

# KONKOMBA YOUTH ASSOCIATION

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06<sup>th</sup> July, 2023

### **RE: A PRESS CONFERENCE BY THE DAGBON YOUTH ASSOCIATION (DAYA) IN THE WAKE OF PEACE THREATS BY SOME KONKOMBA YOUTH**

The Konkomba Youth Association (KOYA) has sighted with utter dismay, the press release issued by the Dagbon Youth Association (DAYA) on 3<sup>th</sup> July, 2023. It was our expectation that a sister union like DAYA would seize the opportunity to call for calm in the region and also take a cue from KOYA's presser to rebuke the continuous social media rants inciting violence and aggression from the Dagomba side. Unfortunately, DAYA took on the face of faceless social media firebrands like Basiru Bejejugu, Amingos GH, Powers Nana, Dagbong Kingdom TV, Gbewaa Kingdom, etc and decided to engage in pedestrian allegations and throw outrageous falsehoods to the general public in the name of history that have the tendency to extirpate the gains of the Northern Region and injure the peace currently enjoyed in the region.

The conspicuous refusal of DAYA to condemn the numerous faceless social media firebrands (mentioned above) purporting to be speaking the Dagomba interest and inciting violence and aggression appears to be a subtle endorsement of the inciteful commentaries of those faceless social media scalawags.

A little account of Dagomba history, as captured in the book: A Brief History Of The Dagbamba People, By Emmanuel Foster Tamakloe, will help to clarify the settlement history of Konkombas and Dagombas.

Note that Dagbamba is the same as Dagomba, and Kpamkpamba is the same as Konkomba.

On page 14, there is an account of Sitobo's travels to find his son, Na Nyagse. The events coming after that annoyed his (Sitobo's) brothers, the second of whom was called Bogoyelgo. "Second of these was Bogoyelgo who with his party went away from Sitobo in Bagale. He went and established himself in Sunson among the Kpamkpamba people." (Page 14).

It was after this that Na Nyagse embarked upon killing various Dagbamba fetish priests and appointing his sons, brothers, and uncles as chiefs. This was between 1416 and 1432. (Pages 16-18).

Na-Ya (king's home) was first established around Diare in or about 1420. Dagombas ran away from Diare in 1560 (page 18) under King Luro upon the pursuit of the Ngbanya (Gonjas) led by Prince Ndewura Jakpa.

Below is how it was captured in Emmanuel Foster Tamakloe's book, 'A Brief History Of The Dagbamba People':

"The Ngbanya people still held parts of the Dagbamba country adjacent to the eastern side of the White Volta, and had encroached so far as to threaten the capital town Yendi. To avoid this incessant fighting with the Ngbanya, Na Luro deemed it expedient to abandon the capital and to build a new one in the Kpamkpamba country. Na Luro occupied the Kpamkpamba town Chare, the people of which went and built Wangbun on the Demon road. Chare became Yendi from that time." (Page 27: The history of the Dagbamba People. By Emmanuel Forster Tamakloe).

Konkombas have always allowed, even since the 15th and 16th centuries, peaceful coexistence with our neighbours the Dagombas. Even though they always came to meet us in our aboriginal homes, we shifted and made space for them to stay alongside. Konkombas reward today is that Dagombas are declaring us as settlers, implying that Konkombas came, met them, and begged for land for settlement.

The difference between Konkombas and Dagombas is that Dagombas were organised under a central chiefship authority. Konkombas were not. Konkombas were largely acephalous tribe. That doesn't make Konkombas landless, as if Dagombas came and met Konkombas perched on treetops.

Readers should note that there were two Yendi(s); the first one was near Diare (established in or about 1420) on the Savelugu-Bolgatanga road. The second and current one is in Konkomba country town, Chare (1560). Yendi is Na-Ya, meaning King's home.

The Konkombas have never said anywhere that they want a portion of Dagbon or any other person's land in Ghana. The Konkombas have always been aborigines of the Oti basin centuries before the establishment of Dagon itself, which both oral and written history of Dagombas agree to. The Konkombas were part of German Togoland, which was partitioned by the victors of World War One. In July 1922, the British Togoland and the French Togoland were established out of the German Togoland. The British Togoland and the French Togoland finally formed part of modern-day Ghana and Togo, thereby leaving some Konkombas in Ghana and some in Togo, like in the case of the Ewes, Bimobas, and Basaris. Nowhere in both Ghana and Togo and nowhere in history has it ever been recorded that the Konkombas of both Ghana and Togo have ever fought any person or group of people over land or its ownership, where the Konkombas were defeated and their lands were taken from them. The Konkombas have never been known to be a land grabbing tribe and therefore have no interest in fighting Dagombas or any other tribe in the Northern Region in order to grab land.

We are again surprised that a body like DAYA could not utilize the opportunity to call for calm and encourage people to use the appropriate protocols and channels to get their grievances heard but found it convenient to blame the defence minister, Hon. Dominic Nitiwul, for the tensions in the Northern Region just because he is a Konkomba. It beats our imagination how a body like DAYA can harbour and exhibit such a crass level of hatred and envy towards an individual just because he is of Konkomba descent. Is the DAYA and some Dagombas' consistent association of any tension in the Northern Region with Hon. Dominic Nitiwul an indication that the tensions in the Northern Region have always been instigated and supervised by all past and present senior government office holders of Dagomba descent?

It is regrettable that Hon. Dominic Nitiwul, the minister of defense and member of parliament for Bimbilla Constituency, occupied about 85% of DAYA's press conference. The fact that other parties have recently attempted to rope Hon. Nitiwul into their disputes with specific Konkombas makes DAYA's outburst not surprising to KOYA and Konkombas as a whole. However, we would like to bring out the following to DAYA and everyone who shares their viewpoint:

1. At the time of the unfortunate 1994 conflict, there had not been a Konkomba in government at the level of a deputy minister or a minister before or even at that time. The question then is: which Konkomba minister instigated that conflict?
2. In 2002, the entire nation was witnesses to the sad incident that occurred in Yendi on the 27<sup>th</sup> March 2002, leading to the loss of over 40 lives. We want to remind DAYA that at the time of this heinous crime. Hon. Alhaji Malik Al-hassan Yakubu, a Dagomba, was the Minister for Interior and the Member of Parliament for Yendi; H.E. Alhaji Aliu Mahama (RIP), also a Dagomba, was the Vice President of the republic of Ghana; the Northern Regional Minister at the time was Hon. Prince Imoro Andani, another Dagomba; General Joshua Hamidu (Rtd), a Dagomba, was the National Security Advisor and Hon. Mohammed Habibu Tijana, another Dagomba, was the Municipal Chief Executive of the Yendi Municipal Assembly. Is it the case that DAYA believes these personalities of Dagomba descent, who held such high and sensitive offices in government at the time, orchestrated and instigated the callous murder of these people?

We find it insulting as a tribe for DAYA to even remotely suggest that Konkombas are at the beck and call of an individual just because he is a minister of state. We again do not want to believe that Hon. Dr. Mohammed Ibrahim Awal, a Dagomba and a cabinet minister; Hon. Mohammed Amin Adam, a Dagomba member of parliament for Karaga Constituency and a minister of state; Hon. Alhassan Sulemana Tampuli, a Dagomba member of parliament for Gushegu Constituency and a deputy minister; Hon. Mohammed Hardi Tufeiru, also a Dagomba member of parliament and a deputy minister; and the over twenty Dagomba appointees of government, are using their positions in government to target and instigate violence against Konkombas and other tribes.

The KOYA did not condemn Ubor Magan Kuunboln's submission on Maranata TV because there is nothing in that submission that warrants a condemnation. Ubor Magan presented historical facts the way they are known to him and made a passionate appeal to the government while stating the possible reactions to an intended action. It is, however, not KOYA's fault that DAYA misinterpreted **resistance** as used by Ubor to mean violence instead of disagreement. We entreat DAYA to take a second listen to Ubor Magan's submission with a sense of comprehension that has not been kidnapped by emotions and sentiments. In any case, the first paragraph of the 6<sup>th</sup> August, 2022 Dagbon Forum letter to KOYA and BAYA supporting Teiya's version of history validates both content and context of Ubor Magan's submission on Maranata TV.

The Konkomba people are very hardworking, dedicated, focused, and peace-loving people who know what is theirs and are aware of the protocols and channels available to us to rightfully get what is ours.

We entreat the leadership of DAYA to focus on attracting development to Dagomba land and preaching peace to the entire Northern Region instead of venting their frustration on Konkombas and Hon. Dominic Nitiwul as an individual because he is a minister today.

We wish to use this opportunity to call on the government and the Peace Council, to provide an engagement and arbitration platform to listen to the Konkombas and Dagombas and find a fair and lasting resolution to their plights. We also wish to appeal to the security agencies to identify, arrest, and deal with all faceless firebrands on social media, irrespective of their tribal or ethnic affiliation.

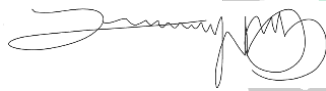
Finally, we would like to reaffirm our position in our earlier presser by calling on all well-meaning Konkombas and Dagombas to come on board in the interest of peace to help deescalate the tensions and admonish people to desist from inciting violence and aggression and instead commit their energies towards the development of our people. We as KOYA, on behalf of the chiefs and Konkomba people want to state once more to DAYA and their like-minded people that Konkombas have no interest *and in fact, for the sake of emphasis, Konkombas have zero (0) interest* in picking up firearms to fight any tribe in Ghana. We also hope that DAYA will learn to take on a peaceful posture that encourages dialogue for a favourable resolution for both the Konkomba and the Dagomba people. We hope that in the future, any further engagement of DAYA on Konkomba matters to the people of Ghana, will desist from falsely accusing individuals occupying government positions just because they are Konkombas; but rather reach out to these people and others who can help bring peace to mother Ghana.

*God bless Nkpankando!*

*God bless Northern Region!*

*God bless our homeland Ghana!*

*END*



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