**ABSTRACT**

**THE ROLE LEADERSHIP CAN PLAY IN CONSOLIDATING RELATIONSHIPS**

**FOR PEACEBUILDING:**

**BUILDING A HEALTHY RELATIONSHIP BETWEEN THE ABUDU AND THE**

**ANDANI ROYAL FAMILIES OF DAGBON TRADITIONAL AREA, GHANA**

by

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The Abudu and the Andani royal families of Dagbon traditional area in northern Ghana have been living in an unhealthy relationship characterized by the wanton destruction of lives and property, socio-economic development reversals, serious abuse of human rights and justice, and above all, it has caused a great setback for the propagation of the gospel. This unhealthy relationship has a deep historical root.

This research project investigates this severely fractured and battered relationship, discovers common ground to rebuild a healthy relationship between them, and seeks to explore how leadership can play a role in consolidating those relationships for peacebuilding. The study investigates the relationship between the Abudu and Andani royal families by interviewing traditional, political, and religious leaders, as well as ordinary citizens of Dagbon. By utilizing the combined instruments of semistructured one-on-one interviews, focus group interviews, and data triangulation, the research revealed the causes of the unhealthy relationship between the Abudu and the Andani.

The findings then report and urge leaders in Dagbon to reclaim and tighten the common ancestral relationship between the Abudu and Andani, ward off all forms of interferences that have contributed to their broken relationship, and stick to a robust, rigid, and fair system of chieftaincy succession devoid of politics. If these findings are adhered to, then Dagbon would experience consolidated and long-lasting peace.

THE ROLE LEADERSHIP CAN PLAY IN CONSOLIDATING RELATIONSHIPS FOR

PEACEBUILDING:

BUILDING A HEALTHY RELATIONSHIP BETWEEN THE ABUDU AND THE

ANDANI ROYAL FAMILIES OF DAGBON TRADITIONAL AREA, GHANA


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by

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# TABLE OF CONTENTS

# ACKNOWLEDGEMENTS

# CHAPTER 1

# NATURE OF THE PROJECT

## Overview of the Chapter

This chapter provides the rationale and framework for investigating the relationship between the Abudu and the Andani royal families of the Dagbon traditional area. This chapter presents the problem and the purpose of the study. It also gives an outline and overview of the research design, definition of key terms, research methodology, and research instruments.

## Personal Introduction

The Abudu and the Andani royal families of Dagbon traditional area in northern Ghana have been living in an unhealthy relationship characterized by wanton destruction of lives and property, socio-economic development reversals, and serious abuse of human rights and justice. Above all, it has caused a great setback for the propagation of the gospel. This unhealthy relationship has a deep historical root Many well-meaning bodies such as the government, non-governmental organizations, and civil society groups have tried to restore the broken relationships and consolidate it for peacebuilding, but have so far failed.

Personally, as a son of the land (Dagbon), who lives and works in Dagbon as a pastor and ambassador of the Lord Jesus Christ serving with the Good News Bible Church, the researcher loves to work in a peaceful environment where he can leverage relationships for the greater good of the gospel and the welfare of the people. The researcher therefore set out to research this topic by exploring how leadership can play a role in consolidating those relationships for peacebuilding. The researcher believes that if community peace and healthy relationships are achieved in Dagbon,

then the environment will be opened for the propagation of the living and transforming Word of God.

As a proud and humble citizen of Dagbon, the researcher deems it a duty to contribute his quota to the peaceful coexistence of the two royal families. Moreover, as a pastor and ambassador of peace and reconciliation of the Lord, and having been called to work in the Dagbon traditional area, it is the researcher's prayer and great desire that through this research the Lord will use him as an instrument of peace and unity in Dagbon. "I set out to research the subject as a Dagomba because I found that traditional rule was easily the single most important factor impeding the development and progress of the Dagomba people" (Yakubu 15).

### Statement of the Problem

The focus of this research is the unhealthy relationship between the Abudu and the Andani royal families of the Dagbon traditional area. The unhealthy relationship started in the pre-colonial period in Ghana's history but became a major crisis in the post-colonial period (Mahama, History 3). The title Ya-Na refers to the king, the ruler and the overlord of the Dagomba state, called Dagbon. The Abudu and the Andani royal families or gates refer to names named after the two sons of the ancient Dagbon king called Ya-Na Yakubu I. The origin of the two royal families can be traced back to Ya-Na Yakubu I who ruled Dagbon from 1824 to 1849 (Yakubu 8). His first two sons were Abudulai and Andani; they were born of different mothers. As Ya-Na Yakubu I grew older and weaker, his brother was expected to succeed him after his death. However, through a conspiracy, the two brothers killed their uncle who was the chief of Karaga and appointed one of their cousins to be the chief. In addition, they seized the chieftaincy positions of Savelugu and Mion which were occupied by two other uncles. Abudulai became the chief of Mion and Andani the chief of Savelugu

(Mahama, History 3). To date, Karaga, Mion, and Savelugu are referred to as gate skins, meaning that only chiefs occupying these skins can succeed the king of Dagbon. The only person in the way of the two brothers to become king after their father's death was then their cousin. However, after Ya-Na Yakubu died, the Karaga chief pushed Abudulai forward to become the king because he knew he could not fight the two brothers (Yakubu 8). Abudulai and Andani "loved each other greatly and never wanted a split between themselves as brothers. Indeed, they agreed between themselves to be together and to keep out all others" (Mahama, History 3). When Ya-Na Abudulai died, Andani became the king of Dagbon and so the rotation of chieftaincy power between the descendants of the Abudu and the Andani gates started.

According to Ibrahim Mahama, for over 100 years the "Abudulai and Andani royal families of Dagbon succeeded to the Dagomba throne in alternative succession" (Mahama, Murder 4). However, Dzodzi Tsikata and Wayo Seini mentioned some trouble that started in 1899 when Andani died. The problem had to do with whether Andani should be succeeded by his own son or the son of his brother Abudulai. Here the rotational system was questioned and the relationship started to face its first challenges. According to Tsikata and Seini, the problem was compounded by another major problem as there was "no agreement over who has the right to select a successor, and ... which particular act in the installation ceremony makes one a Ya-Na" (42).

The dispute started to get politicised by Ghanaians in the 1940s when some members of the educated elite, most of whom came from the disputing royal families, intervened in the misunderstanding by setting up a selection committee for the position of the Ya-Na. This initiative coincided with pre-independence political

activities in Ghana and thus became exploited by politicians. The goal of the politicians at that time was to work in favour of any Ya-Na that could support their political agenda. The Dagbon region is one of the most populated parts of northern Ghana. The people of the region pay strong allegiance to their traditional authority. This makes the position of the Ya-Na of great interest to politicians who wish to win votes or get support for their programs. Every political leader in Ghana thus tries to ensure that only a friend of the regime occupies the Ya-Na seat. The Abudu royal gate is believed to have been historically sympathetic to the Busia-Danquah political tradition in Ghana which produced the present regime of the New Patriotic Party (NPP). On the other hand, the Andani gate is pro-National Democratic Congress (NDC), founded by former president Jerry John Rawlings. (Yakubu 10).

This political alignment further created fear and suspicions between the two royal divides. Issues of culture and tradition became secondary in the management of the dispute. By 1954, a section of the stakeholders in the Dagbon dispute complained that the committee system put in place by the educated elite was aimed at protecting the interest of the Abudulai family (Tsikata and Seini 42). The arguments change with regime succession in Ghana. Every new regime sides with one royal family or the other, thereby further polarizing and bringing division between the two gates. This has gone on to the extent that politicians can no longer exonerate themselves from contributing to the dispute.

The once loving relationship between the two brothers had turned into bitter rival factions and there was no longer unity between the descendants of the brothers. In fact, the consequences of this conflict are far reaching and can be felt in every sphere and relational life of the Dagomba people today. The once harmonious and cordial relationship that existed between the two royal gates has become sour, strange,

and antagonistic, thereby impeding the peace and socio-economic development of the traditional area. Indeed, over the years there have been clashes between the two royal divides causing the wanton destruction of lives and property, socio-economic development reversals, serious abuse of human rights and justice, and, above all, it has caused a great setback for the propagation of the gospel. This unhealthy relationship has a deep historical root.

Recently, on the 27th of March 2002, the Ya-Na, the paramount chief of the Dagomba people, residing in Yendi in the Northern Region of Ghana, was assassinated (Awedoba 194). During this uprising, about 30 to 40 elders of the king and others were killed alongside the Ya-Na, including some members of his advisory council. A number of houses, including the Gbewaa Palace with lots of property, were destroyed (Mahama, Murder 14). The government of Ghana together with many recognized civil societies, non-governmental organizations, and other traditional leaders have tried to mend the Abudu and the Andani broken relationship and bring lasting peace to Dagbon. However, up to the point of embarking on this research (2017), no lasting solution had been found to restore a healthy relationship between the Abudu and the Andani royal families of Dagbon.

The unhealthy relationship that exists between the Abudu and Andani royal families in Dagbon is a great setback for the propagation of the gospel as well as the social-economic development of the area.

## Purpose of the Project

The purpose of the project was to investigate the relationships between the Abudu and the Andani royal families of Dagbon traditional area by interviewing traditional, political, and religious leaders, as well as focus groups, in order to consolidate those relationships for peacebuilding.

## Research Questions

The research questions outlined below were designed to discover the past and present relationships between the Abudu and the Andani royal families of Dagbon traditional area, and to see how those relationships can be consolidated for peacebuilding.

### Research Question 1

What has been the historical nature of the relationship between the Abudu and the Andani royal families?

### Research Question 2

What is the current reality of the relationship between the Abudu and the Andani royal families?

### Research Question 3

How can these leaders be unified for the purpose of peacebuilding?

## Rationale for the Project

The unhealthy relationship that exists between the Abudu and Andani royal families in Dagbon is affecting every facet of Dagomba life: from human life to livelihood, from the destruction of social amenities to the distortion of social lives. More importantly, this unhealthy relationship has been a hindrance to propagation of the gospel as well as the socio-economic development of the area. Many well-meaning bodies, including government and non-governmental organizations working in Dagbon, have tried to restore the broken relationship that would serve as a panacea for holistic development, but have failed. Hence, this research project was launched with a sense of urgency to investigate this severely fractured relationship so as to find ways to reverse the trend of bigotry and resentment and bring peace to my beloved Dagbon.

This pre-intervention project is necessary and urgent because of a number of compelling reasons. First, Dagbon needs consolidated peace and tranquillity for holistic development. According to the Ghana Poverty Mapping Report, the Northern Region has the third highest poverty headcount in Ghana (Ghana Statistical Service 32). One in five households in Dagbon live below the poverty level, earning less than $1.25 per day. As a result of the high poverty rate, Dagbon lags behind other regions in Ghana in terms of development.

Second, the chieftaincy institution is one of the single most important institutions that govern and bind the people together and give them a sense of identity and belonging. Restoring it to its rightful place in governance and security will be a great boost for Dagbon to unite and move forward.

Third, the alarming level reached by the unhealthy relationship between the Abudu and the Andani calls for immediate action. Every citizen of Dagbon, whether old or young, rich or poor, prominent or ordinary, are all crying and yearning for sustainable peace. "The realization has come and the futility rate at which it has taken the Dagomba society was a distraction of the development of the North and no corporate gain. Dagbon is yearning for growth and progress in all sectors, at the moment we are going through stagnation!" (Interviewee T4).

Fourth, the lack of consolidated peace in Dagbon is adversely affecting the propagation of the gospel of Jesus Christ.

### Definition of Key Terms

In this project, some important terms were used in order to establish an accurate meaning and relevance to the context of this project. The key terms are the Abudu and the Andani royal families, gates, chieftaincy, conflict, healthy relationship, Dagbon Traditional area, and peacebuilding.

**Abudu and Andani**

The Abudu and the Andani royal families or gates refer to names named after the two sons of the ancient Dagbon king Ya-Na Yakubu I who ruled Dagbon from 1824-1849. These two sons and their lineages alternated control of the Dagbon kingdom centred in Yendi.

**Chieftaincy**

Chieftaincy in this study denotes the title, the office, the royal insignia, the people, the reign, the royal regalia, and the institution. It also represents the customary law upon which the kingmakers make a selection from the acceptable or legitimate lineage and subsequent confirmation through installation and investiture.

**Conflict**

This study construed conflict to mean strong disagreements that arise among parties or individuals in the pursuit of a chieftaincy title in any of the classifications, and may violently degenerate with dire consequences to the lives of the parties and their communities.

**Healthy Relationships**

Healthy relationships refer to conscious and intentionally right relationships between two or more people. The word relationship is used here in a common way to mean three things: "to connect," "to bring back," or "to restore." The researcher is therefore using the term healthy relationship to mean the state of being connected or related or being in friendly terms with one another, where mutual respect, care, collaboration, love, and deep trust that engender commitment are practiced.

**Dagbon**

Dagbon refers to the Dagomba land or the kingdom of which the Ya-Na is the overlord. Yendi, the traditional capital of Dagbon, is where the king resides. The

kingdom is located in the Northern Region of the Republic of Ghana, lying between latitude 9 and 10 North. It is 9,611 square miles in area. The people call themselves Dagbamba, which is Anglicized as Dagomba (Mahama, History 1).

**Peacebuilding**

Peacebuilding here refers to all ways and means to promote healthy and peaceful relationships. "The greatest and the most enduring legacy is peace. Peace is the foundation of all development and progress" (Obasanjo 7).

**Gbewaa Palace**

The Gbewaa Palace is the name given to the seat of the Dagomba king in Yendi. The king officially sits on the skin of a lion as the symbol of his authority. Installation of a new king or a chief is therefore referred to as enskinment.

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**Delimitations**

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In investigating the relationships between the Abudu and the Andani royal families of Dagbon traditional area, the researcher set some boundaries for the study. The procedure in selecting participants for the research was purposeful sampling. The prerequisite for the sampled leaders was that they were in active service and held a functional position in their jurisdiction of service. The assumption is that traditional, political, and religious leaders are the custodians of peace and healthy relationships in their communities (Sensing 4).

The focus group participants were purposely selected from the communities based on their geographical location, gender, age group, profession, and political, religious, and royal family affiliations. Half of the sample size of both leaders and ordinary citizens came from the Yendi Municipal Assembly, and the other half came from the Tamale Metropolitan Assembly, all in the Dagbon State. The ordinary

citizens were put into two groups as they met the researcher for a focus group discussion. The leaders participated in one-on-one interviews with the researcher.

## Review of Relevant Literature

To gain a better understanding into the role leadership can play in consolidating relationships for peacebuilding, this review studies relevant contemporary literature, research findings, and reports on the subject matter for clarity. The literature review is categorized into four thematic areas: Biblical Foundations, Theological Foundations, Leadership Roles in Consolidating Relationships for Peacebuilding, and Historical and Cultural Realities between the Abudu and Andani.

The scholars David Wenham, William MacDonald and Herbert H. Farmer contributed largely to biblical studies on the genesis of creation which displayed the harmonious relationships originally present in the creation narrative as God's ideal for humanity. To D. Wenham, the Garden of Eden is presented as the place of humanity's ultimate fellowship with God in which God is an "intimate covenant partner" as well as the "transcendent creator." Farmer solidified the personhood of God which lies at the heart of Christian thought and experience. Kwame Bediako's four spiritual principles on how to know God personally represent more detailed work on God's relationship that are reviewed. James A. Sanders' work "From Isaiah 61 to Luke 4" presents the Godhead as the model for loving interpersonal relationships; as Creator, God freely enters into dynamic interpersonal relations with the world.

Christian scholars such as Clinton Mclemore, Kevin Mannonia, Mary Sellon and Daniel Smith, in their theological texts, provide the basis for the initial investigation on healthy relationships and human interpersonal relationships. These scholars believe that God created humanity for relationships in the first place, and that

vertical communion with God provides the foundation for the horizontal community humanity is to have with each other. Humanity was certainly not created to relate toxically, hence the need to build healthy relationships (Mclemore 8; Stott, The Spirit 4).

The work of Robert Jones provides broad perspectives on leadership in general which were relevant and helpful in studying the leadership of the Abudu and the Andani. In investigating leadership's roles in consolidating relationships for peacebuilding, the researcher studied the works of Klyne R. Snodgrass, Andrew T. Lincoln, Harold W. Hoehner, and D. A. Carson, who explore the teachings on peace and reconciliation in Scripture

To understand the historical and cultural relations between the Abudu and Andani, the researcher studied the works of Ibrahim Mahama, an indigene and prolific writer on Dagbon chieftaincy issues, extensively. Other important sources in studying traditional leadership in Dagbon were records from the Dagbon Traditional Council, and the works of Tsikata and Seini, and Albert K. Awedoba.

## Research Methodology

This section outlines the type of research conducted, the participants, the chosen instrumentation, as well as the means of data collection and analysis. This section concludes with a discussion on how the study can be applicable to other contexts and the significance for ministry practice.

The design of the research methodology, as outlined below, focused on the investigation of the relationships between the Abudu and the Andani royal families in Dagbon traditional area. In collecting data for the research project, semistructured one-on-one interviews with five prominent and influential persons from both royal gates were held. This was followed by two focus group discussions with a cross-

section of the Dagomba population guided by semistructured interviews. In addition, data triangulation was used to establish the varying perspectives on the unhealthy relationship between the Abudu and the Andani. Relevant documents were gathered and analyzed to discover and underpin the underlying reasons, opinions, and motivations for building healthy relationships between the Abudu and the Andani, and to see how leadership can consolidate this relationship for peacebuilding as agents of peace.

**Type of Research**

The project conducted was a pre-intervention study. A pre-intervention study researches an issue to fully describe it, identifies what contributes to the problem, and proposes a way forward. This study is focused on the relationship between the Abudu and Andani royal families of Dagbon and the role leadership can play in consolidating those relationships for peacebuilding.  In order to connect events and opinions to understand causes and effects of the unhealthy relationship between the Abudu and the Andani, interviews were conducted to provoke the "why" questions during the individual and focus group interviews. In analysing the qualitative data based on employing the usage of a "causal explanation," the researcher used qualitative methods to gather data for analysis.

**Participants**

The first group of participants who took part in the one-on-one semistructured interviews was selected based on the leadership role they fulfil in Dagbon. The group was made up of prominent and influential persons from both the Abudu and Andani royal families in Dagbon, opinion and political leaders, and religious leaders with a traditional, Christian, or Muslim background.

The second group of participants was made up of a cross-section of the Dagomba population: young and old, male and female, educated and non-educated, Muslim and Christian, from rural and urban settings. This group represented a broad range of perspectives on the topic of the research, and therefore provided rich insight into its cause and possible solutions for building healthy relationships. The group was divided into two focus groups who were led into a discussion guided by a semistructured interview. Each group comprised of eight persons. All participants taking part in the interviews and focus discussion groups were purposely selected.

**Instrumentation**

To collect data, three instruments were used. An analysis of historic documents of ancient Dagbon, national documents, trends, and opinions on the subject matter was done. The two other instruments employed were individual one-on-one semistructured interviews and focus group discussions guided by open-ended questions. The interviews provided qualitative insight into the relationship between the Abudu and the Andani, as well as people's suggestions as to the role leadership can play in consolidating peace in Dagbon. The use of mainly open-ended questions allowed the participants the opportunity to express their own ideas, insights, feelings, thoughts and solutions towards the problem. Apart from the answers to the open-ended questions in the focus groups, the interaction during the discussions provided insight into the actual relationship between the different groups in Dagbon through emotional reactions and non-verbal communication in response to different opinions and views.

**Data Collection**

The researcher personally led and moderated the one-on-one interviews as well as the focus group discussions; due to the oral nature of Dagomba culture and

tradition, the use of questionnaires was ineffective. All interviews and discussions were recorded for transcription and further analysis. The researcher, during the focus group discussions, made extensive notes in relation to the participants' emotional reactions, dominant and quiet people in the group, verbal and non-verbal interaction patterns, and physical behavior and gestures for further analysis. Immediately after each discussion between the researcher and interviewees, a debriefing synthesized information gathered. The researcher also developed the habit of making a jotter his companion to make notes of any other relevant materials and ideas that came his way in this project journey.

**Data Analysis**

Themes, concepts, metaphors, and patterns were chosen in advance of the analysis, based on the literature review, and intimate knowledge of the context. However, additional questions were identified for further data collection. The researcher used codes for different segments of transcribed interviews. The initial codes were open and descriptive. At a later stage, a more categorical, analytic, and theoretical level of coding was applied. Relevant documents were coded and analyzed in a similar manner. Through this categorical coding, themes, patterns and relationships were identified which led to the summary and conclusion of the project.

**Generalizability**

This project focused on the Abudu and the Andani royal families of Dagbon in northern Ghana, in the context of consolidating relationships for peacebuilding. The research studied the relationships between the two royal families and suggested possible ways that leadership can leverage on to build and consolidate peace in Dagbon. The local churches in Dagbon, regardless of their denominational differences, can use the findings of this research to help resolve unhealthy

relationships in their ministry areas. Ultimately, all pastors and church leaders reading this will be equipped to become advocates and agents of peace in their communities. This project should be of great interest to all feuding parties or factions in Dagbon. In addition, this project should be interesting to many ethnic groups in Africa, a region that is noted for waves of violence, inter- and intra-ethnic conflicts. This project could also serve as a reference source for non-religious organizations and non-governmental organizations involved in peacebuilding. Although limited to Dagbon, this project should help form and shape theological study on peacebuilding.

## Project Overview

Chapter 2 reviews relevant literature and research in the areas of relationships, leadership, and peacebuilding. The material considers biblical and theological foundations on the narrative of God's value and conviction for peaceful relationships: God's relationship with humankind, humankind's relationship with itself, humankind's relationship with the created world, the nature of sin and broken relationships, and the reconciliatory role of Jesus. Subsequently, the research discusses healthy relationships in a community. Lastly, the research examines leadership roles in peacebuilding, and the historical and cultural context realities among the Abudu and Andani. Chapter 3 gives a detailed design of the research, its methodology, and the process of data-collection and analysis. Chapter 4 presents the evidence of the research and summary of major findings. Chapter 5 discusses the major findings, the ministry implications from the research, and suggests recommendations for further study and practice of ministry.

# CHAPTER 2

# LITERATURE REVIEW FOR THE PROJECT

## Overview of the Chapter

This chapter reviews relevant literature and research in the areas of relationship, leadership, and peacebuilding. The material considers the biblical and theological foundations on the narrative of God's value and conviction for peaceful relationships: God's relationship with humankind, humankind's relationship with itself, humankind's relationship with the created world, the nature of sin and broken relationships, and the reconciliatory role of Jesus. Subsequently, the research discusses healthy relationships in a community. Lastly, the research examines leadership roles in peacebuilding, and the historical and cultural context realities among the Abudu and Andani.

The literature review reveals that God's ideal for humanity is a harmonious relationship originally present in the creation story (Gen. 1:26; 2:1-25). God is revealed as a relational being, an eternal fellowship between the Father, Son, and Holy Spirit. Since humanity came from him, human beings too are by nature relational and were created to be in relationship, as God himself is.

Relationships govern people's day-to-day lives and activities. To relate to each other and deal with each other in a healthy and grace filled way it is crucial to have a better understanding of relationships. Because from birth to death people are sinners living with other sinners, relationships are unhealthy and less than perfect as is the case with the Abudu and Andani. The Abudu and Andani's battered and broken relationship requires work if consolidated peace for Dagbon can be achieved.

The purpose of the pre-intervention project was to investigate the relationships between the Abudu and Andani royal families in the Dagbon Traditional Area in northern Ghana by interviewing traditional, political, and religious leaders as well as focus group members in order to consolidate those relationships for peacebuilding. The target groups were the Abudu and Andani royal families. Individual and focus group interviews revealed the factors and the reasons for their unhealthy relationship and the extent to which this is affecting peace in the area.

## Biblical Foundations

### Narrative of God's Value and Conviction for Harmonious Relationship in Creation: Genesis 1 and 2

In going back to the Garden of Eden, the genesis of creation, the biblical author vividly displayed the harmonious relationships originally present in the creation narrative as his ideal for humanity. The Eden narrative of Genesis 1:26; 2:1-25 presents three realms of relationships that God required of humanity from the onset: God's relationship with humanity, humanity's relationship with fellow humans, and humanity's relationship with creation. This section discusses these realms and their implications for the Abudu and Andani relationship. God has been very intimate with humanity, for God formed man from the ground, planted a garden for him (Gen. 2:8), made the animals for him (Gen. 2:19, 20), and created woman from one of his ribs as a companion for him (Gen. 2:18). The author demonstrates how fellowship between humanity and God was broken immediately after the disobedience of this first couple. They hid when they heard the sound of Yahweh in the garden because they were afraid (Gen. 3:8). Beforehand, God had been very intimate with humanity. However, from this time onwards, intimacy could not be enjoyed because humanity was afraid of God. "The man said, 'I was afraid, because I was naked' showing that

he was not comfortable in God's presence in such intimacy (Gen.3:10). Humanity had to cover up because they feared having God see them as they now were" (Hauser 26). Nevertheless, God in his infinite love for humanity would not let man be eternally separated from him. For this reason, God initiated relationship with humanity.

**God's Relationship with Humanity**

The Garden of Eden is presented as the place of ultimate fellowship with God. It is described in terms of being the archetypal sanctuary, the place where God dwells and where God and humanity enjoyed intimate fellowship with one another. "This is seen first of all in the fact that the title for God in the Garden of Eden narrative is 'YHWH God.' God is both an intimate covenant partner (YHWH) as well as the transcendent creator of the universe (God)" (D. Wenham 61).

The man was commissioned to "cultivate" and to "keep" the garden. The other passages in which these two terms are juxtaposed are in reference to Levitical responsibilities (Num. 3:7-8; 18:5-6). The priests were to "serve" or "worship" in the tabernacle, performing their prescribed tabernacle duties (Num. 3:7-8; 4:23-24), and they were to "guard" or "protect" the tabernacle from intruders (Num. 1:53; 3:7-8). In this respect, the man's service in the garden was a matter of "worship" and "obedience" to God, much like that of the later priests in the tabernacle. The creation story of humanity—when God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground. So God created mankind in his own image, in the image of God he created them; male and female he created them" (Gen. 1:26-27)—presented the cradle of God's ultimate relationship with humanity.

To be personal, a relationship must involve persons, not objects. The burning question with regard to the reality of divine-human relationships in many modern theological corners is whether or not God is personal (MacDonald 11). This, however, is not the question among evangelicals. As Farmer writes, "The conviction that God is personal, and deals personally with men and women, lies at the heart of Christian thought and experience" (1). God is personal and he is the embodiment of relationships. James A. Sanders speaks of personhood as that quality in which an agent "acts, wills, plans, loves, creates, and values in relation to other persons" (174). In this context, James A. Sanders declares that, "As Trinity, the Godhead is the model of loving interpersonal relationships. As creator, Yahweh freely enters into dynamic interpersonal relations with the world" (174). Sanders seemingly argues that humanity possesses the same kind of personhood possessed by the persons who are the Trinity, and believes that this necessitates that they exist in a symmetrical type of relationship. God desires relations of mutual fellowship in which both parties must give their consent. Colin E. Gunton, on the other hand sees "personhood as the divine image, personhood means to be in relation to God, to other humans/humanity, and the rest of creation" (115).

God is a relational being, an eternal fellowship of Father, Son, and Holy Spirit, and since humanity came from him (Father-Son relationship), human beings too are by nature relational. This similarity humanity bears to God is of supreme importance because it embodies the very reason that humanity exist. Humanity was created to be in relationship, as "God made us like himself so that we could relate to him" (Mclemore 7).  Francis Schaeffer made it clear when he said that the relationship between humanity and their Creator is "not left as philosophical obstructions, in Genesis we see God talking and working with Adam in the naming of the animals

(Gen. 2:19). We see God visiting Adam and Eve in the garden at the time of evening breeze (Gen. 3:8)" (47). The researcher firmly agrees with Schaeffer that the element of God talking, working, and visiting the first couple in the Garden of Eden was experiential and therefore establishes the relationship between God (the initiator) and humanity (the recipient). "Though relationships are incidental to work, they are essential" (Sellon and Smith 11). Work serves as a place of deep and meaningful relationships under the proper conditions at least. Jesus described our relationship with him as a kind of work: "Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls" (Matt. 11:29). To Barnabe Assohoto and Samuel Ngewa, human relationship with God serves as the primary community (15). A crucial aspect of relationship modeled by God himself to Adam was his delegation of authority. God delegated the naming of the animals to Adam and the transfer of authority was genuine. "Whatever the man called any living creature, that was its name" (Gen. 2:19). In delegation, as in other forms of relationship, "we give up some measure of our power and independence and take the risk of letting other works affect us" (Bediako 3). The primary relationship Adam was intended to enjoy was his relationship with God and this vertical communion with God would provide the foundation for the horizontal community that he was to have.

God is also portrayed as almost recklessly passionate in relationships. The two most prominent metaphors of God's relationship with people are that of a father to his children and a husband to his wife. "Those are not dispassionately philosophical, first cause analysis but those of the deepest and most intimate of human relationships" (Daniel Dennett 38). God places a high value on the spirit of community. Humanity was created to be in relationship. Numerous ideas exist on the meaning of being made in the image of God. In Genesis 1:26, the intimacy between God and humanity is

described in terms of being made in the image and likeness of God. Humanity is singled out from among God's creatures as having been made in his image (Gen. 1:26-27, 5:1-9; cf. 1 Cor. 11:7, Jas. 3:9). Part of being made in the image of God is having the capacity for intimate relationship, and the supreme relationship above all relationships is that of intimacy with God himself. God made humanity for himself (Rom. 11:36; 1 Cor. 8:6; Col. 1:16) (Ekstrand 2). Our highest destiny is to know God, to be in personal relationship with him. Our chief claim to nobility as humanity is that we were made in the image of God, and are therefore capable of knowing him (Stott, The Spirit 156).

Millard Erickson helpfully places the idea of being "made in the image of God" into three basic categories: the substantive, the relational and the functional (531). The functional category comprises those views which see the image of God as something that humanity does. Exercising dominion over the earth is the function to which theologians in this category most commonly point as that function in which the image is to be found. Gunton terms this function "human stewardship of the creation," and considers the view "too literalistic and too restricted" (119). He points out that this view does not fit the New Testament reorientation of the doctrine to Christ (Col. 1:15, 20). Erickson admits that the exercise of dominion is closely related to the image but argued convincingly that Genesis 1:26-27 depicts God creating humanity in the divine image and subsequently demanding the exercise of dominion. Erickson concluded that "the functional view may have taken a consequence of the image and equated it with the image itself" (531). Gunton and Erickson provide helpful critiques of the functional view of the image. While it appears to have something to do with the image, it is not the image itself.

A second view of the divine image is the relational view. Karl Barth asserted this view in the early to mid-twentieth century. Currently, however, Gunton, while sharply distinguishing his view from that of Barth, is one of the chief proponents of the relational view. He sees personhood as the divine image. Personhood means to be in a relationship with God, with other humans, and with the rest of creation. On relation with humans, Gunton argues that, "we are in the image of God when, like God but in dependence on his giving, we find our reality in what we give to and receive from others in human community" (116). Gunton has taken hold of the significant issue of relatedness and personhood. However, we might well ask if this too is not a taking of a consequence of the image and making it the image.

Like the functional view, the relational view is restrictive. It disallows many aspects of what would seem a fuller understanding of the *imago dei*. Gunton's relational view espouses a condition in which humanity may or may not be in the image of God depending on how related they are to God, to other humans, and to the rest of creation . This stands in contradiction to the texts of Scripture which address the issue of the divine image. Those texts portray the image as something which is inherent to all humanity, not merely some. The image of God, though marred, has not been lost through the Fall. It exists in humanity without regard to the exercise of relating or ruling over creation.

Finally, there is the structural understanding. Those who espouse this idea of the image associate it with one or more characteristics of the rational psychological or spiritual make-up of humanity. Often theologians point to reason as that particular characteristic. Gunton rejects this proposal, for he argues that God is not pure reason. God is "a communion of persons inseparably related" (256). While Gunton is correct

in upholding the nature of God as Trinity and in rejecting the idea that God is pure

reason, Gunton's focus on the Trinity of persons does not take into account the

multitude of characteristics about God, many of which are structural in nature.  The

structuralist understanding stands wanting whenever it, like the functional and

relational views, reduces the image of God to a single facet of God's nature. What is

consistent with what Scripture teaches about the image in the structuralist view is that

it sees the image as a quality or capacity which is part of all humanity whether they

realize it or not.

In arriving at an understanding of the *imago dei,* it is helpful to note that the

idea of being made in God's image and according to his likeness refers simply to that

which is similar to and representative of God.  Humanity is like God and represents

him.  However, to the researcher, it is too restrictive to attempt to locate the image of

God in any singular characteristic.

Wayne Grudem contends that, "when we realize that the Hebrew words for

'image' and 'likeness' simply informed the original readers that humanity was like

God, and would in many ways represent God, much of the controversy over the

meaning of 'image of God' is seen to be a search for too narrow and too specific a

meaning" (443). The researcher affirms Grudem's contention that "as we read the rest

of scripture, we realize that a full understanding of man's likeness to God would

require a full understanding of who God is in actions and a full understanding of who

humanity is and what humanity does … [The image of God] refers to every way in

which man is like God" (443).

Certain characteristics can be affirmed as part of what it means to be created in

the image of God. Firstly, there are moral aspects. These include an inward awareness

of ethical norms and justice. Secondly, there are spiritual aspects in the sense that

humans are living souls who possess the capacity for relating to God. Thirdly, certain mental aspects are part of the *imago dei*, including the ability to think and reason logically, not only about the concrete, but also about abstract realities. Fourthly, there are also relational aspects. Humans possess the capacity for relationship unlike any of the other creatures. Certainly, these include the divine-human relationship, but also special relationships such as those that exist in marriage and the church (Grudem 445-47). The image of God is not one thing but many, and as such it provides the occasion for the functions and relations for which God created humanity.

The image of God is clearly a part of the basis that exists for divine-human relationship; because humans were made in the image, they have the capacity for thinking and reasoning and freely acting as their thoughts impact their desires. Humans are allowed to have a relationship with God, but also God with them because they are like him.

In sum, the Bible presents a solid basis for divine-human relationship. God, though transcending time, takes the temporal part in the temporal universe he created. Therefore, relationship with him is not a projection from out there somewhere. He is present spatially and temporally, in the now. God acts freely in his operations with regard to the universe. Made in the likeness of God, humanity is privileged to think, to evaluate, to analyze, to know right and wrong, to be spiritual, and to relate with creation, with other humans, but most importantly with God. "For only in the presence of God, or 'the house of God,' will humanity find the fullness of life. The choice of anything else is the choice of death (Prov. 8:36)" (J. G. Wenham 90). "They will be satisfied from the abundance found in your house, and you give them to drink from the river of your delights. For with you is the fountain of life; in your light we see light" (Ps. 36: 9-10).

**Humanity's Relationship with Itself**

According to Mclemore, "without vertical and horizontal person to person relationships we will be caricatures of our true selves" (27). Humanity was created for intimate fellowship with each other. In Genesis 2:18, the biblical author made a clear distinction between the relationship the man had with the woman and the relationship the man had with the rest of creation. God said, "It is not good for the man to be alone." The man's loneliness was the first thing not good about creation. The man lacked a close companion; therefore, God decided to make a "helper suitable to him." This suitable companion would not be identical to the man but would be complementary to the man. As a unit of "much opposites the couple would be able to provide mutual companionship and support to each other" (Wenham 68). The animals were formed and were paraded before Adam in order to be named, only for Adam to find no suitable companion. This further emphasizes that the woman is the only suitable helper and relational mate for the man. God went to great effort to make the woman for the man (Gen. 2:21-22). God took a rib from the man to stress the intimate connection between the man and the woman, and God "built up" the woman from the rib, and this stresses the uniqueness of her creation. The woman was "brought to the man" like the animals were, but now he saw his true and rightful companion in this specially made creature. She was closely related to him because she was made from him, bone and flesh, and she became his female counterpart. Not only was the woman physically related to the man, but the ties between the two of them were far deeper than flesh and blood. The man would find an even closer relationship with his wife than his parents who gave him life. He would cleave to her, and the two would become one flesh (Gen. 2:24). They would have oneness in their relationship through openness, honesty, intimacy, fellowship, and vulnerability shown in their lack of

shame before each other (Gen. 2:25). "Their vulnerability causes no anxiety, and their intimacy is complete" (Hauser 25). This was how God intended humanity's relationships with itself to be. "For any healthy relationship, irrespective of its depth and intensity, calls for space, trust, equality, freedom and respect" (Sellon and Smith 3). Relationships are critical components to human flourishing, because humanity was created to be in relationship. "God designed us to be social creatures" (Stott, The Spirit 44). In Genesis 2:4-25, the biblical writer established the second vital element of human identity: "not only are we made in the image of God, but we are also made to live in community. It is in this community that we manifest the image of God" (Tukunboh 13). That is why in Adam and Eve, God created the first human relationship, thus establishing a community as an example for us to follow.

The relationship, of unity and love between a man and a woman, points to the rationale for the image of God. Adam and Eve symbolize the relationship that exists in the Godhead. Outside of our relationship with God, humanity's relationship with itself is the supreme reason for existence. "The most important things in all creation by far are the people who inhabit this planet, as they are to be the chief occupants of our lives, this is God's will for entire humanity" (Ekstrand 13). That is essentially the way God wired humanity. Relationships affect the well-being of a person, be it physical, emotional, or spiritual. It is through relationships with others that humanity grows and evolves into the people they become. "He who walks with the wise grows wise, but a companion of fools suffers harm" (Prov. 13:20).

After having painted a picture of the oneness and intimacy experienced between the man and the woman, the story of their alienation from one another seemed all the more tragic. Immediately after eating the fruit and having their eyes opened, the man and the woman desired that they would not be seen and they

attempted to cover up their nakedness (Gen. 3:7-11). The author used this fear of

being seen to show the alienation that destroyed the harmony between the couple

(Gen. 2;25). "The two could no longer tolerate being naked in the other's presence

and they were gradually pulling apart from each other" (Hauser 25). The community,

though it would remain, would be forever marred by the consequences of the

disobedience. The only hope for reconciliation of these human relationships had to be

by direct intervention of Yahweh himself to restore a sense of community between

people.

**Humankind's Relationship with Creation**

The biblical author also established the third realm of relationship in the

Garden of Eden narrative between humanity and the created world. Humanity had a

close intimate relationship with the ground from the very beginning. God formed man

from the dust of the earth (Gen. 2:7); it was from the ground that trees grew and

produced food for humanity (Gen. 2:9, 16); and the animals were created from the

ground as companions for humanity (Gen. 2:19).

The phrase, "the dust of the ground," formed a framework for the life of the

man, for he came from the dust of the ground (Gen. 2:7) and when he died he would

return to the dust of the ground (Gen. 2:19). The garden was specifically created for

humanity because it was created directly after the man was formed (Genesis 2:8, cf.

2:15) and not the other way round. Humanity was able to enjoy the produce that God

had caused to grow in the garden (Gen. 2:9), and humanity was given the

responsibility to take care of the garden and enjoy its fruits (Gen. 2:15-16). The

animals had a close kinship with humanity because they were formed from the same

substance as the man (Gen. 2:19), and were created for human companionship.

Nevertheless, none of the animals was found to be a suitable companion, a "helper

corresponding to him." "There is a fundamental difference between the man and the animals because the animals did not receive the divine breath of life (Genesis 2:7, 19)" (Tukunboh, p.13). This breath transformed the dust into humanity created in the image of God. The word *breath* can also be translated as *spirit*, and it is the Spirit of God that places humanity into a loving relationship with the Creator and makes all the difference between humanity and other creatures. The harmony that humanity had with the created world was severely damaged in Genesis 3. The serpent, a representative of the animal kingdom, deceived the woman and had an influence on the disobedience of the first couple. The punishment the serpent received was continual strife between the serpent and the woman, and between the serpent's seeds and the woman's seeds (Gen. 3:15), meaning all of humanity (Gen. 3:20). The serpent was singled out from the other animals and was cursed (3:14) because of its role in the disobedience. Humanity was alienated from the ground, for the ground was cursed and had become humanity's enemy (Gen. 3:17-19). As part of humanity's punishment, man would have a life-long struggle with the ground to gain food for himself and his family, and at the end of humanity's life, man would once more return to the ground from which humanity was taken (Gen. 3:19). Previously, humanity was free to eat from all of the trees of the garden except one, but as a result of his disobedience, the man was to eat of the "plants of the field which would struggle among the thorns and thistles" (Gen. 3:18) because the trees of the garden would no longer be available to him.

Animals were now to lose their lives when God clothed the man and the woman with "garments of skin" in order for them to be protected and for their nakedness to be covered (Gen. 3:29). Throughout the rest of the Old Testament, many animals would lose their lives for the well-being of humans and be used in such ways

as food, clothing, and sacrifice. No longer would humans and animals be able to live in perfect harmony with each other. Indeed, humanity and the animal world became suspicious of each other, thereby breeding unhealthy relationships between them. In Genesis 9:2, God spoke of human dominion over the rest of creation; whereas in Genesis 1:28 this had not involved fear, now he says that, "the fear of you and the dread of you will be upon every beast of the earth and on every bird of the sky; with everything that crawls upon the ground, and upon all the fish of the sea, they are all given into your hands." Finally, the couple was banished from the garden and forbidden to eat from the tree of life from which they were previously free to eat. They were alienated from their true home (the garden) and doomed to a life of struggle and pain. There would be no hope unless somehow Yahweh would intercede to restore the lost relationship between humankind and the created world.

### The Caretaker Relationship

Genesis 1 is considered by modern biblical scholars as part of the priestly or the P-source "which was probably written by priests from the temple in Jerusalem and received its final form in the 5$^{th}$ century B.C.E." (Siegel 336). In discussing creation and humanity, Lawrence Troster offers four different models, from different voices, from which human relationship with creation can be defined: the caretaker relationship, the farmer relationship, the citizen relationship, and the creature relationship.

Although many P-texts in the Torah were originally written several centuries before then, the caretaker voice sees humanity as the caretakers or stewards of creation on behalf of God. They believed that "creation was very good in the sense of being harmoniously ordered at the beginning and it was only humanity who could maintain or destroy that order" (Troster 18). Proponents of this model saw their voices

expressed in Psalm 8:3-6, "When I consider your heavens, the work of your fingers, the moon and stars, which you have set in place, what is man that you are mindful of him, the son of man that you care for him? You made him ruler over the works of your hands; you put everything under his feet." The psalmist realized and acknowledged the power that humanity has over the rest of creation. This power is seen in humanity's ability to catch, to kill, and to eat all creatures, both wild and domesticated, birds and fish. This power set humanity apart in this world for there is no place and no creature that has not felt the presence of human power. The caretaker model recognizes both human power and human responsibility. Hans Jonas called the human responsibility toward creation as "imperative of responsibility" since all life, not only human life, is threatened by humanity's misuse of knowledge and technological skills (98).

### *The Farmer Relationship*

The second model according to Troster, is that humanity's relationship to creation should be seen as the farmer relationship to the garden. The scriptural basis for this relationship is in Genesis 2, known by biblical scholars as the J-source "after the use of the divine name YHVH which was originally transliterated as Jehovah and probably written in the 10th Century B.C.E. in Judea" (Troster p. 2). In Genesis 2:7, "the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being." Here the relationship is that God formed a human (Hebrew: Adam) from the earth (Hebrew: Adama), demonstrating the intimate connection between humanity and the earth from which Adam and Eve both came and to which they were connected by the need to cultivate the ground in order to live. Indeed, the ground would also be the final place they returned to when they die (Gen. 3:19).

In further demonstrating the relationship, God planted a garden in Eden and put humans in it "to till and tend it." The verbs *till* and *tend* have a root meaning of *work* and *protect*, but the verb for work (l'ovdah) can also mean *to serve*. The Bible scholar Seymour Siegel suggested that the name Adam should really be translated as earthling. Therefore, the earthling both works and serves the land as the source of human life-giving sustenance (Leopold Aldo 12). From the fall of humanity in Genesis 3, the original balance between humanity and the earth—in terms of working, serving, and protecting—is distorted after the disobedience of humanity in eating the fruit of knowledge. As a result of this disobedience, humanity is now punished by having to toil hard in order for the earth to bring forth its produce. What was once guaranteed is now contingent on human behavior. In this model, "the land is not an inert substance but alive and morally sensitive to human actions" (Jonas 4). This ethical and moral responsiveness of humanity to creation is reflected in God's statement to Cain, "Your brother's blood cries out to me from the ground!" (Gen. 4:10). Also, the author of Leviticus warns that for the negligence and acts of immorality of humanity, the land will "vomit" the people out (Lev. 18:28). Humanity has a deep connection with the earth; ultimately, everything that is needed for the sustenance of humanity comes from the earth. Humanity must therefore learn to live with the earth and not exploit it. It must not only be worked on but served and protected.

### The Citizen Relationship

The third model of humanity's relationship to creation is described as the citizen model. Creation theologians see the universe as a place where humanity is part of an order in which they do not necessarily have a prime place. According to Aldo, the position of humanity in creation is to be seen as citizens and not conquerors. Aldo

suggests that a land ethic limits human power by tying humanity to a larger ethical

community that includes the whole biosphere.

> When we see land as a community to which we belong, we may begin to use it
> with love and respect. A land ethic is a moral code of conduct that grows out
> of these interconnected caring relationships. The relationship between
> humanity and land are intertwined, caring for humanity cannot be separated
> from caring for the land (Aldo 16).

According to Troster the biblical version of land ethic is found in Psalm 148. Here the

Psalm is seen as a creation hymn, a poetic map of the universe. It reflects the

Israelite's cosmology of a three-part universe: God, heaven, and earth. The Psalmist's

structured creation is divided between a heavenly choir and an earthly choir. The

heavenly choir includes the sun, the moon, planets, and stars, whose role is to praise

God and to act as witnesses to a revelation of God; "Praise the Lord, Praise the Lord

from the heavens...in the heights above...all his angels...all his heavenly hosts...sun

and moon...all you shining stars...your highest heavens, your waters above the skies"

(Ps. 148:1-6). The earthly choir is made up of the forces of the natural world,

including the landscape, animal life (both domesticated and wild), and all kinds of

humanity. They are copying the heavenly choir "uniting with them in the same role

and singing the same song of praise to their Creator" (Troster 3); "Praise the Lord

from the earth...sea creatures...all ocean depths...lightning, hail, snow and

clouds...stormy winds...you mountains, hills...fruit trees and cedars...wild animals and

cattle...kings of the earth and all nations...young men, old men, and children" (Ps.

148:7-12). The joined choir in united purpose shows that there is no dominant human

power over the rest of creation. Psalm 148 pictures humanity as part of a community

of worshippers, which includes animal life, the forces of the natural world, such as the

weather, the landscape and the heavens. The purpose of this community and therefore

the purpose of all life is the praise of God. It further emphasizes the

interconnectedness of all life in one moral community. "From the recognition of belonging to that community arises an ethical imperative" (Troster 4). To Aldo, this interconnectedness is derived from the common evolutionary origins of all living creatures and their ecological interaction with the environment. In Psalm 148, interconnectedness is derived from the common origins of all creation from God. From this model, humanity must find a way to create a sustainable relationship with the whole choir of creation.

### The Creature Relationship

The final model is what Troster calls the creature model. From this perspective, humanity has neither primacy nor even a special place in God's eyes. This is the most radical perspective in the Hebrew Bible and is found in only two sources, which stressed humanity's naivety and arrogance (Troster 6). In Ecclesiastes 3:17-21, humanity is likened to a beast with the same fate and destiny, they both amount to nothing. Both go to the same place, both came from dust, and both return to dust. According to biblical scholars, the author is responding directly to Psalm 8 and its picture of humanity as little less than the celestial beings and being radically different from animals. Here the author is rejecting the caretaker model of humanity and asserting that we are the same as any other creature. This knowledge is important for us to realize in forming an environmental ethic as it replaces human arrogance with a sense of our real connection to all life. The second biblical source of the creature model is in Job 38-42. In this portion of Scripture, Job demands an accounting from God for his tragedies that he sees as injustice. However, God does not directly address Job's objections and complaints; instead, God asks a series of rhetorical questions about whether Job can match divine power and wisdom in creating and sustaining the world. In the final chapter (Job 42), Job admits his

ignorance and limited perspective about God, accepts his suffering and is silenced. God then rewards him with the restoration of his wealth and the birth of new children. Job eventually dies "old and contented." The author of Job is telling us that we are not always at the center of God's concern, and that we can never understand fully the workings of God's universe or the nature of God. We can, however, find deep spiritual nourishment in the contemplation of creation.

## The Nature of Sin and Broken Relationships

### *The fall of man in God's perfect plan - Genesis 3:1-24*

The harmony that humanity had with the created world was severely damaged in Genesis 3. The serpent, a representative of the animal kingdom, deceived the woman and had an influence on the disobedience of the man and woman. The serpent received the punishment of continual strife between the serpent and the woman, and between the serpent's seed and the woman's seed (Gen. 3:15), meaning all of humanity (cf. Gen. 3:20), including the people of Dagbon. The serpent was singled out from the other animals and was cursed because of its role in the disobedience (Gen. 3:14).

The intimacy between God and humanity begins to fall apart in the temptation experience (Gen. 3:1-6). The woman exaggerated God's command, doubted God's truthfulness, and craved the forbidden fruit which would make her wise like God. In Genesis 1, the intimacy between God and humanity is described in terms of humanity being made in the image and likeness of God, but in chapter two the intimacy is described in terms of the great care God has for humanity. In both accounts, there is a definite distinction between Creator and creature; thus, any human desire to become like God is an act of rebellion against the Creator. In doing so, humanity became estranged from God (Hauser 26-27).

In Genesis 3, we see how the fellowship between humanity and God was broken immediately after the disobedience of the couple. They hid when they heard the sound of YHWH in the garden because they were afraid (Gen. 3:8). Before the fall, God had been very intimate with humanity, for God had formed the man from the ground, planted a garden for him, formed the animals for him, and made the woman from one of his ribs. All of this intimacy, which was to be enjoyed, now turned into fear. The man said, "I was afraid, because I was naked," showing that he was not comfortable in God's presence in such intimacy. "Humanity had to cover up because they feared having God see them as they now were" (Wenham 29). In trying to justify himself, the man tried to put the blame ultimately on God when he said, "the woman you put there with me" (Gen. 3:12). The man no longer saw God as the Creator, who provides everything for his good. God's intentions and goodwill were questioned (Hauser 29). According to Ryken, the impulse to cover themselves and to hide from God "embodies the essential change that has occurred, and comprising shame, self-consciousness, the experience of loss and the awareness of separation from God" (263). As a result, the law of human innocence is accompanied by divine judgment as God pronounced a curse on Adam and Eve and expelled them from the garden of innocence (263). Humanity was eliminated from its true home and doomed to a life of struggle and pain. Rad speaks of Genesis chapters 3–11 as describing "the way in which sin broke in and spread like an avalanche" (154).

The New Testament views the event in Genesis 3 as the original and protypical fall, the first causal agent for all subsequent falls (Rom. 5:12-21; 1 Cor. 15:21-22). Although Genesis 3 puts the emphasis on the wilful disobedience of Adam and Eve, the New Testament depicts a complimentary picture of the pathos of Eve as a victim of Satan's seduction (1 Cor. 11:13; 1 Tim. 2:14). Due to the fall of Adam and

Eve, the rest of primeval history (Gen. 4-11) is a series of consequential falls which always end with God's judgment and "in a word they fall from a state of favor and or prosperity" (Ryken 264). Biblically, history time and again reflects the moral tension between God and fallen humanity, the universal conflict that generates a drama of opportunity, choice, and consequence. On numerous occasions, the wrong choice is made, creating a downward spiral that, apart from divine intervention, leaves all people without peace and without hope.

Humanity was now alienated from the ground; the ground was cursed and had become man's enemy (Gen. 3:17-19). He would have a life-long struggle with the ground to gain food for himself and his family, and at the end of his life he would once more return to the ground from which he came (Gen. 3:19). Previously, man was free to eat from all of the trees of the garden, except one; as a result of his disobedience, man was to eat of the "plants of the field" which would struggle among the thorns and the thistles (Gen. 3:18) because the trees of the garden would no longer be available to him.

In relation to the animal kingdom, an animal had to lose its life when God clothed the man and the woman with "garments of skin" in order for them to be protected and for their nakedness to be covered (Gen. 3:21). Throughout the rest of the Old Testament, many animals lost their lives for the well-being of humanity and to be used in such ways as food, clothing, and sacrifice. No longer would humanity and animals be able to live in perfect harmony with each other, "and the fear of you and the dread of you will be upon every beast of the earth and on every bird of the sky; with everything that crawls upon the ground, and upon all the fish of the sea, they are all given into your hand" (Gen. 9:2).

The man responded to God's questions in a completely self-centered way: "I heard the sound...I was afraid...I was naked...I hid myself." (Gen. 3:10) The man was completely alone. God questioned the man using singular terminology, stressing the fact that the man did not stand with the woman before God, but stood alone. Note the similarity in the woman's interrogation and response in Genesis 3:13. In referring to the woman, the man refused to acknowledge intimate relationship or association with her "the woman...she gave me..." (Gen. 3:12). Before eating the fruit, the man's relationship with the woman had previously been described in personal terms, "his wife" (Gen. 2:24, 25; cf. 3:8); now, she had become an object in the eyes of the man rather than his personal companion, she was the one to be blamed.

The man and the woman remained together in the sentencing, but they never again knew the intimacy that they did previously. The man would rule over his wife, and the woman would desire to rule over her husband (Gen. 3:16). The man demonstrated this ruling authority over his life-long companion by naming her like he had named the animals earlier (Gen. 3:20; cf. 2:19). The woman's relationship even with her own children yet to be born was marked by pain (Gen. 3:16). God made permanent garments for the man and woman (Gen. 3:21), showing that their relationship with each other had become very different from what it used to be before the fall (Childs 224-25). The author demonstrated how the fellowship between humanity and God was broken immediately after the disobedience. The woman exaggerated God's command, doubted God's truthfulness, and craved the forbidden fruit which would make her wise like God.

The rest of the Old Testament often displays the pain and strife between parents and children, between husbands and wives, and between people and their

neighbours. The world would soon be filled with strife and violence, sexual abuse and perversions, dominance and inequality, and all manner of other sins toward humanity.

Since all of creation is interrelated, the Bible suggests that all creation suffers because of man's sin. This is not mere poetic expression. Animals suffer the cruelty meted out by warped persons. The land is violated by those who use it selfishly. Paul's expression is that "the whole creation has been groaning in travail" (Rom. 8:22, RSV). The familiar Christmas hymn puts it poetically, "No more let sins and sorrows grow, Nor thorns infest the ground; He comes to make the blessings flow far as the curse is found." (Georage F. Handel). God's declaration to Adam that "cursed is the ground because of you "(Gen. 3:17, RSV) has far-reaching consequences (Handel 28).

### *Tribal conflict between the Benjaminites and the Men of Gibeah: Judges 19-20*

"Like famine or disease, blood feuds can lead to the extinction of whole clans or tribes, as a reprisal for murdered clansmen fuel an unending cycle of revenge. Even if clans are not totally annihilated blood feuds that last several generations create a constant state of social and economic unrest or uncertainty" (Henry 107). Judges chapters 19-21 record a near genocidal feud, between the southern tribe of Benjamin and the central highland tribes of Israel, which provide an overwhelming insight to the nature of sin and humanity's brokenness. "It is almost impossible to miss the connection of Judges 19 to the story of the destruction of Sodom and Gomorrah in Genesis 19" (Robert L. Deffinbaugh 532-35). In both texts, the sin of homosexuality and its judgment are primary themes. In both narratives, the wicked men of the cities wished to rape the male guests of an outsider who was passing through their city. Also, in both accounts the host offers his daughter(s) to the men in place of his guests. To Bob Robert, "The story of Judges in this context seems to describe how deep Israel had fallen morally just like the Canaanites" (2).

The tribe of Benjamin was traditionally located in the valleys and slopes between the central highlands and the southern highlands of what became the territory of Judah. Their geographical location at the southern extremities of the central tribes seems to have been the determining factor in designating the inhabiting clans as "Southerners." Their geographical and generic tribal designation also relected in their status as "southerners" in the early iron age. Although they were ethnically part of the twelve tribes of Israel, they felt distinct from the rest of the tribes.

Judges chapters 19-20 narrate the account of a civil conflict between the Israelites and the Benjamites. The author of Judges sets the tone for the narration by saying that, "In those days Israel had no king" (Judg. 19:1). Here the author unpacks the story by saying that there was a Levite from the hill country of Ephraim. He had a concubine from Bethlehem in the land of Judah, but she was unfaithful to him. She left him and returned to her parent's home in Bethlehem, Judah. Four months later, the husband of the concubine went to persuade her to return (Judg.19:1-3).

The start of this war occurs when the Levite has his concubine raped and killed by several homosexuals from Gibeah. The Levite then returns to his town in Ephraim, cuts his concubine into twelve pieces and sends one piece to each of the pan-Israelite tribes (including Benjamin). The tribal chiefs and the elders, duly repulsed by the rape, the homosexuality of Gibeah, and the dismembering of the woman, investigated the cause of such an outrage. The Levite then proceeds to explain what happened in Gibeah. The tribal leaders sent word to the Benjaminites to turn the men of Gibeah over for execution. The clans of Benjamin refused to hand over their kin, which resulted in all out preparation for war. After being badly beaten in the first two engagements, the Israelites finally defeated the Benjaminites, destroying Gibeah with all its inhabitants. Only 600 men, escaping to the Rimmon,

survived on the Benjaminite side. However, the near extinction of an Israelite tribe distresses the league. In order to ensure the future of the tribe, the Israelites captured 400 virgins from Jabeah-Gilead, offering them to the survivors at Rimmon as wives. This however is not enough, so the remaining Benjaminites are invited to a feast in which they are allowed to "steal" 200 virgins and thus preserve their tribe.

The story conversely preserves a conflict in the early settlement period between non-cognate tribes. When the monarchic layers are removed, the story in Judges 9-21 reveals something about the social relations of the northern hill and southern valley tribes. Drawing on certain incidentals from the story, apparently the inhabitants of the southern valleys had practiced limited banditry against the northerners traveling the main roads, in particular those leading to Gibeah and Bethel, two shrine locations (Judg. 20:31). Northerners, like the Levites, experienced continued harassment and even murder. As a response to these activities, the northern tribes initially agreed to forbid giving their daughters in marriage (the highest peak of unhealthy relationship among the two tribal groups). This incidence, though not codified, is happening among the Abudu and the Andani; no known Abudu will easily give his daughter or son to marry somebody from the Andani side.

Subsequent stories recorded in Judges then developed which cast the southerners as homosexuals and rapists, characteristics of a people lacking honor and social morality. The murders, however, necessitated more strenuous reprisals by the northern clans, escalating into extended warfare and near extermination of the southern clans. Once reduced to near extinction, the now demoralized southerners would have sought a viable means to end the feud and preserve their progeny. The northern tribes, in an apparent desire to end the feud as well, offered the southerners wives and invited them to a ritual feast at Shiloh (21:18 - 24). By accepting both gifts,

the southerners submitted to the superiority and patronization of the northern tribes. Such an act would obligate the southern clans to disavow any further reprisals against northern clans, thus effectively ending the feud. Conversely, by offering their daughters and eating with southerners at a common ritual meal, the northern tribes would have obligated themselves to end the feud, while providing future support for the southern clans. The patron-clientism established by the gift exchange thus created cognate relations between the northern Israelites and the southern Benjaminites. Now the Benjaminites could enjoy familial relations with onetime blood enemies.

The story conversely preserves a conflict in the early settlement period between non-cognate tribes. How beautiful it is to see the Israelites reconciled with their archrivals and even find ways to preserve their progeny. The approach or the methodology might not be right, but the will and intention speak volume. This dramatic peace-meal and gift-exchange for reconciliation is what the Abudu and the Andani need if they are to move forward in their quest for peaceful relationship. The acrimony of the past is gone; it cannot be rewritten or undone. The only potential opportunity for a healthy and peaceful relationship is to have the right attitude and action in the present and the future.

### The Lord hates a person who stirs up conflict in the community: Proverbs 6:16-19

"There are six things the Lord hates, seven that are detestable to him: haughty eyes, a lying tongue, hands that shed innocent blood, a heart that devises wicked schemes, feet that are quick to rush into evil, a false witness who pours out lies, and a man who stirs up dissension amongst brothers." (Prov. 6:16-19). The book of Proverbs is attributed to King Solomon, the son of David. "Solomon composed three thousand proverbs and a thousand and five songs" (1 Kings 4:29–34). However, the internal content and structure of Proverbs reveal that not all the wisdom collections

were composed by Solomon (1:1-9, 18; 10:1-22:16, 31:10-31). The English word

*Proverbs* (*Mesalim* in Hebrew) is identified as the title of the book, which is made up

of a collection of wisdom proverbs. "This wisdom collection includes several generals

such as short sayings, instructions, admonitions, numerical sayings, parables, and

characterizations. It is used to describe a few prophetic oracles (e.g. Isa. 14:14, Mic.

2:4)" (Chilcote 46). The word *Proverbs* has a more restrictive use than the Hebrew

term *masal*.  To "be like, comparable, which is regularly translated 'proverb' the

English term stands for sayings that present a poignant insight about life. Many are

brief but by contrast *'masal'* focuses on similarity between two items" (67). When the

term is used in reference to the Bible, "it deals with basic human traits, patterns in

nature, or issues of daily life" (33). They continue to offer valuable insights for living

more prudently and virtuously.

This portion of Scripture under consideration (Prov. 6:6-19) falls within the

numerical sayings. "The first line of a numerical saying states a characteristic that is

common to a certain number of items. The second line structured as affirming raises

that number by one and adds a second characteristic that is common to all members of

the list" (Chilcote 91). In this particular saying six is paralleled by seven. This list can

be put into two categories. First, it depicts five ways that people use parts of their

bodies to abuse others: their eyes, tongue, hands, heart, or feet. God sees this abuse as

detestable in his sight. The Hebrew word *êba*, meaning "detestable," condemns a

behavior or an act that is very offensive, highly repulsive, or extremely loathsome.

Such behavior or attitude grates against a community's sensitivities, religious beliefs,

or moral standards. "Engaging in any of these practices threatens a community's

solidarity" (92). The phrase "Yahweh detests" occurs eight times in Deuteronomy

(18:9, 12; 23:18) and eleven times in Proverbs (3:32; 16;5; 20:10, 23). This phrase

censures practices that Yahweh considers to be contrary to his holy character. In committing such an offense, a person's behavior is an affront to God.

Second, the list names two types of people whom God hates. Here in this epigram, repulsive thoughts and behaviors with parts of the body are put together, people who use parts of their body to commit aggravating sin attract stringent condemnation by God. The way this saying is introduced, "there are six things the Lord hates, seven that are detestable to him" (Prov. 6:16), shows that the list is not meant to be exhaustive. "Such lists of sayings are structured in a way that throws the emphasis on the final item in the list, and suggest that it captures the essence of the proceeding six items" (Habtu 756). This is exactly the rationale for choosing Proverbs 6:16-19, as its implications for healthy relationships in the community culminate in the seventh saying about "a person who stirs up conflict in the community." An exposition of these verses shows the following:

1) Haughty eyes convey the message that such a person walks about with their eyes lifted upward and seems to be saying that they are the greatest (Job 21: 22; Ps. 10:1-3). An arrogant bearing arouses contempt in others. It also blinds a person to one's own self confidence.

2) A lying tongue indicates that a person who lies creates the pattern for self-destruction, for lying destroys trust (Prov. 12: 17,19; 26:28). For both servants and officials who give false information hamper good judgment. "They prevent the supervisors from developing sound strategies to deal with problems" (Henry 92).

3) Hands that shed innocent blood breed fear and hatred in the community when a person takes another person's life without any valid reason. "Every human life is of infinite value to God" (Walvoord and Zuck 132).

4) A heart that devises wicked plans signifies a person who is constantly engaging in plotting evil and malicious schemes. Mostly these diabolic schemes are to the advancement of their own interests at the expense of others. W. Paul Chilcote opined that "this kind of mind takes pleasure in watching people becoming distressed" (p. 92).

5) Feet that are quick to rush into evil describes the kind of person who not only devises wicked plans, but is quick to jump at a chance of getting involved in wicked activities. Here God hates both the mind and the feet that are eager to carry them out.

6) A false witness who pours out lies is aptly described by William MacDonald who said that the context here depicts a matter of false testimony in a court of law. To him, verse 17b was more than a matter of every day conversation (806). In affirming this, Chilcote said "such a witness enjoys presenting a fabricated description of something that took place in order to lead the court to render judgement against an innocent person...such a witness mocks the judiciary system" (Henry 200). To Chilcote, there can be no greater affront to God than lying. "He hates it, and doubly hates it" (203).

7) A person who stirs up conflict in the community, is a person who enjoys instigating dissensions among people in the community. Lies and character assassination are key means of creating animosity. "The striking thing here is that God ranks the one who causes divisions among brethren with murderers, liars, and perjurers" (Macdonald 80). God views these characters, their demeanor, and actions as detestable. Their words and actions are in direct opposition to God's character. This epigram thereby

serves as an encouragement and call for people to emulate God's attitude toward such obnoxious behaviors.

Gleaning from the things that are detestable to God, one can say that the cardinal role of Proverbs is to encourage the development of virtuousness and to promote devotion to God (Prov. 11:1; 16:11; 9:10). The people of Dagbon should be encouraged by this text not to stir up conflict in their community. In the strongest terms, the Lord is saying that it is detestable to him and the person who engages in such acts will certainly suffer consequences (Prov. 16:15). The issue of using parts of the human body as features and gestures in communication is very common among the Dagomba, especially in their singing and dancing, and so "the six things the LORD hates" (Prov 6:16) should resonate well with them in their pursuit of peace in their communities. "I used to read five Psalms every day that teaches me how to get along with God. Then I read a chapter of Proverbs everyday and that teaches me how to get along with my fellow man" (Cathy Lynn Grossmann 35).

### *The cry for justice and righteousness: Amos 5:24*

"But let justice roll on like a river, righteousness like a never-failing stream" (Amos 5:24). The book of Amos, as a whole, seems to make the point that God's people need to live according to God's justice. Those who do not will be judged (and suffer destruction); those who do are given hope for the future. "If there were no judgment, the poor would have no hope since their oppressors would never be called to account" (Grimsrud and Johns 64). The book gives glimpses of the people's enthusiastic self-confidence (Amos 6:1; 8:3) and their popular religiosity that saw the nation's prosperity as the inevitable result of their faithfulness to God. The oracles contained in the book of Amos were addressed to the ruling elite of the ancient Jewish kingdom of Israel, the so-called "northern kingdom." Despite their prosperity, all was

not well with them as a nation, which is why Amos came from Tekoa in the South to prophesy. Israel was at the end of a social transformation. "Israel had originally been a fairly egalitarian society. The concern for marginalized, vulnerable people (such as widows and orphans) and the commitment to minimizing the social stratification characteristic was a great concern" (Grimsrud and Johns 47).

The unfaithfulness of Israel made Amos proclaim that judgment was coming. The context for this judgment was Israel as God's covenant people: delivered from Egypt, given law to order their common life, and given the land in which to live out God's will. However, Israel rejected God's ways of justice and goodness and, by doing so, broke its side of the covenant bargain. Destruction, or self-destruction, was inevitable.

In the context of Amos 5:24, "but let justice roll on like a river, righteousness like a never-failing stream," the hypocritical sacrificial services of the Israelites to God at the expense of justice was frowned upon by God "for sacrifice itself is of small account with God in comparison with moral duties, to love God and our neighbor is better than all burnt offering and sacrifice" (Henry 62).

"Israel's doom is far for Amos, all prophetism, justice and righteousness are not obstruction or in any sense absolutes" (Napier 30). Amos 5:24 reveals the cry of Amos concerning God's requirement for acceptable sacrifice. For God's pleasure is in justice that must "roll down like waters" and in righteousness that must be "like a never-failing stream." Most foundationally, Amos understands justice to be tied up inextricably with life. Do justice and live, Amos asserts; do injustice and die. An unjust society will die, it cannot help but collapse from its own weight. The goal of justice is life. More particularly, justice seeks life for everyone in the community. "Because life is for everyone, justice pays particular attention to the people being

denied life. Justice provides for access by all to the communal "good life." None can justly prosper at the expense of others, or even in the light of the poverty and need of others.

The key to experiencing the presence of God, according to Amos, is inter-human justice. It is not religiosity (Lind 141). This is emphasized in the verses that preceed Amos 5:24. "I hate, I despise your feasts and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and cereal offerings, I will not accept them, and the peace offerings of your fatted beasts I will not look upon. Take away from me the noise of your songs; to the melody of your harps I will not listen. But let justice roll down like waters and righteousness like an overflowing stream" (Amos.5:21-24).

Again, justice is connected to life; as water is the key to life existing in the desert, so is justice to life. The importance of water to human life is echoed by this Arabian proverb "It is a serious crime to discover water in the desert and not report it" (Saed 12). The community exists by doing justice. For there to be life, justice and righteousness must roll down like floods after the winter rains and persist like those few streams who do not fail in the summer drought.

Matthew Henry saw Amos 5:24 as urging the Israelites:

1. To let there be a general reformation of manners among them, let religion and righteousness have their due influence upon them, to let their land be watered with it, and let it bear down all the opposition of vile and profaneness; let it run wide as overflowing waters and yet run strong as a mighty stream. 2. Let justice be duly administered by magistrates and rulers; let not the current of it be stopped by partiality and bribery, but let it come freely as waters do, in the natural course; let it be pure as running waters do, not muddied with corruption or whatever may pervert justice; let it run like a mighty stream, and not suffer itself to be obstructed, or its course retarded, by the fear of men, let all have free access to it as a common stream, and have benefits by it as trees planted by the rivers of waters" (29).

In the above exposition, Henry was trying to point to the key issues that the Israelites neglected their delivery of justice and righteousness, and as such the judgment of God was upon the nation. In commenting on this, David Napier believed that when Amos cried, "let justice roll on like rivers, righteousness like a never-failing stream," he meant specifically justice and righteousness in the Yahweh-Israel relationship, the justice and righteousness in human relationships which honor Yahweh, by which the lives of Yahweh's people are fulfilled and in adherence to which Yahweh's purpose in Israel may be consummated (2).

Here Israel's violation is not with regard to principles but persons, her citizens, and ultimately the person of Yahweh. This communal justice was not to be for the Israelites' own sake alone. The ultimate purpose for justice in Israel was for it to lead the way to world-wide justice. Even in the story of Israel's initial election in Genesis 18, a major reason given for it was to bring about "justice and right" for all humankind, including the people of Dagbon. The issue of justice is very crucial to the building of healthy relationships in Dagbon. "The main issue in the perspectives of the two royal families is justice seeking. They both feel justice has not been served over ascension to the throne" (Odotei 19). The Abudu are of the view that they have been denied justice to perform the funeral rites of the late Mahamadu Abdulai IV; also their position is that since the Ya-Na Yakubu Andani from the Andani royal family had died, it was their turn to ascend to the throne. The Andani family however wants to maintain the throne because the late Ya-Na did not die a natural death. The Andani family feels that justice is denied them as, a decade later, the government has not been able to apprehend and prosecute the murderers of the king.

"Biblical justice is primarily 'corrective justice.' Thus, justice's goal is reconciliation. Injustice must be opposed and resisted—but only in ways that hold

open the possibility of reconciliation" (Volf, Public Faith 378). The justice seeking

process among the Abudu and Andani matters if reconciliation is the goal, just as

corrective justice rules out death-dealing acts such as wars and capital punishment as

tools of justice.

Justice is thus more a relational concept than an abstract principle and this is

what the people of Dagbon need if they are to build and sustain healthy relationship

among themselves. The goal of justice is for human beings to be in a healthy

relationship with each other and God, not "fairness," "equality," "liberty," and

"holiness."

> In the Old Testament, people believed that God's justice was normative for the
> nations as well as for Israel. Therefore, when Amos condemned the nations for
> their injustices, no one questioned whether it was legitimate for him to do so.
> God's will was for all people, and all people were to be held accountable to
> how they responded to that will. This is true because God is seen to be the
> creator of all that is. Justice is imbedded into creation hence injustice is as
> unnatural as an ox plowing the sea or a wall being crooked (Ted Grimsrud and
> Loren L. Johns 21).

### Paul and Peter's disagreement and the incident at Antioch: Galatians 2:11-14

"But when Cephas came to Antioch, I opposed him to his face, because he

stood condemned. For prior to the coming of certain men from James, he used to eat

with the Gentiles: but when they came, he began to withdraw and hold himself aloof,

fearing the party of the circumcision. And the rest of the Jews joined him in

hypocrisy. But when I saw that they were not straightforward about the truth of the

gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the

Gentiles and not like the Jews, how is it that you compel the Gentiles to live like

Jews" (Gal. 2:11-14).

The disagreement between Paul and Peter unfolded when Peter visited the

Antioch church. This visit probably occurred before the Jerusalem council in Acts 15.

He had apparently been there for some time, long enough for it to be observed that his

custom, at least while he was with these Gentile Christians, was to live like them, rather than live as a Jew. Such customs were not new to Peter, for that was the way he had been divinely instructed to associate with Cornelius and the other Gentiles who had gathered at his house (cf. Acts 10).

In time, a party of Jews from Jerusalem arrived. Paul referred to these men as having come "from James," rather than "from Jerusalem." Perhaps one should not make too much of Paul's choice of words here. He may have only meant to refer to the fact that James was recognized as the dominant leader in Jerusalem and that to come from Jerusalem was, in effect, to come from James. On the other hand, James must at least have been informed of this visit, and might even have been the initiator or given his approval for it.

A sequence of events was set in motion by the arrival of the party "from James" which culminated in Paul's confrontation of Peter. Peter gradually began to withdraw from the Gentiles and to avoid them. This behavior was most evident at meal time. Apparently, the party "from James" ate at first by themselves, while the rest, both Jews and Gentiles, ate together. Then these Jewish guests were joined by Peter and eventually by all the other Jewish Christians (except Paul). Finally, there were two groups at meal time, the Jewish party and the Gentile party. If the church at Antioch observed communion with a common meal as we would expect (cf. 1 Cor. 11:17-34), the problem then intensified for their worship had become divided. Bishop Adoya of Kenya opined that:

> Peter's behavior was obviously influential, as he and other Jews also began to withdraw from association with Gentiles. By doing this they were dividing the church. So influential was Peter that even Barnabas, a close associate of Paul, began to imitate him (2:13b). Indeed, Barnabas' withdrawal and separation from the Gentiles, no matter how short-lived, was like a cancellation of all that he and Paul had preached to them (qtd. in Ngewa Loc. 1418).

The subtlety of the change in Peter's conduct is similar to the change that can be observed in a person's behavior in response to learning that a loved one is terminally ill. Joseph Bayly describes some of the changes which occur in the behavior of the loved ones of those who are dying. "Nurses have mentioned a pattern of behavior to me: first a wife will kiss her husband on the mouth, then on the cheek, then the forehead, and finally she will blow him a kiss from the door" (qtd. in Ngewa 36).

When Paul recognized the seriousness of the situation, he confronted Peter personally and publicly (Gal. 2:11, 14). Peter was corrected before all because the Jews had been wrong to follow him, and the Gentiles had been injured by their actions. Peter was singled out because, even in his wrong-doing, he was a leader. "To correct Peter's conduct was to correct the problem" (Deffinbaugh 3). The actions of Peter and those who followed him according to the Apostle were clearly identified as sin. Peter was rebuked because he "stood condemned" (Gal.2:11). Paul's boldness in rebuking Peter and the other Jewish Christians at Antioch was due to the seriousness of this sin. There were several reasons why their relationship to the Gentiles in Antioch (or their response to the Jews from Jerusalem) could not be taken lightly. Robert L. Deffinbaugh identifies four main reasons why Peter's unhealthy relationship toward his fellow Gentile Christians needed to be changed.

First, the actions of Peter and the others were wrongly motivated. Peter acted out of fear for the "party of the circumcision" (Gal. 2:12). The others were also motivated by a desire not to offend, either the Judaizers or Peter. Peter and those who followed him in his capitulation to the circumcisers were guilty of acting as "men-pleasers."

Second, the actions of Peter and the others caused some to stumble. Galatians 2:13 states that Peter's actions set an example which was followed by the "rest of the Jews" and that their hypocrisy caused "even Barnabas" to follow. What Peter did, others did after him, following his lead.

Third, the actions of Peter and the others were hypocritical. In Galatians 2:13, Paul wrote that the rest of the Jews, including Barnabas, "joined him (Peter) in hypocrisy." The hypocrisy of their actions was based on the fact that what they still believed, they had ceased to practice. They had not deliberately departed from right doctrine: they had simply deviated from it in practice.

Fourth, the actions of Peter and the rest were a practical denial of the gospel. Paul acted decisively when it became apparent to him that "they were not straightforward about the truth of the gospel" (v.14). What Peter did compelled the Gentiles to live like Jews (v. 14), which was, in Paul's words, "another gospel" (cf. 1:6-7). The truth of the gospel had been forsaken" (Deffinbaugh 3).

The Apostle Paul's approach was quite outstanding—with no compromise and no diplomacy, he stood toe to toe, eye to eye with Peter, accusing him of acting hypocritically, charging him for his sudden change of life. Peter began to live as a Jew, compelling the Gentile believers to live like him (as a Jew) in order to have fellowship with him and other Jewish believers, behaving with inconsistency and hypocrisy. Peter, a Jew, did not live like a Jew, but demanded by his actions that Gentile Christians live like the Jews (Gal.2:14). He not only had given up the freedom he once enjoyed in his manner of dress, but he also functionally had forced others to surrender as well. According to Ngewa, "Paul opposing Peter to his face and rebuking him in public was the right approach. For there is a saying in Africa that, 'One does not settle a court by messenger'. The matter was so serious that it could only be

settled face-to-face. But the confrontation was not hostile. Peter's acts of withdrawal had sent a public message, and so Paul's counter message had to be equal" (1418). In supporting Ngewa's assertion, the researcher likens this scenario to that of Paul and Silas in their prison experience in Philippi (Acts 16). In his consistency, Paul responded to their release from the Magistrates. "They have beaten us in public without a trial, men who are Roman citizens, and have thrown us into prison; and now they are sending us out secretly? No! Let them come here themselves and bring us out publicly" (Acts 16:37).

In responding to Ngewa, Bediako sees Peter's behavior as sending the message that the Judaizers were correct. He was thus both obscuring and violating the fundamental principle that all races interact in Christ. Paul had no hesitation about labeling such behavior as hypocritical (Gal. 2:13). Peter and the others were doing the opposite of what they claimed to believe. Consequently, "Paul accused them of not acting in line with the truth of the gospel" (Ngewa 1418).

In the researcher's opinion, Peter's change of behavior in Antioch was not because his convictions had changed, but was a desire to remain in good standing with some people. What Peter may not have realized was that this compromised the truth of the gospel. The researcher agrees with Paul that Peter could not have a principle and not live by it, and yet still have an effective ministry. Indeed, the disagreement between Paul and Peter was more about consistency and its impact on their leadership.

This passage provides a footnote to the matter of private rebuke. It shows that on the matter of principles, even spiritual giants like Paul and Peter can agree to disagree, and that unhealthy relationships, if given the chance, can develop among the faithful. The lesson from Paul's approach to Peter's unhealthy relationship was to confront the

issue and not the person. Whatever happens, whether believers agree or disagree, the gospel must be preached. This portion of Scripture and the attitude of Paul should serve as a lesson to the leadership of the Abudu and the Andani. They should learn to stand tall in confronting the root cause of their unhealthy relationship. They should be encouraged to speak the truth without fear or favor; all these should be done in the interest of the Dagbon state and not for any individual or group's self-aggrandizement. Paul fought this battle alone for the sanctity and testimony of the gospel.

### Divisions in the Church: 1 Corinthians 3:1-4

> Brothers and sisters, I could not address you as people who live by the spirit but as people who are still worldly—mere infants in Christ. I gave you milk, not solid food, for you were not yet ready for it. Indeed, you are still not ready. You are still worldly. For since there is jealousy and quarrelling among you, are you not worldly? Are you not acting like mere humans? For when one says "I follow Paul," and another, "Appolos," are you not mere human beings? (1Cor. 3:1-4).

"Christians have become known, not for our unity, but for our divisions" (Sider and Lowe 16). The Christian divisions manifest themselves from the pulpit, at our conferences, and involve Christians attacking one another through social media on any number of issues. Whatever the hot issue, churches have generated quite a reputation for being disagreeable. "The church of Jesus Christ is divided, and division has become the context in which the church life unfolds" (Schlesinger 176).

Disagreements, accountability, and criticism all have their place when pursued in love and humility, first in private but eventually in appropriate public forums when necessary (Lowe 161). However, a lot of what happens today is neither necessary nor loving. The divisions are often characterized by mean-spiritedness, self-righteousness, and even at times gleeful divisiveness, focused on tearing one another down rather than building up the body of Christ. "For more than fifty years after Martin Luther

King Jr. pronounced 11am on Sunday mornings the most segregated hour in America, the Christian church remains the most segregated institution in America. And it's not just about race!" (Sider 166). The inability to get along and stick together greatly damages their witness, both among themselves and beyond a seeking but skeptical world.

According to Ronald J. Sider and Ben Lowe, many divisions in the church today come down to demographics, such as language, age, ethnicity, culture, and socio-economic stature. However, different language groups often find gathering in their own language for church services practical, relevant and worthy. This way they can better understand one another and be fully engaged in worship as they all express themselves in their mother tongue—the language of their hearts (166). Another significant cause of church division is personal preference. For example, differences in worship styles, the duration of the church service, or the size of the congregation are often dictated by individual preferences. In these cases, churches are chosen by individuals on the basis of needs assessment and how they meet the needs of the individual or family. Genuinely, some divisions occur due to lack of Christian maturity in leadership. These kinds of leaders may successfully maneuver their way into church leadership. Nonetheless, their lives do not consistently show much growth or fruit. To Sider, "the influence of our hyper individualistic culture that prizes independence and is typically suspicious of institutions and collective endeavors can bring division as individuals try to put hedges around their lives" (163). However, a major influence in these decisions has to do with people being "put off by what appears to be an increasingly fragmented and dysfunctional church" (Sider 163).

Despite divisions in the church, "the opportunity for and importance of unity among God's people is a theme that runs through the scriptures" (Sider 163). It is

God's desire for his church to be unified. Paul's writings in particular are filled with admonishments for unity among the various communities of believers. "Make every effort to keep the unity of the spirit through the bond of peace" (Eph. 4:3). "According to Jesus, our radical unity is one of the main ways that a division-ridden and conflict-torn world would recognize that Jesus is Lord and that we are his people" (Sider 165). Indeed, one of Jesus' most famous prayers was for his followers to be united, when he said, "I pray also for people who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you ... I have given them the glory that you gave me, that they may be one as we are one ..." (John 17:20-23).

To Ronald J. Sider, if the love and unity in the church is going to convince the world that Jesus came from the Father, our unity cannot be some invisible "spiritual" unity. It must be visible if the world is to see it. In all these areas, unity is a biblical priority, but conflicts and divisions are an ongoing reality. "On the one hand, we want to defend what we believe to be true about God, life and eternity, on the other hand, however, we want to love one another well and be the bride that Christ will be returning for any day" (174).

To Paul, the believers in the church of Corinth were still in a worldly state, as evidenced by the envy and strife among them. "Such behavior is characteristic of the men of this world, but not of those who are led by the Spirit of God" (Macdonald 1754). To Henry, contentions and quarrels about religion are sad evidence of remaining carnality. "For true religion makes men peaceable and not contentious. Factious spirits act upon human principles … and not by the rules of Christianity" (1870). In forming parties or camps around their leaders (Paul and Apollos), the believers were acting on a purely human level. "Are you not acting like mere

humans?" (1 Cor. 3:4b). Here fleshly interests and affections have swayed them from

seeing the church as one body. In this context, behaving in the flesh means, "living in

rivalry and disunity within the church." Much to Paul's anger, the Corinthians were

behaving like unbelievers in their speech and attitudes (cf. Rom. 8:5-9). "They have

the spirit, but at this junction they are neither thinking nor acting as if they do"

(Carson 192). "Their overall position might be spiritual but their practice of

quarrelling and their admiration of pagan intellectualism is unspiritual" (Eaton 42).

In 1 Corinthians 3:3, Paul brings up two sins that can destroy the church:

jealousy and strife. The interesting thing about these sins is that they are not

considered serious sins in the church. Yet, Paul saw such spiritual danger in them that

could tear the church apart. These sins are made manifest in 1 Corinthians 3:4,

through party divisions. The Apostle Paul had been the evangelist who founded the

church, and there were those who were loyal to him, who trusted him and respected

him, who liked his style. Apollos came after him, and there were people who gathered

around him because they preferred his teaching. As a result, jealousy and strife broke

out. Paul says this is naïve, dangerous, and contrary to everything God wants for us.

For church members to compare pastors, or for believers to follow human leaders as

disciples of men, and not disciples of Jesus Christ, is sinful.  Indeed, the unhealthy

relationship among the church members in Corinth can be likened to the situation in

Dagbon among the followers of the Abudu and the Andani royal families. The

constant envy, strife, jealousy, divisions, and factions among them are a great concern

that needs to be worked on so that healthy relationships can be restored to consolidate

peacebuilding in Dagbon.

**Theological Foundations**

**Cain and Abel – The First murder: Genesis 4:1-15**

The story of Cain and Abel is about two brothers of the same parents. Cain was a farmer and Abel raised sheep. Each of them had his own path in life. Life went smoothly until jealousy and bitterness crept into their relationship. That day was sad for God as the intended mutuality degenerated into deep separation. Distance grew as comparison and self-doubt failed Cain until he could no longer stand the sight of his brother. Finally, Cain killed his brother Abel:

> And Cain said to Abel his brother, 'Let us go out to the field,' and when they were in the field Cain rose against Abel his brother and killed him. And the Lord said to Cain, 'Where is Abel your brother?' And he said, 'I do not know: am I my brother's keeper?' And He said, 'What have you done? Listen! Your brother's blood cries out to me from the soil. And so, cursed shall you be by the soil that gaped with its mouth to take your brother's blood from your hand. If you till the soil, it will no longer give you strength. A restless wanderer shall you be on the earth.' And Cain said to the Lord, 'My punishment is too great to bear. Now that You have driven me this day from the soil I must hide from Your presence, I shall be a restless wanderer on the earth and whoever finds me will kill me.' And the Lord said to him, 'Therefore whoever kills Cain shall suffer sevenfold vengeance.' And the Lord set a mark upon Cain so that whoever found him would not slay him (Gen. 4:8-15).

The plot is set into motion when Cain's offering of the fruits of the field is rejected, whereas his younger brother Abel's offering, the fat portion of the season's first calf, is accepted. The rejection and acceptance are random, without reason or meaning, they make no sense. The text, at any rate, provides no explanation. "While confirmation and recognition are sought and expected, when gratitude and dependency are expressed, the rejection is absolute, total, and devoid of compromise" (Macdonald 65). The New Revised Standard Version translates the passage as follows: "And the Lord had regard for Abel and his offering, but for Cain and his offering he had no regard. So Cain was very angry, and his countenance fell" (Gen. 4:5). The Amplified Translation gives Cain's reaction to this unexpected and random

rejection as one of extreme anger and indignation as, "Cain became extremely angry, and he looked annoyed and hostile" (Gen. 4:5b). To the researcher, Cain's anger appeared to be a sign of envy. "Envy makes one feel inferior; a feeling that vanishes when one robs from another what one craves for oneself" (qtd. in Macdonald 65). However, in contrast, Martin Buber believed that it was not envy but jealousy that consumed Cain. Cain was rejected even though he loved God. Being rejected without reason by someone you love, someone you wanted to and thought you could trust is perhaps the worst thing that can happen to a person. Cain experiences the rejection of his offering as a traitorous act. Incomprehension feeds a raging jealousy. A jealousy driven by love and the desire to be loved is radically different from envy. The distinctive nature of this jealousy is determined by the triadic character of the relationship in question. "Jealousy ensues when love's monopoly is broken, when the reciprocity of love turns out to be an illusion, when one must believe that one's love has been stolen by somebody else, then revenge must be taken" (qtd in Macdonald 69).

Cain was not envious, he was jealous. "Jealousy can perhaps be understood as a helpless attempt to excuse the one who unexpectedly and suddenly gives his love to somebody else by attributing that dramatic loss to the power of the intruder. Jealousy desperately tries to secure the love that appears to be lost" (qtd in Macdonald 69). Cain killed his brother Abel out of jealousy. Jealousy expresses disappointment at what was incorrectly understood to be a reciprocal relationship. Thus disappointed, but still in love, one blames a third party for having stolen one's love. This was the exact behavior that Cain exhibited! Abel became the third party who bore the brunt of the disappointment. To the Jewish philosopher, "Cain has been unexpectedly abandoned by the One he depended on as a farmer and whose good favour he sought.

The humiliation and hurt cannot be hidden or repressed, for Abel saw everything"

(Buber 17).

The slaying of Abel became the first murder case in the world (Gen. 4:7-16).

God warns Cain not to give into despair, but to master his resentment and work for a

better result in the future. "If you do well, will you not be accepted? The Lord asked

him" (Gen. 4:7). This question by the Lord—"If you do well, will you not be

accepted?"—is understood in several ways by different scholars. To Macdonald it

means that, "If you do well (by repenting), you will be able to look up again in

freedom from anger and guilt; if you do not do well (by continuing to hate Abel), sin

is crouching at your door ready to destroy you. His (Abel's) desire is for you"

(Macdonald 37). C. H. Mackintosh deepens this meaning further when he says:

> If you do well (or, as the Septuagint reads it, "If you offer correctly") will you
> not be accepted? The well-doing had reference to the offering. Abel did well
> by hiding himself behind an acceptable sacrifice. Cain did badly by bringing
> an offering without blood, and all his after conduct was but the legitimate
> result of this false worship" (Mackintosh 42).

Grant R. Osborne, however, believes that, "If you do not do well, a sin-

offering crouched or lieth at the door. In other words, provision was made if he Cain

wanted it" (83).

However, Cain gives way to his anger instead and kills his brother (Gen. 4:8).

God responded to the deed with these words, "What have you done? Listen! Your

brother's blood cries out to me from the ground. Now you are under a curse and

driven from the ground, which opened its mouth to receive your brother's blood from

your hand" (Gen. 4:10-11). Assohoto and Ngewa expressed the rippling effects of this

sad episode as this: Sin had damaged the relationship between the man and his wife,

and now it entered into the relationship between brothers and affected the family and

community (18). Cain must have felt terrible not finding favor with God. When such

feelings come "we can respond in one of two ways: we can go back to the drawing board and ask why we did not find favor and then correct the situation. Or we can become angry at God and allow envy to make us hate what God favors. Cain took the latter route. He was very angry, and his face was down cast" (Tokunboh 18). God does not abandon human beings because they have sinned. He sought out Cain, asking, "Why are you angry? Why is your face downcast?" (Gen. 4:6). The researcher believes that God knew the answer to his questions but he wanted to give Cain an opportunity to reflect on his action. "If Cain had dealt with the reason why his offering was not accepted and had confessed it, he would have enjoyed the inner peace of forgiveness" (Assohoto and Ngewa 18).

Again, God reached out to Cain giving him an opportunity to confess. He asked, "Where is your brother Abel?" (Gen. 4:9). Cain's response was to lie, saying he did not know and then resorted to answering God back in a rude manner with the question, "Am I my brother's keeper?" (Gen. 4:9). "In his bitterness, he was rejecting the brotherly relationship that is a special gift from God and favoring individualism, just as Eve had done. But God has made us responsible for caring for one another (1 Thess. 5:11; Heb. 3:13)" (Mensah 18).

Faced with this denial, the Lord revealed that he knew exactly what had happened, "Listen! The voice of your brother's (innocent) blood is crying out to me from the ground (for justice) … And now you are cursed from the ground, which has opened its mouth to receive your brother's (shed) blood from your hand" (Gen. 4:10-11). God, who is the God of justice, meted out some punishment to Cain for the heinous crime against his brother and a fellow human. Cain "worked the soil" (Gen. 4:2), but from then on all his work would be unproductive, he would no longer be able to make a living from the soil, but would wander as a fugitive in the desert (Gen.

4:11-12a). The Lord who created the soil is able to order it to produce or not to produce (Gen. 4:13). After hearing the Lord's punishment, the unrepentant Cain asked for mercy. The actions of Cain raise a lot of relationship questions between the two brothers. The sad situation that occurred between Cain and Abel resonates very well with the story of the two royal brothers, Abudu and Andani, whose humble beginnings were marked by love, care, and a cordial relationship.

**The Concept of Shalom: Isaiah 52:7-12 and 57:14-21**

Hans H. Schmid suggests that, "shalom primarily signifies a state of all-around well-being within the political, historical, and social spheres of life" (45). Corneliu Constantineanu added that while the basic understanding of shalom is often that of a "state of wholeness or fulfillment," its semantic range is quite broad, such that one must recognize the various meanings on the basis of particular contextual usages. The potential range of meanings include: (a) well-being, prosperity, or bodily health in a material sense, (b) the social or communal harmony which results from the absence of strife or war, or (c) a religious concept, the state or condition of renewed relationship with God as part of his salvation (130). Gerhard von Rad recognizes a certain imprecision of meaning in the term, but nonetheless argues that the basic root meaning of shalom relates to physical or material "well-being." Furthermore, shalom is seen primarily as a social concept, used more by groups than by individuals, and is thereby viewed as signifying "relationship" rather than a "state or condition." Von Rad holds this root meaning to be latent in virtually every Old Testament usage. Walter Eisenbeis recognizes the root meaning of shalom to be "wholeness," but, unlike von Rad, understands the concept to include salvation in terms of a person's relationship with God (69). Methodologically, Eisenbeis's work suffers from the same fundamental flaw as von Rad's, namely, positing an underlying root meaning to the

word and then finding that meaning in virtually every context in which the word

appears.

E, M, Good suggests that shalom signifies "the state of wholeness possessed

by persons or groups which may be health, prosperity, security, or the spiritual

completeness of covenant" (704). He agrees with von Rad that, as it is ultimately

determined by and given by God, shalom is a religious term. However, contra to von

Rad, he understands it as primarily referring to a state, not a relationship. This

emphasis upon a state or condition is also central in Claus Westermann's

understanding of shalom, which he defines as describing a condition within a

community context, including physical, economic, and social elements (144).

Clearly, one of the challenges in evaluating the shalom motif is the

multidimensional nature of the term itself. David Gillett asserts:

> It [shalom] has a certain inner impreciseness, so that the translator who has no
> such many-sided term at his command is often at a loss to know whether in
> these passages, since shalom is a gift of God's grace to his restored people, he
> should use the more concrete 'well-being,' the more obvious 'peace,' or the
> theologically more comprehensive 'salvation.' The richness of the Old
> Testament word consists not in the conglomerate of several meanings from
> different contexts but in careful study which differentiates the various contexts
> (historical, theological, and literary) in which the word occurs (81).

Gillett further stresses the importance of understanding the shalom motif in its

salvation-historical context, asserting that to do otherwise is "to bypass the fulfillment

of the Old in the New" (81). This thereby secularizes the meaning of shalom: (a) it is

a positive concept (not synonymous with the absence of war); (b) it is a communal

concept (more often used of groups than of individuals); (c) it is a gift of Yahweh, it is

a religious concept (that is not to say that it is essentially spiritual); (d) it is

conditional (reserved for the righteous—Isa. 32:16f; 48:18, 22); and (e) it is an

eschatological-salvation concept (the ideal state achieved only in the final age).

Finally, two distinctive features of the Old Testament concept of shalom are "a positive broadness and inclusiveness together with an eschatological particularity" (Gillett 83). This eschatological aspect anticipates physical, spiritual, and social wholeness, including peace in the animal realm (Isa. 11:6-8), peace among men as individuals (Isa. 11:9), and peace among the nations (Isa. 2:2-4) (81). While acknowledging a diverse range of contexts for the term, Jacob Kremer suggests the following major Old Testament groupings for shalom: (a) as a greeting, fare-well, or blessing; (b) as a contrast to war; and (c) in the peace statements in the prophets' words of comfort, particularly the post exilic prophets (135).

As asserted by Nel, "The [word] group shalom represents one of the most prominent theological concepts in the OT" (130). The importance of shalom for Isaiah is equally evident, as the prophet notes the coming "Prince of shalom" (Isa. 9:6) whose unending reign will be characterized by: shalom (Isa. 9:7); the promise of perfect peace (shalom shalom) to those whose trust is in Yahweh (Isa. 26:3); the repeated call to make peace with Yahweh in the prophetic song of the restoration of Yahweh's vineyard, Israel (Isa. 27:2-6); the declaration of "peace" as "the work of righteousness" (Isa. 32:17) resulting in "peaceful habitation" (Isa. 32:18); the assertion that YHWH is the creator (Isa. 45:7) and source of all peace (Isa. 26:12;45:7); the threefold proclamation of peace, good, and salvation (Isa. 52:7) in the redemption song of Isaiah 52:7-12; the declaration of punishment upon the Servant of the Lord "for our peace" (Isa. 53:5); the promise of God's enduring "covenant of peace" (Isa. 54:10) with his people; the repeated declaration of "no peace for the wicked" (Isa. 48:22; 57:57:21);  the proclamation "shalom, shalom" to "him who is far and to him who is near" (Isa. 57:19); the personification of peace and

righteousness as the governors and officers (Isa. 60:17); and finally, the Lord's promise to extend "shalom like a river" to Zion and to his people (Isa. 66:12).

The "peace covenant" of Isaiah 54 is no less significant. It is both striking and magnificent that, in the midst of man's waywardness and the resulting lack of shalom, Isaiah declares that YHWH has, nonetheless, provided for "our shalom." In this context, shalom is YHWH's favor, gracious loyalty and steadfast love as expressed in his eternal covenant of peace through which man may be restored to a condition of wholeness (shalom). Noting the promise of God's enduring loving-kindness in Isaiah 54:10, von Rad states, "it is not surprising that with this emphasis the word could express the final prophetic insights on the interrelation of God and the people of God" (402). In the same way, Nel concluded that the peace covenant is a promissory covenant expressing God's blessing and peace for his people (132).

In relating this context to the Abudu and Andani, the message is that there is hope and that they should be encouraged that the sovereign God, the one who is able to accomplish what he promises, would restore downtrodden Dagbon to its former glory. However, the people of Dagbon and, to be specific, the two royal families of the Abudu and the Andani are reminded that their current unhealthy relationship is a direct consequence of their sin of greed, unforgiveness, and injustice. Their ultimate deliverance and restoration would require them to repent and accept God's offer of forgiveness. What is important for the two feuding families in Dagbon to note is that they need to be conscious in maintaining a careful balance between divine sovereignty (in the provision of peace) and human responsibility (in working for peace).

**Reconciliatory Role of Christ: Ephesians 2:14-18**

> For he himself is our peace, who has made the two groups one and has
> destroyed the barrier, the dividing wall of hostility, by setting aside in his flesh
> the law with its commands and regulations. His purpose was to create in
> himself one new humanity out of the two, thus making peace, and in one body

to reconcile both of them to God through the cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit (Eph. 2:14-18).

"Traditionally the doctrine of reconciliation affirms that because God's wrath has been diverted from us to Christ, we are able to come into a peaceful relationship with God" (Scott J. Hafemann 184). Alienated relationships holding up the old, fallen world were destroyed by Christ. Christ established a new world, which has only one pillar, and that pillar is Christ Jesus. Here alienation and division are no longer the rule in the new order.

In Ephesians 2: 14-18, Paul's major statement on peace and reconciliation dominates this section both explicitly and implicitly. The term itself occurs four times (Eph. 2:14, 15, 17), along with the motif of unity (Eph. 2:14), destruction of division and hostility (Eph. 2:14-15), the creation of one new humanity (Eph. 2:15), reconciliation (Eph. 2:16), and the obtaining of access to the Father in one Spirit (Eph. 2:18). In addition, the antithesis of peace is enmity and it is this enmity that is the fitting casualty in Christ's peacemaking work. With this understanding, Peter T. O'Brien, asked the rhetorical question, "Is it any wonder that Ephesians 2:14-18 is regarded as the *locus classicus* on peace in the Pauline letters?" (182).

The context and the provisions of Ephesians 2:14-18 does not only give the richest teaching on peace and reconciliation anywhere in the New Testament, but Paul anchors that peace in the person of Christ. Christ is our peace (Eph. 2:14), Christ makes peace (Eph. 2:15-16), and Christ proclaims peace (Eph. 2:17). In commenting on Ephesians 2:14-18, Snodgrass asserts that, "Paul seeks to connect Christ and peace as comprehensively as possible, who announces its availability, and in whom peace is enjoyed" (30). Snogdrass in his assertion thus concludes that the theology of peace is "both a Christological and Soteriological statement" (3 1). While Snoggrass's

statement is certainly true, it is incomplete. It misses a major element of Paul's theology of peace—one that is especially prominent in this pericope—namely, the ecclesiological one. In this new entity, Gentiles and Jews are the focal point. However, the warning by Andrew T. Lincoln and A. J. M. Wedderburn that Christology must not be "swallowed up by ecclesiology" needs to be tempered by the ecclesiological emphasis of the text such that ecclesiology is not to be "swallowed up" by Christology! Lincoln and Wedderburn, for example, assert that Ephesians 2:14-18 provides an excursus on how the readers' change of situation was accomplished by Christ, the bringer of peace. However, such characterization misses the most important function of reconciliation within the larger context. "For Christ's peace brought the Gentiles who were formerly not only alienated from the blessings of Israel but were 'without Christ' to a place where they are now both in union and communion with God" (144). These verses also provide further explanation of the nature of two-fold reconciliation—both with God and man.

These verses also explain what God did in Christ to bring together two formerly estranged peoples—Gentiles and Jews—and to bring them together in a new relationship with himself. Structurally, Ephesians 2:14-18 contain two sentences, each of which focuses upon the theme of peace. The following shows the two-fold division of the section, centered around (a) the procurement of peace through Christ, and (b) the pronouncement of peace by Christ, the details of which provide the structure of Paul's argument.

 A. The Procurement of Peace through Christ (2:14-16)

  1. Christ our peace (14a)

   a. Establishment of a new union (14b)

   b. Destruction of the wall (14c)

c. Disengagement of the law (14d-16)

 i. The fact of the operation (14d-15a)

 ii. The purpose of the operation (15b-16)

  (a) To create one new person (15b)

   i) The establishment of peace (15c)

  (b) To reconcile both to God (16a)

   ii) The death of hostility (16b)

B. The procurement of peace by Christ (17-18)

 1. The content of the message: Peace (17)

 2. The recipients of the message

  a. Those far off (17a)

  b. Those near (17b)

 3. The result of the message: Access (18)

This first half of Paul's *locus classicus* on peace begins with the all-important pronouncement that Christ himself is our peace. As such the words, "Christ himself is our peace," stand over the entire section like a title, introducing the vital theme of peace. This opening statement does not merely relate Christ to peace but equates him with it. He is peace personified, making him the very embodiment of peace. Apart from Christ, there is no peace. He is both the essence and the producer of it. As such, it is not surprising that commentators often relate this verse to the Isaianic Prince of Peace.

Whether Paul intended this as a direct allusion to Isaiah 9:5 is not sure. However, the concept of peace in this personal form may well have originated with the Isaianic "Prince of Peace," a prominent messianic designation in both Christian and Jewish literature. Attempts to ground Paul's momentous declaration of peace in

Pax Romana and its cult appear ill-founded, given the already noted Isaianic ties within Ephesians and Paul's clear pattern of rooting his Christology in the Hebrew Scriptures, not in categories of Greco-Roman society. However, looking more closely at the meaning of the nature of peace in Ephesians 2:14a is worthwhile. Peace here signifies the wide-ranging concept of well-being, the mere absence of hostility, the eschatological dimension of the kingdom, and the soteriological concept of salvation. As indicated by verses Ephesians 2:14b-16 and as will be developed in the discussion to follow, Paul's principal focus here is upon the reconciliation of the Jews and Gentiles to each other—including not only the removal of hostility, but also the establishment of a mutual acceptance and harmony. Paul's focus finds its bearings in the Abudu and Andani situation in Dagbon.  As Andrew Lincoln and Alexander Wedderburn state, peace here stands "primarily for the cessation of hostilities and the resulting situation of unity. It is a relational concept which presupposes the overcoming of alienation (cf. vv. 12, 13) and hostility (cf. v.15) between Gentiles and Jews" (145) However, the passage also teaches that the reconciliation Jews and Gentiles now enjoy with each other is grounded in their mutual reconciliation to God—the one from whom they were both ultimately estranged. This he achieves "through the cross" (Ephesians 2:16a).

Having introduced the subject of peace in Ephesians 2:14a, Paul utilizes three participial clauses whose subject is Christ to indicate his three-fold work of (a) making the two (Gentiles and Jews) one (Eph. 2:14b), (b) destroying the middle wall (Eph. 2:14c) and (c) rendering the law inoperative. Due to the difficulty of the syntax, the relationship between the three participles and of the participles with the main verb is debated. While all the options are beyond the scope of this study, what follows is the researcher's understanding of this text. Firstly, that the first participial phrase,

"who made the two one," stands in opposition to stating the result or consequence of Christ being our peace. The two (Gentiles and Jews) have been made one by destroying the "middle wall"–the hostility–and this he achieved by rending inoperative the law of commandments in decrees. This "middle wall" or barrier which had to come down in order to bring about this union of Jew (circumcision) and Gentile (uncircumcision) as one was none other than the Mosaic law. "The barrier in question was the Mosaic law with its detailed holiness code, which made it all but impossible for faithful Jews to live in close proximity with Gentiles" (Carson 1231). To the Abudu and Andani in Dagbon, these barriers are seen in the areas where they build their houses as well as which social gatherings they attend.

Ephesians 2:15b-16 follows a fairly simple syntactical pattern of two parallel purpose clauses, with each clause modified by a participial phrase. Both clauses indicate the purpose of Christ's rendering inoperative the law of commandments: first, that he might create in himself the two (that is Jews and Gentiles) into one new person (Eph. 2:15b), and second, that he might reconcile the both (Jews and Gentiles) in one body to God through the cross (Eph. 2:16a). The first supporting participial phrase (Eph. 2:15c) indicates the result of this creation of two into one new person–namely, the establishment of peace–while the second (Eph. 2:16b) indicates the means of reconciling both Jews and Gentiles in one God–namely, by the destruction of hostility or enmity between God and human beings through Christ's death on the cross. Ironically, Christ killed this enmity by means of his own death.

Ephesians 2:16b refers to the hostility between God and humanity, while in Ephesians 2:14c the focus is upon the hostility between Jews and Gentiles. A clear shift of emphasis occurs within this pericope, such that Christ's work is seen having a dual effect. In Ephesians 2:14-15, the focus is upon the union of Jews and Gentiles

"into one new man," while in Ephesians 2:16, this is complemented by an equal focus upon the reconciliation of both Jews and Gentiles to God in one body through his cross.

The term *reconciliation* with the verb meaning "to reconcile," is not found apart from Christian writings and then never prior to Paul, where it occurs only here and in Colossians 1:20, 22.

One additional point, before moving to the final verses of this section, is that the peace and reconciliation referred to in Ephesians 2:14-16, while using the language of "new creation" with clear cosmic ramifications, is not universal. The text does not indicate a universal redemption of all Jews and Gentiles, nor does it teach that Gentiles have now been accepted into Israel as the new people of God. The scope of the specific union between Jews and Gentiles is limited to the redeemed ethnic group; the result is a new humanity that transcends both—achieved not by the transformation of Gentiles into Jews but by the cross-work of Christ. To the researcher, Paul's wording should not be pressed to mean that the universal church of Jew and Gentile was created first, and only then reconciled to God at the cross. His point is rather that Jesus at the cross stood as representative not only of the Jew, but of Gentile humanity too, as the last Adam (Rom. 5:12-21; 1 Cor.15:45; Phil. 2:5-11) (.

In describing this new union between redeemed Jews and Gentiles, Paul uses the language of "a new creation." Moreover, this union, which highlights an aspect of "realized eschatology" regarding the summing up of all things, also has an effect upon the cosmos. This new union between previously hostile peoples now serves as a magnificent witness to the "rulers and authorities in the heavenly realms" that "God's eternal purpose, which he accomplished in Jesus Christ" (Eph. 3:10-11), will not be thwarted.

Having discussed how peace was procured through Christ, Paul now considers the proclamation of peace by Christ, including its content (Eph. 2:17) and its results (Eph. 2:18). The opening words of verse 17 have been the focus of considerable debate. The specific issues that need to be addressed include: (a) when Christ came and preached peace; (b) the specific nature of the peace he preached; (c) the "far" and "near" of verse 17; (d) how they relate to the "far" and "near" of verse13; and finally, (e) the influence of Isaiah 52:7 and 57:9 and, more broadly, the Isaianic shalom motif upon this passage.

This second part of Paul's *locus classicus* on peace begins with Paul's assertion that Christ came and he preached peace. Before considering the various options on the much-debated question as to when this actually took place, a brief note is warranted regarding the key verb. Whereas its cognates were used extensively within Greco-Roman literature, with one particular emphasis being the "gospel" of the imperial cult, the use of this word group by Paul takes on a particular specialized focus as a technical term to denote the authoritative news of Jesus Christ. Christ is its content, and its proclamation is with full authority and power. While it is often used in the more general sense of "to preach" or "announce good news," in Paul the object is specifically the gospel, even in contexts in which the cognate noun does not occur (e.g., 2 Cor. 10:16; Gal. 1:8, 4:13; Rom. 15:20). Hoehner offered the following summary:

> The Christian use of the word derives from Jesus' own ministry in which the verb form was established in dependence on Isaiah 61:1,2 (cf. 40:9; 52:7). Jesus understood his own ministry as a fulfillment of the role of Isaiah. He is the messenger who announces the arrival of peace and salvation with the coming of God himself. Further, Jesus disciples shared in his proclamation and saw their task as a continuation of that of Isaiah 52:7. (385)

In Galatians 1:16, the object is "him," a clear reference to Christ; in Romans 10:15, "the good" is from Paul's quote of Isaiah 52:7, directly paralleled in Isaiah 10:16; in Eph 3:8, "the unsearchable riches of Christ;" and, of course, in the verse currently under consideration, "peace" was preached specifically to two groups—those "far off" and those "near." Considering these related texts in conjunction with Paul's earlier declaration (Eph. 2:14) that Christ is the believers' peace, perhaps it is not too far removed to suggest that here, in verse 17, this message of peace is in fact synonymous with Christ himself. Further support may be adduced from Paul's allusion here to Isaiah 52:7. While Paul limits the allusion to the proclamation of peace, the Isaianic herald's threefold announcement is of "peace, good, and salvation."

The significant participle is likely temporal, with the sense that "after /when he came he preached peace," noting how this complements Christ's peace-making work as highlighted in verses 14–16, here it is observed that, "it is Christ's privilege to be both the causative and the cognitive agent of peace" (Barth 266). However, scholars are divided over what this "preaching of peace" refers to. Throughout the history of interpretation, it has been variously understood to refer to Christ's incarnation, his earthly ministry, his cross and resurrection, his post-resurrection appearances, or the ongoing proclamation by his apostles and through his Spirit.

The most prominent of these views have been to understand this preaching as referring to the following: (a) to the time of Christ's actual earthly ministry, (b) specifically and dramatically to Christ's redemptive death on the cross, or (c) to the proclamation of peace following Christ's resurrection—in his post-resurrection appearances exemplified by his very first words to his apostles "peace be with you" and /or in the continual proclamation of the exalted Christ by his apostles and other

messengers through his Spirit. In expressing a view related to (a) and (b) above, Lincoln and Wedderburn argue that it is "a retrospective reference to verses 14-16, i.e., to that coming of Christ which climaxed in his reconciling death" (148). Therefore, the effect of the cross-work of Christ can be identified as the preaching of peace. While having some merit, the problem is that the text states "he preached," not "his death preached" (148-49). In addition, the emphasis upon preaching to Gentiles in verse 17a as well as Jews in verse 17b seems to favor position (c) with the emphasis upon the ministry of the Holy Spirit through Christ's apostle. According to Hoehner, "the process would be as follows: he came, accomplished peace in his reconciling death, then preached peace" (385).

Max Turner however disagree with the popular views regarding what "preaching of peace" refers to. They argue that verses 17-18 recapitulate the point in terms of a modified citation of Isaiah 57:19 and a further explanation. The words "he came and preached peace" refer neither to Jesus' incarnation and ministry, nor to the ascended Christ through the apostolic preaching, but are best understood as a summary of verses 14-16: they refer then specifically to the cross and resurrection. "The words preached peace echo Isaiah 52:7 but the rest approximately follows Isaiah 57:19. Originally this passage was applied to God's blessings of Jerusalem Jews (the near) and Gentile believers (the far away), and between the new humanity thus created and God" (Turner 1232). The researcher strongly believes that through the death of Christ on the cross and resurrection, both the Jew and the Gentile now have immediate access to God through the gift of the Holy Spirit who brings the conscious presence of God to the individual.

**Every Nation, Tribe, People, and Language: Revelation 7:9-10**

The book of Revelation has to be understood in its context before a study can be done on one of its verses. "Failure to appreciate the historical fashioning and function of Revelation has bred great mischief" (Alan Johnson 508). The book of Revelation is part of an apocalyptic writing tradition, a revelational literature, in which the author reports on both "the present transcendental reality and its future historical realization." Alan Johnson stated that such visions and predications always have a fictive quality about them (509). Apocalyptic literature is always written from a specific context and speaks toward hope. The danger of reading such a text in one's own context leaves the reader applying the visions to their own time, looking for applications the author never intended. In writing over one verse, the historical context must be set into place, while at the same time finding connections in the biblical canon that help with understanding the meaning behind the text, so that the reader can then, and only then, apply what the text may be saying to his or her context.

At a time when Roman emperors banished political enemies, John had hope as someone who had already been banished to Patmos (Harvey 786). John was someone who was knowledgeable about the Jewish tradition, and a person who ached in the unrest between Jewish and Gentile Christian communities. Having narrated the context within the pericope of the text, the following section examines the Revelation 7:9-10 in the light of such information:

> After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb (Rev. 7:9-10).

Revelation 7:9 begins with the vivid description of a gathering of "a great multitude … ." Not only will men be saved, but their number will be beyond human computation. Of course, God numbers them and knows everyone that is his (2 Tim. 2:19), but unlike the 144,000 mentioned in Revelation 7:4, no exact number is given. "This contrast gives expression to two complementary themes of the Scripture: on the one hand that God knows the number of his elect, and on the other hand, that those who inherit the blessing of Abraham are numberless as the stars" (Farrer110). The great multitude is not just Israel, but all peoples. Literary style shows that John began with the broadest of subjects (nations) and then specified more and more as he ended with languages. "God's people now go far beyond Israel… one of John's repeated concerns throughout this narrative" (Fee, Revelation p.111).

Not only are there a vast number of people that cannot be counted, but people come "from every nation and all tribes and peoples and tongues ... ." The 144,000 were all Israelites, but this group is composed of all nationalities and groups. Undoubtedly, this will include redeemed Jews beyond the 144,000 for the period of Jacob's trouble when all Israel will be saved (cf. Rom. 11:26). In addition, these are from every nation which must include Israel, and from all tribes which would include the 12 tribes of Israel. The position of the multitude is that they are seen "standing before the throne and before the Lamb" (Rev. 7:15). This is the same throne mentioned earlier (Rev. 4, 5), and shows that they are in heaven in the presence of the Lamb of God as saved people. This is a place of privilege and honor. "These are martyred tribulation saints who are now in the presence of God and the Lamb. They are here in their intermediate state without their resurrection bodies since the resurrection of tribulation believers does not occur until after the tribulation" (Seiss. 405-06). Death for the tribulation saints, as with the New Testament saints, means

being in the presence of the Lord in heavenly bliss and away from the trials of this life

(Rev. 7:15-17), but also in a conscious state (no soul sleep) where believers are still

concerned about the glory of God (cf. Rev. 6:10).

Their spiritual condition is depicted by the fact that they are "clothed in white

robes" which again "speaks symbolically of the imputed righteousness of Christ given

to them at the point of salvation through faith in Jesus Christ" (Charles Ryrie 51-52).

This means they are in him and share in his righteousness as justified saints. As verses

14 and 15 show, this is the reason they have immediate access to God's presence.

"And were holding palm branches in their hands" suggests the element of joy

and worship. The use of palm branches, according to ancient traditions, symbolized

festive joy and worship as well as victory or triumph. "And this is the victory that has

overcome the world, even our faith.  Who is it that overcomes the world?  Only he

who believes that Jesus is the Son of God" (1 John 5:4-5). "Thanks be to God who

always leads us in His triumph in Christ" (2 Cor. 2:14). Going beyond the word

"nations," "palm branches" also should be studied. Palm branches have been

interpreted to allude to the Feast of Tabernacles, in which the branches were used to

build the booths for the Jews during the feast in Leviticus 23:40-43 (Beale 155).

In alluding to both the Feast of Tabernacles and the Exodus theme in

Revelation, the feast celebrates God's protection of the Israelites during their

wandering in the desert, and in the same way God seals his faithful ones during the

present again. "The imagery, originally applied to Israel, is now applied by John to

people from all nations, who rejoice in their latter-day exodus redemption, in their

victory over their persecutors, and in the fact that God has protected them

subsequently during their wilderness pilgrimage… through the 'great tribulation'"

(Beale 156-57). Gordon D. Fee stated that these palm branches are echoes of Psalm

118:27, and mirror the "triumphal entry" in John 12:13 (111). The ones triumphantly entering the tabernacle are no longer just Jews.  The multitude that wears white and waves branches in a sense has a universalistic theme. They come from everywhere, and find themselves clothed in white.

The allusion to the Feast of Tabernacles shows their ability to wear the cleansed robes of white. William C. Weinrich wrote, "They are clothed in white robes as a sign of the purity of their life, and the palm branches are symbolic of victory and reveal that they rejoice in the victory of Christ against every spiritual and physical foe" (111). They are there to worship as part of the multitude before the throne. Such a place was reserved for those in the tabernacle. This is the new tabernacle, the place open and accessible to all who receive Christ, a place of new hope to everyone, to every "nation and tribe," including the Abudu and the Andani. Christ is one who expounds on the exodus and feast allusions; he is the one who makes the robes white, who allows people who are not ethnically Jewish to become part of the tradition without changing their nation, tribe, people, or tongue. The change happens because of Christ. The protection of God comes to those currently being persecuted for the sake of Christ.

The application that can be made from Revelation 7:9 is one that accepts all people as being capable of entering the throne room. Christ is the new entrance point, not circumcision or the law. The hope of Moses' song is part of this apocalypse, and should not be forgotten when applying such a text. Hope is the main point. Hope allows for those who are not Jews to come into the throne room. Hope allows for spreading the good news of Christ. Hope allows for protection during exoduses. Without the hope of all nations, believers will never go to all nations, and will never live out a commission-minded life. "Go therefore and make disciples of all nations"

(Matt. 28:19a) cannot happen, and without hope for all nations Christ would not be the focus of such a hope. Christianity finds the claim to salvation through such a hope.

Missions are carried out through such knowledge that Christ is the hope of all the nations, and that every tribe and tongue can come to God. None of this is to say that all nations will be saved. They key word in the verse is "out of," and states that out of every nation people will come to God. People will come to find rest in the new tabernacle out of all the nations. Humanity has at least two roles to play in this apocalypse; they are (1) to worship in the tabernacle, and (2) to not be present in the tabernacle. The researcher hopes for humanity to completely fill the first role, and that there is no one left to fill the second. This is what mission is ultimately about when this text is applied. Mission is about hoping and going out to a people to serve them so that they have more of an opportunity to hear, accept, and enter the throne room. Again, this does not mean that all nations will be saved; not all of humanity will be present in the tabernacle. The people present will have palm branches in their hands, which results from the worship of the Lamb. Those who do not desire to worship will not be present. Although the researcher still has a hope of universalism, this is theologically not the case. Universalism and the universalistic cause of Christ differ. Richard Bauckham connected the universalist strain of hope in the Old Testament when he said that, "there is expectation that all the nations will come to acknowledge the God of Israel and worship him" (99-101). The nations mentioned in Revelation are part of their own exodus. The word used for nations in Revelation 7:9 means, "a body of persons united by kinship, culture, and common tradition" (Danker 276).

The universalistic cause of Christ is found in his coming and dying for us all. "And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them" (2 Cor. 5:15). In the tabernacle, the

multitude did not come with their own nations, tribes, and tongues, but out of them. They left their fathers, mothers, sisters, brothers, spouses, children, and friends. They left their allegiance to their rulers and became political enemies for Christ. John would be among this multitude.

Christiansare to be a multitude of persons that come together under Christ, joined together in worship of their Creator and Redeemer. The rewritten song of Moses sings of hope for all the nations to continue to unite under Christ, to bring hope to the world, not with judgment of the nations that are outside of Christiandom, but with the understanding that Christians come out of their own identities to find their true identity worshipping Christ together in his tabernacle.

The praise of the saints, both "cried out" and in a "loud voice" (Rev. 7:10), is a cry of joy and loud jubilation over their salvation. In a joyous mood, they are undoubtedly affirming that salvation belongs to God. He alone is the source of salvation. Only God, the one sitting on the throne, and the Lamb can give salvation (Acts 4:12).

## Healthy Relationships in a Community

### Healthy Relationships within a Community Set-Up

Relationships govern people's day-to-day activities, it is therefore crucial to have a better understanding of relationships to know how to relate to one another and deal with relational problems in a realistic, healthy, and grace-filled way. For "the health and maturity of a relationship are not measured by an absence of problems but the way the inevitable problems are handled. From birth to death, we are sinners living with other sinners. A good relationship involves honestly identifying the sinful patterns that tends to trouble it" (Mannoia 2). Especially true to the target groups of

this research project, all human relationships are less than perfect. They require work

if they are going to thrive. According to Sellon and Smith:

> without relationships, we perish, without loving relationships, we rarely thrive.
> We long for our relationships to be positive. We want them to connect us with
> other people in creative and live-giving ways. We feel a sense of appreciative
> awe when we truly 'see' someone...and are seen by them (4).
> The journey into right relationships takes work and courage.

Healthy relationships between people do not happen automatically or

magically, they are created by people who make the choice to be open, authentic,

caring, and curious with each other, thereby creating life-giving relationships. Healthy

relationships are a vehicle through which change can be affected. The stronger and

healthier a relationship, the clearer the channel they can be. To the Abudu and the

Andani, it would be far easier for them to just continue living among themselves in

patterns that have become natural for them. Right and healthy relationships help

people feel honored and cherished, as well as supported and held accountable. As

people experience right relationships, they experience the kingdom of God. Their very

best is called out from them both as individuals and as a group in the relational

context of love and care. Healthy relationships which are "life-giving and generative

relationships require multiple skills to sustain healthy relationships with others,

indeed everyone has the right and power to shift what their relationship with others

can serve. For our choices influence the nature of our relationships" (13).

For the Abudu and the Andani, the power to choose how to live and relate to

each other lies in their heart, no external body or party can do it for them. For "what

dreams do we choose to feed? What perspective do we choose to hold? Which

grudges or hurts will we set aside? What qualities do we choose to look for and

acknowledge in another person?" (Sellon and Smith 14). Making these choices may

not be easy. They are, however, the way we can begin to put right our relationships

and experiences with what God has in mind for those relationships. The destiny of Dagbon lies in the hands of the Abudu and the Andani. They can positively shift and alter the course of their relationship. How relationships are conducted determines the degree of fulfilment and effectiveness in the life and work of individuals and communities.

**Elements of Healthy Relationships in a Community**

*Willingness*

One of the elements of healthy relationships of a community is their level of willingness "to engage with each other and work together to address the issues, the harm and the problems that divide them" (Redfern, p. 10). From the perspective of the Abudu and Andani relationship, the researcher agrees with Alastair Redfern when he says that, "one of the toughest challenges in the work of conflict transformation is how to get people who disagree to agree" (11). In the case of the Abudu and Andani, one of the greatest challenges that hinder the peace process is the unwillingness of either side to easily meet together to chart the roadmap of peace for themselves. This unwillingness is born out of a mutual mistrust and suspicion from both sides. On the 27th of March 2002, in the northern Ghanaian town of Yendi, the king of the Dagomba people Ya-Na Yakubu Andani II, of the Andani gate and twenty-eight of his followers were killed by men of the rival Abudu gate at the king's palace. The Ya-Na was beheaded (Steve Tonah and Alhassan S. Anamzoya 39). In the aftermath of the dispute on the 27th March 2002, it took a military escort for the leadership of both families to meet the WUAKO (the name of the chairman of the commission of enquiry into the Yendi crisis) commission (WUAKO commission 2002). Since the last disturbance in 2002, a number of curfews and state of emergencies have been

imposed on Dagbon State and until now both palaces of the leaders of the Abudu and the Andani are being guarded by the state military.

The biblical witness of three events illustrates the willingness to engage with each other and the subsequent consequences of the actions taken. First, Cain and Abel were blood brothers of the same parents. Each of them had his own path in life. Life went on smoothly until jealousy and bitterness crept into their relationship, and Cain was no longer able to stand the sight of his brother. Finally, Cain killed his brother Abel (Gen. 4:1-9). The actions of Cain depict the consequence of unhealthy relationships, thus mirroring the situation of the Abudu and Andani. Second, there were the divisions among brothers in the church of Corinth: "for since there is jealousy and quarrelling among you, are you not worldly? Are you not like mere men for when one says, 'I follow Paul,' and another 'I follow Apollo,' are you not mere men?" (1 Cor. 3:1-4). The brothers' attitudes, thoughts, and behaviors that promoted "the party spirit" in the church and allowed division to distract them received a solemn rebuke from Paul.

Third, there is the illustration of the relationship between Jesus and Judas Iscariot at the table of the Lord's Supper. "While they were reclining at the table, eating, he said, 'I tell you the truth, one of you will betray me, one who is eating with me'" (Mark 14:17-21). The essential lessons learned about the table have come through studying what Jesus did at the Last Supper. According to Redfern, Jesus' words and actions "led to the conviction that the table might become transforming and formative for us and for the world when we begin to recognize, with Jesus, that it is the place to name and engage our conflicts and practice reconciliation" (12). Jesus, at the Last Supper, names the conflict in the room when he says, "One of you will betray me, one who is eating with me" (Mark 14:18b). Judas, who was one of the close

confidants of Jesus and worked closely with him, decided or chose to exchange their

long-standing relationship for monetary gain. Jesus' response was remarkable, radical,

and transforming in the context of his days and hours. He also named the whole

confliction system of his day by moving from the head to the foot of the table and

washing everyone's feet (John 13:3-16). The naming is essential. Justice requires the

naming. Truth requires the naming. Practicing humility as seen by Jesus in the Lord's

Supper is a hallmark to healthy relationships. "He does not give a stone, or

retribution, or punishment. He gives bread and wine to Judas, Peter, to everyone. Here

Jesus reframed the reality of our world" (Redfern 12).

### *Fellowship*

The second element of healthy relationships is good fellowship. "The primary

meaning conveyed by the Greek term koinonia is that of '*participation*'—this word is

used 19 times in the New Testament, and in addition to being translated '*fellowship*,'

it is also translated '*contribution*,' '*sharing*,' and '*participation*,' and can also be

translated '*partnership*' and '*communion.* '" (Ekstrand 443). There is a commonality

in each of these words. There is no sense of abstraction in the use of the word, but

rather of actual participation in that to which the term refers.

The "sense of sharing and self-sacrifice" that is inherent in the word is clearly

evident in those references dealing with financial support in the early church (Rom.

12:13, 15:26; 2 Cor. 8:4, 9:13; Gal. 6:6; Phil. 4:15; Heb. 13:16). Clearly, Paul viewed

the contribution for the needy Jewish Christians in Jerusalem, taken up from the

poverty-stricken Gentile Christians in the Hellenistic world, as the ultimate expression

of fellowship among Christian people (Elwell445). Furthermore, that the early church

maintained fellowship daily (Acts 2:42) is evidenced in the communal lifestyle Luke

describes in Acts 4-5. The Bible says that the first-century Christians "devoted

themselves to the apostles' teaching and to fellowship"—note the connection between

the apostles' teaching and fellowship. When a believer is in fellowship with God, he

becomes consumed with his Word and the desire to share the dynamics of it with

other Christians. When people are out of fellowship with God, however, they have

little appetite for the Word and are almost always out of fellowship with other

believers. Fellowship with God and fellowship with other believers go together—they

are inextricably linked. As Laurie Greg puts it, "Fellowship is praying together,

serving together, and growing together spiritually" (16). Thus, Christian fellowship

essentially is a mutually beneficial relationship with fellow-believers—those who

believe the gospel are members of God's family, and their oneness in Christ is the

basis of their fellowship, because of the mutual ministry of the Spirit in our lives, and

our common beliefs, purposes, and goals. "Just as iron sharpens iron" in true

Christian fellowship, Christians sharpen one another's faith and stir one another to

exercise that faith in love and good works (Prov. 27:17; Heb. 10:24-25).

Isolation (going it alone) is one of the most dangerous things that can occur in

the believer's life. Scripture tells us that "we need each other" (1 Cor. 12:7-21; Eph.

4:16), and that there is "strength in numbers" (Eccles. 4:9-12; Matt. 18:20). It is good

to know that when we need someone to pray for us, we have a network of friends to

draw upon, or when we need a word of encouragement, there is someone of like faith

there to share it with us (2 Pet. 1:1). We practice fellowship when we serve the body

with our spiritual gifts and our natural abilities, and the more we serve and care for

the body, the more conscious we become of the needs of the body, and the Holy Spirit

then moves us to help meet those needs. Church is more than a service—it is a living

organism—it is a body whose head is Christ, and as long as all the parts of the body

are connected to the head, they will work in perfect unison with each other (Eph.

4:16). The first-century church used to meet every day and partake of the Lord's

Supper, signifying their fellowship and union with Christ and with one another. The

term "one another" is mentioned 54 times in the New Testament—such injunctions

teach believers how to have healthy relationships with each other.

"Sharing is also central to fellowship, which is by nature communal"

(McLemore 9). The concept of togetherness and being united for a common goal is

lacking among the traditional Dagomba people since their leadership from both sides

has not been able to rally the people together where they can genuinely call

themselves brothers and sisters with a common agenda. The real sense of fellowship

is seen among the rural churches in Dagbon. Since Dagomba Christians are a minority

or small in number, and they all experience some kind of opposition or persecution;

they tend to build their houses close to each other and meet where they live if there is

no church building. In this sense, they form a community within a community.

Remarkably, the oneness and unity among Dagomba believers, regardless of their

family background or allegiance to any of the royal divides, is maintained or quickly

restored even in times of conflict. Their commitment to share and forgive is an

expression of their conviction to follow Jesus. To the Dagomba Christian, there is no

room for individualism. John S. Pobee states that, "The African understanding of the

human being is rooted in community" (20). To quote John S. Mbiti's famous

statement, "Whatever happens to the individual happens to the whole group and

whatever happens to the whole group happens to the individual. The individual can

only say, I am, because we are and since we are, therefore I am" (qtd. in Pobee 21).

The concept of sharing among the Dagomba Christians is very broad and

widely practiced. Almost anything that is visible can be shared. To Peter Sarpong,

sharing is "considered a duty and one cannot ignore it without losing face very badly"

(27). "One need not beg to eat" is a Ghanaian proverb which is literally true in

Dagomba Christian life. According to Gyekye, the individual human being lacks self

sufficiency; our capacities and talents are plainly limited and not adequate for the

realization of individual potential and the fulfilment of basic needs, hence the need for

sharing (37). Sharing among the Dagomba believers here is duty-oriented and,

although love cannot be ruled out completely, it is strongly reciprocal. Though these

traditional values, ethics, and morals are supposed to be part of the Dagomba, the

unhealthy relationship between the traditional divide seems to uphold these values

only within the same group, but does not apply to relations with the other group.

The spiritual significance of people in our lives revolves around the concept of

fellowship. In establishing fellowship as an element of healthy relationships, the

researcher uses Acts 2 as the basis for this theological foundation.  According to

David N. Duke, the term "common" (koina) in Acts 2:44 and Acts 4:32, has the same

root as "koinonia" (fellowship in Acts 4:42); thus, the issue was not economic theory

but the common life together (daily in Acts 4:46) with no separation between physical

and spiritual needs. As John Wesley once said, "the Gospel of Christ knows no

religion but social, no holiness but social" (Granberg-Michaelson 11).

The community of goods was, according to Wesley, "not an ideal which the

church aspired, but was itself evidence of the community nature: that the entire range

of their lives together was shaped and directed by the Holy Spirit" (qtd. in Dunn 11).

Sharing was a natural response to the love they knew in Jesus. Just like Dagomba

Christian believers, Richard N. Longenecker believes that it was "the persuasiveness

of the Christian message that created the basis for such a striking behavioral change"

(14). To McLemore, the biblical word for fellowship implies communion. It is closely

related to words that mean union with, connection to, bonding with, sharing with,

partnering with, and joining oneself to something or someone. Fellowship, as we find it used in Paul's letters, is not mere companionship; it has an additional spiritual meaning, being unified in Christ (John 17:21). Fostering genuine fellowship is not easy, nor has it ever been. The fall did more than destroy our relationship with God. It also impaired our relationship with people, as demonstrated by what Cain, out of jealousy, did to Abel. Fellowship requires that we take emotional risks. These risks would be trivial were it not for human sin; however, as things stand on this earth, they are anything but trivial. The relationship between the Abudu and Andani as the subject of this study is neither exempt nor immune from the effects of the fall.

### *Leveraging the Power of Persuasion*

Leveraging the power of persuasion among diputing parties is the third element for healthy relationships. In this case, one of the opposing parties has to resort to persuasion so as to convince those of conflicting views of the rightness of their position. Persuasion, rather than a command, allows maximum decision-making power and ownership. Though persuasion leads to the triumph of one's perspective over others that are at variance with it, it is still a potent alternative in avoiding violence and conflict. Contrasting approaches to the reality of life will always exist.. "This assumes that the world appears differently to each person, according to their particular context. Yet it is the same world which is the subject of each person's different (and potential conflicting) experiences" (Porter 12). In leveraging the power of persuasion towards attaining healthy relationships, the emphasis should be on self-awareness, being willing and open to answering questions, making connections, as well as searching for common connecting factors. The present-day challenge for the Abudu and Andani is the need to engage each other in open dialogue and discussion and not to continue to hold on to their "entrenched positions" of the past. This will, in

turn, reveal "richer" truth for their common identities and for their perspectives upon the greater historical context from which they came. According to the philosopher Hannah Drendt "this process is the basis of friendship which consists of talking about something that the friends have in common so that by discussing what is between them becomes ever more common to them. Thus a world of commonness is constructed, a shared friendship" (qtd. in Redfern 13). This process recognizes that the participants are different and unequal, but through true dialogue they become equal partners in a common world.

In the book of Isaiah 1:18-19, "'come now, let us reason together,' says the Lord, 'though your sins are like scarlet they shall be white as snow; though they are red as crimson, they shall be like wool. If you are willing and obedient you eat the best from the land.'" A key case study for the theological basis is the conversion and ministry of Paul. He entered the biblical story as an "enemy" committed to the violence and oppression that emanated from a fundamentalist, absolutist perspective. He proved the power of persuasion by forcible means, law, dogma and physical domination. Following his conversion, Paul arrived in Jerusalem claiming to be a "friend" seeking discussions with others of common experience and calling, but he was perceived as an enemy. "When he had come to Jerusalem, he attempted to join the disciples, and they were all afraid of him, for they did not believe that he was a disciple" (Acts 9:26). Paul became a subject of fear and suspicion to his own people as no one wanted to associate or be open with him. To a large extent, the Abudu and Andani's unhealthy relationship can be traced to these two challenges that Paul faced: suspicion and fear. This was probably the result of his public stance, but partly because he claimed a different experience and call to apostleship: a direct encounter with Jesus, but with no basis of personal relationship during the Lord's ministry on

earth. Immediately, conflict ensued between two different models of creating community. However, Paul's "alternative emphasis opened the doors to the creation of mixed communities, defined not by conformity to the inherited traditions and examples in Jesus' life, but also by a dynamic with 'non-conforming' experiences and elements" (Redfern 18).

### *Forgiveness*

According to Marjorie Thompson, "to forgive is to make a conscious choice to release the person who has wounded us from the sentence of our condemnation, however justified it may seem" (48). In another breath, McLemore sees forgiveness "in the sense of releasing, leaving behind, and allowing something to go unpunished. It is the core process or mechanism for restoring marred or broken relationships. Forgiveness means cancelling another person's debt and thus letting go of resentment." (12).

From the context of what forgiveness really is, one can deduce that genuine forgiveness is not easy and, when especially the injury is severe, forgiving may take years. This seems to be the case of the Abudu and Andani, as this marred relationship borders on loss of precious lives of family members, properties, and betrayals of trust. For example, in 2002, the king of Dagbon, from the Andani royal family, together with his elders were brutally murdered.

To forgive someone who has done us a terrible wrong, one of two things usually has to happen. Either the other person must express remorse and ask for forgiveness, or God has to work on our hearts to bring us to a place where we can forgive, which in some cases may take the better part of a lifetime. In the case of the Abudu and Andani, the element of remorse is a scarce attribute among the people. Forgiveness is not cheap; it is costly.

Biblically, just as forgiveness was very pivotal to the work of Jesus Christ (Mark 2: 1-12, 10: 45; Matt. 18:21-35), so is it central to our communities "we should not view forgiveness as some unusually worthy act of righteousness, something we do for extra credit in God's grade book, (Mclemore, p.12). It is rather, the natural part of new life in Christ, of becoming new creations (2 Cor. 5:17). "For if you forgive others their trespasses, your heavenly father will also forgive you, but if you do not forgive others, neither will your father forgive your trespasses" (Matt. 6: 14,15). M. J. Thompson emphasized it when she said that, "If we cannot forgive others, we cannot receive the mercy God would offer us either. Not because God is bent on punishing us, but because an unforgiving heart blocks the gift of grace" (12). Our forgiveness of each other allows us to participate in God's project for restored communion" (21). Redfern further underscored the importance of forgiveness when he said that "every act of forgiveness, no matter how small reweaves the frayed fabric of human relationship, rebuilds the intimacy of love, recreates the possibility of communion" (53). The Abudu and Andani need to start with God, if they are to make progress in living and practice forgiveness, for forgiveness originates with God (Luke 23: 34; Col. 3:13).

## Leadership in Peacebuilding

Jackson and Bosse-Smith believe that leadership is about positive and pro-active influence in the context of healthy relationships. Positive and pro-active influence is about initiating behaviors that help people to accomplish their personal goals in the context of organizational life. Healthy relationships are about lasting human values lived out in concert with the personalities of the people involved in relationships (12). To a large extent leadership operates in the context of human relationships. The biggest problem hindering a healthy relationship between the

Abudu and Andani is the issue of leadership and taking their rightful roles in Dagbon. Leadership seemingly lacks clear vision as to how to forge healthy relationships between the Abudu and Andani. Leadership "defines what the future should look like, align people with that vision and inspires them to make it happen despite obstacles" (Haggai 26). In commenting on this, Jones describes a leader as one who can bring people together for the accomplishment of common goals (13). The Abudu and Andani need a courageous and selfless leader who will be committed to healthy relationships and peaceful co-existence in the state of Dagbon. Leadership here means more than accomplishing a task, objective, or goal; it is about leveraging resources to accomplish more than the individual or the team can accomplish alone—it is about motivation, inspiration and action.

Good leadership will always forge cohesion and consensus building. Every community, including Dagbon, needs fairness as leadership seeks to "maintain a level playing field by developing consensus-driven application" (Felter 71). Consensus in this context recognizes the right of every member of the community to have his or her own voice. Arriving at a consensus in a community requires leadership, as preservation of the community's integrity is paramount. David J. Felter argues that "what good is putting a decision to action if it succeeds in alienating community membership? It can only sabotage the purpose and the objectives of the community" (71). Felter lists five key elements in consensus building that the researcher believes would be beneficial to the case of the Abudu and the Andani relationship. These five elements are drawn from six leadership principles from the Gospels : 1) Consensus does not mean that everyone agrees completely or totally with the final configuration of the decision or action; 2) Consensus does not mean that all participants in the community think alike; 3) Consensus means that there is a willingness of each

individual to act in collaborative, cooperative, and beneficial ways within the community; 4) Consensus often signifies a willingness to sacrifice individual preference when no moral or ethical compromise is implied; and 5) Consensus means finding enough in the proposed decisions, action, or solution with which one can agree that he or she can buy into the action and subsequently support it (32).

**The Role of Traditional Authorities in Peacebuilding**

In Ghana, the traditional authority (chieftaincy institution) has historical significance as well as legal recognition, making its leadership position a formidable foundation for peacebuilding. Ghana's Constitution of 1992 acknowledges the chieftaincy institution and defines who a chief is in Article 277: "Chief means a person, who, hailing from the appropriate family and lineage, as 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 Constitution, 1992).

The chieftaincy institution is founded on the principle of tradition; chieftaincy without reference to tradition seems an unimaginable concept (Nyaaba 178). Africans have great respect for the chieftaincy institution, not because of its primordial features, but because of its contribution to community development. Chiefs before the advent of colonialism performed several functions towards not only sustainable community development, but also for security, law making, military, judicial, economic, and social welfare functions. Chiefs were noted for mobilizing local people for community action. According to Awedoba, the chieftaincy institution in Africa is generally acknowledged as a pre-colonial institution of governance with judicial, legislative, and executive powers. Chiefs have also served as traditional conflict resolution experts as well as change agents in their communities. For this and many

other reasons in Ghana, and to be specific Dagbon, the chieftaincy institution has shown so much resilience that long after decolonisation, it exists as a viable parallel mode of modern governance (Awedoba 88-92). Hence, its importance in peacebuilding cannot be overemphasized.

Traditionally, the chiefs and kings in Dagbon are the final arbiters in the communities (Mahama, History 14). They are regarded as custodians of traditional law and order. Their palaces and courts receive the bulk of cases dealing with violence which might be domestic, political, or antisocial behaviors. The mechanism the traditional authority employs in their peacebuilding is wide and deep. It is holistic and consensus-based, and often involves the participation of all parties as well as the entire community. It comprises social, economic, cultural, religious, and spiritual dimensions in accordance with the entirety of traditions and customs of the people. The methods involve negotiations, mediations, and reconciliation based on the knowledge, customs, and history of the community.

The process of peacebuilding is often led by leaders of the community, such as traditional kings, chiefs, the earth priests, elders, and other tribal leaders, and it takes the form of rituals in which the whole community partakes. Like the advice of Jethro to Moses, every community or village has a chief and elders who adjudicate and champion the peace and stability of that community on behalf of the king. Cases ranging from theft to assaults are brought to their palaces for hearing, mediation, and arbitration. This is done in the full glare and participation of the public as parties in the disagreements are brought together to discuss and hear the cause of the conflict, find a solution and reach a settlement. "Reconciliation does not mean getting back together but it means helping the parties negotiate a workable way of living together" (M 212). Responsibility for peacebuilding lies with the traditional leaders.

Forgiveness and reconciliation are not easy to attain in all unhealthy relationships as memories of certain cases are not always easy to live with. Disputants must, to some degree, be able to say that justice has been done. According to A. Twigg and H. van der Merwe, this is important for the creation of a unified moral order; the feeling of correcting the wrongs has to be mutual (77). In peacebuilding, it is important for traditional authorities to address the need for justice. Indeed, in Dagbon, the traditional authorities do run a transparent system of justice. For cases that are beyond the mandate of the local village chief, such as inter-community fighting and land disputes, these are referred to the king who is the overlord and owner of the land for his judgment. In most cases, the guilty party is made to compensate the other feuding party with some money or animals, or they may be made to apologise to the entire community. In severe cases of crime involving murder, incest, suicide, or an epidemic of sickness, a sheep is required by the earth priest (Tindana) on behalf of the chief from the guilty party. The animal is used as a sacrifice and to appease the land upon which the crime has been committed for the well-being of all members of the community.

The guiding objective of traditional peacebuilding and justice, presided over by traditional authority in Dagbon, is to restore peace and harmony within the community. This is done by ensuring that disputants and their respective supporters are reconciled. Alfonso Peter Castro and Kreg Ettenger state that indigenous peacebuilding mechanisms are not merely about adjudication of who is right or wrong and the punishment of culprits, but the reconciliation of the parties to end conflict. The main aim is the transformation of conflict in which both parties are satisfied and willing to "let go their pain and forgive each other" (5). Volker Boege describes this as "restitutive reconciliation." Thus, indigenous approaches to conflict resolution aim

at restorative justice, restoration of order, harmony, and the maintenance of relationships within the community through reintegrating feuding parties for true reconciliation (115).

In Dagbon, all arbitrations, mediations, reconciliations, and resolution of disputes are sealed by breaking one kola nut for both feuding parties to chew together in the presence of the elders of the community or village. This kola nut is often provided by the chief or elder who serves as witness. Accepting to chew a kola nut together means that both parties are satisfied with the settlement and life must move on. Indeed, the kola nut seals every major traditional stage in Dagomba life. For example, it is given out at an announcement when a child is born, at a marriage to seal the agreement by both the bride and groom's families, and it is also used to signify the promotion of elders or chiefs to a higher title. It is the first thing the chief or king offers any important visitor in his palace as a sign of welcome.

The Dagomba traditionally believe that conflict is an infringement on the gods and the spirits of the earth. They therefore assert that when conflict occurs and human blood is shed, the gods and the spirits of the earth need to be pacified to avert further calamity on human beings. This is done by sacrificing animals to pacify the land in areas where human lives have been lost during the conflict. The animals, after some incantations, wishful prayers, and denouncement of the impending curses or bad blood among parties, are slaughtered, roasted, and eaten by the conflicting parties. The eating of the sacrificial animals together (emphasis on the togetherness) by both parties signifies their resolve to work together for peace. Pre-eminently, the traditional leaders play a mediatory role and it is in this regard that the penalties instituted usually focus on compensation or restitution in order to restore the status quo, rather than punishment. The issue of compensation employed by the traditional authority is

very laudable. It has proven to be the most uniting factor in the whole community and responsible for finding peaceful solutions to various relationship problems in the community. Traditional authority recognizes that peacebuilding and reconciliation must involve truth telling and that this will lead to forgiveness. This approach differs from the western legal system that emphasizes prosecution and retributive justice.

The western method of using the court system and other foreign parties does not enhance proper conflict resolution and peacebuilding. The court system often leads to blame and punishments of some factions which tend to aggravate hostility among the conflicting parties and thus leads to escalating of violence. For example, in Dagbon, if there is a conflict between families and one of the factions takes the case to the court for redress or settlement, whether they win the case or lose it, that ends the relationship between the two families and this enmity is passed on from generation to generation, even to the point that they are forbidden to marry from each other's clan. Similarly, D. K. Agyeman maintains that the involvement of foreign and international Non-Governmental Organisations (NGOs) in conflict resolution does not often lead to real conflict resolution at the local level. This is because most of these foreign NGOs do not know the local roots and dynamics of these conflicts and are not therefore in a position to prescribe local solutions to the real termination of conflicts (77-96). In affirming this, J. Kirby states that "conflicts need to be understood in the milieu of cultural context rather than adopting western methods which are not culturally sensitive and contextual to many of the conflicts around us. The key to good conflict resolution requires entering deeply into cultural issues at all levels and also considering the ritual dimensions to the issues of conflict" (135). Kirby further observes that personal conflict resolution, in northern Ghana and elsewhere in Africa, is not two dimensional "negotiation" between the combatants, but involves a three

dimensional "reconciliation" between the combatants and more importantly for all others suffering the negative effects of the conflict though not directly involved, and reconciliation with the "Earth" (129-46).

According to J. P. Kirby, traditional social entities—such as chiefs, elders of the community, extended families, lineages, clans, tribes, religious brotherhoods, local institutions and ethno-linguistic groups—remain important in fostering healthy relationships (176-276). Kirby posits that addressing ethnic and interpersonal conflicts in Northern Ghana and elsewhere demands using local beliefs, values, and attitudes as well as local contexts, procedures, actors, and practices. These beliefs, values, and practices must engage an understanding of local cultures of reconciliation based on African Traditional Religion (142).

**The Role of Religious Leaders in Peacebuilding**

The Bible reveals that unhealthy relationships and conflicts in the world are a result of the sinful nature of mankind. This is exemplified in these biblical narratives: Cain and Abel (Gen. 4:1-16); the behavior of humankind before the flood (Gen. 6:1-7); the actions of the men of Sodom and Gibeah (Gen. 19:1-9; Judg. 19, 20); and the plot of Joseph's brothers against him (Gen. 37:13-36). From the biblical perspective, to be at peace with one's fellow human, an individual must first be at peace with God, hence this puts great responsibility on the church, to whom is committed the propagation of the "Gospel of Peace," to act as an agent of peace and reconciliation in the world, reconciling humankind unto God and their fellow humankind, so that peace and order may reign in the communities.

The Greek word *ekklesia* from which the word *church* is derived, means an assembly which has come into existence through a call. In the early days of Greek civilization, Greek citizens were always summoned out of their dwellings into an

assembly for the purpose of making crucial decisions that affected the life of the

nation and invariably that of the citizenry. This assembly of people was called an

*ekklesia*. In latter days, the word received a religious coloration and was adopted by

the assembly of believers as a people called out into fellowship with God. The need

for all to participate in the decision-making process of the time was necessitated by

the need to promote peace within the environment. It was an assembly initiated to

ensure equal participation of all in the process of governance, thereby promoting

justice, equity, and peaceful co-existence within the communities. Consequently, such

a system was intended to curtail instances of political and economic domination,

injustice, inequalities, and conflict in all its ramifications. The church which took its

name from such an arrangement, therefore, is a community called into being for a

specific purpose, which includes the promotion of peace in the universe.

The task of the church cannot merely be defined in the context of its

missionary assignment; rather, the social significance of this assignment must be

taken into consideration.  The church is mandated to spread the gospel into the world.

However, the wave of conflicts around the world and, to be specific, Dagbon, have

continued to be a hindrance to this assignment. Therefore, the role of the church in the

world is to empower and help members of the church, and the communities in which

the church finds itself, to become agents of reconciliation, and to be peacemakers and

peace-builders promoting and sustaining peace for the transformation of communities.

As a body that proclaims Christ, the embodiment of peace, it behooves the

church in Dagbon to respond to the call to bring the divine gift of peace into the

contemporary context of unhealthy relationships in Dagbon. As a church, Christians

have been called to share the peace of God with each other and to carry it into the

hurting communities. According to Sara Gibbs and Deborah Ajulu, churches in many

developing countries play a vitally important role in speaking out against abuses of human rights, social injustice and poverty, and providing advocacy on behalf of the poor, the marginalized, and the oppressed (136). Although the church in Dagbon can be said to have, at one time or the other, maintained its stand against such vices in society, today the church more than ever before for shoud rise up to the occasion of peacebuilding as many interventions from corporate bodies and organizations do not seem to achieve any meaningful results.

As part of their peacebuilding strategy, the Local Council of Churches (LCC) in Yendi, which is made up of all Christian denominations, annually engages with all the Christians by convening a forum to raise awareness about peacebuilding. Indeed, the leadership of each local church is urged by the LCC to preach and promote peace from their pulpits at least once every three months. In addition, the LCC holds a "peace march" and public prayers for peace in Dagbon once every year. These public prayers take place in an open neutral place where representatives of both royal divides are encouraged to attend. Also, "the leadership of the local council of churches led by the Catholic Bishop of Yendi visit both the Andani and Abudu palaces twice in a year, at new year and Christmas to bring them their peace message and the exhortation to uphold and promote peace" (Yakubu 7).

Regarding Islam which is the dominant religion in Dagbon, although it is common knowledge that the Muslims and the mosques across Dagbon are divided along the lines of the Abudu and Andani gates, they are often heard in their individual mosques praying for the peace of Dagbon. Also, during the two major festivals of Eid Al-Fitr and Eid Al-Adha, Muslims pray for Allah's blessings on the land and the peace of Dagbon.

Various practical steps have been taken to arrest the spate of conflict in Dagbon, but it seems to have remained a recurring issue. However, despite the efforts of the various organizations described above and the uncertainty which now confronts Dagbon, the quest for other concrete peace initiatives that will bring lasting peace to Dagbon continues.

**The Role of Government in Peacebuilding**

Government has a role in building peace for its citizens. As enshrined in the 1992 Constitution of the Republic of Ghana, "the government has the responsibility to ensure that all its citizens live in peace" (Article 57, Chapter 8, Clause 2). Indeed, in Chapter 15, Clause 3 of the Constitution of the Republic of Ghana, it mandates the police service to perform its traditional role of maintaining law and order. Subject to the provision of the Constitution of the Republic of Ghana, "the State shall protect and safe guard the independence, unity and seek the well-being of her citizen."

Traditionally, Dagbon royal family disputes have always "had wider political undertones, and this goes back to the early independence years" (Awedoba et al. 195). To a large extent, the acrimony between the Abudu and the Andani lies in Ghanaian political party allegiance and patronage. "Political parties need votes to claim or retain power and they will make the compromises that will get them popular support" (197). This may mean identifying and aligning themselves, as well as tailoring their promises and future priorities, to either of the royal families to gain electoral votes. For example, in the run-up to self-government or multi-democratic parties:

> the Abudu gate and all its loyalists traditionally attach to the Northern People Party (NPP) which later culminated in the New Patriotic Party (NPP) whilst their arch rivals the Andanis had the National Redemption Council (NRC) of Colonel I.K. Acheampong on its side, as well as both the Provisional National Defence Council (PNDC) and its successor the National Democratic Congress (NDC) (Issifu 58).

The common-knowledge intervention by the government in traditional affairs

continues to fuel the unhealthy relationship between the Abudus and the Andanis. This government intervention is seen by both families as interference depending on which party is in power. Both royal families have alleged that past and present governments have manipulated their skins (the symbol of king's authority) by using the kings and chiefs indirectly to gain popularity and votes within communities; "government, since colonial times, has been involved in traditional politics, even at the local levels" (Awedoba 196). In this case, the government is often treated with suspicion by both royal divides.

Despite the negative labeling associated with the political parties and the two royal gates, the Ghanaian government of the day has made strenuous efforts to resolve the conflicts and build peace. The National, Regional and District Security Council, Ministry of Interior, and Ministry of Defence, and the combined military and police efforts have been useful in the peacebuilding in Dagbon over the years. The military and the police have often been deployed to protect lives and properties in Yendi whenever tension arose between the royal gates. The security agencies have also been very instrumental in monitoring and enforcing the numerous states of emergency that have been imposed on Yendi, Tamale and its environs in times of unrest/conflict.

After the sad events from the 25th to the 27th of March 2002, the government listened to both gates, individuals, and organizations, as well as opposition parties, and instituted an impartial and independent commission devoid of government involvement to investigate the Yendi conflict. Hence, the Wuaku commission of inquiry was set up by constitutional instrument (C.I) 36. "Then President John Agyekum Kufour, on April 25th, 2002, appointed a three-member commission of inquiry, chaired by Justice I. N. K. Wuaku to investigate the Yendi disturbances" (Wuaku Commission Report 2002 2). The findings of the commission revealed and

included, "[t]he murder of the late Ya-Na and all those killed by Abudu fighters" (Wuaku Commission Report 2002 2). The commission recommended the arrest and prosecution of individuals for their alleged involvement in offensive acts such as conspiracy to murder, attempted murder, causing unlawful damages, assault, and illegal possession of unregistered weapons. However, to date the relationship between the Abudu and Andani has not returned to normal even in the face of this commission.

The government, still seeking healthy relationships and lasting peace in Dagbon, instituted a committee of three eminent chiefs led by the Otumfuo Osei Tutu II, the king of Ashanti with the remit to find a long-lasting solution to the Dagbon disputes. After "a long period of meetings, negotiations and presentations of the representatives of both royal gates, a signed 'road map to peace' was reached on the 30th March, 2006" (Asantehene Otumfuo Osei Tutu II 82).

The "road map to peace" enumerated five cardinal benchmarks in the peacebuilding process to include the following: the burial of the late Ya-Na Yakubu Andani II, the installation of the regent of the late king, the performance of the funeral of the late deposed Mahamadu Abdulai IV, the performance of the funeral of Ya-Na Yakubu Andani II, and the selection and enskinment of a new Ya-Na for Dagbon. "Eight years after the signing of the 'road map' only the first two benchmarks have been implemented with the remaining three being stalled due to continuing disagreements between the two families" (Tonah 21).

The committee's efforts, although commendable, have not been totally successful. The abysmal lack of success by the government pertaining to the Dagbon disputes is due to the mediators and the methods employed. The researcher believes that it is only the Dagomba themselves who can solve the conflict using their own indigenous interpersonal conflict mechanisms and methods rather than looking to the

third-party mediators that have been used so far. This is why E. Bombande, former head of West Africa's network for peacebuilding, has stated that, "the Otumfuo's committee will only serve as a mediator and platform for peace and not offer a solution to the dispute" (196). Moreover, a lack of justice, political interference, mistrust, and, largely, the relegation of the murder of Ya-Na Yakubu Andani II and his elders in March 2002, and the failure to bring the culprits to justice, make the position of the government incredible and weak as an agent of peacebuilding (Tonah 18).

In placing high priority on national peace, "the Government of Ghana in 2005 established the National Peace Council (NPC) with its representation across the country. Subsequently in March 2011, the National Peace Council bill was unanimously adopted by the parliament of Ghana" (Awedoba 5). The mandate of this as an independent and non-partisan council is "to facilitate and develop mechanisms for conflict prevention, management, resolution and to build sustainable peace in the country" (Karingirige 2). Since its inception, the council has made significant contributions towards national peace and stability, especially in Dagbon. The National Peace Council has on a number of occasions visited both the Andani and the Abudu to dialogue and to encourage them to take the path of peace. Equally, they have been in consultation with the Kuga Naa who is the custodian of the Ya- Na's throne, a mediator between the Abudus and the Andanis (Afua Hirsch). The Government of Ghana's efforts through the National and District Security Councils and the formal court systems have demonstrated higher commitments in resolving the Dagbon conflict. However, with all their efforts the conflict stands unresolved, and even protracted, hence the need for this pre-intervention research project. The researcher seeks to fully comprehend the conflict by describing it, indentifying what contributes

to the problem, and proposing ways to solve the unhealthy relationship between the Abudu and Andani.

### Historical and Cultural Realities between the Abudu and Andani

As the customs and traditions of the Dagbon people evolved, the practice became established that the son of a former Ya-Na, be it Abudu or Andani, who occupied any of the royal seats or gates of Mion, Savulugu, or Karaga, was qualified to be considered a Ya-Na in a rotating manner (Brukum 23-24). However, the regent of the Karaga cannot migrate to Yendi to become a Ya-Na, King of Dagbon, due to the following reason. Yakubu, the grandfather of Abudus and Andanis gave birth to three sons; Abdulai (Abudu), Andani, and Mahami. Abdulai and Andani managed to become the Ya-Na of Dagbon in Yendi. However, Mahami did not make it to Yendi before dying; therefore, his children could not become a Ya-Na over Dagbon since their father Mahami did not make it to the ultimate throne in Yendi to be enskinned as king or Ya-Na before dying (Aikins 27).

Nevertheless, Mahami's descendants become regents of Karaga because the successor of Mahami was able to migrate from Kore village to Karaga town where his father ended his chieftaincyship (Aikins 21). This custom existed until 1954 when the Abudu tried to import a strange practice of primogeniture, right of inheritance to the Ya-Na throne belonging exclusively to the eldest son. This according to K. S. Aikins is purported to be the main source or cause of the current unhealthy relationship among the Abudu and Andani in Dagbon (23).

Significantly, the conflict manifested in 1954 when Ya-Na Abudulai succeeded his father Na Mahama Bla III. After fifteen years, Ya-Na Abudulai III, aided by some elders, succeeded in installing Mahamadu Abudulai IV, a regent from the Abudu gate, as successor to his late father. Complaints resulted that a pro-Abudu

strategy was being adopted to protect the interests of Abudula IV's family, with the aim of ultimately eliminating the Andani family from the contest for the throne (Sibidow 18). Meanwhile, the Moin Lana Andani, regent of Mion, was the right person to succeed the late Ya-Na Abudulai II as custom demanded (Aikins 24). Later, impartial king makers from the Dagbon traditional council had Mahamadu Abudulai IV from the Abudu gate deskinned based on recommendations of the Ollenus committee in 1974 after sufficient evidence had been adduced and found that he was illegally enskinned to allow the Mion Lana Andani gate to be installed as the Ya-Na (Mahama and Osman 87). "Indeed, if the regent Mahama Abudulai had been installed, this would have been the third time since 1948 that the Abudu gate would have occupied the throne to the exclusion of the Andani Gate" (Aikins 12).

The deskinment of Mahamadu Abudulai IV is also one of the major sources of the broken relationship. "You do not destool a Ya-Na in Dagbon" (Tsikata and Seini 33). According to K. Ahorsu and B. Y. Gebe, the Andani family called for the deskinment of Mahama Abudulai IV for not being properly enskinned according to Dagbon customs and traditions (11). However, Mahamadu Abudulai IV and his Abudu allies did not recognise the Mion Lana when he was enskinned as Ya-Na Yakubu Andani II (Tonah 79). After about three decades, the deskinned Mahama Abudulai IV died and there was the need to bury him. The Abudu wanted to perform the funeral rites of the late Mahamadu Abudulai IV just as any other legitimate Ya-Na and also bury him in the Gbewaa Palace.

However, to benefit from such customary burial, one must have been a legitimate Ya-Na who had passed on. The Andani prevented the Abudu from performing the late Mahamadu Abudulai IV's funeral rites in the Gbewaa Palace because he was not a legitimate king before passing on. This brought a severe clash

between the two gates and it took the intervention of the Regional Security Council, the District Security Council, the Police, Military, National Peace Council, and some civil society organizations to ensure relative peace in the area. Nevertheless, the main issue that led to the death of Ya-Na Yakubu Andani II actually began during the preceding Eid-Ul-Adha and *Bugum* or Fire Festival when the Regent of the late Mahanadu Abudulai IV (the deskinned) tried to perform certain rituals reserved only for the legitimate Ya-Na. The legitimate Ya-Na Yakubu Andani II was not happy about this as he perceived it as an affront to his authority as overlord of Dagbon (Tonah 9). Allegedly, both gates paraded some weapons and decided that the *Bugum* or Fire Festival would determine who really controlled Yendi (the seat of the king).

In March 2002, Ghana media reported that two factions, the Abudu and the Andani gates, were arming themselves for a fight (Tonah 10). On March 23rd, the government, acting upon the recommendation of the Northern Region Security Council, imposed a curfew on the Yendi area and cancelled the celebration of the *Bugum* or Fire Festival. The curfew was lifted by the Regional Minister after consultation with the Ya-Na for the festival (Yakubu 116). Ya-Na Yakubu Andani II also assured the then Regional Minister that there would be no disturbances during the celebration of the festival (Tonah 8). The Abudu on the other hand were embittered by the decision to lift the curfew and claimed that if they could not celebrate the *Bugum* or Fire Festival, nobody else should. Citing a police source, the report indicated that as the time approached for the celebration of the *Bugum* or Fire Festival at Yendi, the Ya-Na and his elders received threats from unidentified groups of people to the effect that they were planning to disrupt the impending scheduled festival. As a result of this, tension started to mount in the Yendi township, thereby prompting the Yendi District Security Council to hold an emergency meeting which decided to re-

impose a curfew to avert any unrest (Ahiave 29). Neither gate was able to celebrate

the festival which intensified their anger. Also, on March 25th, 2002, an attack on an

emissary of the Ya-Na by a group of Abudu youth and the destruction of his bicycle

ignited a violent conflict between the two sides (Tonah 4). This led to hostilities

which continued for three days and eventually resulted in the murder of Ya-Na

Yakubu Andani II and 40 others, including his elders, on 27th of March, 2002 (Tsikata

and Seni; Wuaku Comission Report). The news of the Ya-Na's assassination was

widely reported in the Ghanaian media and, since that time, the sour relationship

between the two royal gates intensified. Even though daily activities for the people of

Dagbon have carried on as normal, the unhealthy interpersonal relationship among the

Abudu and Andani appears to be widening. This widening gulf is the reason for the

need to investigate the deteriorating relationship between the Abudu and Andani royal

families through this study by interviewing traditional, governmental, and religious

leadership with the aim of encouraging and working for long lasting peacebuilding in

the Dagbon traditional area.

### Research Design Literature

In this project, the researcher adopted a "causal explanatory method

approach." The project conducted was a pre-intervention study in which qualitative

data on participants' knowledge and experience in relation to the Abudu and Andani

relationship was collected. According to Lee S. Shulman, "ways of seeing are ways of

knowing and of not knowing. And knowing well is more than a single way" (23). To

gather qualitative information and feedback to enhance a fuller explanation of the

likely reasons for the effectiveness of the pre-intervention, semistructured one-on-one

interviews were held with selected leaders, and two focus-group discussions were

conducted with ordinary citizens of Dagbon. In addition, data trangulation was used to

establish the varying perspectives on the unhealthy relationship between the Abudu
and the Andani.

Employing the use of a variety of data sources in a study provides a "richer
description" (Fusch, Fusch, and Ness 64). To Sensing, using multiple means of data
collection enables a "thicker interpretation." (72). This research sought to provide the
qualitative evidence of the pre-intevention from a variety of data sources, thereby
ascertaining the validity of the conclusion.

## Summary of Literature

The doctrine of reconciliation affirms that because God's wrath has been
diverted from humanity to Christ, people are asked to come into a peaceful
relationship with God and their follow human beings:

> For he himself is our peace, who has made the two groups one and has
> destroyed the barrier, the dividing wall of hostility, by setting aside in his
> flesh the law with its commands and regulations. His purpose was to create in
> himself one new humanity out of the two, thus making peace, and in one body
> to reconcile both of them to God through the cross, by which he put to death
> their hostility. He came and preached peace to you who were far away and
> peace to those who were near. For through him we both have access to the
> Father by one Spirit (Eph. 2:14-18).

In going back to the Garden of Eden, where it all began, God vividly displayed
the harmonious relationships originally present in the creation story as his ideal for
humanity. In the Eden narrative (Gen. 1:26; 2:1-25), the relationships God required
from humanity from the onset belong to three realms: God's relationship with
humanity; humanity's relationship with fellow humans; and humanity's relationship
with creation. The Garden of Eden is presented as the place of ultimate fellowship
with God. It is described as being the archetypical sanctuary, the place where God
dwells and where God and humanity enjoyed intimate relationship and fellowship
with one another. God is revealed as a relational being, an eternal fellowship between

the Father, Son and Holy Spirit. Since humanity came from him, we too are by nature relational. Humanity was created to be in relationship, as God himself is (Gen. 2:19).

Relationships govern people's day-to-day lives and activities. To be able to relate to one another and deal with each other in healthy and grace filled way, its is crucial to have a better understanding of relationships. Because, from birth to death, people are sinners living with other sinners, relationships are less than perfect and so it is with the relationship between the Abudu and the Andani royal families. Relationships require work if they are to thrive. "For the health and maturity of relationships are not measured by an absence of problems but the way the inevitable problems are handled" (Mannoia 2). Peace does not necessarily entail absence of war and hostility, but a mutual respect for human dignity, integrity, and aspiration. Peace ensures justice, socio-human stability, and development. This can be likened to shalom; as Good suggested, shalom signifies "the state of wholeness possessed by persons or groups which may be health, prosperity, security, or the spiritual completion of covenant" (704). Healthy, just, and peaceful relationships can only be achieved if forgiveness is practiced. Biblically, just as forgiveness was very pivotal to the work of Jesus Christ (Mark 2:1-12, 10:25; Matt. 18:21-35), it is central to communities where people live together. "Our forgiveness of each other allows us to participate in God's project for restored communion" (M.J. Thompson 21).

The Abudu and Andani need to start with God, if they are to make progress in living and practicing forgiveness. For forgiveness originates with God (Luke 23:34, Col. 3:13). Through their religious engagements and practices, they should be encouraged to constantly pray and create the space in their hearts to focus on peace.

Leadership is essential in the context of the research subject. To Jackson and Bosse-Smith, leadership is about positive and proactive influence in the context of

healthy relationships. It is about initiating behaviors that help people accomplish their personal goals in the context of organizational life. Jones described a leader as one who can bring people together for the accomplishment of common goals (13). The Abudu and the Andani need courageous and selfless leaders who will be committed to healthy relationships and peaceful coexistence in the State of Dagbon. Every "good leadership will always forge cohesion and consensus building and maintain a level playing field by developing consensus-driven application" (Felter 71).

In the journey of seeking consolidated peace for Dagbon, the eminent chiefs, under the leadership of the Ashantehene Otumfuo Osei Tutu II, played a crucial role in the road map to attaining peace for Dagbon as they held a series of mediation talks with the Abudu and the Andani in order to reach an amicable settlement, "believing that reconciliation does not mean getting back together but it means helping the parties to negotiate a workable way of living together" (Maxwell Musingafi 212). Also, in this process the religious leadership in Dagbon has been promoting peace and building bridges through advocacy and community engagement. The religious leadership believed that unhealthy relationships and conflicts are a result of the sinful nature of mankind. This is exemplified in the biblical narratives of Cain and Abel (Gen. 4:1-16). From the leaders' point of view, to be at peace with one's fellow humans, an individual must first be at peace with God, and so must the Abudu and the Andani.

The efforts of the Government of Ghana, through the work of the National and District Security Councils and the formal court system, have demonstrated high commitment in resolving the Dagbon conflict. However, despite all these aforementioned efforts, the conflict stands unresolved, and even protracted, hence the need for the pre-intervention research project.

# CHAPTER 3

# RESEARCH METHODOLOGY FOR THE PROJECT

## Overview of the Chapter

This chapter provides the rationale for the methodology of the research project. It begins by explaining the nature and purpose of the research, and outlines the research questions. It further describes the ministry context of the research. It also lays out the process of selecting participants, gives a description of the participants, and discusses ethical considerations. This chapter further explains how the research instrumentation was designed to provide reliability and validity in answering the research questions. This chapter ends with providing the methodology for data collection and data analysis for this research.

## Nature and Purpose of the Project

The unhealthy relationship that exists between the Abudu and Andani royal families in Dagbon is a great setback for the propagation of the gospel as well as the social-economic development of the area. Many well-meaning bodies, including government and non-governmental organizations working in Dagbon, have tried to restore the broken relationship that would serve as a panacea for holistic development, but have failed. Personally, as a son of the land (Dagbon) and as a servant of the Lord Jesus Christ serving with the Good News Bible Church in the Yendi area, the researcher would love to work in a peaceful environment where he can leverage relationships for the greater good and welfare of the people, hence his interest in the project. This was a prayer of one of the interviewees, when the researcher first sent him his letter of invitation to participate in the research: "May God make this your dissertation an instrument of peace and unity for Dagbon and not an instrument of divisions and hate" (Interviewee, RI1).

The purpose of the pre-intervention project was to investigate the relationship between the Abudu and Andani royal families in the Dagbon traditional area by interviewing traditional, political, and religious leaders, as well as focus group members in order to know their role in enhancing the relationships for peacebuilding. The target groups were the Abudu and Andani royal families. Individual and focus-group interviews revealed the factors or the reasons for their unhealthy relationship and the extent to which this is affecting peace in the area.

## Research Questions

To investigate the relations between the Abudu and Andani royal families in the Dabgon traditional area in Ghana, the instruments used provided data to answer three questions.

### Research Question 1

What has been the historical nature of the relationship?

This question was designed to explore the relationship between the Abudu and Andani families from the formative years of the two royal gates. The question helped establish the baseline nature of their relationship.

### Research Question 2

What is the current reality of the relationship between the Abudu and Andani?

This question addresses the current relationship between the Abudu and Andani, and its impact on the peace and socio-economic development of Dagbon. Extensive and deeper probing was carried out to discover the causes of the current state of their relationship.

### Research Question 3

How can these leaders best be unified for the purpose of peacebuilding?

This question looks to the future positive relationship between the two royal families of Dagbon. It was designed to discover how both the Abudu and Andani leaders can be unified and leverage their unity for peacebuilding in Dagbon.

**Ministry Context**

In the Northern Region of Ghana lies the Kingdom of Dagbon with a geographical area of about 9,000 square miles. The people of Dagbon are known as Dagbamba though many anglicize it and call them Dagomba (Westermann and Bryan 64). Dagbon has the largest population among all the people groups in the Northern Region. According to a report of the Ghana Statistical Service, the population is about 1 million (Ghana Statistical Service, 2000). The language of the Dagoma people is Dagbanli.

The land is mostly made up of low plains, except for the northeastern corner with the Gambaga escarpment and along the western corridor. The region is drawn by the Black and White Volta rivers and their tributaries. The climate is relatively dry, with a single rainy season that begins in May and ends in October. The people in Dagbon are relatively poor and most of them are engaged in subsistence farming. Because of limited resources and outmoded methods of farming, the agricultural output is very low.

The main towns of Dagbon are Tamale which is the administrative capital of the Northern Region with a population of 202,317, and Yendi, with a population of about 24,937. The other towns are Gushiegu, Kumbungu, Tolon, Savelugu, Karaga, and Mion. The kingdom is the oldest in Ghana and one of the oldest in Africa. "It was carved out of an ancient kingdom established by the king Gbewaa in the North-Eastern part of Northern Ghana about 1,100 years ago" (Mahama, History 3). This new kingdom dates back to the early 15th century when the old kingdom was broken

up by the offspring of king Gbewaa. It was founded by king Sitobu around 1403.

Since then the kingdom has remained in the hands of the direct sons of previous Ya-

Nas.

Politically, Ghana is ruled by a democratic government that allows for a

legislature, parliament, political parties, and a local government system. However,

traditional chiefs rule Dagbon; Yendi is the traditional seat for the Ya-Na or the king

of Dagbon.

Christianity among indigenous Dagomba in Dagbon covers only about 5% of

the population. Churches that reach out to the indigenous Dagomba face numerous

problems. The traditional set up has been infused by Islam to the extent that Moslims

have offices in the palaces of the chiefs and perform functions during festivals,

naming ceremonies, marriages, and funerals, thus making Christianity looked upon as

a foreign religion.

## Participants

### Criteria for Selection

This research project purposely selected participants who could represent the

views of the people of Dagbon, the chiefs and elders of the communities, religious

leaders, as well as political leaders of different constituencies in Dagbon State. This

allowed a broad sampling of the leaders and the ordinary citizens of Dagbon who

were contacted and invited by mail to voluntarily participate in the research.

To participate in the research, the traditional leaders or chiefs had to fit the

criteria of having been duly enskinned as a chief or regent by the traditional body, and

having served more than five years as traditional leaders and still be in active service.

The leaders had to be respected and have a voice that matters in Dagbon. They further

had to be willing to be interviewed and prepared to explore ways to find lasting peace for Dagbon.

The religious leaders were purposely selected based on the different faith communities they represented and their positions within religious institutions.

The criteria for political leaders or those with leadership positions within the civil service were that they had to be in active service, and in good standing within their constituencies. In addition, they had to be willing to be interviewed and be prepared to explore ways to find lasting peace for Dagbon.

The participants of the focus groups were purposely selected from their communities based on geographical location, gender, age group, profession, and political, religious, and assumed royal family affiliation. They were required to share ideas in a diverse group setting. They were also required to be willing to contribute ideas that would lead to a consolidated peace for Dagbon.

**Description of Participants**

The first category of participants was made up of prominent and influential leaders in Dagbon. They were drawn from the traditional chieftaincy institution, the dominant political parties in Ghana, the civil service, and religious institutions (Christianity and Islam). They comprised of key-members from the Abudu and Andani royal gates, the Kuga Naa, the Catholic Bishop of Yendi, Mba Dashiegu (the oldest Dagomba Christian in Yendi), the Chief Imam of Yendi, the chief drummer, two Queen Mothers, and the Member of Parliament for Yendi.

The second category of participants was made up of a cross-section of the Dagomba population, from all walks of life with diverse socio-economic, chieftaincy, political, and religious backgrounds. They were male and female, young and old with ages ranging between 33 and 75, educated and non-educated, and from rural and

urban settings in Dagbon. These groups represented a broad range of perspectives on the topic of the research and therefore provided "findings that are richly descriptive" (Sensing Loc. 1623) of the causes of the unhealthy relationship between the Abudu and Andani.

**Ethical Considerations**

Participants' identities as well as psychological well-being were protected throughout the project. Each participant was given a consent form to be signed (Appendix B), which guaranteed their confidentiality and explained the rationale for the project. By appending their signatories or thumbprints to the form, participants agreed that their responses to the interviews and the focus group discussions were solely on a voluntary basis. For the purpose of analysis, a random numbering code was given to each of the interviewees. In transcribing the audio recording of the interviews, the researcher also used the random numbers instead of using the participants' real names. All confidential documents relating to the participants as well as audio recordings and transcriptions were destroyed after the dissertation was approved.

<div align="center">

**Instrumentation**

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The researcher used three different instruments to collect data in this study. The first one was semistructured one-on-one purpose sampling interviews. The second one was a focus-group discussion. Thirdly, data triangulation as a research methodology was used.

The semistructured one-on-one purpose sampling interview made use of twenty-one predetermined questions (Appendix C). These interviews were conducted with 10-key influential Abudu and Andani leaders who occupy various traditional positions and ranks in Dagbon. Additionally, interviews were conducted with seven

religious (Christian and Muslim) and political leaders in Dagbon. The focus-group discussions were divided into two focus groups, each group constituting eight people.

Open-ended questions guided the direction of all the discussions (Appendix D). Open-ended questions are best used in these situations to establish "the territory to be explored while allowing the participant to take any direction he or she wants" (Seidman 69), while the use of predetermined questions and their sequence ensured that the basic information would be gathered in order to provide comparable material for the purpose and research of the study to be achieved (Sensing 107). The focus-group discussions also allowed flexibility and promptings by the moderator to delve deeper into any question as the need arose. These group discussions also allowed the researcher to gain a wider and better understanding of the importance of the study.

**Reliability and Validity**

Consistency of the design and administrative procedures of the instrumentation ensure the reliability of the research project and its findings. To ensure consistency within the qualitative study, the researcher himself served as the moderator for both the semistructured one-on-one leadership interviews as well as the focus-group discussions. The researcher followed the same interview protocol and used the same audio recording method for data collection throughout the research. The semistructured interview questionnaires that all the participants received had the same standardized format with 21 questions for both individual leaders and the focus groups. All the interviewees as well as focus-group members had equal opportunity and space to respond to the questions. Both the initial letters of invitation for participants to participate in the research, and the actual interviews and discussions, were personally administered by the researcher.

The researcher carefully and intentionally designed and selected questions for the semistructured interviews to match the purpose of the research. The interview questions were arranged in the order of the research questions to create clarity and clear transitions. Although written in the English language, the interviews and the discussions were done in Dagbanli, the mother tongue (language of their hearts) of the participants. This was to increase the validity of the data and reduce misunderstanding and uncertainties.

The meeting place and time frame were determined by the participants. This was to boost their trust, reliability, and confidence in the project and its procedures, so that they would feel comfortable without having any apprehension in giving out the needed information. Given the sensitive nature of the study, building trust between the researcher and the participants, as well as especially among participants of the focus groups, was important to gather reliable data.

The participants were encouraged to ask questions relating to the subject matter and were also given the liberty to ask for clarification of any questions they did not understand.

In gathering the qualitative data, the method of data triangulation was used in this study. This information came from a variety of sources including observation, written documents, and official records, which were used to compare and contrast data (Sensing 6). By using data triangulation, the researcher was able to address the issue of validity and reliability in the study, as these divergent types of data provided a means of validation of sourced information. Indeed, the result of this multi-method approach is that insight was gained into the participants' perspectives on the relationship between the Abudu and the Andani, as well as their understanding of how leadership can play an enhanced role in the peace of Dagbon.

## Data Collection

The primary methodology for data collection was causal explanation research, utilizing the research technique of semistructured interviewing of a purposeful sample protocol consisting of 21 questions administered by the researcher.

The Interviews with the leaders were conducted face to face, which enabled the researcher to leverage the optimal probing depending on the variables present in the actual interview. Each interview lasted about 45 minutes. The interviews were recorded after receiving permission from the interviewee. Each interview was recorded and then transcribed in order to provide a verbatim record of the responses and comments. The interview question list is in Appendix C.

To facilitate meaningful and effective discussions, two focus groups were created from the second category of participants; each group consisted of eight participants. The participants were informed of the meeting location and times through phone calls, whatsapp messages, and letters of invitations. The researcher personally moderated the focus-group discussions guided by open-ended questions. The use of open-ended questions allowed the participants the opportunity to freely express their own understanding, thoughts, insights, feelings, and solutions towards the problem without any fear or intimidation. The two focus-group discussions were held in Yendi and Tamale, respectively. The setup was in a closed-room setting. Each discussion session lasted about one and a half hours. The discussions were recorded and then transcribed with the permission of the group members.

Data triangulation following these discussion groups allowed the researcher to compare what people said with what is documented. Moreover, it helped in checking the consistency of people's perspectives and opinions, and to see how they could be corroborated by other written documents.

## Data Analysis

Juliet Corbin and Anselm Strauss, in their scholastic works, provided useful information on analyzing and coding data for interpretation. The primary research on data forms the basis for any organizational and analytical work of interpretation. The transcriptions were printed and the researcher went through them to acquaint himself with the data. Recurring descriptions, themes, and patterns were carefully studied and analyzed for coding. "Basic operations," taught by Corbin and Strauss of "asking questions and making comparisons," were the guiding protocol for analyzing the data (73). The data was sorted and studied according to the three research questions for historical relationship codes, current relationship codes, leaders' unity codes, and other sorting codes.

A working comprehensive table was developed listing the different themes and coding topics taken from the responses of the interviews. Along the top of the table was a list of coding themes. The names and titles of the interviewers were listed along the left side. The transcripts were read and studied again, and the coding themes were charted corresponding to the names of those interviewed. Following Harry F. Wolcott's advice, data reduction and clarity in categorization for reporting was sought throughout the process (32).

These procedures yielded patterns of both convergence and divergence from the review of literature, and suggested themes and content arrangement that provided material for reporting the findings in Chapter 4. Nominal subject demographics were carried out for each of the Abudu and Andani leaders and the key influential leaders in Dagbon. This included their gender, royal gate allegiance, and their religious affiliation (only two of the leaders were female and all the rest were male). Data

analysis also compared responses from the interviews to that of the data documents on the subject of the study.

**CHAPTER 4**

**EVIDENCE FOR THE PROJECT**

**Overview of the Chapter**

A quote by one of the participants interviewed for this study captures the challenges and anticipation that characterized this research, "If it is not God, how can one put cats and dogs in one pen without the two fighting to eliminate one another. It is a mystery, but I am anxious to see what and how you find out in your dissertation so that the rest of us will benefit from it" (RC2). Building a healthy relationship between the Abudu and Andani for peacebuilding does indeed involve "mystery," but it is not a mystery beyond description. This chapter seeks to uncover some of that mystery by reporting the findings of the research to gain deeper insight into the relationship between the Abudu and Andani.

**Participants**

Thirty-three people participated in the research data collection; out of this number, sixteen participants were leaders who hold traditional, religious, and political positions whom the researcher personally met and interviewed in their respective homes and work places. One was a civil servant, and the other sixteen participants were categorized into focus group one and focus group two, depending on their geographical location. Yendi and Tamale towns were chosen as the focus-group centers because of their influential status in the state of Dagbon. These areas also provide a varied cross section of the Dagomba population from all walks of life. The reseacher met both groups in their respective centers for the discussions.

The demographic profile of the thirty-three participants from the Abudu and Andani represent the cream as well as the grass roots of Dagbon society. They are aged between 32 to 75 years. Most of them are married and hold college degrees and

above, and are working in their various fields of training and expertise. The majority

of them adhere to Islam and Traditional Religion.

## Research Question 1

What has been the historical nature of the relationship? This question was

designed to create a better understanding about the relationship that existed between

the Abudu and the Andani from the formative years of the two royal gates. The

answer to this question helped to establish the baseline nature of their relationship.

Two major themes emerged depicting the historical nature of the relationship, namely

relationship and common ancestry, and respect for traditional authority.

### Relationship and Common Ancestry

All the traditional, religious, and political leaders, as well as the members of

the focus groups affirmed that the Abudu and Andani representing the two royal gates

were historically blood-related brothers with a common ancestry. Interviewee T4

stated that "Abudu and Andani were siblings and sons from the same father Ya-Na

Yakubu I. Abudu was the eldest son and Andani the youngest. Though they shared

one father, they had different mothers as a result of the polygamous marriage system

practiced by the Dagomba. They lived separately as princes and warrior groups.

Warrior groups and chiefs at that time had armies." According to interviewee T8,

"Historically, Abudu and Andani were from the same stock, one father, one family,

royals from the former Ya-Na Yakubu I. They had a cordial relationship with each

other. They both became kings of Dagbon in succession. Their children lived in a

healthy relationship after them." Interviewee RC3 made a very revealing statement:

"Abudu and Andani both knew that they were brothers, even in the midst of fighting

or during times when the relationship was no longer healthy. Brothers from one stock,

same heritage, ancestors, tradition and culture." The Abudu and Andani were one,

they shared the same language and ancestry, from one father but different mothers. "At their early beginning, peace and unity were at the highest peak among them as they walked hand in hand. They intermarried and made the kingdom stable because there was peace and unity among them" (Interviewee T10). "We as young people growing up heard our elders describe the Abudu and Andani as one calabash being split into two equal sizes; they were one people with a common root. They had a cordial relationship in the beginning, but satan brought division to destroy what was otherwise a beautiful relationship" (Interviewee TFG3). "The Abudu and Andani had an enviable healthy relationship in the beginning. They were loyal to each other and kept the spirit of being each other's keeper" (Interviewee P1). "There is no one in the Dagbon who does not know that they are of one family, they are the same blood. There was a cordial and cohesive relationship between them" (Interviewee YFG8).

All the different leaders as well as members of the focus groups confirmed that the Abudu and Andani were brothers, with the same grandfather and father, but with different mothers. The majority of the traditional leaders presented their answers as people who have been part of the historical unity that existed among the Abudu and Andani. However, the younger members of the focus groups acknowledged that they had never experienced oneness as described by the older generation; they have only heard about it when the elders recollected the past. "Actually, some of us did not live in those times. But we are told they were living in unity, people did not speak of Abudu or Andani chiefs" (Interviewees TFG 2, TFG4).

The participants repeatedly described the common ancestry of Abudu and Andani in the following terms: "brothers," "blood relation," "one," "one father but different mothers," "one grandfather," "from the same stock," and "a divided calabash with two equal sizes." These terms clearly depict that Abudu and Andani were one.

Families and chiefs were not classified as Abudu and Andani, but just as Dagombas. Abudu and Andani were names that did not refer to gates, family lines, nor were they meant to label or tag a person. "The two brothers were given the names Abudu and Andani, the names were not a choice. But now people choose to refer to somebody by the name Abudu or Andani to show either allegiance or hostility" (Interviewee T11).

"The unity and healthy relationship between Abudu and Andani positively affected the kingdom, resulting in their togetherness in the celebration of festivals, upholding the tradition and culture, and in uniting in seeking for black powers and charms to protect them from dangers or enemies" (Interviewee RC2). Intermarriage between the two gates was common practice. As princes to the royal throne, Abudu and Andani had a "formidable alliance even to the extent to eliminate other princes who were eligible to contest them" (Interviewee T11). Mahama in his book, "Murder of an African King: Ya-Na Yakubu II," further revealed that "Abudu and Andani came together to oust the rest of their family members who were also heirs to the throne. So, in that sense their relationship was quite good in the beginning" (Mahama, History 3). In their united quest for power, Abudu and Andani even waged a war against their own father. "The war became a war between Old Princes and Young Princes – *Nabikura ni Nabipala tobu*" (Mahama, History 2). The young princes won the war. "Their father was now at their mercy. They spared the life of their father and his kingdom. Their father was allowed to remain king until he died" (Mahama, History 3).

Despite the common knowledge and reports of "oneness," "love" and "unity" that epitomized the healthy relationship between the Abudu and Andani, the interviewees revealed that there was sibling rivalry and jealousy that played out in the public arena. According to Interviewee T4, "Abudu and Andani lived separately as

princes and warrior groups. The two princes had separate armies. The warriors of

Andani were considered more advanced in terms of force and weaponry because of

the contact Andani had with the Touareg in Mali. This created suspicion among

Abudu and his elders that Andani would one day overthrow his brother, and caused

Abudu to hatch a plot to kill his younger brother. However, Andani escaped the

ambush unharmed.  One can liken this killing plot to that of Cain and Abel. Only in

this case, Andani as the youngest did not die." Interviewee T11 narrated a similar

sentiment, "In growing up, Andani was more prosperous than Abudu. When Abudu

consulted oracles, he realized that Andani had a brighter future than him. From then

onwards, Abudu started to plot evil against Andani his younger brother, but Andani

remained faithful to him and would not challenge him" (Interviewee T11). In growing

up, Andani became prosperous, "traditionally, the younger siblings do not challenge

the older ones even if the elder ones are wrong. The younger one will not retaliate

even if he or she is provoked to the point of being beaten" (Interviewee T4). Rivalry,

jealousy, and chieftaincy disputes existed among the Abudu and Andani from the

beginning. However, a system existed to solve these disputes with the help of the

kingmakers.

**Respect for Traditional Authorities**

Another element that characterized the historical nature of the Abudu and

Andani was their respect for traditional authority. "Both Abudu and Andani in their

early days respected and obeyed the traditional rules and tenets overning the

chieftaincy institution. They respected each other and exhibited great patience in

ascending to the throne by seniority" (Interviewee T2). For example, reportedly,

"when Naa Abdulai became Ya-Na, the younger Andani had absolutely no problem

with that. He respected him and served him as a king. In the same way, when Andani

became a king after Abudu died…Abudu sons and elders all pledged their allegiance to follow and work with Andani as their new king and everything went well" (Interviewee T4). "Traditionally, they respected the hierarchy of the chieftaincy titles and they paid homage to the chiefs with a higher title and authority as custom demanded. Indeed, they followed the ways of their parents in obeying the tradition" (Interviewee T8). They strictly observed the traditional hierarchy and rules of seniority. In buttressing the notion that the relationship between the Abudu and Andani in the early days was marked with respect, and tradition and authority were held in high esteem, Interviewee T5 said that "during their reign as kings of Dagbon, they respected the laid down traditional authority and as such there was peace in Dagbon." In throwing more light on the respect the Abudu and Andani had for tradition and authority, Interviewee T2 illustrated the kingship between the Abudu and Andani as "to a mother hen and its chicks. When an insect flies their way, they will all chase it but eventually only one chick will catch it. The rest of the chicks will leave the one who caught it and continue to move together."

The respect of the Abudu and Andani for tradition and authority emanated from their ancestors who handed those values to them from generation to generation. Religion did not play any major role in their expressed values; "they were neither Christian nor Muslim, but they used to come together, to settle disputes and perform funerals. They followed the truth and feared not doing so, yet they were not followers of any religion" (Interviewee RC2). According to Interviewee T10, "what helped them to respect and uphold the tradition was the strict observance of hierarchy and seniority." In deepening and further bringing clarity to their respect for tradition and authority, Mahama affirmed that, "for more than hundred years the Abudu and the Andani families succeeded to the throne in alternative successions" (History 4).

Traditional leaders narrated how the separation really came: "In 1954, however, the Abudu family, through the Dagomba educated elite, caused a breach in the traditional system of succession by setting aside some Dagomba customary laws. By abolishing the customary body responsible for the selection of the Ya-Na and the role of soothsaying" (Interviewees T9, T11). In this case, the traditional system was replaced by a so-called selection committee which would select the Ya-Na by voting. According to Tsikata and Seini, "the old system which limited candidates to the occupants of the three gates (the chiefs of Karaga, Savalugu, and Mion) was done away with. By these new rules, the Abudu denied the Mion Lana Andani, a member of the Andani family, succession to the throne" (42). The skin was instead given to Naa Abdulai III, the eldest surviving son of Naa Mahama III. Thus, Naa Abdulai III succeeded his father when he was not occupying any gate skin. "When Naa Abdulai III died, in 1967, the Abudu further violated the laid down law on succession by giving the title for the third time in succession to the oldest surviving son of Naa Abdulai III and it was the last straw that broke the camel's back as many Dagombas rejected the appointment" (Interviewee T5).

## Research Question 2

What is the current reality of the relationship between the Abudu and the Andani? This question addresses the current relationship between the Abudu and the Andani, and its impact on the peace and development of Dagbon. The research revealed that four major themes have impacted the current state of the relationship between the Abudu and Andani, namely, Conflict and Failures, Outside Interference, Socio-Economic Effects, and Religious Effects.

**Conflict and Failures**

Conflict, just like death, is inevitable in any human society. Every society has

its share of scornful behavioral tendencies, and Dagbon is not an exception. In

responding to research question 2, Interviewee RC3 said that, "In Dagbon, because

chieftaincy is held in very high esteem amongst the Dagomba, disagreements and

fights are common, each with its own societal repercussions." Supporting this view,

Ahorsu and Gebe stated, "In Dagbon, chieftaincy, although an invaluable and integral

part of the governance and security architecture of Dagbon, yet it constitutes one of

the main sources of conflict and instability because of their volatility" (114).

According to the Interviewees, a number of elements accounted for the conflict and

failure among the Abudu and the Andani: the failure to observe the laid down

procedure of succession, outside interference, and socioeconomic and religious

effects. According to Interviewee T7, "chiefly among these societal disruptions is the

failure of the Abudu and the Andani to observe the laid down procedures of

successions of kings and chiefly titles."

To Interviewee T1, "the antagonism between the Abudu and Andani royal

families of Dagbon rose up and currently still plays out in the lives of the Dagomba

because of the chieftaincy rotation system which was agreed upon by both families.

The Abudu had their bites of the cake (the kingship) and wanted to have the third one

at the expense of the Andani. The Andani royal family resisted this attempt and that

marked the genesis of the unhealthy relationship and conflict between the Abudu and

the Andani." Interviewee P1 stated eloquently: "the current realities of the

relationship between the Abudu and the Andani is that it has been very hostile. It

started long ago, what we came to meet was disenskinment, mistrust, hostility, and

continuous violence among them." To Interviewee RC3, "the Abudu and the Andani

refusal to stick to the rotational kingship system among themselves has brought about the unhealthy relationship. A lot of problems could have been avoided but they actually failed in that respect."

"The dispute between the two families exacerbated after the 2002 gruesome murder of the king of Dagbon who was from the Andani royal family together with his elders" (Interviewee T8). Commenting on the three-day invasion of the Gbewaa Palace of the king of Dagbon in March 2002, Mahama narrated that it was "a gang of criminal elements and foreign mercenaries with the blessings of some elements of the security forces, including some highly placed officials" who invaded the palace (70). This unprecedented event resulted in the death of the Ya-Na and approximately 40 others. The Dagbon state at this time became a failed state. This could be likened to Judges 17:6, "In those days, Israel had no king, everyone did as they saw fit." At that time, friends became enemies, and brothers and sisters became strangers to each other. Interviewee P2 stated, "the relationship between the Abudu and the Andani has been acrimonious and it has been due largely to lack of trust between them and the suspicion that one is always out to undermine the other." Interviewee RC3 lamented that, "suspicion and mistrust took over genuine love and trust among friends. It is so painful that the kind of support and association with one another was no more." Interviewee T10 said that, "this suspicion and mistrust reached a point that we both rejected the usual customary welcome of food and water offered by our opponents at any gathering."

Another factor that contributed to the succession failure was the selfish and corrupt leadership eager to benefit in monetary and positional terms. "Many of the traditional leaders, including the regents, were only interested in what they would get out of the Dagbon problem and so they were seemingly working against the peace

committee" (Interviewee P1). Also, because there was no king, "some traditional leaders who were in control of Dagbon lands did not want the succession problem to be resolved because they thought resolving it was going to be to their disadvantage" (Interviewee T7).

Another factor that militated against the Abudu and Andani observance of the laid down procedures of succession was the lack of dialogue, forgiveness, and the willingness or ability to seek reconciliation. "For many people in Dagbon, forgiveness is not a word that can be found in their dictationaries" (Interviewee RC2). Interviewee RC3 described the heart of a typical Dagomba when he said that, "Dagombas believe and practice more retributive justice…you hit me and I hit you back…rather than restorative justice. If people operate like this, then forgiveness and reconciliation become very difficult to achieve." This belief is echoed in the Dagbani proverb which says that, "*A kpe yi tabiga, ka bi tabig'o labsi, a biela ni ka yaa*" ("If your neighbour kicks you and you don't kick back, it means that your ligaments are broken"). Failure by both families to acknowledge their wrongs and ask for forgiveness makes it impossible to resolve their differences. In a mood of lamentation, Interviewee T9 admitted that, "there is no love, unity, and forgiveness to resolve the problem we are facing here in Dagbon. It is hard for us to forgive. It looks like we don't know what forgiveness is."

The Abudu and Andani's lack of a mechanism for finding a lasting solution to their age-old succession problem is their inability to sit down and have a dialogue and consultation among themselves. An aggrieved leader interviewed vents her anger this way, "I do not have anything to do to resolve the current crisis in Dagbon because I am not consulted as a leader. We do not come together; our problem is the lack of a common platform and a united front to solve our problem" (Interviewee T3). A

typical and a topical example of this issue can be found in the recent Nanton chieftaincy dispute. "The current Ya-Na (the overlord of Dagbon) enskinned a chief from the Andani gate for Nanton village, but another subordinate chief (from the Abudu gate) who also contested the position and lost disrespected the Ya-Na's choice, imposed himself as a chief to the same village thereby barring the legitimate chief from settling in the village" (Interviewee C1). Interviewee T3 blamed the lack of a prescribed system and sufficient consultation by the Ya-Na and his elders as the cause for the Nanton chieftaincy dispute. The Nanton paramouncy title should have been given to an Abudu chief and not to an Adani.

**Outside Interference**

Dagbon failure and lack of mechanism to strictly observe the laid down procedures for the kingship succession gave way to outside interference. The term "outsiders," as used here, refers to people who were not part of any of the royal families. These "outsiders" include people like the Dagbon educated elite, the faceless but influential people of Dagbon, and government and political parties who meddled and influenced the administration of the chieftaincy institution. All the leaders interviewed unanimously agreed that outside interference was one of the major causes of the unhealthy relationship between the Abudu and Andani.

*The Dagomba educated elite*

According to Interviewee T4, since 1948, members of the newly educated Dagomba elite have sought to influence the rules and procedures for the selection and enskinment of the king by changing the selection committee from a trio of elders together with diviners to a committee of seven chiefs and four elders. This initiative coincided with the pre-independence political activities in Ghana and thus became exploited by politicians. According to Deborah Pellow, "Today, their role is often

played by members of the small community of highly educated Dagomba professionals in the cities. They are the new opinion leaders for the Dagomba" (16). Interviewee T8 identified the Dagomba educated elite and their activities as the number one threat to a healthy relationship between the Abudu and Andani. "The problem we have is the educated outsiders who are not part of the royal families. They take advantage of the poverty level of chiefs and their level of education as most of the chiefs do not have a higher form of education. These people who are highly educated and resourceful use their knowledge and resources to suppress the chiefs." Interviewee T7 said that the educated elite "operate by getting hold of certain important chiefs and manipulate them to their advantage by forcing them to make unpopular decisions." Interviewee T2 blamed and accused the Dagomba educated elite for most of the confusion and the unhealthy relationship between leaders of the Abudu and Andani: "anybody who does wrong has been taught by the elite. Insensitive to the health of Dagbon, they hold back development and cohesion by harvesting and cashing in on the uneducated chiefs."

Because of the protracted volatile nature of the Dagbon chieftaincy, "some of the educated elite who are from the legal fraternity use their profession and services to the chiefs as a cover to extort monies from the chiefs. By not resolving the conflict, they are able to make a good income and so become beneficiaries of the conflict" (Interviewee T8). Some members of the focus group became very emotional when he said that, "until the Dagomba get to know the treacherous behavior of some of our educated people, Dagbon will continue to be in danger. These people are a threat, not only to Abudu and Andani, but to Dagbon as a whole" (IntervieweesTFG2, YFG5). The educated elite appear to make their living from the chaotic state of Dagbon. Most of the leaders interviewed were not happy that, despite all the leverages and the

benefits the educated elite receive from Dagbon, they do not do anything tangible to contribute to the further development of the region. Interviewee T5 described them as "greedy parasites who are feeding on the people," adding that, "these kind of leaders are divisive in nature as they permeate the ranks of both the Abudu and Andani."

According to different Interviewees, one can also blame the traditional leaders for their overdependence on the Dagomba educated elite to solve their traditional and customary problems. This dependence often gives the elite the opportunity to take advantage of the situation and perpetuate their diabolical agenda on Dagbon. On a positive note, "some of the Dagomba educated elite do have a vision for the reunification of Dagbon. But they do not pursue it because of their fear of being labelled as Abudu or Andani" (Interviewee RC3).

### Faceless influencers

Connected to the educated elite are the faceless but influential people in Dagbon. These influential people are usually involved in the conflict but do not publicly show or reveal their identity, which is why they are called faceless. "These personalities are huge obstacles to the peace and healthy relationship of the Abudu and Andani" (Interviewee RC3). The faceless and influential are "part of the 'big man' patron-client system which is core to the Dagomba social organization" (Kirby 164) These people are sometimes called "chieftaincy contractors, hawkers of the conflict mafia of Dagbon" (Interviewee T7). They are scattered across the country, mostly living in the big cities of Ghana. They have tried to disseminate their opinions through their agents in local politics These agents mostly comprise of the young people who live in communities across Dagbon. According to Interviewee FG1-6, "they are very powerful in terms of providing financial and material resources to fuel existing conflicts. They are able to provide funds and weapons to ensure that the

conflict persists so that they continue to benefit from it." Indeed, these faceless but influential leaders have fanned the flames of the Abudu and Andani rivalry with regard to the succession of the Yendi kingship.

Interviewee T7 believed that "the only way to bring peace into Dagbon is to get hold of the mafia group in Dagbon and stop their work of causing trouble. This group of people believes that whatever they want must be done and if they don't get what they want, they will destroy." Although the traditional leaders wish to stop the interference of the faceless influencers, they expressed their inability to do so. "We the chiefs don't have the legal power. It is the government that can legally take action against such people. So, we continue to look up to government to take the action. If punitive measures were taken against them, they would have learned their lessons" (Interviewees T5, T7).

The threats posed by the faceless but influential people to Dagbon should not be underestimated as "they remotely control and instruct key players from a distance. Sometimes they strategize and call the shots on major issues in Dagbon" (Interviewee RC3). Interviewee T6 described the faceless as troublemakers who do not want peace in Dagbon. Interviewee T3 saw them as "selfish, greedy, bullying, wanting their own way, no matter what. They even control some of the chiefs and benefit of the unhealthy relationship." Interviewee R3 recalled how during meetings on peacebuilding, faceless people were consulted on measures proposed to promote peace. There were countless occasions were participants had to consult people in Accra or Kumasi before being able to share their opinion. "Where initially all participants had agreed on certain measures, after consulting a person by phone, participants would suddenly change their mind and bring views to the meeting that were completely out of the context of what was discussed" (Interviewee RC3).

Interviewee RC3 discovered that those faceless people were "big men" living in Accra and Kumasi who were helping the chiefs. Interviewee T7 further stated that they did not only work against peace, but that they "indirectly occupy the position of the chiefs and they are more powerful and fearful than the chiefs themselves." According to Interviewee T11, "there are more faceless influencers among the modern day Abudu royal family than among the Andani royal family." Interviewees further expressed that these faceless outsiders had not done anything meaningful for the collective benefit of Dagbon, especially in the area of development.

### *Political parties*

Other outside interference which has exerted its influence over the Dagomba chieftaincy succession were the State and political parties. Since independence in Ghana, national politics have been tied to Dagomba chieftaincy affairs. The Abudu and Andani feuding royals drew their support and energy to challenge the status quo with the help of the modern political elite who control the State apparatus. Interviewees T1, T4, and T8 all asserted that the Andani were aligned with the Convention People's Party (CPP) and the present day National Democratic Congress (NDC), while the Abudu royal family has been historically linked with the Busia-Danquah tradition, which was represented by the Progress Party (PP) and is now the New Patriotic Party (NPP). In affirming this, Tsikata and Seini wrote that, "The Andani gate is for example known to have evolved as pro-CPP and later as pro-NDC supporter in Ghanaian politics. The Abudu gate, on the other hand, is identified with the Busia and Kufuor traditions" (Tsikata and Seini 36). This symbiotic relationship among state political parties and the Abudu and Andani succession crisis has generated a wealth of conflict and resulted in intrigue upon intrigue. In affirming this, Interviewee T9 narrated some of the political interference over the years. According

to him, the Andani appealed and convinced the government of the first republic to introduce legislative instrument LI 59 to prescribe the line and order of succession which was a rotational system between the two gates. When the first president Kwame Nkrumah was overthrown, the Abudu went to the governing National Liberation Council, who revoked the LI 59. This pattern of behavior has continued to the present day. Each time there is a change in government, the royal gate that aligns itself with the government of the day pushes for a reinterpretation of the rules of succession to the Ya-Na. There have also been multiple court cases to overturn previous decisions. "Political parties and their cronies have identified and sought to exploit particular ruling gates to their political advantage" (Interviewee T9). "When one of the ruling houses sided with one political party the other will back the opposition party" (Tsikata and Seini 36). Interviewee T4 narrated his memories of when he was living in the palace of the Ya-Na in 1969, "When Abudu's ally, Prime Minister K. A. Busia of PP was in office, Abdulai Mahamadu IV from the Abudu royal gate was enskinned as Ya-Na. The Andani people, who wanted to stay in the palace to perform the funeral of Andani III, were ordered to leave but they refused. Early in September 1969, the police and army fired into the crowd in and around the palace of the Ya-Na killing more than 20 people and wounding 40 others." Interviewee T7 narrated that in 1974, influenced by a change of government in 1972, a commission of inquiry by the government of Ghana led by General Ignasius Kutu Acheampong de-skinned Abdulai Mahamadu IV as Ya-Na. He was replaced by Yakubu Andani II. When Mahamadu Abdulai IV died in 1988, he was given a royal burial but not accorded a royal funeral. "This was seen and treated as an insult to the members of the Abudu family. It instantly eroded their respect to Ya-Na Yakubu Andani II" (Interviewee T7).

More recently, in the 2000 national elections, the Abudu royal gate had allied itself to the winning New Patriotic Party (NPP). "The NPP promised that in return for the electoral support of the Abudu gate which led to the victory of the NPP, they would de-skin Ya-Na Yakubu Andani II" (Interviewee T5). In 2002, the Ya-Na Yakubu Andani II was murdered in his palace together with 40 of his elders.

According to Interviewee T4, "the chronological analysis of events shows that politics has infiltrated into the DNA of the Abudu and Andani. Politicians have poisoned and sown the seed of hatred among them. The result of this is the unhealthy relationship that we are now experiencing in the Dagbon kingdom." Bemoaning the political interference in Dagbon, Interviewee T4 further stated that, "the infiltration of political parties into the Dagbon situation has allowed the leaders of Dagbon to carry their traditional rivalry into the political parties they align themselves with, and this in turn infects everyone with the Abudu and Andani issue."

The words of one of the current serving Members of Parliament (MP) in Dagbon painted the dire political realities and their effects on Dagbon: "politicians, to be precise the MPs from Dagbon, are very disintegrated and fragmented in their relationships among themselves, as well as their work for the people they represent. The result is that we have an ineffective caucus and no lobbying power. At the end of the day, Dagbon is the loser" (Interviewee P2). He further lamented the conduct of the politicians in the mediation process for Dagbon that led to the enskinment of the current Ya-Na in January 2019. "We, the Members of Parliament, took sides in supporting the royal families. In the run-up to the funerals of the late kings, there was no consensus, no united decision, no joint delegation to the Gbewaa Palace. Members of Parliament from Dagbon all came to the palace as individuals—it was a pity!" (Interviewee P2). Interviewee P1 also acknowledged the lack of unity among the

political leaders, stating, "our camp is broken and cannot serve as a credible example or a role model for any institution in Dagbon to emulate."

**Socio-Economic Effects**

The damaging effects of the unhealthy relationship between the Abudu and Andani will take a long time to repair. It affects all aspects of the lives of the Dagomba, negatively impacting "their dignity and their socio-economic, political, and religious life" (Interviewee T8). First and foremost, "the negative impact every Dagomba suffered was the ridiculing and the labelling. The self-esteem of the Dagomba was diminished and badly damaged. The pride of the Dagomba was gone. To introduce yourself as a Dagomba became a stigma. Indeed, every Dagomba who aspired to greatness suffered because of it" (Interviewee P2). The Dagomba lost respect and wherever they went, people looked down upon them. Interviewee T4 testified that, "as a prominent son of Dagbon, I could not stand how low Dagbon had sunk in its dignity and pride, and protested by not wearing a smock (a typical traditional dress worn by Dagomba men); the pride of the North for the 16 years, Dagbon had no king."

Family life was disrupted on a huge scale; "many marriages were affected as mixed couples from the Abudu and Andani royal gates divorced resulting in broken homes where children suffered the most" (Interviewee T10). In sharing his personal but bitter experiences, Interviewee C2 said that, "the chieftaincy issue affected me personally. My first wife who was from the Abudu gate divorced me by force because she realized I belong to the Andani gate. There are several examples of people who suffered the same as me, especially immediately after the murder of the late Ya-Na Yakubu in 2002."

The social life of the Dagomba was also badly affected; "it caused divisions, segregation and polarization of the Dagbon State" (Interviewee T9). These divisions and differences were no longer hidden issues, but were daily played out in the open. Interviewee T8 described social gatherings and events—such as weddings, naming ceremonies, and funerals—as being segregated. "During gatherings people would sit according to their royal gates. They would not mingle or interact with one another." Interviewee T10 narrated a disturbing experience from the community she lived in. "In our community, Abudu and Andani members all lived together. All the women would use the same path to the water dam to fetch water. We would chat on the way and assist each other. But after the murder of the late Ya-Na, things changed. Since then we have moved in 'Andani' and 'Abudu' groups. We pass one another without greeting although we all know each other and live in the same village." According to some of the interviewees, both the Abudu and the Andani would attend certain social events together such as weddings, naming ceremonies, and funerals. However, they would not celebrate the Dagomba traditional festivals, dances, and sacrifices together.

The local chiefs and the community drummers, who traditionally are the custodians of Dagbon history, have been unable to remain impartial. When playing, "some drummers showed their affiliation with a particular gate by taking more time to praise chiefs from a particular gate at the expense of chiefs from the other royal gate despite the fact that they all drew from the same history" (Interviewee T11). According to Interviewee T4, the divisions became so deep that, in some villages, two parallel chiefs were installed—one for the Andani and another for the Abudu in the same community. "There were also scenarios where chiefs acted as chiefs only for the Andani or only for the Abudu" (Interviewee RC2).

Violent clashes between the two gates have led to loss of property and rendered people homeless or jobless. According to Interviewee T7, the conflict also affected the communal spirit of the Dagomba, especially in self-help projects where members of a given community would collectively identify a project in their community, and pull resources, time, and expertise to make it happen. No wonder Pellow made this statement: "the violence in Yendi targeted social bonds and cultural practices of the Dagomba as a whole, eroding its solidarity. It disrupted basic social and cultural expectations that enabled daily life to proceed" (140).

People have been affected by the conflict economically. "Businessmen and women from the Andani side refused to do business with counterparts from the Abudu side. Even in buying common items from the Yendi market, people decided to only buy from sellers from the gates they were affiliated with. For example, there were Abudu butchers and Andani butchers all operating within the same market" (Interviewee RC3). Interviewee C1 described the situation as an Abudu-Adani trade war. There was bias and discrimination in the market. According to Interviewee C1, Yendi was the centre of the crisis. Many people were displaced and had to relocate because Yendi was no longer a stable business centre for them and they had to start afresh elsewhere. A deeply hurt focus group member shared her family loss, stating, "we lost my uncle who was the breadwinner of the family. Up till now the family has not recovered from the financial implications his death had for us" (Interviewee YFG2). The volatile situation in Yendi scared and drove away both local and international investors. "At that time business people from both Yendi and Tamale did not want to invest in Dagbon. Some foreign businesses and companies who had intentions to do business in Yendi changed their minds or relocated their businesses" (Interviewee YFG7).

Another impact on the economy as a result of the impasse between the Andani and Abudu was the lack of job opportunities. Young men and women of Dagbon had difficulties getting employment because the Dagomba were perceived to be quarrelsome and violent, and no organization or employer was keen on hiring a Dagomba. Interviewee YFG1 recounted the story of a young man in search of a job. During the job interview, he told the interview panel that he was from Yendi in an area called *Kumlan Fong* (the area of the owner of death) and that his house was called the "Lion's house;" the panel decided not to give him the job because of his warlike and fearful background. They did not want the risk of employing him. In some cases, someone had to be connected to the "right" royal gate before getting employment. According to interviewee YFG4, "what was so prevalent at that time was disparity and discrimination in applying for jobs based on the Andani and Abudu lines."

Farming, which is the main occupation and livelihood of the majority of the Dagomba people, was also affected. "Farming activities suffered and witnessed a sharp decline at the peak of the crisis. Farmers who had their farms in areas dominated by their 'opponents' were afraid to go to their farms for the fear of being attacked" (Interviewee P1).

Last but not the least, a large sum of government money, which was meant for the development of Dagbon, was used to feed and take care of security personnel keeping the peace in Yendi. "The vehicles, fuel, and the feeding of the military, the police, and all the peace keepers on the ground, were funded by the Yendi Municipal Assembly, funds otherwise meant for the development of Yendi" (Interviewee P1).

**Religious Effects**

On the religious front, the relationship between the Abudu and Andani is divided alongthe two dominant Muslim sects in northern Ghana. According to Interviewee T1, "the majority of the Abudu are Tijaanians (Muslim sect) and the majority of the Andani belong to the Sunnis." Their differences are so strong that "Muslims from the Abudu royal family would not under any circumstance go into any Mosque dominated by the Andani to pray and vice versa" (Interviewee T1). Interviewee C1 stated that, "I know people in my office will not enter this Mosque to pray [pointing at a nearby Mosque]. Still now, it will not happen. They will not go there to pray because people in that mosque only pray for the royal family they are aligned to."

The religious division is very vivid in the Yendi township and across every large village in Dagbon. For example, there are two central Mosques and two chief Imams in Yendi. The divided Dagbon kingdom has affected the spirituality of the Dagomba Muslims as their worship too has been divided. One of the religious leaders interviewed disclosed that, "for years we did not have peace of mind to pray. We could only pray outside in the open. Our opponents from the other royal family would throw stones at us when we were praying for the festivals of Eid al-Adha and Eid al-Fitr. In fact, there were many times when the military had to guard us whilst we were praying. Islam religion was ridiculed" (Interviewee RI1).

**The Current Reality**

In the context of the current realities of the relationship between the Abudu and Andani, data gathered through the interviews show that there is a thin line between the Abudu and Andani's acrimonious relationship (past) and their seemingly peaceful relationship (present). It became clear, through the interviews with the

research participants that the themes of fragile peace and of stakeholders'

involvement in peacebuilding emerged as the current realities of the Abudu and

Andani relationships.

### Fragile peace

In order to gain a deeper and in-depth understanding of the current realities of

the relationship between the Abudu and Andani as far as peace is concerned, six key

concepts of peace became evident through the interviews.

Peace is a situation where people can trust each other, talk frankly among

themselves without any suspicion and with the genuine belief that they want to help

one another in their development in a conducive environment (Interviewees P2, C1,

T10, and TFG2, TFG5). This concept is encapsulated in the statement of Interviewee

P2 who said, "peace is not the absence of violence. But peace is where there is trust,

no violence and you come together to discuss issues of development in a conducive

environment." The peace envisaged here is not merely the absence of violence, but

"the building of trust and removing suspicion in order to create an enabling

environment for development" (Interviewee C1).

The second concept of peace expressed by the interviewees involves the

presence of mutual respect and cordiality anchored in compromises or agreements

people make to live, love, and work together. It may not be a perfect union, but people

give one another the opportunity to aspire to their level of greatness (Interviewees P2,

T4, and T1). This concept found its expression in the statement that "peace is being

friendly, deciding not to fight, deciding not to quarrel, but deciding to help each other.

It has the idea of opening one's heart to the other and working for one another"

(Interviewee T1). This peace concept seeks to promote the culture of respect,

tolerance, and friendliness. "Mutual respect, agreement, and cordiality are the vital

components in this concept to achieve and sustain peace" (Interviewee T2). The peace

in focus here has to do with the relationship between groups of people and not

between individuals. "For peace to be achieved, both parties need to compromise. It is

a give and take situation, there is no outright winner or loser" (Interviewee T4). This

concept of peace finds its expression in the Dagbani proverb, "*Lu ka n lu m-maani

bahi diema*" (Falling in turns is what makes the dogs' play interesting). Both mutual

cooperation and respect are the bases of fun and friendship. In this concept, "union is

not perfect" (Interviewee P2). However, it gives room for all parties and partners to

feel welcome and important in the relationship.

The third concept of peace has to do with people living together in harmony,

yet having the individual freedom of association, movement, speech, and work

without any obstacles or obstruction (Interviewees T7, T2, and C1). The challenge

with this concept of peace is how far one can go in expressing his or her own freedom

that it would not obstruct someone else's right in the group. The advocates for this

concept make "harmony" the ultimate goal. However, the beauty of the perceived

harmony here is not in its uniformity but in its diversity. "Peace is when people live in

harmony with one another, doing everything without argument, socializing together

and respecting one another" (Interviewee T2). "The individuals are not swallowed up

by the group. But rather they are allowed the freedom to express their uniqueness in

association, movement, and in speech" (Interviewee C1).

The fourth concept is that peace is having sound sleep and a stable mindset,

having sufficient food to feed the family, having a good life and being able to work

and do business without disturbance (Interviewees T5, R1, T3, and TFG2, TFG3).

This is the physical and fundamental indicator of peace to all humanity. Peace

essentially begins at home. If a home is not well catered for, preaching and practicing

peace outside the home will be very difficult. The implication is that peace cultivated in the home is more likely to be sustained than peace acquired through external sources. This goes to justify the belief that "the peace of Dagbon can only be achieved by Dagbon's sons and daughters" (Interviewee RC1).

Fifth, peace is when we have a physical king (Ya-Na) on the throne ruling and leading his people. When people obey and follow the king's instructions, there is peace. The king's word must be obeyed (Interviewees YFG1, YFG5, YFG7; TFG 2, TFG6). In this concept, the king of Dagbon is synonymous with peace. "We the people in Dagbon now have peace because we now have the Ya-Na sitting on his throne" (Interviewees YFG1, YFG2). The king must be obeyed, his words and instructions are viewed as sacrosanct. This highly held view of the king is manifested in praises that are distinctively reserved for him by the traditional drummers, "*Yoggu Naa, Tihi ni mori lana, zuysaa ni tinlana, dunia balinda…*" (The owner of the sky and ground, intercessor for the world). To a large extent, the Dagomba view the king as a god. Indeed, the king speaks ex cathedra; no questioning, no probing, and no arguments; what he says is final (Interviewees TFG1, TFG7). This concept of peace expresses the belief that leadership is essential for peace. Peace cannot triumph without leadership in place. However, the concept of peace poses a danger as well, "To hang the peace of the whole kingdom on one person's neck is not only dangerous but irresponsible" (Interviewee T5).

The sixth peace concept is rendered as follows: peace is something we all want and desire because when there is peace everybody is happy and lives in harmony. Peace means that there is no more fighting amongst ourselves; rather, we are bound together with love, unity, justice, forgiveness, and development (Interviewees R3, T9, and YF9). This concept of peace presupposes that peace brings

happiness and harmony. "Where there is peace, there is no fighting, for people cannot hold grudges against each other or fight amongst themselves and yet claim to be people of peace" (Interviewee T10). The proponents of this concept believe that the core components of peace are "love, unity, justice, and forgiveness.  For there is no genuine peace without love, unity, justice, and forgiveness" (Interviewee T9). It is interesting to note that "justice" and "forgiveness" are requisites to obtaining and sustaining peace in this concept. Notably, those who supported this concept were all Christians.

### *Stakeholders in achieving current peace*

#### *The Government*

"Ghana being a sovereign state, has its constitution and various enactments that regulate the conduct of managers of the country and the managed" (Interviewee C1). Even though the relationship between the Abudu and Andani of Dagbon predates modern Ghana, successive central governments have faced a herculean task in trying to broker peace between the Abudu and the Andani. "Governments over the years deployed security agencies, made up of the police and the rapid deployment force, to Dagbon to maintain peace during occurrences of violence. In addition, the government imposed curfews whenever there were disturbances to mitigate the effects of the conflict" (Interviewee T4). Furthermore, "The Ghanaian judicial system has been used as a means to resolve the impasse between the Abudu and Andani since 1986. Various rulings were made by the court with regard to the Abudu and Andani chieftaincy disputes" (Interviewee T5).

Another modus operandi the government used was the setting up of commissions of enquiry to investigate and report to the government of the day. The reports of these commissions have been criticized by members of both the Abudu and

Andani families and their sympathizers, accusing the outcomes of being skewed in favour of either of the royal gates. "The most famous of all was the Ollenu committee of inquiry that restored the rotational system of succession in 1974" (Interviewee T4). The committee finding was later upheld by the supreme court in a judgment on the case of Ya-Na Yakubu II and Ya-Na Mahamadu Abudulai which resulted in the deskinment of Ya-Na Mahamadu in 1986.

In March 2002, violent clashes between the Abudu and Andani in Yendi led to the murder of Ya-Na Yakubu Andani II, and 40 of his elders and family members, who had reigned as king of Dagbon for 27 years. Following this mass murder, the government of the day set up a commission of inquiry to probe into the "Yendi disturbances of the 25th to 27th March 2002" which made recommendations to the president (Wuaku 1). "The commission after its hearing recommended several people from both the Abudu and Andani families to be prosecuted. Those accused persona were later on acquitted and discharged for lack of compelling evidence to support the case. Until now, no one has been punished for these odious crimes" (Mark A. Vinokor).

In November 2003, the president of the republic of Ghana, John Agyekum Kufuor set up a committee of eminent chiefs, chaired by the Asantehene Nana Otumfuo Osei Tutu II, Yagbonwura Tuntumba, Boresa Sulemana Jakpa I, and Nayiri, Naa Bohogu Abdulai Mahami Sheriga, to handle the traditional aspects of the Dagbon crisis leading to the restoration of peace. So far, this crisis has survived three heads of state and their administrations. After years of agonising, however, the committee has achieved some success as "it facilitated the installation of a Regent for Dagbon in line with the customs and traditions of Dagbon. It drew the road map for the solution of Dagbon chieftaincy crisis and faithfully pushed through for its implementation"

(Interviewee P1). In the last committee sitting of the Eminent Kings in Kumasi on the

29 and 30th March 2006, they issued a final statement to set the road map for peace in

Dagbon: "whereof the Eminent Kings Committee with the full and active

participation, and concurrence of both families hereby decides as follows. The

Eminent Kings shall agree upon a time frame with all the parties within which the

respective funerals of the late Ya-Nas shall be performed. The eminent Kings will

continue to engage with the parties on the way forward until a New Ya-Na is

enskinned" (Asantehene Otumfuo Osei Tutu II 1, 5). Indeed, "their hard work and

perseverance led to the culmination of the enskinment of the new Ya-Na on the 25th

January of 2019" (Interviewee P2).

The current president of Ghana, His Excellency Nana Addo Dankwa Akufu-

Addo deserves a commendation for his passionate appeal to both the Abudu and

Andani families to give peace a chance and his determination to see to the

implementation of the Dagbon road map.

### Traditional leaders

The traditional leaders contributed to achieving the current peace in Dagbon.

According to Interviewee T6, "we the traditional leaders in Dagbon saw that the way

we were living could not have given us peace and prosperity, and so we agreed to

seek peace." He further stated that the government at the same time also formed the

committee of eminent chiefs to look into Dagbon peace and, "we the traditional

leaders agreed to work and collaborate with the committee and the result is the new

Ya-Na we now have" (Interviewee T6). In the run-up to the performance of the

funerals of the two late Ya-Nas, many of the traditional leaders made compromises

and "dug deep inside themselves and into culture and changed their long-held

positions. Those leaders came to realize that it was a special moment they did not

want to miss. They swallowed their pride" (Interviewees TFG 2 and TFG3). Interviewee TFG1 observed that, "the stone wall that was between the factions seem to be falling apart as consultation among them is gradually building up as compared to the past."

The majority of the leaders interviewed singled out two traditional leaders as having contributed immensely to achieving the current peace in Dagbon. The first one is the former Regent of Dagbon, who is now the paramount chief of Yoo paramountcy. "The Regent of Dagbon who held Dagbon together for 16 years after the gruesome murder of the late Ya-Na Yakubu deserves commendation for his leadership style. He led without prejudice and discrimination. His leadership paved the way for the peace process. He related to all leaders and people regardless of their royal family affiliation" (Interviewee P2). "Yoo-Na in his regency enskinned most of the current chiefs in Dagbon and when the time came for him to step down and make way for a new substantive king, he humbly did so to the admiration of all. He has been a catalyst for the Dagbon peace process" (Interviewee T4).

The second outstanding traditional leader who helped in achieving peace in Dagbon is the Kuga-Naa. According to Interviewee T4, "the impeccable role played by Kuga-Naa is worth mentioning. We don't need to be shy about it. He and his team of kingmakers demonstrated truthfulness and not being partial in the lead-up to choosing a new king."

### The Christians

The minority Christians in Dagbon have been working in the background to help forge a lasting peace. Interviewee FGI-4 narrated that, "after the murder of the late Ya-Na Yakubu II, all churches in Yendi and its environs have been offering special prayers for the peace of Dagbon every month." In addition, "the different

church denominations have been holding rotational joint services quarterly for the

past 16 years to intercede for the peace of Dagbon and God's choice of a new king"

(Interviewee YFG7). Interviewee RC2 affirmed this by saying that the Christian

prayers have always been "tor God to choose a leader for Dagbon whose leadership

will bring about peace."

One of the leading members of the royal family revealed that, "members of the

Yendi Local Council of Churches have been praying for both royal families and paid

periodic visits to their palaces to offer prayers for peace, encouragement, and hope"

(Interviewee T6). In comparison to other youth, "the Christian youth need to be

commended for living peacefully. They don't quarrel, but they rather seek peace and

development. We are happy the way they are living in this region" (Interviewee RI1).

The majority of the participants interviewed acknowledged and appreciated the

Christians leaders' role in advocating for peace in Dagbon (Interviewees T4, T2, and

T5).

The Bishop of the Catholic Diocese in Yendi in particular has been a lone

entity in achieving Dagbon peace. In recounting his words and works, Interviewee T4

put it this way, "the Bishop of Yendi has been very influential in keeping Dagbon

calm up till now through his mediation and the promotion of dialogue between the

Abudu and Andani. We will continue to rely on him and his people for a healthy

relationship and sustainable peace." A Muslim cleric interviewed confessed, "truly,

consultation is key for peace. We have seen what Christians are doing for the peace of

Dagbon through engagement and consultation, especially the Bishop of Yendi"

(Interviewee RI1). A focus group member reiterated the Bishop's role in establishing

peace, saying that, "although he is neither a Muslim nor a Dagbomba, for the peace of

Dagbon he spent money in organizing meetings, dialogues, workshops, visitations,

etc. If the imams and Alhaji's would have done the same, the Abudu and Andani impasse would have been resolved" (Interviewee TFG 8).

In interviewing the Catholic Bishop, he stated, "the peace that is urgently and sincerely needed is genuine peace that seeks forgiveness from the offending party and genuine acceptance and releasing the offender from the party offended. Till this is done, the peace of Dagbon still stands on one leg." Interviewee T9 summed it up this way, "the Bishop knows God and God wants us to forgive one another, that is why he is passionate and commits all his resources and energy to restore the relationship between the Abudu and Andani that will ultimately bring peace to Dagbon" (Interviewee T9).

## Research Question 3

How can these leaders best be unified for the purpose of peacebuilding? This question was designed to see how both the Abudu and Andani leaders can be unified and to leverage their unity for peacebuilding in Dagbon. Qualitative data collected from the participants interviewed provided some answers to the question of how the leaders can best be unified for the purpose of peacebuilding. Based on the data gathered, the following themes were identified:  leadership development; truth and integrity; forgiveness, reconciliation, and unity.

Before delving into finding answers to the leaders' unification for peace, what the participants understood by leadership must be known. "Leadership is the desire to always put oneself up for service" (Interviewee P2). "A leader is the people's representative who leads in development" (Interviewee T8). "Leaders are more or less ambassadors of God—serving God and his people so that the people will live good lives" (Interviewee T11). Participants further mentioned that leadership should be transformative and reflective. Different interviewees agreed that, "communities are as

good as its leaders; every community is the reflection of its leader (Interviewees T4, T10, TFG2, and TFG3). A number of participants also believed that a leader should be a learned person with a wide variety of interests, especially in history and culture that aid him or her in decision making. Participants also stressed the need for a leader to consult widely and that a leader should not take instruction from one person when making decisions (Interviewees T1 and T6).

In summary, this study clearly shows that the leadership required entails a leader with the desire and the calling to offer oneself as a representative of the people, to lead and serve them with a pure heart, and with the people's well-being as the leader's priority. The leader should be well experienced, consult widely and be strong in his decision-making.

**Leadership Development**

Interviewees consensually believed that Dagbon needs servant leaders who will serve the people with their hearts without expecting any reward. Interviewee T8 noted, "in Dagbon we have two categories of chiefs: selfless and selfish chiefs. Selfless chiefs have the people at heart, who are prepared to die for the people. They are pro-development, champions in education, support socio-economic development, and they are visionary." Most of the participants agreed that selfless leaders are crucial to achieving the transformation of lives into legacies. When talking about development, a good number of the interviewees agreed that leaders need to reorient their minds to meet the real and development needs of the people in Dagbon. Leadership should be transformative and reflective. Leaders in Dagbon should be made aware that their role as leaders is to bring transformation into the lives of the people they are leading. They should live lives that will encourage emerging leaders to follow their example as future leaders. This was beautifully summarized by

Interviewee T4: "Dagbon leaders should practice contagious leadership." In other

words, Dagbon needs patriotic leadership.

Selfish leaders, on the other hand, "don't have their subjects at heart. They are

usually absentee chiefs living in collapsed palaces, they are greedy, careless, sell

community lands for self-enrichment, they are visionless, and can be best described as

stomach chiefs" (Interviewee T8). In leadership development, leaders should be

conscientised that their primary role is service and sacrifice in the interest of the

people that they have agreed to lead. Leaders should eschew selfish ambitions in all

its forms and shapes.

The interviewees unanimously voiced the urgent need to reopen and

reorganize the Dagbon Traditional Council so that it can play its role in the peaceful

and orderly administration of the Dagbon state. "The Council is important because it

is in the Council that both the Abudu and Andani can discuss and review our tradition

and customs. If necessary, they can do away with obsolete practices but uphold the

relevant ones for the forward peaceful co-existence and development of Dagbon"

(Interviewee T7). The Traditional Council, as the home of the Dagomba chiefs, serves

as a centre of dispute mediation among chiefs, and as a place for planning and

strategizing for the welfare of the Dagbon kingdom. Most importantly, it houses all

the important documents and archives of the kingdom. Furthermore, Interviewee T9

believes that "the Council needs not only to be actively functioning again but it should

be revamped in its structure and operations."

Interviewee P1 shared his hopes and aspirations for Dagbon: "I see Dagbon

out there taking its rightful place as the oldest kingdom in Ghana with a very rich and

beautiful tradition, a tradition that supports growth, a tradition that supports

development and a healthy competition." The focus group members had a general

consensus that the leaders in Dagbon must learn Dagomba customs and traditions, and must preserve the history and culture of the Dagbon state for the next generation. This statement was made because it is believed that some leaders do not fully understand the Dagomba tradition and culture of the people over whom they preside. Moreover, they believe that "modernity has eroded the Dagbon culture" (Interviewee RC2). New customs and cultures have been introduced thereby rendering the old customs and culture ineffective. They attribute this to leaders who are not Dagomba (part of the culture) but have infiltrated the Dagomba leadership system, and have been accepted by people who do not know them. In words of disagreements, Interviewee T5 believes that "non-Dagomba leaders should play advisory roles and not given lead roles in Dagbon matters. This will prevent us from going through the same leadership crisis caused by the 'outsiders' and 'faceless' leaders."

Restoring the dignity and preserving the rich culture and heritage of Dagbon lies in the hands of its leaders. They themselves should hold the kingdom in high esteem and build a museum to preserve and safeguard Dagbon history. Although restoration and preservation of Dagbon culture is dear to most of the leaders interviewed, Interviewee RC3 had a different view: "the way things were done traditionally has to change. The static nature of doing things has to change." He argues that tradition is dynamic, is subject to change and should not be static. This issue of tradition remaining static or changing is a dividing factor between the older generation and the youth in Dagbon. Whilst the youth want to promote less rigid customs and tradition, the older generation want to maintain the status quo. This usually creates tension as the youth are accused of not following tradition because of their school knowledge gained through education.

The interviewees pointed out that the current Ya-Na has a critical role to play in developing leaders for the next generation and for extending the peace gained so far. Interviewee T8 recommended that, "the Ya-Na should try to work with the gate kings and the paramountcies. In doing so, he will be training and mentoring those chiefs and leaders who are possible successors to the throne. "It is good to have a solid leadership experience before ascending to the throne as king of Dagbon. This will be a plus in leveraging one's leadership experience in ruling Dagbon" (Interviewee T9).

Additionally, most interviewees agreed that consultation is key to cohesion and peacebuilding. Interviewee T5 stated that, "the Ya-Na should demonstrate that he is father and king of both the Abudu and Andani as he has pledged on several occasions. The other chiefs are ready to assist him in his reign if he consults us … for we all want to work for the prosperity of Dagbon and the wellbeing of the future generations." In further commenting on the need for consultation, Interviewee P1 was of the opinion that "the Ya-Na should create an advisory or consultative board made up both the Abudu and Andani to periodically address issues in Dagbon."

The majority of interviewees wanted the Ya-Na to show leadership and independence so as to weaken all other power brokers. "Traditionally, power in Dagbon has been centralized in the king, but the king should exhibit his power in fairness and dispassionately" (Interviewee P2). Pellow confirmed that, "sovereignty is vested in the Ya-Na, the king of Dagbon" (44).

**Truth and Integrity**

All interviewees acknowledged that truth and integrity are key to a successful and dependable leadership. Interviewee T9 pointed out that, "it is the leader's duty to tell the truth to the powers and authorities without fear or favours." In the case of the

Nanton chieftaincy crisis, Interviewee T2 stressed the point that "leaders need to speak the truth especially when they see issues affecting Dagbon tradition and its forward move." Interviewee RC2, in lamenting the state of truth and integrity in Dagbon, appealed to the religious leaders to "preach the truth and encourage traditional and political leaders to learn to speak the truth." To Ysufu Turaki, "human beings are to be dependable, truthful and upright as God is. This is particularly important in the case of rulers and leaders, who are God's representatives on earth, when they fail to manifest God's character, their failure becomes evident in bad governance and bad leadership" (875). Members of Tamale Focus Group endorsed that truth and integrity should be prerequisites to leadership. They agreed that leaders who speak the truth and act with integrity should be supported and promoted. The members of Yendi Focus Group identified truthfulness as the key element that will help promote peace. Taking it further, Interviewee RC2 made this statement: "absolute truth is an essential component for peacebuilding, speaking the truth without fear. If you want the truth, follow Jesus because he is the way, and the truth and the life ..." (John 14:6). In further heightening the need for Jesus and truth, Interviewee TFG4 observed that "Dagbon would have known peace if the majority were to know and accept Jesus, the Prince of Peace and giver of peace."

Commenting on truth and integrity, Interviewee T6 said, "all leaders in Dagbon need to have patience, truthfulness, and integrity as virtues. If I was not patient and truthful, Dagbon would have still been on fire. We the leaders have to be truthful and faithful to ourselves, then peace will stand." Interviewee C1 believes that "the leadership of the Abudu and Andani need to build the trust they have lost in their past relationship. I have seen both gates meeting. If this continues, it will clear doubts in our minds". Interviewee P2 stressed the need for "trust building and open

communication among the leaders." Interviewee T5 explained how truth should overrule affiliation to a particular gate, stating, "I am not an Andani but when I saw that the Abudu wanted to cheat the Andani in the rotational system I teamed up to support the Andani. I will always speak the truth without fear because no one can cut off my head." Interviewee T5 believes that "the youth in Dagbon need to be carried along as far as building and nurturing the virtues of truth and integrity, for the youth of today become the leaders of tomorrow."

**Forgiveness, reconciliation and unity**

Interviewee upon interviewee stressed the need for forgiveness, reconciliation, and unity among the rank and file of the leaders in Dagbon. This, they believed, would then have a rippling effect on all the sons and daughters of Dagbon. Interviewee TFG6 said that "leaders and the youth of Dagbon should learn to practice forgiveness…bury their differences and embrace togetherness and oneness." "What Dagbon needs is restorative justice as opposed to retributive justice … a situation where we sit together, dialogue, forgive, and reconcile with each other" (Interviewee RC3). Interviewee T9 expressed the need for forgiveness, reconciliation, and unity with this Dagbani proverb, "even though the tongue and the teeth are in the same mouth, once in a while they hurt each other yet remain in the same mouth." Interviewee T9 stated that, "I am making it my personal project to bring the heads of the Abudu and Andani together for forgiveness and genuine reconciliation because without this, there can be no development." Interviewee P1 emphasized that, "in seeking reconciliation, the Abudu and Andani should have genuine hearts for forgiveness and reconciliation. They should not allow any outside organization or the state itself to force or impose reconciliation on them."

> For any imposed forgiveness and reconciliation is fragile and
> has no foundation and as such it cannot stand the test of time.
> For in forgiveness, we own what happened in the past and how
> we feel about it. We face the wrongs, feel the hurt and admit
> our hate. Forgiveness requires the courage to confront our
> hatred. (Seamands 127)

Interviewee T4 believes that, in terms of reconciliation, the Dagomba has a field that is wide open to explore. He suggested that "the Dagomba can go through the established religious bodies to lead the way."

In both the leaders' and focus groups' interviews, three ways of promoting and enhancing unity among the Abudu and Andani leadership were highlighted: Unity in marriage; Unity in celebrating traditional festivals; and Unity in the act of symbolism.

### Unity in marriage

The Abudu and the Andani leaders should promote intermarriage between the two families. Unlike former days, it should be done with consent from both the men and women. "Such intermarriages will go a long way to unite the two gates" (Interviewee TFG2). Interviewee P1 also stated that intermarriage "will build trust and bonding among the two royal families." To Interviewee T3, "intermarriages between the Abudu and Andani can help erase suspicion and mistrust among the leaders." Marriage is highly valued in Dagomba society, and when a man marries a woman, he does not only marry his wife but the entire family. Marriage introduces a covenantal tie between the two families and this can go from generation to generation (Interviewee T3). Marriage therefore promotes unity and the well-being of both families involved that comes from being each brother and sister's keeper.

### Unity in celebrating traditional festivals

Festivals, which are important events in the Dagomba traditional calendar, are a powerful medium that bring the Dagomba people together. The chiefs, regardless of

their gates' affiliation, can use the festival celebrations to create awareness of common community developmental needs and mobilize the people to find solutions to them as a team. By this act one, chiefs can fostering a bond of unity and solidarity among the people. "Indeed, it will promote the 'we feelings,' the sense of 'oneness,' 'togetherness,' and 'belongingness' as they fellowship and pull resources together for their common good. By these actions, the chiefs and leaders will be taking festival celebrations from the level of merry making to the level of stock-taking, responsibility, and development" (Interviewee C1).

According to Interviewee T11, the Dagomba have five festivals in a calendar year. However, these festivals neither mark the beginning nor the end of a year, but are celebrated to mark some historical event or for the remembrance of God. During the festivals, the Dagomba exhibit their cultural heritage in the form of attire, dances, songs, customs, and their way of life. According to Mahama, "festivals are occasions for rejoicing, great feast amidst drumming and dancing. It is also a time for all subordinate chiefs to present gifts to their superiors and to renew their allegiance and loyalty. Sons-in-laws also present gifts to their wives, parents and other relatives" (History 150).

The Abudu and Andani need to celebrate traditional festivals together as a way of encouraging and promoting peace. Interviewee T7 believed that "traditional dances such as the *Tora* and *Baamaaya* can be performed in a form of competition among the communities of the royal gates as a way of promoting togetherness and coexistence. To Interviewee T4, "leaders of Abudu and Andani should consciously celebrate traditional festivals and other important events together regardless of the royal family's affiliation."

*Unity in the act of symbolism*

"Leaders of the Abubu and Andani royal gates, especially the key leaders, should be encouraged to symbolically attend events and do things together" (Interviewee YFG5). Similarly, Interviewee C1 stated that "if the leaders of both the Abudu and Andani are seen to be co-operating more and more, sharing the same platforms and promoting our traditions and values, there will be a ripple effect on their followers thereby sending a positive sign." The majority of interviewees praised the leadership style of Yoo-Naa (the former Regent of Dagbon) as a model of symbolism. The Yoo-Naa, also known as 'majority leader' among the youth, is very popular and well loved by the people of Dagbon. Indeed, he wields a lot of influence, draws a lot of crowds and followers, and is therefore in a position to use his influence to build and maintain a culture of peace in Dagbon. When the researcher reached out to the then Regent of Dagbon (now Yoo-Naa) to account for his stewardship of Dagbon, the Yoo-Naa said that during his tenure as a Regent he ensured that he was fair to everybody and anyone; Abudu or Andani could approach him easily. He said, "for my twelve years as a Regent, the influence I had on the people was the influence of love. I love the people of Dagbon and they also reciprocate it. I identified with the people, especially the youth and they in turn identified with me." In commenting on this, Interviewee P1 strongly proposed that "Yoo-Naa should be given a major role to play in consolidating the peace of Dagbon...maybe as an ambassador for peace in Dagbon."

## Summary of Major Findings

Six major findings became apparent based on the research data analysis. Chapter 5 further discusses them as they are examined in the light of biblical and theological foundations. Listed below are the findings in summary form:

1. the common ancestry of the Abudu and Andani royal gates in Dagbon,

2. interference that exacerbated the unhealthy relationship between the Abudu and Andani,

3. breaches of the Dagbon rotational system of succession and its devastating effects on the chieftancy institution,

4. the effects of politilization of the chieftancy institution in Dagbon,

5. the effects and impacts of the unhealthy relationship on the total fabric of Dagbon society, and

6. consolidating peace and healthy relationships through an indigenous approach to forgiveness and reconciliation.

**CHAPTER 5**

**LEARNING REPORT FOR THE PROJECT**

**Overview of Chapter**

This research project sought to investigate the relationship between the Abudu and the Andani royal families of the Dagbon traditional area. These two royal families have been living in an unhealthy relationship detrimental to the people of Dagbon. This unhealthy relationship has a far deeper historical root than at first glance; it has been characterised by the wanton destruction of life and property, development reversals, and serious abuse of human rights and suffering. For example, in March 2002 alone, about forty people were cruelly murdered, including the then sitting Ya-Na Yakubu Andani II and his elders, and houses and properties were destroyed.

The atrocity generated a series of conflicts all over the region, including the Districts of Tamale, Yendi, Bimbila, and Gushiegu. By the end of October 2002, the government of Ghana had spent more than six billion Ghana Cedis in maintaining the fragile peace in Dagbon. According to Dr. Addo Kuffuor, the minister of defence at the time, the money was used to feed security forces deployed in the area and for the provision of logistics and equipment (Isaac Yeboah 164) November 28th 2002). Were it not for the conflict, this money could have been used for humanitarian and progressive services in the provision of social development, like the building of schools, clinics, markets centres, roads, libraries, or for job creation. As an agrarian society, production in Dagbon during that time hit its lowest as farmers abandoned their crops for fear of being attacked on their farms. The conflict caused a relentless and hurtful internal migration of people fleeing the conflict from the North to the Southern part of Ghana.

Additionally, the conflict affected social cohesion and community mobilisation. The two royal families were suspicious and did not trust each other, nor did they attend each other's social functions. Indeed, the Abudu and Andani acrimony adversely affected the health care and educational systems in Dagbon. Basic human rights were abused during the crisis. For example, "some of the soldiers who were called upon to restore calm and peace during the 2002 Dagbon Chieftaincy crisis ended up abusing young girls and brutalising people unlawfully" (Ahorsu and Gebe 46).

The unhealthy relationship affected every facet of Dagomba life, from human life to livelihood, from the destruction of social amenities to the distortion of social lives! Hence, this research project was launched with a sense of urgency to investigate this severely fractured relationship so as to find ways to reverse the trend of bigotry and resentment and bring peace to Dagbon. In investigating this issue, the researcher interviewed traditional, political and religious leaders, as well as focus group members made up of the common people of Dagbon, to see how their relationship could be restored to one of peace. The outcome of the investigation suggests the following findings.

### The Common Ancestry of the Abudu and Andani Royal Gates in Dagbon

When growing up as a Dagomba, the researcher often heard it said that the Abudu and Andani were "one family." Naa Yakubu was the father of both Naa Abdulai and Naa Andani, the patriarchs of the Abudu and Andani gates. Naa Abdulai's children became the adherents of the Abudu gate. Naa Andani and his children became the adherents of the Andani gate.

To ascertain the common ancestry of the Abudu and Andani, the researcher conducted interviews with individual leaders in Dagbon, as well as with focus group

members from the length and breadth of the Dagbon state. Participants were asked

what they knew about the relationship between Abudu and Andani in the past. In

responding to the question, all the leaders (traditional, political, and religious), as well

as the focus group members, affirmed that the Abudu and Andani representing the

two royal families or gates were historically blood-related brothers and had a common

ancestry. The participants emphasized that the Abudu and Andani both knew they

were brothers from the same stock, heritage, ancestry, tradition, and culture even in

the midst of sibling rivalry and jealousy. After recounting the enviable common

ancestry and relationship between the Abudu and Andani in the beginning,

participants were hopeful and confident that the Abudu and Andani leadership would

once again revisit their past and mend their relationship and brokenness, and rekindle

their spirit of loyalty and responsibility of being each other's keeper. The majority of

participants also confessed that the unity and peace of the Abudu and Andani were at

the top of their list when they prayed to God. Many participants lamented the daily

lack of harmony, peace, and unity they encountered in Dagbon.

 As seen in the literature review, Chapter 2 suggests that outside of our

relationship with God, humanity's relationship with itself is the supreme reason for

existence. "Relationships are critical components to human beings flourishing because

humanity was created to be in relationship and God designed us to be social

creatures" (Stott, The Spirit 44). God has essentially created humanity to be one body

with good relationships. Unity is a virtue that can help propound a biblical worldview

that, in turn, provides a foundation for a believer's life, faith, and deeds, as well as

ministry.

 The biblical foundation, upon which this research hinges, points to the need

for a vivid understanding of humanity's harmonious relationship with fellow humans.

Humanity was created for intimate fellowship with each other, as "[i]t is not good for the man to be alone" (Gen. 2:18). "The opportunity for and importance of unity among God's people is a theme that runs through the Scriptures" (Sider 163). God desires his people to be unified. Paul's writings, in particular, are filled with admonishments for unity among the various communities of believers. "Make every effort to keep the unity of the spirit through the bond of peace" (Eph. 4:3). Our mandate as followers of Christ is to be his vanguard and ambassadors of unity.

The implications for the unity of the body of Christ are notable. As the literature review indicated, our radical unity according to Jesus is one of the main ways that a division-ridden and a conflict-torn world, including Dagbon, would recognize that Jesus is the unifier.  He has the power to give the Abudu and Andani the grace to sing the song of David about "how good and pleasant it is when God's people live together in unity" (Ps. 133:1).

Indeed, one of Jesus' most famous prayers was for his followers to be united when he said, "I pray also for people who will believe in me through their message that all of them may be one as we are one.  Father, just as you are in me and I am in you. I have given them the glory that you gave me that they may be one as we are one" (John 17:20-23). For if our unity and love as believers are to convince our world that we are one body, then our unity cannot be some invisible spiritual unity. It must be visible if the world is to see it. However, even though unity is a biblical priority, conflicts and divisions are an ongoing reality in a broken world.

### Interferences that Exacerbated the Unhealthy Relationship among the Abudu and Andani Royal Families in Dagbon

As previously noted, interferences in the Abudu and Andani chieftaincy issue is one of the major causes of the unhealthy relationship between the two royal

families in Dagbon. The Dagbon educated elite, the political parties, and the

influential but faceless leaders continue to interfere in the kingship of the Yendi skin.

They always seek to influence the selection procedure of the chiefs or king to their

benefit, thereby exacerbating the unhealthy relationship between the royal families.

As the chieftaincy and kingly titles in Dagbon are attained by lobbying or through

appointment, and not by democratic voting, these bodies of interference each take a

side of the royal divide and promise heaven on earth to secure the titles for their

preferred candidate. As a result of their activities, they cause divisions and hate

between the Abudu and Andani families.

During the course of this research, many participants, both in private as well

as public conversations, admitted that outside interferences are a threat to a healthy

relationship between the Abudu and Andani. A focus group member in a sad mood

said that "until the Dagomba get to know the treacherous behaviours of some of our

educated people Dagbon will continue to be in danger. These people are a threat not

only to Abudu and Andani but to Dagbon as a whole" (TFG2). Indeed, these

personalities are seen as "huge obstacles to the peace and healthy relationship of the

Abudu and Andani" (RC3). After hearing the participants' fears and concerns about

the activities of these groups who interfere, in the pre-intervention project the

researcher decided to offer the participants these four guidelines to help them respond

to the threats posed by the interfering bodies. First, the Dagbon chieftaincy institution

should be separated from state politics. Second, the Dagbon educated elite or faceless

influencers should not meddle in chieftaincy issues. Third, monetization of the

chieftaincy institution should be jealously guarded against, as this can destroy the

very fiber of the institution.  Fourth, there should be greater transparency in the

process of appointing chiefs and a king in Dagbon, regardless of the financial muscle of the contestants.

The biblical framework for this research project does point to a need for leaders to understand how to handle divisions in the body. The apostle Paul said to the Church in Corinth, "You are still worldly. For since there is jealousy and quarrelling among you, are you not worldly? Are you not acting like mere humans? For when one says, 'I follow Paul,' and another, 'I follow Apollos,' are you not mere human beings?" (1 Cor.3:3,4). Eugene R. Schlesinger stated, "the church of Jesus is divided, and division has become the context in which the church life unfolds" (176). The divisions are often characterized by mean-spiritedness, self-righteousness, and even at times gleeful divisiveness, focused on tearing one another down rather than building up the body of Christ. To Paul, the believers in the church of Corinth were still in a worldly state as evidenced by the envy and strife among them.

In forming parties or camps around their leaders (Paul and Apollos), the people in Corinth were acting on a purely human level, with fleshly interests and affections that swayed them from seeing the church as one body. In this context, behaving in the "flesh" means living in rivalry and disunity within the church. Indeed, the interferences in the Abudu and Andani royal families by the Dagbon educated elite, the politicians, and the faceless but influential leaders exacerbate the Abudu and Andani unhealthy relationship as it deepens and widens the suspicion and mistrust among them. To this group of people, taking a stand to follow and promote a person or a group (in this case Abudu or Andani) becomes more important than the reason or purpose for which they are following the person. They become intransigent in their decisions and devoid of reasoning.

These findings have two implications for the state of Dagbon. First, Dagbon should be aware of the divisive nature of the interferences (groups) and do all it can to resist their influence in order to protect Dagbon from their diabolical schemes. Interviewee T7 believed that "the only way to bring peace into Dagbon is to get hold of the 'mafia' group in Dagbon and stop their work of causing troubles. This group of people believes that whatever they want must be done. If they do not get what they want, they will destroy." Indeed, their activities and behaviours were labeled by Interviewee T3 as "selfish, greedy, and bullying."

Second, the leadership of Dagbon should be aware of the threat and danger posed by the outside interferences to the health and peace of Dagbon. Such activities breed confusion and unhealthy relationships among the people. These personalities are obstacles to long-term peace and healthy relationships in Dagbon. Leaders should keenly monitor their activities and, if possible, nip their nefarious activities in the bud.

**Breaches of the Dagbon Rotational System of Succession and the Devastating Effects on the Chieftaincy Institution**

Historical knowledge has been that the Abudu and Andani royal families for many decades have succeeded to the Dagbon throne in alternative succession. However, research findings revealed that in 1954 the Dagbon educated elite, in collaboration with the Abudu family, caused a breach in the rotational system of succession. "They set aside some Dagomba customary laws which made the rotational system safe and successful" (T1).

The background for such an act of departure could have been that the educated elite thought the old procedure of selecting a king was shrouded in secrecy. It could also be that they thought opening it up to a decision made at a committee level would make it democratic and give it more transparency. They could have done this to

please their colonial masters who were in favour of a system change to their

advantage. In addition, they could have done it with the motive of giving the Abudu

candidates an unfair upper hand and the opportunity of becoming a chief, thereby

monopolizing the kingship of Dagbon. Lastly, the majority of the early Dagbon

educated elite, who also doubled as pioneer politicians for northern Ghana, were

aligned with the Abudu family.

These findings confirm the Andani's long-held position that "the Abudu

family caused a breach in the equitable and peaceful rotational system of succession

to the kingship of Dagbon" (Mahama Murder 4,6). From this discovery, one can

understand the Andani assertion that although the Abudu were not the initiators of the

breach, they became the benefactors of the act because of their shared relationship

with the Dagbon educated elite-turned-politicians. "[F]rom 1954 to 1967, the Abudu

royal family ascended to the throne three times in succession at the expense of the

Andani family" (Interviewee T5). This was most certainly empowered by the

progovernment Abudu of the day and, by not sticking to the rotational system, this

bias and discrimination only heightened the division and bitterness between the

Abudu and Andani.

The biblical framework, of these research findings, finds its bearings in the

biblical justice discussed in Chapter 2, in that "biblical justice is primarily corrective

justice. Thus, justice's goal is reconciliation. Injustice must be opposed and resisted—

but only in ways that hold open the possibility of reconciliation" (Volf, Public Faith

378). Justice is far more a relational concept than an abstract principle, and is what the

people of Dagbon need if they want to build peace and sustain healthy relationships

among themselves. The goal of justice for human beings is to be in a healthy

relationship with each other and with God. Therefore, this research presents the

golden opportunity to the leadership of both Abudu and Andani to expose, condemn, and denounce the greed and selfishness of individuals and groups, and to urge them to embrace peace, for the collective need of Dagbon.

The issue of justice is very crucial to the building of healthy relationships in Dagbon. The main issue in the perspective of the two royal families is justice-seeking. They both feel that justice has not been served over ascension to the throne.

The Abudu believe that they have been denied justice to perform the funeral of the late Ya-Na Mahamadu Abdulai IV; they also believe that, after the death of the Ya-Na Yakubu Andani from the Andani royal family in 2002, it was their turn to ascend to the throne. The Andani family, however, wanted to maintain the throne because the late Ya-Na was murdered and did not die a natural death. In addition, the Andani family felt that they have been denied justice for nearly two decades as the government has failed to apprehend and prosecute the murderers of their king (Ya-Na Yakubu Andan).

These findings show that the genesis of the antagonism and acrimony between the Abudu and Andani royal families arose because of the breached chieftaincy rotational system. The current hostilities are influenced by past failures and mistrust which are deeply rooted and which permeate Dagomba life, thereby polarizing the Dagbon state. A long-term solution to this situation would be for the Dagbon leaders to write out the kings' succession plan with indemnity clauses, have both Abudu and Andani family heads sign it, and gazette it so as to promote equity and safeguard any future misunderstanding.

### The Effects of Politicization of the Chieftaincy Institution in Dagbon

The researcher began the research with a fair knowledge that both the Abudu and Andani royal families are aligned with different political parties in Ghana.

However, discovering how far, wide, and deep they are ingrained in the political party system was a revelation. The rivalry between the two royal families started in the nineteenth century following the death of Ya-Na Yakubu. He was succeeded by his son Abdulai and then another son, Andani. The problems started in 1899 when Andani died. The issue was whether Andani should be succeeded by his own son or the son of his brother, Abdulai. This relationship crisis was compounded by the fact that "there was no agreement over who has the right to select a successor, and …. which particular act in the installation ceremony makes one a Ya-Na" (Tsikata and Seimi 42). This uncertainty over which royal family was qualified to ascend to the throne paved the way for the contemporary politicization of the dispute.

Also around this time, the British and Germans fought and conquered Dagbon. They signed a treaty to partition Dagbon land and everything in it. In addition, they completely dismantled the age-old customary selection and rotation system. Instead, they introduced an alien voting system. In 1920, Dagbon was reunited again by the British who then introduced a new system of Dagbon kingship which included probationary periods for the Ya-Naas. A king could be removed from the skin if they were seen to be performing below standard (Amankwa 15).

Ghanaians started politicizing the chieftaincy disputein the 1940s when some members of the educated elite, most of whom came from the royal families, intervened in the conflict by setting up a selection committee for the position of Ya-Na  (Tsikata and Seini 67). This initiative coincided with the pre-independence political activities in Ghana and thus became exploited by politicians of all generations until the present day. The latest in the violent encounters of the chieftaincy disputes between the two royal families occurred on March 25th–27th, 2002 in Yendi, resulting in the death of about 40 people including Ya-Na Yakubu

Andani II. This resulting situation meant that "politicians can now no longer adjudicate on the Abudu and Andani chieftaincy dispute or exculpate themselves from contributing to the dispute" (43). This is a sad situation for Dagbon, as the sons and daughters of Abudu and Andani are holding Dagbon ransom for their parochial political gain "by allowing themselves to be exploited by the political parties and their cronies for political advantage" (Interviewee T9).

Another major cause of the escalation of the unhealthy relationship in Dagbon is the intrusion of national politics into the chieftaincy institution. "The Dagbon region is one of the most populated parts of Ghana. The people of the region have strong allegiance to their traditional political authority" (Mahama, Ethnic 3). This makes the position of the Ya-Na of great interest to politicians who wish to win votes or have the support of the king for their political gain. Every political leader in Ghana thus tries to ensure that only a friend of the regime occupies the Ya-Na skin. This indeed is a recipe for disaster as the Dagbon chieftaincy institution is left to the mercy of the politicians in Dagbon who are noted for their "self-seeking and greed" (Interviewee T3).

From the chronological analysis of events, politics from its inception has infiltrated the Dagbon chieftaincy institution. Politicians have poisoned and sown the seed of discourse and hatred among the Abudu and Andani. Their activities and utterances have caused Dagbon to be polarized and divided. The result is the unhealthy relationship that Dagbon is experiencing.

The British took a keen interest in politicizing the chieftaincy institution of Dagbon because of the strong loyalty and attachment of the Dagomba to their king. To have had control of the chieftaincy system and whatever else came with the

kingdom would of course have assisted the colonial administrators in building up their legitimacy among the people.

Additionally, the politicians' parochial goal was to work in favour of any Ya-Na that could help to further their political aspirations amongst the electorate of Dagbon; issues of culture and tradition became secondary in the management of the dispute. All these eroded the confidence of the Dagomba in the governments of the day and its agents.

The biblical question of two agreeing and being willing to walk together in Amos 3:3 calls for encouragement from Dagbon leadership to both Abudu and Andani politicians to participate in and commit themselves to a higher level of willingness to engage with each other and work together to address the issue of their mutual mistrust and suspicion on both sides. The findings in this portion of the research highlight three issues specifically related to the politicization of the chieftaincy issue that directly impact the Abudu and Andani relationship.

First, the effects of politics interwoven with the Dagbon chieftaincy allows politicians from both sides to continue their chieftaincy rivalry within their political parties. This results in them having no common platform or effective leadership system in place to resolve their disagreements, grievances, or differences. As one Member of Parliament in Dagbon acknowledged, "our camp is broken and cannot serve as a credible example or a role model for any institution in Dagbon to emulate" (Interviewee P2). According to this member of Parliament, politicians in general and, to be precise, members of Parliament from Dagbon often have very fractured and dysfunctional relationships amongst themselves as well as in their work for the people they represent. The result is that there is an ineffective caucus and no lobbying power, and at the end of the day, Dagbon is the loser.

Second, the interference by the state political parties and politicians only serve to heighten the tension and unhealthy relationship between the Abudu and Andani. Before and after Ghana's independence, politicians had only succeeded in satisfying one royal family or the other depending on which government was in power. As a result, the chieftaincy institution in Dagbon has been relegated to a mere political pawn in national politics.

Third, politicization of the chieftaincy institution in Dagbon will continue for many more years to come unless traditional rulers or aspirants to the chieftaincy or kingly offices keep away from partisan politics. For the situation to change, kings and chiefs will need to see themselves as fathers of all, and not fathers of a cross section of society as politicians often turn out to be.

On a positive note, one notable significance of the politicization is the state of multi-party democracy in Dagbon. The symbiotic relationship between politics and Dagbon chieftaincy institutions means that Dagbon is more actively engaged in the modern day, multi-party system of democracy than any other ethnic tribe or people group in Ghana.

## The Effects and Impact of the Unhealthy Relationship on the Total Fabric of Dagbon

The effects and impact of the unhealthy relationship on the total fabric of Dagbon will take a long time to repair. Indeed, these effects of the unhealthy relationship between the Abudu and Andani impact across all aspects of life, as people who were closely related or married to one another, who lived next door to each other, who went to the same schools and shared social space and religious beliefs and practices, have engaged in acts of incivilities towards and upon one another. "The unhealthy relationship targeted the social bonds, the religious values and cultural

practices of the Dagomba as a whole, eroding its solidarity. It disrupted basic social, economic and cultural expectations that enable daily life to proceed" (Pellow 60). As a result of this unhealthy relationship, the "spirit" of Dagbon was taken captive as every facet of the Dagomba life was affected and brought to a standstill. The goal of this finding is to liberate Dagbon by building a healthy relationship between the Abudu and Andani that will ultimately usher in much-needed peace for holistic development.

The Bible teaches that sin destroys our relationship with God and our fellow brothers and sisters. Dagbon needs to be taught about sin and its consequential effects on the relationship between both the Abudu and Andani, so that they can deal with sin and confess it and receive restoration from the Lord (Rom. 3:9-26). For we are sinners, living with fellow sinners in the same communities. For a good relationship to flourish and thrive, sinful patterns that have caused it to fracture and fail need to be honestly identified. For the health and maturity of a relationship is not measured by an absence of problems, but by the way the inevitable problems are handled. The Abudu and Andani need to be made aware and acknowledge that they have a duty to pursue the journey towards a right and healthy relationship, knowing that it takes work, courage, and continual perseverance.

The level of unhealthy relationships being witnessed between the Abudu and Andani in Dagbon weakens the moral fiber of the chieftaincy institution in relation to the performance of their functions as role models and custodians of ethics and morality of their given society. Sadly, at present, the palaces in Dagbon of both the Abudu and Andani, where the youth are supposed to learn the wisdom and knowledge that are needed to become responsible citizens and future leaders, have become arenas where militant youth meet to plot how to cause confusion or commit arson.

Also, Dagbon leaders must be aware and guard against the number one danger to the survival of the chieftaincy institution. This danger is not external in nature, but comes from within the institution itself; "in the process of the selection of chiefs and kings, chiefs' disagreements over who has the power to choose or who is the right person to succeed often becomes contentious and can sometimes degenerate to major conflicts or violence" (Tonah 40). These threats, if not checked, can gradually weaken the relevance of the institution; this should be a great source of worry to the Dagbon kingdom since chieftaincy is an invaluable and integral part of the governance and security of Dagbon.

### Consolidating Peace and Healthy Relationships Through an Indigenous Approach to Forgiveness and Reconciliation

In looking at the context of the current realities of peace and healthy relationships between the Abudu and Andani as discussed by the participants, the researcher's initial observation was that there is now peace in Dagbon. However, this notion was quickly dispelled through interaction with the participants. The interactions revealed that although, currently, there is seemingly a peaceful and healthy relationship between the two royal families, this peace comes with a lot of uncertainties. It is a relationship that is fragile and secretive in its nature and expressions. When asked what kind of peace are the Dagomba living in now, Interviewee FG 2,3 said, "We now live in some level of peace, though it is in its early stage. The performance of the two late kings of Dagbon's final funerals and the enskinment of the new Ya-Na is a great step forward. I am yet to see the level of cooperation that will help us all naturally achieve our individual level of greatness. Dagbon leaders still need to move beyond this to have the king call for the first Dagbon Traditional council meeting to set the tradition straight."

The desire for peace and harmonious relationship between the Abudu and Andani is beginning to spread across Dagbon, but it is not yet fully embraced by all. We can still see that cross sections of the traditional leaders do not fully acknowledge the authority of the Ya-Na. The Nanton Chieftaincy crisis as reported in Chapter 4 is a perfect example of the fragile nature of the peace in Dagbon.

The recent process of appointing the new Ya-Na,witnessed division among members of the Andani royal family from which the current king hails; even after one year, the Andani have not as yet met as a family nor thought of uniting their differences. On the other hand, the Abudu family is still agitating for some chieftaincy titles to be reserved for them. All these unresolved issues are threats to the peace and healthy relationship between the Abudu and Andani.

However, despite these ongoing issues and all the uncertainties, the fragile peace and healthy relationship can be described as a light shining in the darkness. The researcher believes it is the role of the leaders of Dagbon to make the light permeate and brighten every corner of the kingdom. In other words, this fragile peace and healthy relationship needs to be consolidated. Forgiveness and reconciliation, as an indigenous Dagomba approach, are vital to building lasting peace. The Dagomba are religious in nature and, therefore, the researcher believes that the return of peace and healthy relationships after disputes involves the performance of rites known as the earth cult. The earth cult, when appeased, paves the way for forgiveness and reconciliation. For peace and healthy relationships to be restored in Dagbon, both family heads must apply the indigenous approach to forgiveness and reconciliation. "For indigenous approach or methods are holistic and consensus based and often involves the participation of all parties as well as the entire community" (Bukari 90).

Traditionally, the first step of the rites of the earth cult is "blood cleansing." This involves sacrificing animals (white fowl or sheep) in areas where human lives were lost during the conflict to pacify and purify the land. According to Interviewee T9, "the sacrificed animal is often roasted and eaten by the feuding parties together. The eating together of the sacrificed animal signifies the resolve to work together towards peace." By making this sacrifice, the parties involved show their regret and remorse about what has happened. The men remove their hats and sandals and stand bare foot, or kneel down. The women on their part also remove their sandals and tie their headscarves to their waists. The chief priest (Tindana) of the community normally performs these rites with the invocation of incantation calling on the spirit of the earth gods and the ancestors to forgive the parties involved.

The second step in the forgiveness and reconciliation approach is that the feuding factions together bury objects to mark the end of hostilities, fighting, and bloodshed, and thereby embrace peace. The objects are considered very symbolic and sacred. Anyone who breaches the peace is punished by the earth god who serves as a witness. Also, the Dagomba use the kola nut as an object to seal forgiveness and reconciliation. When there is bad blood between parties and a solution is found for it, the people involved come together, split a single kola nut into two or more pieces depending on the number of people involved in the dispute, and chew it together in full view of the community. In Dagomba tradition, "sharing of Kola nut is a symbol of welcoming and expression of peace" (Interviewee T11). This action signifies the return of peace, oneness, togetherness, and final resolution. The successful completion of these rites, depending on the severity and choice of the community, signifies the return of peace.  Theparties achieve final resolution and reconciliation as they publicly come together to shake hands and announce the end of hostilities. Finally,

merry making is organized with food and dancing for all the community from both sides of the feuding factions, so that everyone comes to eat together and to celebrate their new peace and unity.

When thinking biblically about pursuing peace, the rightful place to start is with God. Seeking and consolidating peace starts with God, as God is the God of peace, his Son Jesus Christ is the Prince of Peace, and his Spirit brings peace. He has made peace with humanity, he pours out his peace on humanity, and into humanity, and he calls and enables humanity to pursue peace with one another (Rom. 5:1-2). The ultimate goal of forgiveness is reconciliation. Jesus does not want his followers to settle for a form of forgiveness that does not address the actual offense (Luke 17:3-4). Instead, he gives priority to a restored relationship—a reconciliation marked by the offender's repentance and the offended party's transacted forgiveness. In the Abudu and Andani situation, both sides need to understand that forgiveness and reconciliation must go together by giving the people who have wronged them over to God, they also give themselves to God. Parts of themrselves that they have been holding are now entrusted to him. "No wonder there is such a healing power in forgiveness" (Seamands 67). The two important elements of the issue of peace and reconciliation are discussed below.

**Forgiveness**

The element of forgiveness confirms the proposition made in the literature review that our forgiveness from God (vertical) compels us to forgive others (horizontal). The Bible tightly connects the two, "be kind and compassionate to one another forgiving each, just as in Christ God forgave you (Eph. 4:32). "Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you" (Col. 3:13).

No one has sinned against us as much as we have sinned against God. Yet, Jesus teaches us in Matthew 18 that God's forgiveness of our own massive sin debt should compel us to show the same mercy to others.  God's forgiveness of us should serve as our motive and our model for forgiving others. With the help of God's Spirit and the power of his enabling grace, the Abudu and Andani royal families should be willing to give and embrace forgiveness. Abudu and Andani leaders should bear in mind that "bearing the pain and releasing those who have wronged them constitute the heart of forgiveness" (Seamands 137). Though they should be aware that forgiveness does not ignore or set aside the demand for justice, the Abudu and Andani should know that when they forgive each other, they relinquish their roles as judges, juries and executioners and hand them over to God.

**Reconciliation**

With reconciliation, the biblical narrative of Esau and Jacob (Gen. 25-33) echoes the findings in Chapter 2 as an amazing story of conflict and reconciliation. Here we have two brothers, one who tricks the other. "We feel the depth of Esau's pain in the deception. He cries time and again for his father to bless him. His cry turns to bitter hatred. We see Jacob flee in fear. His deceptive actions will haunt him" (Lederach 20) The brothers moved apart both physically and emotionally. Years later, the Lord asks Jacob to return, to make the journey back to Esau. We hear Jacob's cry, "I am afraid. My brother, my sworn enemy, may kill me and my entire family" (Gen. 32:11). Behind Jacob's cry is the voice that both the Abudu and Andani have felt and the question they are asking. How can they  journey toward that which threatens their lives and creates in them their greatest fear? The biblical account does not give a detailed explanation on what or who made t possible for Jacob to turn his face towards the person that scared him most.

The primary metaphor in the narrative of Esau and Jacob is setting out on a journey. In the first journey, the brothers separate, moving away from each other. For Jacob, the journey of separation is driven by fear and perhaps a deep inner sense of guilt that cannot be faced. For Esau, it seems driven by bitterness and hatred, rooted in a profound experience of injustice. We do not have the details of how they both dealt with what has driven them away from each other. However, we are told of something that is consistent with nearly every other story of reconciliation the Bible. The Lord says, "Turn–Go back. Take the journey toward your enemy. I will be with you, As a journey, reconciliation is understood as both the flight and the daring trip back" (Lederach 23). In general, we think about reconciliation as a single encounter bound to the time and place where enemies meet face to face. Yet in the story of Esau and Jacob, at least three encounters happen during the journey: the encounter with self, with God, and with others.

The Abudu and Andani must be open to face these three encounters. The journey through conflict towards reconciliation always involves turning to face oneself.  Jacob has to face his fear and turn towards his brother, his enemy. However, he first has to deal with himself, his own fears, and his past actions. In this sense at least, we can understand Jacob's long night of fighting with the stranger. During that night, he fights with his own past and his fears about the future.  Then, he sees the face of God. The next day he bows to the ground seven times as he approaches his brother. In great fear, Jacob finds a brother who embraces him. Jacob exclaims, "To see your face is like seeing the face of God." Esau finds a lost brother. They weep with each other as they reunite.

Sacrifices and compromises have been made by both the Abudu and Andani towards the peace of Dagbon. Rigid positions have been softened, factors that were

used to bargain have been dropped. However, all these can also be seen as, 'letting sleeping dogs lie.' The dog is still there and is only sleeping, with the unpredictable possibility of waking up, although no one knows when and even prays it does not happen. Indeed, the current state of the search for genuine peace in Dagbon can be likened to one putting much effort to remove a spider's web without making an attempt to kill the spider that produces the web. No matter how often you remove the web around the spider it continues to recreate the web day on day. It is an ongoing cycle that daily drains your time and energy to remove. One can ask the question as to whether, in the case of the Abudu and Andani conflict, true reconciliation and forgiveness has already taken place, if all the indigenous rites of blood cleansing, the sacrifice, the burying of objects, the public pronouncement of peace and the announcement of the end of hostilities have been carried out. Perhaps the current status quo of peace is merely a result of convenience, imposition, or just a result of lethargy.

Despite the current state of Dagbon peace, advocacy could be used by the leadership as a tool in creating awareness for a long-lasting peace. Advocacy in this situation could involve engaging with the general public to raise awareness of the need to consolidate the peace of Dagbon. The church is an institution that is closer to and in touch with the people more than the government or the security agencies are, and could therefore act as a catalyst in solidifying peace. The church could act as a watchdog and act swiftly to help resolve minor disagreements before they develop or degenerate into violent conflict. Importantly, to grow a culture of peace among the Abudu and Andani, "peace education" needs to be given priority in Dagbon. It is a potent tool by which people could be persuaded away from a culture of violence and encouraged to pursue a culture of peace. SIPRI and UNESCO assert that as violence

begins in the human mind, it is in the human mind that the defences of peace must be constructed. (100). In this context, the church needs to take on the task of educating its members not to be part of the chaos in the world, but rather to be agents of peace and reconciliation wherever they find themselves. Moreover, educating people as to the importance of being peace agents is central to the task of peacebuilding. Therefore, the church, as an institution which has been given responsibility for the propagation of the gospel of peace, could serve as a non-formal platform for the dissemination of peace education.

The church could also engage in mediation to assist in resolving conflicts which have already taken place. In the context of the church in Dagbon being involved, it could be considered as a prophetic voice in which it seeks to work with and support other likeminded organizations who are also fighting for justice and peace in the context of Abudu and Andani. For the greatest resource for building a culture of peace are the people themselves, through whom peaceful relationships and structures are created and sustained.

## Ministry Implications of the Findings

This research project, together with its findings, reveal a number of important implications for the Abudu and Andani royal families in Dagbon. First, the Abudu and Andani need to seek a healthy relationship in their quest to unite and move Dagbon forward in its development. The majority of interviewees yearned and hoped for the restoration of the enviable healthy relationship that was once enjoyed by the Abudu and Andani royal princes. According to interviewee T10, "at their early beginning, peace and unity were at the highest peak among them as they walked hand in hand. They intermarried and made the kingdom stable because there was peace and unity among them. This relationship positively impacted the Dagbon kingdom

resulting in their unity, their development and the upholding of their tradition and culture." The Abudu and Andani must be eagerly seeking a healthy relationship because of its benefits and "without relationships we perish. Without loving and healthy relationships, we rarely thrive" (Sellon and Smith 4). As the Abudu and Andani long for healthy and positive relationships, their leadership must learn to connect with each other in order to create life affirming ways that will support and nurture relationship growth. Leadership must be intentional and innovative, and holding events such as the celebration of festivals, hosting of traditional durbars, paying of homage to each other regardless of royal family affiliation, attending each other's social occasions, and the development of conferences together must be encouraged. They also must learn to restore and build trust towards each other and remove every element of suspicion that has taken them captive for so long. These activities can help restore and build their fragile relationship. God created us to be in relationship (Gen. 2:18). He intends for our relationships to be effective, fulfilling, and generative, and this should be the heartbeat of the Dagomba.

Second, the Abudu and Andani need to realize that they must seek and consolidate peace in Dagbon. To Interviewee T10, "where there is peace, there is no fighting, for people cannot hold grudges against each other or fight amongst themselves and yet claim to be people of peace." From the biblical perspective, to be at peace with one's fellow men and women, an individual must first be at peace with God. This puts great responsibility on the leadership in Dagbon. The leadership on both sides must champion the peace they so desire, for no outsider can find a lasting peace for Dagbon. The destiny of Dagbon lies in the hands of the Dagomba. "In seeking reconciliation, the Abudu and Andani must have genuine hearts for

forgiveness and reconciliation. They must not allow any outside organization or the state itself to force or impose reconciliation on them" (Interviewee P1).

Third, the barrier to the current division of the Abudu and Andani that exists along religious lines must be reversed. Both intra- and inter-religious divisions must be a thing of the past. Muslim clerics or their followers, be they from the Abudu or the Andani, must feel free to worship at any mosque of their own choice, where they must be welcomed and accepted without any prejudice or malice. In lamenting Abudu and Andani religious differences, Interviewee T1 said that "Muslims from the Abudu royal family would not under any circumstance go into any Mosque dominated by the Andani to pray and vice versa." This stringent religious stand and practice was collaborated by Interviewee C1, when he confessed that "I know people in my office will not enter this Mosque to pray [pointing at a nearby Mosque]; still now, it will not happen. They will not go there to pray because people in that Mosque only pray for the royal family they are aligned to." For effective worship and ministry, we are entreated to have the mind-set that "there is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus" (Gal 3:28). If this current situation continues, their worship and prayers cannot be effective, and they cannot be credible intercessors, mediators and peacemakers. For, "every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand" (Matt. 12:25).

Fourth, the Abudu and Andani need to understand that forgiveness is costly. The theologian Macintosh said, "in every great forgiveness there is enshrined a great agony" (qtd. In Seamands 138). The ultimate example of the costliness of forgiveness is the cross of Christ. He took on himself the guilt, punishment, and shame of our sins. To a much lesser degree, the Abudu and Andani must know and be prepared that

whenever they forgive each other, they will be doing the same thing and taking the punishment the offender deserves, absorbing it in themselves and bearing the pain. By forgiving, the Abudu and Andani must accept responsibilities for their past and gather courage to confront their hatred for each other, for "when we forgive we not only release our offenders, we also release ourselves from them and set ourselves free to determine our destiny apart from our wounds" (Seamands 140). The ultimate goal and purpose of forgiveness is reconciliation, restoration, and renewal of broken relationships. Forgiveness must therefore put in the Abudu and Andani leadership a longing for reconciliation. The leadership of Abudu and Andani must also be aware that forgiveness does not set aside the demands of justice; in other words, forgiveness does not mean condoning injustice—"Unfruitful works of darkness" should be exposed (Eph. 5:11). "For there is no genuine peace without love, unity, justice and forgiveness" (Interviewee T9). The Abudu and Andani must therefore findsolutions to all the injustices done against themselves and the state of Dagbon. However, this must be done with mercy and with the mind of restoration and not vengeance! In fact, practicing forgiveness and promoting justice go hand in hand. "Having made a decision to forgive, our concern in promoting justice is not to avenge ourselves or destroy our offenders but to protect ourselves and others in the community from future injury at the offender's hand" (Seamands 140). In addition, Abudu and Andani leadership must insist that offenders be held accountable for their actions; by this they would be extending grace to them by offering them an opportunity to face the truth about themselves, admit their wrongdoing and turn from their wicked way (140).

The fifth implication from these findings is that the journey towards reconciliation is not a path for the weak and feeble. Facing oneself and one's own fears and anxieties demands an outward and an inward journey. This journey requires

the Abudu and Andani to look deep into themselves, giving sober reflection, and seizing the moment and the opportunity to go on this journey. Interviewee T9 boldly stated "I am making it my personal project to bring the heads of the Abudu and Andani together for forgiveness and genuine reconciliation because without this there can be no development." The Abudu and Andani must prepare and brace themselves for their journey into peace and reconciliation. For along this journey, they will encounter themselves and come face to face with God, our maker, whose image they bear and who calls on them to return to themselves. Just like Jacob was afraid to return to Esau, they may be afraid to return and take the journey back to their kin. "I am afraid. My brother, my sworn enemy, may kill me and my entire family" (Gen. 32:11). Behind Jacob's cry is the voice both the Abudu and Andani have felt whilst raising the question of how they can journey towards that which threatens their lives and creates in them their greatest fear. The Abudu and Andani leadership need to take courage and be determined knowing that the God who has asked them to return is with them. The journey towards reconciliation is not going to be easy. They have to learn and rely on the one who said, "Be strong and courageous. Do not be afraid or terrified because of them, for the Lord your God goes with you, he will never leave you or forsake you" (Deut. 31:6). God wants the Abudu and Andani to know unequivocally that they can trust him to lead them to victory, because reconciliation is at the heart of God. God is the God of reconciliation.

Finally, although the church in Dagbon is in the minority numerically, the research revealed that the church in Dagbon must be a powerful influence if peace is to come to Dagbon. The fact that the majority of the participants interviewed acknowledged and appreciated the Christians leaders' role in advocating for peace in Dagbon (Interviewees T4, T2, and T5) is an attestation that the church and the

Christian leaders can and must make a difference in their quest for consolidated peace for Dagbon. The church is therefore encouraged to always remember that God's truth, peace, and justice as revealed by the cross of Christ are intended not only for the church and believers, but also for the entire world. Christian leaders who are called and minister in Dagbon are not merely to believe in peace and justice, but are to work to achieve that for everyone without any distinction or discrimination. For example, the church should take the initiative of organizing seminars and symposiums on reconciliation for the leadership of Abudu and Andani. It should also use the traditional festivals and celebrations as a viable avenue for educating the public on peace. If such initiatives are implemented, then it will fulfil the wish of Interviewee T4 when he suggested that the established religious bodies should lead the way in peace making, stating that, "in terms of reconciliation there is a field that is wide open for the Dagomba to explore." Peace-making is thus an important Christian virtue for which the researcher is indebted to the Abudu and the Andani royal families and to the entire Dagbon.

In summary, the researcher anchors the implications of his findings in the Word of God that says, "But the wisdom that comes from heaven is first of all pure, then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. Peacemakers who sow in peace reap a harvest of righteousness" (Jas. 3:17,18). The research revealed that healthy relationships among the Abudu and Andani is the unavoidable foundation upon which the needed peace of Dagbon can be built and consolidated. The Muslims who constitute the majority of the population of Dagbon must learn to love each other and practice religious liberty regardless of their royal families' affiliation, for "The LORD our God, the LORD is One" (Deut. 6:4). The Abudu and Andani should consciously know that the most important goal in their

journey is to reach out to each other through forgiveness and reconciliation. In this journey however, the church in Dagbon which is bequeathed with the ministry of reconciliation (2 Cor. 5:18,19) has been active in building relationships, building bridges, and being an ardent advocate for peace and healthy relationships among the Abudu and Andani and Dagbon as a whole. The leadership of Abudu and Andani, the entire people of Dagbon as well as the church, must not relent in their efforts in this regard, because the journey to a consolidated peace is not yet over until it is over. Shalom!

## Limitations of the Study

This pre-intervention project was designed for a specific context: the Abudu and Andani royal families in Dagbon whose relationship needed to be investigated to consolidate peacebuilding. Non-Dagomba who do not live in Dagbon may not find this study relevant.

Another limitation was the instrument the researcher used to gather the qualitative data, especially the semistructured one-on-one interview questionnaires. These could be adjusted to gather more data, especially on leadership roles in developing a clearer roadmap towards restoring the broken relationship.

Also, the time of 30 to 45 minutes allotted to the focus group interviews was not enough regarding the volume of information and input the participants were willing to share. In fact, the time for the interviews could have been extended to one and a half hours per session in order to have had more in-depth discussions.

**Unexpected Observations**

In gathering the qualitative data for the research, the researcher also kept records of conversations and observations with participants outside of the officially booked interview times. By doing this, the researcher discovered some unexpected information and feedback that might not have direct bearing on this research, however they shed light on his understanding of the interviewees' situation and experiences. The description below summarizes these unexpected findings and observations throughout the period of data collection.

**Two Opposing Members of Parliament for Peace**

Two members of Parliament who are aligned with two different parties and have different political ideologies, for the sake of Dagbon, have started the process of seeking peace, and have consulted, conferred, and cooperated with each other and the traditional leaders, especially the then regent of Dagbon (Interviewee P1).

**Government's Implementation of the Roadmap towards Peace**

As part of the roadmap towards peace, in 2019 the government ordered that the funerals of both late kings should be performed as a way of securing peace. Although it was imposed upon them with maximum force, and it came with complications and suspicion, the people of Dagbon saw this as a great achievement of the government in the peacebuilding process

**No Longer a Distinction between Abudu and Andani Royal Gates**

Since the enthronement of the new King in Dagbon, the Ya-Na is propagating the message that the people in Dagbon should no longer make a distinction between the Abudu and Andani. In other words, nobody in Dagbon should label another person as coming from the Abudu or Andani royal family. This was a big surprise to the researcher. The Abudu and Andani gates have come together and the king is

currently occupying the throne as the king of Dagbon because of his Andani heritage.
The researcher believes that no one can merge the two together, but it is the
relationship that should be worked on to make it healthier and closer. Interviewee T8
expressed his shock when he heard the Ya-Na's standpoint, "For someone to say he
will cancel Abudu and Andani will not be possible because it has come a long way
and is now part of the Dagomba kingdom identity."

## From Being Accused of Being a Mastermind of Conflict to Becoming a Defender of Peace

The honorable Habib Mohammed Tijaani was initially accused of bias and
complicity during the disturbances in Yendi in March 2002 by one of the two warring
factions. He was the Yendi District Chief Executive when the clash between the
Abudu and Andani led to the gruesome murder of Ya-Na Yakubu Andani, the king of
Dagbon. He was arrested and detained because of his alleged involvement. However,
a competent Court of Jurisdiction (The High Court: With an Appeal Court's Judge)
acquitted and discharged him. After the conflict, Tijaani became an instrument and
defender of Dagbon peace as he took a very strong and unpopular stand against the
local NPP party executives who are affiliates of the Abudu royal family. "Abudus
turned against me for paying a visit to the Andani regent (Kampapuya Naa) at his
palace and subsequently leading the then NPP opposition party leader to the Andani
regent, an event that was not endorsed by the majority of NPP members in Yendi and
the Abudu family" (Mohammed Habib Tijaani). He went on to say that for seeking a
healthy relationship among the Abudu and Andani, and for the sake of Dagbon peace:

> I was labeled a rebel by the Abudu for reaching out to the Andani, it caused
> me my electoral votes as a Member of Parliament for Yendi, my fame, and
> love by the Abudu. I was physically threatened. But I pledged to sacrifice my
> political career in order to attain peace for Dagbon. I preferred to become an
> independent and ordinary Dagomba and speak the truth without fear or favour.
> When both the Abudu and Andani were to contest the kingship of Dagbon I

spoke the hard truth to the Abudus that they should not be given the
opportunity to be the next Ya-Na since that will not bring peace to Dagbon in
view of the current context. Today, Abudu and Andani, and the entire Dagbon
enjoy some great level of peace, we have a king and I am very free with the
two paramount chiefs (Yoo-Naa and Mionlana) and the king himself (Ya-Na).

The researcher was impressed by the openness and willingness of the participant in

sharing his views on a very complex situation.

**Hidden Motives**

The group of people who interfered in the chieftaincy successions had hidden

motives to try and ensure that their candidate became a king or chief. This was done

so that once their candidate was in a position of authority, they could become the men

whose words carried more influence or power than the words of the chief or king

himself. They would direct the affairs from behind the scenes and manipulate the

chief or king to their own advantage. They would take land for themselves from their

chiefs or kings in the best locations, without cost, as the chiefs are the sole custodians

of land in Dagbon. The chiefs are at liberty to give or sell it to anyone that they deem

fit and so these powerful, influential, but faceless individuals, would take advantage

of this scarce commodity should their supported chief or king become a ruler.

**The Make-Up of the Royal Families**

Today, the Abudu royal family has more outsiders (non-blood related) in it

than in the Andani royal family. Yet, more of the outsiders, who are part of the

faceless but influential group (chieftaincy contractors) are found among the Andani

family than among the Abudu family. The Abudu royal family are more politically

aligned than the Andani. The Abudu therefore tend to use more political solutions

when solving traditional problems. As a result, they use chieftaincy positions in

Dagbon as a political bargaining tool at the expense of development. The educated

elite are more aligned with the Abudu.

**The Dissertation Coach**

The way the Lord led the seminary to assign the researcher a coach for his dissertation was a tremendous miracle. In the researcher's first contact with his coach, who resides in Georgia, USA, the researcher told him that he was from Ghana and lived in a village called Yendi, which is the context of the research. Before the researcher could finish his statement, Wes Griffin said, "Yes, I have been to Yendi and even stopped by with a missionary friend to visit a Dutch and a Ghanaian missionary couple serving in Yendi." hat were the researcher and his wife! This incident helped to propel and became a catalyst for the smooth journey of this research since the coach was more an insider than an outsider as far as the context was concerned.

<div align="center">

**Recommendations**

</div>

This project sought to investigate the relationship between the Abudu and Andani royal families of Dagbon and to see how leadership could consolidate these relationships for peacebuilding. Whilst the outcomes are encouraging, adding these additional changes may enhance the depth and quality of further data collection when seeking to explore the issue of relationships and the role of leadership in reconciliation and peacebuilding:

1. Analysis of the data shows the need for more precision in the formulation of the questionnaires for the leadership interviews. The researcher can see that clearer questions, regarding the role leadership could play in enhancing healthy relationships for peacebuilding, would have strengthened the study.

2. Those who wish to replicate this project may want to consider expanding the category of participants to include the security services. Also, the time frame of
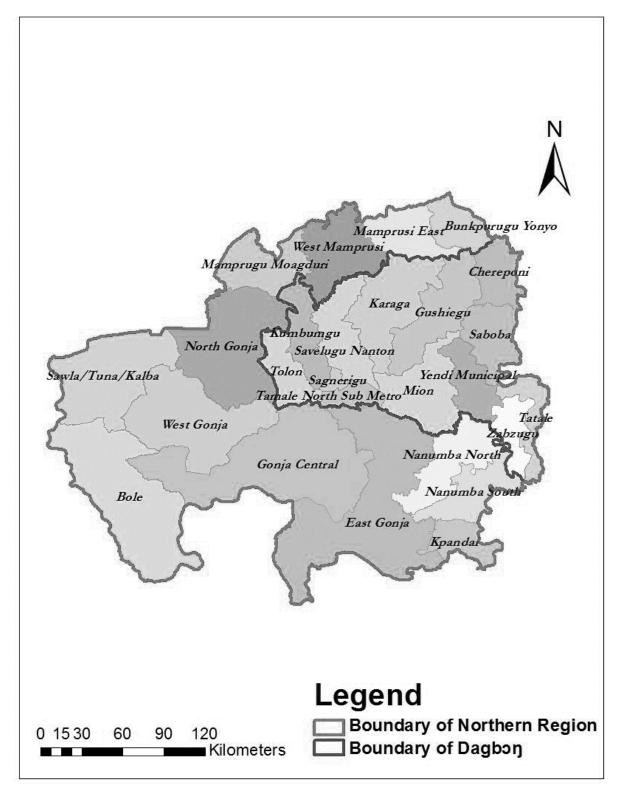
one hour allotted for the focus group interviews could be extended to two hours or more. If this is done, it could make the research data richer and better.

3. To collect the qualitative data, one might want to provide a written form as an additional option for sourcing information from the focus group because of the highly sensitive and polarized nature of the topic and the inbuilt mistrust and suspicion among the royal divides. Reticent persons will have another avenue to put their feedback across, thus increasing the volume and authenticity of the data collected.

## Postscript

The completion of this research has been the utmost demonstration of God's grace and faithfulness to the researcher since the day he stepped foot on the campus of Asbury Theological Seminary. From the researcher's first lecture until now, it has been a journey of leadership awakening as the Lord has laid on his heart the need for him to lead people to live at peace with everyone (Rom. 12:18). In the process of the researcher's studies and ministry, God has burdened him to foster healthy relationships among the Abudu and Andani that will culminate in the peace of Dagbon. "But let justice roll on like a river, righteousness like a never-failing stream" (Amos 5:24). Taking on this research was like being a man, who had never climbed an anthill, daring to climb Mount Everest. For the researcher has never before investigated complex and unhealthy relationships for peacebuilding. However, God has taken him through every step with grace and favor. Now the researcher can only say, Ebenezer, "Thus far the Lord has helped me" (1 Sam. 7:12). This experience has certainly humbled the researcher and taught him to depend on the sovereign Lord and his leadership in any future ministry engagements. Last but not the least, the researcher salutes the gallant men and women who served as a research reflection

team in his ministry endeavour and thank them for their valuable input. Pertaining to

this research, all the participants provided the researcher with indispensable feedback

to validate the research project and to make improvements for any future application.

This practice teaches the researcher that, if God wants to accomplish a great task, he

begins by stirring the hearts of his chosen few—and these participants were indeed

chosen.

**APPENDIX A**

**MAP OF NORTHERN REGION/DAGBON**

## APPENDIX B

## CONSENT FORMS

**Written Informed Consent Form for Key Leaders**

ASBURY THEOLOGICAL SEMINARY
204 NORTH LEXINGTON AVENUE
40390 8598583581
WILMORE KENTUCKY CAMPUS
26TH JUNE 2019

Dear Sir/ Madam,

LETTER OF PERMISION TO BE GRANTED AN INTERVIEW

A month ago I reached out to you seeking your contribution to the question of the relationship between the Abudu and the Andani royal gates in Dagbon. Thank you for your verbal affirmation of wanting to participate in the research through my last phone call.

The purpose of this interview is to gather information on how leaders can best be unified for the purpose of peacebuilding. To achieve this, you have been chosen as an interested participant to do a more in-depth study of the topic: Building a Healthy Relationship between the Abudu and the Andani Royal Families of Dagbon Traditional Area: The Role Leadership can play in Consolidating those Relationships for Peacebuilding.

The study is part of a doctoral dissertation I am writing for Asbury Theological Seminary. The study will include insight learned from key leaders' interviews, participants from focus group discussions, as well as data collected from relevant documents from Dagbon. For the nature of the study, I chose three thematic areas to narrow the questions for the interviews: Leadership, Relationship, and Peacebuilding.

Of course, this interview is totally voluntary on your part and the data will be kept confidential and reviewed only by the research team. You may, at any point, refuse to participate in any part or all of the project. When the project is over, and my dissertation is complete (hopefully by December 2019), the tapes and transcriptions will be destroyed.

Please respond by giving me the best times (daytime or evening, or if you prefer, days of the week and time frames) and best number to contact you. Your response of time and number will serve as your consent and commitment in this project. Thank you.

Best time to reach you: ---------------------------------------------------

Best phone number at which to reach you ………………………………………………

Once again, thank you for your cooperation. I appreciate your help in this dissertation project. I look forward to working with you.

Gratefully,

Rev. Abukari S. Yakubu
Good News Bible Church
Tel: 0208159159

**Written Informend Consent for Focus Group**

**Building a Healthy Relationship between the Abudu and the Andani Royal Families of Dagbon Traditional Area: The Role Leadership can play in Consolidating those Relationships for Peacebuilding**

You are invited to participate in a research study being done by Abukari S. Yakubu from Asbury Theological Seminary.  You are invited because you serve as an active and concerned citizen who is interested in the welfare of the Abudu and Andani royal families in Dagbon.  Your participation will provide key insights on how a healthy relationship between the Abudu and the Andani royal families can be enhanced for peacebuilding.

If you agree to be in the study, you will be asked to participate in a focus group with other like-minded people.  The focus group will take about one hour to complete and will be recorded.  You may not discuss the Focus Group or any questions or comments made during the focus group with anyone participating or not participating in the group.

 Information gathered in the focus group will be kept confidential by the researcher.  A code and pseudonym will be used instead of your name and your identifiable group's name. The confidentiality of what you share with other participants cannot be guaranteed.

You can refer any questions you may have about this study to Abukari S. Yakubu at any time. While there is minimal risk to participating in the focus group, if something within the study is of concern to you, please inform Abukari S. Yakubu.  You may choose at any time to discontinue your partcipation in this study without query or penalty.

 By your signature below, you indicate that you have read this statement, or had it read to you, and that you would like to participate in this study.  If you do not want to be in the study, do not place your signature below.  By signing below, you agree that you have been informed about this study, what it entails, its confidentiality, and that you agree to participate.

_____

Name of Person Agreeing to be in the Study

_____          25th June 2019

Signature of Person Agreeing to be in the Study          Date Signed

contact Information for Principal Investigator:

Abukari S. Yakubu

abukari.yakubu@asburyseminary.edu/+233208159159/Fuo Kalpohini Estate, Plot no 21

**APPENDIX C**

**QUESTIONNAIRE FOR LEADERS**

**Semistructured interviews with Leaders in Dagbon**

1) Background information

   a) Leadership Position

   b) How did he/she get to this position (appointment/choice/pushed forward/promoted/other)

   c) Leadership role

   d) Category of Leadership (Political/Traditional/Religious/Other)

   e) Period of Leadership (for life/ permanent/ temporary/contract)

   f) Reward for Leadership (salary/ allowance/voluntary/kind/cash/other)

   g) Who are his/her subordinates? How many are they? Scope (geographical/ethnic groups/gates)

   h) Past Leadership Positions and roles

   i) Years of experience as Leader (in previous and current position)

   j) Ethnic Background (Tribe/Gate)

   k) Language

   l) Place of Birth

   m) Current Location

   n) Age

   o) Gender

   p) Educational Background

   q) Political affiliation

   r) Religious affiliation

   s) Royal gate affiliation

2) How would you describe a healthy relationship between people?

3) What do you know about the relationship between the Abudu and the Andani in the past? How would you describe that relationship now? Would you say the relationship is good/healthy? What made it so?

4) What in your opinion has caused the relationship between the Abudu and Andani to change?

      a) In the far past?

      b) In the more recent past?

      c) In current times?

5) How does the current relationship between the Abudu and Andani affect people's daily life?

      a) Socially (interaction/intermarriage/festivals/family gatherings/ acquisition of land/ of land/ Building of houses/appointments/positions)

      b) Economically (do they buy/sell/provide services indiscriminately)

      c) Physically (do people suffer physical consequences/security/abuse)

      d) Spiritually (relationship with god/Gods/Allah – reconciliation/sacrifices/protection/ do they perform/worship together/separately?)

6) What are the practical ways in which the Abudus and Andanis can promote healthy relationships?

7) What do you understand by peace? Would you say that the Dagombas live in peace according to your understanding of peace? Why or why not?

8) How can we promote peace among people?

9) In your role as a leader, are you responsible for peace in Dagbon? If yes, what exactly is your role and what have you done to promote peace? If no, who in your opinion is responsible? If you have the chance, what would you do to bring peace?

10) How far are you with the peace process?

11) Apart from you, who in your opinion are other key leaders among the Dagomba people?

12) How much influence do you have over the Dagomba people? What makes you have much influence? Do other leaders have the same influence?

13) How do you promote cohesion and consensus among the two gates?

14) Is there a unified vision among the leaders on what should be done to restore the relationship? Why or why not? What are the differences and similarities? How do you solve disputes or disagreements among each other (the leadership)?

15) What attitudes, beliefs, character traits, and actions among leaders contribute to restoration of the relationship?

16) What attitudes, beliefs, character traits, or actions among leaders halt the
restoration of the relationship?

17) Do you feel the common people appreciate your leadership in restoring the
relationship? What makes you feel so?

18) What dreams do you hold for Dagbon?

19) What role have you played so far in restoring peace between the Abudu and
Andani, what roles have other leaders played?

20) To what extent do the Dagombas need non-Dagombas to resolve the conflict?
Explain.

21) Is there something I should have asked that I did not?

**APPENDIX D**

**QUESTIONNAIRE FOR FOCUS GROUPS**

**Focus Group Questions in Dagbon**

1) How would you describe a healthy relationship between people?

2) What do you know about the relationship between the Abudu and the Andani in the past? How would you describe that relationship now? Would you say the relationship is good/healthy? What made it so?

3) What in your opinion has caused the relationship between the Abudu and Andani to change?

   a) In the far past?

   b) In the more recent past?

   c) In current times?

4) How does the current relationship between the Abudu and Andani affect people's daily life?

   a) Socially (interaction/intermarriage/festivals/family gatherings/ acquisition of land/ Building of houses/appointments/positions)

   b) Economically (do they buy/sell/provide services indiscriminately)

   c) Physically (do people suffer physical consequences/security/abuse)

   d) Spiritually (relationship with gods/God/Allah – forgiveness/retaliation/reconciliation/sacrifices/protection/ do they perform/worship together/separately?)

5) What is the role of the common people in restoring the relationship between the two royal gates? How do the common people respond to the leadership in matters of peacebuilding? Do they cooperate and collaborate, or oppose? What makes them to respond positively/negatively? Who in your opinion are the current key leaders of the Dagomba people?

6) What practical ways can both the Abudu and Andani do to promote healthy relationships?

7) What would you say is common ground among the Abudu and the Andani? What connects you as Dagomba people?

8) Who in your opinion are the current leaders of the Dagomba people?

9) Which of these leaders in your opinion have the most influence over the Dagomba people? What makes them have much influence?

10) What role have these leaders played so far in restoring the relationship between the Abudu and the Andani? Do those leaders promote cohesion and how do they build consensus among the two gates? How do they unite the people?

11) What attitudes, beliefs, character traits, and actions among the leaders contribute to the restoration of the relationship. Do the leaders possess these qualities?

12) What attitudes, beliefs, character traits, or actions among leaders halt the restoration of the relationship? Do some of the leaders portray some of those negative attitudes and how does that affect the restoration of the relationship?

13) What do you understand by peace? Would you say that the Dagombas live in peace according to your understanding of peace? Why or why not?

14) How can we promote peace among people?

15) If you have the power to bring peace, what would you do?

16) What dreams do you hold for Dagbon?

17) Do you think there is the need for non-Dagomba people to help restore the relationship? Explain.

18) Is there something I should have asked that I did not?

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