual of the American psychological association* (6th ed.). APA.
- Ampofo, A.A. (2017). Chieftaincy conflicts in Ghana: An analysis of the causes and consequences. *International Journal of Social Sciences and Humanities Research*, 5, 46-59.
- Anarfi, J. K., & Kwankye, S. O. (2015). Chieftaincy conflicts in Ghana: Causes and policy implications. *Journal of Asian and African Studies*, 4, 101–131.
- Anderson, M. B. (1999). *Do no harm: How aid can support peace—Or war*. Lynne Rienner Publishers.
- Arnstein, S.R. (1969) A ladder of citizen participation. *Journal of the American Institute of Planners*, 35, 216-224.
- Autesserre, S. (2010). *The trouble with the Congo: Local Violence and the Failure of International Peacebuilding*. Cambridge University Press.
- Avruch, K. (1998). *Culture and conflict resolution*. United States Institute of Peace Press.

- Awedoba, A.K. (2009). *An ethnographic study of Northern Ghanaian conflicts: Towards a sustainable peace*. Sub-Saharan Publishers.
- Ayee, Joseph R. A., & Crook, Richard C. (2020). Chieftaincy, land, and decentralisation in Ghana. *The Journal of Modern African Studies*, 58(2), 227-247.
- Ayensah, P. K. (2013). *Role of Asafo groups in the Effutu chieftaincy conflict in the Effutu Municipality in the Central Region of Ghana*. University of Cape Coast.
- Azar, E. E. (1990). *The management of protracted social conflict: Theory and cases*. Dartmouth Publishing Company.
- Babbie, E. (2010). *Survey research methods*. Wadsworth Publishing Company.
- Bar-Tal, D. (2013). *Intractable conflicts: Socio-psychological foundations and dynamics*. Cambridge University Press.
- Baser, H., & Morgan, P. (2008). Capacity, change and performance: *Study Report*. European Centre for Development Policy Management (ECDPM).
- Beierle, T. C. (2002). The quality of stakeholder-based decisions. *Risk Analysis*, 22(4), 737-749.
- Bennis, W., Goleman, D., & O'Toole, J. (2008). *Transparency: How leaders create a culture of Candor*. Jossey-Bass.
- Bercovitch, J. (1990). *Social conflict and third parties*. Boulder, Co: "Westview Press. P-6
- Berry, S. (1993). *No condition is permanent: The social dynamics of agrarian change in Sub-Saharan Africa*. University of Wisconsin Press.
- Biney, A. B. (2015). Chieftaincy conflicts in Ghana: A case study of the Bawku conflict. *Journal of African Conflicts and Peace Studies*, 1(2), 1-20.
- Bitsch, V. (2005). Qualitative research: A grounded theory example and evaluation criteria. *Journal of Agribusiness*, 23(1), 75-91.
- Boafo-Arthur, K. (2003). Chieftaincy in Ghana: Challenges and prospects in the 21st Century. *African and Asian Studies*, 2(2), 125-153.
- Boafo-Arthur, K. (2006). Chieftaincy in Ghana: Challenges and prospects of the 21st century. I. K. Odotei and A. K. Awedoba (Ed.), *Chieftaincy in Ghana: Culture, Governance and development*. Sub-Sahara Publishers.
- Bombande, E. (2007). *Conflicts, civil society organizations, and community peacebuilding practices in Northern Ghana. Ethnicity, conflicts, and consensus in Ghana*. Woeli Publishing Services.

- Boone, C. (2003). *Political topographies of the African state: Territorial authority and institutional choice*. Cambridge University Press.
- Boulding, K. E. (1962). *Conflict and Defense: A general theory*. Harper & Brothers.
- Brempong, A. (2006). Chieftaincy: An overview. In I. K. Odotei & A. K. Awedoba (Eds.), *Chieftaincy in Ghana: Culture, governance, and development* (pp.27–43). Sub-Sahara Publishers.
- Brewer, M. B. & Miller, N. (1996). Intergroup relations. In E. T. Higgins & A. W. Kruglanski (Eds.), *Social psychology: Handbook of basic principles* (pp. 554-594). Guilford Press.
- Bryman, A. (2012). *Social research methods* (2nd ed.). Oxford University Press.
- Bryman, A. (2016). *Social research methods* (5th ed.). Oxford University Press.
- Bukari, K. (2009). Chieftaincy, land, and politics in Ghana: A case study of the conflicts in the Bawku Traditional Area. *Journal of African Studies*, 25(2), 45-67.
- Bukari, K. N. (2016). A concomitant of conflict and consensus: Case of a Chieftaincy Succession in Ghana. *Peace and Conflict Studies*, 23(1).
- Bukari, K. N., & Schareika, N. (2015). Stereotypes, prejudices and exclusion of Fulani pastoralists in Ghana. *Pastoralism: Research, Policy and Practice*, 5(20), 1–18.
- Bukari, K. N., Osei-Kufuor, P. & Bukari, S. (2021). Chieftaincy conflicts in Northern Ghana: A constellation of actors and politics. *African Security*, 44(4), 345-367.
- Burton, J. (1990). Conflict resolution as a political philosophy. *Conflict Resolution: Theory and Practice*, 2(4), 333-344.
- Bush, R. A. B., & Folger, J. P. (1994). *The promise of mediation: Responding to conflict through empowerment and recognition*. Jossey-Bass.
- Busia, K. A. (1968). *The position of the chief in the modern political system of Ashanti*. Frank Cass and Co. Ltd.
- Casely-Hayford, J. E. (1903). *Gold Coast native institutions with thoughts upon a healthy imperial policy for the Gold Coast and Ashanti*. Sweet and Maxwell.
- Chung, K. H., & Megginson, L. C. (1981). *Organizational behavior: Developing managerial skills*. Harper & Row.
- Clampitt, P. G. (2005). *Communicating for managerial effectiveness*. Sage Publications.
- Cohen, L., Manion, L. & Morrison, K. (2007). *Research methods in education* (6th ed.). Routledge Falmer.

- Coser, L. A. (1956). *The functions of social conflict*. The Free Press.
- Costa, A. C., Fulmer, C. A., & Anderson, N. R. (2018). Trust in work teams: An integrative review, multilevel model, and future directions. *Journal of Organizational Behavior*, 39(2), 169-184.
- Covey, S. R. (1989). *The 7 Habits of highly effective people*. Free Press.
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches*. SAGE Publications.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Sage Publications.
- Curle, A. (1971). *Making peace*. Tavistock Publications.
- Danquah, J. B. (1961). *The Ghanaian establishment: Its constitution, its detentions, its traditions, its justice and statecraft, and its heritage of Ghanaism*. Accra: Ghana Universities Press.
- De Jong, B. A., Dirks, K. T., Gillespie, N., & Williamson, I. (2016). Trust and team performance: A meta-analysis of main effects, moderators, and covariates. *Journal of Applied Psychology*, 101(8), 1134-1150.
- Denzin, N. K. (1978). *The research act: A theoretical introduction to sociological methods* (2nd ed.). McGraw-Hill.
- Deutsch, M. (1973). *The resolution of conflict: Constructive and destructive processes*. Yale University Press.
- Deutsch, M. (2006). Cooperation and conflict. In Deutsch, M., Coleman, P. T., & Marcus, E. C. (Eds.), *The handbook of conflict resolution: Theory and Practice* (and ed., pp. 3-28). Jossey-Bass.
- Dirks, K. T., & Ferrin, D. L. (2002). The role of trust in organizational settings. *Organization Science*, 12(4), 450-467.
- Dirks, K. T., & Ferrin, D. L. (2020). *Trust in leadership: Meta-analytic findings and implications for research and practice*. The Oxford Handbook of Leadership and Organizations.
- Dokurugu, N. (2011). *The role of traditional leaders in rural development: A case study of Ghana*. University of Ghana.
- Druckman, D. (2005). *Doing research: Methods of inquiry for conflict analysis*. Sage Publications.
- Dudouet, V. (2006). *Transitions from violence to peace: Revisiting analysis and intervention in conflict transformation*. Berghof Research Center for Constructive Conflict Management.

- Emmons, R. A., & McCullough, M. E. (2003). Counting blessings versus burdens: An experimental investigation of gratitude and subjective well-being in daily Life. *Journal of Personality and Social Psychology*, 84(2), 377–389.
- Fisher, R., & Ury, W. (1981). *Getting to yes: Negotiating agreement without giving*. Houghton Mifflin.
- Fisher, R., Ury, W., & Patton, B. (1991). *Getting to yes: Negotiating agreement without giving in*. Houghton Mifflin Harcourt.
- Folger, J. P., & Poole, M. S. (1986). *Working through conflict: Strategies for relationships, groups, and organizations*. Harper & Row.
- Francis, D. (2002). *People, peace and power: Conflict transformation in action*. Pluto Press.
- Fredrickson, B. L. (2004). The broaden-and-build theory of positive emotions. *Philosophical Transactions of the Royal Society B: Biological Sciences*, 359(1449), 1367–1377.
- Friedman, R. A. (1971). Interpersonal conflicts of interest. In J. C. Gowan (Ed.), *Handbook of conflict resolution* (pp. 63-92). Pergamon Press.
- Fung, A., & Wright, E. O. (2001). *Deepening democracy: Institutional Innovations in Empowered Participatory Governance*. Verso.
- Galtung, J. (1969). Violence, peace, and peace research. *Journal of Peace Research*, 6(3), 167-191.
- Galtung, J. (1996). *Peace by peaceful means: Peace and conflict, development and civilization*. Sage Publications.
- Galtung, J. (2010). *Peace and development: Theory and practice*. World Scientific.
- Gati, I., & Tal, S. (2008). Decision-making models and career guidance. In *International Handbook of career guidance*. Springer.
- Ghana Business News. (2017, June 1). 352 Chieftaincy Disputes Remain Unresolved in Ghana. *Ghana Business News*. Retrieved from <https://www.ghanabusinessnews.com>.
- Goleman, D. (2006). *Social intelligence: The New science of human relationships*. Bantam Books.
- Gorlick, J. (2001). Peacebuilding: A field guide. The international peace academy. *Stigma and Health*, 2(4), 292–306.
- Groysberg, B., & Slind, M. (2012). *Talk, Inc.: How trusted leaders use conversation to power their organizations*. Harvard Business Review Press.

- Guest, G., Bunce, A., & Johnson, L. (2006). How many interviews are enough? An experiment with data saturation and variability. *Field Methods*, 18(1), 59–82.
- Gunu, U. (2014). *Trust-building, consensus approach and conflict resolution*. Unpublished seminar paper delivered at Michael Imodu Institute of Labour Studies, Ilorin, Nigeria.
- Gurr, T. R. (1970). *Why men rebel*. Princeton University Press.
- Heathfield, S. M. (2018). *Successful employee recognition: Recognition programs that work*. Retrieved from [The Balance Careers] (<https://www.thebalancecareers.com/successful-employee-recognition-1919050>).
- Hewstone, M., Rubanyi, S., Willis, H., & Dovidio, J. (2002). *Intergroup contact: The past, present, and the future*. Group Processes & Intergroup Relations.
- Hocker, J. L., & Wilmot, W. W. (1995). *Interpersonal conflict* (4th ed.). WCB/McGraw-Hill.
- Horowitz, D. L. (1985). *Ethnic groups in conflict*. University of California Press.
- Jehn, K. A. (1995). A multimethod examination of the benefits and detriments of intragroup conflict. *Administrative Science Quarterly*, 40(2), 256-282.
- Jeong, H. W. (2000). *Peace and conflict studies: An introduction*. Aldershot: Ashgate.
- Johannes K. (2011). *Chieftaincy and development in Ghana: From political intermediaries to neo-traditional development brokers*. Longman.
- Kaldor, M. (2007). *New and old wars: Organized Violence in a Global Era*. Stanford University Press.
- Kappmeier, M. (2016). Intergroup trust and reconciliation: The role of trust in intergroup relations. *Peace and Conflict: Journal of Peace Psychology*, 22(2), 1–15.
- Kappmeier, M., & Hewstone, M. (2021). Conceptualizing trust between groups: An empirical validation of the Intergroup Trust Model. *Peace and Conflict: Journal of Peace Psychology*, 27(3), 1–15.
- Kappmeier, M., Venanzetti, C. & Inton-Campbell, J. M. (2016). *No peace without trust: The trust and conflict map as a tool for reconciliation*. Routledge
- Kelman, H. C. (2005). Building trust among enemies: The central challenge for international conflict resolution. *International Journal of Intercultural Relations*, 29(6), 639-650.
- Kendie, S.B. (2010). *Conflict management and resolution in Africa: Perspectives on indigenous and traditional mechanisms*. University of Cape Coast Press.

- Kincheloe, J. L., & McLaren, P. (2011). Rethinking critical theory and qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research* (4th ed., pp. 163-177). Sage.
- Kleist, N. (2011). Modern chiefs: Tradition, development and return among traditional authorities in Ghana. *African Affairs*, 110(441), 629-647.
- Koch, T. (2006). Establishing rigour in qualitative research: The decision trail. *Journal of Advanced Nursing*, 53(1), 91-100.
- Kopytoff, I. (1987). *The African frontier: The Reproduction of Traditional African Societies*. Indiana University Press.
- Kosfeld, M., Heinrichs, M., Zak, P. J., Fischbacher, U., & Fehr, E. (2005). Oxytocin increases trust in humans. *Nature*, 435(7042), 673-676.
- Kothari, C. R. (2008). *Research methodology: Methods and techniques* (2nd ed.). New Age International (P). Limited.
- Kouzes, J. M., & Posner, B. Z. (2003). *The leadership challenge*. Jossey-Bass.
- Kramer, R. M. (1999). Trust and distrust in organizations: Emerging perspectives, enduring questions. *Annual Review of Psychology*, 50, 569-598.
- Kreitner, R. (1998). *Management*. Houghton Mifflin.
- Kriesberg, L. (2007). *Constructive conflicts: From escalation to resolution*. Rowman & Littlefield Publishers.
- Kusi, H. (2012). *Doing qualitative research: A guide for the researcher*. Emmpong Press.
- Lazare, A. (2004). *On Apology*. Oxford University Press.
- Lederach, J. P. (1995). *Preparing for peace: Conflict transformation across cultures*. Syracuse University Press.
- Lederach, J. P. (1997). *Building peace: Sustainable Reconciliation in Divided Societies*. United States Institute of Peace Press.
- Lederach, J. P. (2003). *The little book of conflict transformation*. Good Books.
- Lederach, J. P. (2005). *The moral imagination: The Art and soul of building peace*. Oxford University Press.
- Lencioni, P. (2002). *The five dysfunctions of a team: A leadership fable*. Jossey-Bass.
- Lewicki, R. J. & Tomlinson, E. C. (2003). *Trust and trust building: Beyond intractability guy burgess and Heidi burgess*. Conflict Information Consortium, University of Colorado, Boulder.

- Lewicki, R. J., & Bunker, B. B. (1996). Developing and maintaining trust in work relationships. In R. M. Kramer & T. R. Tyler (Eds.), *Trust in organizations: Frontiers of theory and research* (pp. 114-139). Sage.
- Lewicki, R. J., McAllister, D. J., & Bies, R. J. (1998). Trust and distrust: New relationships and realities. *Academy of Management Review*, 23, 438-458.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Sage Publications.
- Logan, C. (2019). The roots of resilience: Exploring popular support for African traditional authorities. *African Affairs*, 118(471), 688-717.
- Lund, C. (2003). Bawku is still volatile: Ethno-political conflict and state recognition in Northern Ghana. *The Journal of Modern African Studies*, 41(4), 587-610.
- Lund, C. (2008). *Local politics and the dynamics of property in Africa*. Cambridge University Press.
- Lund, M. (1996). *Preventing violent conflicts*. United States Institute of Peace Press.
- Mayer, B. S. (2000). *The dynamics of conflict resolution: A practitioner's guide*. Jossey-Bass.
- Mayer, R. C., Davis, J. H., & Schoorman, F. D. (1995). An integrative model of organizational trust. *Academy of Management Review*, 20(3), 709-734.
- McAllister, D. J., De Jong, B. A., & Gillespie, N. (2020). *The role of trust in organizations: Integrating the perspectives of multiple levels of analysis*. *Academy of Management Annals*, 14(2), 769-801.
- Miall, H., Ramsbotham, O., & Woodhouse, T. (1999). Contemporary conflict resolution: *The prevention, management and transformation of deadly conflicts*. Polity Press.
- Mitchell, C. R. (1981). *The structure of international conflict*. Macmillan.
- Mitchell, C., & Schmelzle, B. (2008). Transformative mediation and third-party intervention: Ten hallmarks of a transformative approach to practice. *Conflict Resolution Quarterly*, 25(3), 299-321
- Mugenda, M. O. & Mugenda, A. G. (2009). *Research methods: Quantitative and qualitative methods approaches*. Acts Press.
- Myers, M. D. (2008). *Qualitative research in business & management*. SAGE Publications.
- Ninsin, K. A. (1996). *The state, civil society and political change in Ghana*. Codesria.
- Noagah, S. D. (2009). The role of external interventions in conflict resolution. *Journal of Peace Research*, 46(4), 589-599.

- Ntsebeza, L. (2005). *Democracy compromised: Chiefs and the politics of land in South Africa*. HSRC Press.
- Nukunya, G. K. (2003). *Tradition and change in Ghana*. Ghana Universities Press.
- Odotei, I. K. and Awedoba, A. K. (Eds) (2006). *Chieftaincy in Ghana: Culture, Governance and Development*. Accra Institute of African Studies.
- Oomen, B. (2005). *Chiefs in South Africa: Law, Power & Culture in the Post-Apartheid Era*. James Currey.
- Osei-Hwedie, K., & Rankopo, M. J. (2012). Indigenous conflict resolution in Africa: The case of Ghana and Botswana. *IPSHU English Research Report Series*, 29, 33-51.
- Owusu-Mensah, I. (2013). Politics, chieftaincy and customary law in Ghana. *Konrad-Adenauer Stiftung (KAS) International Reports*, 9, 31-48.
- Patton, M. Q. (1999). Enhancing the quality and credibility of qualitative analysis. *Health Services Research*, 34(5 Pt 2), 1189.
- Patton, M. Q. (2002). *Qualitative research and evaluation methods* (3rd ed.). Thousand Oaks, CA: Sage Publications.
- Penu, D. K. A. (2016). *Exploring the dynamics of the Alavanyo-Nkonya conflict for peace-building*. Master's Thesis, University of Cape Coast.
- Pettigrew, T. F., & Tropp, L. R. (2006). A meta-analytic test of intergroup contact theory. *Journal of Personality and Social Psychology*, 90(5), 751-783.
- Prah, M., & Yeboah, A. (2011). Tuobodom chieftaincy conflict in Ghana: A review and analysis of media reports. *The Journal of Pan African Studies*, 4(3), 20- 33.
- Pruitt, D. G., & Kim, S. H. (2004). *Social conflict: Escalation, stalemate, and settlement*. McGraw-Hill.
- Punctuality: A Business Asset. (2010). *Management Today*, 34(2), 45-48.
- Putnam, L. L., & Poole, M. S. (1987). Conflict and negotiation. In F. M. Jablin, L. L. Putnam, K. H. Roberts, & L. W. Porter (Eds.), *Handbook of organizational communication: An interdisciplinary perspective* (pp. 549-599). Sage Publications.
- Putnam, R. D. (2007). E pluribus Unum: Diversity and Community in the Twenty-first Century. *Scandinavian Political Studies*, 30(2), 137-174.
- Ramsbotham, O., Woodhouse, T., & Miall, H. (2011). *Contemporary conflict resolution: The prevention, management and transformation of deadly conflicts* (3rd ed.). Polity Press.

- Rathbone, R. (2000). *Nkrumah & the chiefs: The Politics of Chieftaincy in Ghana, 1951-60*. Ohio University Press.
- Rattray, R. S. (1929). *Ashanti law and constitution*. Clarendon Press.
- Ray, D. I., & Eizlini, P. S. (2004). The Politics of Traditional Authority in Africa. *Canadian Journal of African Studies/La Revue Canadienne des études Africaines*, 4(1), 319-329.
- Ray, D. I., & Reddy, P. S. (2003). *Grassroots governance? Chiefs in Africa and the Afro-Caribbean*. University of Calgary Press.
- Reimann, C. (2005). *Assessing the state-of-the-art in conflict transformation*. Berghof Research Center for Constructive Conflict Management.
- Reina, D. S., & Reina, M. L. (2006). *Trust and betrayal in the workplace: Building effective relationships in your organization* (2nd ed.). Berrett-Koehler Publishers.
- Rogers, C. R. (2012). *On becoming a person: A therapist's view of psychotherapy*. Houghton Mifflin Harcourt.
- Rothstein, B., & Uslaner, E. M. (2005). All for all: Equality, corruption, and social trust. *World Politics*, 58(1), 41-72.
- Rousseau, D. M., Sitkin, S. B., Burt, R. S., & Camerer, C. (1998). Not so different after all: A cross-discipline view of trust. *Academy of Management Review*, 23, 393-404.
- Saldert, H., Polk, M., & Stepanova, O. (2020). Understanding mechanisms of conflict resolution beyond collaboration: an interdisciplinary typology of knowledge types and their integration in practice. *Sustainability Science*, 15, 263–279.
- Sarbah, J. M. (1906). *Fanti national constitution: a short treatise on the constitution and government of the Fanti, Asanti, and other Akan tribes of West Africa*. London: Frank Cass.
- Sarpong, S. (2019). The Effutu Traditional Council and its impact on the Aboakyer Festival and regional development: An evaluation of chieftaincy disputes. *Journal of Traditional Governance and Development Studies*, 5(2), 45-62.
- Saunders, M., Lewis, P., & Thornhill, A. (2012). *Research methods for business students* (6th ed.). Pearson Education.
- Schnake M. E. (1987). *Principles of supervision*. Win C. Brown Publishers.
- Scimecca, J. A. (1991). *Conflict resolution: Cross-cultural perspectives*. Westport, CT: Greenwood Press.

- Shenton, A. K. (2004). Strategies for ensuring trustworthiness in qualitative research projects. *Education for Information*.
- Sherif, M. (1966). *In common predicament: Social psychology of intergroup conflict and cooperation*. Houghton Mifflin.
- Smith, J. K. (1993). *After the demise of empiricism: The problem of judging social and education inquiry*.
- Smith, J., Brown, A., & Johnson, L. (2018). Trust and conflict resolution in community development: A case study analysis. *Journal of Community Psychology*, 4(2), 74-90.
- Solomon, R. C. (1999). Trust: The philosophical significance of trust. In *Trust: Making and breaking cooperative relations* (pp. 7-29). Sage.
- Solomon, R. C., & Flores, F. (2001). *Building trust: In business, politics, relationships, and life*. Oxford University Press.
- Steers, M. R., & Black, J. S. (1994). *Organizational behaviour*. Harper Collins College Publishers.
- Stephan, W. G., & Stephan, C. W. (2000). An integrated threat theory of prejudice. In S. Oskamp (Ed.), *Reducing prejudice and discrimination* (pp. 23-45). Lawrence Erlbaum Associates.
- Sulemana, M. (2009). Understanding the causes and impacts of conflicts in the Northern Region of Ghana. *The Ghana Policy Journal*, 3, 110-139.
- Taylor, P. J. (2014). The role of language in conflict and conflict resolution. In T. Holtgraves (Ed.), *The Oxford handbook of language and social psychology* (pp. 459-470). Oxford University Press.
- Taylor, P. P. K.M. (2009). Chieftaincy dispute and human rights violations. *A Case Study of the Effutu Paramount Stool in Winneba*. Thesis submitted to the Department of Social Studies, University of Education, Winneba.
- Tidwell, A. (1998). *Conflict resolved? A critical assessment of conflict resolution*. Routledge.
- Tonah, S. (2012). *Managing chieftaincy and ethnic conflicts in Ghana*. University of Ghana.
- Tonah, S. (2012). The politicisation of a chieftaincy conflict: The case of Dagbon, Northern Ghana. *Nordic Journal of African Studies*, 21(1), 1-20.
- Tyler, T. R., & Blader, S. L. (2003). The group engagement model: Procedural justice, social identity, and cooperative behaviour. *Personality and Social Psychology Review*, 7(4), 349-361.

- Ubink, Janine. (2020). Legalizing traditional authorities: Comparative perspectives from Africa. *The Journal of Legal Pluralism and Unofficial Law*, 52(2), 119-136.
- Van Kessel, I. (2001). *Beyond our wildest dreams: The United Democratic Front and the Transformation of South Africa*. University of Virginia Press.
- Wallensteen, P. (2002). *Understanding conflict resolution, war, peace and the global system*. Sage Publications.
- Walliman, N. (2006). Research strategies and design. *Social Research Methods*, 37-50.
- Wani, H. A. (2011). Understanding conflict resolution. *International Journal of Humanities and Social Science*, 1(2), 104-111.
- Wani, H. A., Suwirta, A. & Payeye, J. (2013). *Conflict Resolution and Conflict Transformation: Some reflections*. ATIKAN: Journal Kajian Pendidikan
- Wardle, C., & Derakhshan, H. (2017). *Information disorder: Toward an interdisciplinary framework for research and policy making*. Council of Europe.
- Whitener, E. M., Brodt, S. E., Korsgaard, M. A., & Werner, J. M. (1998). Managers as Initiators of Trust: An Exchange Relationship Framework for Understanding Managerial Trustworthy Behavior. *Academy of Management Review*, 23(3), 513–530.
- Wolff, S. (2006). *Ethnic conflict: A global perspective*. Oxford University Press.
- Worthington, E. L., & Scherer, M. (2004). Forgiveness and reconciliation: Theory and application. *Journal of Social and Clinical Psychology*, 23(2), 206-219.
- Zartman, I. W. (1989). *Ripe for resolution: Conflict and intervention in Africa* (Updated ed.). Oxford University Press.
- Zartman, I. W. (2000). Traditional cures for modern conflicts: African Conflict "Medicine". Lynne Rienner Publishers.
- Zartman, I. W. (2008). *Negotiation and conflict management: Essays on theory and practice*. Routledge.
- Zehr, H. (2002). *The little book of restorative justice*. Good Books.

APPENDICES

APPENDIX A: INTERVIEW GUIDE

My name is Jennifer Andoh-Appiah, a student of the University of Education, Winneba, pursuing MPhil Human Rights, Conflict and Peace Studies. I am conducting a study on the role of trust building in the Effutu Chieftaincy dispute resolution. The study assesses how trust building can help in the resolution of the chieftaincy dispute in the Municipality. This discussion will be tape recorded after which a transcription will be made. Information gathered from you will be combined with those of other participants so that your name will not be identified by information provided by you. I will treat you and the information you provide with utmost confidentiality and anonymity. I will be happy if I have your verbal consent to continue. Please you are free to withdraw the data at any stage or to add additional information later.

1. Challenges to trust building

- i. How has historical context influenced the current level of mistrust between the parties involved??
- ii. How do communication channels impact trust-building efforts in resolving the chieftaincy dispute?
- iii. What role do external influences play in either fostering or hindering trust-building initiatives between the conflicting parties?
- iv. In what ways do differing perceptions of power and authority impede trust-building efforts in this conflict?

2. How trust can be built between conflict parties

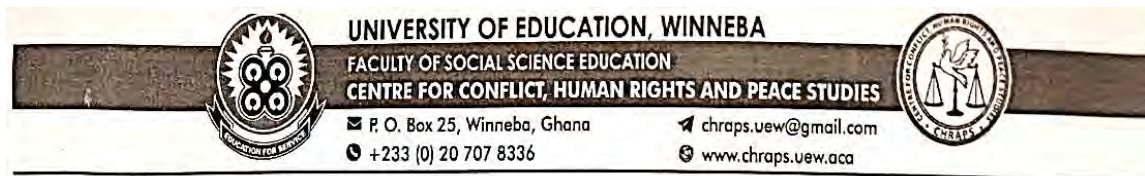
- i. What steps can be taken to improve communication between the conflicting parties in the Effutu chieftaincy dispute?
- ii. What role can third-party mediators or facilitators play in fostering trust-building efforts in the chieftaincy dispute?
- iii. In what ways can past grievances be addressed to move towards reconciliation and trust-building

3. Role of trust-building in conflict resolution

- i. How can trust building initiatives create opportunities for building relationships and fostering goodwill among the conflicting parties?
- ii. In what ways can trust building enhance the credibility and legitimacy of any agreements or decisions reached during the resolution of the Effutu chieftaincy dispute?
- iii. What specific strategies or approaches can be employed to prioritize trust building as a central component of the resolution process for the Effutu chieftaincy dispute?

APPENDIX B

Introductory Letter



Our Ref: CHRAPS. 44/VOL.2/62

12th June, 2024

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

LETTER OF INTRODUCTION: JENNIFER ANDOH-APPIAH (8230230008)

I write as the Director for the Centre for Conflict, Human Rights and Peace Studies of the University of Education, Winneba, to introduce to you Jennifer Andoh-Appiah with index number 8230230008 as our student. Jennifer Andoh-Appiah is pursuing Master of Philosophy (M. Phil) in Human Rights, Conflict and Peace Studies at the Centre.

She wishes to collect data for her thesis on the topic **“Role of Trust-Building in the Resolution of the Effutu Chieftaincy Dispute”**.

The Centre would be grateful if she is given the needed assistance, please.

Thank you.

Yours faithfully,

Prof. David Zuure
Director

DIRECTOR
CENTRE FOR CONFLICTS, HUMAN
RIGHTS & PEACE STUDIES
(CHRAPS)
UEW