

UNIVERSITY OF CAPE COAST

**THE ROLE OF RELIGIOUS BODIES IN THE PEACE BUILDING
PROCESS OF THE INTRA-ISLAMIC CONFLICTS IN WA**

BY

HAFIZ BIN SALIH

**DISSERTATION SUBMITTED TO THE INSTITUTE FOR
DEVELOPMENT STUDIES OF THE FACULTY OF SOCIAL SCIENCES,
UNIVERSITY OF CAPE COAST IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE AWARD OF MASTER OF ARTS DEGREE
IN PEACE AND DEVELOPMENT STUDIES**

FEBRUARY, 2011

DECLARATION

Candidate Declaration

I hereby declare that this dissertation is a result of my own original work and that no part of it has been presented for another degree in this university or elsewhere.

Candidate's signature:..... Date:.....

Candidates name: Hafiz Bin Salih

Supervisor's Declaration

I hereby declare that the preparation and presentation of this dissertation were supervised in accordance with the guidelines on supervision of dissertation laid down by the University of Cape Coast.

Supervisor's signature:..... Date:.....

Supervisor's name: Prof. D. K. Agyeman

ABSTRACT

This study examines the role of religious bodies in the peace building process of the intra-Islamic conflicts in Wa. The objective was to find out generally, the main causes of the intra-Islamic conflicts in Wa and how religious bodies play a role in the peace building processes. A sample size of 100 respondents from predominantly Muslim settlements in Wa were contacted. Some Muslim leaders and scholars were also interviewed for their views and opinions. Questionnaires were given to respondents and they were guided on how to fill them when necessary. The questionnaire sought to find out from respondents the causes of intra-Islamic conflicts in Wa, the effect of these conflicts, which religious groups were involved in peace building in Wa and what measures are in place to ensure successful peace-building process in Wa. The respondents were given enough time to react to all the 17 items on the questionnaire.

The research finding indicates that intra-Islamic conflicts in Wa was a problem and certain religious bodies have been ensuring that peace exist in Wa. Religious tolerance and co-operation were observed as ingredients for peace in Wa. Also state institutions like the Regional Peace Advisory Council, the Ghana Police Service and the Wa Municipal Assembly have been complementing the role of religious bodies in the implementation of peace building measures in Wa.

The study recommends the cultivation of religious tolerance among the leaders and followers of the various Islamic sects in Wa. This will forge close ties and thereby help the consolidation of peace in Wa. Such a development would help cement the cordial relations currently existing between the Islamic sects in Wa.

ACKNOWLEDGEMENTS

I wish to acknowledge the tremendous contribution made by some individuals in various ways towards the completion of this work. In undertaking this important area of research, my most important asset and source of inspiration was my supervisor, Prof. D. K. Agyeman. His untiring effort at seeing me through this work, insisting on conciseness was very much appreciated. I am thankful for his commitment to work and show of academic responsibility in supervising me.

I also wish to thank the chief imam of the Upper West Region, Alhaji Yakubu Issahaku and Mr Jacob Bagonluri (late), for assisting me on some important aspects of this project. Mention must also be made of Alhaji Aliu Mahama, Former Vice President of the Republic of Ghana, for his encouragement and show of concern. Finally, I wish to acknowledge the help of my dear sister Josphine Nketiah, she deserves a big Thank You.

DEDICATION

I dedicate this work to my beloved wife, Reyana Hakeem.

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LIST OF ACRONYMS

AACC	All Africa Conference of Churches.
ACRL	African Council of Religious Leaders.
CMDC	Christian-Muslim Dialogue Committee.
FORB	Forum for Religious Bodies.
GPS	Ghana Police Service
IMC	International Missionary Council
NGO	Non-Governmental Organisation.
PROCURA	Project for Christian-Muslim Relations in Africa.
RPA	Regional Peace Advisory Council
SPSS	Statistical Programme for Social Sciences
WMA	Wa Municipal Assembly

CHAPTER ONE

INTRODUCTION

Background to the study

Religion as a powerful constituent of cultural norms and values is deeply rooted in an individual's conception of peace. It addresses some of the profound potential issues of human life, such as conflict, conflict resolution and religious intolerance. Religion guides mankind in their daily quest in life (Soharwardy, 2003).

Ahmed (1992) explained that religion has developed laws, norms and ideas that provide civilization with cultural commitments to critical peace-related values, including empathy, love for strangers, the suppression of unbridled ego, acquisitiveness, human rights, unilateral gestures of forgiveness, humility, interpersonal repentance, the acceptance of responsibility of past errors as a means of reconciliation and the drive for social justice.

Religion has become an important topic on today's policy agenda. Policy-makers are no longer able to ignore religion's role in conflict and conflict resolution, peace and peace-building. Although religion is often blamed for inciting conflict, it also helps in resolving conflict and decreasing tension. This study is focused on the positive role of religion in building peace in Wa. While religion has never been really absent from public and political affairs in many parts of Ghana, its leverage in the north has long been marginalized, (Malik, 2000).

Funk (2006) has stated that the realist school of thought has tried to advocate the separation between church and State as well as between religion and politics. Different people have regarded religion as a private matter to be enjoyed by all spheres of life. Despite all this, religion has remained a key issue in society and currently seems even to have conquered the attention of society.

One of the events that has contributed to a re-examination of the role of religion in conflict and war is the seizure in 1979 of the United States embassy in Tehran by radical Islamic extremists. This unexpected development precipitated, within the United States Department of State, an assessment of the role of religion in the internal affairs of some states. Other recent developments, most notable the 11 September 2001 attack on the World Trade Centre and the subsequent war on terrorism, have also made policy-makers recognize that religion plays a major role in today's world affairs, (Soharwardy,2003). Increased sensitivity of religious factors in matters relating to peace had among other things, raised the question of whether religion has a role in domains, such as peace building, conflict prevention and conflict resolution. Religion is not only blamed for inciting conflicts, but is also regarded as a source of solutions to conflict. To what extent, then can religion make a valuable contribution to issues such as tolerance, resolving conflicts, dialogue and peace-building before, during and after conflicts? Peace is a major concern of our time, especially with the emerging phenomenon of globalization. Conflict in any part of the world affects the rest of us.

According to Okunola (1998, p 123) ‘while conflict is part of every human community, its nature and management severally determine its effects on the society’. Somehow, violent conflict has become part of the socio-political and religious landscape of some nations in Africa since independence. The most important of these in terms of intensity, speed and total numbers of casualties and overall effect has been the various religious conflict especially in the Northern part of Nigeria (Fwa ,2003). Tsikata and Wayo (2004, p26) have explained that ‘while religious conflicts are not on the scale of other countries in the West African sub-region, there are longstanding religious conflicts, some involving intra- and inter-ethnic rivalries, periodically break into violence. There have been violent incidents among Muslims, especially in the Northern, Ashanti and Brong-Ahafo Regions’. In 1996, a religious clash between Kotokoli and Dagomba at the Akim Oda Zongo resulted in six deaths, the burning of ten houses and destruction of property worth millions of cedis. Clashes have been reported between Muslim groups at Wa in the Upper West Region in 1997. In 1994 and 1998, there were clashes between the Tijaniya and Al Sunna Muslims at Wenchi in the Brong Ahafo Region. The 1998 violence left four persons died, twenty four others were seriously injured and property destroyed was triggered by a dispute between the two groups over proprietary rights over the Wenchi Muslim cemetery (Tsikata and Wayo, 2004).

Ahmed (1992) has noted that, Islam precisely as a global organization par excellence is well placed to address the global dimension of peace building. This is all the more urgent as we watch with trepidation hanging over humanity a

veritable time bomb about the huge stock piles of weapons in the arsenals of many rich and powerful religious sects. These religious conflicts which confront the people are numerous, varied and complicated. To solve these canker, it had to be approached from various angles and discussed on different platforms. But it had to be agreed that one of the mediums used in solving these problems is on the basis of religion.

Religion, if it is to fulfill man's needs of today must move towards peace. Religion ensures peace, tolerance, and mutual respect among all individuals and societies hence the role of religious bodies in the peace building process in the intra-Islamic conflict in Wa. Now more than ever, the role of religious bodies in peace-building is recognized as being critical to the sustenance of peace. Peace has been enhanced through the efforts of religious bodies like the Catholic Church, the orthodox Muslim sect and the Ahmadiyya Muslem mission in conflict situation,(Malik,2000).

Statement of the problem

In recent times, there has been a number of Intra-Islamic conflicts in Ghana, resulting in death, and the destruction of property. In view of the present wave of conflicts in the Ghanaian society in general and in the north in particular, some religious bodies and well meaning citizens of Ghana have shown concern in tackling the problem. It is very important for this to be done to improve the situation so that the noble objective of religion, which is peace, is not defeated. The peace in Wa in the Upper West Region has also not been spared by intra-

Islamic conflicts resulting in the loss of lives and property as well as division among families. However, certain religious groups in the region have engaged in activities aimed at ensuring intra-Islamic peace in Wa.

It is considered that the achievement of this goal will require the total commitment of all Islamic sects in Wa. It is in view of this that the researcher contacted some Islamic groups and the Christian Muslim Dialogue Committee which are involved in the promotion of peace in the Intra-Islamic conflicts in Wa. It is this current awareness of religions role in peace building that forms the background of this research in which the positive contributions of faith-based actors towards peace-building are analysed. This research hopes to provide a clearer picture of the role of religious bodies in peace-building in Wa.

Objectives of the study

The main objective of this study is to find out the role of religious bodies in the peace-building process of the Intra-Islamic religious conflicts in Wa. The specific objectives of the study are to:

- Find out some of the main causes of intra-Islamic religious conflict in Wa
- Ascertain the effects of such conflicts on the people of Wa.
- Identify the religious bodies involved in the peace-building process in Wa
- Find out what measures are put in place to ensure successful peace building.
- Determine the effects of the peace-building process on the people of Wa.
- Make recommendations for the purpose of ensuring successful peace building.

Research questions

The following research questions guided the study:

- What are the main causes of the intra-Islamic religious conflict in Wa?
- What are some effects of such conflicts on the people of Wa?
- Which religious bodies are interested in peace-building in Wa?
- What measures are put in place to ensure successful peace-building in Wa?
- What are the effects of the peace-building measures implemented?

Rationale of the study

This study is of relevance to stakeholders including government, religious organizations, security services and the general public who are concerned with the sustenance of peace in society. Specifically, it will unearth some relevant issues that seem to prevent the continuous sustenance of religious tolerance and peace in Wa. Findings from the study would complement existing literature on peace-building measures in Wa.

Delimitation

The research focused on the role of religious bodies in the peace building process of the intra-Islamic conflicts in Wa. The purpose of the study was to identify the causes of these conflicts and the role of religious bodies in peace building process in Wa. The researcher chose Wa because of its history as a Muslim settlement. So, it was assumed that the research would provide results that would be similar to other Muslim settlements. The findings and conclusions

of the research are therefore restricted to the role of religious bodies in the peace building process of the intra-Islamic conflicts in Wa.

Limitation

In spite of the effort on the part of the researcher to conduct a thorough research, there were certain limitations that could hardly be avoided. The main limitation was that most people were reluctant to give information on the sensitive issue of religion. Also, because the researcher was himself a Muslim, his personal biases could also have affected the results in some way. However efforts were made to be as objective as possible.

Chapter organisation

The study is organized in five chapters. The first chapter is focused on introductory issues such as the statement of the problem, objectives, and rationale behind the study. Chapter Two concentrates on the review of related literature on the subject area while chapter Three deals with the methodological aspect of the study. The fourth chapter contains the analysis of the data collected. The study ends with a fifth chapter on the summary, conclusions, and recommendations.

History of Wa

Wa is the capital of the Upper West Region of Ghana and is the main town of the Wala people. The majority of the inhabitants are Muslims. It is the seat of the Wa-Na, the paramount chief of the Wala traditional area. Features of the town include several mosques, the Wa-Na's palace, a museum and a nearby hippopotamus sanctuary. The town serves as a transportation hub for the north-

western part of Ghana, with major roads leading south to Kumasi, north to Hamile and Burkina Faso, and northeast to Tumu and the Upper East Region. There is an airstrip in Wa. Wa has been inhabited for several hundred years, first by Lobi and Dagaare people, and then by Islamic scholars and traders who settled there in order to participate in the Trans-Saharan Trade,(Wilks,1989). These newcomers adopted the Dagaare language and to some extent, simplified its grammar, as well as incorporate numerous borrowed words from Hausa such as Lafia (satisfactory) and Alabasa (onion). The name of the town, Wa means ‘Come’ in the Waali language. Wa also holds the mortal remains of Sir George Ekin Ferguson, a Fante who worked as an agent of the Governor of the Gold Coast to bring the north under British jurisdiction (Bin-Salih,2001).

Sections of Wa

Wa has several sections or wards (locally referred to as (kabila). These include Sendemuni, Jabagu, Buguliyiri, Limanpalayiri, Yijisi, Nayiri, Tuomuni, Dondoli, Jujeidayiri, Bamwarayiri, Tagarayiri, Surityiri, Fongo, Vuori, Gombilimuni, Dzenhunyiri, Daanayiri. These were the sections indicated by Wilks (1989). It is appropriate at this point in time to state that, a few more names have been added to the list. These are the names of sections or wards which in the past were somehow regarded as villages, but due to the expansion are now part of the municipality. These include Kpaguri, Kambali, Mangu, Dokpong, Dobile, Daanku, Konta Tampalipani, Saamombo, Kpongu, and Bamaahu.

Education

The city of Wa plays host to a few re-nowned educational institutions such as Wa Senior High School, the biggest senior high school in the Upper West Region. The school has some tumultuous times in the past due to mismanagement and disciplinary issues which affected the schools standards negatively. However, the school has recently been recording major improvements in students' general discipline and performance in the West African Senior Secondary School Certificate Examination (Regional education sector report,2007).

The school was made a model school under the previous NPP government which has boosted its infrastructural capacity thereby making it an attractive destination for students and teachers. Wa also pays homage to St. Francis Xavier Minor Seminary. Built in the 1960s St Francis Xavier has produced a plethora of successful young men for the service of the country and the world. Wa can also boast of four other senior high schools and they are T.I. Ahmadiyya Senior High School, Wa Islamic Senior High School, Wa Secondary Technical High School and Wa Technical Institute. The University for Development Studies has a campus in Wa. There is also a Polytechnic and a College of Education in Wa.

Religious affiliation

There are three main religious groups in Wa Municipality. The religions are Islam 44.4 percent, Christianity 24.7 percent, Traditional Religion 27.1 percent, other religions 0.1 percent, No religion 2.8 percent (Ghana Statistical Service,2005).

Social structure of the Wala people

The social structure, as exist in the town, is three-tier. The three are, the Nabihi, the Yarihi and the Tendaamba,(Wilks,1989). The fast growth of Wa as a modern commercial and administrative centre has brought in a lot of strangers who are alien to this Wala traditional structure. We can safely refer to these strangers or aliens as foreign residents. The Wala man in everyday speech would normally refer to this group of people as samba (strangers) to be distinguished from Teng-Bihi (natives). The samba community in Wa town comprises of Zongo notably, Wa-Pani (new Wa) and Kambali-Pani (new Kambali). Of the three traditional segments of Wala society i.e. Nabihi, Yarihi and Tendaamba, the Nabihi come first. In other words, the Nabihi (princes) are at the top of the social hierarchy. The Yarihi comprise the second estate or segment of the Wala polity. The Yarihi (Muslims) have always played a very important role in the life of the Wala state,(Bin-salih,2001)

The two very important leaders of the Yarihi community are the Wa Liman (Lmam) and Yeri Na. Both play very important roles in the affairs of the kingdom. It must be said also that members of the Muslim community who are known to be learned and pious are highly regarded by all and in particular by the Wa-Na who needs the services of such men when it comes to soliciting the goodwill of Allah, the almighty. At the bottom of the hierarchy are the

Tendaamba (land owners). It is the function of the Tendaamba, traditionally speaking, to take charge of the earth shrines of Wa. The earth shrine inherited by

the Tendaamba from their forebears is Djandjan pond which can today still be found not far from the Tendaamba section of Sokpayiri,(Bin-Salih,2001)

Bin-Salih (2001) has observed that the Tendaamba would normally approach these shrines on behalf of the Wa-Na whenever there was a calamity of one kind or the other. As a matter of fact, sacrificing by ritual to Tendaamba (earth shrines) is today a practice for the minority among the Tendaamba. We cannot run away from the fact that unless one is able to understand the Wala idea of Lasiri, one cannot meaningfully comprehend either the philosophy or the politics of the Wala social hierarchy. Wa is predominantly a Muslim settlement with a lot of sects like the orthodox, Ahmadiyya. Sunni, Wahabiya and Tijaniya sects just to mention but a few.

Definition of terms

Allah The Muslim name for God.

Conflict refers to a state of disagreement or argument between two opposing individuals or groups. This could lead to armed conflict.

Hadith refers to the recorded sayings of the Holy Prophet Mohammed.

Islam- refers to the Muslim religion which stands for peace and submission to the will of Allah.

Muslim refers to a believer in the Islamic religion.

Quran refers to the holy book of the Islamic religion which guides the conduct of Muslims.

Sunna refers to the actions or doings of the Holy Prophet Mohammed.

CHAPTER TWO

REVIEW OF LITERATURE

This chapter deals with the review of related literature which focuses on the following areas:

- Concept of peace in Islam,
- Causes of Intra-Islamic conflicts,
- Effects of Intra-Islamic conflicts,
- Measures to enhance peace building,
- Enhancing local capacities for peace building,
- Intra-religious cooperation,
- Religious bodies involved in peace building.

Concept of peace in Islam

The word 'Islam' means peace and submission to the will of Allah. The Muslim greeting throughout the world is: The peace of God be on you. Thus, the very name of the faith proclaims that its objective is to establish, maintain and foster peace (Shah 1991). The issue of intra-Islamic conflict is harming Islam as a religion. In spite of the fact that peace is cardinal to Islam, it is unfortunate that many people see Islam as a violent religion and see Muslims as people who are highly intolerant. The numerous Intra-Islamic conflicts have compounded this unfortunate image in the minds of many people.

The global Muslim community is multi- racial, multi- lingual, and multi- cultural. Over the centuries, religious groups emerged due to historical circumstances, doctrinal interpretation, political allegiance, cultural influence, and varied theological denominations (Soharwardy,2003). In some cases, the resulting rivalry has led to intra- Islamic conflicts characterized by various levels of fatalities, rhetoric, and verbal abuses. Indeed, intra- Islamic conflicts are a canker on the fiber of the Islamic religion.

In general, religion is losing its grip in maintaining peace, yet simultaneously tightening it in different areas. In the Islamic religion there seems to be a powerful swing back in the direction of dogmas with medieval rigidity and incoherence of divergent views. Islam as a religion is on the retreat, truth is disappearing fast, equity and deliverance are on the verge of extinction, and a selfish individualism is gaining strength. “Religion which is supposed to ensure that, peace prevails is the one that is rather threatening peace” (Abdallah, 1984, p 26).

Islam forbids aggression, but it urges Muslims to fight if it means the extirpation of free belief and of search of truth. It is the duty of Muslims to fight for the teaching on which peace can ultimately be built, and this is the teaching on which the prophet of Islam based his own policies and his practices. The Prophet suffered continuously and consistently at Mecca but did not fight back, he was an innocent victim. “When he migrated to Medina, the enemy was out to extirpate Islam; it was, therefore, necessary to fight the enemy in defense of truth and

freedom of belief and in order to establish and ensure peace for one and all”, (Shah ,1998, p12).

There are some passages in the Holy Quran which bear on the subject of peace and war. “And if they incline towards peace, incline thou also towards it, and put thy trust in Allah. Surely, it is He who is All Hearing, all knowing. And if they intend to deceive thee, then surely Allah is sufficient for thee. He it is who has strengthened thee with His help and with the believers”. (8:62 63).

“Permission to fight is given to those against whom war is made because they have been wronged and Allah indeed has power to help them. Those who have been driven out from their homes unjustly only because they said, “Our Lord Allah” And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is often commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty”. (22:40-41).

“And fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not transgressors. And kill them wherever you meet them and drive them out from where they have driven you out; for persecution is worse than killing. And fight them; not in, and near, the Sacred Mosques until they fight you, then fight them; such is the requital for the disbelievers. But if they desist, then surely Allah is Most Forgiving, Merciful. And fight them until there is no persecution.” (2:191-194).

“Say to those who disbelieve, if they desist, that which is pat will be forgiven them; and if they return thereto, then verity the example of the former

people has already gone before them. And fight them until there is no persecution and religion is wholly for Allah. But if they desist, then surely Allah is watchful of what they do. And if they turn their backs, then know that Allah is your Protector.” (8:39-41).

“And if anyone of the idolaters asks protection of thee, grant him protection, so that you may hear word of Allah: then convey him to his place of security. That is because they are a people who have no knowledge.” (9:6). “It does not behove a Prophet that he should have captives until he engages in a regular fighting in the land. You desire the goods of this world, while Allah desires for you the hereafter. And Allah is Mighty, Wise” (8:68).

“And such as desire a deed of manumission from among those whom your right hands possess, write it for them, if you know any good in them: and give them out of the wealth of Allah which He has bestowed upon you.” (24:34).

Causes of intra-Islamic conflicts

According to Soharwardy (2003) the intra-religious conflicts among the various denominations of Islam are harming Islam. Although Islam forbids the creation of denominations, unfortunately Muslim scholars have created these denominations. Some Muslims claim to understand Islam better than others hence resulting in misunderstanding and conflict. These fanatics justify their beliefs and actions through the misinterpretation of the Quran and the recorded sayings of the holy prophet of Islam called the Hadith. Fernandez (2004) has stated that one of the main causes of conflict among Muslims is the misunderstanding of the Holy

Quran. Muslim scholars produce a large body of legal rulings known as fiqh, purporting to offer the true believer a righteous path (Sharia) through this earthly life, hence there is a clash when opinions differ. In fact, apart from ignorance there is very little to separate these Muslim denominations because the Quran is the basic document of Islam which all Muslim denominations accept and use. Yet they profess to be distinct from each other. These denominations or sects do engage in conflicts all in the name of Islam.

According to Malik (2000), lack of basic knowledge in Islam is one of the causes of conflict among Muslim sects in Wa. Ordinary Muslims lack the basic knowledge of Islam. Some Muslims have no time to learn about Islam. Many Muslims are Muslims because they were born into Muslim families, otherwise, they would have little or no interest in Islam. However, the lack of knowledge becomes an obstacle for them. At this stage, they either get associated with someone who does not understand Islam and put them on the wrong path or they themselves explore Islam and end up reaching the wrong conclusion. Some leaders of these sects exploit illiteracy of most Muslims to engage them in violent conflicts. Some influential Muslim leaders do not want the ordinary Muslim to get educated, including attaining the basic Islamic education. They purposely deny their followers formal education in order to abuse and exploit them. The lack of basic knowledge confuses most Muslims and forces them to depend and believe whatever the educated say.

Malik (2000) has noted that, some Al-sunni Muslim preachers were confronted and beaten by some youth of the orthodox Muslim sect because they

had said things which were considered uncomplimentary to the Islamic faith. It was as a result of this that a fight ensued between the youth of the main orthodox Muslim sect and the Al-sunni sect in Wa in 1998. Some of today's Islamic preachers insult, humiliate and condemn others hence one can expect counter reaction from others which could be volatile. The ordinary Muslim relies upon these preachers for basic knowledge. There are some Muslims who pray only behind the imam of their sect. They do not pray behind the imam of other sects even if both sects follow the same jurisprudence. Such people believe all Muslims will go to hell except the members of their own sect. They claim that their hearts are filled with the love of Allah but they hate their own Muslim brothers and sisters. They are very quick in calling other Muslims non-believers while it is forbidden in Islam to call any Muslim a non-believer. It is against the clear teachings of Islam to have hate for any Muslim. It is also against the teaching of Islam to pass judgment.

Another cause of these conflicts is leadership. In Islam the person who leads in congregational prayers is called an imam. In Muslim circles, an imam is held in high esteem because he is supposed to be very knowledgeable in the Quran, Sunna and the hadith. This position, though, spiritual is seen to be prestigious, hence individuals and groups fight in order to get their favourites occupy this position. According to Wilks (1989), as a result of the appointment of the spiritual leader of the Ahmadis, Salih b. Al-hassan to the Wa Limanate by Wa Naa Mumuni Koray resulting in riots and conflicts between the Ahmadis and orthodox muslims in 1951. This was so because the vast majority of Wala

Muslims were orthodox and therefore did not accept the fact that their leader should be appointed from the minority Ahmadiyya sect. Tsikata and Wayo (2004,p26) state that “ in December 1997 the Tijanniya and Al-Sunni also clashed at Tamale in the Northern region as a result of leadership struggle, where one person died and several people got injured. In April 2000 there was another dispute between Muslims at Chereponi in the Northern Region over who should become the next imam, after the serving imam died. The police had to intervene to prevent further violence”. According to Malik (2000) the usual background for most intra-Islamic conflicts is a dispute about the leadership of the local community or the local mosque. Such disputes have caused fights among members of the Tijaniya, the Ahmadiyya and the Ahlu-sunna.

The use of the Muslim place of worship called the mosque has been a cause of conflict. Wilks (1989) has mentioned that violence flared up in Wa in 1978 and police permits had to be obtained to attend Friday prayers. The issue on this occasion was whether or not the Ahmadis were entitled to use the central mosque. While the orthodox did not want Ahmadis to go near the Wa Central Mosque, Ahmadis, on the other hand, were of the view that they have a right to the mosque because it belongs to the people of Limanyiri of which they are members hence the violent conflict in 1978.

According to Ahmed (1992), the Islamic World has been faced with the responsibility of creating trouble for itself. The oil-wealth has been of great benefit to many Muslim countries but has caused more harm than good. The most serious of this oil wealth has been that, Muslims are gradually losing sight of the

essence of righteousness. This oil wealth is used to fuel the perceived differences that exist between the various Muslim sects. Sects which have links with governments of oil-rich countries get support from them to carry on with their activities (Ahmed,1992). It is incumbent on every Muslim to adhere to the trait of righteousness. Unfortunately, this has not been the case.

According to Funk (2006) some Muslim sects are in conflict as a result of complex psychological reasons. Many people in this world are willing to become martyrs if they believe it is necessary to redeem what they value most, to save an assaulted or humiliated core identity. Such obvious self- destructive behaviors appear to arise most readily within Muslim communities. Significantly, differences in values and cultures are no more fundamental to the genesis of most intra-Muslim conflicts than competing material claims. Wilks (1989) has stated that Muslim factionalism in Wa has taken the form of confrontation between orthodox and Ahmadiyya. The cause of some of these confrontations can be traced to the developing opposition between Dondoli and Dzedzedeyiri which are segments of the larger Limanyiri community in Wa and are sharply divided along the lines of orthodox and Ahmadiyya muslims. Whatever the case, the polar opposition between Dondoli and Dzedzedeyiri defined Muslim factionalism and conflicts in Wa.

Effects of intra-Islamic conflicts

According to Bin-Salih (2001), some people lost their farm produce and other valuable property after the conflict between the Ahmadi Muslims and orthodox Muslims in 1934 at Wa. Two prominent Ahmadi Muslims Khalid and Yahaya were knocked down unconscious and Raees Mumen was beaten to the point of death.

Malik (2000) mentioned that as a result of the conflict that erupted in 1998 between the youth of the main orthodox Muslims and the Al-sunni sect at Wa. Some members of the Al-sunni sect had their wives taken from them while others were expelled from their homes by their parents and relatives who were orthodox Muslims. Family ties and other forms of relations were therefore affected by these conflicts in Wa. During the conflict some houses were burnt while others were demolished.

Wilks (1989) has mentioned that as a result of the introduction of Ahmadiyya in Wa and the subsequent riots and conflicts between orthodox and Ahmadi, Ahmadi were prevented from going to their farms. Their wives and children were also prevented from going to the ponds for water. Weiss (2005) mentioned that as a result of the clash between adherents of the Tijaniya and those of Al-sunna sects in Bole in the Northern Region of Ghana in 2002, about one thousand persons had to flee.

According to Tsikata and Wayo (2004), some of the religious conflicts have their roots in the past. There have been violent incidents among Muslim groups, especially in the Northern, Ashanti and Brong Ahafo regions. In 1996, a

religious clash between Kotokoli and Dagomba at the Akim Oda Zongo (settlement of Muslim migrants from northern Ghana and neighboring countries) resulted in six deaths, the burning of ten houses and the destruction of property worth millions of cedis. In 1998 there was another report of a clash between Tijaniya and Al-Sunna Muslims at Wenchi in the Brong Ahofo Region which left four persons dead, twenty four others seriously injured and property destroyed. The conflict was triggered by a dispute between the two groups over proprietary rights over the Wenchi Muslim cemetery. The Tijaniya and Al-Sunni sects also clashed at Tamale in the Northern Region in 1997, where one person died and several others were injured. In 2000 there was another dispute between Muslims at Chereponi in the Northern Region, the dispute was about who should become the next imam after the serving imam died, police were called upon to prevent further violence.

Yakubu (2010) has stated that these intermittent conflicts have erased joy, peace and to some extent the destruction of life and property in the northern part of Ghana leaving it in a state of perpetual poverty and hopelessness. The consequences of these conflicts have been catastrophic. The economic cost of intra-islamic conflicts are immeasurable and poverty have sucked the energies of the people, malnutrition maims children , illiteracy has darken the minds of the victims and therefore lose their future.

Peace building measures

Peace builders face the challenge of responding dynamically to the cultural and religious dimensions of conflict (Funk 2006). In conflict environment, there is the need for critical analyses that explain the root cause and necessary measures other than resorting to simplification of issues. These analyses have to be sophisticated and multi-dimensional to help fashion out lasting peace.

To appreciate a conflict the following principles must be applied. Funk (2006) explains that first there is the need to address historical context. Current problems did not develop overnight. There is always a history of rivalry that is selectively remembered by both sides of the conflict. Second, there are cultural contexts, despite the increasingly transnational and synchronous nature of Islamic intellectual deliberations. We need to understand the cultural background of various Islamic movements, be they Wahabi, Sunni, Tijani or Ahmadi Muslims. Third, there are political contexts. This is where analysis gets distorted by narratives or by inflated rhetoric. There is a whole web of political problems and unresolved conflicts that create a sense of powerlessness and humiliation among Muslim sects. It is worth pointing out that while some grievances of Islamic sects are widely shared and resolved, there are other sects whose grievances are not taken serious hence they take to conflict to get their concerns resolved. Finally, is the economic and existential context. Unemployment and underemployment are grave problems for the youth in most Muslim community, and this have a profoundly damaging impact, they reinforce despair and hopelessness. When

social services and economic empowerment come through participation in radical movements or sects, the appeal of combative ideas will become stronger.

When we consider the multiple contexts that drive members of a group to embrace a religious sect, it becomes apparent that many of the motivations behind “religious” conflicts are not particularly spiritual in nature. Yet when religion is invoked as a galvanizing and justifying force, it is religious values that seem to be at stake. Stakeholders have no choice but to engage the religious dimension of conflict, and to attempt to direct it toward the ends of peace building.

According to Yakubu (2010) peace building can only be effective in resolving conflicts in Northern Ghana if the youth of that area break the too much dependency that has been with the youth for long. The youth must emancipate themselves from syndrome of religious manipulations and influences. Muslim clerics and Islamic teachers should organize programmes that will inculcate in Muslim youth the culture of peace and tolerance.

Enhancing local capacities for peace building

According to Funk (2006), one of the most important challenges for any peace building effort that involves intervention in an unfamiliar environment is the development of religious and cultural literacy. This means acquiring fluency in essential religious precepts and developing an understanding of many ways in which these precepts have been interpreted and applied historically. In this regard, it is important to recognize that religion is expressed and lived through cultural

activity. What is essentially religious to one social group or set may reflect a historical synthesis or inflection that another group rejects.

Malik (2000) has stated that another important step towards effective religious peace building is taking inventory of religious peace resources. An NGO involved in peace building in Northern Ghana, for example, would be well-served if its members were familiar with different “Islamic peace paradigms”, as well as with local practices and traditions that, though not explicitly recognized in Islamic sources, are carried out through the use of Islamic idioms. Peace building in a highly Islamic religious context must necessarily make use of traditions from the Quran and from the saying of Prophet Mohammed (Hadith).

Locally grounded and culturally competent approaches towards peace building in zones of religious conflicts are likely to face significant challenges. Protagonists of change may find themselves toggling back and forth. Special care should be taken in choosing local partners who are prepared to address local conflicts at the grassroots level, while also working to foster engagements at the higher levels.

Producing locally appropriate peace education materials is vitally important for sustained peace building efforts, ideally materials that make use of both traditional and innovative concepts, and can be integrated in the curricula of educational institutions. These materials can also be used to explain the rationale behind religious peace building to skeptical parties. To ensure effective peace building, Mavani (2006) states that there is the need to teach the ethical teachings

in Quran with regards to the concept of peace, forgiveness, promotion of welfare, non-judgmental attitude, humility and no vengeance.

According to Woodhouse and Ramsbothern (2000), self-motivated peace building is highly valued in Somali society, and uninvited intervention by others rarely solves problems. As a result of the mixed nature of the conflict where religious cum clan difference has made the people intolerant of a third party directing them, influencing them or making suggestions; the role of a third party is one of facilitator only. Somalis rich history of traditional mechanisms for dealing with intra-religious sect disputes makes Somalis as experienced at peace building as they are at making war.

The intelligentsia and academic institutes have a vital role to play in intra-religious peace efforts. Funk (2006) writes that at Conrad Crebel University College, they are actively exploring ways in which they might, as an educational institution and centre of research, contribute to the cause of religious peace building. They are particularly interested in ways in which they might become a resource centre for religions peace building efforts, as well as a convener of service and dialogues that advance knowledge and skill development. They are convinced that Canadian Universities have an important role to play in contemporary peace efforts, both as a centre of domestic and transnational dialogue and as educational institution that equips future professionals with tools they need to engage inter-religiously as they pursue career path in development, conflict resolution, public policy and diplomacy. This is modest yet an important contribution to the task of bridging religious solitudes in the world.

Funk (2006) opines that through active engagement it is possible to gain a realistic view of other sects, and a taste for conciliation and peace building. While religion undoubtedly has a positive role to play in the promotion of peace, it must also be admitted, as observed earlier, that religion in the hands of a fanatic, pervert or avaricious person, can be a tool for wrecking havoc in society. The reason why religion is an instrument of peace is that religion constitutes an unadulterated guidance for mankind from God.

All true religions preach peace, love for one another, humility, morality and spiritual development of people. At the same time true religions preach against hatred, arrogance and all forms of evil acts. Besides, religion teaches us that we are custodians of all that Allah has endowed us with in this world and that we are to render account of our stewardship on the Day of Judgment. This is a tremendous responsibility which restrains us from callous and violent behavior.

Smock (2002) has stated that effective follow-up measures are necessary after seminars in which a brainstorming session has elicited possible future actions. For Example, during the problem-solving seminar held in Fojnica, Bosnia Herzegovina, in May 1996, a group of Catholic and Muslim religious people met in a working group to discuss how they might support the creation of a new water system that would serve all the people in the community irrespective of their religious affiliation. To succeed in implementing some of these measures, local presence was vital to further develop relationship. Gradually, this committed nucleus of people shifted their focus to the creation of an organizing committee

that eventually spanned a new institution, the Inter- religious centre in Belgrade, an organization that now implements its own projects.

Intra-religious cooperation

The Quran does not permit Muslims to treat with injustice even to such enemies as had committed aggression against them due to religious conflict. Referring to Quran (60:8-9) “It may be that Allah will bring about love between you and those of them with whom you are now an enemy and Allah forbids you not, respecting those who have fought against you on account of your religion and who have driven you out of homes, that you be kind to them and deal equitably with them, surely, Allah loves those who are equitable”

Muslims are taught to spread the message of unity, peace and love as well as emphasise the point of commonality and chalk mutual cooperation for the benefit of mankind rather than highlight the areas of differences resulting in discord.

Religious bodies involved in peace-building

Malik (2000) has stated that peace building programmes are operated in Wa by the Christian Muslim Dialogue Committee to encourage the cooperation of religious bodies in response to violent conflicts. When different religious communities work together, they possess an enormous capacity to promote peace. Religious leaders are also uniquely positioned to use their moral stature and influence to encourage mutual understanding within their communities. Religious

communities are trusted institutions that may provide social cohesion and spiritual support, helping people face the most agonizing pain and suffering and leading them to forgive the unforgivable.

Higazi (2008) has stated that religion plays a pivotal role in both private and public spheres in Ghana and for that matter religious bodies constitute an important player, particularly in conflict prevention and resolution. In conflict mediation both the Muslim Council and the Ahmadiyya Mission have been involved through the various interfaith committees with amongst others the Christian Council.

According to Samwini (2006) religious bodies in Ghana play a central role at resolving inter and intra-religious conflicts. Such bodies try as much as possible to educate their followers to be tolerant of divergent views and co-exist peacefully.

Conflict Transformation (2007) has indicated that inter-religious councils and groups formed and supported by Religions of Peace have played key roles in conflict resolution and rebuilding peaceful societies in the Balkans, West Africa and the Middle East. In the past decade, Religions of Peace have engaged its leadership in bringing together diverse Bosnia leaders in the aftermath of the Civil war and to support unity and religious peace building efforts in West Africa. Currently, Religions of Peace are also facilitating efforts for peace building collaboration among religious leaders in Sri Lanka, Iraq, Sudan and Nigeria.

To date much of Religions of Peace's conflict transformation and peace building programming have centered on Sub-Saharan Africa, where its network of inter-religious councils and groups are the most developed. In West African countries and the Great Lake area, Religions of Peace have facilitated multi-religious collaborations, working to prevent conflict from developing and mediating peace negotiations among warring parties, and to rebuild peaceful societies in the aftermath of violence.

On December 4 – 9, 2005, the governing board of the African Council of Religious Leaders (ACRL), a pan-African Multi-Religious institution comprised of senior religious leaders paid a solidarity visit to Khartoum, Sudan, to promote peace and reconciliation throughout the region. Locally hosted by inter-religious council of Sudan and Munazzamat Al-Dawa Al-Islamic (Islamic call organization), the visit provided an opportunity for peace advocates to offer public support in solidarity with religious leaders of Sudan and to take initial steps towards organizing a united moral voice of distinguished African religious leaders from across all faiths and sects in support of peace, reconciliation and religious tolerance (Samwini,2006)

Samwini (2006) narrates that in Africa a conference of the International Missionary Council (IMC) was held in the University of Ghana in 1957 to consider how there could be religious harmony in post-independence Africa. This meeting was followed by the All Africa Conference of Churches (AACC) in Ibadan in 1958. Following the discussions at the two African Conferences, measures have since been put in place to help prevent and solve religious conflicts

in Africa. The Islam in Africa Project (now Project for Christian-Muslim Relation in Africa, PROCURA) with Ghana, and Nigeria as its founding members have the task of understanding the teaching of other religions and promote dialogue when conflict occurs in member countries. As part of its work, PROCURA General Council of 1997 delegated an eight member group led by Professor Abdulah Botchway, a Muslim from Ghana, to Sudan to mediate in a number of intra-Muslim conflicts.

Also in Ghana the Forum of Religious Bodies (FORB), which is at the national level enables religious leaders to interact occasionally to foster religious harmony and tolerance. This forum shies away from theological controversies and encourages collaboration aimed at removing religious prejudices. Samwini (2006) mentioned that the leadership of the religious bodies has, since their first meeting in 1978, held occasional and emergency meetings as and when the need arises. Their main approach to socio-religious conflict has been to hold meetings as religious leaders and to demonstrate that differences of faith, beliefs, practices and creed should not be allowed to work against the spirit of love, peace and the unity of the people of the nation. A specific case of the efforts of the Forum of Religious Bodies (FORB) at resolving conflict came into play from June 1999 to February 2000 in Sekondi- Takoradi. The cases of Tijaniyya and Sunni conflict as well as the problem concerning the succession to the Deputy Imam position in Tarkwa were both challenging. If FORB's handling of the Sekondi-Takoradi conflict was difficult, then the sixteen visits the members made to Tarkwa from

Sekondi-Takoradi to investigate and resolve the succession problem to the position of deputy Imam of Tarkwa appeared more taxing.

Vyver (1999) has stated that post independence governments in Ghana as well as other countries in Africa have adopted measures to curb general religious unrests and the dominance of one religion over the rest. Almost all the states in Africa have included in their constitution a bill of rights and that religious freedom in one form or the other features prominently in all those constitutions. As article 12 (2) of the 1992 Constitution of Ghana states “every person in Ghana, whatever his race, place of origin, political opinion, colour, race, religion, creed or gender shall be entitled to the fundamental human rights and freedoms of the individual contained in this chapter but subject to respect for rights and freedoms of others and for the public interest”. The implication of this Article is that the freedom of the individual or group of individuals is at least in principle, exercised with the equal rights and freedom of the other as a boundary, be it religious or other wise.

Apart from guaranteeing religious rights and freedoms as enshrined in the 1992 Constitution of Ghana, Government has made efforts at fostering religious tolerance especially in the educational sector. The state has practically demonstrated its commitment to educating the youth on recognition of the rights of others. A conscious effort is made to introduce pupils to the basic tenets of the three (3) major religions in Ghana so as to ensure peaceful co-existence. The introduction of Religious and Moral Education in the curriculum for the first time

in the educational history of Ghana was aimed at religious tolerance and peaceful cooperation among the various beliefs and religious groups.

Religious and Moral Education became a core and examinable subject for all pupils in basic schools since 2002. The subject areas are the faith and practice of African Traditional Religions, Islam and Christianity. The aim is a deliberate effort to introduce the faith, practice and sacred objects and costumes of these religions to all pupils (Nkansah, n.d).

Summary of literature review

The literature has clearly shown that there exist conflicts within the Islamic faith. Various reasons account for these intra-Islamic conflicts. These conflicts as observed from the literature have their effects on the society and the Islamic faith. To combat these conflicts certain religious bodies have been playing a peace building role. These religious bodies involved in peace building ensure that measures implemented are successful. It is therefore necessary to involve all religious bodies in the activities of the community, since peace is the collective responsibility of all religious bodies.

CHAPTER THREE

METHODOLOGY

Introduction

This chapter explains how the study was conducted indicating, among others, how data was collected to establish the existence of the problem and the various attempts that were normally employed to solve them. The chapter also discusses the following: research design, study population, sample and sampling procedure, instrumentation, data collection procedure and methods of data processing and analysis.

Research design

In this research, the researcher made a deliberate attempt to find out the role of religious bodies in the peace building process of the intra-Islamic conflicts in Wa. The research design is a descriptive survey design. The purpose of a descriptive survey design is to observe, describe and document aspects of a situation as it naturally takes place (Sarantakos, 1998). The researcher chose the descriptive survey design because its purpose coincides with the nature of the study. It was considered to be the most suitable design that will help the researcher draw meaningful conclusions from the findings of the study. The foregoing useful conclusions will also guide the researcher to make recommendations that will inure to the benefit of stakeholders in the peace building process.

The descriptive design will guide the researcher to observe, describe and analyse the role of religious bodies in the peace building process of the Intra-Islamic conflict in Wa. It will also help the researcher to analyse the role of stakeholders and make coherent recommendations to solve the problem.

Study population

The study was conducted in Wa. Wa is the regional capital of the Upper West Region. The targeted population of this study included all the people in the 4 sections of Wa where the sampling took place. The sections are Bamwarayiri, Dondoli, Jujeidayiri and Limanyiri Vuori. The targeted population comprised all the religious leaders, youth group leaders, influential people as well as people in the selected area of the study.

Sample and sampling procedure

Two sampling methods were used for the purpose of this research. These two methods were purposive and accidental sampling methods. Kwabia (2006) writes that purposive sampling procedure is where the researcher is only interested in a sub-group that is typical of the whole population. It allows the observation of the group for a period of time and gathering of in-depth information. It is significant to note that 100 people from four predominantly Muslim sections in Wa namely Bamwarayiri, Dondoli, Jujiedayiri and Limanyiri Vuori were selected to be the sample because of the effects of intra-Islamic conflicts on the people of those sections. The main mosques of the various Islamic

sects are located in these sections of Wa, hence in time of conflicts their followers suffer the chunk of the violence. According to Otenaike (2003), Churches and Mosques are perhaps the only major association convening the entire life span of age strata which are representative of the community and the larger society. Thus, these Mosques provided a broader test of age indexed effect.

With regards to accidental sampling, the researcher reached out and took the cases that were at hand, continuing the process until the desired sample size of 100 respondents was achieved. Care was taken to ensure that all those selected were mature people. Out of the total number, the oldest person was 78 years and the youngest 20 years. The respondents were made up of 88 male and 12 female. In the sections of Wa where the research took place most female did not want to respond to the questionnaire hence more male than female were contacted. Ninety-four percent of the respondents were Muslims while 6 percent did not declare their religious identity.

Among those contacted were Imams, Islamic scholars and opinion leaders in the four selected Muslim sections. The choice of 100 people as the sample for the research was based on the understanding that in a close community like the predominantly Muslim sections in Wa, where the research took place, the views of the 100 people was representative enough for both analytic and inductive generalizations about the population. Sarantakos (1998) explained that a sample should be able to provide a better option to a complete coverage of the population in a relatively short period and yet produce equally valid results.

Instrumentation

In order to obtain the most comprehensive and dependable data, pertinent to the research questions, questionnaires were used. It is significant to note that in every descriptive research, the opinion of many respondents are usually resourced to get an in-depth knowledge of the problem at stake. The questionnaire therefore, helps the researcher to collect data from as many respondents as possible so as to get a vivid description of the role of religious bodies in the peace building process of the intra-Islamic conflicts in Wa.

The questionnaire contained a series of questions that attempted to collect information for the research. The questionnaires were handed over personally by the researcher to the respondents. This method afforded the researcher the opportunity to establish rapport and also to explain the purpose of the study to the respondents where necessary. Thirty one respondents could not read and write in English while 69 respondents were literates. In all, the questionnaires were administered to 100 respondents.

The questionnaire had two main parts. The first part elicited data on the background information of respondents. The second part was made up of 17 items that were meant to gather information on the role of religious bodies in the peace building process of the intra-Islamic conflict in Wa. In most of the items, respondents were required to tick the appropriate response and where necessary gave short response.

Validity and reliability of instrument

Validity and reliability have been identified by Neuman (2003) as critical to all measurement. Hence, pre-testing of the questionnaire was done to check the clarity of the instrument. The pre-testing was done in Limanpalayiri, one of the sections in Wa that shared similar features of the sampled sections to ensure the authenticity of the instrument employed. Twenty questionnaires were administered to help reveal ambiguity so as to enable the researcher to come out with a questionnaire that was simple worded and easily comprehensible. The pre-testing no doubt brought improvement in the instrument. The pre-testing covered a period of four days thus, from 11th to 14th May,2010.

Data collection procedure

Questionnaires were given to respondents and they were guided on how to fill them when necessary. The questionnaire sought to find out from respondents the causes of intra-Islamic conflicts in Wa, the effect of these conflicts, which religious groups were involved in peace building in Wa and what measures are in place to ensure successful peace-building process in Wa. The respondents were given enough time to react to all the 17 items on the questionnaire. The questionnaire was collected back after the respondent had responded to all the items. The researcher clarified items that individual respondents requested to be explained. I chose three weeks to collect the data because I did not want history to adversely affect the collection of the data. The period was from June 22, 2010 to July 12, 2010.

Method of data processing and analysis

After collecting the data the researcher edited the responses for consistency and reliability using the statistical programme for social science software. The data was computed to obtain their frequencies. Frequencies obtained from the securing instruments (questionnaire) were converted into percentage to ease the analysis of the data. Tables were made to display the finding. The findings and conclusion of the research are restricted to Wa as a result of time constrain and lack of adequate funding. In spite of this, quality and reliability were not sacrificed.

CHAPTER FOUR

RESULTS AND DISCUSSION

Introduction

This chapter presents the analysis and discussion of the data of the research carried out. The focus of the data was meant to find out the role of religious bodies in the peace building process of the Intra-Islamic religious conflict in Wa. The data was computed, analysed, discussed, tabulated and presented in this chapter.

Age distribution of respondents

Respondents were asked to state their ages so as to ensure that only mature persons were contacted. The number of respondents per each age brackets is indicated in Table 1. Table 1 indicates that 24 percent of the respondents were between the age of 20 and 29 years while 25 percent were between the age of 30 and 39 years. Thirty one percent were between age of 40 and 49 years while 20 percent were 50 years and above.

Table 1: Age distribution of respondents

Age	Frequency	Percentage
20 – 29	24	24
30 – 39	25	25
40 – 49	31	31
50 and above	20	20
Total	100	100

Source: Field data, 2010

Level of education of respondents

Respondents were asked to indicate their level of education. The responses are indicated in the Table 2. The respondents were made up of persons with Arabic and secular education. There were persons with secular education from basic to University level while others did not have both Arabic or secular education. The data indicates that 33 percent of the respondents had Arabic education, 31 percent had no formal education while 21 percent had education at the basic level. Fifteen percent of the respondents had tertiary level education.

Table 2: Level of education of respondents

Level of education	Frequency	Percentage
No formal Education	31	31
Basic (Secular)	21	21
Tertiary (Secular)	15	15
Arabic	33	33
Total	100	100

Source: Field data, 2010

Islamic sects identified

Respondents were asked to indicate the sect they belong to in the Islamic religion. The responses are indicated in Table 3. The respondents were from three main Islamic sects. The responses indicate that 52 percent of respondents belong to the Suffi-Tijaniya sect, 27 percent belongs to the Ahmadiyya sect and 15 percent belongs to the Al-Sunni sect. Six percent of the respondents did not disclose the religion they belonged to.

Table 3: Islamic sects identified by respondents

Islamic sect	Frequency	Percentage
Suffi – Tijaniya sects	52	52
Ahmadiyya sect	27	27
Al – Sunni sect	15	15
Others	6	6
Total	100	100

Source: Field data, 2010

Relation between the various religious sects

Respondents were asked about the relation between the various religious sects in Wa. Table 4 shows the extent of the relations as indicated by respondents. The relation between the various religious sects in Wa is cordial. Thirteen percent of the respondents believe that the relation between the various religious sects is very good, 49 percent believed that the relations is good, 28 percent believed that the relation is bad and 10 percent believed that the relations is very bad.

Table 4: Relation between the various religions sects in Wa

State of relation	Frequency	Parentage
Very good	13	13
Good	49	49
Bad	28	28
Very bad	10	10
Total	100	100

Source: Field data, 2010

Existence of Intra-Islamic Conflict

Respondents were asked about the existence of conflicts between the various Islamic sects in Wa. Figure 1 shows the conflict situation of Islamic sects in Wa as indicated by respondents.

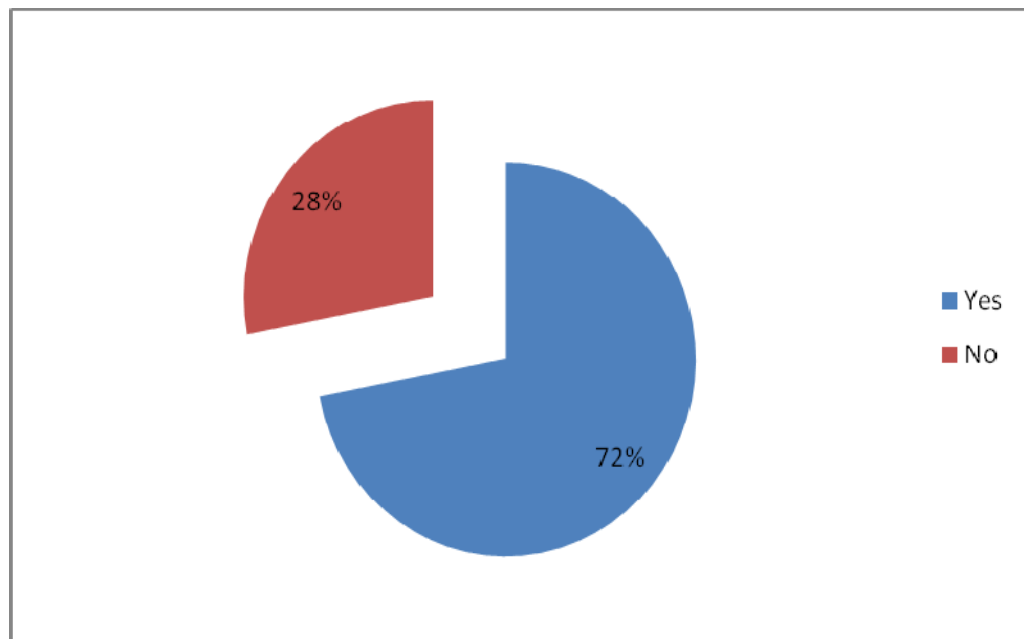


Figure 1: Existence of Intra –Islamic conflicts in Wa

Source: Field data, 2010

Respondents indicated that conflict does occur between the various Islamic Sects. Seventy two percent believed that conflict existed among the various Islamic sects while 28 percent did not believe so.

Causes of intra-Islamic conflicts

Table 5 indicates the causes of intra-Islamic religious conflicts in Wa as mentioned by the respondents. Respondents in all cases mentioned more than one cause of the conflict. Twenty-four percent saw intolerance of divergent views as the main cause of intra – Islamic conflicts in Wa . Eighteen percent thought that the misunderstanding of religious principles was the main cause of these conflicts.

Table 5: Causes of intra – Islamic conflicts

Cause of conflict	Frequency	Percentage
Intolerance of divergent views	24	24
Misunderstanding of religious principles	18	18
Wrong methods of preaching by various Islamic sects	10	10
Ignorance about the teaching of other Islamic sects	15	15
External influence like political, social and ethnic factors	11	11
Leadership	9	9
Lack of basic knowledge	7	7
Psychological factors	6	6
Total	100	100

Source: Field data, 2010

About 15 percent said that ignorance about the teachings of other Islamic sects was the cause of conflicts, 11 percent believed that the main cause of Islamic conflict in Wa was as a result of external influence like political, social and ethnic factors, 10 percent mentioned wrong methods of preaching by various Muslim preachers as the main cause of Islamic Conflicts in Wa. Nine percent were of the view that leadership problem was the main cause of these conflicts. While 7 percent believed that lack of basic knowledge as the main cause of Islamic conflicts in Wa, 6 percent said psychological factors like inferiority complex was the main cause.

Nature of intra-Islamic conflicts

Respondents were asked about the nature of intra-Islamic conflicts in Wa.. Figure 2 indicates the nature of intra-Islamic conflicts in Wa. While 71 percent indicated that intra-Islamic conflicts in Wa are violent and 29 percent indicated that intra-Islamic conflicts are not violent.

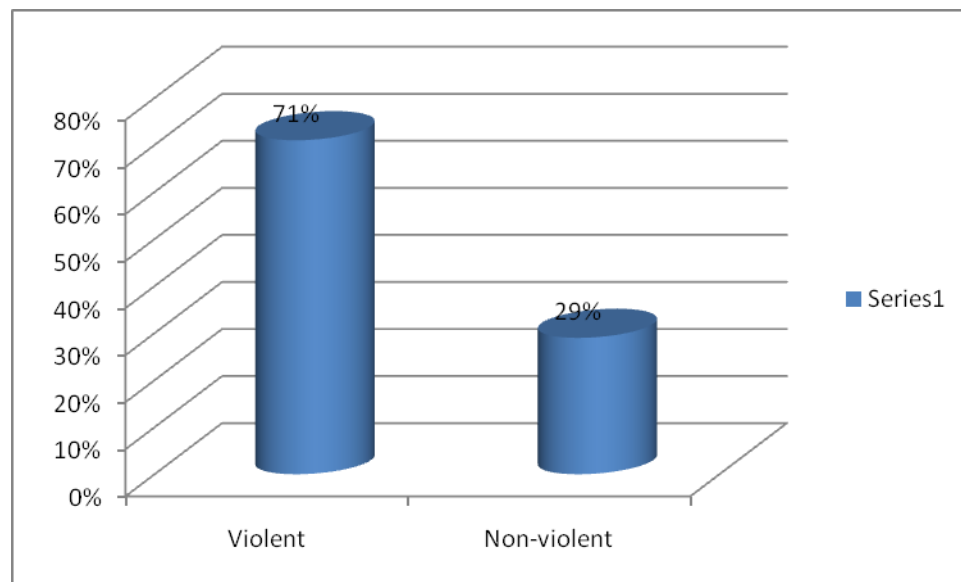


Figure 2: Nature of intra-Islamic conflicts in Wa

Source: Field data, 2010

Effect of intra-Islamic conflicts

Respondents were asked to indicate the effect of intra-Islamic conflicts in Wa. Table 6 shows the effects of intra-Islamic conflicts as expressed by respondents. Table 6 indicates the various effects of intra-Islamic conflicts in Wa as mentioned by the respondents. Forty-five percent indicated that suspicion and lack of trust among the followers of the various Muslim sects is an effect of intra-

Islamic conflicts in Wa. Twenty-seven percent indicated that the conflict led to the destruction of property, 25 percent revealed that intra-Islamic conflicts resulted in physical assault, while 3 percent stated that loss of human life was another effect of intra-Islamic conflicts in Wa.

Table 6: Effect of intra – Islamic conflicts in Wa

Effect of conflict	Frequency	Percentage
Suspicion and lack of trust among the various Islamic sects	45	45
Destruction of property	27	27
Physical assault	25	25
Lost of life	3	3

Source: Field data, 2010

Measures in place to ensure peace and tolerance

Respondents were asked to indicate whether measures were in place to ensure peace and tolerance in Wa. Figure 3 indicates that measures are in place to ensure peace and tolerance among religions groups and sects. Sixty-eight percent indicated that measures were in place to ensure peace and tolerance among people of different Islamic sects in Wa. However, 32 percent of the respondents indicated that there were no measures that have been put in place to ensure peace and tolerance among people of diverse Islamic sects in Wa.

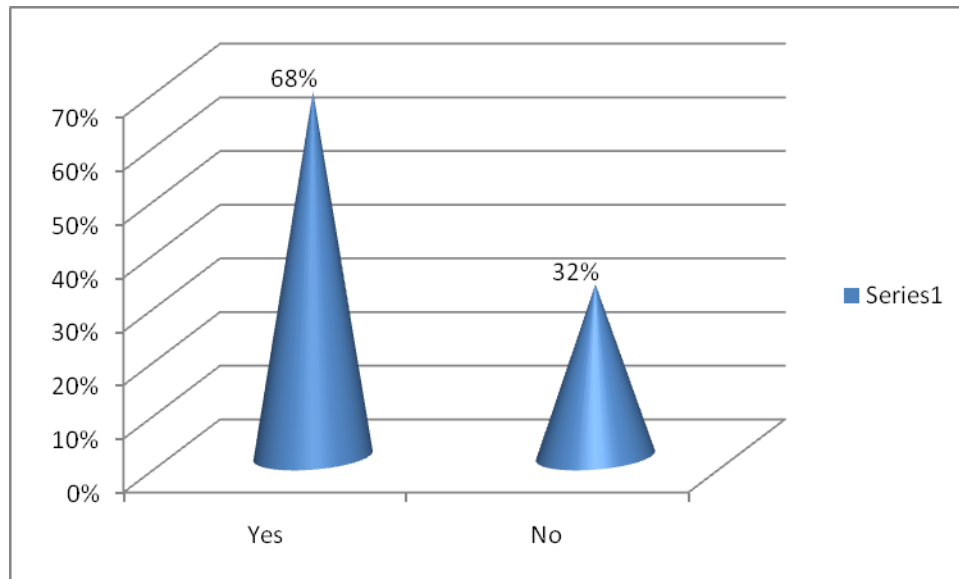


Figure 3: Measures in place to ensure peace and tolerance

Source: Field data, 2010

Religious groups involved in peace building

Respondents were asked to indicate religious groups involved in peace-building in Wa. Table 7 indicates that certain religious groups and organizations were promoting tolerance and peaceful co-existence in Wa. Forty-two percent of the respondents mentioned the Christian Muslim Dialogue Committee as the main religious group interested in peace and tolerance among different religious faiths in Wa. Twenty-one percent mentioned the Catholic Church as interested in peace building, 19 percent mentioned the Ahmadiyya mission, while 18 percent mentioned Jamiah Wal-Islamia as a religious group interested in peace building. Respondents indicated that the Christian Muslim Dialogue Committee was the

front runner among religious groups involved in the process of ensuring religious harmony in Wa.

Table 7: Religious groups involved in promoting peace building in Wa

Religious groups	Frequency	Percentage
Christian / Muslim dialogue committee	42	42
Catholic Church	21	21
Ahmadiyya Muslim Mission	19	19
Jamiah Wal-Islamia	18	18

Source: Field data, 2010

Response of people to peace building measures

The responses as indicated by respondents are shown in Figure 4.

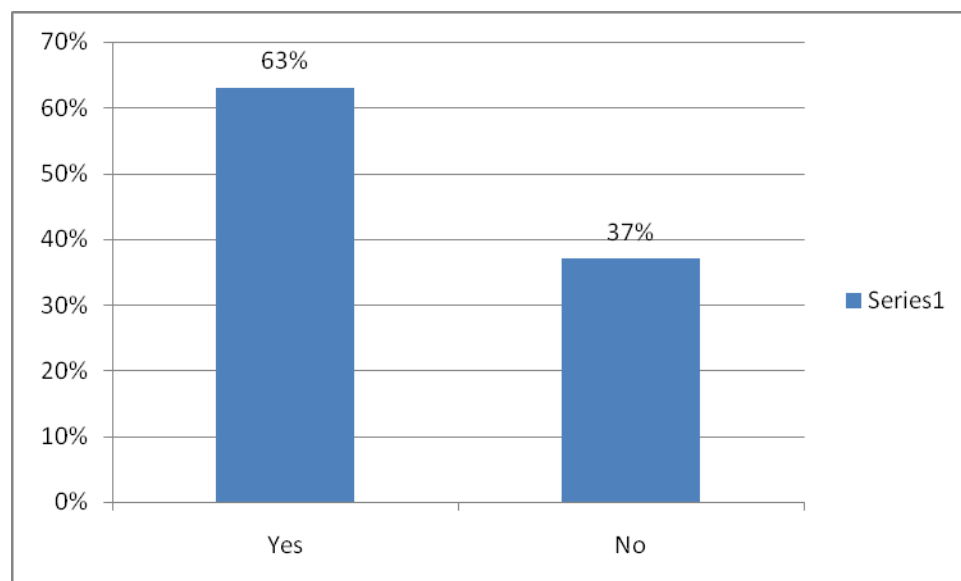


Figure 4: Response of the respondents to peace building measures

Source: Field data, 2010

Figure 4 indicates respondents opinions on whether the measures put in place by religious groups were successful. About 63 percent indicated that people were responsive to measures put in place to ensure peace while 37 percent did not think so.

The role of the Police

Respondents were asked whether the Police ensure peace in conflict situations in Wa. Figure 5 indicates that the Ghana Police Service has been ensuring peace during religions conflicts in Wa. Sixty-six percent of the respondents indicated that the police ensured peace during religious conflicts in Wa while 34 percent indicated that the police do not ensure peace during conflicts in Wa.

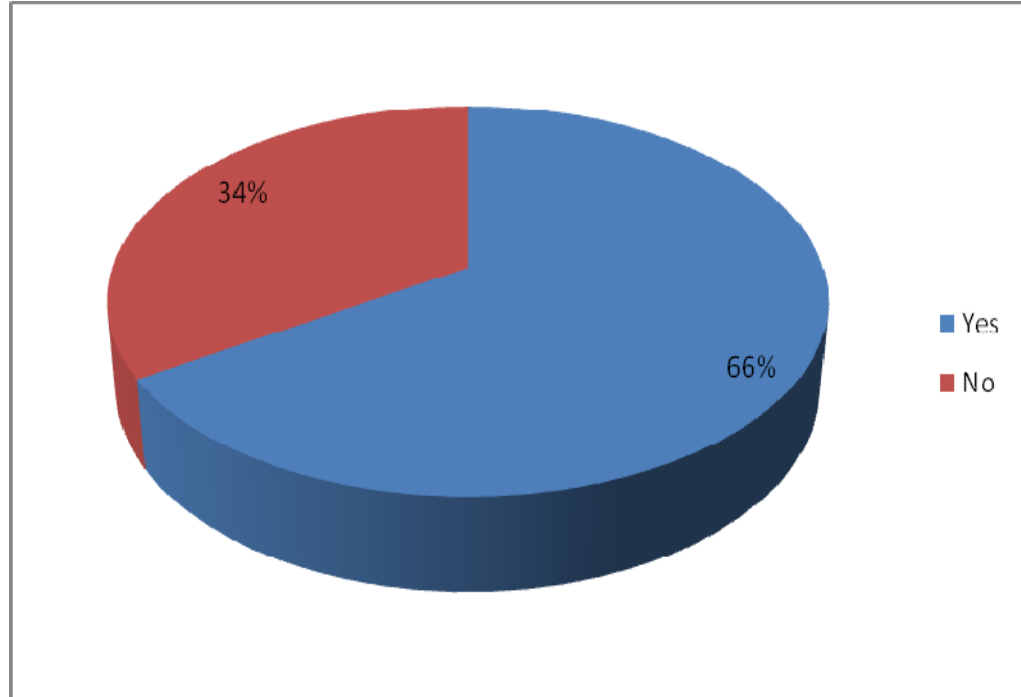


Figure 5: The role of the Police

Source: Field data, 2010

The role of the Wa Municipal Assembly

Respondents were asked whether the Wa Municipal Assembly play any role at ensuring peace during conflicts in Wa. Figure 6 indicates the role of the Municipal Assembly at ensuring peace in the community. About 57 percent indicated that the Wa Municipal Assembly plays a major role in ensuring that peace exist while 43 percent indicated that the Wa Municipal Assembly did not play any role in ensuring peace prevails during intra-Islamic conflicts.

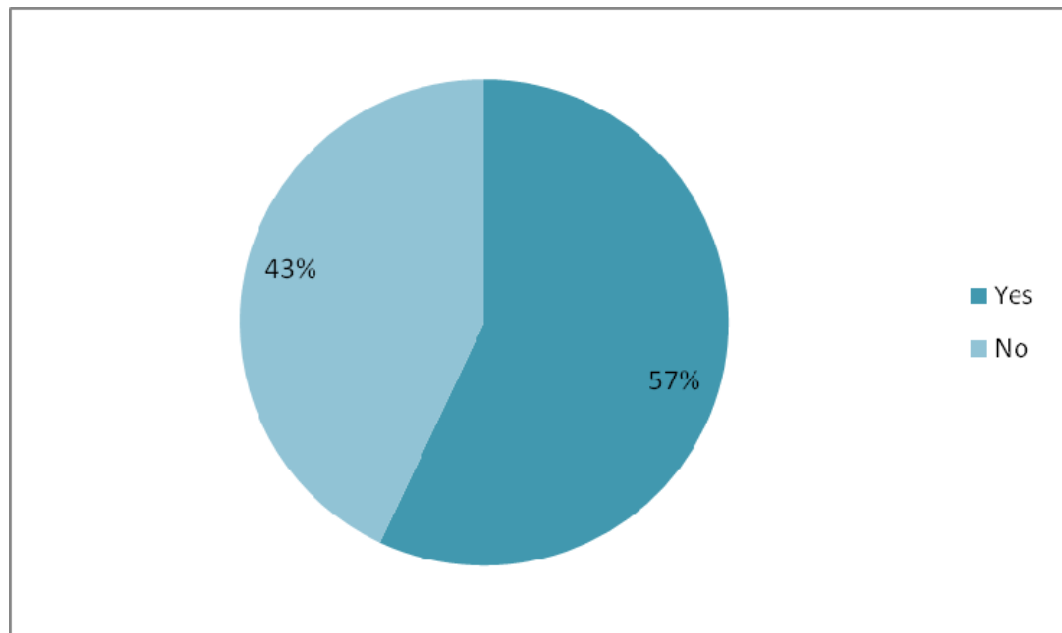


Figure 6: The role of the Municipal Assembly

Source: Field data, 2010

Measures put in place by some religious groups

Respondents were asked to indicate measures put in place by some religious groups to ensure peace and tolerance in Wa. Table 8 shows the measures

put in place by some religious groups to ensure peace and tolerance in Wa as expressed by respondents.

Table 8: Measures put in place by some religious groups to ensure peace in Wa

Measure	Frequency	Percentage
Some leaders and influential persons of the various Islamic sects were educated on peace and religious co-existence	26	26
A platform for intra-Islamic dialogue was initiated	23	23
There exist an intermediary forum where activities relating to the task of peace building are provided	19	19
Advocacy aimed at strengthening the representativeness and inclusiveness of all Islamic sects in all activities is in existence.	17	17
Institutionalisation of annual sports and games involving all Muslims.	15	15
Total	100	100

Source: Field data, 2010

Table 8 shows that certain measures were in place to ensure religious peace and tolerance existed among the followers of the various Islamic sects in Wa. Respondents indicated the following as some of the measures put in place by

some religious groups to ensure peace and tolerance among the various Islamic sects in Wa. About 26 percent of the respondents indicated that leaders and influential persons were continually educated on the need for religious peace and tolerance, while 23 percent indicated that there exists a platform for intra-Islamic dialogue in Wa.

Another 19 percent indicated that there is an intermediary forum where activities relating to the task of peace building are initiated. About 17 percent indicated those advocacies aimed at harnessing the inclusiveness of all Islamic sects in all activities are in existence while 15 percent indicated that there was an annual sports and games festival involving teams from Muslim sects. The table indicates clearly that for peace to be maintained and enforced there is the need for effective collaboration between the various Islamic sects in Wa. This is so because they are inter-dependent and therefore should not be mutually exclusive. When clear guidelines are drawn and proper education given, Islamic sects would work together effectively to enhance the peace of Wa.

Effects of measures put in place to ensure peace and tolerance

Respondents were asked to indicate the effects of measures put in place to ensure peace and tolerance in Wa. Table 9 shows the effects of the measures put in place as expressed by the respondents.

Table 9: Effects of the measures put in place to ensure peace and tolerance

Effects	Frequency	Percentage
Religious tolerance	30	30
Peaceful co-existence of people of diverse Islamic sect	26	26
Respect and trust among followers of the various sects	24	24
Constant consultation among the leaders of the various Islamic sects	20	20
Total	100	100

Source: Field data, 2010

Table 9 indicates the effect of the measures put in place to ensure peace and tolerance. About 30 percent of the respondents indicated religious tolerance as an effect of the measures put in place to ensure peace and tolerance. Twenty-six indicated that peaceful co-existence of people of different Islamic sect is an effect of the measures put in place, 24 percent indicated that respect and trust among followers of the various Islamic sects exist as a result of measures put in place, while 20 percent indicated that there exist constant consultation among the leaders of the various Islamic sects which is the effect of measures put in place to ensure peace and tolerance in Wa.

Conclusion

From the findings of this research it is very clear that issues regarding conflicts and peace building in our society need the collective attention and

collaboration of not only the culprits but stakeholders like the police, the various district assemblies, the general public and lately the Regional Peace Advisory Council. Since the outbreak of conflicts in any part of the country affects the peace of the nation, the role of stakeholders in intra-Islamic conflicts in Wa is very critical. It has been noted that, if stakeholders should play their role effectively it would go a long way to minimize the occurrence of intra-Islamic conflicts in Wa. The various religious bodies have a direct role in ensuring that peace and tolerance exist among the various Islamic sects in Wa.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter deals with the summary, conclusions and recommendations made on the findings from the study which was on the role of religious bodies in the peace building process of the intra-Islamic conflicts in Wa.

Summary

The study was conducted in the Wa township of the Upper West Region in Northern Ghana. The study population was all the people in the four selected sections of Wa namely, Bamwarayiri, Dondoli, Limanyiri Vuori and Jujiedayiri.. The sample size was 100 respondents, made up of ninety-four Muslims and six other people who did not declare the religious identity. The study was aimed at looking at the role of religious bodies in the peace building process of the intra-Islamic conflicts in Wa. The objective was to find out the main causes of intra-Islamic conflicts and their effects on the people of Wa.

The study also identified some of the religious bodies involved in peace building in Wa. Measures put in place by such religious bodies to ensure successful peace building and their impact was assessed. The research design was the descriptive one. The sampling techniques adapted in this survey were purposive and accidental sampling methods. In order to obtain the most

comprehensive and dependable data, questionnaires were used. The data gathered through this survey was analysed through frequency tables and percentages

The main findings of the study are as follows:

- Three Islamic sects identified in Wa were Suffi-Tijaniya, Ahmadiyya and Al-Sunni sect.
- The relationship between the various Islamic sects in Wa was described as (57%) good and (43%) bad.
- About 72 percent of respondents indicated the existence of intra-Islamic conflicts in Wa while 28 percent did not think so.
- The main causes of intra-Islamic conflict in Wa identified were
Intolerance of divergent views and opinions,
Ignorance on the part of some Muslim Scholars.,
Misunderstanding of the Teaching of the Holy Quran,
Misunderstanding of the actions of the Holy prophet Mohammed,
Leadership struggle,
Lack of basic knowledge about Islam,
Wrong preaching methods,
External influence on Muslim groups,
Historical reasons (Political, tribal, social factors),
The struggle over the use of Muslim place of worship.
- On the nature of intra-Islamic conflicts in Wa, 71 percent of respondents were of the view that conflicts were violent while 29 percent indicated that such conflicts were not violent.

- The observed effects of intra-Islamic conflict on the people of Wa included burning or destruction of property, break in family ties, suspicion or lack of trust, loss of human life, and assault.
- About 68 percent of the respondents indicated that measures exist to ensure peace and tolerance in Wa, However, 32 percent indicated otherwise.
- The religious bodies involved in peace-building process in Wa included the Christian Muslim Dialogue Committee, the Ahmadiyya Muslim Mission, the Orthodox Muslim group, and the Al-Sunna Islamic group
- The identified measures put in place to ensure successful peace building in Wa were religious advocacy, mediation during conflict situations, education to enhance religious tolerance, transitional Justice to ensure fairness and equity, and inter-faith and intra-faith Dialogue.
- Sixty-three percent of the respondents indicated that people were responsive to measures put in place to ensure peace and tolerance.
- About 66 percent of the respondents indicated that the Ghana Police Service do ensure peace during intra-Islamic conflicts while 34 percent did not think so.
- Again 57 percent of the respondents indicated that the Wa Municipal Assembly ensured that peace existed in Wa while 43 percent indicated that Assembly does not ensure peace in the municipality.
- The effects of the measures put in place to ensure peace building in Wa were religious tolerance, peaceful co-existence of people of different

Islamic sects, respect and trust among followers of the various sects, and constant consultation of the leaders of the various Islamic sects.

Conclusions

This study has helped to reveal a number of interesting measures, which are very essential in the effort at ensuring peace in Wa. Religious bodies have a unique role to play in the maintenance of peace in Wa. The majority of the religious leaders and their followers have used a number of measures to ensure peace in Wa.

Three Islamic sects identified in Wa were Suffi-Tijaniya, Ahmadiyya and Al-Sunni sect.

The relationship between the various Islamic sects in Wa was described as good. Respondents indicated the existence of intra-Islamic conflicts in Wa .

The main causes of intra-Islamic conflicts in Wa identified were intolerance of divergent views and opinions, ignorance on the part of some Muslim scholars, misunderstanding of the Teaching of the Holy Quran, and leadership struggle.

The study found out that conflicts were violent. The observed effects of intra-Islamic conflicts on the people of Wa included burning or destruction of property, break in family ties, suspicion or lack of trust, loss of human life, and assault.

The study found out that, the religious bodies involved in peace–building process in Wa included the Christian Muslim Dialogue Committee, the Ahmadiyya Muslim Mission, the Orthodox Muslim group, and the Al-Sunna Islamic group.

The study identified measures put in place to ensure successful peace building in Wa as religious advocacy, mediation during conflict situations, education to enhance religious tolerance, transitional Justice to ensure fairness and equity, and inter-faith and intra-faith Dialogue. People are responsive to measures put in place to ensure peace and tolerance.

The respondents indicated that the Ghana Police Service and the Wa Municipal Assembly ensured that peace existed in Wa.

Furthermore, the activities related to the task of peace building were effectively implemented. Conflicting parties were brought together to resolve their differences and reach a consensus.

Recommendations

From the research findings, the following are recommended for consideration in the maintenance of peace in Wa:

- There should be effective link and collaboration between the various Islamic sects.
- There should be a frank and sincere consultation between the leaders of the various Islamic sects.

- It is essential that the reports of such consultations be regularly sent out to the followers of the various sects.
- The leaders and followers of the various Islamic sects should be involved in the formulation of rules and regulations by signing social contract spelling out infractions and sanctions.
- There should exist mutual trust and respect among followers of the various sects.
- The capacity of peace building institutions and practitioners in the town should be strengthened.
- Increase awareness of the use of non-violent strategies in responding to conflicts.
- Build the capacity of religious leaders to participate meaningfully in promoting and maintaining peace in the town.

Suggestions for further studies

Apart from the intervention applied in this study I believe that there are other measures that were not explored in this study. Further studies can be carried out in other towns or areas. Further studies could result in comparison and the finding could be used as a basis to draw a common formula for the maintenance of peace and for fostering effective collaboration between religious groups or sects. More appropriate measures must be exploited to ensure peace, tolerance and good neighbourliness in our society. This when done would go a long way to enhance the development of our society since people would have trust, confidence and respect for one another.

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APPENDIX
QUESTIONNAIRE

This questionnaire has been designed for the collection of information on the topic “**The role of religious bodies in the peace building process of the Intra-Islamic conflicts in Wa**”.

The sole purpose of this study is to compile and submit a research dissertation on the problem mentioned above to the University of Cape Coast in partial fulfillment of the requirement for the award of a Master of Arts in Peace and Development Studies. The cooperation of all is rightly solicited and confidentiality of identity and responses assured.

PART I

Background Information of Respondents

Instruction: please tick [] or write answer in the spaces provided where appropriate.

Sex: Male [] Female []

Age: (20-29) [] (30 – 39) [] (40-49) [] (50 and Above) []

Marital Status: Single [] Married without children []

Married with children []

Formal Education: None [] Basic []
Tertiary [] Arabic []

PART II

INSTRUCTION: Tick [] or write appropriate answer

1. Which religious group do you belong to: Islam []
Christianity [] Africa Traditional Religion [] None []

2. Do you belong to a sect or denomination in your religious?
Yes [] No []

3. Which religious denomination or sect do you belong to?

4. What is the relation between the various religious sects in your community?
Good [] Very good () Bad [] Very bad ()

5. Are there conflicts between the various Islamic sects in your community?
Yes [] No []

6. What are the causes of these conflicts in your community?
.....
.....

7. What is the nature of intra-Islamic conflicts in Wa?

Violent [] Not violent []

8. What are the effects of these conflicts?

.....
.....

9. Which religious group is interested in peace building in your community?

.....
.....

10. What role do these religious groups play to ensure peace building in Wa?

.....
.....

11. Do the Ghana Police Service ensure peace in your community?

Yes () No ()

12. Does the Municipal Assembly ensure peace in your

Community? Yes () No ()

13. Do you think you can live peacefully with members of the other sects?

Yes [] No []

14. Do you think those measures have been successful?

Very Successful [] Successful [] Not Very Successful []
Failed []

16. Are the people responsive to the peace building measures introduced?

Yes () No ()

17. What are the effects of these measures put in place to ensure peace?

.....
.....