

<b>Country/entity</b>	Ghana
<b>Region</b>	Africa (excl MENA)
<b>Agreement name</b>	Kumasi Accord on Peace and Reconciliation Between the Various Ethnic Groups in the Northern Region of Ghana
<b>Date</b>	30 Mar 1996
<b>Agreement status</b>	Multiparty signed/agreed
<b>Interim arrangement</b>	Yes
<b>Agreement/conflict level</b>	Intrastate/local conflict <b>Ghana: conflict in Northern Region (1994-1996)</b>  Sometimes referred to as the 'Guinea Fowl war' (due to a connection with an argument over guinea fowl in a local village), the civil conflict in the Northern Region of Ghana is estimated to have killed between 2,000 and 15,000 people. Members of the Dagomba, Nanumba and Gonja ethnic groups fought against the Konkomba minority ethnic group, following a failed attempt by the government to stabilise the situation militarily. The conflict ended through an NGO-led peace process which resulted in the Kumasi Peace Accord, which contains a series of bilateral agreements between all of the ethnic groups, and multilateral points of agreement over chieftancy, traditional institutions, land rights, and reconciliation processes. Close Ghana: conflict in Northern Region (1994-1996)
<b>Stage</b>	Framework/substantive - comprehensive
<b>Conflict nature</b>	Inter-group
<b>Peace process</b>	Ghana: Local peace processes in Northern Region
<b>Parties</b>	Signatories not listed, but groups listed are Bassare, Dagomba, Gonja, Konkomba, Nanumba, Nawuri, Nchumuru.  Page 1: At the fourth Kumasi meeting, 48 delegates from seven ethnic groups constituting chiefs, PPNT delegates, opinion and youth leaders were invited to work towards the search for durable resolution to the conflicts in the Northern Region of Ghana.
<b>Third parties</b>	-
<b>Description</b>	Reconciliation agreement between conflicting ethnic groups in the Northern Region of Ghana. Predominantly addresses chieftaincy issues and customary legal structures, land reform, and mechanisms for transitional justice.

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<b>Agreement document</b>	<a href="#">GH_960229_Kumasi Accord on Peace and Reconciliation Between the Various Ethnic Groups in the Northern Region of Ghana.pdf (opens in new tab)</a>   <a href="#">Download PDF</a>
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## Groups

<b>Children/youth</b>	<p>Groups→Children/youth→Other</p> <p>Page 4, AGREEMENTS BETWEEN THE KONKOMBAS AND GONJAS</p> <p>5. In order to encourage free movement in the conflict areas as an element of reconciliation between Gonjas and Konkombas, we agree:</p> <p>a. That we shall ask our respective chiefs, headmen, elders, youth association leaders to ensure safe movement of members of the other ethnic group within their communities.</p> <p>Page 5, AGREEMENT ON REGIONAL ASSOCIATION</p> <p>To underline our commitment to this Accord, and to enshrine the sense of unity that the Accord generates among us signatories and our peoples in the Northern Region of Ghana, as well as to give an institutional embodiment to the spirit of this Accord which can enhance the implementation of the Accord's provisions, we have hereby agreed to create a region-wide association that will be composed of representatives from all the ethnic communities which currently live in the Northern Region. The specific nature and functions of such an association shall be determined at a meeting of representatives of youth associations from all ethnic communities in Northern Ghana and this meeting shall be organised to take place immediately subsequent to the signing of this Accord.</p>
<b>Disabled persons</b>	No specific mention.
<b>Elderly/age</b>	No specific mention.
<b>Migrant workers</b>	No specific mention.

**Racial/ethnic/  
national group**

Groups→Racial/ethnic/national group→Rhetorical

Page 1, Preamble

BELIEVING that all ethnic communities have a crucial role to play in the building of peace;...

Groups→Racial/ethnic/national group→Anti-discrimination

Page 2, AGREEMENTS BETWEEN THE DAGOMBAS, KONKOMBAS AND BASSARES

1 The present scheme of land tenure in Dagbon reflected in the customary laws, usages and practices is non-discriminatory and satisfies the aspirations of all citizens of Dagbon regardless of ethnic background. It is recognised that the Ya-Na holds the allodial title to all Dagbon lands and he holds same as a trustee in trust for all the citizens of Dagbon.

The divisional chiefs whether they are Dagombas, Konkombas, Bassares etc are the caretakers of the land and all citizens through their respective divisions have a birth-right of equal and unimpeded access to the land in accordance with customary law. In this context the term "citizens" refers to all persons claiming and reputed to be indigenous persons and recognised as such. Currently Dagombas, Konkombas, Bassares, Anufos etc. are generally known as citizens.

Groups→Racial/ethnic/national group→Substantive

Page 3, AGREEMENTS BETWEEN THE KONKOMBAS AND NANUMBAS

9 We agree to refrain from the practice of ethnicising individual criminal behaviour; that is, from blaming an entire ethnic group for the criminal conduct of an individual who is a member of that ethnic group.

Page 4, AGREEMENTS BETWEEN THE NAWURIS AND GONJAS

3 To that effect, the Nawuris agree to intensify their confidence-building and peace-education activities to encourage peaceful ethnic co-existence in their respective communities with the assistance of the Peace Awareness Committee.

Page 2, AGREEMENTS BETWEEN THE KONKOMBAS AND NANUMBAS

1 Nanumbas, who are indigenous and sole owners of the land in Nanun, do recognise the Konkombas as an important non-Nanumba community and brothers in development who seek the well-being of the district and whose status, rights, duties and obligations are traditionally recognised and defined under Nanun customary law and usage.

Page 3, AGREEMENTS BETWEEN THE KONKOMBAS AND NANUMBAS

10 For purposes of assuring security and the avoidance of recurrent inter-communal violence, the parties agree to create committees composed of Nanumbas and Konkombas whose tasks will consist of the following:

- a. identifying people in Nanun communities that foment or incite ethnic animosity and violence and ensure that appropriate legal actions are taken against such people in order to stop or deter their behaviour.
- b. Identifying particularly conflict-sensitive areas and travelling to those areas jointly (Konkombas and Nanumbas together) to educate people about peaceful coexistence and to resolve problems in the areas peacefully so that inter-communal violence does not erupt.

Page 4, AGREEMENTS BETWEEN THE KONKOMBAS AND GONJAS

5. In order to encourage free movement in the conflict areas as an element of reconciliation between Gonjas and Konkombas, we agree:

- a. That we shall ask our respective chiefs, headmen, elders, youth association leaders to ensure safe movement of members of the other ethnic group within their communities.
- b. That if anyone from another ethnic group is attacked we agree to hold the chief or leader accountable to apprehend the culprit or be held accountable themselves.
- c. That working groups made up of representatives of all ethnic groups in the area follow up at the community levels and educate citizens on the need for peaceful coexistence and free movement

<b>Religious groups</b>	<p>Groups→Religious groups→Rhetorical</p> <p>Page 2, AGREEMENTS BETWEEN THE DAGOMBAS, KONKOMBAS AND BASSARES</p> <p>5 We will respect and be sensitive to the respective religious subscribed to by our people and we shall do nothing that will directly or indirectly offend, impugn or ridicule each other's religion.</p>
<b>Indigenous people</b>	<p>Groups→Indigenous people→Anti-discrimination</p> <p>Page 2, AGREEMENTS BETWEEN THE DAGOMBAS, KONKOMBAS AND BASSARES</p> <p>1 The present scheme of land tenure in Dagbon reflected in the customary laws, usages and practices is non-discriminatory and satisfies the aspirations of all citizens of Dagbon regardless of ethnic background. It is recognised that the Ya-Na holds the allodial title to all Dagbon lands and he holds same as a trustee in trust for all the citizens of Dagbon. The divisional chiefs whether they are Dagombas, Konkombas, Bassares etc are the caretakers of the land and all citizens through their respective divisions have a birth-right of equal and unimpeded access to the land in accordance with customary law. In this context the term "citizens" refers to all persons claiming and reputed to be indigenous persons and recognised as such. Currently Dagombas, Konkombas, Bassares, Anufos etc. are generally known as citizens.</p> <p>Groups→Indigenous people→Substantive</p> <p>Page 2, AGREEMENTS BETWEEN THE DAGOMBAS, KONKOMBAS AND BASSARES</p> <p>2 We are appreciative of the Ya-Na's gesture to confer paramountcy on Dagomba, Konkomba, Bassare etc. chiefs and note with satisfaction that the conditions attached to the elevation to paramountcy are as applicable to Dagomba chiefs as they are to Konkomba and Bassare chiefs in the same situation.</p> <p>Page 2, AGREEMENTS BETWEEN THE DAGOMBAS, KONKOMBAS AND BASSARES</p> <p>3 We note with satisfaction that even before the conflict Konkomba, Bassare and Aiiufo chiefs had representation in the Dagbon Traditional Council. We also note that the participation of these chiefs in the Dagbon Traditional Council was interrupted when the conflict broke out. We agree that the said chiefs ought to resume their active participation in the work of the Traditional Council.</p> <p>Page 2, AGREEMENTS BETWEEN THE DAGOMBAS, KONKOMBAS AND BASSARES</p> <p>7 We declare that we shall cooperate fully in bringing about and facilitating a complete reconciliation of our people in accordance with the tenets of our customs. We note in particular the restrictions on the movement of Konkombas and Bassares in Tamale and other areas in the Region and agree that we shall implement such appropriate measures as may be found efficacious to ease the problem.</p> <p>Page 2, AGREEMENTS BETWEEN THE KONKOMBAS AND NANUMBAS</p> <p>1 Nanumbas, who are indigenous and sole owners of the land in Nanun, do recognise the Konkombas as an important non-Nanumba community and brothers in development who seek the well-being of the district and whose status, rights, duties and obligations are traditionally recognised and defined under Nanun customary law and usage.</p>
<b>Other groups</b>	<p>No specific mention.</p>

<b>Refugees/displaced persons</b>	<p>Groups→Refugees/displaced persons→Rhetorical</p> <p>Page 4, AGREEMENTS BETWEEN THE GONJAS AND NCHUMURUS</p> <p>8. Both ethnic groups will commence organizing their peoples for reintegration, resettlement and reconstruction.</p>
<b>Social class</b>	<p>Page 4, AGREEMENTS BETWEEN THE NAWURIS AND GONJAS</p> <p>4 The Nawuris agree to assist, in whatever way possible, in resettling the Gonjas displaced from Kpandai due to the war between the two ethnic groups in 1991, back in the places from which they were displaced.</p> <p>No specific mention.</p>

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## Gender

<b>Women, girls and gender</b>	No specific mention.
<b>Men and boys</b>	No specific mention.
<b>LGBTI</b>	No specific mention.
<b>Family</b>	No specific mention.

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## **State definition**

**Nature of state (general)** No specific mention.

**State configuration** No specific mention.

**Self determination** No specific mention.

**Referendum** No specific mention.

**State symbols** No specific mention.

**Independence/secession** No specific mention.

**Accession/unification** No specific mention.

**Border delimitation** No specific mention.

**Cross-border provision** No specific mention.

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## **Governance**

**Political institutions (new or reformed)** Governance→Political institutions (new or reformed)→New political institutions (indefinite)  
Page 5, AGREEMENT ON REGIONAL ASSOCIATION  
To underline our commitment to this Accord, and to enshrine the sense of unity that the Accord generates among us signatories and our peoples in the Northern Region of Ghana, as well as to give an institutional embodiment to the spirit of this Accord which can enhance the implementation of the Accord's provisions, we have hereby agreed to create a region-wide association that will be composed of representatives from all the ethnic communities which currently live in the Northern Region. The specific nature and functions of such an association shall be determined at a meeting of representatives of youth associations from all ethnic communities in Northern Ghana and this meeting shall be organised to take place immediately subsequent to the signing of this Accord.

**Elections** No specific mention.

**Electoral commission** No specific mention.

**Political parties reform** No specific mention.

**Civil society**      No specific mention.

**Traditional/  
religious leaders**

Page 2, AGREEMENTS BETWEEN THE DAGOMBAS, KONKOMBAS AND BASSARES

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Page 2, AGREEMENTS BETWEEN THE DAGOMBAS, KONKOMBAS AND BASSARES

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Page 2, AGREEMENTS BETWEEN THE DAGOMBAS, KONKOMBAS AND BASSARES

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Page 2, AGREEMENTS BETWEEN THE DAGOMBAS, KONKOMBAS AND BASSARES

4 We declare and affirm our acceptance and observance of the rules, customs, practices and usages regarding the institution of chieftaincy in Dagbon and that without discrimination all chiefs in Dagbon, be they Dagombas, Konkombas, Bassares, Anufos, etc. are entitled to exercise all powers, jurisdiction and authority reserved for chiefs under customary law. In particular we affirm that all chiefs in Dagbon, save and except as custom or the law may limit, are entitled to exercise all rights and powers in the following matters, namely:-

- a. the creation and approval of new settlements in the area of jurisdiction
- b. enskinments of lesser chiefs or headmen in the area of jurisdiction
- c. the prerogative to adjudicate upon certain disputes in the area of jurisdiction
- d. entitlement to jurisdictional allegiance from subjects in the area of jurisdiction.

Page 2, AGREEMENTS BETWEEN THE KONKOMBAS AND NANUMBAS

2 Konkombas shall be allowed to freely choose their headmen to be blessed by the BimbillaNaa or his delegated divisional authority, provided this will not conflict with the interest of the Bimbilla-Naa and/or the Princes of Nanun.

Page 3, AGREEMENTS BETWEEN THE KONKOMBAS AND NANUMBAS

5 Land ownership is not in dispute with the Bimbilla-Naa as the paramount chief and allodial owner of all land in Nanun as accepted by the Konkombas.

Page 3, AGREEMENTS BETWEEN THE KONKOMBAS AND NANUMBAS

6 Paramountcy is the preserve of eligible Nanumbas.

Page 3, AGREEMENTS BETWEEN THE KONKOMBAS AND NANUMBAS

7 We shall accept regulations from the Nanumba Traditional Council with Konkomba representation, which, with the help of ecological experts, regulates land use, land tenure and settlement patterns for purposes of preservation of the ecology for future generations.



<b>Public administration</b>	Page 3, AGREEMENTS BETWEEN THE KONKOMBAS AND NANUMBAS 3 Representation at administrative and political decision-making processes shall be by merit and following due process.
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<b>Constitution</b>	No specific mention.
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**Power sharing**

<b>Political power sharing</b>	No specific mention.
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<b>Territorial power sharing</b>	No specific mention.
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<b>Economic power sharing</b>	No specific mention.
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<b>Military power sharing</b>	No specific mention.
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**Human rights and equality**

<b>Human rights/RoL general</b>	No specific mention.
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<b>Bill of rights/similar</b>	No specific mention.
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<b>Treaty incorporation</b>	No specific mention.
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<b>Civil and political rights</b>	No specific mention.
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<b>Socio-economic rights</b>	No specific mention.
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## **Rights related issues**

### **Citizenship**

Rights related issues→Citizenship→Citizen delimitation

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The divisional chiefs whether they are Dagombas, Konkombas, Bassares etc are the caretakers of the land and all citizens through their respective divisions have a birth-right of equal and unimpeded access to the land in accordance with customary law. In this context the term "citizens" refers to all persons claiming and reputed to be indigenous persons and recognised as such. Currently Dagombas, Konkombas, Bassares, Anufos etc. are generally known as citizens.

### **Democracy**

No specific mention.

### **Detention procedures**

No specific mention.

### **Media and communication**

Rights related issues→Media and communication→Other

Page 2, AGREEMENTS BETWEEN THE DAGOMBAS, KONKOMBAS AND BASSARES

8 As an assurance to our continued peaceful coexistence and collaborative relations we undertake to cease all provocative acts, utterance and particularly publications in the media that may inflame passions and lead to breaches of security in our areas.

<b>Mobility/access</b>	<p>Page 1, Preamble</p> <p>CONVINCED that it is in the best interest of our respective people that we create an enabling atmosphere of peace that will foster social reintegration, mobility, economic cooperation and development as individuals and as groups;...</p>
	<p>Page 2, AGREEMENTS BETWEEN THE DAGOMBAS, KONKOMBAS AND BASSARES</p> <p>7 We declare that we shall cooperate fully in bringing about and facilitating a complete reconciliation of our people in accordance with the tenets of our customs. We note in particular the restrictions on the movement of Konkombas and Bassares in Tamale and other areas in the Region and agree that we shall implement such appropriate measures as may be found efficacious to ease the problem.</p>
	<p>Page 3, AGREEMENTS BETWEEN THE KONKOMBAS AND NANUMBAS</p> <p>4 We declare that we shall cooperate fully in bringing about and facilitating a complete reconciliation of our people in accordance with the tenets and practices of our traditions. We note in particular the restriction on the movement of our peoples in Nanun and all the other areas in the Region and agree that we shall implement appropriate measures as may be found efficacious to ease the problem.</p>
	<p>Page 4, AGREEMENTS BETWEEN THE KONKOMBAS AND GONJAS</p> <p>5. In order to encourage free movement in the conflict areas as an element of reconciliation between Gonjas and Konkombas, we agree:</p> <ul style="list-style-type: none"> <li>a. That we shall ask our respective chiefs, headmen, elders, youth association leaders to ensure safe movement of members of the other ethnic group within their communities.</li> <li>b. That if anyone from another ethnic group is attacked we agree to hold the chief or leader accountable to apprehend the culprit or be held accountable themselves.</li> <li>c. That working groups made up of representatives of all ethnic groups in the area follow up at the community levels and educate citizens on the need for peaceful coexistence and free movement,</li> <li>d. A peace conference will be organised in Salaga before the commencement of the farming season involving all ethnic groups in the Salaga area.</li> </ul>
<b>Protection measures</b>	No specific mention.
<b>Other</b>	No specific mention.

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## Rights institutions

<b>NHRI</b>	No specific mention.
<b>Regional or international human rights institutions</b>	No specific mention.

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**Criminal justice and emergency law** Justice sector reform→Criminal justice and emergency law→Reform to specific laws  
Page 3, AGREEMENTS BETWEEN THE KONKOMBAS AND NANUMBAS  
10 For purposes of assuring security and the avoidance of recurrent inter-communal violence, the parties agree to create committees composed of Nanumbas and Konkombas whose tasks will consist of the following:  
a. identifying people in Nanun communities that foment or incite ethnic animosity and violence and ensure that appropriate legal actions are taken against such people in order to stop or deter their behaviour.

**State of emergency provisions** No specific mention.

**Judiciary and courts** No specific mention.

**Prisons and  
detention**

No specific mention.

## **Traditional Laws**

Page 2, AGREEMENTS BETWEEN THE DAGOMBAS, KONKOMBAS AND BASSARES

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Page 2, AGREEMENTS BETWEEN THE DAGOMBAS, KONKOMBAS AND BASSARES

3 We note with satisfaction that even before the conflict Konkomba, Bassare and Aiiufo chiefs had representation in the Dagbon Traditional Council. We also note that the participation of these chiefs in the Dagbon Traditional Council was interrupted when the conflict broke out. We agree that the said chiefs ought to resume their active participation in the work of the Traditional Council.

Page 2, AGREEMENTS BETWEEN THE DAGOMBAS, KONKOMBAS AND BASSARES

4 We declare and affirm our acceptance and observance of the rules, customs, practices and usages regarding the institution of chieftaincy in Dagbon and that without discrimination all chiefs in Dagbon, be they Dagombas, Konkombas, Bassares, Anufos, etc. are entitled to exercise all powers, jurisdiction and authority reserved for chiefs under customary law. In particular we affirm that all chiefs in Dagbon, save and except as custom or the law may limit, are entitled to exercise all rights and powers in the following matters, namely:-

- a. the creation and approval of new settlements in the area of jurisdiction
- b. enskinments of lesser chiefs or headmen in the area of jurisdiction
- c. the prerogative to adjudicate upon certain disputes in the area of jurisdiction
- d. entitlement to jurisdictional allegiance from subjects in the area of jurisdiction.

Page 2, AGREEMENTS BETWEEN THE KONKOMBAS AND NANUMBAS

1 Nanumbas, who are indigenous and sole owners of the land in Nanun, do recognise the Konkombas as an important non-Nanumba community and brothers in development who seek the well-being of the district and whose status, rights, duties and obligations are traditionally recognised and defined under Nanun customary law and usage.

Page 2, AGREEMENTS BETWEEN THE KONKOMBAS AND NANUMBAS

2 Konkombas shall be allowed to freely choose their headmen to be blessed by the BimbillaNaa or his delegated divisional authority, provided this will not conflict with the interest of the Bimbilla-Naa and/or the Princes of Nanun.

Page 3, AGREEMENTS BETWEEN THE GONJAS AND NCHUMURUS

1 The Nchumurus have appealed to the Gonjas not to frustrate Nanjuro-Wura's application for paramountcy. Gonjas have agreed to cooperate.

Page 3, AGREEMENTS BETWEEN THE GONJAS AND NCHUMURUS

2 Gonjas have accepted in principle that the Nanjuro-Wura's status had been established as equivalent to a divisional chief. It was circumstances that made him opt out of the Gonja chieftaincy system.

Page 3, AGREEMENTS BETWEEN THE GONJAS AND NCHUMURUS

3 Gonjas will allow the Nanjuro-Wura's application through Government, for paramountcy to go through at the National House of Chiefs

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## Socio-economic reconstruction

<b>Development or socio-economic reconstruction</b>	<p>Socio-economic reconstruction→Development or socio-economic reconstruction→Socio-economic development</p> <p>Page 1, Preamble</p> <p>DETERMINED to resolve all outstanding issues between us and to lay the foundation for a durable and stable peace for sustainable development;</p> <p>CONVINCED that it is in the best interest of our respective people that we create an enabling atmosphere of peace that will foster social reintegration, mobility, economic cooperation and development as individuals and as groups;...</p> <p>Socio-economic reconstruction→Development or socio-economic reconstruction→Infrastructure and reconstruction</p> <p>Page 4, AGREEMENTS BETWEEN THE GONJAS AND NCHUMURUS</p> <p>8. Both ethnic groups will commence organizing their peoples for reintegration, resettlement and reconstruction.</p>
<b>National economic plan</b>	No specific mention.
<b>Natural resources</b>	No specific mention.
<b>International funds</b>	No specific mention.
<b>Business</b>	No specific mention.
<b>Taxation</b>	No specific mention.
<b>Banks</b>	No specific mention.

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**Land reform/rights** Land, property and environment→Land reform/rights→Land reform and management  
Page 2, AGREEMENTS BETWEEN THE DAGOMBAS, KONKOMBAS AND BASSARES  
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Page 2, AGREEMENTS BETWEEN THE DAGOMBAS, KONKOMBAS AND BASSARES  
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a. the creation and approval of new settlements in the area of jurisdiction  
b. enskinments of lesser chiefs or headmen in the area of jurisdiction  
c. the prerogative to adjudicate upon certain disputes in the area of jurisdiction  
d. entitlement to jurisdictional allegiance from subjects in the area of jurisdiction.

Page 2, AGREEMENTS BETWEEN THE KONKOMBAS AND NANUMBAS  
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Page 3, AGREEMENTS BETWEEN THE KONKOMBAS AND NANUMBAS  
5 Land ownership is not in dispute with the Bimbilla-Naa as the paramount chief and allodial owner of all land in Nanun as accepted by the Konkombas.

Page 3, AGREEMENTS BETWEEN THE KONKOMBAS AND NANUMBAS  
7 We shall accept regulations from the Nanumba Traditional Council with Konkomba representation, which, with the help of ecological experts, regulates land use, land tenure and settlement patterns for purposes of preservation of the ecology for future generations.

Page 3, AGREEMENTS BETWEEN THE KONKOMBAS AND NANUMBAS  
8 Customary pacification in respect of river gods, land gods and groves should only be performed by the recognised land and fetish priests or Tindanas of Nanun.

Page 4, AGREEMENTS BETWEEN THE BASSARES AND GONJAS  
3 Bassares have no claim to Gonja land or to paramountcy in the same area. However, where there is a large Bassare community, the Gonja paramount or divisional chief may confer a leadership title that he deems fit on any Bassare who will serve under him.

<b>Pastoralist/ nomadism rights</b>	No specific mention.
<b>Cultural heritage</b>	Land, property and environment→Cultural heritage→Intangible Page 3, AGREEMENTS BETWEEN THE KONKOMBAS AND NANUMBAS 8 Customary pacification in respect of river gods, land gods and groves should only be performed by the recognised land and fetish priests or Tindanas of Nanun.
<b>Environment</b>	Page 3, AGREEMENTS BETWEEN THE KONKOMBAS AND NANUMBAS 7 We shall accept regulations from the Nanumba Traditional Council with Konkomba representation, which, with the help of ecological experts, regulates land use, land tenure and settlement patterns for purposes of preservation of the ecology for future generations.
<b>Water or riparian rights or access</b>	No specific mention.

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## **Security sector**

<b>Security Guarantees</b>	Page 2, AGREEMENTS BETWEEN THE DAGOMBAS, KONKOMBAS AND BASSARES 6 We decry the spiral of arms and ammunition build-up in the Northern Region and affirm our readiness and determination to stem their flow into the region.  Page 3, AGREEMENTS BETWEEN THE KONKOMBAS AND NANUMBAS 12 We decry the spiral of arms and ammunition build-up in the Northern Region and affirm our readiness and determination to stem their flow into the region.
<b>Ceasefire</b>	No specific mention.
<b>Police</b>	No specific mention.
<b>Armed forces</b>	No specific mention.
<b>DDR</b>	No specific mention.
<b>Intelligence services</b>	No specific mention.
<b>Parastatal/rebel and opposition group forces</b>	No specific mention.
<b>Withdrawal of foreign forces</b>	No specific mention.
<b>Corruption</b>	No specific mention.

<b>Crime/organised crime</b>	Page 3, AGREEMENTS BETWEEN THE KONKOMBAS AND NANUMBAS 9 We agree to refrain from the practice of ethnicising individual criminal behaviour; that is, from blaming an entire ethnic group for the criminal conduct of an individual who is a member of that ethnic group.
<b>Drugs</b>	No specific mention.
<b>Terrorism</b>	No specific mention.

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## Transitional justice

**Transitional justice general** No specific mention.

**Amnesty/pardon** No specific mention.

**Courts** No specific mention.

**Mechanism** Page 4, AGREEMENTS BETWEEN THE KONKOMBAS AND GONJAS  
4. The Konkombas agree to undertake an independent investigation of the causes for the 1994 war between them and the Gonjas and share their findings so that both parties could learn from the mistakes that might have been committed by any side and put mechanisms in place to ensure that the same mistakes are not committed again.

Page 4, AGREEMENTS BETWEEN THE KONKOMBAS AND GONJAS  
5. In order to encourage free movement in the conflict areas as an element of reconciliation between Gonjas and Konkombas, we agree:  
a. That we shall ask our respective chiefs, headmen, elders, youth association leaders to ensure safe movement of members of the other ethnic group within their communities.  
b. That if anyone from another ethnic group is attacked we agree to hold the chief or leader accountable to apprehend the culprit or be held accountable themselves.  
c. That working groups made up of representatives of all ethnic groups in the area follow up at the community levels and educate citizens on the need for peaceful coexistence and free movement,  
d. A peace conference will be organised in Salaga before the commencement of the farming season involving all ethnic groups in the Salaga area.

Page 4, AGREEMENTS BETWEEN THE BASSARES AND GONJAS  
1 Both sides recognise that the investigation of the Buipe Bridge incident is an essential ingredient in the reconciliation process between Bassares and Gonjas.  
2 The Gonjas agree to undertake an independent investigation into the matter and share the findings so that both parties could learn from the mistakes that might have been committed by any side and to put mechanisms in place to ensure that the same mistake is not committed again.  
3 Bassares have no claim to Gonja land or to paramountcy in the same area. However, where there is a large Bassare community, the Gonja paramount or divisional chief may confer a leadership title that he deems fit on any Bassare who will serve under him.

<b>Prisoner release</b>	No specific mention.
<b>Vetting</b>	No specific mention.
<b>Victims</b>	No specific mention.
<b>Missing persons</b>	No specific mention.
<b>Reparations</b>	No specific mention.
<b>Reconciliation</b>	<p>Page 1, Preamble  ACCEPTING that our individual and group aspirations of development can only be achieved in an atmosphere of forgiveness, moderation, compromise, cooperation and the peaceful resolution of our differences;...</p> <p>Page 2, AGREEMENTS BETWEEN THE DAGOMBAS, KONKOMBAS AND BASSARES  7 We declare that we shall cooperate fully in bringing about and facilitating a complete reconciliation of our people in accordance with the tenets of our customs. We note in particular the restrictions on the movement of Konkombas and Bassares in Tamale and other areas in the Region and agree that we shall implement such appropriate measures as may be found efficacious to ease the problem.</p> <p>Page 3, AGREEMENTS BETWEEN THE KONKOMBAS AND NANUMBAS  4 We declare that we shall cooperate fully in bringing about and facilitating a complete reconciliation of our people in accordance with the tenets and practices of our traditions. We note in particular the restriction on the movement of our peoples in Nanun and all the other areas in the Region and agree that we shall implement appropriate measures as may be found efficacious to ease the problem.</p> <p>Page 4, AGREEMENTS BETWEEN THE KONKOMBAS AND GONJAS  5. In order to encourage free movement in the conflict areas as an element of reconciliation between Gonjas and Konkombas, we agree:</p> <ol style="list-style-type: none"> <li>That we shall ask our respective chiefs, headmen, elders, youth association leaders to ensure safe movement of members of the other ethnic group within their communities.</li> <li>That if anyone from another ethnic group is attacked we agree to hold the chief or leader accountable to apprehend the culprit or be held accountable themselves.</li> <li>That working groups made up of representatives of all ethnic groups in the area follow up at the community levels and educate citizens on the need for peaceful coexistence and free movement,</li> <li>A peace conference will be organised in Salaga before the commencement of the farming season involving all ethnic groups in the Salaga area.</li> </ol> <p>Page 4, AGREEMENTS BETWEEN THE BASSARES AND GONJAS  1 Both sides recognise that the investigation of the Buipe Bridge incident is an essential ingredient in the reconciliation process between Bassares and Gonjas.</p>

## **Implementation**

**UN signatory** No specific mention.

**Other international signatory** No specific mention.

**Referendum for agreement** No specific mention.

**International mission/force/ similar** No specific mention.

**Enforcement mechanism** No specific mention.

**Related cases** No specific mention.

**Source** <https://oxfamilibrary.openrepository.com/bitstream/handle/10546/121171/bk-building-sustainable-peace-010199-en.pdf;jsessionid=1D29905FB9E65E086CFE2F94EC41E6AE?sequence=5> (Page 59-63)  
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